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Dictionary of Proper Names & Foreign Words in the Book of Mormon

Dictionary of Proper Names & Foreign Words in the Book of Mormon

STEPHEN D. RICKS, PAUL Y. HOSKISSON,
ROBERT F. SMITH, JOHN GEE

THE INTERPRETER FOUNDATION
InterpreterFoundation.org

EBORN BOOKS
EbornBooks.com

Published by the Interpreter Foundation, Orem, Utah, InterpreterFoundation.org, in cooperation with Eborn Books, Salt Lake City, EbornBooks.com.

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Printed in the United States of America

Book and cover design: Emily Strong Rogers
Cover images courtesy of Warren P. Aston

Front cover: Khor Kharfot on the southern Arabian coast satisfies the requirements for the Book of Mormon Bountiful as listed in 1 Nephi 17: fruit, wild honey, sea, seashore, a nearby mountain, and having sources of metal, fresh water, and wood.

Library of Congress Control Number: 2022936711

Stephen D. Ricks (1952–), Paul Y. Hoskisson (1943–), Robert F. Smith (1941–), and John Gee (1964–)

ISBN: 9781890718169

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Memoriae

Hugonis Winder Nibley

Atque

Johannis Alexandri Tvedtnes

Philologorum doctorum sanctorumque

deditorum dierum ultimarum

Sacrum

In memory of

Hugh Winder Nibley

and

John Alexander Tvedtnes,

learned scholars and

devoted Latter-day Saints

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ACKNOWLEDGMENTS

As this volume, *Dictionary of Proper Names and Foreign Words in the Book of Mormon,* makes its way toward a wider readership, we wish to thank those who have helped to make this book a reality. We are grateful for the efforts of the large number of researchers and assistants who worked with us while we were still meeting in the conference room of the Neal A. Maxwell Institute for Religious Scholarship to discuss, as a group, individual Book of Mormon names. Most recently, as this dictionary was nearing completion, we were immeasurably assisted by Joseph Keener in creating a computer platform for the dictionary and by Isabela Erekson in the preparation of the Deseret Alphabet entries, the variants list, and the bibliography. Lastly, Shirley Smith Ricks, whose professional background and experience is in content and production editing, has been of invaluable assistance to us in systematizing the footnotes and bibliography and in completing the myriad other tasks that imposed order on what might otherwise have been lexical chaos. We wish to express our thanks as well to Dan Hogan for his insightful editorial

suggestions during the final stages of preparing the book for publication. Emily Strong Rogers capably designed the cover and the interior of the book. To each of these we express our sincere thanks for improving the quality of this volume.

Stephen D. Ricks
Paul Y. Hoskisson
Robert F. Smith
John Gee

INTRODUCTION

This *Dictionary of Proper Names and Foreign Words in the Book of Mormon* represents the culmination of more than a decade of study and discussion of the origins and meanings of Book of Mormon names. Those discussions took place regularly at Brigham Young University's Neal A. Maxwell Institute for Religious Scholarship under the leadership of Professor Paul Y. Hoskisson, director of the Laura F. Willis Center for Book of Mormon Studies. They resulted in the electronic "Book of Mormon Onomasticon."[1] All of the collaborators on this volume—John Gee, Paul Y. Hoskisson, Stephen D. Ricks, and Robert F. Smith—have been trained in various ancient languages: Classical Greek, Latin, Biblical Hebrew and the Semitic languages, Egyptian, and ancient Mesopotamian languages and dialects and have, in previously published and unpublished materials, contributed to an understanding of the ancient Near Eastern origins

1. This database was set up by Ryan Combs of the Harold B. Lee Library at BYU and is available at onoma.lib.byu.edu. The entries have not been updated to accord with this published version.

of Book of Mormon names.[2] With great appreciation we follow in the steps of our predecessors in the study of Book of Mormon names—Janne M. Sjodahl, Hugh W. Nibley, and John A. Tvedtnes.

The first serious study of the origins of Book of Mormon names was made by Janne M. Sjodahl, a Swedish convert to The Church of Jesus Christ of Latter-day Saints. Before becoming a Latter-day Saint, Sjodahl studied Biblical Hebrew and Greek at a Baptist seminary in London, England. After joining the church, he served as a missionary in Palestine, where he learned Arabic. In the final years of his life, Sjodahl worked on a commentary on the Book of Mormon that made use of his knowledge of Arabic and Biblical Hebrew in studying Book of Mormon personal names. His commentary was only partially complete at the time of his death in 1939. Sjodahl's son-in-law, Philip C. Reynolds, combined his manuscript with materials by his father, George Reynolds,[3] a member of the Quorum of the Seventy, and published it in a seven-volume *Commentary on the Book of Mormon* in 1955.[4]

In his numerous contributions toward a better understanding of the Book of Mormon, the legendary and breathtakingly learned Hugh W. Nibley significantly moved forward the study of Book of Mormon personal names, tracing many Book of Mormon names from Egyptian and Arabic roots.[5] The late John A. Tvedtnes, research staff member at the Foundation for Ancient Research and Mormon Studies (FARMS) and the Maxwell Institute, made numerous contributions to the understanding of Hebrew names and Hebraisms in

2. Among their publications dealing with Book of Mormon language and names are Tvedtnes, Gee, and Roper, "Book of Mormon Names Attested," 43, 46, 49, 51; Hoskisson, Gee, and Hauglid, "What's in a Name? Irreantum," 90–93; Ricks, "I Have a Question: A Greek Name in the Book of Mormon," 53–54; Ricks and Tvedtnes, "Hebrew Origin," 259; and Smith, "Book of Mormon Event Structure," 98–147; "New Information about Mulek," 142–44; "Old World," 29–31; "'It Came To Pass'"; and "Table of Relative Values," 46.
3. Van Orden, "George Reynolds," 51.
4. Reynolds and Sjodahl, *Commentary on the Book of Mormon*.
5. For example, Nibley discusses Book of Mormon names in *Since Cumorah*, 168–72, 464; and in *Lehi in the Desert*, 25–42, 242–46.

the Book of Mormon. He also contributed two entries—"Names of People: Book of Mormon" and "Hebraisms in the Book of Mormon"—to the multivolume *Encyclopedia of Hebrew Language and Linguistics*, published by Brill and edited by a consortium of Israeli, European, and North American scholars.[6] We express our deep appreciation and respect to our predecessors in the study of the origins and meanings of Book of Mormon names, even though we may disagree with certain of their conclusions.

6. Tvedtnes, "Hebraisms in the Book of Mormon," 2:195–96; and Tvedtnes, "Names of People: Book of Mormon," 2:787–88.

WHAT TO KNOW BEFORE USING THIS DICTIONARY

Below the name of each entry, the name or word is identified by its proposed language family (e.g., Lehite, Jaredite, Egyptian, Greek); is categorized as a person, place, or thing; and is followed by a brief definition and a complete listing of the Book of Mormon verses in which the name or word appears.

Though *adieu* is admittedly a foreign word, it appeared in the 1828 Webster's dictionary as an English term and may thus be considered a part of English vocabulary at the time the Book of Mormon was translated.

In order to make this dictionary more reader friendly, longer entries are first introduced with a brief etymology, generally without reference to foreign words and word roots, followed by an extended discussion that provides an explanation of the language roots and meanings of the proper name or foreign word.

Within each entry, proper names under discussion appear in bold type with an initial capital and subsequent letters in small caps (e.g., **Adam**). Foreign words representing common nouns, such

as *seraphim, senine,* and *ziff,* appear in bold type and small caps (e.g., **ZIFF**).

Where relevant, the reader is directed to other entries that may elucidate the reader's understanding of the name or to the variants list following the dictionary. Deseret Alphabet renditions approximate the pronunciation of the names or words by early Latter-day Saints.

Bibliographic references in the notes are given with shortened citations. The full citations for the sources appear in the bibliography.

The variants section follows the formal dictionary, providing interested readers with details about the different forms in which the name appears in the original manuscript and printer's manuscript of the Book of Mormon as well as in its various subsequent printed editions from 1830 to the present.[1]

Abbreviations used in the dictionary include (1) the name classifications in the dictionary, (2) persons who contributed observations concerning the etymology of individual names, and (3) other miscellaneous abbreviations, as well as a glossary of technical terms relating to language in this dictionary.

Abbreviations of Name Classifications in the Dictionary

DN	Deity Name
GN	Geographical Name
PN	Personal Name

Abbreviations of Contributors to the Discussions of Book of Mormon Names

AC	Angela Crowell
BMH	Brian M. Hauglid

1. We are greatly indebted to Royal Skousen, whose massive work, *Analysis of Textual Variants of the Book of Mormon,* provides this information.

JG	John Gee
JCH	JoAnn Carlton Hackett
PYH	Paul Y. Hoskisson
SDR	Stephen D. Ricks
RFS	Robert F. Smith
JAT	John A. Tvedtnes
BU	Benjamin Urrutia
JWW	John W. Welch
MW	Mark Wright

Other Abbreviations

et al.	and other (names, things, persons, and so forth; from Latin *et alia*, "and other things" and *et alii*, "and other ones, persons")
cf.	compare (Latin *confer*, "compare")
e.g.	for example (Latin *exempli gratia*, "for example")
f.	feminine
lit.	literally
LXX	Septuagint, a Greek translation of the Old Testament made beginning in the third century BC
m.	masculine
MT	Masoretic Text, a Hebrew text of the Old Testament
O	original manuscript
P	printer's manuscript
pl.	plural
s.	singular
s.v.	under, at the word/name, from Latin *sub voce*, "under the word"
q.v.	literally, "which see" (Latin *quod vide*)
*	hypothetical word or name that is not otherwise attested

Glossary of Technical Terms

assimilation — In the grammar of Hebrew and other Canaanite dialects, *assimilation* is a sound change conditioned by contact between consonants. Thus, in Hebrew, an *n* sound in contact with another consonant, for example *t*, with no intervening vowel would result in the *n* becoming a *t*, thus, *nt* > *tt*.

construct — The *construct* is, in Hebrew and Semitic grammar, the placement of two nouns, whether simple (e.g., *house* and *man*), proper (e.g., *Israel* and *God*), or a combination of simple and proper (e.g., *house* and *God*) next to each other to establish a relationship of possession or association. Thus, for example, in Hebrew, the proper name Bethel is from the Hebrew *bêt ʾēl*, a combination of two Hebrew nouns, one simple and one proper, in the construct meaning "house of God." As an aside, the phrase "plates of brass," based on two simple nouns, *plates* and *brass*, in a literal translation of the construct, is used with absolute consistency in the English rendering of the Book of Mormon (cf. 1 Nephi 3:3, 12, 24; 4:16, 24, 38; 5:10, 14, 18-19), even though outside the text of the Book of Mormon Joseph Smith himself referred to them as *brass plates*, a phrase that is easier for English speakers to express. Further, *rod of iron*, a literal rendering of the *rod* and *iron* in the construct, is also used with complete consistency in the English rendering of the Book of Mormon, even though English speakers would be more inclined to express the phrase as *iron rod*.

gentilic — A *gentilic* name is one that refers to individuals who are related to or descended from a certain individual or who live in an area where related individuals live; thus, for example, *Ammonite(s)* is an individual or individuals who is/are descended from, or related to, *Ammon* or who live in an area where individuals related to *Ammon* reside.

hapax legomenon — A word or phrase used only once in a text.

hireq compaginis — An *-i-* to indicate the first element in construct.

hypocoristic — A *hypocoristic* proper name is one in which the name of deity is suppressed; thus, for example, the name of the Israelite king Ahaz with the meaning "(Jehovah/the Lord) has laid hold of" is a hypocoristic form whose full, theophoric form is Jehoahaz, meaning "Jehovah (=Jeho) has laid hold of." The Book of Mormon tends to use hypocoristic forms for proper names, whereas proper names of individuals in Old Testament Hebrew tend to be theophoric (see "theophoric," below).

intervocalic spirantization — In Hebrew, Aramaic, and other Canaanite and West Semitic dialects, a phenomenon in which certain stop consonants (in Hebrew and Aramaic, *p, b, k, g, t,* and *d*) are spirantized when they occur between vowels. Thus, a *p* between vowels becomes a *ph* sound, or a *k* between vowels becomes a *kh* sound.

jussive — A polite wish or command expressed in verbs; for example, "may he live, let him live."

merism — As a literary term, a *merism* is the combination of two contrasting words to indicate an entirety; thus, for example, the words *high and low* in the expression "I've searched high and low" is a merism for "everywhere."

metonymy — *Metonymy* is a figure of speech in which a person, thing, or concept is referred to by something closely associated with that person. Thus, in English, for example, the phrase "business executives, government agents, or lawyers" may be referred to by metonymy as *suits*. Metonymic naming is a name given to an individual based on that individual's character or actions. Metonymic names may not necessarily be given at the person's birth but as a reflection of that person's later actions or character. In the Old Testament, Abigail's husband, who treats David and his men so boorishly, is called Nabal, which means "fool, churl" in Hebrew. In the Book of Mormon, the name Zeezrom means, literally, "he of the silver," or, in a more humorous or colloquial fashion, "moneybags," suggesting a kind of metonymic name reflecting Zeezrom's obsession with money or his willingness to resort to bribing Alma and Amulek with money to have them deny their belief in God (Alma 11:22).

mimation/ mimated — In Hebrew and Semitic grammar, *mimation* is the use or presence of an *m* in a word (which might otherwise be an *n* sound), generally at the end of that word. For example, the Book of Mormon geographical name Ablom may be based on the Hebrew/Semitic root *'bl*, "meadow," plus mimation.

nomen rectum — In Hebrew grammar, the second of two nouns in construct (see the entry "nomen regens" below). For example, in the phrase *house (of) God* the first word, *house*, is the *nomen regens*, or governing noun, while the second word, *God*, is the *nomen rectum*, or governed noun.

nomen regens	In Hebrew grammar, the first noun of two nouns in construct (cf. nomen rectum). The phrase *nomen regens* is from the Latin meaning "governing noun." For example, in English the phrase "God's house" is based on the two words whose relationship to each other and to the rest of the sentence is maintained by the use of the possessive apostrophe *s* ('s). In Hebrew, however, this phrase cannot be expressed by the possessive *'s* but by placing the noun *house* before *God* to produce the meaning "house (of) God."
paranomasia	The use of words from the same root for literary or poetic effect; thus, for example, "I have dreamed a dream" (1 Nephi 8:2).
phonemic	Term relating to sounds that have an impact on the meanings of words (thus, for example, the sounds *b* and *c* in the words *bat* and *cat* are phonemic).
precative	Part of speech that expresses a wish.
preterite	Verb expressing a past action or state.
qere and kethiv	*Qere,* from the Aramaic meaning "read," and *kethiv,* also from the Aramaic, meaning "written," refer to a system for marking differences between what is written in the consonantal text of the Hebrew Old Testament, as preserved by scribal tradition, and what is read. Thus, for example, in the discussion of the PN Muloki, although the kethiv form in the Masoretic text of Nehemiah 12:14 is *mlwky*, readily lending itself easily to reading it as Muloki, the qere form is *mlyk,* which suggests a quite different reading.

segholate — In Hebrew and other Semitic languages, particularly those that typically have the accent on the final syllable, a noun formation in which the accent falls on the penultimate (next to the last) syllable, for example, *melek*, where the accent falls on the syllable *me-*.

stative — A verb expressing being or existence. In ancient Hebrew, for example, the verb *gadel* has the stative meaning "he was great" or "he is great."

suffix — In language, a *suffix* is an ending that enhances the meaning of a word. In English, the suffix *-ance* provides the meaning of an action or state. Thus, *governance* is the action or manner of governing. In Hebrew, suffixes also enhance the meaning of a word. Thus, the *-i* of *-nadi* in the personal name Abinadi means "my," providing the overall meaning "father, guide of my wanderer."

theophoric — A *theophoric* proper name is one containing the name of deity. Thus, for example, the Israelite and Book of Mormon PN Isaiah is a theophoric name having the meaning "Jehovah/the Lord (=-iah) is salvation."

Vorlage — Vorlage (German, lit. "pattern, prototype, template," and pronounced like "for-log-uh," with the accent on the "for") is the underlying version of a word. In the Book of Mormon, the Hebrew *šepaʿ* is the Vorlage of the Book of Mormon geographical name Bountiful.

SUMMARY OBSERVATIONS ABOUT BOOK OF MORMON NAMES

In presenting this volume on names in the Book of Mormon to a wider readership, Latter-day Saint and non–Latter-day Saint, we wish to make some summary observations about Book of Mormon names and foreign words.

1. Names in the Book of Mormon are demonstrably ancient—either ancient Near Eastern (from ancient Hebrew, the other ancient Semitic languages, Egyptian, or the Mesopotamian languages) or ancient Greek. In the case of Jaredite names, since the origin of the language is unknown, there is somewhat less certainty about their antiquity.

2. Roughly 75–80 percent of Book of Mormon names are Hebrew in origin. The names Timothy and Lachoneus, and possibly Antipas, are Greek in origin. Several (e.g., Nephi, Paanchi, Pahoran, Hermounts, Manti, Mormon, Korihor, possibly also Aha and Mahah) may be Egyptian in origin. Several names and words (e.g., Irreantum and rabbanah) are from other Semitic languages.

3. Until the origins of Jaredite names (personal or geographical names and words found in the book of Ether or mentioned with reference to a Jaredite person, place, or thing) can be determined, all suggestions for these names must remain speculative. With that caveat in mind, however, etymologies for some Jaredite names may be offered, especially if it is possible that some were related to one or more Semitic or non-Semitic languages (hence reference is made to tentative etymologies from a wide variety of languages, such as Sumerian, Akkadian, Egyptian, Hebrew, or other languages) or were rendered into Lehite (i.e., ancient Hebrew) and are referred to in the Book of Mormon by these names (e.g., Ramah, Cumorah, possibly Heshlon).

4. At least two Book of Mormon terms for measuring metals or grains, for example, *senine* and *senum*, are Egyptian in origin, reflecting the tendency in the ancient Near East, and in the ancient world generally, to use words and phrases from prestige languages—that is, foreign languages that command respect. The Mesopotamian languages (another prestige language group), including Akkadian, are used as sources for other terms, for example, *sheum* and *neas*, whose meanings are otherwise unknown to readers of the Book of Mormon.

5. The absence of names that begin with the letter *f* at the beginning of Hebrew names suggests the deep influence of Hebrew on naming patterns in the Book of Mormon. Even though Egyptian and other Semitic languages (e.g., Arabic and other South Semitic languages) and even ancient Greek, have names beginning with the *f* sound (although the ancient Greek *f* sound of the letter *phi* is more properly an aspirated *p-h* sound also found in Sanskrit and other Indic languages and dialects), no Book of Mormon names begin with that letter.[1]

1. A story is related of Hugh Nibley that a brother who had been intently studying Book of Mormon names contacted Brother Nibley and told him that the Book of Mormon contained no proper names beginning with the letter *f*. "You have been inspired!" Brother Nibley is reported to have replied. It is suggestive of the powerful Hebrew-language bias in naming in the Book of Mormon that proper names beginning with an *f* are lacking. In a humorous

The evangelical Protestant scholars Carl Mosser and Paul Owen, in a presentation made at the Evangelical Theological Society Far West Annual Meeting in 1997, made (for evangelicals) these sobering observations:

> There are (as far as we are aware) no books from an evangelical perspective that responsibly interact with contemporary LDS scholarly and apologetic writings. A survey of twenty recent evangelical books criticizing Mormonism reveals that *none* interacts with this growing body of literature. Only a handful demonstrate any awareness of pertinent works. Many of the authors promote criticisms that have long been refuted. A number of these books claim to be "the definitive" book on the matter. That they make no attempt to interact with contemporary LDS scholarship is a stain upon the authors' integrity and causes one to wonder about their credibility.[2]

In the intervening twenty-four years there has been little if any change in this pattern of somnambulant evangelical scholarship. But this lack of engagement with Latter-day Saint scholarship is not true merely of evangelicals. Some time ago one of my colleagues discussed a lengthy letter by a disaffected Latter-day Saint in which he enumerated the reasons for his withdrawal from activity in the Church. Remarkably, he simply listed his objections to Latter-day Saint doctrine without responding to, let alone citing, Latter-day

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vein, the lack of the *f* sound at the beginning of personal names in Hebrew and its attendant consequences can be seen in the perennially charming musical *Seven Brides for Seven Brothers*, which was later made into a successful film. In it each of the five oldest Pontipee brothers are given Hebrew-Israelite names in the order of the alphabet: Adam, Benjamin, Caleb, Daniel, Ephraim. Since a Hebrew name beginning with the letter *f* is lacking, the sixth son calls himself "Frank"—short for his given name, "Frankincense." Fistfights are a regular occurrence when "Frank" is reminded—as he frequently is—of his full name.

2. Mosser and Owen, "Mormon Apologetic Scholarship and Evangelical Neglect," 181.

Saint scholarship supporting these claims. And Latter-day Saint scholarship directly or indirectly supporting the scriptures, history, and faith claims of the Saints has been increasing. For instance, as mentioned previously, John Tvedtnes contributed two articles on Book of Mormon names to the multivolume *Encyclopedia of Hebrew Language and Linguistics* published by Brill.[3] Though the editors of this encyclopedia do not deal with the faith implications of the Book of Mormon, they do recognize the distinctly Hebrew/Semitic features of the book that deserve examination.

A trenchant observation was made by the British theologian and biblical scholar, Austin Farrer, who, in discussing C. S. Lewis as an ardent and articulate defender of Christianity, stated: "Though argument does not create conviction, the lack of it destroys belief. What seems to be proved may not be embraced; but what no one shows the ability to defend is quickly abandoned. Rational argument does not create belief, but it maintains a climate in which belief may flourish"[4] (this quotation was cited on several occasions by Neal A. Maxwell). In the spirit of this quotation, we believe that proper names in the Book of Mormon are demonstrably ancient. Mosser and Owen, astutely writing about Latter-day Saint Book of Mormon scholarship, observe that Latter-day Saints "believe the Book of Mormon to be an ancient text written by people of Israelite lineage. A number of studies have been done that attempt to identify in the Book of Mormon Hebraic literary techniques, linguistic features, cultural patterns, and other markers which, it is argued, Joseph Smith would not have been capable of fabricating."[5] In a modest measure, we who have been working on the Book of Mormon Names Project believe that we are satisfying the aims and requirements of Book of Mormon scholarship by showing that the Book of Mormon is arguably an ancient document. With regard to critics of the Book of Mormon, the

3. Tvedtnes, "Hebraisms in the Book of Mormon," 2:195–96; and Tvedtnes, "Names of People: Book of Mormon," 2:787–88.
4. Farrer, "Christian Apologist," 26.
5. Mosser and Owen, "Mormon Apologetic Scholarship and Evangelical Neglect," 182.

question may thus be shifted to, "If the Book of Mormon is not an ancient document, why are there so many features in it—including proper names—that are so demonstrably ancient?"

For believing Latter-day Saints, the antiquity of names in the Book of Mormon is a confirmation of their belief that the book originated from the ancient world. For non–Latter-day Saints of good will, the ancient Near Eastern origin of its names is an invitation to consider the further claims about the Book of Mormon, the Prophet Joseph Smith, and the church he organized, The Church of Jesus Christ of Latter-day Saints.

A

Aaron

Jaredite PN	1. Jaredite son/descendant of Heth, who dwelt in captivity (Ether 1:15, 16; 10:31 [2x])
Lehite PN	2. Son of Mosiah No. 2, ca. 100 BC (Mosiah 27:34; 29:2, 3; Alma 20:2; 21:preface, 1, 3, 4, 7, 9, 13; 22:1, 4, 7, 8, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 24, 25, 26, 35; 23:1, 4, 16; 25:6, 17; 26:10; 27:19, 25; 31:6, 32).
	3. Lamanite king in fourth century AD (Mormon 2:9; Moroni 9:17)
Lehite GN	4. City of, near Ammonihah, Nephihah, and Moroni (Alma 8:13; 50:14 [2x])

Brief Etymology: The Jaredite PN **Aaron** may be identical to the Israelite PN **Aaron**, for which an etymology is uncertain.

Extended Discussion: All suggestions for Jaredite names are speculative; however, the Jaredite and Lehite PN **Aaron** is identical to the King James Version PN Aaron = Hebrew *ʾahărôn/ʾahărōn* (Numbers 8:2–26; Deuteronomy 32:50; Micah 6:4) = LXX Greek *aarōn*. None of the Book of Mormon PNs refer to Moses's brother. The etymology of the biblical **Aaron** remains obscure, with several suggestions having been made, none of which has been generally accepted.[1]

See entries Pahoran, Pharaoh

Deseret Alphabet: 𐐀𐐋𐐗𐐊 (eɪrʌn)

1. Among the possible etymologies offered for **Aaron** are the following: (1) according to Ran Zadok, in his study *Pre-Hellenistic Israelite Anthroponymy and Prosopography*, 102, 160, aside from the *-ōn/-ôn* termination typical of name-formation, the Hebrew etymology is based on the name element *ʾhr*, which is to *ʾār* (from the root √ʾwr or √ʾyr, "give light") as *-rhm* (of *ʾAbrāhām*) is to *rām*, thus possibly meaning something like "Light-giver"; (2) apparently basing their etymology on the Arabic PN Harun, "Aaron." Reynolds and Sjodahl, in *Commentary on the Book of Mormon*, 6:46, offer the meaning "a Mountain of Strength" from the hypothetical Arabic **harûn*, with the proposed meaning "mountainous," as in the historical PN Harun al-Rašid. A Hebrew folk etymology with the same meaning may also have existed, but we have no evidence of it; (3) Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʾahărôn/ʾahărōn*, cite Hösl's suggestion in "Zur orientalistischen Namenskunde," 80–86, esp. 85, that it derived from the Egyptian *ꜥ-rn* "Great-is-the-name (of God, or of Pharaoh)." However, Albright, in *Yahweh and the Gods of Canaan*, 165, doubted it could be shown to be Egyptian. Gee argues that such a correspondence is impossible since there is no *ꜥ* to *ꜣ* shift in Egyptian until Ptolemaic times, and the Coptic noun *ran*, "name," has a short *a* vowel. Moreover, the *h* in *ʾahărôn/ʾahărōn* is absent from the crucial portion of the Egyptian examples such as *ꜣ-Ḥr*, "Horus-is-great" (= Phoenician *ʾḥr*), *Ḥr-ꜣ*, *Ỉmn-ꜣ*, *Mwt-ꜣ*, *ꜣst-tꜣ-ꜣ*, *ꜣs(t)-ꜣ(t)* [= Phoenician *ʾsꜥ*], *Ptḥ-ꜣ*, etc.; and (4) a further, rather unlikely possibility for an etymology of **Aaron** adds a prosthetic *a* to a problematic instance of Aramaic *Ḥrwn* on a Twenty-Sixth Dynasty Serapeum grave stele as a transliteration of Egyptian *Ḥr-wn*, "Horus-exists." Compare Muchiki, *Egyptian Proper Names*, 190, who somewhat inaccurately suggests that *h* might derive from *ḥ*.

Abel

Biblical PN Son of Adam and Eve (Helaman 6:27)

Etymology: The PN **Abel** in the Book of Mormon refers only to the biblical figure and not to a separate PN or GN in the Book of Mormon.[2]

Deseret Alphabet: 𐐀𐐁𐐊𐐎 (eɪbɛl)

Abinadi

Lehite PN Nephite prophet, second century BC (Mosiah 11:20, 26, 27 [2x], 28, 29; 12:1 [2x], 8, 17, 25, 33, 37; 13:5, 25; 15:1; 16:1; 17:2 [3x], 4, 5, 7, 9, 20; 18:1; 20:21; 21:30 [2x]; 24:5, 9; 26:15; Alma 5:11; 25:9, 11; Mormon 1:19)

Brief etymology: **Abinadi** may derive from Semitic roots meaning "my father is a rock," or, possibly, "my (divine) Father is a rock." Alternatively, and with less confidence, it may be from Hebrew words meaning "(God/the Lord) is the father/guide of my wanderer."

Extended discussion: If the Lehite PN **Abinadi** is divided **Abin-adi**, the PN **Abinadi** could mean "my father is a rock."[3] The first element could be the Hebrew/Semitic noun *ʾeben*, "stone," and the second element could be the Semitic root √ʾd, "father" (cf. Ugaritic *ad* where it appears in the PNs *ad-rm*, "the/my father is exalted" [the

2. For the meaning of the Hebrew PN, cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *hebel*.
3. Gelb, *Glossary of Old Akkadian*, 11.

equivalent of the Hebrew PN "Abram"] and *ad-bʿl*, "the/my father is Baal,"[4] or *ad(y)*, where the meaning is unclear).[5]

An ancient name that may resemble **Abinadi** is the Old Akkadian PN *A-ba-na-da* from the time of Sargon and Ur III.[6] If the name **Abinadi** is divided into the constituent elements **Abi-nadi**, then the name could mean, "the/my father is cast down," from the root √ʾb, "father," a common element in biblical PNs and other Semitic onomastica, and *ndʾ*, "to cast down" in the stative. (The medial *i* could be the first person common singular pronominal suffix, or a *hireq compaginis* [see list of technical terms].) The grammar and the meaning are satisfactory. However, the second element, *ndʾ*, is not attested in any West Semitic onomasticon. The second element could be *nʾd*, "to praise," with PN examples from Akkadian[7] and Amorite.[8] In the latter, ^{d}*dagan-nadi* is analyzed as ^{d}*dagan* + *naʾdi*. Though the meaning this root gives could make sense, with "praise the/my father" or "(my) father be praised," the form is difficult to explain for a West Semitic verb.

Alternatively, the Lehite PN **Abinadi** may be a hypocoristic compound of the Hebrew substantive *ʾāb* in construct (**Abi-**) and of **-nadi**, from the Hebrew root √nwd, "to wander," in the participle plus the first person common singular pronominal suffix "(God) is the father/guide of my wanderer") (RFS, SDR). The parting comments of Jacob bear on this meaning of the name **Abinadi**: "Our lives passed away like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem, born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days" (Jacob 7:26) (JWW). Although Jacob's sentiments were expressed five generations before **Abinadi**, Jacob's lament is reminiscent of this potential meaning.

4. Cf. Gordon, *Ugaritic Textbook*, 351, #71; Gröndahl, *Die Personennamen der Texte aus Ugarit*, 88–89.
5. Gelb, *Computer-Aided Analysis of Amorite*, 90.
6. Gelb, *Glossary of Old Akkadian*, 11.
7. Von Soden, *Akkadisches Handwörterbuch*, 2:705a.
8. Gelb, *Computer-Aided Analysis of Amorite*, 161.

See **Abinadi** variants

Deseret Alphabet: 𐐁𐐨𐐯𐐁𐐣𐐩 (æbınædaı)

Abinadom

Lehite PN Nephite historian and scribe, third century BC (Omni 1:10; Alma 12)

Brief Etymology: The Lehite PN **Abinadom** may derive from Semitic roots meaning "my father is grieved, repented." Alternatively, and with less confidence, it may be from Hebrew words meaning "[God] is the father/guide of their wanderer."

Extended Discussion: The meaning of the Lehite PN **Abinadom** is somewhat unclear. If the name is to be divided into **Abi-nadom** the first element would translate as "(God) is the father/guide/leader of their wanderer." The second element remains somewhat unclear. It could be an active participle form derived from the Hebrew root √nwd, "to wander, move to and fro; show grief," with an ending like the *-om* on the pattern of the Biblical Hebrew third person m.pl. pronominal suffix ending *ām*, meaning "their," as in "their wanderer." The hypothetical Hebrew form *ʾăbî-*nādām* may represent a hypocoristic name that could thus mean "(God) is the father/guide of their wanderer" or "my (divine) father is their wanderer." Alternatively, the name may mean "(my) father is grieved." One may also compare the Arabic *nadama*, "to express remorse, regret, repentance," in a hypothetical Hebrew form *ʾābî-*nādam*, "my father is grieved, repented" (RFS).

If the name is divided into the discrete elements **Abin-adom,** the first element could be "stone," and the second could be "man; red; earth." But a translation such as "the stone is a man" or "red stone" seems somewhat strained.

John W. Welch observes that the parting comments of Jacob bear on this meaning for the name **Abinadom**: "Our lives passed away like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem, born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days" (Jacob 7:26). Although it should be noted that these sentiments were expressed five generations before **Abinadom** was born, Welch points out that in the two verses written by **Abinadom**, he speaks of "much war and contention" between the Nephites and Lamanites in his day, "reminiscent of Jacob's last lament." "Furthermore," Welch states, "the theme of wandering and fleeing is immediately perpetuated in the record of Amaleki, the son of **Abinadom**, who tells little more than the story of how Mosiah follows God's instructions in fleeing and departing into the wilderness (Omni 1:12)."[9]

See entry Abinadi and compare biblical Abinadab

Deseret Alphabet: 𐐁𐐨𐐯𐐺𐐨𐐣 (eɪbɪnædʌm)

Abish

Lamanite PN	Queen's maid in the land of Ishmael (hence perhaps an Ishmaelitess), ca. 90 BC (Alma 19:16)

Brief Etymology: The Lehite PN **Abish** is from Hebrew/West Semitic words meaning "my father is a man" or "my (divine) Father is a (divine) man."

9. Carlton and Welch, "Possible Linguistic Roots," 3, cited in Smith, "Book of Mormon Onomasticon and Theological Word Study," 8.

Extended Discussion: The Lehite PN **Abish** may best be understood as *ʾāb-ʾîš*, with the meaning "(my) father is a man" or as *ʾābî-ʾîš,* "my father is a man" or *ʾăbî-ʾîš,* "father of (a) man." Following this line of interpretation, the first element would be the common Semitic word for "father," *ʾāb*, while the second element would be the West Semitic word for "man," *ʾîš*. For analogical Hebrew name constructions, see *ʾăbîyāhû*, "my (divine) Father is Yahweh,"[10] a Judean king mentioned in 2 Chronicles 13:20, and *ʾiššîyāhû*, "the (divine) man of Yahweh; my (divine) man is Yahweh."[11] One may also compare *ʾešbaʿal*, "man of the Lord/Baal," in 1 Chronicles 8:33, and *ʾîšbōšet* (the same person as *ʾešbaʿal* but with the dysphemism "man of shame"). One may compare the biblical PNs for the women Abigail and Abishag, and note Abi, short for Abiyahu that, though generally used as a male name, was also used as the name of the mother of Hezekiah in 2 Kings 18:1–2; 2 Chronicles 29:1. Alternatively, the name might plausibly be composed of *ʾabi-iš,* with the meaning "my father is a man," or, in a theologically more adventurous vein, "my (divine) Father is a (divine) man."

Another possibility for **Abish** presents itself on a seal that predates 587 BC as *ʾbšʾ*.[12] The name could consist of *ʾbš* plus the abbreviated/hypocoristic *ʾaleph* ending, but no etymology for *ʾbšʾ* is forthcoming. *ʾbšʾ* may also be related to the biblical masculine PN *ʾăbîšay* (1 Samuel 26:6 and passim), which also has no certain etymology.

It is possible that **Abish** derives from a shortened form of names such as Abishag, Abishai, Abishua, and Abishur, all known from the Bible.[13] While shortened names are possible, such shortenings are not usually hypocoristic in nature because hypocoristic names usually substitute a letter (most often *ʾaleph* or *heh*) for the entire

10. See also the derived (shortened) name *ʾăbīyāh* at, e.g., 1 Samuel 8:2 and 1 Kings 14:1.
11. This name is discussed by Tvedtnes, Gee, and Roper, "Book of Mormon Names," 46, citing Avigad and Sass, *Corpus of West Semitic Stamp Seals*, 66–67.
12. These names all begin with *ʾāb*, "father," plus a nominal or verbal predicate.
13. These names all begin with *ʾāb*, "father," plus a nominal or verbal predicate.

theophoric element (PYH, JAT). That is, hypocoristic elements are not made by dropping some phonemes from a word while retaining other phonemes. Shortened names, on the other hand, may do exactly that, while intended to be endearing.[14] The second element could also be *ʾiš/yēš*, "there is/are," yielding the meaning "father exists" or "(divine) father exists" (RFS).

The following suggestions for the source of **Abish** are somewhat less likely: the Hebrew-Akkadian hybrid *ʿabiš*, "cloudy, cloud-like," from the Hebrew *ʿāb*, "cloud" + *iš*, dative-adverbial ending in Akkadian (RFS); and the Hebrew element *bīš* with a reduced definite article, (*h*)*ab-bīš*, "the bad one, the unholy one" (RFS).

See entry Isabel

Deseret Alphabet: 𐐀𐐁𐐉𐐃 (eɪbɪʃ)

Ablom

Jaredite GN — Place by the sea, east on the hill Shim and east of Ramah (Cumorah) (Ether 9:3)

Brief Etymology: The Jaredite GN **Ablom** may have been translated from Jaredite into Lehite and may be related to Hebrew nouns meaning "meadow of the people" or "meadow of the [divine] kinsman."

Extended discussion: All suggestions for Jaredite names are speculative; however, the Jaredite GN **Ablom** may have been translated into Lehite and may plausibly be related to the common Biblical Hebrew GN element *ʾbl*, "meadow, pasture," possibly with a second

14. For a discussion of shortened names in Hebrew, see Noth, *Die Israelitischen Personennamen*, 6–41.

element *ʿm*, "people" (RFS), as well as "(divine) kinsman," thus "meadow of the people; meadow of the (divine) kinsman." Alternatively, the final *-m* ending may reflect mimation—compare the biblical GNs Abel, Abel-Shittim, Abel-maim, Abel-beth-maachah, and Abel-Meholah. Note especially the Ugaritic GN *qrt ablm*,[15] possibly meaning "city of the meadows." From this root Reynolds and Sjodahl have suggested "green meadows."[16]

Other possibilities for the etymology of **Ablom** include the Akkadian PN *Ḫablum*, a king of Uruk (biblical Erech), Dynasty 4 (RFS); the Hebrew root √ʿbr, "to pass over" (with the possible interchange of *l* and *r*)[17] and its noun *ʿabārîm*, "passages; regions beyond"; and the cognate in Akkadian *ebēru, ebrum*, "beyond, across" (RFS); compare with the biblical PN Eber (JAT). Note further the East Semitic verb *wabālum*, "to carry, bring," and the noun *abullum*, "gate" (JAT).

Compare also the Book of Mormon and biblical Abel

Deseret Alphabet: 𐐊𐐁𐐎𐐒 (æblʌm)

15. Fisher and Rummell, *Ras Shamra Parallels*, 2:254–55.
16. See Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 6:41. An etymology from the Hebrew root √ʾbl, meaning "mourning," such as in Abel-Mizraim (Genesis 50:11), is somewhat less likely because the Hebrew noun form is a segholate qitl form and would not exhibit the *a* vowel of **Ablom** unless there were a vowel between the *b* and the *l*.
17. Cf. Allen, *Ancient Egyptian Language*, 36, for a chart containing the equivalences between the Semitic and Egyptian consonants, including *l* and *r*, and see the entry Gazelem, note 13, below.

Abraham

Biblical PN Hebrew prophet and patriarch (1 Nephi 6:4; 15:18; 17:40; 19:10; 22:9; 2 Nephi 8:2 = Isaiah 51:2; 2 Nephi 27:33 = Isaiah 29:22; 29:14; Jacob 4:5; Mosiah 7:19; 23:23; Alma 5:24; 7:25; 13:15 [2x]; 29:11; 36:2; Helaman 3:30; 8:16, 17, 18 [2x], 19; 3 Nephi 4:30; 20:27; 27:33; Mormon 5:20; 9:11; Ether 13:11)

Etymology: The biblical PN **Abraham** is mentioned twenty-seven times in the Book of Mormon with reference to the biblical figure, but never as an individual Book of Mormon character. No fully satisfying etymology for the biblical name has been proposed. Köhler and Baumgartner cite the Arabic noun *ruhām*, "multitude,"[18] with which may be compared the passage in Genesis 17:5, "Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations (Hebrew *ʾab hămôn gôyim*) have I made thee." Still, there is no Hebrew word with the root consonants *rhm* that has the meaning "multitude."

Regardless of its etymology, Joseph Smith, in translating the Book of Mormon, would probably have used the King James spelling.

Deseret Alphabet: 𐐁𐐂𐐊𐐖𐐊𐐉 (eɪbræhæm)

18. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʾābrāhām*.

Adam

Biblical PN Name of first person(s) created by God (1 Nephi 5:11; 2 Nephi 2:19, 22, 25; 9:21; Mosiah 3:11, 16, 19, 26; 4:7; 28:17; Alma 12:22, 23; 18:36; 22:12, 13; 40:18; 42:5; Helaman 14:16; Mormon 3:20; 9:12 [2x]; Ether 1:3, 4; Moroni 8:8; 10:3)

Etymology: This name appears in the Book of Mormon in connection with the biblical PN **Adam** of Genesis but is never given otherwise as a name to a Book of Mormon individual. The PN **Adam** is from the Hebrew noun *ʾādām, hāʾādām,* "humanity, mankind, human, person; man," which "is a collective and is therefore never used in the plural; it means, literally, 'mankind.'"[19] Luther instinctively translated the word very well with 'Menschen'" in Genesis 1:26–27; compare Leviticus 18:5.[20] *ʾĀdām* is used in Genesis 5:1 as a proper name, which is not the case in Genesis 1–3.[21] *ʾĀdām,* "man," *ʾădāmâ,* "earth" (*ʾādōm,* "red"), is the theme of Genesis 2:4b–25; compare Genesis 3:17b *hāʾădāmâ,* dust."[22] This also applies to Ugaritic *adm,* "mankind,"[23] as well as in the phrase *il ab adm,* "El, the Father of mankind," in the *Epic of Kirta*.[24] Note, however, the comment made by Ivar Engnell, who sees **Adam** in Genesis 1:26 as "divine";[25] see Pearl of Great Price, Moses 1:34; 6:9.

Deseret Alphabet: 𐐈𐐊𐐍𐐏 (ædʌm)

19. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *ādām.*
20. See von Rad, *Genesis,* 57; and Wold, letter to the editor, 6, citing Hess, "Splitting the Adam," 1–15, and Wallace, "Toledot of Adam," 17–33.
21. Cf. von Rad, *Genesis,* 70.
22. Cf. von Rad, *Genesis,* 76–77.
23. Dietrich, Loretz, and Sanmartín, *Cuneiform Alphabet Texts,* §1.14:I:37.
24. Segert, "Parallelism in Ugaritic Poetry," 295–306, esp. 304a; Rahmouni, *Divine Epithets in the Ugaritic Alphabetic Texts,* 9.
25. Engnell, "'Knowledge' and 'Life' in the Creation Story," 19.

Agosh

Jaredite GN Name of plains (Ether 14:15, 16)

Brief Etymology: The Jaredite GN **Agosh** may be related to the Aramaean GN Bit Agush or, possibly, from the Sumerian word for "cucumber, gourd," or "cubit, forearm."

Extended discussion All suggestions for Jaredite names are speculative; however, one may compare the GN **Agosh**, for example, with the eponymous Aramaean GN Bit Agush[26] (Bit Agusi) from Arpad in west Syria.[27] **Agosh** may be related to Akish, since they are in the same vicinity and may be variant stems of the same root and express a common quality.

Some Sumerian and Akkadian etymologies may also be proposed for **Agosh**: (1) Sumerian ukúš, ú-kuš$_g$, "cucumber, squash, gourd" = Akkadian *qiššû* = Hebrew *qiššû'*, "cucumber" (Numbers 11:5); and (2) Sumerian kùš, 1(diš)-kuš = Akkadian *ammatu*, "forearm; cubit."[28] In connection with the name **Agosh** one may also compare the Old Babylonian *Hymn of Agushaya* about Ishtar/Inanna.[29]

See entries Akish, Kish

Deseret Alphabet: 𐐁𐐛𐐗𐐊 (eɪgɒʃ)

26. Millard, "Abraham," 1:38.
27. Bryan, "Tell El-Amarna," 1:85–86 (81–86); Assaf, "Syria: Syria in the Iron Age," 5:132.
28. Tawil, *Akkadian Lexical Companion*, 23–24.
29. Frymer-Kensky, *In the Wake of the Goddesses*, 30–31, 67, 78.

Aha

Lehite PN Nephite military officer, son of Zoram, ca. 81 BC (Alma 16:5)

Brief Etymology: The Lehite PN **Aha** may be from the Hebrew word having the meaning "brother" with an abbreviated or hypocoristic ending. Alternatively, **Aha** may be from an ancient Egyptian word meaning "warrior."

Extended Discussion: The Lehite PN **Aha** looks like a Hebrew-Semitic noun *ʾāḥ*, "brother," with the abbreviated or hypocoristic ending.[30] Compare also the Hebrew PN *ʾḥʾ* on an eighth-century BC bowl found at Tel Masos[31] and Arad (JAT)[32] and other Hebrew PNs containing *ʾāḥ* (e.g., Ahab, Ahiah, Ahimelech, etc.). Further, see the Iron Age I name inscribed on an arrowhead, *ʾḥʾ*, found in Israel,[33] and compare the Ugaritic *aḫrm, aḫqm, aḫmlk*;[34] Canaanite *ʾḫyhw*,[35] *ʾḥnʿm*;[36]Amorite *a-ḫi-ia, a-ḫi-e-ba-al, a-ḫi-ì-lí, ar-ši-a-ḫu-um*;[37] and the Ebla PNs *ar-šè-a-ḫa* (14 v. I:7) and *ì-lum-a-ḫa* (43 v. IV:5).[38]

Other suggestions include the Egyptian noun *ʿḥ*, "warrior," the name of the first Egyptian pharaoh.[39] This is perhaps an example of metonymy, since the Zoramites were very militant and **Aha** himself

30. For an example and discussion of "abbreviated forms" of nouns, see Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿabdā*, and Noth, *Die Israelitischen Personennamen*, 28, 137.
31. Ahituv, *Echoes from the Past*, 148.
32. Ahituv, *Echoes from the Past*, 164.
33. McCarter, "Over the Transom," 42–43 (RFS).
34. Gordon, *Ugaritic Textbook*, 354–55, #128.
35. Donner and Röllig, *Kanaäische und Aramäische Inschriften*, §190:2.
36. Donner and Röllig, *Kanaäische und Aramäische Inschriften*, §186:4.
37. Gelb, *Computer-Aided Analysis of Amorite*, 37–39.
38. All of these Amorite and Eblaite texts are found in Pettinato, *Testi amministrativi della biblioteca*, 2, pt. 1.
39. Nibley, *Lehi in the Desert*, 25; Nibley, *Approach to the Book of Mormon*, 286.

is a military officer, a "chief captain," as was his father[40] (RFS, JAT). Reynolds and Sjodahl see this as "the name of a watchman at the gates of one of the many gods of Egyptian mythology."[41]

Note the Hebrew exclamation *aha* [*heʾāḥ*] in Isaiah 44:16 and Ezekiel 25:3.

See entry Ahah

Deseret Alphabet: ES9 (eɪhɑː)

Ahah

Jaredite PN King (Ether 1:9–10; 11:10–11)

Brief Etymology: The Jaredite PN **Ahah** may be related to the Semitic word for "brother" or the Egyptian word for "warrior."

Extended Discussion: All suggestions for Jaredite names are speculative; however, it is possible that the PN **Ahah** may be related to the Semitic word for "brother" (thus, Hebrew *ʾāḥ*; cf. Arabic *ʾaḫ*), or to the Egyptian *ḥ3*, "warrior."

40. Nibley, *Lehi in the Desert*, 286.

41. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 6:160. It is possible that **Aha** is not a proper name at all, in which case Alma 16:5 could simply read, "His name was Zoram, and he had two sons, Lehi and his brother" (JCH, JWW). If this is the case, RFS suggests the reconstruction *ʾaḥah*, "his brother" or "her brother." For a discussion of the equivalence of *h* and the third person m.s. pronominal suffix, see Cross and Freedman, *Studies in Ancient Yahwistic Poetry*, 183 (RFS). However, the *a* vowel does not occur with the third person m.s. pronominal suffix. Note that in a proposed similar case in 2 Samuel 6:3, where a brother of Uzzah is named Ahio, and Wellhausen, *Der Text der Bücher Samuelis*, 167, has argued that this name should read *ʾaḥîw*, "his brother" (JWW); in neither rendering is a vowel associated with the suffix.

See entries Aha, Ammonihah, Moronihah, Nephihah, Onihah, et al.

Deseret Alphabet: 𐐔𐐖𐐘 (eɪhɑː)

Ahaz

Biblical PN King of Judah (2 Nephi 17:1, 3, 10, 12 = Isaiah 7:1, 3, 10, 12; 2 Nephi 24:28 = Isaiah 14:28)

Etymology: The PN **Ahaz** is given in the Isaiah section of the Book of Mormon as the name of an Israelite king but not as a PN in its own right in the Book of Mormon.[42]

Deseret Alphabet: 𐐔𐐖𐑆𐐚 (eɪhæz)

Aiath

Biblical PN City near the Dead Sea (2 Nephi 20:28)

Etymology: **Aiath** is cited in the Book of Mormon as an ancient Near Eastern place-name mentioned in the Isaiah section of 2 Nephi but is not given otherwise in the Book of Mormon as a geographical name in its own right.[43]

Deseret Alphabet: 𐑆𐐯𐐗𐐻 (æaɪʌθ)

42. Ahaz may be a hypocoristic form of *ʾĀḥazyāhū*, "the Lord grasped, laid hold of," itself the name of another Israelite king.
43. Reynolds, *Dictionary of the Book of Mormon,* 13, speculates that this is another name for the biblical city Ai. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *ʿAy*, give the meaning of *ʿAi* as a "heap of stones."

Akish

Jaredite PN	1. Son of Kimnor (Ether 8:10, 11 [2x], 13, 14 [2x], 15 [2x], 17 [2x]; 9:1, 4, 5, 6, 7, 10, 11 [3x], 12 [2x])
Jaredite GN	2. Wilderness near the plains of Agosh and Heshlon (Ether 14:3, 4, 14)

Brief Etymology: The Jaredite PN and GN **Akish** may be related to the Mesopotamian GN Kish, the name of a city near Babylon, the Assyrian PN Ikausu, or the Hebrew PN Ikkesh or Achish.

Extended discussion: All suggestions for Jaredite names are speculative; however, the Jaredite name and word-element **Kish** appears to have a Jaredite root, though it may not be a separate root in this name; see Kish, Kishkumen. Kish is also the name of a major Mesopotamian city near Babylon (RFS). **Akish** and Agosh may be possible by-forms of each other.

The PN Ikausu appears in the Assyrian annals of Esarhaddon and Ashurbanipal. The Hebrew PN Ikkesh, cited in 2 Samuel 23:26 and 1 Chronicles 11:28; 27:9, is from the Hebrew root √ʿqš, "twist, pervert" (RFS, JAT) and would be a very acceptable name for a wilderness (RFS). The biblical PN Achish, cited in 1 Samuel 21:10 (and in chapters 27–29 passim), is the name of the Philistine king of Gath (as well as the PN of a seventh-century BC ruler of Ekron, not otherwise cited in the Old Testament) and has been connected with the Aegean name Achish = Ikausu.[44] **Akish** is also, according to Nibley, the Egypto-Hittite name for Cyprus.[45]

Deseret Alphabet: 𐐀𐑉𐐯𐐆 (eɪkɪʃ)

44. See Gitin, "Four-Horned Altar and Sacred Space," 115.
45. Nibley, *Lehi in the Desert*, 32n14, citing Wainwright, "Keftiu," 35, 38, 40; cf. also Meyer, *Geschichte des Altertums,* 2:1:552–53.

Alma

Lehite PN	1. High priest, ca. 148 BC (Mosiah 17:2, 3; 18:1, 5, 7, 12, 14 [2x], 15, 18, 27, 33, 34; 21:30, 34; 23:1, 6, 15, 16, 26, 27, 29, 35, 36, 37 [2x]; 24:8, 9, 12, 15, 17, 18, 20, 23; 25:6, 10, 14, 15, 17, 18 [2x], 19, 21; 26:7, 8, 9, 10, 12, 13, 15, 33, 34, 37, 38; 27:1 [2x]; 27:14; 28:20; 29:47; Alma 4:4; 5:3, 11 [2x])
	2. Son of Alma No. 1, high priest and chief judge, ca. 100 BC (Mosiah 27:8 [2x], 13, 16, 17, 18, 19, 22, 23, 32 [2x]; 28:20; 29:42, 43, 44; Alma 1:2, 10, 11, 12, 23; 2:16, 20, 21, 29, 30, 31, 32 [2x], 33; 3:22; 4:4, 7 [2x], 11, 15, 18, 20; 5:1, 3, 61; 6:1, 7, 8; 8:1, 3, 8, 9, 10, 11, 14, 15, 18, 21, 22, 23, 27, 29, 30; 9:1, 31; 10:10, 31; 11:20; 12:1, 2, 7 [2x], 8, 9, 19, 22; 13:21, 31; 14:2 [2x], 3, 5, 7, 9, 10, 11, 12, 13, 14, 17, 23, 25, 26, 27, 28 [2x], 29 [3x]; 15:1 [2x], 3, 4, 6, 8, 10, 11, 12, 13, 15, 16, 17, 18; 16:5, 6 [2x], 13, 15; 17:preface, 1, 2 [2x]; 27:16, 19, 20, 25 [2x]; 30:29, 30, 31, 32, 37, 39, 43, 44, 46, 49, 50 [2x], 51, 54, 55; 31:1, 2, 5, 11, 12, 19, 24, 36, 38; 32:4, 5, 6; 33:1, 2, 12; 34:1; 35:6, 7, 14 [2x], 15; 43:1 [2x], 23, 24 [2x]; 44:24; 45:2, 4, 6, 8, 15, 17, 18, 19; 48:18; 50:38 [3x], 41; 63:1, 12, 17; Helaman 4:21; 5:41; 6:25; 3 Nephi 5:12; Ether 12:13)
Lehite GN	3. Valley named from Alma No. 1, ca. 148 BC (Mosiah 24:20, 21)

Brief Etymology: The Lehite PN **Alma** derives from a Hebrew word meaning "young man" (compare the literary play on the name **Alma** and "young man" in Mosiah 17:2).

Extended Discussion: The Lehite PN and GN **Alma** most plausibly derives from the Hebrew *ʿelem*,[46] plus the ending *-ā* (one may compare the Hebrew PN *ʿabdā*, from the Hebrew noun *ʿebed*, "servant, slave,"

46. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿelem*.

plus the "short form" or hypocoristic suffix *-ā*).[47] The ʿ letter of the *ʿelem* root in Hebrew was originally pronounced both as an *ʿayin* (ʿ) sound and a *ġ* (*ġayin*) sound**.** In this instance the letter ʿ (*ʿayin*) of the Hebrew *ʿelem* was pronounced as a *ġ* (*ġayin*) sound, and is cognate with words in other Semitic languages, including the Ugaritic noun *ġlm*, "lad, youth," and the Arabic *ġulām*, "youth, lad; servant boy." Strikingly, there is a literary play[48] on the name **Alma** (whose basic meaning is "lad, youth, young man") in Mosiah 17:2, where **Alma** is first introduced to the reader. There we read, "But there was one among them whose name was **Alma**, he also being a descendant of Nephi. And he was a young man."

The later history of the pronunciation of the Hebrew letter ʿ (*ʿayin*) is quite interesting. The ʿ (*ʿayin*) and *ġ* (*ġayin*) sounds were represented by the letter *ʿayin* in Hebrew and were pronounced differently at least through the middle of the third century BC. At some point thereafter the letter *ʿayin* continued to be pronounced as an *ʿayin* sound while the *ġayin s*ound dropped out. Finally, sometime around the beginning of the Christian era, it began to be pronounced and written as a glottal stop (written in Hebrew as an *ʾaleph*). Thus, when the name Alma appears in the Bar Kokhba texts dating to about AD 132, around the time of the Second Jewish Revolt in Palestine, where there is mention of an Alma ben Yehudah in a business text, it is written with an *ʾaleph*.[49]

Deseret Alphabet: 𐐁𐐋𐐊𐐁 (ælmæ)

47. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *ʿebed* and *ʿabdā*; cf. Noth, *Die Israelitischen Personennamen,* 38, which describes the *-ā* ending of *ʿabdā* as a "Kurzform."
48. The literary technique of using words having the same root letters in the same phrase or sentence is known as paronomasia and is discussed in great detail by the German Jewish scholar Reckendorf in his seminal study, *Über die Paronomasie*.
49. Yadin, *Bar Kokhba*, 176, mentioned by Nibley in his review of the book in *BYU Studies,* 121. The text itself is given as P. Yadin 44, line 4, where it is also transliterated as "Allima'" and is given the meaning "the strong one" from the Aramaic, in Yadin, Greenfield, Yardeni, and Levine, *Documents from the Bar Kokhba Period,* 47.

Alpha

Biblical DN Descriptive name for Christ (3 Nephi 9:18)

Brief Etymology: The word **Alpha** forms part of the phrase "Alpha and Omega, the beginning and the end," a merism (see technical terms) itself connected to the Hebrew phrase "first and last," mentioned twice in Isaiah.

Extended Discussion: **Alpha** appears only once in the Book of Mormon as part of the phrase "Alpha and Omega," with reference to the risen Lord in 3 Nephi 9:18. Alpha and Omega are, respectively, the first and last letters of the Greek alphabet and probably are a merism meaning not just the first and the last letters, but the whole alphabet.

The rendering of this phrase from the plates into English is probably dependent on the King James Version rendering of Revelation 1:8, where the phrase is "I am the Alpha and Omega (koine Greek: τὸ Ἄλφα καὶ τὸ Ὦ (transliterated as *to Alpha kai to Ō* in Roman characters, meaning, literally, "the Alpha and the O[mega]"), "the beginning and the end," with reference to Christ. It occurs twice more in the book of Revelation (21:6 and 22:13).[50] The phrase "the beginning and the end" (also found in Ecclesiastes 3:11, but not as a reference to deity) may also be connected with the merism "first and last" in Isaiah 44:6 and 48:12. According to the Jewish folklorist Dov Noy, "the expression 'from *alef* to *tav*' ([TB] Shab. 55a and Av. Zar. 4a) corresponding to that of 'Alpha and Omega' (Revelation 1:8 and 22:13) denotes complete integration,"[51] or, perhaps better said, a merism.

Deseret Alphabet: 𐐅𐐋𐐡𐐘 (ælfɑː)

50. For the standard discussion of this topic, see van Unnik, "Divine Predicate," 158–235 (we wish to thank David Calabro for this reference).
51. Noy, "Alef in Aggadah and Folklore," 2:555.

Amaleki

Lehite PN 1. Scribe, most likely second century BC (Omni 1:12, 23, 30; Words of Mormon 1:3, 10)

2. "Brother" of Ammon, ca. 121 BC (Mosiah 7:6)

Brief Etymology: The Lehite PN **Amaleki** may be from a Hebrew/West Semitic root meaning "ruler; counselor, adviser." **Amaleki** may also be compared with Semitic PNs *malik* and *a-ma-lik*.

Extended Discussion: Although the PN **Amaleki** may confidently be derived from the Israelite PN Amalek with the gentilic ending *-î* and having the meaning "the Amalekite," it is unclear whether a Nephite who was viewed neutrally if not favorably would be given the name of a traditional enemy of the Israelites. Still, the possibility cannot be ruled out (for example, note the name of one of the priests during King David's reign, Obed-Edom, meaning "servant of Edom," first mentioned in 2 Samuel 6:10, as well as the name ʾÎshbaʿal, "man of Baal," mentioned in Chronicles with which Kings substitutes the dysphemism ʾÎshbōshet, "man of shame.")

Amaleki and other names containing the consonants *mlk* have frequently been connected with the common Semitic root meaning, depending on the language, "king; to rule; to advise, to counsel" (AC), with the possible sense "ruler; counselor, adviser." The most common meaning in the West Semitic languages, including Hebrew, is "to rule, to be king; king." Though this etymology is tempting, it leaves the initial and final vowels unexplained. Possibly the initial vowel could be an affix to form a definite article and the final vowel could be the gentilic ending, which would yield the meaning, "the (one from) Malek."

Amaleki may be compared with the Eblaite PN *a-ma-lik*,[52] probably to be read "A-malik." See also the many "malik" names in

52. Pettinato, *Testi amministrativi della biblioteca*, 2, pt. 1, 25 v. VIII: 14; and perhaps the same individual, 20 r. X:11.

Amorite.[53] However, the initial vowel remains unexplained. As pointed out, it is probably not a prosthetic vowel because it does not break up a consonant cluster (JCH).[54]

Note that the Book of Mormon spellings for **Amaleki** and Amalekites (Amalekites/Amalikites) are consistently spelled with a *k*, while Amalickiah, etc., and Amalickiahites are consistently written with a *ck*.[55] This would tend to indicate that these two sets of words are not taken from the same root. However, the variants Amlicite/Amlikite pose some difficulties for distinguishing the spellings.

John W. Welch suggests that "the Amalekite" may not be quite so unlikely. He observes "two possibilities: first, that Lehi's desert experience had brought him and his group into sympathy or contact with this group, assuming they were not totally destroyed several centuries earlier, or second, that **Amaleki** became an acceptable name among the tribe of Ephraim, from which Ishmael descended, inasmuch as the Amalekites appear to have settled, possibly peacefully, as far north as the land of Ephraim where a mountain was named after them."[56]

Reynolds and Sjodahl, in *Commentary on the Book of Mormon*, have made the somewhat unlikely suggestion that **Amaleki** and Amalickiah mean "the king of Jehovah."[57]

See **Amaleki** variant

Deseret Alphabet: 𐐊𐐑𐐋𐐆𐐘𐐴 (æmæli:kaɪ)

53. Gelb, *Computer-Aided Analysis of Amorite*, 152.
54. However, see Gordon, *Ugaritic Textbook*, 50–60, section 8.40, for Ugaritic examples of prosthetic *ʾaleph*s.
55. For all the variant spellings of these names, see Skousen, *Analysis of Textual Variants*, 2:1116, for Amaleki and 4:2529, for Amalickiah. Further, see Smith, "Book of Mormon Onomasticon Variants," 1225.
56. Carlton and Welch, "Possible Linguistic Roots," 7.
57. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 7:107.

Amalekites

Lehite gentilic — Sect of Nephite apostates (many after the order of Nehor), allies of the Lamanites who built the city of Jerusalem, ca. 90 BC (Alma 21:2, 3, 4 [2x], 5, 16; 22:7; 23:14; 24:1 [2x], 28, 29; 27:2, 12; 43:6 [2x], 13, 20, 44)

Etymology: **AMALEKITES** is the gentilic plural of Amaleki.[58]

See entry Amaleki

See **AMALEKITES** variants

Deseret Alphabet: 𐐊𐐒𐐋𐐐𐐙𐐚𐐟𐐣 (æmælɪkaɪɑːaɪts)

Amalickiah

Lehite PN — Nephite rebel who became king of the Lamanites, ca. 73–67 BC (Alma 46:3, 4, 5, 6, 7, 10, 11, 28, 29, 30 [3x], 31, 32, 33; 47:1, 3, 4, 11, 12, 13 [3x], 14, 15 [2x], 16, 18, 19, 20, 21 [2x], 22, 25, 27 [2x], 30, 32, 33, 34, 35; 48:1, 7; 49:10, 11, 25; 51:9, 11, 12, 23 [2x], 25, 27, 30, 32, 33, 37; 52:1, 3 [2x]; 54:16; 55:5; 62:35)

58. Skousen, *Analysis of Textual Variants*, 3:1605–9, argues persuasively that "**AMALEKITES**" is an error for "Amlicites." If this is correct, then this name is neither a gentilic plural of Amaleki nor even a name belonging to the original text. In Skousen's Yale edition, *The Book of Mormon: The Earliest Text,* for example, no instances of this name occur; instead, all the instances are replaced by "Amlicites" (we wish to thank David Calabro for this observation and reference); cf. John Tvedtnes, *Most Correct Book*, 324–25.

Etymology: The Lehite PN **Amalickiah** may be divided into the parts Amalek (from the Hebrew consonants *ʿmlq*) and the abbreviated theophoric form *-iah*. The etymology of the Lehite PN **Amalickiah** remains somewhat obscure unless it can be understood in a metonymic sense of **Amalickiah** as a Nephite rebel and traitor, thus, "Amalek (a perennial enemy of Israel) is the/his Lord/God."

See entries Amaleki, Amlici, Amulek, Melek, Mulek, et al.

See **Amalickiah** variants

Deseret Alphabet: 𐐊𐐒𐐋𐐠𐑌𐑉 (æmælɪkaɪɑː)

Amalickiahites

Lehite gentilic	Followers of rebel Amalickiah (q.v.), ca. 73 BC (Alma 46:28, 29; 49:9)

Etymology: **Amalickiahites** is the gentilic plural of Amalickiah.

See **Amalickiahites** variant

Deseret Alphabet: 𐐊𐐒𐐋𐐠𐑌𐑉𐐲𐑎 (æmælɪkaɪɑːaɪts)

Amaron

Lehite PN	Scribe, second century BC (Omni 1:3, 4)

Brief Etymology: The Lehite PN **Amaron** may plausibly derive from Hebrew roots meaning "commander; speaker, spokesman," "one who honors," "worshipper," or "one who lives, survivor."

Extended discussion: **Amaron** may most plausibly be connected with the West Semitic root √ʾmr, "to speak, to say; to command." Biblical PNs such as *ʾmryh*, Amariah, and *ʾmry*, Imri, tend to reinforce this connection, as does the Ammonite PN *ʾmrʾl*[59] and the Ugaritic PN *a-mar-*^{d}*addu*.[60] It would be easy to suggest that **Amaron** is a nominal form of this root plus the Hebrew masculine suffix morpheme *-ôn/-ōn*, such as in the biblical PNs Ammon, Amnon, Gideon, and Samson.[61] The name would thus translate as, approximately, "commander," perhaps a shortened form (without a theophoric element) of Amariah, "command of the Lord (Yahweh), the Lord (Yahweh) has commanded, " or perhaps a form analogous to "Yahweh has spoken."

It is also possible to connect the biblical PN Imri, *ʾimrî* (1 Chronicles 9:4), with the Arabic *ʾamīr*, "commander, emir," as well as with the Egyptian *imy-rꜣ*, "overseer," to wordplays in Omni 1:2–3, 6, 9; Jarom 1:1, 15 (RFS). Further, it is possible to connect **Amaron** with the same form as the Aramaic PN *ʿm[r]n* or the Arabic PN *ʿamrān* from the root √ʿmr, "to live, to honor,"[62] with the meaning, "worshipper," without a theophoric element. This root is possibly reflected in the Biblical Hebrew PN Omri, *ʿŏmrî*, one of the kings of Israel, and may also appear in the Amorite PN element *ḫamr-*, as in Ḫammurapi.

If the root of this PN is √ʿmr, "to worship, live," and if **Amaron** was more attentive to his religious duties than his father Omni was, **Amaron**'s name suggests that his life was spared due to his righteousness, thus "one who lives, survives." According to his short account, the Lord destroyed the wicked Nephites but spared the righteous (Omni 1:2, 7) (RFS).

59. Jackson, *Ammonite Language of the Iron Age*, 95.
60. Gröndahl, *Die Personennamen der Texte aus Ugarit*, 37.
61. Lipiński, *Semitic Languages*, 221–22.
62. Donner and Röllig, *Kanaäische und Aramäische Inschriften*, §229:2–3.

It is interesting that both **Amaron** and Ammaron were Nephite scribes/historians, though separated in time by many centuries.

See entries Ammaron, Ammoron, Amoron, Emer, Moroni, Moronihah, Omer

Deseret Alphabet: 𐐊𐐒𐐊𐐦𐐎 (æmærʌn)

Amgid

Jaredite PN King (usurper) (Ether 10:32 [2x])

Brief Etymology: The origin of the Jaredite PN **Amgid** is quite uncertain, but it may be connected with Sumerian roots meaning "(one) who holds firm." Alternatively, it may be connected with a Hebrew/Semitic root meaning "people of fortune" or "the (divine) kinsman is fortune."

Extended Discussion: All suggestions for Jaredite names are speculative. The element **ʿĀm-** in this name could be connected with the Semitic root √ʿmm, a common Semitic kinship term, meaning variously "people, clan, paternal uncle, grandfather, (divine) kinsman,"[63] and appearing in several biblical PNs, e.g., Ammiel, Ammihud, Amram, and Amraphel. The second element, *gid*, compares favorably with *gd* in the biblical PNs Gad, Gaddi, and Gaddiel and Ugaritic *gd* in the PN *ndrgd*, "wish/oath of (the god of) Fortune/Luck."[64] Compare also the Amorite PNs with *gyd*.[65] **Amgid** could thus mean "people of

63. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿam*.
64. Gröndahl, *Die Personennamen der Texte aus Ugarit*, 32.
65. Gelb, *Computer-Aided Analysis of Amorite*, 299, s.v. *gjd*.

fortune." One may also compare the Ur III PN AB.BAgada,[66] where the first element appears to be Akkadian *abum*, "father" (JAT).[67]

In addition to the name listed above, for the element *ʿm* in Hebrew PNs, compare a Hebrew seal reading *ʿamnôn*.[68] Other Semitic languages also have the element *ʿm* in PNs. For example, in the epigraphic South Arabian dialects we note Qatabanian *ʾwsʿm, y šrʿm, nbt.ʿm* and *ys.rʿm*,[69] plus the DN *ʿm*,[70] Hadrami *ʿmdhr*,[71] and Minaean *ʿmkrb* (cf. *ʾbkrb*)[72] and *ʿmsmy*.[73]

See entries Aminadab, Aminadi, Ammah, Gad, Gid

Deseret Alphabet: 𐐊𐐒𐐠𐐖 (æmgɪd)

Aminadab

Lehite PN Nephite dissenter who went over to the Lamanites (Helaman 5:39 [2x], 41)

Brief Etymology: The Lehite and Israelite PN **Aminadab** is from Hebrew words meaning "my people are [are] generous" or "my [divine] kinsman is generous."

Extended Discussion: The Lehite PN **Aminadab** is a name given to figures in both Israelite and Nephite history (in English translations of the Bible, the name is given as Amminadab—in Hebrew the *m* of

66. Gelb, *Glossary of Old Akkadian*, 225.
67. Gelb, *Glossary of Old Akkadian*, 9.
68. Nibley, *Since Cumorah*, 195.
69. Pritchard, *Ancient Near Eastern Texts*, 668, line 2.
70. Pritchard, *Ancient Near Eastern Texts*, 668, lines 1, 2; 669, line 1.
71. Pritchard, *Ancient Near Eastern Texts*, 670, line 2.
72. Pritchard, *Ancient Near Eastern Texts*, 666, line 2.
73. Pritchard, *Ancient Near Eastern Texts*, 667, line 2.

Amminadab is doubled with a dagesh; compare King James Version Exodus 6:23; Numbers 1:7; 2:3; 7:12, 17; 10:14; Ruth 4:19, 20). The meaning of the Hebrew *ʿammi nadab* is "my people are [is] generous" or "my (divine) kinsman is generous." One may also compare the Edomite PN *ʾamyndb*, Amminadabbi.[74] Nibley compares **Aminadab** with the Egyptian name "Amanathabi," the chief of a Canaanite city under Egypt.[75] The suggestion that this name contains the name of the Egyptian god Amon is somewhat unlikely.[76]

In exploring possible metonymy in this name, it has been imaginatively pointed out that "although [**Aminadab**'s] Nephite kinsmen had been among the most noble, he himself had apostatized from them. Perhaps some memory of his heritage, carried with him in his name, made him more receptive to understanding [the miracle he witnessed in Helaman 5:36]. Perhaps Mormon preserved this name in the record for the very purpose of reinforcing Mormon's conviction of the nobility of this Nephite."[77]

See entries Aminadi, Ammah

Deseret Alphabet: 𐐁𐐊𐐣𐐆𐐊𐐆 (eımınædæb)

Aminadi

Lehite PN — Prophet, ancestor of Amulek, hence between ca. sixth–second century BC (Alma 10:2–3)

Brief Etymology: The Lehite PN **Aminadi** derives from Hebrew

74. Nibley, *Since Cumorah*, 15.
75. Nibley, *Since Cumorah*, 15.
76. Nibley, *Lehi in the Desert*, 30; cf. Nibley, *Approach to the Book of Mormon*, 286–87.
77. Carlton and Welch, "Possible Linguistic Roots," 9.

words that may mean "my (divine) kinsman is praised," "my people are (is) praised," or, with less confidence, "[God] is the (divine) kinsman of my wanderer, nomad," "my (paternal) uncle is a preacher," or "my (divine) kinsman is present."

Extended Discussion: The Lehite PN **Aminadi** is to be compared with Abinadi (q.v.), with the substitution of *ʿām*, "people," or "(divine) kinsman" for *ʾāb*, "father." The name would thus mean "my people is praised" (in a name that would otherwise have been spelled with two *m*'s but was only spelled with one *m*) or "my (divine) kinsman is praised."[78] See the discussion under Abinadi as well as Aminadab.

The suggestion that the name means "people/clan of my wanderer" (JAT), or "my paternal uncle is a nomad/nomadic," "my (divine) kinsman is present" or "my (divine) kinsman is/was given" (JCH) is somewhat less likely.

It has also been suggested that **Aminadi** contains the Egyptian element *imn*, the god Amon.[79]

See entries Abinadi, Aminadab, Ammah

Deseret Alphabet: 𐐊𐐒𐐣𐐊𐐆𐐓 (æmınædaı)

Amlici

Lehite PN — Nephite dissenter, of the order of Nehors, first century BC (Alma 2:1, 2 [2x], 3, 4, 5, 7, 8, 9, 10, 11 [2x], 14, 29, 31 [2x])

78. The name *ʿam* for "people, divine kinsman" is from the geminate root √ʿmm.
79. On this, see Nibley, *Lehi in the Desert*, 30; and Nibley, *Approach to the Book of Mormon*, 286–87.

Brief Etymology: The Lehite PN **Amlici** may derive from a Hebrew root with the meaning "I rule, reign," "I make king," or "my sacrifice."

Extended Discussion: The Lehite PN **Amlici** may plausibly derive from the common Semitic root √mlk, "to reign; advise; king; adviser." The form, however, is interesting. It could be a variant rendering of the qal first person common singular imperfect verb "I reign" and would fit the context of his life. It could also be first person common singular imperfect hiphil *ʾmlyk*, as in 1 Samuel 12:1, "[I] make a king (over you)."

The PN **Amlici** could also represent an unusual noun form with a prosthetic *ʾaleph* and first person common singular pronominal suffix, meaning "my kingship" (JCH). In this regard, note the biblical PN Melicu (Nehemiah 12:14) with the ketiv *mlwky*, and the qere *mlykw*. The addition of a prosthetic *ʾaleph* would yield a form similar to **Amlici** (JCH). It could be that an identical root, √mlk, "sacrifice, offering,"[80] would yield the PN **Amlici** with the meaning "my sacrifice."

A distant possibility is to derive **Amlici** from West Semitic *mlʾk*, "messenger, envoy; angel," with a prosthetic *ʾaleph* and first person common singular pronominal suffix. This would yield the hypocoristic "my messenger [is DN]."

It is possible that **Amlici** is related to Amaleki (RFS, JAT), as Royal Skousen has suggested in his extensive study of the text of the Book of Mormon.[81]

See entries Amaleki, Amalickiah, Amulek

Deseret Alphabet: 𐐗𐐊𐐡𐐟𐐋 (æmlɪsaɪ)

80. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 2:640–44, s.v. *mlk*, fifth entry.
81. Skousen, *Analysis of Textual Variants*, 3:1605–9, provides a detailed discussion of **Amlici**, Amaleki, Amlicites, and Amalekites.

Amlicites

Lehite gentilic	Rebel followers of Amlici (q.v.), ca. 87 BC (Alma 2:11, 12, 13, 15, 16, 17 [3x], 18, 19 [2x], 20, 21, 22 [2x], 24 [2x], 27, 28, 34, 35; 3:3, 4, 13, 18, 20 [2x])

Etymology: **Amlicites** is the gentilic plural of Amlici.

See **Amlicites** variant

Deseret Alphabet: 𐐊𐐒𐐡𐐨𐐊𐐡𐐨 (æmlɪsaɪts)

Ammah

Lehite PN	Missionary, ca. 91 BC (Alma 20:2:34; 21:11)

Brief Etymology: The Lehite PN **Ammah** may be from a Hebrew/Semitic root plus an abbreviated or hypocoristic/theophoric form meaning "[God] is a (divine) kinsman."

Extended Discussion: The most likely root for the Lehite PN **Ammah** appears to be √ʿmm,[82] a common Semitic kinship term meaning variously "people, clan; paternal uncle, grandfather; (divine) kinsman,"[83] which appears in several biblical PNs, e.g., Ammiel, Ammihud, Amram, and Amraphel. This name could contain an abbreviated or hypocoristic ending *-ʾā*, thus *ʿam(m)ʾā*—with the spelling *-ah* for the abbreviated or hypocoristic form *-ʾā* rather than the usual *-a*

82. Neither the Hebrew roots *ʾmmh*, "forearm, cubit," nor *ʾmh*, "handmaid," fit this Nephite masculine PN.
83. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿm*; cf. Noth, *Die Israelitischen Personennamen*, 129, for a discussion of divine associations of kinship terms.

(cf. the PN **Alma** and **Aha**)—with the possible meaning "(God) is a (divine) kinsman." **Ammah** is similar in form to the Aramaic PN *ʿm*'[84] and the Punic PN *ʿm*'[85] of the Book of Mormon type Aminadab or Aminadi, as well as *am-mi-ad-du,* "people/kinsman of (the god) Addu."[86] Compare also the Amorite PN *am-mi-ia*[87] and the Palmyrene PN *ʿmbkr*'.[88] Compare further the Hebrew or Aramaic *ʿm*ʾ, the name of an artisan on a stone inscription from the Persian period (JAT).[89]

Also possibly same as King James Version GN Ammah, Hebrew *ʾammâ,* a hill east of Gibeon (2 Samuel 2:24), which may derive from the Hebrew noun *ʾammâ,* "cubit; foundation."

See entries Aminadab, Aminadi

Deseret Alphabet: 𐐅𐐒𐐊 (æmɑː)

Ammaron

Lehite PN — Nephite historian, ca. AD 306 (4 Nephi 1:47, 48, 49; Mormon 1:2 [2x], 5; 2:17 [3x]; 4:23)

Brief Etymology: The Lehite PN **Ammaron** may be a variant of Amaron. Alternatively, it may be from a Hebrew root with the meaning "speaker, narrator, word smith; commander."

84. Donner and Röllig, *Kanaäische und Aramäische Inschriften,* §232:1.
85. Donner and Röllig, *Kanaäische und Aramäische Inschriften,* §78:9.
86. Gelb, *Computer-Aided Analysis of Amorite,* 261.
87. Gelb, *Amorite,* 260.
88. Stark, *Personal Names in Palmyrene Inscriptions,* 45.
89. This stone inscription from the Persian period is among the accessions of the Israel Department Antiquities and Museums, accession number 44.323, as noted by John A. Tvedtnes.

Extended Discussion: **AMMARON** could be a variant of Amaron (the Deseret Alphabet transcriptions are identical). If, however, the doubled *m* is intentional and phonemic, it is possible that **AMMARON**, like Amaron, could well be connected with the West Semitic root √ʾmr, "to speak, to say; to tell, command; word,"[90] and could stem from the common Semitic noun pattern for professions, C1AC2-C2ĀC3, yielding the form *ʾammār*, which would mean someone who works with words or someone who gives commands. The suffix *-ôn/-ōn*[91] for male names (such as the biblical PNs Amnon, Ammon, Gideon, and Sampson) could produce the meaning "word smith, narrator; commander." Both **AMMARON** and Amaron were Nephite scribes/historians, though separated in time by many centuries.

Because this name is also spelled Amoron (Alma 54:1 in the original manuscript), and Ammoron (in Alma 54:16, 23 in the original and printer's manuscripts), it may be related to those two PNs.

Less likely, but not beyond the realm of possibility, is the Biblical Hebrew noun combination *ʿam-ʾărôn*, "people of the ark" (JCH).

See entries Ammoron, Amoron, Moroni, Moronihah, Emer, Omer, Amulek (vs. Mulek) (PYH)

See **AMMARON** variant

Deseret Alphabet: 𐐊𐐑𐐊𐐈𐐎𐐗 (æmærʌn)

90. Examples of this Hebrew root appearing in biblical PNs include *ʾmryh*, Amariah, and *ʾmry*, Imri, the Ammonite PN *ʾmrʾl* (cf. Jackson, *Ammonite Language of the Iron Age*, 95), and the Ugaritic PN *a-mar-*^{d}*addu* (cf. Gröndahl, *Die Personennamen der Texte aus Ugarit*, 37).

91. Lipiński, *Semitic Languages*, 221–22; cf. Noth, *Die Israelitischen Personennamen*, 38.

Ammon

Biblical gentilic	1. People ("children of") descended from Lot (2 Nephi 21:14 = Isaiah 11:14)
Mulekite PN	2. Mulekite leader of an expedition to the land of Nephi (Mosiah 7:3, 6, 12, 13, 14, 16; 8:2, 5, 6 [2x], 13, 16, 19; 21:22, 23, 25, 26, 28 [2x], 29, 32, 33, 36; 22:1, 11)
Lehite PN	3. Son of Mosiah No. 2, ca. 100 BC (Mosiah 27:34; Alma 17:18, 19, 20, 21, 22, 23, 24 [2x], 25 [2x], 27 [2x], 29, 30, 32, 33, 34, 35, 36, 37, 39; 18:12, 10 [2x], 12, 14, 15, 16, 18, 19, 22, 24, 26, 28 [2x], 30, 32, 34, 36; 19:2, 3, 6, 9, 10, 11, 12, 14, 15, 17, 18, 21, 22 [2x], 23, 24, 25, 27, 31, 33; 20:1, 2, 3, 4, 5, 7, 8, 14, 15 [2x], 17, 19, 20 [2x], 21 [2x], 22, 24, 25, 26, 28 [2x], 29, 30; 21:1, 14, 18, 19, 23; 22:1, 2, 3, 6, 35; 23:1, 6; 24:5 [2x]; 25:17; 26:1, 10 [2x], 11; 27:4 [2x], 7, 9, 11, 13, 15, 16, 17, 25 [2x]; 28:8; 30:20; 31:6, 32; 35:14; 37:9; 48:18; 49:30; 53:10, 11; 56:3; Helaman 5:21; Ether 12:15; Helaman 5:39, 41)
	4. Children of Ammon, Nephite term for the converts of Ammon, the son of Mosiah No. 2 (also known as the Anti-Nephi-Lehies) (Alma 27:26; 28:1; 30:1, 19; 35:8 [2x], 9, 10, 11, 13; 43:11, 13; 47:29; 53:10; 58:39; 62:17, 27, 29; Helaman 3:12)

Brief Etymology: The Lehite PN **Ammon** and the Israelite PN may be from the same roots, with the meaning "uncle" or "people." Also possible, but somewhat less likely, is its derivation from roots meaning "master workman; architect; firmness, faithfulness."

Extended Discussion: The Lehite PN **Ammon** is a name with the meaning "uncle, male kinsman; (divine) kinsman; people," given to individuals in both Israelite and Nephite history.[92] The name could

92. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿmm*.

be based on the Hebrew root √ʿmm, a common Semitic kinship term meaning variously "people, clan; paternal uncle, grandfather,"[93] appearing in several biblical PNs, e.g., Ammiel, Ammihud, Amram, and Amraphel, plus the masculine or diminutive suffix *-ôn*/*-ōn*,[94] such as the biblical PNs Amnon, Gideon, and Samson or the West Semitic PN *šāmaʿ-ôn*.[95]

It is also possible that **Ammon** derives from the Hebrew root √ʾmn, meaning "master workman; architect; firmness, faithfulness."[96]

As a hypocoristic form the name could mean "(my god is) faithfulness." See the biblical PN Amon, carried by a Judean king (2 Kings 21 passim, etc.) (JAT, RFS). Compare the same root from the Amorite PN *a-ma-nu-um*, etc.[97]

Although an etymology based on the name of an Egyptian god is somewhat unlikely, Hugh Nibley has suggested connecting **Ammon** and other Book of Mormon names with the Egyptian DN *imn* (realized in transliteration as Amon). Amon/Amun was, according to Nibley, originally from southern Egypt, and is the most common name of the later Egyptian Empire. Nibley sees this name in other Book of Mormon names, that is, Aminadab, Aminadi, Amnihu, amnor, Helamon (Helaman), and so forth.[98]

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93. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿmm*.
94. Noth, *Die Israelitischen Personennamen*, 38.
95. Coogan, *West Semitic Personal Names*, 35.
96. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. √ʾmn; cf. Bowen, "'I Will Deliver Thy Sons,'" 243–44, for a discussion of the root ʾmn with the meaning of "faith" or "trust."
97. Gelb, *Computer-Aided Analysis of Amorite*, 235. It is doubtful that Lehites or Mulekites would carry a name derived from the biblical PN *ʿmmwn*, **Ammon**, who was the eponymous ancestor of the Ammonites, enemies of the Israelites.
98. Nibley, *Lehi in the Desert*, 25; Nibley, *Approach to the Book of Mormon*, 286–87. The suggestion by Reynolds that **Ammon** means "worker of Jehovah," in Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 7:380, is rather unlikely. In Genesis 19:38 the biblical PN **Ammon** derives from the root √ʿmm. Thus, though the Book of Mormon name probably does not derive from the gentilic, etymologically the two are related (JAT, RFS). The variant Amon suggests a different etymology. The occurrence of this name in the

See entry Ammonihah

See **Ammon** variant

Deseret Alphabet: 𐐊𐐒𐐟𐐋 (æmʌn)

Ammonihah

Lehite GN City and land, ca. 82 BC (Alma 8:6, 7, 8, 9, 14, 16, 18 [2x]; 9:1; 10:1; 14:23; 15:1, 15, 16; 16:2, 3, 9, 11; 25:2; 49:1, 3, 10, 11, 14, 15; Helaman 5:10)

Etymology: The Lehite GN **Ammonihah** contains the name elements **Ammon-** (q.v.) and **-(i)hah**, of uncertain meaning.

See entries Ammon, Ammonihahites, Amnihu, Omni, Antiomno, Rameumptom Aha, Ahah, Nephihah, Moronihah, Onihah, Mosiah, Orihah (RFS)

See **Ammonihah** variants

Deseret Alphabet: 𐐊𐐒𐐟𐐋𐐦𐐯𐑀 (æmʌnaɪhɑː)

printer's manuscript of Mosiah 21:28 may be an example of haplography. If not, then it is to be compared with the biblical PN Amon and would mean "is faithful" from a qatol form of *ʾmn*, "craftsman; faithfulness; truth." See Fox, "Ammon Again," 699–702, which article examines the name Ammon in Proverbs 8:30a; Fox concludes that the name is an "infinitive absolute [that] sometimes functions as an adverbial complement" and that 30a means "Lady Wisdom is declaring that while God was busy creating the world, she was nearby, growing up like a child in his care." Fox, "Ammon Again," 702.

Ammonihahites

Lehite gentilic — Inhabitants of Ammonihah (q.v.) (Alma 16:9)

Etymology: **AMMONIHAHITES** is the gentilic plural of the PN Ammonihah.

See entries Ammon, Ammonihah

See **AMMONIHAHITES** variant

Deseret Alphabet: 𐐊𐐒𐐎𐐖𐐆𐐎𐐝𐐗 (æmʌnaɪhɑːaɪts)

Ammonites

Lehite gentilic — Nephite term for converts of Ammon No. 2, also called "people of Ammon" (Alma 56:57; 57:6)

Etymology: **AMMONITES** is the gentilic plural of the PN Ammon.

See entries Ammon, Ammonihah

See **AMMONITES** variant

Deseret Alphabet: 𐐊𐐒𐐎𐐆𐐝𐐗 (æmʌnaɪts)

Ammoron

Lehite PN Nephite traitor, became king of the Lamanites; brother of Amalickiah, descended from Zoram, ca. 66–61 BC (Alma 52:3 [2x], 12; 54:1, 4 [2x], 5, 15, 16, 23; 55:1 [2x], 2, 3; 56:18, 20; 57:1, 3, 17; 39:7; 62:33, 35 [2x]; Helaman 1:16)

Brief Etymology: The Lehite PN **Ammoron** may be from words meaning "the people of our lord/Lord, the (divine) kinsman is our Lord," or, alternatively, "speaker; commander."

Extended Discussion: Two different etymologies are plausible for the Lehite PN **Ammoron**. The name can be derived from the Hebrew noun *ʿmm*, "people; (divine) kinsman," and from the West Semitic root √mrʾ, "lord, master" (JCH), with the *ʾaleph* not represented in the English Book of Mormon, thus *mrn*, "our lord,"[99] with the meaning "the (divine) kinsman is our lord." Alternatively, **Ammoron** may also plausibly derive from the root √ʾmr, "to say, speak; command; word, command," modeled according to the common Semitic noun pattern for professions, $C_1AC_2C_2\bar{A}C_3$, thus yielding the form *ʾammār*, with the *a* becoming *o* by a dialect variation, with the addition of the masculine suffix *-ôn/-ōn*, producing the approximate meaning "speaker; narrator; commander," also a plausible name.

See entries Amaron, Ammaron, Amoron, Moroni, Moronihah, Emer, Omer, Moron, Amulek (vs. Mulek)

See **Ammoron** variants

Deseret Alphabet: 𐐊𐐒𐐇𐐗𐐑 (æmoʊrʌn)

99. The form *mrn* (without the *ʾaleph*) appears in Hatran Aramaic texts; cf. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 2:684, s.v. *mrʾ*; compare also the ninth-century Aramaic *mrʾn*, "our lord." Cross and Freedman, *Early Hebrew Orthography*, 22n10.

Amnigaddah

Jaredite PN King (Ether 1:14, 15; 10:31 [2x])

Etymology: All suggestions for Jaredite names are speculative; however, on the assumption that Hebrew/Semitic etymologies are appropriate, the PN **Amnigaddah** may be divided into the constituent parts **Amni**- and -**gaddah**, from the Semitic/Hebrew/Aramaic root √ʾmn, "faith, trust, faithfulness," and an Aramaic form *gaddā*, "fortune," thus "fortune is the object of my trust."[100]

See entries Amnihu, Omni

Deseret Alphabet: 𐐊𐐑𐐲𐐚𐐊𐐙𐐝 (æmnɪgædɑː)

Amnihu

Lehite GN Hill, ca. 87 BC (Alma 2:15)

Brief Etymology: The Lehite GN **Amnihu** may plausibly derive from Hebrew roots and endings meaning "his faithfulness, trust" or "he (i.e., God/the Lord/Yahweh) is (the object of) my faithfulness, trust."

Extended Discussion: Given the tendency to name places after individuals (cf. Alma 8:7), it is likely that the Lehite GN **Amnihu** was originally a PN. The most likely etymology for this name would be from the Hebrew root √ʾmn, whose derived noun forms may be "craftsman" or "faithfulness, trust; truth," with the third person m.s. pronominal suffix *hū* yielding the meaning "his faithfulness, trust" or "he is (the object of) my faithfulness, trust" (RFS, JAT).

100. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʾmn* and *gd*; see Lipiński, *Semitic Languages*, 225.

For the Hebrew/Semitic root √*ʾmn* meaning "faithfulness, trust" in other Semitic PNs, compare the Israelite *ʾmwn*;[101] see also the Amorite *a-mi-num*[102] and the Palmyrene *ʾmwn*.[103] For the use of third person m.s. pronouns in PNs, compare Ugaritic *hwil*, "he is (my) God."[104] A parallel Egyptian etymology would not be out of the question.

A connection with *ʾamānāh*, a river near Damascus (see Song of Solomon 4:8 and 2 Kings 5:12, where the qere is *ʾamānāh*, but the kethiv is *ʾabānāh*) is somewhat unlikely (JAT). It is also somewhat unlikely that a culture of Israelite-Hebrew origins would by preference use Egyptian theophoric elements in its onomasticon. It is thus rather unlikely that **Amnihu** is derived from the Egyptian element *imn* for the god Amon.[105] Attention has been drawn to the Egyptian context in Jeremiah 46:25 and Nahum 3:8 where Amon occurs, as well as its numerological and cryptographic use at Qumran (1QS 10:4).[106]

See entries Amnigaddah, Omni, Ammon, Ammonihah, et al.

Deseret Alphabet: 𐐁𐐒𐐎𐐺𐐣 (æmnaɪhɪuː)

101. Noth, *Die Israelitischen Personennamen*, 228.
102. Gelb, *Computer-Aided Analysis of Amorite*, 235.
103. Stark, *Personal Names in Palmyrene Inscriptions*, 69.
104. Gröndahl, *Die Personennamen der Texte aus Ugarit*, 134; and cf. Gelb, *Analysis of Amorite*, 33.
105. Hugh Nibley—in *Lehi in the Desert*, 30, and *Approach to the Book of Mormon*, 235—misspelled the name as Amminihu. In the third edition of Nibley, *Approach to the Book of Mormon*, produced while Nibley was still alive, **Amnihu** replaces Amminihu.
106. Brownlee, *Dead Sea Manual of Discipline*, 39n17; cf. also Finegan, *Handbook of Biblical Chronology*, §§84–87, 112. The GN Amminihu does not occur in any Book of Mormon text. It is no doubt a mistake for **Amnihu** or Ammonihah. In early editions of Nibley, *Approach to the Book of Mormon*, the spelling Amminihu occurs among other possible Egyptian-style names.

Amnor

Lehite PN	1. Spy for the Nephites, ca. 87 BC (Alma 2:22)
Lehite noun	2. Silver measure twice the value of a senum, ca. 82 BC (Alma 11:6, 11)

Brief Etymology: The Lehite PN **AMNOR** and silver measure term **AMNOR** may derive from roots meaning "the (divine) kinsman is light" or "people of light."

Extended Discussion: It is possible that two etymologies may need to be suggested for the two Nephite usages of this name, unless the silver amount is named after the PN **AMNOR**. The name may plausibly be composed of two root elements in Hebrew, √ʿmm, "people, clan; paternal uncle, grandfather," which may be used in Semitic names as a theophoric element ("divine kinsman"), and √nwr, "light."[107] The name might then mean "people of light" (JAT), or "(my divine) kinsman is light" (JCH). Several biblical PNs contain the root element √nr, including Abner, meaning "[divine] father is light" and Neriah, "the Lord is light." Compare the Ugaritic PNs *nu-ra-nu* and *nûr-i-*^{d}*ma-lik*,[108] the Palmyrene PNs *nwrbl* and *nwry*,[109] and the El Amarna PN *amunira*.[110] **AMNOR** could also be composed of *ʾmn*, "craftsman; faithfulness; truth," and *ʾwr*, "light," yielding the meaning "faithfulness is light" or "craftsman of light." For "light" in a positive sense, see Micah 7:8 (RFS).

The silver unit **AMNOR** remains somewhat more difficult. Generally, monetary terms fall into two categories, words of foreign origin and words derived from roots meaning to weigh or measure (JCH).

107. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. √nwr; cf. also the Arabic root √nwr.
108. Gröndahl, *Die Personennamen der Texte aus Ugarit*, 166.
109. Stark, *Personal Names in Palmyrene Inscriptions*, 99.
110. Tallqvist, *Assyrian Personal Names*, 22.

The common Semitic root √mny, "to weigh, count, measure," forms the basis for several monetary terms and could be part of **AMNOR**.

Hugh Nibley believes this name contains the Egyptian element *imn*, the god Amon.[111] A mixed Semitic and Egyptian name, such as "Amon is light" (RFS), is also possible, though somewhat less likely.

See entries Comnor, Amnihu, Limnah

See **AMNOR** variant

Deseret Alphabet: 𐐊𐐒𐐑𐐟 (æmnʌr)

Amoron

Lehite PN Nephite soldier, late fourth century AD (Moroni 9:7)

Etymology: The Lehite PN **AMORON** is likely a late variant of the earlier Amaron, Ammaron, or Ammoron (see those entries for a discussion of the etymology). In some of the names that seem to employ an A- prefix to an otherwise-attested name (Amoron, Akish, Amulek), the A- may be an adjectival element (e.g., the Egyptian ꜣ, meaning "great"). This verbal element is common at the beginning of Egyptian names.[112] So Amoron could mean "Moron is great." Alternatively, it is possible that, following a Maya name pattern, the name is **A-MORON**, "your/young Moron."

111. Cf. Nibley, *Lehi in the Desert*, 30; Nibley, *Approach to the Book of Mormon*, 287.
112. See Ranke, *Personennamen*, 57–58.

See entries Amaron, Ammaron, Ammoron, Moron, Moroni, Moronihah, et al.

Deseret Alphabet: 𐐊𐐒𐐆𐐐𐐎 (æmoʊrʌn)

Amos

Lehite PN 1. Nephite record keeper (4 Nephi 1:19, 21)

2. Son of Amos No. 1, record keeper (4 Nephi 1:21, 47)

Etymology: The PN **Amos** is the name given to figures in both Israelite and Nephite history, from the Hebrew *ʿāmôs*, "one who is supported (by the Lord)."[113]

Deseret Alphabet: 𐐄𐐒𐐎𐐣 (eɪmʌs)

Amoz

Biblical PN Father of Isaiah (2 Nephi 12:1 = Isaiah 2:1; 2 Nephi 23:1 = Isaiah 13:1)

Etymology: The PN **Amoz** is given in the Isaiah section of the Book of Mormon as the name of Isaiah's father but not as a separate PN or GN in its own right in the Book of Mormon.

See **Amoz** variant

113. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿāmôs*.

Deseret Alphabet: 𐐂𐐏𐐨𐐲 (eɪmʌs)

Amulek

Lehite PN Prophet/missionary from Ammonihah, first century BC (Alma 8:21, 22, 23, 26, 27, 29, 30; 9:1, 34 [2x]; 10:1, 2, 7, 12, 16, 17, 24, 25, 28, 31; 11:20, 21 [2x], 22, 23, 27, 34, 36, 39, 46 [2x]; 12:1 [4x], 7, 8, 12, 24; 14:2 [2x], 3, 5, 7, 9, 10, 12, 14, 17, 23, 25, 27, 28 [2x], 29 [3x]; 15:1, 3, 4, 15, 16 [2x]; 16:13, 15; 31:6, 32; 34:1; 35:1; Helaman 5:10, 41; Ether 12:13)

Etymology: The Lehite PN **Amulek** may be a variant form of Mulek (q.v.). A related possibility is that the initial **A-** of **Amulek**, from the Egyptian ꜣ, meaning "great," produces the meaning "Mulek is great," although the joining of root elements from ancient Egyptian with root elements from the Semitic languages is quite unusual.

See **Amulek** variant

Deseret Alphabet: 𐑇𐐒𐑉𐐣𐑊𐑇𐑌 (æmjɪuːlɛk)

Amulon

Lehite PN 1. Priest of King Noah, made king of lands of Amulon and Helam by King Laman, second century BC (Mosiah 23:32, 33, 34, 35, 39; 24:1 [2x], 4, 5, 8, 9, 11; 25:12; Alma 21:2; 25:4, 7, 8)

Lehite GN 2. Land settled by Amulon No. 1 and his followers, second century BC (Mosiah 23:31 [2x]; Alma 24:1)

Brief Etymology: The Lehite PN and GN **Amulon** may be from a Hebrew root having the meaning "toiler, laborer."

Extended Discussion: The Lehite PN **Amulon** may be derived from the Hebrew root √ʿml "trouble, toil, labor," upon which the Israelite PN Amal (1 Chronicles 7:35) is based. **Amulon** may be formed from *ʿamull, ʿamul-* plus the masculine ending *-ôn/-ōn* (JCH).[114] One may also compare the Palmyrene PN *ʿmlʾ*.[115] Perhaps the vowel pattern is based on the pattern exemplified by the PN *klwb*, Chelub (1 Chronicles 27:26).

The Hebrew *ʿam mālôn*, "people of the lodging place," is a somewhat unlikely souce for a PN because it would appear that the *ʿam* in PNs always refers to kinship relations (JCH). Another possibility for understanding the origin of **Amulon** would be to see *mul* as a separate word element meaning either "opposite" or "circumcision" (RFS). Combining this with **ʿAm-** and the masculine ending **-on** does not yield a plausible name, though "people of the circumcision" might be a suitable name for the high priest of a people who claimed strict adherence to the law of Moses (Mosiah 12–13) (JAT). This is, however, somewhat unlikely because the hypocoristic ending *-ôn/-ōn* occurs only on shortened names and *ʿam mul* is not a shortened name.

See entry Amulonites

Deseret Alphabet: 𐐊𐐒𐐐𐐉𐐏𐐔 (æmjɪuːlʌn)

114. Noth, *Die Israelitischen Personennamen*, 38.
115. Stark, *Personal Names in Palmyrene Inscriptions*, 106.

Amulonites

Lehite gentilic	Descendants of Amulon and his followers (Alma 21:3, 4; 23:14; 24:1 [2x], 28, 29)

Etymology: **AMULONITES** is the gentilic plural of Amulon.

See entry Amulon

Deseret Alphabet: 𐐊𐐒𐐐𐐉𐐏𐐎𐐑𐐘 (æmjɪuːlʌnaɪts)

Anathoth

Biblical GN	Town north of Jerusalem (2 Nephi 20:30 = Isaiah 10:30)

Etymology: **ANATHOTH** is the name of a town mentioned in the Isaiah section of the Book of Mormon, but it is not mentioned otherwise as a separate PN or GN in the Book of Mormon.

See entries Tubaloth and Hagoth

Deseret Alphabet: 𐐊𐐎𐐊𐐋𐐊𐐋 (ænæθɒθ)

Angola

Lehite GN	Nephite city (Mormon 2:4)

Brief Etymology: The Lehite GN **ANGOLA** may be from Hebrew elements meaning “emigration, exile spring,” “revelation spring,” or “rock spring.”

Extended Discussion: **ANGOLA** is the name of a Nephite city. If the name is from a Hebrew root, it may be a combination of words, since the Hebrew letter *nun* in contact with any other consonant within a word would make it subject to "regressive/anticipatory assimilation" (i.e., *ng* or *gn* becomes *gg*).[116] Thus, the name may derive from the Hebrew word *ʿayn*, "spring, well," and a word from the Hebrew/Semitic root √glh, "to uncover, reveal; to emigrate, go into exile,"[117] or *gll*, with the basic meaning of "to roll, roll away (a rock or stone)." A combination of *ʿayn* plus a form of either of the roots may generate the names "rock spring," "emigration, exile spring." An Egyptian etymology is also possible, as is one from an indigenous language.

It also seems unlikely that the transliteration practices used by the Prophet Joseph Smith for representing the *ʿayin* with *gn* or *ng* were used in representing the *ng* of **ANGOLA**. Joseph adopted the practice as a result of his study of Hebrew with his teacher, Joshua Seixas, of Sephardic Jewish background, after his arrival of Kirtland, Ohio, in the early 1830s, after the publication of the Book of Mormon.

Alternatively, **ANGOLA** may derive from the ancient Greek *angelos*, *angela*, "messenger; angel." The occurrence of names of Greek origin in the Book of Mormon (e.g., Timothy, Antipas, Archeantus, and, perhaps, Lachoneus) suggests the possibility of Greek contacts with the eastern Mediterranean in antiquity. Since the late second millennium BC, Syrians and Phoenicians had trading contacts with the Aegean kingdoms, and in the first millennium BC, Greek mercenaries and merchants maintained a significant and ongoing presence in Syro-Palestinian territories.[118] It is also

116. For a discussion of progressive regressive assimilation, see Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 68–69, §19b–f; cf. 174, §66d; and see also Lipiński, *Semitic Languages*, 175–76, 186–88, for a discussion of consonantal assimilation in the Semitic languages. For a general discussion of "regressive (anticipatory) assimilation" and "progressive assimilation," see Campbell, *Historical Linguistic*s, 28.

117. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *glh*.

118. Ricks, "I Have a Question," 53–54.

possible that Greek speakers may have arrived in the New World in the period after the Nephites arrived there, possibly even during the period of Christ's ministry among the Nephites.

It seems unlikely that the GN **Angola** is connected with the name of the African state of Angola (a former Portuguese colony), whose name derives from the title *ngola* held by the kings of Ndongo. It is likely that Joseph Smith had never heard of the name Angola before translating the Book of Mormon. Further, none of the several northeastern or midwestern American towns and cities named "Angola" were given that name before the Book of Mormon itself was published in 1830.

See **Angola** variant

Deseret Alphabet: 𐐊𐐗𐐘𐐏𐐋𐐙 (ængoʊlɑː)

Ani-Anti

Lehite GN Lamanite village in the land of Nephi, first century BC (Alma 21:11)

Etymology: The meaning of the Lehite GN **Ani-Anti** is somewhat uncertain. However, it is possible that the name may be based on the Egyptian elements *ỉni* and *ʿn.ty*.[119] Alternatively, it may be related to the Akkadian/Semitic *anantu*, a poetic term for "battle, strife."[120]

119. Ranke, *Personennamen*, 1:33, 69–70.

120. Cf. *Chicago Assyrian Dictionary*, "A," 1:2:111. Alternatively, **Ani-Anti** may be a variant spelling of *ʿantwty*, "Anathothite."

See entries Anti-Nephi-Lehi, Antiomno, antion, Antionah, Antionum, Antiparah, Antipas, Antipus, Antum, Corianton, Coriantor, Coriantum, Coriantumr, Gadiandi, Gadianton, Irreantum, Lehonti, Morianton, Moriantum, onti(es), Seantum

See **Ani-Anti** variant

Deseret Alphabet: 𐐊𐐑𐐈-𐐊𐐑𐐍𐐈 (ænaɪ-æntaɪ)

Anti-Nephi-Lehi

Lehite title/ PN
1. Lamanite king whose father had converted, also brother of Lamoni, ca. 83 BC (Alma 24:3, 5)
2. People, subjects of Anti-Nephi-Lehi, also called Anti-Nephi-Lehies (q.v.) (Alma 24:1, 2, 20; 25:1, 13; 27:2, 21, 25; 43:11)

Brief Etymology: The PN and gentilic **Anti-Nephi-Lehi** may be based on Egyptian and Hebrew elements meaning "he/adherent/partisan of Nephi and Lehi." Alternatively, if the name Anti- is based on a Greek or other Indo-European root, the meaning is similar.

Extended Discussion: Since there are no Hebrew or Semitic roots that provide a plausible etymology for the first element of **Anti-Nephi-Lehi**, an Egyptian or Indo-European (Greek) etymology may need to be considered for **Anti**- (which could not appear as a word of Hebrew origin, since an *nt* element with no intervening vowel would not be possible in Hebrew).[121] The Egyptian

121. For a discussion of progressive assimilation in Biblical Hebrew, see Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 68–69, §19b–f; cf. 174,

pronominal element *nty*, pronounced "nety, enty,"[122] may be realized in English as "Anti," and have the meaning "he, she of; partisan, adherent of." Like the hypothetical Egyptian sense, the Indo-European (Greek) root *anti* may have the meaning "facing; against, opposite, in exchange for, instead of, representing, rivaling, simulating," and may produce a similar meaning—"facing, opposite, representing Nephi and Lehi." The combination of words from two language groups—in this case Egyptian and Hebrew—is unusual but not unknown.

See entries onti(es), Ani-Anti, Antiomno, antion, Antionah, Antionum, Antiparah, Antipas, Antipus, Antum, Nephi, Lehi

See **Anti-Nephi-Lehi** variants

Deseret Alphabet: 𐐊𐐇𐑂-𐐇𐑉𐑂-𐑊𐑉𐑂 (æntaɪ-niːfaɪ-lihaɪ)

§66d. See also Lipiński, *Semitic Languages*, 175–76, 186–88, for a discussion of consonantal assimilation in the Semitic languages.

122. Though *nty*/*nety*, *ʾnty*/*enty* normally function as demonstrative pronouns with the meaning "this, these," they may also follow the demonstrative-relative pattern of the Hebrew *zeh* in *zeh Sinai*, "he of Sinai"; see Judges 5:5 and Psalm 68:8. Compare the element *ze-* in the PNs Zeezrom and Zenephi as well as the Arabic *Ḏū al-Qarnayn*, "he of two horns" (Alexander), and the signs SU, SE or SI, SA in Paleosyrian at Ebla and Tell Beydar, in Old Akkadian and in Amorite. See Lipiński, *Semitic Languages*, 324.

Anti-Nephi-Lehies

Lehite gentilic	Followers of Lamanite king Anti-Nephi-Lehi (q.v.), who took his name from them; also called "people of Anti-Nephi-Lehi," second century BC (Alma 23:17)

Etymology: **Anti-Nephi-Lehies** is the gentilic plural of Anti-Nephi-Lehi.

See **Anti-Nephi-Lehies** variant

Deseret Alphabet: 𐐗𐐇𐐊-𐐃𐐈𐐊-𐐓𐐈𐐊𐐆 (æntaɪ-ni:faɪ-li:haɪz)

Antiomno

Lehite PN	Lamanite king of the land of Middoni (Alma 20:4)

Brief Etymology: The Lehite PN **Antiomno** may be from Egyptian and Hebrew roots meaning "he of, one showing faithfulness to him (i.e., God)."

Extended Discussion: Since there are no Hebrew or Semitic roots that provide a plausible etymology for the first element **Anti**- of **Antiomno**, an Egyptian etymology may need to be considered for **Anti**- (which could not in any event appear as a word of Hebrew origin, since an *nt* element with no intervening vowel would not be possible in Hebrew).[123] The Egyptian pronominal element *nty*, pro-

123. For a discussion of progressive assimilation in Biblical Hebrew, see Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 68–69, §19b–f; cf. 174, §66d. See also Lipiński, *Semitic Languages*, 175–76, 186–88, for a discussion of consonantal assimilation in the Semitic languages.

nounced "nety, enty,"[124] may be realized in English as "Anti" and have the meaning "he, she of; partisan, adherent of." The second element of the name, **-OMNO**, may be from a root such as √ʾmn, with the sense "faithfulness, firmness; craftsman, maker," with a third person m.s. pronominal suffix, rendering a possible meaning "his faithfulness, firmness" or "faithfulness, firmness to(ward) him (i.e., God)." If one considers the Egyptian root and its determinative-relative sense, the meaning may be "possessor of his trust, faithfulness" or "he of, one showing faithfulness to him."

If the Indo-European (Greek) root *anti* is to be understood as providing the meaning for the PN **ANTIOMNO**, *anti* may have the sense "facing, against, representing," thus rendering a similar meaning of the name "facing, representing his faithfulness."

See entries ontie(s), Ani-Anti, antion, Antionah, Antionum, Antiparah, Antipas, Antipus, Antum, Anti-Nephi-Lehi, Ammon

Deseret Alphabet: 𐐊𐐗𐐏𐐤𐐋𐐗𐐕 (æntɪɒmnoʊ)

antion

Lehite noun — Gold measure equivalent to three shiblons, ca. 82 BC (Alma 11:19)

Brief Etymology: The Lehite gold monetary unit **ANTION** may be from Egyptian words indicating trade or sale and a Hebrew noun suffix.

124. Lipiński, *Semitic Languages*, 324; see the entry Anti-Nephi-Lehi, note 123, above.

Extended Discussion: The term **ANTION** as the designation for a monetary unit could be indigenous.[125] If an ancient Near Eastern etymology does apply, **ANTION** could be Egyptian in origin. For example, it might be derived from the ancient Egyptian participle *int*, "bringing; buying," as short for the older phrase *int r isw*, and later *int r ḏbꜣ*; compare *int m*, "to sell" (though *dit*, *rdit* is more common for "sell, give" = Coptic *ti ebol*; compare *ḏbꜣw* "bribes")[126]—with a Hebrew/Semitic masculine nominal suffix *-ôn/-ōn*.[127] One may compare the Egyptian roots *inw* (*ini*), "produce; tribute; gifts; dues (to be paid,"), and so forth.[128] There was at that time in Egypt no coinage for money, but goods were equated with the weights of copper, silver, and gold.[129] One may compare the PN Antionah as the metonymous "Money-man; Gold-guy; Mr. Gold," and Antionum likewise as "Money-city; Gold-land,"[130] while the Anti/Onti of silver may be a closely related term.

Another connection with gold can be found in the Egyptian word *ʿnty*(*wy*), "he of the claws" (also read *Nmty*), the name of a falcon-god shown riding in a boat.[131] In the New Kingdom tale of "The Contendings of Horus and Seth," this is the name of the ferryman who greedily accepts a gold signet-ring from Isis as a bribe to ferry her to the island where the Ennead is meeting. The Ennead punishes him severely for that, and he forswears gold from that time forth.[132] It is also used as the birth-name of King Merenre of the Sixth Dynasty,

125. **ANTION** may be compared with the Quiché Maya term *net*, "inheritance (volume or area measure)."
126. Černý, *Coptic Etymological Dictionary*, 47; cf Westendorf, *Koptisches Handwörterbuch*, 78b.
127. Noth, *Die Israelitischen Personennamen*, 56.
128. Faulkner, *Concise Dictionary of Middle Egyptian*, 2.
129. Peet, "Egyptian Words for 'Money,' 'Buy,' and 'Sell,'" 122–24; cf. Kitchen, *Ancient Orient and Old Testament*, 156n11.
130. Thomasson, "What's in a Name?," 1–27.
131. Gardiner, *Egyptian Grammar*, Sign-List G7, citing Gardiner's *Ancient Egyptian Onomastica*, index, p. 317.
132. Lichtheim, *Ancient Egyptian Literature*, 2:217–18.

ʿnty-m-sꜣ.f, "ʿAnty-is-his-protection."[133] This falcon-god is also equivalent to the canopic god of the East (as an alternate to Harakhte "Horus of the horizon"), which in the Book of Abraham is identified as Elkenah (Facsimile 1, figure 5).[134]

One may also note the Egyptian *ʿntyw*, "myrrh,"[135] with the Semitic nominal suffix *-on* added.

See entries Anti-Nephi-Lehi, Antiomno, Antionah, Antionum, Antiparah, Antipas, Anipus, Antum, onti(es)

Deseret Alphabet: 𐐊𐐗𐐏𐐠𐐗 (æntɪʌn)

Antionah

Lehite PN Ruler of the dissident city of Ammonihah (Alma 12:20)

Brief Etymology: The Lehite PN **Antionah** may be from Egyptian and Hebrew elements with the meaning "one having a priestly/priesthood function" or "one possessed of humility."

Extended Discussion: The PN **Antionah** may be based on the Egyptian demonstrative element *nty*, pronounced "nety, enty," meaning "this, these," possibly realized in English as "Anti" and used in the determinative-relative sense of the Hebrew/Semitic languages,[136] having the meaning "he, she of; partisan, adherent of," like the element *ze-* in Zeezrom and Zenephi. If the name **Antionah** is to

133. Clayton, *Chronicle of the Pharaohs*, 64.
134. McClellan, "El Elyon."
135. Faulkner, *Concise Dictionary of Middle Egyptian*, 44.
136. Lipiński, *Semitic Languages*, 324; see the entry Anti-Nephi-Lehi, note 123, above.

be divided into the elements **Anti**- and **-onah**, and the first part of this PN, *anti*, has the determinative-relative sense "he (of), the one having; partisan (of)," and the Semitic noun *onah* may be explained as *ʾwnh*, a type of priestly functionary,[137] the PN may have the meaning "one having a priestly/priesthood function," which may be appropriate given that the city of Ammonihah was religiously and politically dissident. The Hebrew/Semitic root √ʿnh, with the sense "humility" (cf. Hebrew *ʿānāw*, "humility") is also possible, with the overall meaning "one possessed of humility."

Given the close connection between the PN **Antionah** and the unit of gold measure antion (Alma 11:19), there may be a subtle metonymic play on the name **Antionah**, who functions as the chief ruler of the renegade Nephite city of Ammonihah. Zeezrom joins with Alma and Amulek in preaching to the inhabitants of the city—Zeezrom could be seen metonymically as "Mr. Moneybags" and **Antionah** as "Mr. Gold Nugget."[138]

See entries onti(es), Ani-Anti, Antiomno, Antion, Antionum, Antiparah, Antipas, Antipus, Antum, Anti-Nephi-Lehi

Deseret Alphabet: 𐐊𐐗𐐉𐐏𐐗𐐍 (æntɪoʊnɑː)

137. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 2:833, s.v. *ʿwnh*.

138. This perceptive observation was made by Jeff Lindsay; it was also made earlier in print by Thomasson, "What's in a Name?," 1–27.

Antionum

Lehite PN 1. Nephite general, ca. AD 385 (Mormon 6:14)

Lehite GN 2. Zoramite land, ca. 75 BC (Alma 31:3; 43:5, 15, 22)

Brief Etymology: The Lehite PN and GN **Antionum** may be from the gold monetary unit antion and an old Semitic ending.

Extended Discussion: The GN and PN **Antionum** may derive from the gold monetary unit antion (Alma 11:19), the most valuable unit of Nephite money (see the entry Antion for a discussion of its etymology). There is an old Semitic terminative adverbial ending, *-um*,[139] which acts like the preposition "at, in" (in time or place) and indicates location, thus "place of gold (literally, in/at gold"). **Antionum** is thus a fitting name for the Zoramite city of pride and wealth (Alma 31:3) and may be an example of metonymy. Compare also the discussion of the name Zeezrom (GCT).

Another possible etymology for **Antionum** is the Egyptian *nty wn im*, "(he) who exists there (in paradise or heaven)," inasmuch as this commander of ten thousand died at the hill Cumorah under Mormon's command. One may also compare *Nmty-m-sꜣ=f*, name of two pharaohs of the Sixth Dynasty (RFS).

See entries onti(es), Ani-Anti, Antiomno, Antion, Antionah, Antiparah, Antipas, Antipus, Antum, Anti-Nephi-Lehi, Zeezrom

See **Antionum** variant

Deseret Alphabet: 𐐊𐐗𐐏𐐉𐐗𐐓𐐍 (æntɪoʊnʌm)

139. Lipiński, *Semitic Languages*, 453–54.

Antiparah

Lehite GN Nephite city on Lamanite border, ca. 65 BC (Alma 56:14, 31, 33, 34; 57:1, 2, 3, 4 [2x])

Brief Etymology: The Lehite GN **Antiparah** may be based on Egyptian and Hebrew/Semitic roots with the meaning "possessor of value, worth" or "possessed of handsome/lovely hair."

Extended Discussion: The PN **Antiparah** may be based on the Egyptian demonstrative element *nty*, pronounced "nety, enty," meaning "this, these," possibly realized in English as "Anti," and used in the determinative-relative sense of the Hebrew/Semitic languages,[140] having the meaning "he, she of; partisan, adherent of," like the element *ze-* in the PN Zeezrom and Zenephi. The polyvalent meaning of the root of the second element, *prʿ*, which includes "to pay; to let the hair grow freely; to let free"[141] may produce the sense, "possessor of value, worth." Somewhat less elegantly, a name based on the sense "to have long and plaited hair," may be "possessed of handsome/lovely hair"—an etymology based on the Greek, such as *antipara*, "contrarywise, opposite side"; *anti'pera*, on the opposite side" (Luke 8:26); *antiara*, "dispute"—is somewhat less likely (RFS).

See entries Ani-Anti, Antiomno, Antion, Antionah, Antionum, Antipas, Antipus, Antum, Anti-Nephi-Lehi, Corianton, Coriantor, Coriantum, Coriantumr, Gadiandi, Gadianton, Irreantum, Lehonti, Morianton, Moriantum, onti(es), Seantum

Deseret Alphabet: 𐐊𐐗𐐞𐐢𐐤𐐯 (æntɪpeɪrɑː)

140. Lipiński, *Semitic Languages*, 324; see the entry Anti-Nephi-Lehi, note 123, above.

141. Kronholm, "para," 13: 98.

Antipas

Lehite GN Mountain on the Lamanite border, ca. 72 BC (Alma 47:7, 9, 10)

Brief Etymology: The Lehite GN **Antipas** may be from the New Testament Greek PN having the meaning "like (his) father."

Extended Discussion: It is possible that the GN **Antipas** is related to the Greek PN recorded in Revelation 2:13, Antipas, a common abbreviated form for *anti'patros*, "like (his) father" (cf. the hypothetical **antipais*, "like a child; a mere boy"), an extremely common Greek name or epithet. Note the Greek city name *antipatri's*, "belonging to Antipater," a city built by Herod the Great in memory of his father.[142] It is also possible that the GN is composed of two elements, **Anti**- and **-pas**. For the first element see the discussion under Anti-Nephi-Lehi. For the name element **-pas**, compare Nabatean *ps*, "part, portion," Punic *ps*, "tablet," or Nabatean *pṣṣ*, "to be divided, to be separated; to be violated."[143]

The occurrence of names of Greek origin suggests Hellenic contacts with the eastern Mediterranean in antiquity. Since the late second millennium BC, Syrians and Phoenicians had trading contracts with the Aegean kingdoms, and in the first millennium BC Greek mercenaries and merchants maintained a significant and ongoing presence in Syro-Palestinian territories, thereby providing opportunities for Greek titles and names to be transferred to the eastern Mediterranean. Alternatively, it is also possible that Greek titles and names may have resulted from cultural contact with the New World from a later period of time, possibly even during the period of Christ's ministry among the Nephites.

142. Josephus, *Antiquities of the Jews* 16:142.

143. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 2:921 and 931, s.v. *ps*, first entry, and *pṣṣ*.

See entries Ani-Anti, Antiomno, Antion, Antionah, Antionum, Antiparah, Antipus, Antum, Anti-Nephi-Lehi, Corianton, Coriantor, Coriantum, Coriantumr, Gadiandi, Gadianton, Irreantum, Lehonti, Morianton, Moriantum, onti(es), Seantum.

See **ANTIPAS**/Antipus variants

Deseret Alphabet: 𐐊𐐗𐐐𐐯𐐲 (æntɪpʌs)

Antipus

Lehite PN Nephite general, ca. 65 BC (Alma 56:9, 10 [2x], 15, 18, 30, 33, 37 [2x], 38 [2x], 43, 46, 49, 50, 51 [2x], 53, 54, 57)

Etymology: **ANTIPUS** may be a variant reading of Antipas; see the discussion under Antipas.

See entries onti(es), Ani-Anti, Antiomno, Antion, Antionah, Antionum, Antiparah, Antipas, Antum, Anti-Nephi-Lehi

See Antipas/**ANTIPUS** variants

Deseret Alphabet: 𐐊𐐗𐐐𐐯𐐲 (æntɪpʌs)

Antum

Lehite GN Land north of Desolation, where the hill Shim is located, ca. AD 321 (Mormon 1:3)

Brief Etymology: The Lehite GN **Antum** may either be of Jaredite or indigenous origin.

Extended Discussion: Because the GN **Antum** is north of the narrow neck of land, it may be a Jaredite or an indigenous GN.

It is somewhat unlikely that **Antum** is from the Akkadian deity name Antum, a female divinity and the consort of Anum. The ending *-um* is a nominative singular case ending and would likely not have been borrowed into Biblical Hebrew with the *-um* ending. The best-known example of a Hebrew borrowing from Akkadian, *ekallum*—itself a borrowing from Sumerian é-gal, "great house, palace, temple"—is probably the Hebrew noun *hêkāl*, "temple, palace," which appears in Hebrew without the case ending.

See also the king of Ashdod during Sennacherib's Third Campaign, Mi-ti-in-ti (col. II, line 54).

See entries onti(es), Ani-Anti, Antiomno, Antion, Antionah, Antionum, Antiparah, Antipas, Antipus, Anti-Nephi-Lehi, Seantum, Moriantum, Coriantum, and especially Irreantum

Deseret Alphabet: 𐐊𐐗𐐯𐐓𐐆 (æntʌm)

Archeantus

Lehite PN Nephite army leader (Moroni 9:2)

Brief Etymology: The PN **Archeantus** is possibly of Greek origin, from the Greek ἀρχων (*archon*), "chief civil magistrate."

Extended Discussion: The PN **Archeantus** may be of Greek origin, possible from the Greek ἀρχων, "chief civil magistrate"; compare the Palmyrene and Jewish Aramaic word *ʾrkwn* from ἀρχων (*archon*),[144] with the infix *-eant/eanc-* common to several Book of Mormon names, such as Seantum or Teancum. The name may also derive from the Greek *archē*, "magistracy; power, dominion" plus the infix *-ant-*. A Hebrew or Semitic origin for this name does not readily suggest itself.

The occurrence of names of Greek origin suggests Hellenic contacts with the eastern Mediterranean in antiquity. Since the late second millennium BC, Syrians and Phoenicians had trading contracts with the Aegean kingdoms, and in the first millennium BC Greek mercenaries and merchants maintained a significant and ongoing presence in Syro-Palestinian territories, thereby providing opportunities for Greek titles and names to be transferred to the eastern Mediterranean. Alternatively, it is also possible that Greek titles and names may have resulted from cultural contact with the New World from a later period of time, possibly even during the period of Christ's ministry among the Nephites.

Deseret Alphabet: 𐐀𐐦𐐪𐐀𐐋𐐊𐐐𐐟𐐨 (ɑːrkiːæntʌs)

144. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 1:109, s.v. *ʾrkwn*.

Arpad

Biblical GN An ancient Near Eastern city (2 Nephi 20:9 = Isaiah 10:9)

Etymology: The GN **Arpad** is the name of a city (probably located in the northwestern part of modern Syria, north of Aleppo) mentioned in the Isaiah section of the Book of Mormon; the name is not mentioned otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐈𐐟𐐋𐐉 (ɑːrpæd)

Assyria

Biblical GN A great Near Eastern empire (2 Nephi 17:17, 18, 20 = Isaiah 7:17, 18, 20; 2 Nephi 18:4, 7 = Isaiah 8:4, 7; 2 Nephi 20:12 = Isaiah 10:12; 2 Nephi 21:11, 16 = Isaiah 11:11, 16)

Etymology: The GN **Assyria** is the name of an ancient Near Eastern land located in Mesopotamia. It occurs in the Isaiah section of 2 Nephi with reference to the biblical land but does not refer to a separate Book of Mormon GN or PN.

Deseret Alphabet: 𐐊𐐨𐐠𐐟𐐈 (æsɪrɪɑː)

Assyrian

Biblical gentilic — Inhabitant of Assyria (2 Nephi 20:5, 24 = Isaiah 10:5, 24; 2 Nephi 24:25 = Isaiah 14:25).

Etymology: The gentilic noun **Assyrian** denotes a person from Assyria, mentioned in the Isaiah section of the Book of Mormon but not mentioned otherwise as a separate gentilic noun, PN, or GN in the Book of Mormon.

Deseret Alphabet: 𐐊𐐨𐐑𐐏𐐗𐐍 (æsɪrʌn)

B

Babylon

Biblical GN 1. The capital of Babylonia (1 Nephi 1:13; 10:3; 20:14, 20 = Isaiah 48:14, 20; 2 Nephi 23:1, 19; 24:4, 22 = Isaiah 13:1, 19; 14:4, 22; 2 Nephi 25:10, 15; Omni 1:15)

Etymology: **Babylon** is the name of the capital of ancient Babylonia, an ancient Near Eastern kingdom located in Mesopotamia, mentioned four times in the Isaiah passages of 1 and 2 Nephi and five additional times in the text (1 Nephi 1:13; 10:3; 2 Nephi 25:10, 15; Omni 1:15) with reference to the ancient Mesopotamian city, but not mentioned otherwise as a separate PN or GN in the Book of Mormon.

See **Babylon** variant

Deseret Alphabet: 𐐁𐐊𐐁𐐇𐐋𐐏𐐍 (bæbılʌn)

Bashan

Biblical GN An ancient Israelite region (2 Nephi 12:13 = Isaiah 2:13)

Etymology: **Bashan** is the name of a region (located east of the Jordan River and north of Gilead) given as a land allotment to the tribe of Manasseh (Numbers 21:33; 32:33; Deuteronomy 1:4; 3:1–14; 1 Kings 4:13) mentioned in the Isaiah section of the Book of Mormon but not mentioned otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐂𐐊𐐈𐐏𐐇 (bæʃʌn)

bath

Biblical noun Liquid capacity measure (2 Nephi 15:10 = Isaiah 5:10)

Brief Etymology: This unit of liquid measure appears once in the Isaiah section of the Book of Mormon but is never given as a separate unit of measure, PN, or GN in other portions of the Book of Mormon.

Extended Discussion: The name **bath** is the equivalent of the Hebrew *bat*, "bath-measure" (1 Kings 7:26, 38; Ezekiel 45:10–14; Ezra 7:22). In 2 Nephi 15:10 (= Isaiah 5:10), this "bath" (*batʾeḥāt* MT / *batʾeḥād* Qumran / *batos* LXX and New Testament Greek) is a standard capacity measure for liquids equivalent to the standard ephah (Hebrew *ʾêp̱āh*) dry measure of capacity. The ancient Israelite *bat* was between 20.85 and 21.15 liters, based on the actual capacity of a complete two-handled storage jar excavated at Lachish (with

"bat" written in ink), and dating to the fourth year of the reign of King Zedekiah of Judah. This corresponds with W. F. Albright's estimate of the incomplete eighth-century storage jar (with *bat le-melek*, "royal bath" written on it), which he found at Tell Beit Mirsim and estimated at 22 liters.[1] According to Frank Cross, the ephah/bath in the Hellenistic period was 21.83 liters.

See entry ephah

Deseret Alphabet: 𐐂𐐋𐐍 (bæθ)

Benjamin

Lehite PN Son of Mosiah No. 1, prophet-king in Zarahemla, ca. 200–121 BC (Omni 1:23, 24 [2x], 11, 12, 13, 16, 17, 18; Mosiah 1:1 [2x], 8, 9, 15; 2:1, 6, 7; 4:1, 3, 4; 5:1, 6; 6:1, 3, 5; 8:3; 26:1; 29:13; Helaman 5:9)

Brief Etymology: The Lehite and biblical PN **Benjamin** derives from the Hebrew words with the meaning "son of the right (hand)."

Extended Discussion: For the etymology of **Benjamin**, see the standard Biblical Hebrew lexicons and biblical commentaries, which usually suggest the meaning "son of the right (hand)" (Genesis 35:18). This interpretation is derived from the Hebrew for "son," *bēn*, and from the usual word in Hebrew for "right," *yāmîn*. However, because the Middle Bronze Age tribes attested in the archives of Mari—the Sim'al and Yamina (the former cognate with the Hebrew word for "left," *śĕmō'l*, and the latter cognate with the Hebrew word for "right," *yāmîn*)—occupied the land north and south of each other respectively in the Euphrates River valley, it has been popular to

1. Albright, *Excavation of Tell Beit Mirsim*.

interpret the Hebrew *yāmîn* as "south," yielding the meaning "son of the south" for Benjamin. The fact that Benjamin was the only son of Israel to be born in what became the land of Israel, which is south of Aram-Naharaim, has been taken to support the idea that Benjamin means "son of the south."[2]

If the usual etymology of **Benjamin** (*binyāmîn* < *bēn yāmîn*), "son of the right (hand)," is accepted, and given the fact that Hebrew speakers used many puns and plays on words (at least in parts of the Old Testament), then a possible play on words appears in King **Benjamin**'s speech: "Ye shall be called the children of Christ [the possible underlying word on the plates, *bĕnê ham-māšîaḥ*, contains a near homonym to Mosiah's name], his sons, and his daughters" (Mosiah 5:7); "whosoever doeth this shall be found at the right hand [and the possible underlying word, *bîmîn*] of God, for he shall know the name by which he is called" (Mosiah 5:9); "whosoever shall not . . . he findeth himself on the left hand of God" (Mosiah 5:10).[3] In Ezekiel 21:22 (21:27 in the Hebrew text), "at his right hand" is *bîmînô*. However, in other passages in the Hebrew Bible, "at the right hand" is rendered differently. In Psalm 109:31, "at the right hand" is written *lîmîn*, not *bîmîn*. And in Zechariah 3:1 "at his right hand" is *ʿal-yĕmînô*.

Deseret Alphabet: 𐐒𐐋𐐗𐐓𐐋𐐆𐐗 (bɛndʒæmɪn)

2. For a dated but useful and succinct discussion of the biblical name Benjamin, see Speiser, *Genesis*, 273–74. For a discussion of the philological evidence of the Yamina tribe in Mari, see Heimpel, *Letters to the King of Mari*, 603–4.
3. On this, see Bowen, "Becoming Sons and Daughters at God's Right Hand, 2–13; and Ricks, "Kingship, Coronation, and Covenant in Mosiah 1–6," 233–76.

Bethabara

Biblical GN The place where John baptized Christ (1 Nephi 10:9)

Brief Etymology: The GN **Bethabara** is from a Hebrew phrase meaning "place of crossing."

Extended discussion: The GN **Bethabara** represents the Hebrew *bêt ʿăbārāh*, literally "house of the ford," hence "place of crossing," a conjectural rendering of the Greek Bethabara of John 1:28.

The Book of Mormon uses the same phraseology as the King James Version: "These things were done in *Bethabara beyond Jordan*, where John was baptizing" (John 1:28). "And my father said he should baptize in *Bethabara, beyond Jordan*; and he also said he should baptize with water; even that he should baptize the Messiah with water" (1 Nephi 10:9). Indeed, the Book of Mormon text says nothing that the Bible text does not say.

The original printer's manuscript reads "Bethebara," but the 1830 edition has the reading "Bethabara."[4] Indeed, "Bethebara," which appears as the earliest Book of Mormon spelling, is also found at John 1:28 in manuscripts 13 and 828 as "Bethebara"[5] and may thus reflect an acceptable, if not preferred, reading at 1 Nephi 10:9 and John 1:28.

See **Bethabara** variant

Deseret Alphabet: 𐐔𐐯𐐡𐐔𐐇𐐣𐐡 (bɛθæbeɪræ)

4. Skousen, *Analysis of Textual Variants*, 1:202–3. Skousen prefers the reading of the 1830 edition to the original and printer's manuscripts.
5. *The Greek New Testament*, 4th ed., at John 1:28.

Boaz

Lehite GN Nephite city (Mormon 4:20)

Brief Etymology: The Lehite GN **Boaz** may be from a Semitic root meaning "swiftness, quickness" or a Hebrew root meaning "with strength, power."

Extended Discussion: **Boaz** is the name of a city mentioned in Mormon 4:20. In the Bible, Boaz is both a PN and the name of one of the pillars in Solomon's temple; compare the Hebrew PN *bōʿaz*. In the 1830 edition of the Book of Mormon the name appears as Beaz.[6] The GN **Boaz** may be from a Semitic root meaning "quickness" (cf. Arabic *baghz*, "swiftness, quickness"),[7] or it may have the meaning "with strength." The name Beaz, which appears in the 1830 edition, may plausibly mean "with strength, power" (cf. Hebrew *be-ʿōz*, "with strength").[8]

See **Boaz** variant

Deseret Alphabet: 𐐂𐐑𐐋𐐖 (boʊæz)

Bountiful

Lehite GN 1. A place probably on the southern coast of the Arabian Peninsula, ca. 600 BC (1 Nephi 1:preface; 17:5, 6, 7)

6. On this see Skousen, *Analysis of Textual Variants*, 6:3623.
7. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *bōʿaz*.
8. Brown, Driver, and Briggs, *Hebrew and English Lexicon*, 127.

2. City and land, first mentioned in the first quarter of the last century BC (Alma 22:29), and last mentioned around AD 34 (3 Nephi 11:1); (Alma 22:29, 31, 32, 33; 27:22 [2x]; 50:11, 32; 51:28, 30, 32; 52:9, 15, 17, 18, 27 [2x], 39; 53:3 [2x], 4; 55:26; 63:5; Helaman 1:23, 28, 29; 4:5, 6; 5:14; 3 Nephi 3:23 [2x]; 11:preface, 1)

Brief Etymology: The Lehite GN **Bountiful** may be from an English rendering of an underlying Hebrew word such as *šepaʿ*.

Extended Discussion: **Bountiful** is the English translation, and not a transliteration, of a word on the small plates of Nephi. The name proposed here, unlike nearly all of the entries in the onomasticon, starts with the English and continues backward to suggest the underlying Hebrew version of the word).

Compared to European languages, the Semitic languages have few adjectives. An adjective construction similar to English is frequently achieved in the Semitic languages by placing two nouns in a construct relationship (that is, immediately next to each other). It is therefore likely that **Bountiful** is the translation of a noun, rather than an adjective, in a construct form, for example, *har qodšeka*, "your holy mountain" (literally, "mountain of your holiness"). Hebrew nouns that could be translated as the English "bountiful" include the Hebrew *šepaʿ*, "abundance";[9] *ʾōšer*, "wealth"; *šemen*, "fat"; and *rĕbābâ*, "myriad."

One of these possible underlying Hebrew names for **Bountiful**, *šepaʿ*, occurs in an interesting phrase in Deuteronomy 33:19, where the context suggests a poetic connection with Irreantum (which occurs in the same verse with **Bountiful**). In speaking of the blessings of the tribe of Zebulun, Deuteronomy 33:19 mentions the "abundance [*šepaʿ*] of the seas" (King James Version) or "riches of

9. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 1:174, were the first to suggest a connection with the Hebrew word *šeṗaʿ* and to point out the related PN Shiphi in 1 Chronicles 4:37.

the sea" (Jewish Publication Society). Thus, **Bountiful**, *šepaʿ*, could be a semantic parallel in the same verse, 1 Nephi 17:5, to Irreantum, "many waters." Because the Hebrew Bible loves plays on words, it is possible that *shepaʿ* may have been used in wordplay with a possible *Vorlage* of "much fruit (*peri śabeaʿ*)."[10]

Another possible Hebrew *Vorlage* to **Bountiful**, ʾōšer, "wealth," has a literary analog in the possibly Egyptian cognate of this word, *ʿšr*, "abundant." This word is used to describe the "bountiful" land of Yaa in the Egyptian "Tale of Sinuhe." This story of an Egyptian courtier who fled Egypt to seek refuge in Upper Retjenu (within the biblical land of Canaan) describes the bounty of the land, "Figs were in it and grapes. It had more wine than water. Abundant (*ʿšr*) was its honey, plentiful its oil. All kinds of fruit were on its trees" (Sinuhe B82–84). Sinuhe's servants present him with "many (*ʿšr*) sweets" (B91). Later Sinuhe became "wealthy in goods, rich (*ʿšr*) in herds" (B147), and "rich (*ʿšr*) in servants" (B155).

Deseret Alphabet: 𐐂𐐪𐑌𐐏𐐡𐑊 (bɑːntɪfʊl)

10. The Hebrew noun *śebaʿ* means "plenty, abundance, satiation," and when used as a *nomen regens* it would modify the *nomen rectum*, e.g., "land of abundance." See Psalm 19:10, "honeycomb" in the King James Version and "drippings of the comb" in the *Jewish Study Bible*.



Cain

Biblical PN	Son of Adam and Eve (Helaman 6:27 [2x]; Ether 8:15)

Etymology: The biblical PN **Cain** is mentioned only three times in the Book of Mormon with reference to the son of Adam and Eve but never as an individual Book of Mormon figure.

Deseret Alphabet: 𐐀𐐇𐐑 (keɪn)

Calno

Biblical GN An ancient Near Eastern city (2 Nephi 20:9 = Isaiah 10:9)

Etymology: **Calno** is the name of a city mentioned in the Isaiah section of the Book of Mormon, but it is not mentioned otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐊𐐉𐐋𐐎 (kælnoʊ)

Carchemish

Biblical GN An ancient Near Eastern city (2 Nephi 20:9 = Isaiah 10:9)

Etymology: **Carchemish** is the name of a city mentioned in the Isaiah section of the Book of Mormon but not mentioned otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐊𐐘𐐤𐐌𐐚𐐏𐐍 (kɑːrʃiːmɪʃ)

Cezoram

Lehite PN Chief judge, ca. 30–26 BC (Helaman 5:1; 6:15, 19)

Brief Etymology: The Lehite PN **Cezoram** may be from Hebrew elements having the meaning “he of/partisan of Zoram.”

Extended Discussion: If the initial **CE-** of the Lehite PN **CEZORAM** is a dialect or phonetic variant of the Hebrew independent demonstrative pronoun *ze(h)*,[1] meaning "this, such a one; he of,"[2] then this personal name may be plausibly understood as "he of Zoram," analogically related to *zeh sînay*, "he of Sinai" (Judges 5:5; cf. Psalm 68:5) and the Book of Mormon PN Zenephi, "he of Nephi." The PN **CEZORAM** may also be related to the Book of Mormon name Seezoram,[3] though not Zeram, Esrom, or ezrom (an amount of silver) since the latter three appellatives do not allow for a long *o* or *u* vowel between the sibilants *z* and *s* and the liquid *r*. If **CEZORAM** does not have the name element **-ZORAM**, then it would seem reasonable to group **CEZORAM**, Seezoram, Zoram, and possibly (if *ce-* is not a prefix) Zeram, Esrom, Zeezrom, and ezrom together because of the possible common consonants *zrm* or *srm*. Note that the name of **CEZORAM**'s brother, Seantum, according to the Deseret Alphabet spelling, also begins with the sound *si:*. **CEZORAM** could possibly be from the Semitic root √szr, though the combination of two initial sibilants is very unusual in West Semitic. The suggestion that **CEZORAM** is related to Ḫi-zi-ri, the Egyptian governor of a Late Bronze Age Syrian city, is somewhat less likely.[4] The derivation of **CEZORAM** from the Egyptian PN Zoser/Zeser[5] is also somewhat unlikely because the consonants do not easily correspond. Further, the derivation of the **CE-** of **CEZORAM** from the Egyptian noun *sꜣ*,

1. The Hebrew particle is a variant of the common West Semitic deictic particle *ḏu*, represented by *zeh* in Biblical Hebrew, *d* in Ugaritic, *d* in Aramaic, and by *ḏū* in Arabic; see Lipiński, *Semitic Languages*, 324. The demonstrative-relative pronoun nominal prefixes Ce-, Se-, Te-, and Ze- would likely not have existed among the Nephites during the same historical period (we wish to thank David Calabro for this astute observation).
2. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *zeh*. The Ugaritic cognate means "which, that, of"; cf. Gordon, *Ugaritic Textbook*, 382, #632.
3. It should be noted that in the Deseret Alphabet the spelling of Seezoram and **CEZORAM** are identical, indicating that, in the second half of the nineteenth century, there was no distinction in pronunciation between the two names.
4. Nibley, *Lehi in the Desert*, 26, 28.
5. Nibley, *Lehi in the Desert*, 30.

"son," is possible, though somewhat less likely because it would mix elements from different language families.

See entries Zoram, Zeram, Esrom, ezrom, Seezrom

Deseret Alphabet: 𐐖𐐆𐐇𐐊𐐗𐐏 (siːzoʊrʌm)

Chaldeans

Biblical gentilic	Group identified by Isaiah (1 Nephi 20:14, 20 = Isaiah 48:14, 20)

Etymology: The biblical GN **Chaldeans** (Hebrew *kaśdîm*)[6] is a name mentioned only in an Isaiah passage of the Book of Mormon and is the plural gentilic of Chaldea (or Chaldaea). The GNs Chaldea and Chaldaea are not found elsewhere in the Book of Mormon, but the other King James rendering of the Hebrew gentilic noun *kaśdîm*, Chaldees, is found in 2 Nephi 23:19, another Isaiah passage.

See entry Chaldees

Deseret Alphabet: 𐐃𐐋𐐒𐐆𐐗𐐎𐐌 (kældiːʌnz)

6. The correct pronunciation of the English form is *Kăl-dē'-ən*. The Hebrew *kaśdîm* does not reflect directly the neo-Assyrian spelling *kaldū*. In this time period (Iron Age and earlier) the older Assyrian *šd* had shifted to *ld* in Neo-Assyrian through a process of "fricative-lateralization" in the Semitic languages. Steiner, *Case for Fricative-Laterals*, 137–43. The Hebrew text may have managed to preserve the older pronunciation, or it may have invented a pseudo-archaism. The Book of Mormon form may reflect the King James Version rendering and not necessarily what might have been on the plates.

Chaldees

Biblical gentilic	Group identified by Isaiah (2 Nephi 23:19 = Isaiah 13:19)

Etymology: **Chaldees** (Hebrew *kaśdîm*),[7] like its alternate form Chaldeans/Chaldaeans, is a name mentioned only in an Isaiah passage of the Book of Mormon (1 Nephi 20:14, 20) and is the plural gentilic of Chaldee/Chaldea (or Chaldaea).

See entry Chaldeans

Deseret Alphabet: 𐐇𐐋𐐎𐐆𐐆𐐖 (kældiːz)

Chemish

Lehite PN	Son of Omni, the brother of Amaron, and father of Abinadom; third century BC (Omni 1:8, 9, 10)

Brief Etymology: The Lehite PN **Chemish** may be a variant form of the Hebrew-Canaanite PN and DN Chemosh. Alternatively, it may be from Hebrew roots with the meaning "conqueror" or "warrior" or, possibly, "fifth," since **Chemish** was the fifth generation from Lehi.

Extended Discussion: The Lehite PN **Chemish** may be derived from the Hebrew-Canaanite DN and PN *Kemîš, Kemôš* = King James Version Chemosh (Numbers 21:29; Judges 11:24; 1 Kings 11:7, 33; 2 Kings 23:13; Jeremiah 48:7, 13, 46 [ketiv *Kemîš*; qere *Kemôš*]), as

7. The correct pronunciation of the English form is *Kăl-dēz'*. For a discussion of the pronunciation of **Chaldees**, see the note under the entry Chaldeans.

attested on a seal in the Israel Museum,[8] and as the Assyrian DN ^{d}*Ka-am-muš* (= Resheph/Nergal/GÌR.UNU.GAL),[9] the Eblaite ^{d}*Ka-mi-iš*, ^{d}*Ka-me-iš*, the Ugaritic *kmš*, the Moabite *Kemoš* || *ʿAštar-Kemoš* (especially in the 830 BC Moabite Mesha Inscription, as well as the inscription at Dhiban/Dibon), and the Eblaite PN *iti kamiš*. Compare Carchemish, "city/port-of-the-god-Kemish," which is located on the bank of the Euphrates River (*Kar-kemîš*; 2 Nephi 20:9 = Isaiah 10:9; Jeremiah 46:2), transliterated in the Egyptian of the Ramesses II period as *Qa-ar-qa-mi-ša* = Gargamiš.[10] The appearance of this name in the Book of Mormon is consistent with the extensive pattern of names connected with the Transjordanian area—the area from which Lehi's family and ancestors came—throughout the Book of Mormon.

Chemish may also be derived from the Hebrew verbal root *kāmaš* (*kābaš*), "conquer, subdue,"[11] as used in the GN *Mikmāš* = King James Version Michmash, a place of victory over the Philistines (2 Nephi 20:28 = Isaiah 10:28; 1 Samuel 13:2–14:31; Ezra 2:27; Nehemiah 11:31; 1 Maccabees 9:73). Since numbers are sometimes used as name-components (as for Bathsheba), it has also been suggested that the derivation of **Chemish** is from the Hebrew *ḥameš*, "five," possibly because **Chemish** was the fifth generation from Lehi (JCH).

A further plausible derivation of **Chemish** is from the Hebrew substantive *ḥumaš*, "warrior" (JCH), itself from the passive participle *ḥamušîm* (*ḥamîšîm* in some mss), "harnessed, in battle array," describing the Israelites at the time of their Exodus (Exodus 13:18, King James Version "in harness" = Targum Onqelos "armed"; also

8. Tvedtnes, "Hebrew Names in the Book of Mormon," 4, discussing *Kmšm* and *Kmšl* as PNs on a limestone seal, possibly from the Lebanon (Israel Museum No. 71.46.106), and citing Avigad and Sass, *Corpus of West Semitic Stamp Seals*, 380; cf. also Dahood, "Afterword: Ebla, Ugarit and the Bible," 291–92.
9. Borger, *Mesopotamisches Zeichenlexikon*, 402, no. 701.
10. Albright, *Vocalization of Egyptian Syllabic Orthogra*phy, par. 22, p. 13 (Ramesses II era).
11. Tawil, *Akkadian Lexical Companion*, 155–56.

in Joshua 1:14). There were debates concerning the meaning of the Exodus passage in medieval Judaism: Rashi noted the Onqelos rendering, suggesting the possibility that only one in five of the Israelites came out of Egypt, the others having died during the plague of darkness. Ibn Barun noted the suggested meanings of "five in a rank" (cf. Arabic *ḫms*, "five") and "harnessed" (i.e., "assembled together," cf. Arabic *ḫmš*," to collect, gather"). But, comparing the Hebrew with the Arabic root √ḫms, "to be courageous," it has been suggested that the real meaning in Exodus 13:18 was that the Israelites went up out of Egypt "courageously" (JAT). If indeed there was a root of this meaning in Hebrew, then it would have been a stative verb, in which case the participial form would likely have been **ḫa-me-š* from an original **ḫa-miš*, "courageous." The vowels of the latter suggest the Book of Mormon PN **Chemish**.[12]

See entries Carchemish, Michmash

Deseret Alphabet: 𐐊𐐓𐐡𐐊 (ʃiːmɪʃ)

cherubim

Biblical noun Divine beings (Alma 12:21; 42:2, 3)

Etymology: **Cherubim** is the name of heavenly beings guarding the way into the Garden of Eden mentioned three times in the book of Alma but not mentioned as a separate PN or GN elsewhere in the Book of Mormon.

See **cherubim** variants

Deseret Alphabet: 𐑆𐑉𐑦𐑚𐑤𐑡 (tʃɛruːbɪm)

12. See Reynolds, *Story of the Book of Mormon*, 296.

Christ

Biblical DN The Messiah, Savior of the world (2 Nephi 10:3, 7; 11:4, 6, 7 [2x]; 25:16 [2x], 19, 20, 23, 24 [2x], 25, 26, [4x], 27 [2x], 28, 29 [2x]; 26:1, 8, 12 [2x]; 27:11; 28:14; 30:5 [2x], 7 [7x]; 31:2, 13, 19, 20 [2x], 21; 32:3 [3x], 6, 9; 33:7, 9, 10 [4x], 11 [2x], 12; Jacob 1:preface, 4, 6, 7, 8; 2:19; 4:4, 5, 11 [3x], 12; 6:8 [2x], 9; 7:2 [2x], 3, 6, 9 [3x], 11 [2x], 14, 17, 19; Enos 1:8, 15, 26; Omni 1:26; Words of Mormon 1:2 [2x], 4, 8, 15; Mosiah 3:8, 12, 13, 16, 17, 18, 19; 4:2 [2x], 3; 5:7, 8, 9, 10, 15; 6:2; 7:26, 27; 15:21, 23, 24; 16:6, 7, 8, 13, 15; 18:2, 13, 17; 25:23; 26:2; Alma 1:19; 4:13, 14; 5:27, 38, 44, 48; 6:8; 9:28; 11:42, 44; 14:26, 28; 15:6, 8, 10; 18:39; 21:9 [2x], 13, 14; 25:15, 16; 27:27, 28 [2x]; 28:14; 30:6, 12, 13, 15, 22, 26 [2x], 39 [2x], 40; 31:16, 17, 29, 31, 32, 34, 38; 34:2, 5, 6, 8, 37, 38; 36:17; 37:9, 33 [2x]; 41:2; 44:3; 45:4, 10, 46:14, 15 [3x], 18, 21, 27, 39, 41; 48:13; Helaman 1:preface [3x], 3:28, 29, 35; 5:9, 12, 41; 8:22; 13:6; 14:12, 17; 15:9; 16:4, 18; 3 Nephi 2:2, 7, 8; 3:1; 5:2, 13, 20, 26; 6:20, 23; 7:15, 16, 18, 21; 9:15; 10:10, 15, 18; 11:preface, 2, 10, 12, 25; 20:31; 21:11; 26:5, 21; 27:5; 28:23 [2x], 31, 33 [2x], 40; 29:5, 7 [2x]; 30:1; 4 Nephi 1:1, 17, 18, 21, 23, 26, 27, 29 [3x], 36, 37 [2x], 38, 48; Mormon 3:4, 14, 20, 21 [2x], 22; 5:14, 16, 17; 6:21; 7:5, 8, 10; 8:35, 38; 9:1, 3, 5, 8, 12 [2x], 13 [2x], 18, 21 [2x], 22, 26, 29 [2x], 36, 37 [2x]; Ether 2:12; 3:14; 4:1, 2, 3, 7, 8; 12:7, 16, 19, 22, 38, 41; 13:4; Moroni 1:2, 3; 2:1, 3; 3:2, 3 [2x]; 4:1 [2x], 2, 3; 5:2; 6:3, 4 [2x], 7; 7:2, 3, 11 [2x], 16 [3x], 17, 18, 19 [2x], 22 [2x], 23, 24, 25 [2x], 26, 27, 31, 32, 33, 38, 39, 41, 44, 47, 48; 8:2, 8, 12, 20, 21, 22, 23; 9:22, 25 [2x], 26; 10:1, 4 [2x], 6, 17, 18, 23, 26, 30, 32 [3x], 33 [3x])

Etymology: **CHRIST** is the English form of the Greek *christós*, "anointed," from the Hebrew *mašīaḥ* of the same meaning. **CHRIST** refers to the mortal Jesus (2 Nephi 25:26) or to Jesus as the "Savior" or "Redeemer of the world" (Jacob 7:9).

Deseret Alphabet: 𐐒𐐋𐐨𐐟𐐗 (kraɪst), 𐐒𐐋𐐟𐐗 (krɪst)

Christians

Lehite gentilic	Name for the followers of Christ (Alma 46:13, 15, 16; 48:10)

Etymology: **CHRISTIANS** is a gentilic plural for the followers of Christ.

Deseret Alphabet: 𐐒𐐋𐐟𐐗𐑂𐐖𐐽 (krɪstjʌnz)

Cohor

Jaredite PN	1. Prince, son of Corihor, brother of Noah (Ether 7:15)
	2. King, son of Noah, nephew of Cohor No. 1 (Ether 7:20, 21 [2x], 22 [2x])
	3. Man, contemporary of Coriantumr and Ether (Ether 13:17)

Etymology: Although the origin of the Jaredite PN **COHOR** is very uncertain, it may be related to the Sumerian ku, "to base, found, build; lie down," and ḫur, "hole; to draw, sketch; inscribe; grind,"

thus, "founder, builder." Alternatively, it may be connected with the Hebrew gentilic *ḥōrî,* "Hurrian."

See **Cohor** variants

Deseret Alphabet: 𐐃𐐏𐐖𐐚 (kou̯hɔːr)

Com

Jaredite PN 1. Early Jaredite ruler (Ether 1:26, 27; 9:25 [2x])

2. Late Jaredite ruler (Ether 1:12, 13; 10:31, 32 [2x], 33, 34; 11:1, 2, 3)

Brief Etymology: The Jaredite PN **Com** may derive from roots having the meaning "hill, height."

Extended Discussion: All suggestions for Jaredite names are speculative; however, if Jaredite names can be traced to Semitic roots, the Jaredite PN **Com** may be derived from the Semitic root *qūm,* "to arise, stand up," which, George Reynolds and Janne Sjodahl observe, may be "applied to a hill, a height";[13] compare also the Egyptian Arabic *kom,* "hill, rubble heap, tell." Further, the ancient Egyptian word *km* (meaning "black") is well attested as a personal name.[14]

Deseret Alphabet: 𐐃𐐕𐐊 (kɒm)

13. Reynolds and Sjodahl, *Commentary on the Book of Mormon,* 6:46.
14. See Ranke, *Personennamen,* 1:344 (we wish to thank David Calabro for providing this perceptive suggestion).

Comnor/Comron

Jaredite GN Hill (Ether 14:28 [2x])

Brief Etymology: The Jaredite GN **Comnor/Comron** may derive from roots meaning "mound, heap; ruin."

Extended Discussion: All suggestions for Jaredite names are speculative; however, the spelling of the name **Comnor** is most likely erroneous: In the two instances where the name appears in the printer's manuscript (the original manuscript is not extant for this passage), the name is spelled **Comron**. The typesetter for the 1830 edition reversed the last two consonants to produce the 1830–1981 reading, **Comnor**.[15]

Assuming that **Comron** is the correct reading of this name, it may be that the root meaning is related to the root of the Jaredite GN Cumorah, with the latter representing a grammatically feminine ending while the former, **Comron**, may represent the form of a masculine place-name containing the characteristic Hebrew/Canaanite place-name suffix *-ōn*/*-ôn*. Of note is that both are GNs for a hill. However, as with Cumorah, the etymology, though quite plausible, varies somewhat in its root forms.

An East Semitic root may provide an appropriate etymology for **Comron**. The Akkadian verb *kamāru* in the G-stem means "to heap up, to layer," including corpses, and in the N-stem it is applied to ruin mounds and piled-up corpses.[16] With metathesis, Akkadian *karmu* means "ruin, ruin heap" and *karmūtu*, "state of ruin."[17] The Akkadian *karmūtu* and **Comron** may possibly both be abstract noun forms.[18] Notice that in Ether 4:28–31 the name of the hill is **Comron,** the scene of a tremendous battle in which "the loss of men, women,

15. Skousen, *Analysis of Textual Variants*, 6:3874–75.
16. Von Soden, *Akkadisches Handwörterbuch,* 1:430b–31a; and *Chicago Assyrian Dictionary,* "K," 8:112–14.
17. *Chicago Assyrian Dictionary,* "K," 8:218–19.
18. Von Soden, *Akkadisches Handwörterbuch,* 1:449b.

and children" was severe enough to temporarily bring a halt to the war.

The Hebrew root √ʿmr (from the Semitic root √ġmr, which may or may not be related to the Akkadian √kmr), meaning "a small heap of cut corn [grain!]," [19] works phonologically, but it would seem a stretch from a small mound of grain to a geographically significant hill.

The Northwest Semitic (including Hebrew) noun √kmr, "priest," also fits phonologically, but does not supply an appropriate meaning without supplementation. Note that in the Hebrew Bible, *kōmer* is a "priest (of foreign gods)." [20]

Although the correct spelling for this GN is likely **Comron**, plausible etymologies for **Comnor**, as, for example, "arise, O light," from the Hebrew *qūm*, "arise," and *nūr*, "light," may also be proposed.

See entries Cumorah, Kimnor, Com

See **Comnor**/**Comron** variant

Deseret Alphabet: 𐐃𐐒𐐊𐐓𐐦 (kɒmnʌr)

Corianton

Lehite PN Son of Alma No. 2, ca. 74 BC (Alma 31:7; 39: preface; 49:30; 63:10)

Brief Etymology: The Lehite PN **Corianton** may derive from name elements meaning "young lion."

19. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿmr*.
20. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *kmr*.

Extended Discussion: The presence of the -**NT**- consonant cluster in the PN **CORIANTON** would make it difficult to propose as a Hebrew-Canaanite-West Semitic name since the *n* of the -**NT**- cluster would typically assimilate to *tt*.[21] However, it is possible that the name was given following the naming pattern represented by the Jaredite PN Morianton that was in use at the period of time roughly contemporary with that of Alma the Younger and his son **CORIANTON**. The Hebrew noun *gûr*, "young lion," producing the "**COR-**" sound of **CORIANTON,** was used instead of the "Mor-" of Morianton.

See entries Coriantor, Coriantum, Coriantumr, Morianton, Moriancumr, et al.

See **CORIANTON** variant

Deseret Alphabet: 𐐃𐐏𐐦𐐯𐐗𐐍𐐓 (koʊrɪæntʌn)

Coriantor

Jaredite PN Prince, father of Ether (Ether 1:6, 7; 11:18, 19, 20, 23)

Brief Definition: The origin of the Jaredite PN **CORIANTOR** is very uncertain, but it may derive from Sumerian roots meaning "young lord, young priest of the mountain," or "heavenly mountain child."

21. For a discussion of progressive assimilation in Biblical Hebrew, see Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 68–69, §19b–f; cf. 174, §66d, and see also Lipiński, *Semitic Languages*, 175–76, 186–88, for a discussion of consonantal assimilation in the Semitic languages.

Extended Discussion: All suggestions for Jaredite names are speculative; however, if Sumerian can be used to explain the origin and meaning of Jaredite names, then the PN **Coriantor** may have the meaning "young priest, young lord of the mountain," from the Sumerian kur, meaning "land, country; mountain(s); underworld; east; easterner; east wind" (= Akkadian *erṣetu*; *mātu*; *šadû*), and en tur, "young lord, young priest."[22] Alternatively, **Coriantor** might also have the meaning "heavenly mountain child" or "east-wind of heaven child," combining the Sumerian kur, with the Sumerian nouns an, "heaven" ("sky, heaven; upper; crown [of a tree]" = Akkadian *šamû*), and tur "(young) child" (= Akkadian *šerru*).[23]

It seems quite unlikely, though remotely possible, that we have here an ending in Sumerian an-tur (a modern scholarly convention for naming the signs) = diĝir-dumu, "divine son,"[24] or Akkadian *kūru* B, *kiru* (= Sumerian *dinig*), "kiln (for lime, bitumen)" = Hebrew *kûr* "smelting furnace."[25]

See Corom, Corianton, Coriantum, Coriantumr, Moriancumr

Deseret Alphabet: 𐐃𐐏𐐦𐑌𐑉𐐦 (koʊrɪæntʌr)

22. Pennsylvania Sumerian Dictionary, s.v. kur, and Pennsylvania Sumerian Dictionary, citing Early Dynastic officials 31–32 (lexical list, Early Dynastic IIIa).
23. Pennsylvania Sumerian Dictionary, s.v. tur.
24. Pennsylvania Sumerian Dictionary, s.v. an-tur.
25. See Tawil, *Akkadian Lexical Companion*, 160. Or, alternatively, though much less likely, **Coriantor** may represent a Hebrew nominal sentence personal name with a medial pronominal suffix; cf. Layton, *Archaic Features of Canaanite Personal Names*, 146–50.

Coriantum

Jaredite PN 1. Early Jaredite king (Ether 1:27, 28; 9:21 [2x], 22, 23, 24)

2. Middle Jaredite (Ether 1:13, 14; 10:31 [2x])

Brief Etymology: Though the origin of the Jaredite PN **Coriantum** is very uncertain, it may be related to Sumerian words having the meaning "mountain of the shiny priest" or "bright, pure heaven's mountain."

Extended Discussion: All suggestions for Jaredite names are speculative; however, if Sumerian can be used to explain the origin and meaning of Jaredite names, then the PN **Coriantum** may be from the Sumerian kur, "mountain," en, "priest," and tam, "bright, pure," with the meaning "mountain of the shiny priest." Alternatively, **Coriantum** may be from the Sumerian kur, "mountain" + an, "heaven" + tam, "bright; pure," with the meaning "bright, pure heaven's mountain."

See entries Corianton, Coriantor, Coriantumr, Moriantum, et al.

Deseret Alphabet: 𐐃𐐏𐐦𐐗𐐎𐐒 (koʊrɪæntʌm)

Coriantumr

Jaredite PN	1. Early Jaredite (Ether 8:4)
	2. King and last known Jaredite survivor, sixth century BC (Omni 1:21 [2x]; Ether 12:1 [2x], 2; 13:15, 16, 18, 19, 20, 21 [2x], 22, 23, 24, 27, 28, 29, 30, 31; 14:3 [2x], 5 [2x], 6, 7, 11, 12, 13, 14, 15, 16 [2x], 17, 20, 24 [3x], 26, 27, 28 [2x], 30 [2x], 31; 15:1, 5, 6 [3x], 7, 9, 10, 11, 13 [2x], 18, 23, 25, 28 [2x], 29, 30, 32)
Lehite PN	3. Nephite apostate, descendant of Zarahemla, made general of Lamanites, ca. 51 BC (Helaman 1:15, 16, 17, 19, 20, 21 [2x], 22, 25, 30, 32)

Brief Etymology: Though the origin of the Jaredite and Lehite PN **Coriantumr** is very uncertain, Sumerian words meaning "the heavenly mountain of God" may be suggested.

Extended Discussion: All suggestions for Jaredite names are speculative; however, if Sumerian can be used to explain the origin and meaning of Jaredite names, then the PN **Coriantumr** may be from the Sumerian kur, "mountain" + an, "heaven" + dim.me.er (the northern Emesal dialect pronunciation of the Sumerian word represented by the sign DINGIR, "god, divinity, divine" [RFS]), which would yield the meaning "the heavenly mountain of God."

See entries Coriantum, Corianton, Coriantor, Moriantum, et al.

See **Coriantumr** variant

Deseret Alphabet: 𐐃𐐏𐐦𐐯𐐗𐐍𐐦 (koʊrιæntʌmr)

Corihor

Jaredite PN	1. King, usurper (Ether 7:3, 4 [2x], 7, 9, 13, 14 [2x], 15)
	2. Late Jaredite, ca. 700–600 BC (Ether 13:17)
Jaredite GN	3. Land and valley (Ether 14:27)

Etymology: No suggestions may be offered for the origin of the Jaredite PN and GN **Corihor**, unless **Corihor** and the Lehite PN Korihor both derive from the same Egyptian root, with the interchange of the name-initial letters *k* and *c* (see under the PN Korihor).[26]

See entries Corom, Korihor

Deseret Alphabet: 𐐒𐐏𐐬𐐯𐐤 (koʊraɪhɔːr), 𐐒𐐤𐐬𐐯𐐤 (kɔːraɪhɔːr), 𐐒𐐏𐐬𐐯𐐏 (koʊraɪhoʊr)

Corom

Jaredite PN	Jaredite king, son of Levi, father of Kish (Ether 1:19, 20; 10:16, 17)

Brief Etymology: The origin of the Jaredite PN **Corom** is quite uncertain, but Sumerian words meaning "to judge, decide; to look out, spy" may be proposed.

Extended Discussion: All suggestions for Jaredite names are speculative; however, the PN **Corom** may possibly be related to the

26. The suggestion that **Corihor** is derived from a Semitic noun, such as Old Akkadian *ḫuriānum*, a plant, *ḫurium* (Gelb, *Glossary of Old Akkadian*, 132) and *ḫurrum*, "hole, mine" (Gelb, *Glossary of Old Akkadian*, 133) is somewhat unlikely (JAT).

Gutian(?) PN *Ku-ru-um*, a Gutian king, ca. 2145 BC. It may possibly be related to the Sumerian noun gurúm, $gurum_x$ (igi.gar) "inspection; provisions," and gurúm-a_5 ($kurum_7$-a_5), "inspection, check" (= Akkadian *piqittu*).[27]

See Coriantumr, Coriantum, Coriantor, Corihor, curelom, Korihor

Deseret Alphabet: 𐐘𐐏𐐦𐐝 (kouʌm)

Cumeni

Lehite GN Nephite city (Alma 56:14; 57:7, 8, 12, 23, 31, 34)

Brief Etymology: The Lehite GN **Cumeni** may be of Jaredite origin, from the hypothetical Jaredite elements **Cumen-**/**Kumen-**, of uncertain meaning. Alternatively, the name may be related to a name of Egyptian origin.

Extended Discussion: Unless the PN **Cumeni** contains what appears to be the Jaredite name element **Cumen-**/**Kumen-** (JAT) with the gentilic suffix *-i*, several Egyptian etymologies for this name that contains the *-cumeni* element of the PN Pacumeni seem promising. Hugh Nibley suggests that Pakumeni is the name of an Egyptian hero.[28] Nibley also observes that the PN Pacumeni "resembles that borne by some of the last priest governors of Egypt, whose names are rendered Pamenech, Pamnkh, Pamenches, etc. The Greeks (who often furnish the key to the correct reading of Egyptian names) put the guttural before the nasal Pachomios. The most famous man of the name commanded all the forces of the south and was also

27. Pennsylvania Sumerian Dictionary, s.v. gurúm.
28. Nibley, *Approach to the Book of Mormon*, 186; cf. Smith, "Egyptianisms in the Book of Mormon," 6, for *pꜣ-kwmni* and other suggestions.

high priest of Horus. At least one other governor-general of Egypt bore the name."[29] One may also compare the Egyptian PN *p3-kmn*, Pakamen, "blind man."[30]

The Lehite GN **Cumeni** may contain the Jaredite element *kumen*/*cumen* with the gentilic ending *-i*. Alternatively, if it does not contain the Jaredite element *kumen*/*cumen,* it may be related to the Egyptian *cumeni* element in the Book of Mormon PN Pacumeni, but without the later Egyptian demonstrative-definite article *p3*, for example, *p3-kwmni*,[31] and the name of the Egyptian hero Pacumeni, but without the "Pa-." Further, see the entry under Pacumeni.

See entries Kumen, Kishkumen, Kumenonhi, Cumenihah, Pacumeni

See **Cumeni** variant

Deseret Alphabet: 𐐃𐐯𐐊𐐒𐐴𐐨 (kɪuːmiːnaɪ)

Cumenihah

Lehite PN Nephite general, ca. AD 385 (Mormon 6:14)

Etymology: The Lehite PN **Cumenihah** contains the name elements **Cumeni-** (q.v.) and **–(i)hah**, of uncertain meaning.

See entries Cumeni, Kishkumen, Kumen, Kumenonhi, Comnor

See **Cumenihah** variant

Deseret Alphabet: 𐐃𐐉𐐊𐐴𐐨𐐿 (kæmiːnaɪhɑː)

29. Nibley, *Lehi in the Desert*, 23.
30. Ranke, *Personennamen*, 1:120.
31. Smith, "Egyptianisms in the Book of Mormon," 6.

cumoms

Jaredite noun — Animals, listed with cureloms and elephants (Ether 9:19 [2x])

Etymology: No etymology may be proposed for **CUMOMS**, a Jaredite noun referring to an animal species.[32]

See entries Com, Cumorah, et al.

See **CUMOMS** variant

Deseret Alphabet: 𐐃𐐏𐐒𐐖𐐒𐐆 (kʌmɒmz)

Cumorah

Lehite GN — Land and hill, also known as Ramah (q.v.), located in a land of many waters (Mormon 6:2 [2x], 4 [2x], 5, 6 [2x], 11; 8:2)

Brief Etymology: The Lehite GN **CUMORAH** may be from the Hebrew word having the meaning "priesthood" or, alternatively, "arise, O light," or "arise toward the light."

32. Whatever fauna **CUMOMS** were, three criteria affect their identification: (1) they were especially useful to the Jaredites; (2) they were indigenous to Jaredite America; and (3) it must be assumed that Joseph Smith did not have an English translation for them, or he would have rendered it in English. Whatever etymology is proposed, therefore, must meet these three criteria. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 6:145, speculate that **CUMOMS** may have been something like bears, based on the Hebrew verbal root *qūm*, "rise up, stand up," citing the characteristics of bears.

Extended Discussion: **Cumorah** may be the English equivalent of the abstract noun *kĕmōrāh*, based on the Hebrew noun pattern *peʿullāh*,[33] from the Hebrew noun *kōmer* (parallel to the Hebrew *kehunnāh*, "priesthood," from the Hebrew noun *kōhēn*, "priest." One may also compare the Hebrew *kōmer* with the Akkadian *kumirtu*, "priestess," the feminine of the East Semitic noun *kumru*, "priest," found on an Assyrian tablet from the time of Ashurbanipal, now in the British Museum).[34] Even though the general sense of the Hebrew *kōmer* is "idolatrous priest" with reference to non-Israelite priests,[35] Ricks and Tvedtnes, in an article on the name **Cumorah**, note that *kōmer* could also refer to non-Levitical priests, Israelite or otherwise (cf. 2 Kings 23:5; Hosea 10:5; Zephaniah 1:4), observing that "since Lehi's party did not include descendants of Levi, they probably used *kōmer* wherever the Book of Mormon speaks of priests."[36]

Alternatively, **Cumorah** may be based on the Hebrew phrase *qūm ôrāh*, "arise, O light," or "rise/arise toward the light," or the Hebrew/Semitic combination *kūm/kōm ôrāh*, "hill, mound of light, truth"; compare the Egyptian Arabic noun *kom*, "hill, mound, heap, pile" (and also Kom Ombo in Upper Egypt).

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33. Cf. Ricks and Tvedtnes, "Hebrew Origin," 255–57.
34. See Pritchard, *Ancient Near Eastern Texts*, 301:1.
35. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *kōmer*.
36. Ricks and Tvedtnes, "Hebrew Origin," 257. There were only three vowels available for expressing the first two letters of the word Cumorah in English: *cu*, *ca*, and *co* (all of the other possible combinations (*ce*, *ci*, *cy*) would have produced an initial *s* sound). Since English tends to have penultimate stress (i.e., stress on the syllable before the end of the word), and since English tends to generate a shwa (*u*) sound in open, unstressed syllables, an open and unstressed *co*, *cu*, or *ca* sound would have been pronounced with a shwa sound, thus "Cuh-MORE-uh." Even if the early Latter-day Saints tended to pronounce the first two letters as *cyu*, still it was the original scribal realization that is significant, not its later pronunciation. The fact that the Hebrew consonant *r* cannot be doubled also helps to explain the presence of a single *r* in this form. The principle of "compensatory lengthening" in Hebrew also explains the *o* sound in **Cumorah**. Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 88–89, §27c, e–h.

See entries Com, Comnor, et al.

See **CUMORAH** variants

Deseret Alphabet: 𐐃𐐯𐐊𐐑𐐦𐐖 (kɪuːmoʊɾɑː)

cureloms

Jaredite noun — Animals, listed with cumoms and elephants (Ether 9:19 [2x])

Etymology: No etymology may be proposed for **CURELOMS**, a Jaredite noun referring to an animal species.[37]

Deseret Alphabet: 𐐃𐐯𐐦𐑊𐐅𐐊 (kɪuːrlɒmz)

37. Whatever fauna **CURELOMS** were, three criteria affect their identification: (1) they were especially useful to the Jaredites; (2) they were indigenous to Jaredite America; and (3) it must be assumed that Joseph Smith did not have an English translation for them or he would have rendered it in English. Therefore, whatever etymology is proposed must meet these three criteria. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 6:145, speculate that the curelom may have been something like a camel because of its rolling motion, citing the Hebrew *garal*, "to roll forth or to roll off."

Cush

Biblical GN An ancient African land (probably on the Nile south of Egypt) where the ancient and modern African country of Ethiopia is located (2 Nephi 21:11 = Isaiah 11:11)

Etymology: **Cush** is the name of a land mentioned in the Isaiah section of the Book of Mormon, but it is not mentioned elsewhere as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐃𐐗𐐓 (kʌʃ)

D

Damascus

Biblical GN — An ancient Near Eastern city, where the modern Syrian capital city of Damascus is located (2 Nephi 17:8 [2x] = Isaiah 7:8; 2 Nephi 18:4 = Isaiah 8:4; 2 Nephi 20:9 = Isaiah 10:9)

Etymology: **Damascus** is the name of an ancient Near Eastern city mentioned in the Isaiah section of the Book of Mormon but not mentioned otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐈𐐑𐐒𐐘𐐡𐐟𐐘 (dæmæskʌs)

David

Biblical PN 1. King of Israel (2 Nephi 17:2, 13 = Isaiah 7:2, 13; 2 Nephi 19:7 = Isaiah 9:7; Jacob 1:15; 2:23, 24)

Lehite GN 2. Land, ca. AD 327 (Mormon 2:5)

Etymology: Except in the Isaiah sections, the biblical PN **David** never occurs in the Book of Mormon as a PN, but it is the GN of a land mentioned in the last years of the Nephite–Lamanite wars of extinction. It was probably located somewhere in the northern part of the land southward.

Deseret Alphabet: 𐐃𐐂𐐆𐐄𐐃 (deɪvɪd)

deseret

Jaredite noun "Honey bee" (Ether 2:3)

Brief Etymology: The Jaredite term **deseret** may be connected with an Egyptian noun that refers to Upper Egypt, whose symbol was the bee.

Extended Discussion: All suggestions for Jaredite names are speculative; however, if ancient Egyptian may be appealed to as the language source of the Jaredite **deseret**, *dšr.t*, "red (land)," is the name given to Upper Egypt, whose symbol was the bee. According to Ether 2:3, on their journey to the New World Jared and his family "did also carry with them **deseret**, which, by interpretation, is a honey bee." Further, the king's crown (the *dšr.t*-crown) of Upper Egypt had an elongated beehive shape (peasant houses were similarly shaped).[1]

1. Nibley, *Lehi in the Desert*, 320–21.

Hugh Nibley observes that the "archaic and ritual designation of the bee was '**DESERET**,' a 'word of power,' too sacred to be entrusted to the vulgar."[2] Janne M. Sjodahl, in his 1915 *Millennial Star* article "Authenticity of the Book of Mormon," derives the etymology of the name **DESERET** from the Hebrew *asher*, "happiness, blessedness," and *ashur*, "one who is happy."[3]

See **DESERET** variant

Deseret Alphabet: 𐐆𐐯𐐨𐐇𐐯𐐺 (dɛsiːrɛt)

Desolation

Lehite GN Nephite city and land (Alma 16:11; 22:30, 31, 32; 46:17; 50:34; 63:5; 3 Nephi 3:23; Mormon 3:5, 7; 4:1, 2 [2x], 3, 8, 13, 19 [2x]; Ether 7:6)

Brief Etymology: The GN **DESOLATION** is an English translation of an underlying Hebrew/Semitic form for **DESOLATION**.

Extended Discussion: The GN **DESOLATION** is a translation into English, not a transliteration into Roman characters, of a Lehite GN. There are four Semitic roots that could provide the underlying Semitic/Hebrew form for **DESOLATION**: √ḥrb, √ḫrb, √ḥrm, and √šmm.

The first possible root is a denominative verb from the Semitic/Hebrew noun *ḥereb*, "sword," which in the *qal* as a verb means "to massacre,"[4] an appropriate name for a geographic territory that had

2. Nibley, *Lehi in the Desert*, 192.
3. Sjodahl, "Authenticity of the Book of Mormon," 11.
4. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ḥrb*.

been devastated by warfare. The second Semitic/Hebrew root, √*ḫ*rb, means "to dry up, be in ruins"[5] and yields the Hebrew noun *ḫōreb*, "devastation, waste," cognate with the Arabic verb *ḫariba*, "to be destroyed," and the Arabic noun *ḫirba*, "site of ruins."

The third possible Semitic/Hebrew root, √ḥrm, provides in its hiphil conjugation the meaning "to dedicate to destruction."[6] As Hugh Nibley has pointed out,[7] a Hebrew GN based on this root is *ḥormâ*, "Hormah," the name given to three towns or cities in the Old Testament, each of which were attacked, damaged, or destroyed. For example, see Judges 1:17, "and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. The name of the city was called Hormah." See also Numbers 21:3 and Deuteronomy 1:44 for the other two examples.

The fourth possible Semitic/Hebrew root, √šmm, means "to be deserted, be appalled" and, in the hiphil, "to cause to be desolate." Various noun forms based on this verb root could be the basis for Book of Mormon **Desolation**: *šĕmāmāh* means "desolation, ruin"; *mĕšamôt* in the plural means "waste, desolation" (Isaiah 15:6); and *šammāh* means "devastation, horror"; and *mĕšômēm* is used for "desolator" (Daniel 11:31, *šiqqûṣ mĕšômēm/mĕšômêm*, "abomination that maketh desolate").

See entry Nehors

Deseret Alphabet: 𐐈𐐗𐐒𐐊𐐉𐐓𐐏 (dɛsoʊleɪʃʌn)

5. Brown, Driver, and Briggs, *Hebrew and English Lexicon*, s.v. *ḫōreb*; and cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ḫorbah*.
6. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v., *ḥrm*.
7. Nibley, *Since Cumorah*, 171, citing Woolley and Lawrence, *Wilderness of Zin*, 107.



Eden

Biblical GN The place where Adam and Eve lived after the creation (cf. Genesis 2:8) (2 Nephi 2:19, 22; 2 Nephi 8:3 = Isaiah 51:3; Alma 12:21; 42:2 [2x])

Etymology: **Eden** is mentioned five times in the Book of Mormon with reference to the biblical location but is not found elsewhere as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐀𐐉𐐏𐐇 (iːdɛn)

Edom

Biblical GN An ancient Near Eastern land, probably located southeast of the Dead Sea and ancient Judea (2 Nephi 21:14 = Isaiah 11:14)

Etymology: **Edom** is the name of a land mentioned in the Isaiah section of the Book of Mormon but not mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐀𐐉𐐏𐐓 (iːdʌm)

Egypt

Biblical GN Nation (1 Nephi 5:14, 15; 17:40; 19:10; 2 Nephi 3:4, 10; 4:1; 17:18; 20:24, 26; 2 Nephi 21:11, 16 = Isaiah 11:11, 16; 2 Nephi 25:20; Mosiah 7:19; 12:34; Alma 10:3; 36:28; Ether 13:7); variant "egipt" (original manuscript at 1 Nephi 5:14)

Etymology: The biblical GN **Egypt** is the same as the Hebrew GN *miṣrayim*, "Egypt" (cf. Genesis 10:6, 13–20), a dual form reflecting ancient Egyptian duals as names for Egypt, e.g., *Tꜣwy*, "Two-lands," and *ʾIdbwy*, "Two-shores" (cf. Babylonian ^{mat}*Mi-ṣir*, Ugaritic *Mṣrm*).

See **Egypt** variants

Deseret Alphabet: 𐐀𐑌𐑊𐑎 (iːdʒɪpt)

Egyptian(s)

Biblical noun	1. Language or script of the people of Egypt (2 Nephi 1:15; Mormon 9:32)
Biblical gentilic	2. People of Egypt (1 Nephi 1:2; 4:3; 17:23, 27; Mosiah 1:4; Alma 29:12; 36:28; Helaman 8:11)
Biblical adjective	3. Referring to the nation or people of Egypt (2 Nephi 21:15 = Isaiah 11:15)

Etymology: The biblical noun, gentilic, and adjective **Egyptian/Egyptians** refer either to the language or script of the people of Egypt, to the people of Egypt themselves, or in 2 Nephi 21:15 as an adjective modifying "sea" and referring to the nation or people of Egypt.

See entry Egypt

Deseret Alphabet: 𐐀𐑌𐐖𐐊𐑉 (iːdʒɪpʃʌn)

Elam

Biblical GN	An ancient Near Eastern land probably located in what is now modern southwest Iran (2 Nephi 21:11 = Isaiah 11:11)

Etymology: **Elam** is the name of a land mentioned in the Isaiah section of the Book of Mormon; however, it is not otherwise mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐀𐑊𐑉 (iːlʌm)

Elijah

Biblical PN An ancient Israelite prophet (3 Nephi 25:5)

Etymology: **Elijah** is the name of an Israelite prophet mentioned in the Book of Mormon, but it does not appear as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐀𐐊𐐑𐐈 (iːlaɪdʒɑː)

Emer

Jaredite PN King (Ether 1:28, 29; 9:14 [2x], 15 [2x], 16 [2x], 21)

Brief Etymology: The origin of the Jaredite PN **Emer** is quite uncertain, but it may be connected to the ancient Mesopotamian city Emar. Alternatively, it may contain Semitic roots having the meanings "to tell, relate; to command," "to see," "to live," as well as the Semitic and Sumerian animal names "sheep; donkey; calf."

Extended Discussion: All suggestions for Jaredite names are speculative; however, if ancient Mesopotamian languages related may be appealed to for the etymology of the Jaredite PN **Emer**, the following may be considered. There was a city named Emar on the southwestern corner of the great westward bend of the upper Euphrates, mentioned in various cuneiform sources, including Ebla.[1] Further, Semitic languages contain the root √ʾmr, meaning "to tell; to relate; to command."[2] This root appears on PNs in Ugarit in the forms

1. For the importance of Emar to biblical studies, see Hoskisson, "Emar as an Empirical Model," 21–32.
2. For example, from the Arabic substantive *ʾamīr al-baḥr*, "commander of the sea" (our English word *admiral* derives from the Arabic verbal root *ʾmr*, "to

ʾmry and *ʾmrʾl*, the latter meaning, approximately, "God speaks/commands."

The East and Northwest Semitic word √ʾmr, meaning "sheep," with its Akkadian pronunciation of *immeru(m)*, which does appear in Old Akkadian PNs,[3] is somewhat less likely. One may also compare the Sargonic and Ur III Period PNs from Akkadian *amāru*, "to see,"[4] and from *imārum*, "donkey."[5] The Biblical Hebrew noun *ʾemer*, "branch," appears in the construct plural *ʾimrê* in Genesis 49:21 (RFS). One may also note the Sumerian word amar, "calf." **Emer** may also be related to the Arabic verb *ʿamara*, "to live"; compare the Israelite PN Omri, Hebrew *ʿomrî*.[6]

See entries Omer, Emron

Deseret Alphabet: 𐐅𐐊𐐋𐐦 (iːmɛr)

Emron

Lehite PN Nephite warrior (Moroni 9:2)

Brief Etymology: The Lehite PN **Emron** may derive from Hebrew/Semitic roots meaning "word (of God, Lord); (God, Lord) is a commander, spokesman," and "life; the one who lives."

Extended Discussion: The Lehite PN **Emron** may derive from the Hebrew verb *ʾāmar*, "to speak" (JAT).[7] If so, it may be a hypocoristic (i.e., short-form) of the hypothetical Emronel or Emronyahu with the

say, tell, command"); see Lane, *Arabic-English Lexicon*, s.v. *ʾamīr*.

3. Gelb, *Glossary of Old Akkadian*, 46.
4. Gelb, *Glossary of Old Akkadian*, 47.
5. Gelb, *Glossary of Old Akkadian*, 46.
6. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿOmri*.
7. Tvedtnes, "Hebrew Names in the Book of Mormon," 3.

common Hebrew/Semitic ending *-ôn/-ōn of* PNs and GNs for "word (of God, Lord); (God, Lord) is a commander, spokesman" (PYH); compare Biblical Hebrew *ʾimrô*, "his command" (Job 20:29), possibly forming the basis of the Hebrew PNs Omri and Imri (1 Chronicles 9:4) (JCH). Alternatively, **Emron** may also derive from the Hebrew/Semitic verb *ʿāmar*, which may have the meaning "to live" (cf. the cognate Arabic verb *ʿamara*, "to live." The Israelite PN ʿOmri is the hypocoristic form of *ʿOmriyyāhu*, with the meaning "the life that the Lord [has given].")[8] One may also compare the Arabic ʿImran, from the verb *ʿamara*, "to live," and the Israelite Hebrew PN Omri.[9]

Emron may also possibly derive from the Hebrew gentilic *ʾēmôrî*, "Amorite" (Genesis 10:16; Ezekiel 16:3, 45; Amos 2:9, 10).

See entries Emer, Amoron, Ammoron, Comron, Moron, Omer

See **Emron** variant

Deseret Alphabet: 𐐊𐐒𐐋𐐐𐐎 (ɛmrʌn)

Enos

Lehite PN — Scribe, son of Jacob, and father of Jarom, between 544–420 BC (Jacob 7:27; Enos 1:1, 5, 6, 11, 17, 19; Jarom 1:1)

Etymology: The Lehite PN **Enos** is probably the same as the biblical Enos, the son of Adam, from the Hebrew *ʾĕnôš*, "man, men;

8. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿOmri*.
9. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿOmri*.

humankind."[10] Matthew Bowen argues for a wordplay at the introduction of **Enos** as the son of a just "man," *ʾĕnôš*.[11]

Deseret Alphabet: 𐐊𐐍𐐠 (iːnʌs), 𐐊𐐍𐐵 (iːnʌz)

ephah

Biblical noun Unit of dry measure (2 Nephi 15:10 = Isaiah 5:10)

Etymology: **Ephah** is the word for an Israelite unit of dry measure mentioned in the Isaiah section of the Book of Mormon (2 Nephi 15:10) but is not mentioned otherwise as a separate term in the Book of Mormon.

Deseret Alphabet: 𐐇𐐨𐐱 (ɛfɑː)

Ephraim

Biblical PN 1. Son of Joseph and Asenath (2 Nephi 17:2, 5, 8, 9, 17 = Isaiah 7:2, 5, 8, 9, 17; 2 Nephi 19:9, 21 [2x] = Isaiah 9:9, 21; 21:13 [3x] = Isaiah 11:13 [3x])

Jaredite GN 2. A hill (Ether 7:9)

Brief Etymology: The Jaredite PN **Ephraim** may be a Nephite equivalent of, or substitute for, a Jaredite name, from the Hebrew root

10. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *ʾĕnôš;* and see LDS Bible Dictionary, "Enos."
11. Bowen, "Wordplay on the Name 'Enos'"; cf. Bowen, *"'I Kneeled Down before My Maker,'"* 29–56.

√prh meaning "to be fruitful, to bear fruit," producing the sense "grainland, pasture-land."[12]

Extended Discussion: All suggestions for Jaredite names are speculative; however, **Ephraim** is cited in the Book of Mormon several times, once as the name of a Jaredite hill, the remaining times as the name of the biblical son of Joseph in the Isaiah passages of the Book of Mormon but is not otherwise used as a personal name.

The place-name **Ephraim** may be a Nephite substitute for, or equivalent of, the Jaredite name (JAT). **Ephraim** may possibly derive from the Hebrew root √prh and have the meaning "to be fruitful; to bear fruit."

Deseret Alphabet: 𐐀𐐖𐐦𐐡𐐏 (i:fræım)

Esrom

Jaredite PN Son of Omer, a Jaredite king (Ether 8:4)

Brief Etymology: The origin of the Jaredite PN **Esrom** is quite uncertain, but it may be related to the biblical PN Hezron, cited in the New Testament as Esrom. Alternatively, **Esrom** may derive from Hebrew roots meaning "to store up" or "to help."

Extended Discussion: All suggestions for Jaredite names are speculative; however, it would be tempting to see in **Esrom** the biblical name attested in the New Testament as Esrom (Matthew 1:3 and Luke 3:33) and in the Old Testament as Hezron (Genesis 46:9), which may come from the Hebrew noun *ḥeṣrôn*, "enclosure."[13] With **Esrom**,

12. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *Ephraim* and √prh.
13. Kotter, "Hezron," 3:194.

the *-om* may be a nominalizing element (in Hebrew both *-ōm*/*-ôm* and *-ōn*/*-ôn* are nominalizing suffixes).[14] Perhaps related to the Hebrew Hezron is the Edomite PN Ezer from the root √ʾṣr, "to store up." Still another possibility is the Hebrew noun *ʿēzer*, "help," which is attested in Hebrew PNs such as Ezra, Ezer, Ezri, Ebenezer, and so forth (JAT). This suggestion would also require the nominalizing element *-ōm*/*-ôm*.

See entries ezrom, Zeezrom

Deseret Alphabet: 𐐗𐐨𐐦𐐏 (ɛsrʌm)

Ethem

Jaredite PN King (Ether 1:8, 9; 11:11, 12, 14)

Brief Etymology: Although the etymology of the Jaredite PN **Ethem** is very uncertain, one may note the Hebrew place-name Etham.

Extended Discussion: All suggestions for Jaredite names are speculative. No persuasive etymology may be suggested for **Ethem**, although one may compare the Biblical Hebrew place-name Etham in Exodus 13:20 and Numbers 33:6–8 (JAT). Further, it is possible that the name is related to the Hebrew words *ʾāšēm,* "guilty," or *ʾāšām,* "guilt,"[15] in which the middle radical *shin* represents proto-Semitic *Θ* and may have been pronounced that way in the time of the Jaredites (compare the Arabic cognate *ʾathima,* "to do wrong"). It is unlikely that **Ethem** is the Hebrew phrase meaning "their strength," as

14. Lipiński, *Semitic Languages,* 221–23.
15. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *ʾšm*.

suggested by George Reynolds and Janne Sjodahl in their *Commentary on the Book of Mormon*.[16]

See entry Ether

See **Ethem** variant

Deseret Alphabet: 𐐀𐐍𐐊 (iːθɛm)

Ether

Jaredite PN Jaredite prophet, prince, and historian (Ether 1:2, 6; 11:23; 12:1, 2 [2x], 5; 13:2, 4, 13, 18, 20, 22; 14:24; 15:1, 12, 13, 33, 34)

Brief Etymology: Although the origin of the Jaredite PN **Ether** is quite uncertain, one may note Hebrew roots with the meanings "to pray, supplicate; to be abundant," or "odor."

Extended Discussion: All suggestions for Jaredite names are speculative; however, if Jaredite names can be traced to Semitic roots, then the Hebrew GN **Ether** in Joshua 15:42 and 19:7 may be appealed to for an etymology. There are three distinct Hebrew roots √ʿtr, one with the meaning "to be abundant," another with the meaning "odor," and the third "to pray, supplicate." The latter might be an appropriate description of the Book of Mormon prophet **Ether** (JAT), while

16. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 6:46.

the root sense "to be abundant" might also be an acceptable etymology.[17] One may further compare the West Semitic PNs "Jether or Ether."[18]

See entries Ethem, Limher, Cohor

Deseret Alphabet: 𐐈𐐤𐑊𐐦 (iːθɛr), 𐐅𐐤𐑊𐐦 (eɪθɛr)

Eve

Biblical PN — The wife of Adam; mother of all living (1 Nephi 5:11; 2 Nephi 2:18, 19; Alma 34:21; 55:8)

Etymology: **Eve** is the name of the wife of Adam mentioned three times in the Book of Mormon with reference to the biblical figure; the name does not appear otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐈𐐺 (iːv)

17. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 6:46. Also possible is the Hebrew root √ʾšr "be happy," which could be the root of the personal name and tribe Asher. In this root, the *š* comes from the proto-Semitic phoneme *Θ*, which may have been pronounced as such in Jaredite times. The Arabic translation of the Book of Mormon renders Ether's name as ʾAthīr, from this same root, which in Arabic means "favored." (We wish to thank David Calabro for this perceptive observation.)
18. Nibley, *Since Cumorah*, 195.

Ezias/Ezaias

Biblical PN — Prophet who testified of the coming of Christ, apparently during the Classical Israelite period (Helaman 8:20)

Brief Etymology: The PN **Ezias** appeared as Ezaias in the printer's manuscript but was erroneously printed as **Ezias** in the 1830 and most subsequent editions.

Extended Discussion: The spelling of the PN **Ezias** is an 1830 edition error made by the printer. The printer's manuscript reads Ezaias. This error continues in all editions, except the 1908 RLDS edition and the 1999 *Book of Mormon: Restored Covenant Edition*.[19] The correct spelling may reflect the King James Version New Testament PN Esaias = Greek *hēsaias* (Matthew 3:3), which is simply another form of the Old Testament Isaiah = Hebrew *yĕšaʿyāh(û)* "Salvation of the Lord"[20] or "the Lord is salvation" (Isaiah 1:1).[21]

The misspelling of "Ezias" as a hapax legomenon may follow the King James Version Apocrypha PN Ezias in 1 Esdras 8:2 (IV Ezra);[22] compare the Greek Septuagint (LXX) spelling variants Oziou, Ozeiou, Eziou and Ezariou, which might be the equivalent of the Old Testament name Isaiah = Hebrew *yĕšaʿyāh(û)*. As George Reynolds observes: "Orson Pratt suggests . . . that ʿEzias may have been identical with Esaias,'"[23] which would accord with the LXX and Matthew 3:3 Ēsaias. Since Esaias is listed in Jethro's line of authority (Doctrine and Covenants 84:11–13), he is therefore a good candidate for the Old World prophet in the Book of Mormon. If this latter is the case, then it is doubtful that the printer's manuscript Ezaias is a

19. Skousen's *The Book of Mormon: The Earliest Text* also corrects the error.
20. LDS Bible Dictionary, "Esaias" and "Isaiah."
21. Gitay, "Isaiah, the Book of," 426.
22. In Stone's commentary, *Fourth Ezra*, 254, the name is realized as Ezra.
23. Reynolds, *Dictionary of the Book of Mormon*, 89.

variant form for the New Testament rendering in Greek of Isaiah, Ēsaias (contra JAT).

See entry Isaiah

See **Ezias** variant

Deseret Alphabet: 𐐆𐐖𐐗𐐡 (iːzaɪʌs)

ezrom

Lehite noun — Silver measure four times the value of a senum, ca. 82 BC (Alma 11:6, 12)

Brief Etymology: The Lehite noun for a silver measure, **ezrom,** may derive from a Hebrew root meaning "to enclose, bind together, surround," similar to the derivation of the Lehite measure name ephah.

Extended Discussion: In addition to appearing in a totally different language context, the Lehite noun for a silver measure, **ezrom,** and the disparately spelled Jaredite PN Esrom must be taken to have separate etymologies. The best suggestion for the origin of the Lehite noun **ezrom** is that it is from the Hebrew *ḥeṣrōm*, "enclosed, bound together, surrounded," and so forth (cf. Jeremiah 1:17; Job 30:18, 38:3) (RFS), from the root √ḥṣr with the suffix *-ōm*. One may compare the similar etymology of ephah from the Hebrew root √ʾpp, "to surround."

Other possibilities include the Hebrew roots √ʿzr, "to help"; or "to gird, equip"; √ʾzr, "to surround with a wall; gird," and perhaps √ʿṣr or, with a prosthetic *ʾaleph*, the Hebrew root √zrm. One may

compare the Hebrew seal PN *ʿzr*,[24] suggesting its possible link to the biblical PN Ezra (JAT).

See entries Esrom, Zoram, Seezoram, Zeezrom, Cezoram, Zeram, et al.

See **EZROM** variant

Deseret Alphabet: 𐐅𐐖𐐦𐐟𐐒 (ɛzrʌm)

24. Nibley, *Since Cumorah*, 195.

G

Gad

Lehite GN City burned with fire, ca. AD 30 (3 Nephi 9:10)

Brief Etymology: The Lehite PN **Gad** may plausibly be linked to the name of one of the twelve sons of Jacob (Israel). The Hebrew root of this name means "fortune; riches" and may be compared with the theophoric name Gaddiel with the meaning "my fortune is God (ʾEl)."

Extended Discussion: It is likely that the Lehite hapax legomenon GN **Gad** comes from the PN **Gad,** the first person who settled the city (see Alma 8:7). The Hebrew noun *gad*/*gād* means "fortune" and is quite common in Hebrew, including the PN Gad, one of the twelve sons of Jacob (Israel).[1] The theophoric name appears in biblical

1. The King James Version disguises the meaning of Jacob's son's name by rendering Genesis 30:11 (the first time the personal name appears in the Bible),

PNs, for example, Gaddiel (meaning, perhaps, "my fortune is ʾEl") in Numbers 13:5, and in extrabiblical Hebrew texts close to the time of Lehi (JAT).[2]

The biblical noun *gĕdûd*, "band, troop," is a possible source for this GN, **Gad**.[3] However, "fortune" seems a more likely name for a city than "troop." Less likely, though not impossible, is the Biblical Hebrew word for "coriander," *gad*, mentioned in Exodus 16:31. For an example of a Near Eastern GN coming from a plant, compare the Arabic GN Ras Shamra, "cape fennel" (JCH). If Sumerian can be appealed to, the following could be considered: Sumerian ^{giš}gada = Akkadian *kitû*, "flax, linen (clothing)," as in gada.lugal, *kitû šarri*, "byssus."[4] Compare also Sumerian ^{lú}gad = Akkadian *pētû*, "door-keeper."[5]

See entries Gid, Amgid, Amnigaddah, Gadiandi, Gadianton, Gadiomnah, et al.

Deseret Alphabet: 𐐈𐐗𐐄 (gæd)

"And Leah said, A troop cometh: and she called his name Gad." The Matthew Bible (1537) is more accurate, "Then said Lea: Good luck: and called his name Gad." A more literal translation might be, "And Leah said, 'By good fortune!' And she called his name Gad." See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *gd*. The name for "troop, band" in Biblical Hebrew is *gĕdûd*, a close homophone (in the Semitic languages) of *gad*.

2. See Ahituv, *Echoes from the Past*, 503, for the names *gdʿzr*, *gdyw*, *gd*.
3. The Hebrew verb *gdd* apparently is a denominative from this primary noun and means "to band together"; see Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *gdd*.
4. Cochavi-Rainey, *Akkadian Dialect of Egyptian Scribes*, 16; *Chicago Assyrian Dictionary*, "K," 8:475b.
5. Borger, *Mesopotamisches Zeichenlexikon*, 285, no. 157; Von Soden, *Akkadisches Handwörterbuch*, 2:861b.

Gadiandi

Lehite GN City buried in the earth, ca. AD 30 (3 Nephi 9:8)

Brief Etymology: The Lehite GN **Gadiandi** may be from Semitic/Hebrew roots with the meaning "the Gadite is by/with/near me."

Extended Discussion: The Lehite GN **Gadiandi** may be from the gentilic **Gādi**, "Gadite,"[6] with **-andi**; compare the Semitic/Arabic *ʿanda*,[7] "with, by, near," with the first common singular pronominal suffix, producing *ʿandi,* "with, by, near me," although the combination of words from separate language sources is somewhat problematical. Hugh Nibley also proposes the GN *kadyanda*, the Egyptian name of a city in Lycia (Hittite territory in Anatolia) (PYH).[8]

See entries Gad, Gadianton, Gadiomnah, Gid

Deseret Alphabet: 𐐌𐐊𐐇𐐋𐐇𐐆𐐊 (gædıændaı)

6. The Hebrew word *gad* may be from the root √gdd, in which the *d* is doubled. Another possibility is that this element = Hebrew *gedî*, "kid" (Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *gedî*), with a vowel reduction in the first syllable (which is possible for preexilic Hebrew), produces the meaning "the/my kid is near me." Animal names are attested elsewhere in Hebrew as personal names.
7. In standard written Arabic, this preposition is written *ʿinda*; *ʿanda* may be a dialect variant.
8. On this, see Nibley, *Lehi in the Desert*, 32, and Nibley, *Approach to the Book of Mormon*, 289.

Gadianton

Lehite PN Rebel, thief, and murderer, head of a secret band of robbers and assassins, mid-first century BC (Helaman 2:4, 11, 12, 13; 3:23; 6:18, 24, 26 [2x], 29, 37; 7:4, 25; 8:1, 28; 11:10, 26 [2x]; 3 Nephi 28). Gaddianton with two *d*s is in the original manuscript at Helaman 2:11–12.

Brief Etymology: The Lehite PN **Gadianton** may be based on Hebrew roots meaning "provide (my) good fortune, O Lord (Yah/Jehovah)" or "(my) good fortune is oppression/affliction/rapine."

Extended Discussion: The Lehite PN **Gadianton** may be based on a combination of the Hebrew noun *gad,* "lot, good fortune, riches," and the Hebrew verbal root √ntn, meaning "to give, provide," in the qal infinitive absolute functioning as an imperative, thus producing *gad-ya-nātôn,* "provide (my) good fortune, O Lord (Yah/Jehovah)." Alternatively, but with less confidence, **Gadianton** may be based on the combination of the Hebrew word *gad* with a first person common singular pronominal suffix, thus *gaddî,* which follows the form, Gaddianton, in the first preserved occurrence in the original manuscript at Helaman 2:11–12 (and that, according to Royal Skousen, may be the preferred spelling)[9] with the Hebrew root √ntn in the niphal imperfect, *yinnaten,* "let (it) be given, provided," thus "let/may my fortune be provided,"[10] and with the pronunciation smoothed to reflect the sound of **Gadianton**.

Gadianton may also be based upon the Hebrew *gaddî-ʿāntôn,* "my fortune is oppression/affliction/rapine," from *gad,* "lot, good fortune, riches, name of good fortune" + *ʿênût,* "oppression, affliction" as the piel verb *ʿinnāh,* "to oppress, afflict; to rape," with the noun afformatives *-t* and *-ōn,* and with the internal *n* preserved

9. Skousen, *Analysis of Textual Variants,* 5:2894–96.
10. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *gad*.

following the pattern of preservation of the *-ant-* in such names as Corianton, Morianton, Moriantum, and Coriantumr. It should be borne in mind that the Hebrew word for "band/bandits" is written *gĕdûd*.[1] In fact, the Hebrew phrase *'îš gĕdûdîm,* "band of robbers," is even used in Hosea 6:9 (cf. Hosea 7:1 "bandits" NRSV; Job 19:12 "troops" NRSV).

See entries Gadiandi, Gadiomnah, Gad, Amnigaddah, Morianton, Corianton

See **Gadianton** variant

Deseret Alphabet: 𐐌𐐊𐐇𐐊𐑂𐐎 (gædıæntʌn)

Gadiomnah

Lehite GN City buried in the earth, ca. AD 30 (3 Nephi 9:8)

Brief Etymology: The Lehite GN **Gadiomnah** may be from Hebrew roots having the meaning "my fortune is faith in it/her."

Extended Discussion: Most likely the PN **Gadiomnah** is composed of *gād,* "fortune, luck, riches," with a second element, either **-iomnah** or **-omnah**, depending on whether the *i* is to be read as the first person common singular possessive suffix (thus, *gādi*, "my fortune," in a dialect variant rendering)[11] or as part of the next element. The **-omnah/-iomnah** element remains unexplained, unless it is **-omnah** from the root √'mn, having, perhaps, the meaning, "her faith; faith

11. The normal rendering of the Hebrew word *gad* with a first person common singular pronominal suffix would be *gaddî*; cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *gad*, who are somewhat uncertain whether the root is √gd or √gdd.

in it/her," producing the possible meaning "my fortune is faith in it/her."

See entries Gad, Gid, Gadianton, Gadiandi

Deseret Alphabet: 𐐖𐐊𐐐𐐉𐐋𐐇𐐓 (gædɪmnɑː)

Galilee

Biblical GN — A region in northern Israel (2 Nephi 19:1 = Isaiah 9:1)

Etymology: **Galilee** is the name of a region of Israel north of Jerusalem mentioned once in the Isaiah section of the Book of Mormon but not otherwise mentioned as a GN or PN in the Book of Mormom.

See entries Gallim, Gilgal

See **Galilee** variant

Deseret Alphabet: 𐐖𐐊𐐋𐐉𐐓 (gælɪli:)

Gallim

Biblical GN — An ancient Israelite place-name (2 Nephi 20:30 = Isaiah 10:30)

Etymology: **Gallim** (from the Hebrew *gal*, "heap, wave, billow") is the name of an ancient town in Benjamite territory north of

Jerusalem mentioned once in the Isaiah section of the Book of Mormon but not elsewhere as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐜𐐋𐐎𐐑 (gælım)

Gazelem

Lehite PN or common noun	Either a "servant" of God, or stone "directors"/ interpreters (Alma 37:23).[12]

Brief Etymology: The Lehite PN or common noun **Gazelem** may be based on Semitic roots meaning "deciders, determiners (of destiny)."

Extended Discussion: Given the common interchange of the liquid consonants *l* and *r* in the Afroasiatic languages such as Hebrew and Egyptian (in the script of which the plates were written),[13] the Lehite

12. Ambiguity as to whether Gazelem refers to the servant or the stone is reflected in Alma 37:23: "I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light." In addition, the code name Gazelam (*sic*) was used for Joseph Smith in earlier editions of Doctrine and Covenants 17:1. If this code name is related to the word in Alma, it might suggest that the name in Alma refers to the servant, or at least that it was interpreted that way. (We wish to thank David Calabro for this perceptive observation.)
13. Cf. Egyptian *pr*, "bean; fava bean" > Coptic *phel* = Hebrew *pôl* (Arabic *fūl*); Egyptian *mrḥw, mrḥm*, "salt" > Coptic *moulh, malh, mlah, merh* = Hebrew *melaḥ*; Egyptian *mktr* ,"tower" > Coptic *mečtol, miktwl* = Hebrew *migdol* (Greek *magdōlon*, Arabic *mjdūl*); Egyptian *rhbw*, "heat of fire" > Demotic *lhb* > Coptic *lhōb* = Hebrew *lāhab* (Arabic *lahab*); Egyptian *Ḫr*, "Syrian" > Demotic *hr, hl* > Coptic *hal, hel* = Hebrew *Ḥōrî* (Akkadian *Ḫurri*; Greek χορ-, χοῖρις); Egyptian *qrr*, "burnt-offering"> Demotic *gll* = Hebrew *kālîl*. See also Allen, *Ancient Egyptian Language*, 36, for a chart containing the equivalences

PN and common noun **Gazelem**, whose meaning is "stone directors/interpreters," may be based on the Semitic root consonants √gzr, "to divide, cut." This root may provide a very plausible etymology along the lines of the biblical Aramaic *gāzrîn*, the "deciders/determiners (of fate, destiny)," with a Hebrew dual ending *-êm*, thus *gazerêm*.

See entries Uriah, Shelem, Alma, Ether

Deseret Alphabet: 𐐖𐐗𐐘𐐎𐐓𐐒 (gæzi:lɛm)

Geba

Biblical GN An ancient Israelite place-name (2 Nephi 20:29 = Isaiah 10:29)

Etymology: **Geba** (from the Hebrew *geba*ʿ, "hill") is the name of an ancient town north of Jerusalem on the border between Benjamite and Judahite territory mentioned once in the Isaiah section of the Book of Mormon but not otherwise mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐘𐐙𐐚𐐙 (gi:bɑ)

between the Semitic and Egyptian consonants, including *l* and *r*. For a table of "Semitic Phonemes and Their Egyptian Graphemic Correlates," see Hoch, *Semitic Words in Egyptian Texts*, 431–32. For a table of "Consonant Correspondences with Egyptian," see Noonan, *Non-Semitic Loanwords*, 274.

Gebim

Biblical GN An ancient Israelite place-name (2 Nephi 20:13 = Isaiah 10:31)

Etymology: **Gebim** (from the Hebrew *gebîm,* "trenches") is the name of an ancient town north of Jerusalem on the route of the Assyrian advance mentioned once in the Isaiah section of the Book of Mormon; it does not appear elsewhere as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐖𐐚𐐖𐐣𐐒 (gi:bım)

Gibeah

Biblical GN An ancient Israelite place-name (2 Nephi 20:29 = Isaiah 10:29)

Etymology: **Gibeah** (from the Hebrew *givʿah,* "hill") is the name of an ancient town in Benjamite territory north of Jerusalem mentioned once in the Isaiah section of the Book of Mormon but not mentioned elsewhere as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐖𐐣𐐖𐐚𐐚 (gıbi:ɑ:)

Gid

Lehite PN	1. Nephite military officer, first century BC (Alma 57:28, 29, 30, 36; 58:16, 17, 19, 20, 23)
Lehite GN	2. City, ca. 67 BC (Alma 51:26; 55:7, 16, 25, 26; Helaman 5:15 [2x])

Brief Etymology: The Lehite PN **Gid** may be a shortened form of the Israelite GN Gidom or PN Gideon.

Extended Discussion: For the source of the Lehite PN **Gid**, one may compare the King James Version GN Gidom = Hebrew *giḏʿōm*, "they had been cut down" (literally, "they/one cut them down") with the final syllable dropped (JCH).[14] This may also simply be the mimated form of the Hebrew noun *giḏʿôn,* which is the alternate name of Jerubaʿal.[15] The etymology of **Gid** remains uncertain, although the Hebrew noun *gīd*, "sinew," cognate with the Akkadian noun *gīdu*, "tendon, sinew,"[16] is not impossible as a source (cf. the "sinew" incident in Genesis 32:25) (JCH). If this name is related to the Book of Mormon names Giddianhi and Giddonah or Gidgidonah, then the Hebrew/Semitic root would be √gdd or √gdgd, respectively. **Gid** could also be a variant of *gād*, "fortune" (see Gad above), though this seems less likely because the vowel quality of *gād* as a noun is phonemic.

See Gad, Amgid, Giddianhi, Giddonah, Gidgiddonah, Gidgiddoni

Deseret Alphabet: 𐐘𐐣𐐐 (gɪd)

14. Herion, "Gidom," 2:1015.
15. Albright, *Yahweh and the Gods of Canaan*, 199n101; cf. Boling, "Gideon," 2:1013–15.
16. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *gîd*.

Giddianhi

Lehite PN Gadianton robber chief, between AD 1 and 30
(3 Nephi 3:9, 10, 11, 12; 4:5, 6, 7, 8, 9, 10, 12, 14 [2x])

The origin of the Lehite PN **Giddianhi** is somewhat uncertain, but, as Hugh Nibley proposes, it may derive from the ancient Egyptian name *Ḏḥwty-ʿnḫ=i*, "Thoth is my life,"[17] an etymology for which Matthew Bowen has argued intriguingly and articulately in connecting that name as well as Paanchi with secret combinations.[18]

See entries Gid, Giddonah, Gidgiddonah/Gidgiddoni

See **Giddianhi** variant

Deseret Alphabet: 𐐓𐐉𐐐𐐊𐐏𐐆 (gɪdiænhaɪ)

Giddonah

Lehite PN 1. Father of Amulek, ca. 82 BC (Alma 10:2)
2. High priest, ca. 75 BC (Alma 30:23)

Etymology: For the etymology of the Lehite PN **Giddonah**, see the discussion of Gid. The meaning of the last part of the name, **-onah**, is uncertain. Hugh Nibley suggests deriving **Giddonah** from the Egyptian for Sidon, *dydwnʾ*.[19]

17. Nibley, *Lehi in the Desert,* 26.
18. Bowen, "'Swearing by Their Everlasting Maker,'" 155–70.
19. Nibley, *Lehi in the Desert,* 24, 26, 29; and Nibley, *Approach to the Book of Mormon*, 88–89.

See entries Gid, Giddianhi, Gidgiddonah/Gidgiddoni, Sidon

See **Giddonah** variant

Deseret Alphabet: 𐐖𐐯𐐚𐐑𐐇𐐘 (gɪdoʊnɑː)

Gideon

Lehite PN	1. Nephite patriot, ca. 145–91 BC (Mosiah 19:4, 6, 7, 8, 18, 22 [2x], 23, 24; 20:17; 22:3, 5, 9; Alma 1:8, 9 [3x]; 2:1, 20; 14:16)
	2. People of (Alma 7:preface; 8:1)
Lehite GN	3. Valley, city, and land (Alma 2:20, 26; 6:7 [3x], 8; 8:1; 17:1; 30:21, 30; 61:5; 62:3, 4, 6; Helaman 13:15)

Etymology: The Lehite PN and GN **Gideon** appears in the books of Mosiah, Alma, and Helaman; compare the Hebrew PN *gidʿôn*, a name that may mean "mutilated" (cf. Arabic *ajdaʿ*, "mutilated,") or "young man" (cf. Arabic *jaḏaʿ*, "young man").[20]

Deseret Alphabet: 𐐖𐐯𐐚𐐈𐐑𐐊 (gɪdiːʌn)

Gidgiddonah/Gidgiddoni

Lehite PN	1. **Gidgiddoni**, Nephite general, ca. first century AD (3 Nephi 3:18, 19, 20, 21, 26; 4:13 [2x], 24, 26; 6:6)

20. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *gidʿôn*.

2. **Gidgiddonah**, Nephite general, ca. AD 385 (Mormon 6:13)

Brief Etymology: The Lehite PNs **Gidgiddonah** and **Gidgiddoni** may be a reduplication of the Semitic root √gd and are found as PNs in certain ancient Semitic languages. Alternatively, these names may be ancient Egyptian in origin.

Extended Discussion: The Lehite PNs **Gidgiddonah** and **Gidgiddoni** may plausibly be seen as the reduplication of the Semitic root √gd,[21] where, as John Gee has noted, it is frequently attested as a PN in Neo-Assyrian name lists as *Gíd-gi-da-nu* (SAA 1: 152:6); *Gíd-gi-da-a-n*[*i*] (SAA 1: 152 r 9); [*Gíd-g*]*i-da-a-*[*ni*] (SAA 1: 152 r 6); [*Gí*]*d-gi-da-a-*[*ni*] (SAA 1: 39:4); *Gíd-gi-da-a-nu* (SAA 6: 31 r 23); *Gíd-gíd-da-nu* (SAA 11: 123 ii 13); *Gíd-gíd-da-*[*nu*] (SAA 12: 51 r 12) (JG).[22]

On the same pattern as **Gidgiddonah**, Hugh Nibley suggests the Egyptian name *ḏd-ḏḥwty-iw=f-ʿnḫ*, "Thoth has said: I shall live."[23] Nibley compares **Gidgiddoni** to the seventh-century-BC fortified city of *kipkip* or *kibkib*, to which the successor of Piankhy fled during the Assyrian invasion of Egypt, and notes also the Book of Mormon Gimgimno.[24]

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21. Compare, for example, the GN Hor-hagidgad in Numbers 33:32. It is quite common for Semitic "hollow" roots, such as *gd*, besides exhibiting vowels, e.g., *gād*, also to have quadrilateral variants such as *gdgd*, as the above Hebrew GN demonstrates. Another similar example is the biblical GN Gilgal from *gl* or *glgl* or *gll*.
22. Parpola, Radner, et al., *Prosopography of the Neo-Assyrian Empire*, 1.2:422–23, cited by Gee in "Right on Target: Gidgiddoni."
23. Nibley, *Lehi in the Desert*, 26; cf. Nibley, *Approach to the Book of Mormon*, 287. With all due respect to Hugh Nibley for his massive learning and trenchant insights, his statement is somewhat inaccurate: He says that these two Nephite names are on the same pattern as the existing Egyptian names but with different pronouns, *I* and *we*, but the forms don't really support this. "Thoth hath said I shall live" would be *ḏd-ḏḥwty-iw=i-ʿnḫ*, which is not close to Gidgiddoni. Ultimately, Nibley's suggestion amounts to a vague resemblance (we wish to thank David Calabro for this perceptive observation).
24. Nibley, *Lehi in the Desert*, 23.

Gidgiddonah and **Gidgiddoni** may somehow be derived from or related to the biblical GN Gidgad/Gudgodah (Judges 20:45; Deuteronomy 10:7), and perhaps to Hor-hagidgad, "hollow of Gidgad" (Numbers 33:32–33), which may be the same location as the Arabic Wadi Ghadhaghedh.[25]

See entries Gid, Giddianhi, Giddonah, and Sidon

See **Gidgiddonah** variant

Deseret Alphabet: 𐐖𐐲𐐖𐐲𐐖𐐑𐐭 (gɪdgɪdoʊnaɪ)

Gilead

Jaredite PN Jaredite military leader (Ether 14:8)

Brief Etymology: The Jaredite PN **Gilead** may be a rendering into Lehite of a Jaredite PN, otherwise unknown.

Extended Discussion: All suggestions for Jaredite names are speculative; however, one may compare the Jaredite PN **Gilead** with the Israelite GN and PN Gilead that appear over 120 times in the Old Testament; compare the Hebrew *gilʿād*, which may have the meaning "rough" (cf. Arabic *jalʿad*, "rough").[26]

Deseret Alphabet: 𐐖𐐲𐐒𐐗𐐖 (gɪliːʌd)

25. Cf. Zorn, "Hor-Hagidgad," 3:287.
26. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *gilʿād*.

Gilgah

Jaredite PN Son of Jared No. 1 (Ether 6:14)

Brief Etymology: The Jaredite PN **Gilgah** may be related to the Lehite PN and GN and Jaredite GN Gilgal.

Extended Discussion: All suggestions for Jaredite names are speculative; however, **Gilgah** and the Lehite GN and Jaredite GN Gilgal could be related (see Gilgal). It is rather less likely that this name is related to the biblical/Jaredite PN Gilead.

See entries Gilgal, Gilead

Deseret Alphabet: 𐐖𐐬𐐛𐐘 (gɪlgɑː)

Gilgal

Jaredite GN 1. Jaredite valley (Ether 13:27, 29, 30)

Lehite PN 2. Nephite military leader (Mormon 6:14)

Lehite GN 3. City sunk in the earth, ca. AD 30 (3 Nephi 9:6)

Brief Etymology: The Jaredite/Lehite GN **Gilgal** may be a rendering into Lehite of a Jaredite name, otherwise unknown.

Extended Discussion: All suggestions for Jaredite names are speculative; however, **Gilgal** is a Jaredite valley mentioned three times in the Book of Mormon, though the name may have been rendered into Lehite for an otherwise unknown Jaredite GN. Though Semitic etymologies for this name (mentioned about forty times in the Old Testament) are uncertain, one may compare the Hebrew noun *gilgāl*,

"stone circle; wheel," which may derive from the Hebrew verbal root *gālal*, "roll (stone) to, roll (stone) away"; compare Ugaritic PN *bn glgl*.

See entries Galilee, Gimgimno

See **Gilgal** variant

Deseret Alphabet: 𐐓𐐊𐐓𐐗𐐎 (gɪlgʌl), 𐐓𐐊𐐓𐐋𐐎 (gɪlgæl)

Gimgimno

Lehite GN City buried in the earth, ca. AD 30 (3 Nephi 9:8)

Brief Etymology: The Lehite GN **Gimgimno** may derive from the ancient Egyptian root meaning "to smash, tear up, break."

Extended Discussion: The Lehite GN **Gimgimno** may be related to the ancient Egyptian verbal root √gmgm, "smash, tear up, break"[27] (cf. Coptic *ḏemḏom,* "strong," from which derives the PN in Egyptian Arabic *Jamjūm*/*Gamgūm*);[28] compare further *gbgb*, "cast down, kill (an enemy); be lame," *gbgbw*, "headlong (flight)"[29] > Coptic *čobčb*,

27. Faulkner, *Concise Dictionary of Middle Egyptian*, 289; *gm* is translated as "control" (cf. Coptic *čom*, "strength, power") by Ritner, "Setna II," 481 and n25; cf. Egyptian *ḏbḏb*, "to crush by treading." Černý, *Coptic Etymological Dictionary*, 318, citing Crum, *Coptic Dictionary*, 743a.
28. Crum, *A Coptic Dictiona*ry, 818–19, gives the form as *bombem* (the Bohairic suffixed form of *ḏemḏom*), giving the meaning as "touch, grope"; cf. also Youssef, *From Pharaoh's Lips*, 111.
29. Erman and Grapow, *Wörterbuch der ägyptischen Sprache*, 5:165; Faulkner, *Concise Dictionary of Middle Egyptian*, 289.

čbčōb,[30] or Demotic and Coptic *kmkm,* "strike."[31] **Gimgimno** may also be related to the Egyptian GN *Gmgm.w* (with a foreign-land determinative), which appears in the "Prophecy of the Lamb" in the Demotic Papyrus Vienna 10,000, column 2, which Robert Ritner interprets as "the foreign powers"[32] and which may be the same place suggested by Nibley as the "City-of-Gimgim," citing Egyptian Kenkeme, or Gibgib/Kipkip, the capital of the Nubian dynasty of Egypt (whence King Paanchi flees).[33] The root **Gimgim**, together with the Egyptian noun *niwt,* "city, town, village" (= *Nō',* in Hebrew *Nō'-ʿĀmôn,* "city of Amon/Thebes/Diopolis" [Nahum 3:8; Ezekiel 30:14–16], or Greek Naukratis),[34] may provide the origin for this name. With the addition of the Egyptian name element *No* included, the partial etymology of this geographical name could be accounted for.

One might also compare Akkadian *gumgumšu,* a type of altar = Sumerian GI.GÚM.GÚM.ŠÚ.A.[35]

See entries Ammon, Hermounts, Kim, Manti, Paanchi

Deseret Alphabet: 𐐜𐐔𐐜𐐔𐐗𐐒 (dʒɪmdʒɪmnoʊ)

30. Westendorf, *Koptisches Handwörterbuch,* 447.
31. Černý, *Coptic Etymological Dictionary,* 58, citing Crum, *Coptic Dictionary,* 109a; Westendorf, *Koptisches Handwörterbuch,* 64; cf. Eypgian *kmkm, qmqm,* "drum."
32. Translated by Ritner, "Prophecy of the Lamb," 448.
33. Nibley, *Lehi in the Desert,* 2, 23, 26. Cf. Egyptian *gbgbw,* "headlong (of flight); prostrate." Faulkner, Concise Dictionary of Middle Egyptian, 289.
34. Gardiner, *Egyptian Grammar,* Sign List O 49.
35. *Chicago Assyrian Dictionary,* "G," 5:133a.

Gomorrah

Biblical GN Ancient city that was destroyed (2 Nephi 23:19 = Isaiah 13:19)

Etymology: The GN **Gomorrah** refers to an ancient city south of the Dead Sea that, along with Sodom, was destroyed by God. It occurs in the Isaiah section of 2 Nephi with reference to the biblical city but does not refer to a separate Book of Mormon GN or PN.

See entries Cumorah, Sodom

Deseret Alphabet: 𐐖𐐏𐐒𐐯𐐦𐐘 (goʊmɒrɑː)

H

Hagoth

Lehite PN Nephite who built and sailed ships to the "west sea" (Alma 63:5)

Brief Etymology: The Lehite PN **Hagoth** may plausibly be from Hebrew roots with the meaning "study, musing, meditation."

Extended Discussion: The Lehite PN **Hagoth** may plausibly derive from the Hebrew *hāgāh*, "he mused, meditated, studied, muttered"[1] (cf. Psalm 1:2; 2:1; 38:12; 63:6; 77:12; 143:5; Joshua 1:8), and *hāgût*, "musing, meditation," in Psalm 49:3 (verse 4 in Hebrew), with either an abstract nominal termination in *-ôt* or *-ût* typical of Biblical

1. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *hāgāh*, and cf. also Sommer, "Psalm 1 and the Canonical Shaping of Jewish Scripture," 199–221. In brief, the meaning of *hāgāh* is "quietly to study, muse aloud."

Hebrew, Arabic, East Semitic, and Egyptian,[2] or as an intensive plural,[3] that is, realized either as *hāgôt(h)* or *hāgût(h)*. The -ôt ending is used, in any case, as a termination for both feminine and masculine nouns.[4] Although the *-ot(h)* ending looks like the feminine plural noun ending, this ending is also used in men's names, compare Lapidoth (Judges 4:4); Naboth (1 Kings 21:1, 3, 8, 9, and passim); and Meraioth (Ezra 7:3; Nehemiah 11:11; 12:15; 1 Chronicles 6:5, 7, 52; 9:11). Further, from the same root compare "meditation" in Psalm 19:14 (verse 15 in Hebrew) and the technical term Higgaion in Psalm 9:16 (verse 17 in Hebrew), possibly a musical directive.

Hagoth is said to be "an exceedingly curious man," where "curious" probably does not mean inquisitive, but rather "careful; studious, attentive,"[5] and "skillful; erudite; careful, diligent" (Chaucer),[6] which fits well with the Hebrew verb *hāgāh*, "to meditate, reflect."

Another plausible Hebrew etymology for **Hagoth** is from the root √ḥgg, with its meanings of "festival, pilgrimage" in the cognate Arabic *ḥajj*; and "feast" in the Epigraphic South Arabian forms *ḥg*,

2. Joüon and Muraoka, *Grammar of Biblical Hebrew*, parts 1–2:265–66, §88Mj–k; Lipiński, *Semitic Languages*, §29.46 Egyptian *iʾwt*, "old age"; §29.47 Hebrew *ḥokmōt*, "wisdom"; §30.3 *malkūt*, "kingship"; see also §31.16 Assyro-Babylonian *šarrūtu*, "kingship," and Hebrew *niplĕʾôt*, "wonders, wonderful things." Williamson, *Annotated Key*, 175 (Exodus 3:20); *hammōṣĕʾôt*, "all the things which had befallen (them)" (Joshua 2:23), cited in Williamson, *Annotated Key*, 183; Lambdin, *Introduction to Biblical Hebrew*, lesson 41, exercise (a) note 2; Burnett, *A Reassessment of Biblical Elohim*; Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 463–65, §145h–o; the last two sources are cited by Davis and Hoskisson, "Usage of the Title *elohim*," 113–35.
3. Cf. the Bible Dictionary in the Latter-day Saint edition of the King James Version of the Bible, s.v. "Behemoth."
4. Joüon and Muraoka, *Grammar of Biblical Hebrew*, §90d.
5. *Oxford English Dictionary*, s.v. "curious." See also Webster, *American Dictionary of the English Language*, meaning #7, "wrought with care and art; elegant; neat; finished; as a curious girdle; curious work," citing Exodus 28:8, 27; 35:32 (*maḥašābōt*), meaning #8, "requiring care and nicety; as curious arts," citing Acts 19:19 (*pierga*, "magic").
6. Robinson, *Works of Geoffrey Chaucer*, 942; Webster, *American Dictionary of the English Language*.

ḥgt. The biblical masculine PN Haggai and the feminine Haggith derive from this root. Therefore, a hypothetical Hebrew word from this root, **ḥagôt*—though without the doubling of the root consonants—with the abstract ending *-ôt*, could mean "jubilation, joy; pilgrimage."

Deseret Alphabet: 𐐖𐐁𐐐𐐊𐐋 (heɪgɒθ)

Hamath

Biblical GN An ancient Near Eastern city (2 Nephi 20:9 = Isaiah 10:9; 2 Nephi 21:11 = Isaiah 11:11)

Etymology: **Hamath** is the name of a city appearing in the Isaiah section of the Book of Mormon but not as a separate PN or GN elsewhere in the Book of Mormon.

Deseret Alphabet: 𐐖𐐁𐐉𐐊𐐋 (heɪmæθ), 𐐖𐐁𐐉𐐍𐐋 (heɪmʌθ)

Hearthom

Jaredite PN King (Ether 1:16, 17; 10:29, 30 [2x])

Brief Etymology: The Jaredite PN **Hearthom** may be related to the Egyptian word meaning "reader-priest" and the Hebrew word for "soothsayer-priest."

Extended Discussion: All suggestions for Jaredite names are speculative; however, various suggestions for the possible ancient Near Eastern origins of **Hearthom** have been made: it may be related to

the Old Akkadian (Ur III) river name ÍD E-*ur-tum* (JAT).[7] **Hearthom** may also be connected to the Hebrew *ḥarṭōm*, meaning a "soothsayer-priest," which itself is a loanword into Hebrew from the Egyptian *ḥr(y).tp*, "lector priest"; compare the Neo-Assyrian borrowing *ḫarṭibi*, "interpreter of dreams" (RFS).[8]

Deseret Alphabet: 𐐴𐐗𐐦𐐟𐐒 (hʌrθʌm)

Hebrew

Biblical noun Language and/or script of Israel (Mormon 9:33 [3x])

Brief Etymology: The word **Hebrew** is used three times in one verse (Mormon 9:33) somewhat ambiguously with reference to either the **Hebrew** script or the underlying language.

Extended Discussion: The Book of Mormon mentions the word **Hebrew** in only one verse, and even that passage, Mormon 9:33, is late in Nephite history and somewhat ambiguous because it is not clear whether the language or the script or both is meant.[9]

7. Gelb, *Glossary of Old Akkadian*, 8.
8. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ḥarṭōm*, and see Von Soden, *Akkadisches Handwörterbuch,* 1:328b, as well as *Chicago Assyrian Dictionary,* "H," 6:116b. However, according to Faulkner, *Dictionary of Middle Egyptian*, 176 *ḥry-tp* is "chief, headman." Further, Faulkner, *Dictionary of Middle Egyptian,* 204, defines *ḥry-tp niswt* as "chamberlain," and *ḥry-ḥbt* as "lector-priest." Cf. Lambdin, "Egyptian Loan Words," 150–51.
9. Most readers of the Book of Mormon assume that language is meant. The previous verse, however, mentions the "characters which are called among us the reformed Egyptian," indicating the script (but not necessarily the language) that Mormon used to record his abridgment. That is, Mormon did not claim to be writing in the Egyptian language; but he did claim to be using a modified Egyptian script. Therefore, it is possible that Mormon

In the Old Testament, **Hebrew** (*ʿibrit*/*ʿibri*) is never used for the language, but only as an ethnic term for a people. As the name of a language, **Hebrew** first appears in the Hellenistic era, even though *ʿibrit*/*ʿibri* "was in fact common currency in the late Biblical period."[10] When the language of the Israelites is mentioned in the Old Testament, for example, in Isaiah 36:11, it is the southern dialect and is referred to as "Jewish," *yĕhûdît* (King James English: "Jew's language"). No mention is made in the Old Testament of a northern dialect, though the Samaria ostraca attest to its existence.[11] However, Isaiah 19:18 uses a generic term, "language of Canaan" (King James English; in Hebrew: *śĕfat kĕnaʿan*, literally, "lip [>language] of Canaan") to describe the language that would be spoken after his days in five cities in Egypt.[12] The assumption is usually made that

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in verse 33 was also only referring to a Hebrew script and not the Hebrew language.

10. As stated by Hopkins, "Names of the Hebrew Language," 2:795, "'Hebrew' as a technical term for the language occurs for the first time in Hellenistic Greek. *hebraisti* in this sense appears in the Prologue to Ben Sira = Ecclesiasticus (ca. 130 BC). The occurrence of this Greek word in the Ethiopic book of Jubilees ([*ba*-]*hebrayest* 12.26, 27; *ba-lessana hebrayest* 43.15), which was translated from Hebrew into Greek and thence into Ethiopic, shows that *ʿibri* as the name of the language was in fact common currency in the late biblical period, and only by chance does not occur in the Hebrew Bible. The adjective *hebraikos* applies to Hebrew script and language in the *Letter of Aristeas* 3.30, 38." The confusion of what to call the everyday language spoken by the people of Israel continued down into the New Testament. Most scholars believe that by New Testament times, the Jews spoke Aramaic, not Hebrew. In fact, all the quotes in the Greek New Testament that seem to quote the everyday language of the Jewish people are Aramaic, not Hebrew.
11. The Samaria ostraca from the first third of the eighth century no doubt represent the northern dialect. For the date, see Ahituv, *Echoes from the Past*, 259. The famous "shibboleth" incident in Judges 12:6 involves the differences between trans- and cisjordan Israelite languages/dialects. Certainly, the cisjordan dialect would be an early example of the northern dialect.
12. "Canaanite" is a term generally used by scholars today to designate the "Syro-Palestinian" Semitic languages other than Aramaic that does include Hebrew; see Moscati, *Introduction to the Comparative Grammar*, 9.

Isaiah was referring to the language of the Hebrews when he mentions "language of Canaan."

It is widely accepted that the oldest extant texts in **Hebrew** in the land of Israel date to the tenth century BC.[13] The earliest "free citation" of biblical texts, the Ketef Hinnom silver amulets, are generally thought to "date to about the second half of the seventh century BCE,"[14] that is, just before Lehi left Jerusalem.

Deseret Alphabet: 𐑣𐑒𐑚𐑓𐑛 (hiːbruː)

Helam

Lehite PN	1. Convert of Alma No. 1 in the land of Lehi-Nephi, ca. 145 BC (Mosiah 18:12, 13, 14)
Lehite GN	2. City and land founded by followers of Alma No. 1, second century BC (Mosiah 23:19, 20 [2x], 25 [2x], 26, 29, 35, 37, 38, 39; 27:16; Alma 24:1)

Brief Etymology: The Lehite PN and GN **Helam** may be a hypocoristic form with the Semitic/Hebrew meaning "(God) is pure/God purifies." Alternatively, it is possible that **Helam** may be a Hebrew word meaning "the (divine) kinsman (= God) is a fortress, rampart."

Extended Discussion: The Lehite PN and GN **Helam** appears in 2 Samuel 10:16 and 17 as a GN. The etymology of this name is uncertain even in Hebrew. In Hebrew the root √ḥlm can mean "to

13. For example, the Gezer inscription is usually assigned to the Hebrew language and dated to the tenth century; Ahituv, *Echoes from the Past*, 252; the date and language are somewhat disputed. Though only an abecedary, the inscription from Tel Zayit is also dated to the mid-tenth century; Ahituv, *Echoes from the Past*, 18.
14. See Ahituv, *Echoes from the Past*, 50 and 49 respectively.

be healthy; to become strong, to be strong,"[15] although in Hebrew this sense refers primarily to animals. The Hebrew root √ḥlm (from the proto-Semitic form *√ḥlm) can also mean "to dream; dream."[16] Alternatively, it is possible that **Helam** may derive from the Hebrew *ḥêlʿam*, "the (divine) kinsman (= God) is a fortress, rampart."[17]

The suggestion that the PN **Helam** means "their host/army," from *ḥyl*, is somewhat less likely.

See entries Helaman, Helem

See **Helam** variants

Deseret Alphabet: 𐐖𐐊𐐎𐐓 (hiːlʌm)

Helaman

Lehite PN 1. Son of Benjamin, ca. 130 BC (Mosiah 1:2)

2. Son of Alma No. 2, prophet, military commander, ca. 74 BC (Alma 31:7; 36:preface, 3; 37:1, 13, 20; 38:1; 45:preface [2x], 2, 3, 15, 20, 22, 23 [2x]; 46:1, 6, 38; 48:19; 49:30; 50:38; 53:14, 15, 19, 22; 56:1, 9, 52 [2x]; 57:36; 58:41; 59:1, 3 [2x]; 60:3, 24, 34; 62:12, 42, 44, 45, 52; 63:1, 11, 17; Helaman 1:preface; 2:2)

15. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon, s.v.* √ḥlm and Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 1:375, s.v. *ḥlm*.
16. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. √ḥlm.
17. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ḥêl*.

3. Son of Helaman No. 2, record keeper, chief judge, ca. 50–39 BC (Alma 63:11, 12, 13; Helaman 1:preface [3x]; 2:2, 3, 5, 6 [3x], 7, 8 [2x], 10, 11, 14; 3:20, 37; 4:14; 5:5, 13; 6:26; 7:preface, 1; 16:25 [2x]; 3 Nephi 1:preface [2x], 2)

Brief Etymology: The Lehite PN **Helaman** may derive from Hebrew roots meaning "the strong, healthy strong, robust one," or "seer, visionary." Alternatively, **Helaman** may be based on Egyptian words and names meaning "in the presence of [the God] Amon."

Extended Discussion: The Lehite PN **Helaman** may plausibly be derived from the Hebrew root √ḥlm, which can mean "healthy, to become strong, to be strong,"[18] with the suffix *-an* that produces a "*Wünschname*," that is, a name that expresses a favorable wish on the part of the parent, here "the strong, healthy one" (compare the other *Wünschname* PNs Ethan, meaning "enduring one," and Naaman, meaning "the pleasant one.")[19] Alternatively, the PN **Helaman** may reflect Aramaizing influence, in which the Aramaic (or Aramaizing) masculine PN suffix -ā*n* is preferred over the Hebrew PN suffix *-ōn/-ôn* (cf. the Aramaic PN Naaman of the Syrian commander).

There are several possible Semitic and Egyptian etymologies that are also promising. One may compare the Ugaritic PN *bn ḥlm* (JCH). The Semitic root √ḥlm, "to dream, to see a vision" would yield a PN with the meaning "seer" or "visionary." A further possible origin for **Helaman** might be from *ḥyl*, "strength; soldier," although the ending "*-aman*" remains unexplained. **Helaman** may also derive from an Egyptian theophoric name. Hugh Nibley has suggested the Egyptian *ḥer-amon*, "the face of [the god] Amon" as the origin of this name; compare Egyptian PN *ḥry=i-ḥr-imn*, "my face is toward

18. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ḥlm*; and Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 1:375 s.v. *ḥlm*.

19. Noth, *Die Israelitischen Personennamen*, 229.

Amon." Nibley notes that Egyptian *r* is rendered in the Semitic languages as *l*.[20]

See entries Helam, Helem

Deseret Alphabet: 𐐦𐐚𐐊𐐂𐐗𐐍 (hiːleɪmʌn)

Helem

Lehite PN "Brother" of Ammon, ca. 122 BC (Mosiah 7:6)

Etymology: The Book of Mormon PN **Helem** is also found several times in ancient Israelite names (see the Israelite PN Helem, mentioned in 1 Chronicles 7:35, from the Hebrew root √hlm, "to strike, beat";[21] compare also the PN Helem, mentioned in Zechariah 6:14, from the distinct Hebrew root √ḥlm, "to be strong, powerful [mostly of animals]; to dream"),[22] though in disputed readings.

See entries Helam, Helaman

Deseret Alphabet: 𐐦𐐚𐐊𐐂 (hiːlɛm)

20. Nibley, *Lehi in the Desert*, 26, 30; Nibley, *Approach to the Book of Mormon*, 287. Cf. Allen, *Ancient Egyptian Language*, 36, for a chart containing the equivalences between the Semitic and Egyptian consonants, including *l* and *r*, and see the entry Gazelem, note 13, above.
21. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *hlm*.
22. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ḥlm*.

Helorum

Lehite PN Son of Benjamin (Mosiah 1:2)

Etymology: Though the origin of the Lehite PN **Helorum** is somewhat uncertain, it may derive from the Hebrew *ḥêlyarom*, "may the strength (of God/the Lord) be exalted."[23]

Deseret Alphabet: 𐐦𐐊𐐎𐐆𐐏𐐒 (hiːlɔːrʌm)

Hem

Lehite PN "Brother" of Ammon, ca. 122 BC (Mosiah 7:6)

Brief Etymology: The Lehite PN **Hem** may be connected with the PN Ham, the son of Noah. **Hem** may be connected with the Egyptian words meaning "majesty (of the king); shrine, sacred image; servant."

Extended Discussion: The Lehite PN **Hem**, referring to the person who accompanied the Mulekite Ammon in search of the land of Nephi, may be related to the Biblical Hebrew PN *ḥām*, son of Noah. As a noun, *ḥām* means "father in-law," as in Genesis 38:13, 25, and 1 Samuel 4:19, 21. An etymology from the Hebrew root √ḥmm, "to be hot" is somewhat less likely (JCH).

23. The PN **Helorum** may also be connected with the ancient GN Helōrus, Helōros, Helōrum, or Elōrus (Greek: Ἑλωρος or Ἑλωρος, Steph.B. or Ἕλωρον; Latin Helorus, Heloros, Helorum, or Elorus; Italian: Eloro), which was an ancient city of Sicily, situated near the east coast, about 40 km south of Syracuse and on the banks of the river of the same name, and founded in the mid-seventh century BC by Greek settlers. It is currently an archaeological site in the modern Sicilian commune of Noto.

There are several Egyptian words that might also provide an etymology for **Hem**. Hugh Nibley suggests Egyptian *ḥm*, "majesty (of king)"; *ḥm*, "shrine, sacred image"; and *ḥm*, "servant," especially in the title *ḥm tp n imn*, "chief servant of Amon," that is, the high priest of Thebes.[24]

See entry Himni

Deseret Alphabet: 𐐖𐐋𐐉 (hɛm)

Hermounts

Lehite GN Wilderness area "infested by wild and ravenous beasts" (Alma 2:37).

Brief Etymology: The Lehite GN **Hermounts** may be compared with *Hermonthis*, the Greek form of the Egyptian GN *Ḥr-Mnṯw*, an Upper Egyptian nome around Thebes.

Extended Discussion: Hugh Nibley has compared the Lehite GN **Hermounts** with the Greek GN *Hermónthis*, the Hellenized transliteration of *Ḥr-Mnṯw*, the Upper Egyptian nome around Thebes,[25]

24. Nibley, *Lehi in the Desert*, 21, 26. Nibley's suggestion is based partly on the fact that the Book of Mormon **Hem** is the brother of Ammon, thus tying both names to the Egyptian priesthood at Thebes, which is somewhat doubtful (see Nibley, *Lehi in the Desert,* 21, 26). If the actual vocalization of the Egyptian is *a* rather than the arbitrary *e* assigned by Egyptologists to make reading easier, then the Egyptian connection may not exist (JCH) any more than the connection with the Hebrew PN Ham.
25. Hugh W. Nibley, in his first *Improvement Era* series (1948), and more recently repeated in his article "Book of Mormon Near Eastern Background," 190; cf. Nibley, *Since Cumorah*, 169–70.

itself from the name of the god of *Iwnw-Mnṯw*,[26] the sanctuary of *Ḥr-Mnṯw*, the falcon-headed warrior-god Month, whose name is often written with a falcon on a standard as the divine determinative (*Sinuhe*, B 206)[27] = Coptic *Ermont* and *Rmont* (Arabic *ʿArmant*). The Egyptian Month/Mendes is the equivalent of the Greek god Pan, god of wild places and things.[28]

See entries Manti, Mormon

Deseret Alphabet: 𐐴𐐯𐐋𐐊𐐗𐐎𐐣 (hʌrmɑːnts)

Heshlon

Jaredite GN — Plains north of Desolation, near the valley of Gilgal, where Shared defeated Coriantumr in battle (Ether 13:28)

Brief Etymology: Although the etymology of the Jaredite GN **Heshlon** is quite uncertain, it may be a Lehite equivalent of an otherwise unknown Jaredite name with Hebrew roots meaning "place of exhaustion, crushing."

26. Černý, *Coptic Etymological Dictionary*, 345, 351.
27. Faulkner, *Concise Dictionary of Middle Egyptian*, 110.
28. Nibley, *Since Cumorah*, 169–70. In the New World the name may be analogous to the Mexican wilderness of *Tehuantepec*, "Hill of Wild Beasts," from Nahuatl *tecuani* + *tepec*, see Poulsen, "Light Is Better over Here," 16–19. This is merely indicative of the types of translated forms into which a Book of Mormon toponym might be converted in the course of time, as different peoples move into an area and adopt certain aspects of local culture. Such was true over the centuries of many of the toponyms adopted by new peoples moving into and taking over sites in the Holy Land, whether by conquest or via slow adaptation; see Aharoni, *Land of the Bible*.

Extended Discussion: All suggestions for Jaredite names are speculative; however, if Jaredite names can have Lehite equivalents with Semitic roots, then **Heshlon** may be based on the Hebrew √ḥšl, "make weak, prostrate, weary, thin, crush," with the place-name suffix *-ōn* according to the pattern of the biblical PN Heshbon (1 Chronicles 6:18), hence "place of exhaustion; place of crushing,"[29] with reference to the site of the battle between Coriantumr and Shared (Ether 13:28).[30]

Deseret Alphabet: 𐑓𐑡𐑗𐑤𐑹𐑯 (hɛʃlʌn)

Heth

Jaredite PN	1. Early Jaredite king, robber (Ether 1:25, 26; 9:25, 26, 29; 10:1 [2x])
	2. Middle Jaredite prince (Ether 1:16; 10:31 [3x])
Jaredite GN	3. Jaredite land (Ether 8:2)

Brief Etymology: Although the origin of the Jaredite PN and GN **Heth** is quite uncertain, one may compare the biblical PN Heth, the grandson of Ham and great-grandson of Noah.

Extended Discussion: All suggestions for Jaredite names are speculative; however, it is possible that the Jaredite PN and GN **Heth** may be related to the biblical Heth, the son of Canaan, himself the son of Ham, the son of the patriarch Noah (Genesis 10:15) (cf. also the

29. Borée, *Die alten Ortsnamen Palästinas*, 57–62; Rainey, "Toponymics of Eretz-Israel," 5, calls *-ôn* an "appellative" suffix that describes "some feature or aspect of the site."
30. For a lengthy discussion of this name in its Book of Mormon context, see Bowen, "Place of Crushing," 227–39.

name for the biblical Hittites, *ḫty*,[31] the Akkadian *ḫattu*, "Hittite," and the name in cuneiform texts for NW Syria).

Deseret Alphabet: 𐐖𐐋𐐤 (hɛθ)

Himni

Lehite PN Son of Mosiah No. 2, ca. 100 BC (Mosiah 27:34; Alma 22:35; 23:1; 25:17; 27:19; 31:6)

Etymology: The Lehite PN **Himni** may plausibly be related to the PN *ḥmn* on a seal found at Megiddo.[32] The form of the name is identical to the Biblical Hebrew names Zimri, Omri, and Tibni from approximately the same time period as the seal. The etymology is somewhat uncertain, although several suggestions have been made.[33]

Hugh Nibley has suggested an Egyptian theophoric name, *Ḥmn*,[34] which Egyptologists interpret as a falcon-god, as a possible source for **Himni**. This would be a reference to an obscure local-god

31. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ḥt*.
32. See Avigad and Sass, *Corpus of West Semitic Stamp Seals*, 99, seal 160. Of more than passing interest is the fact that the seal has Egyptian glyptic elements. The connection between the name on this seal and the Book of Mormon name **Himni** was first pointed out by Tvedtnes, Gee, and Roper in "Book of Mormon Names Attested," 47.
33. Though the etymology is uncertain, see the suggestions in Avigad and Sass, *Corpus of West Semitic Stamp Seals*, 498; cf. also Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, under the root √ḥmn.
34. Nibley, *Lehi in the Desert*, 26.

Ḥemen,[35] whom Faulkner lists as the god "Hemen, a falcon-god worshipped near Esna in Upper Egypt."[36]

See entries Omni, Zerahemnah

Deseret Alphabet: 𐐦𐐤𐐒𐐭𐐪 (hımnaı)

homer

Biblical noun Unit of dry measure (2 Nephi 15:10 = Isaiah 5:10)

Etymology: The **HOMER**, a unit of dry measure (= 10 ephahs) appears once in the Isaiah section of the Book of Mormon but is not otherwise given as a separate unit of measure, PN, or GN in the Book of Mormon.

See **HOMER** variant

Deseret Alphabet: 𐐦𐐞𐐒𐐫𐐦 (hoʊmɛr)

Horeb

Biblical GN An ancient Israelite place-name (3 Nephi 25:4)

Etymology: **HOREB** (from the Hebrew *ḥōreb*, "dryness, drought;

35. Faulkner, *Ancient Egyptian Book of the Dead*, 190; Faulkner, *Ancient Egyptian Pyramid Texts*, 19, intro.
36. Faulkner, *Ancient Egyptian Book of the Dead*, 190; Faulkner, *Ancient Egyptian Pyramid Texts*, 235.

heat; devastation; waste, desert")[37] is the name of the mountain where, according to the book of Deuteronomy, the Ten Commandments were revealed to Moses (Deuteronomy 4:10, 15; 5:2; 9:8; 18:16). **Horeb** is mentioned once in the Book of Mormon but is not otherwise mentioned as a separate GN or PN in the Book of Mormon.

Deseret Alphabet: 𐐖𐐒𐐟𐐉 (hoʊɾɛb)

Hosanna

Biblical noun — Exclamation of praise of God or the Lord (1 Nephi 11:6; 3 Nephi 4:32; 11:17)

Brief Etymology: The word **Hosanna** is based on a Hebrew phrase meaning "save, please" or "save, I pray."

Extended Discussion: The word **Hosanna** is an exclamation of praise or adoration of God or the Messiah. It originates with the Hebrew phrase *hôšîʿâ-nāʾ* (imperative plus precative particle) meaning "save (us), please; save (us), I pray," mentioned in the Psalms (cf. Psalm 118:25). It is also found twelve times in scripture outside of the Old Testament: five times in the New Testament (Matthew 21:9, 15; Mark 11:9, 10; John 12:13), four times in the Doctrine and Covenants (Doctrine and Covenants 19:37; 36:3; 39:19; 109:79), and three times in the Book of Mormon. The English word **Hosanna** is a representation of the Latin *osanna*, "hosanna," derived from the Greek *hosanna* and *osanna*, representing the Aramaic *hôšâʿ-nāʾ*, which itself is a shortened form of the original Hebrew *hôšîʿâ-nāʾ*.

Deseret Alphabet: 𐐖𐐐𐐚𐐔𐐘 (hoʊzænɑː)

37. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ḥōreb*.

Immanuel

Biblical DN — An ancient Israelite sacred personal name (2 Nephi 17:14 = Isaiah 7:14; 2 Nephi 18:8 = Isaiah 8:8)

Etymology: **Immanuel** (from the Hebrew *ʿimmānû'ēl*, "God [is] with us") is a theophoric name mentioned twice in the Isaiah section of the Book of Mormon; it does not appear elsewhere as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐴𐑉𐑌𐐺𐐴𐑊𐑌 (ɪmænjɪuːɛl)

Irreantum

Lehite GN Body of water, most likely off the Arabian coast, meaning "many waters" (1 Nephi 17:5)

Brief Etymology: The GN **Irreantum** is based on several Semitic roots whose meaning is "place of abundant watering," hence the abbreviated translation "many waters."

Extended Discussion: **Irreantum** is one of several proper names for which the Book of Mormon provides a translation, "many waters." In what follows, the constituent elements that form the basis for understanding the meaning of the name will be considered.[1]

In ancient Hebrew the verb *rāwāh* has the meaning "to overflow (with water or some other liquid)." In Northwest Semitic *rwy* has meanings to do with "to saturate"; in Epigraphic South Arabian, the root √rwy has the meaning "irrigation"; in Ethiopic *rawaya* means "to drink one's fill (of water)"; in Arabic *rawiya* has the sense "to quench one's thirst." The element "re" in the name may thus be understood as "watering, flowing" (PYH, BMH). The **Ir-** at the beginning of **Irre-** is explained as a "prosthetic *ʾaleph*": The consonant *ʾaleph* (ʾ), preceded in transliteration by a vowel (in this case *i*), is used to break up consonant clusters in Semitic languages, thus the Semitic cluster *rwa* is realized with the "prosthetic *ʾaleph*" as *ʾrwa*, and in English transliteration as "Irre-."[2] The Semitic place-name suffix *-an* follows the **Irre-** and may be compared with the Canaanite *-on* (which has undergone the "Canaanite shift" from *a* to *o*.) The final element of the name, **-tum**, could be derived from the common Semitic root

1. The discussion of this name has benefitted from considering the study by Hoskisson, Hauglid, and Gee, "What's in a Name? Irreantum," 90–93.
2. Other instances of prosthetic *ʾaleph* in Hebrew include *ʾeṣbaʿ ʾarbaʿ*, and *ʾezrôaʿ*. Spanish also prefixes a prosthetic vowel before the initial *st* consonant cluster, e.g., *Estefan* instead of Stefan. On the prosthetic *ʾaleph* in certain Semitic languages, see Lipiński, *Semitic Languages*, 252.

√tmm and the Hebrew *tom* (from the root √tmm) with meanings related to "abundance," "completeness," "wholeness," or "entirety."[3]

With the constituent elements **IRRE-AN** and **TUM**, the name **IRREANTUM** could thus mean "place of abundant watering, abundant watering-place," which is compatible with the translation "many waters" (PYH, BMH, JG).

Hugh Nibley has proposed several Egyptian etymologies for **IRREANTUM**, including *r3ʿnty mw*, "mouth of many waters," and *r3 n(n)t3//wmw*, "mouth of the Red Sea."[4] Though these proposed etymologies seem promising, they are all somewhat problematic, since the final element "*mw*," used to explain the ending of **IRREANTUM**, is a determinative in Egyptian and would not have been pronounced (JG, RFS).

See **IRREANTUM** variant

Deseret Alphabet: 𐐞𐐦𐐚𐐋𐐗𐐒 (ɪriːæntʌm)

Isaac

Biblical PN	Son of the biblical Abraham mentioned frequently in the Book of Mormon (1 Nephi 6:4; 17:40; 19:10; Jacob 4:5; Mosiah 7:19; 23:23; Alma 5:24; 7:25; 29:11; 36:2; Helaman 3:30; 3 Nephi 4:30; Mormon 9:11)

Etymology: The PN **ISAAC** refers only to the son of the biblical Abraham (cf. Genesis 21:3) and the father of Esau and Jacob but is not otherwise mentioned as a separate PN or GN in the Book of Mormon.

3. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. √tmm.
4. Nibley, private communication with Robert F. Smith, 1968.

Deseret Alphabet: 𐐃𐐖𐐛 (aɪzʌk)

Isabel

Lehite PN — Harlot who caused Alma the Younger's son Corianton to abandon his mission (Alma 39:3).

Etymology: The PN **Isabel** may be a variant spelling of Jezebel, from the Hebrew *ʾîzebel*, "where is (the) Prince?" The King James spelling of the name, Jezebel, follows the spelling of the Septuagint, ιεζαβελ, and not of the Hebrew.[5] Alternately, Isabel may be from the Hebrew root √sbl, "to bear, carry a heavy load." There are some interesting possibilities with the connotations that occur with the verb: carrying an idol, carrying a load of pain or guilt, bearing iniquities, and (for the pual) becoming pregnant.[6] Based on the pual, if the name Isabel were analyzed as a piel (despite the fact that the b is not doubled), it could mean "he (i.e., a deity) has impregnated" or "he will impregnate" (piel imperfect form third person m.s.).

Deseret Alphabet: 𐐞𐐔𐐊𐐆𐐋 (ɪsæbɛl)

5. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. ʾîzebel.
6. For all of these, see Brown, Driver, and Briggs, *Hebrew and English Lexicon*, 687.

Isaiah

Biblical PN	1. Old Testament prophet in Judah (1 Nephi 15:20; 19:23; 2 Nephi 6:4, 5 [2x]; 11:2, 8; 12:1; 17:3; 23:1; 25:1 [2x], 4, 5, 6, 7; Mosiah 15:6; Helaman 8:20; 3 Nephi 16:17; 20:11; 23:1; Mormon 8:23)
Lehite PN	2. One of twelve Nephite disciples, ca. AD 30 (3 Nephi 19:4)

Etymology: The Lehite and Israelite PN **Isaiah** is from the Hebrew *yešaʿyāhû*, "the Lord is salvation."[7]

See entry Ezias

Deseret Alphabet: 𐑖𐐉𐐑𐐊𐐆 (aɪzeɪjɑː)

Ishmael

Israelite PN	1. Ephraimite from Jerusalem (1 Nephi 1:preface; 7:2, 4 [2x], 5, 6 [3x], 19 [2x], 22; 16:7 [3x], 20, 27, 34, 35, 37; 18:9, 17; 2 Nephi 1:28; 4:10, 13; Alma 3:7; 17:19; 18:38; 43:13)
Lehite PN	2. Grandfather of Amulek (Alma 10:2)
Lehite GN	3. Land (Alma 17:19, 20, 21; 20:14, 15; 21:18, 20, 21; 22:1, 4; 23:9; 24:5; 25:13)

Etymology: **Ishmael**, a PN and GN in the Old Testament and the Book of Mormon, derives from the biblical personal name *yišmaʿēl*,

7. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *yešaʿyāhû*.

"God will hear" (explained in Genesis 16:11) or "God has heard" (if this is a preterite prefix conjugation).[8]

See entries Ishmaelites, Ishmaelitish

Deseret Alphabet: 𐐑𐐔𐐊𐐋𐐍 (ɪʃmæɛl)

Ishmaelites

Lehite gentilic	Descendants of Ishmael brought with Lehi from Jerusalem (Jacob 1:13; Alma 47:35; 4 Nephi 1:38; Mormon 1:8, 9)

Etymology: **Ishmaelites** is the gentilic plural of the PN Ishmael, an English rendering of the plural of the Semitic singular gentilic ending *-î*.

For the etymology of this name see the PN Ishmael above.

Deseret Alphabet: 𐐑𐐔𐐊𐐋𐐍𐐗𐐝𐐯 (ɪʃmæɛlaɪts)

Ishmaelitish

Lehite adj	An adjective modifying women descended from Ishmael (Alma 3:7) and identified with the Lamanites

8. We wish to thank David Calabro for this astute observation.

Etymology: **Ishmaelitish** is a gentilic of Ishmael. This form, which does not occur in the Bible, is simply the gentilic of **Ishmael**- plus the suffix -**it**- plus the English adjective marker -**ish**.

Deseret Alphabet: 𐐞𐐔𐐒𐐑𐐓𐐙𐐞𐐔 (ɪʃmæɛlaɪtɪʃ)

Israel

Biblical PN 1. Son of Isaac and Rebekah, also called Jacob (1 Nephi 5:9; 10:12; 19:7, 13 [2x], 14, 15; 20:1 [2x], 2, 17; 21:7; 22:5, 12, 18, 21, 24, 26, 28; 2 Nephi 1:10; 3:2; 6:9, 10 [2x], 15; 9:11, 12, 15, 18 [2x], 19, 23, 24, 25, 26, 40, 41, 44, 51; 15:19, 24; 20:20; 22:6; 25:29; 27:30, 34; 28:5; 30:2; 31:13; Omni 1:25, 26; 3 Nephi 11:14; 20:42; 22:5)

2. Group of people (title page; 1 Nephi 10:14 [2x]; 11:35; 12:9 [2x]; 13:23 [2x], 33, 34; 14:2 [3x], 5, 8, 17, 26; 15:12 [3x], 14, 16, 17, 18, 20; 17:23, 25, 29; 19:10, 11, 16, 19, 24 [2x]; 20:1, 12; 21:1 [2x], 3, 5, 6, 12, 15; 22:3, 6, 7, 9, 11, 14; 2 Nephi 3:5, 9, 13, 24; 6:5 [3x]; 7:2, 4; 9:1, 53; 10:18, 22; 15:7; 18:14; 19:8; 20:22; 24:1, 2; 25:4, 20; 28:2; 29:1, 2, 12, 13 [2x], 14 [2x]; 33:13; Jacob 1:7; 5:1, 2, 3; 6:1, 4; Mosiah 7:19; 8:8; 13:29; 3 Nephi 10:4, 5 [2x], 6, 7; 15:5, 15; 16:5, 7, 8 [2x], 9 [2x], 11, 12 [2x], 13, 14, 15 [2x]; 17:4, 14; 20:10, 12, 21, 25, 27; 21:1, 4, 6, 7, 20, 23; 23:2; 25:4; 28:29; 29:1, 2, 3, 8, 9; 30:2; Mormon 3:17, 18; 4:12; 5:10, 11, 14, 20; 7:1, 2; 8:21 [2x]; 9:37; Ether 4:14, 15; 13:5 [2x]; Moroni 10:31)

Biblical GN 3. Geographic region (2 Nephi 14:2; 17:1; 18:18; 19:12, 14; 20:17, 20; 21:12, 16; Alma 26:36)

Etymology: **Israel**, the other name of Jacob and of the northern kingdom of the Israelites, does not refer to a person or place in the Book of Mormon. The Hebrew name *Yiśra'*ēl may mean "God fights; rules; shines; heals."[9] Israel may also be mentioned in the Merneptah Stele 1.27, where we read that "Israel (Egyptian *I-si-ri-ʾar*, with foreign person/people determinative) is laid waste (Egyptian *fk.t*) and his seed is not,"[10] although it may also refer to another people or place.

Deseret Alphabet: 𐐞𐐖𐐋𐐋𐐍 (ɪzræɛl) (1 Nephi 5:9), 𐐊𐐖𐐋𐐋𐐍 (æzræɛl) (2 Nephi 9:23), 𐐃𐐖𐐋𐐋𐐍 (aɪzræɛl) (2 Nephi 25:4)

Israelites

Biblical gentilic	The inhabitants of Israel (Helaman 8:11)

Etymology: **Israelites** is the plural gentilic of Israel.

Deseret Alphabet: 𐐞𐐖𐐋𐐍𐐃𐐗𐐝 (ɪzræɛlaɪts)

-ites

Lehite gentilic	plural gentilic ending (4 Nephi 1:17)

9. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *Yiśra'ēl.*
10. Petrie and Spiegelberg, *Six Temples at Thebes*, 28, cf. 2, 30; cf. also Nestor, *Cognitive Perspective on Israelite Identity*, 96–97.

Etymology: "**-ITES**" is a plural gentilic ending (likely based on the Hebrew plural suffix *-iyyîm*) that functions as a substantive in its own right in 4 Nephi 1:17: "There were no robbers, nor murderers, neither were there Lamanites, nor any manner of **-ITES**; but they were in one, children of Christ, and heirs to the kingdom of God."

Deseret Alphabet: 𐐈𐑉𐐲 (aɪts)

J

Jacob

Biblical PN	1. Father of the twelve tribes (1 Nephi 5:14; 17:40; 2 Nephi 12:3 = Isaiah 2:3; Alma 5:24; 3 Nephi 10:17; 20:22)
	2. House/sons of, Nephites a remnant of (1 Nephi 20:1; 2 Nephi 12:5–6 = Isaiah 2:5–6; 2 Nephi 18:17 = Isaiah 8:17; Alma 46:23; 3 Nephi 5:24; 24:6 = Malachi 3:6; 4 Nephi 1:49; Mormon 5:12)
Lehite PN	3. High priest and brother of Nephi (1 Nephi 18 through Alma 3)
	4. Plates of Jacob (Jacob 3:14)
	5. Zoramite leader of Lamanite army against Moroni No. 1 (Alma 52:20–35)

6. Wicked king of Jacobugath (3 Nephi 7:9–9:9)

Lehite GN 7. City buried in the earth, ca. AD 30 (3 Nephi 9:8)

Etymology: The biblical and Book of Mormon PN **Jacob** is from the Hebrew *yaʿăqōb*, "protector; betrayer; one who seizes by the heel;[1] supplanter" (cf. Genesis 25:26). The biblical patriarch Jacob was later renamed Israel (Genesis 32:28).

See entries Israel, Jacobites, and Jacobugath

Deseret Alphabet: 𐐖𐐀𐑂𐐁 (dʒeɪkʌb)

Jacobites

Lehite gentilic Descendants of Jacob No. 3 (Jacob 1:13; 4 Nephi 1:36, 37; Mormon 1:8)

Etymology: The name **Jacobites**, the gentilic plural of the Book of Mormon PN Jacob, may be the equivalent of the Hebrew *bĕnê-yaʿăqōb*, "sons of Jacob" (Malachi 3:6 = 3 Nephi 24:6).

See entries Jacob, Jacobugath

Deseret Alphabet: 𐐖𐐀𐑂𐐁𐑅𐐩𐐨 (dʒeɪkʌbaɪts)

1. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *yaʿăqōb*, for both verbal and nominal forms of the same consonantal texts. True and folk etymologies are mixed and take part in wordplay.

Jacobugath

Lehite GN Wicked Nephite city of King Jacob burned with fire (3 Nephi 9:9)[2]

Etymology: The Lehite GN **JACOBUGATH** may be a combination of the names/words **JACOB** plus **-U-**, "and," plus **-GATH**, "[olive/wine] press," thus, literally, "Jacob and the press." Alternatively, **JACOBUGATH** may be a combination of Jacob and a hypothetical variant pair *-Ogath/-Ugath, thus "Jacob of/at Ugath/Ogath." Perhaps the location of **JACOBUGATH** is identical with the Jaredite city of Ogath.

See entry Ogath

See **JACOBUGATH** variant

Deseret Alphabet: 𐐖𐐀𐐂𐐘𐐉𐐂𐐊𐐇 (dʒeɪkʌbɪuːgæθ)

Jacom

Jaredite PN Son of Jared No. 2 (Ether 6:14)

Brief Etymology: The etymology of the Jaredite PN **JACOM** is quite uncertain, but, if Jaredite names were translated into Lehite, one may compare Hebrew roots of a hypocoristic PN with the meaning "let, may [the Lord/God] arise, rise up."

2. **JACOBUGATH** appears as **JACOB UGATH** in the printer's manuscript, with a hyphen added later in the P^c, and as **JACOBUGATH** in the 1830 and subsequent editions of the Book of Mormon; see Skousen, *Analysis of Textual Variants,* 5:3329–31. In his Yale edition, Skousen has **JACOB-UGATH**; see Skousen, *The Book of Mormon: The Earliest Text*, 589.

Extended Discussion: All suggestions for Jaredite names are speculative; however, for the derivation of the PN **Jacom**, one may compare the Hebrew verbal root *qām* in the qal third person m.s. jussive with a suppressed name of deity, thus, *yaqom*[*yahu* or *ʾel*], meaning "let, may [the Lord/God] arise, rise up."

Deseret Alphabet: 𐐖𐐔𐐑𐐒 (dʒeɪkʌm)

Jared

Jaredite PN 1. Founder of the Jaredites (Ether 1:32, 33, 34 [2x], 35 [4x], 36, 37, 38, 39 [2x], 40, 41 [2x]; 2:1 [2x], 4 [2x], 8, 13, 14 [2x], 15, 16, 18, 20, 21, 23; 3:1, 6 [3x], 7, 21, 25; 4:1, 4 [2x], 7 [2x]; 6:1, 2 [2x], 9, 14, 15, 16, 19 [2x], 20 [2x], 23, 24, 25, 27, 39; 7:5; 10:2; 11:17; 12:20 [2x], 21 [2x], 24, 30; Moroni 1:1)

2. Son of Omer, rebel, king (Ether 8:1 [2x], 2, 5 [2x], 6, 7, 8, 9, 11 [3x], 12, 13, 17 [2x]; 9:3, 4, 6)

Brief Etymology: The etymology of the Jaredite PN **Jared** is quite uncertain, but, if Jaredite names were related to other ancient Semitic or Mesopotamian languages, it may be related to the antediluvian patriarchal PN **Jared**.

Extended Discussion: There is no certainty regarding the etymology of **Jared**. Still, the antediluvian patriarchal PN Jared, from the Hebrew root √yrd, "to descend, go down,"[3] may be connected to the PN **Jared**.

3. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *yrd*; see also Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 6:46.

See entry Jaredites

Deseret Alphabet: 𐑖𐑧𐑓𐑡𐑐 (dʒeɪrɛd)

Jaredites

Jaredite gentilic	Descendants of a group that followed Jared to the New World (Moroni 9:23)

Etymology: The gentilic plural **Jaredites** is the gentilic plural of the PN Jared.

Deseret Alphabet: 𐑖𐑧𐑓𐑡𐑐𐑩𐑯𐑕 (dʒeɪrɛdaɪts)

Jarom

Lehite PN	Nephite scribe and historian, son of Enos fifth–fourth century BC (Jarom 1:1, 14; Omni 1:1)

Etymology: The PN **Jarom** may be a hypocoristic form of a hypothetical form Jaromel/Jaromiah, from the Hebrew verb *rām*, "to rise, be exalted," in the qal third person m.s. jussive, with the meaning "may, let (God/the Lord) be exalted." The printer's manuscript PN variant form Joram[4] may also arguably represent the Hebrew *yoram*, "Jehovah is exalted."

See entries Ramah, Cumorah, Jeremiah, Jacom, and Nahom

4. Skousen, *Analysis of Textual Variants*, 2:1104, 6:3579, sees this as a scribal error, although the *o*'s and *a*'s in the original manuscript are nearly indistinguishable.

See **Jarom** variant

Deseret Alphabet: 𐐖𐐉𐐦𐐏𐐊 (dʒeɪrʌm)

Jashon

Lehite GN City and land, ca. AD 346 (Mormon 2:16, 17)

Brief Etymology: The Lehite GN **Jashon** may derive from Hebrew roots having the meaning "Jehovah gives rest," "Jehovah is at rest," or "Jehovah is rest." Alternatively, **Jashon** may have the meaning "old" or "sleepy," with reference to the observed condition of the city.

Extended Discussion: Perhaps the best suggestion for understanding the origin of the Lehite GN **Jashon** is to see it as having a Hebrew form analogous to Jarom (q.v.), that is, a qal third person m.s. jussive. The issue here is that there is no known root *√šwn to correspond with the verb *rām* of Jarom. But there is a West Semitic root with an *ʿayin-ʾaleph*, √šʾn, which means "to be at rest, be peaceful, be undisturbed."[5] However, in Biblical Hebrew the root is attested only in the pilpel stem. But Ugaritic has *G*-stem verbal and substantival forms.[6] It is therefore possible that the form **Jashon** might then contain the theophoric element **ja**- plus a perfect form of the verb *šʾn*, and could mean either "Jehovah gives rest," or "Jehovah is at rest." The meaning "Jehovah is rest" is also possible. An imperfect verbal form of the type *yaqtul* from the Hebrew verbal root √šʾn, meaning, "he shall rest," or "he shall give rest," is also possible.

The roots √yšn (Ugaritic, √yṯn), "to be old," and √yšn (Ugaritic, √yšn), "to sleep," provide plausible etymologies. In both cases the

5. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *šʾn*.
6. For Ugaritic *šan*, *šant*, and *šin*, see Dietrich and Loretz, *Analytic Ugaritic Bibliography*, 876–77.

passive participle form *yâšûn*, "is old," or "is asleep," could account for the form of the GN **Jashon**. For the attestation of the verbal root "to be old" in GNs, see the biblical GN Jeshanah (2 Chronicles 13:19), possibly "old city."[7] The biblical PN Jashen (2 Samuel 23:32), from the root "to sleep," hence perhaps "sleepy,"[8] though not a GN per se, does give evidence for Hebrew "sleep" being used in names.

It is possible that **Jashon** can be derived from the verb √ʾwš, "to give." This verbal root appears in the biblical period Hebrew name *yʾwš*.[9] Also, the Ugaritic noun *ušn* means "gift."[10] While this word provides a useful name element, as the attested examples demonstrate, the form this verb would have to take to produce **Jashon** is not entirely transparent. A verbal form, as the Hebrew PN *yʾwš*, would account for the **Ja-** prefix, but not the ending *-on*. A noun form, as in the Ugaritic PN *ušn* would account for the ending *-on* but not the prefixed **Ja-**. The Amorite names containing *ya-(ú-)uš* plus a theophoric element[11] are not helpful. Not only does Huffmon list the root as "uncertain," but he suggests the preferred etymology be taken from the hypothetical Semitic root *√ǧwṯ.

Perhaps **Jashon** is an abstract noun from the hypothetical root *√yšh, of uncertain meaning, represented in Biblical Hebrew by the noun *tûšîyah*, "success, wisdom" (RFS). But this suggestion has its own difficulties. After discussing the etymological possibilities for the noun *tûšîyah*, Koehler and Baumgartner, in *Hebrew and Aramaic Lexicon of the Old Testament*, observe, "The various suggestions surveyed above have been presented to show how difficult it is to give an adequate translation of the Hebrew sbst [substantive], for it has no real equivalent in modern languages."[12]

7. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *yšn.*
8. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *yšn.*
9. See Ahituv, *Echoes from the Past,* 481, where he takes *Yāʾuš* as a hypocoristic from *yʾšyhw*.
10. Cf. Gordon, *Ugaritic Textbook,* 354, #117, which derives *ušn* from *ʾwš.*
11. Huffmon, *Amorite Personal Names,* 171.
12. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* 1714.

Given that **Jashon** first appears in the late Nephite period, long after other possible Greek names have appeared, it cannot be ruled out that it may be a late Lehite rendering of the Hebrew PN Joshua by way of the Greek name Jason. For example, Jason was used by Judeo-Christians in New Testament times as a form of the Hebrew PN Joshua.[13]

See entries Jacom, Josh

Deseret Alphabet: 𐑖𐐂𐐊𐑌 (dʒeɪʃʌn)

Jeberechiah

Biblical PN An ancient Judahite, father of Zechariah (2 Nephi 18:2 = Isaiah 8:2)

Etymology: **Jeberechiah** is the name of an ancient Judahite, the father of Zechariah, mentioned once in the Isaiah section of the Book of Mormon but not otherwise mentioned as a separate PN or GN in the Book of Mormon.

See **Jeberechiah** variant

Deseret Alphabet: 𐑖𐐊𐐗𐑉𐐊𐑆𐐎 (dʒi:bɛri:kaɪɑ:)

13. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *yĕhôšûaʿ*. Perhaps the phonological similarities facilitated the Hellenistic use of Greek Jason for Hebrew Joshua. Hebrew *š* in PNs can be rendered in Greek as *s,* to wit, Hebrew *šimšôn* becomes in the Greek Septuagint *sampsōn* (σαμψων), Samson in the King James Version (Sam Browning made this suggestion privately, 5 February 2014, to Paul Hoskisson). Robert F. Smith also has drawn attention to Jason in 2 Maccabees 2:23; 4:7–26; and 5:5–9.

Jehovah

Biblical DN Name of the God of Israel (2 Nephi 22:2 = Isaiah 12:2; Moroni 10:34)

Etymology: **Jehovah** is the name of the deity based on the tetragrammaton (four-letter word or name) YHWH with the addition of vowels from the deity name ʾAdonai.[14] It occurs twice: once in an Isaiah passage of 2 Nephi, and once at the end of the Book of Mormon, in Moroni 10. It is possible that the pronunciation of the name was maintained among the Nephites since the family of Lehi left Jerusalem before the exile. After that time the Jewish hesitance to pronounce the tetragrammaton as the name of deity became a firm practice.

See **Jehovah** variant

Deseret Alphabet: 𐐖𐐃𐐟𐐑𐐄 (dʒiːhoʊvɑː)

Jeneum/Joneam/Joneum

Lehite PN Nephite general, ca. AD 385 (Mormon 6:14)

Brief Etymology: The Lehite PN **Jeneum**, the current reading in the Book of Mormon, may derive from Hebrew roots having the meaning "Jehovah is delight, kindness" or "Jehovah is (the) oracle."

Extended Discussion: The first issue to be handled before attempting an etymology for the Lehite PN **Jeneum** is the spelling. The 1830 edition of the Book of Mormon for Mormon 6:14 was typeset

14. On **Jehovah** as the name of deity in ancient Israel, see Pike, "Name and Titles of God," 17–18.

directly from the original manuscript and has the spelling "Joneam." When scribe 2 copied from the original manuscript into the printer's manuscript, he initially wrote **Jeneum**. But at a later time (using ink with a heavier flow), "he corrected the first and second vowels," observes Royal Skousen. "The challenge is that it is difficult to determine which vowels they were corrected to—or even whether there was a change!" In conclusion, Skousen suggests, with "not a lot" of support, that this PN should read Joneum, even though the reading in the original manuscript is uncertain.[15] In support of preferring Joneum to **Jeneum** (the original spelling in the printer's manuscript) and Joneam (the spelling in the 1830 edition) is the fact that no other Book of Mormon name begins with *jen-* and no other Book of Mormon name ends in *-eam*.[16]

The spelling Joneum provides the best avenue for an etymology. In biblical PNs, the divine name *yhwh*, when used as the theophoric element at the beginning of a name, is often shortened to *yo-*, which is usually expressed in the King James Version onomasticon as *Jo-*, as, for example, Joab, Joash, Jochebed, Joram, and Jozachar. The second element in Joneum, **-neum**, could represent either the Hebrew noun *nĕʾum*, which is used often to mean "oracle" or "announcement" of God; or it could represent the Hebrew *nʿm*, which has the basic meaning "kindness, delight, charm," etc.[17] Thus, **Jeneum** (read as "Joneum") could mean either "Jehovah is (the) oracle," or "Jehovah is delight, kindness."

See **Jeneum/Joneam/Joneum** variant

Deseret Alphabet: 𐐖𐐪𐐱𐐏𐐊 (dʒɔniːʌm)

15. Skousen, *Analysis of Textual Variants*, 6:3645–46.
16. Skousen, *Analysis of Textual Variants*, 6:3646.
17. Compare Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, for the individual entries *nʾm* and *nʿm*.

Jeremiah

Biblical PN	1. Prophet to Judah (1 Nephi 5:13; 7:14; Helaman 8:20 [3x]), who was also a *kōhēn* ("priest")
Lehite PN	2. One of twelve Nephite disciples, ca. AD 30 (3 Nephi 19:4)

Etymology: The biblical and Book of Mormon PN **Jeremiah** is from the Hebrew *yirmyāhû*, "YHWH founds, has founded,"[18] which equals the New Testament King James Version of Jeremias, Jeremy (Matthew 16:14; 27:9). The form that appears in the Book of Mormon is the English form from the Greek.

See **Jeremiah** variant

Deseret Alphabet: 𐐖𐐯𐐚𐐋𐐲𐐚 (dʒɛriːmaɪɑː)

Jershon

Lehite GN	Land east of river Sidon and Zarahemla, on Lamanite border, given to Ammonites by Nephites, ca. 78 BC (Alma 27:22 [2x], 23 [2x], 24, 26 [2x]; 28:1 [3x], 8; 30:1, 19; 31:3; 35:1, 2, 6, 8, 13 [2x], 14; 43:4, 15, 18, 22, 25)

Brief Etymology: The Lehite GN **Jershon** is from the Hebrew word meaning "inheritance, place of inheritance," which forms the basis of four sophisticated literary plays (paronomasia) on the word at Alma 27:22, 24, and 26; and 35:14.

18. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *yirmyāh(û)*.

Extended Discussion: When the Lamanites converted by the sons of Mosiah left their homeland to escape persecution, the Nephites allowed them to settle in the land of **Jershon**. The name, though not found in the Bible, has an authentic Hebrew origin, the Hebrew verb *yāraš* meaning "to inherit." Wilhelm Borée, in his important study, *Die alten Ortsnamen Palästinas* (*The Ancient Place Names of Palestine*), cites fully 84 ancient Canaanite place-names with the ending *-ôn/-ōn* in biblical and extrabiblical sources (Egyptian and Mesopotamian writings, the El-Amarna letters, ostraca), including—to cite only a few examples—Ayyalon (Elon) (Joshua 19:42, 43), Eltekon (Joshua 15:58), Ashkelon (Judges 1:18), Gibeon (Joshua 9:3), Gibbethon (Joshua 19:44), and Dishon (Genesis 36:21).[19]

Jershon should be understood in the Hebrew sense of "place of inheritance" as a noun and its Hebrew verb *yāraš* as "to inherit; to take possession of" as a sophisticated play on words[20] in Alma 27:22 ("and this land **Jershon** is the land which we will give unto our brethren for an inheritance"); Alma 27:24 ("that they may inherit the land **Jershon**"); Alma 27:26: "(and they went down into the land of **Jershon**, and took possession of the land of **Jershon**"); and Alma 35:14 ("they have lands for their inheritance in the land of **Jershon**").

See **Jershon** variants

Deseret Alphabet: 𐐖𐐡𐐋𐐓𐐡 (dʒʌrʃʌn)

19. Borée, *Die alten Ortsnamen Palästinas,* passim.
20. The term for the use of words from the same root for literary or poetic effect is "paronomasia." The Semitic languages show a fondness for paronomasia in their literature. Paronomasia in the Semitic languages is discussed in great detail by Reckendorf in *Über die Paronomasie*; cf. also Ricks and Tvedtnes, "Hebrew Origin," 258–59. These observations are conveniently discussed by Bowen in his article, "'They Were Moved with Compassion,'" 240nn.

Jerusalem

Biblical GN	1. City and (in Lachish Letters) land (1 Nephi 1:preface [2x], 4 [2x], 7, 13 [2x], 18; 2:11, 13 [2x]; 3:2, 9, 10, 17, 29; 4:1, 4, 30; 5:4, 6; 7:2, 3, 7, 13 [2x], 15; 10:3, 4; 11:13; 16:35, 36; 17:14, 20 [2x], 22; 18:24; 19:8, 13, 20; 22:4; 2 Nephi 1:1, 3, 4 [2x], 9, 24, 30; 5:28; 6:8; 8:17, 24, 25; 9:5; 10:5; 12:1, 3; 13:1, 8; 14:3 [2x], 4; 15:3; 17:1; 18:14; 20:10, 11, 12, 32; 25:4, 5, 6, 10, 11, 14, 19; 30:4; Jacob 1:1; 2:25, 31, 32; 7:26; Enos 1:25; Omni 1:6, 15; Mosiah 1:6, 11; 2:4, 34; 6:4; 7:20; 10:12; 12:23 [2x]; 15:30 [2x]; 28:20; 29:46; Alma 3:11; 7:10; 9:9, 22; 10:3; 11:4; 18:36, 38; 22:9; 28:2; 36:29; 54:23; Helaman 5:6; 7:7; 8:20 [2x], 21 [2x], 22; 16:18, 19; 3 Nephi 1:preface, 1, 2; 2:6; 4:11; 5:15, 20; 10:5, 17; 15:14; 16:1, 4, 19 [2x]; 17:8; 20:29, 33, 34 [2x], 36, 37, 46; 21:26; 24:4; 4 Nephi 1:31; Mormon 3:18, 19; Ether 13:5 [2x], 7, 8, 11; Moroni 10:31)
Lehite GN	2. City and land, ca. 90 BC (Alma 21:1, 2, 4; 24:1), covered by water, ca. AD 30 (3 Nephi 9:7)
	3. Prophetic city of the future, the "New Jerusalem" (3 Nephi 20:22; 21:23, 24; Ether 13:3, 4, 6, 10)

Etymology: The Book of Mormon GN **Jerusalem** is based on the name of the biblical city.[21]

Deseret Alphabet: 𐐖𐐈𐐐𐐚𐐉𐐋𐐊 (dʒiːruːsælɛm), 𐐖𐐈𐐐𐐚𐐉𐐊 (dʒiːruːsælæm)

21. The etymology of the name **Jerusalem** remains a matter of disagreement; cf. Murphy-O'Connor, "Jerusalem," 3:246; Elwell, ed., "Jerusalem," 2:1123; Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *jerûšālayim*; and LaSor, "Jerusalem," 999.

Jesse

Biblical PN An ancient Judahite personal name (2 Nephi 21:1, 10 = Isaiah 11:1, 10)

Etymology: **Jesse** is the name of an ancient Judahite, the father of David and the son of Shalmon, mentioned once in the Isaiah section of the Book of Mormon but not mentioned elsewhere as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐖𐐯𐐨𐐲 (dʒɛsɪ)

Jesus

Biblical PN Son of Mary and Savior of the world (title page; 2 Nephi 25:19, 20; 26:12 [2x]; 30:5 [2x]; 31:10; 33:4, 6; Jacob 4:6; Mosiah 3:8, 12; 4:2, 3; Alma 4:14; 5:44, 48; 6:8; 9:28; 19:29; 36:17, 18; 37:9, 33 [2x]; 38:8; 45:4, 10; 46:39; Helaman 3:28; 5:9; 13:6; 14:12; 3 Nephi 5:13, 20, 26; 7:10, 16, 18, 19, 20, 21; 8:1 [2x]; 9:15; 10:10; 11:preface, 2, 10, 12, 17, 25; 12:1; 13:25; 14:1; 15:1, 2, 11; 17:1, 5, 12, 13, 14, 16, 17, 18, 19; 18:1, 10, 17, 26, 36, 38 [2x]; 19:1, 2, 3 [2x], 4, 6, 7, 8 [3x], 12, 15, 18, 19, 24, 25 [2x], 26, 30 [2x], 35; 20:9, 10, 31; 21:11; 23:6, 11, 13, 14; 26:1, 6, 8, 17 [2x], 20, 21; 27:1 [2x], 2 [2x], 33; 28:1, 12, 23, 29, 30, 34 [2x]; 29:7; 30:1; 4 Nephi 1:1 [2x], 5 [2x], 13, 14, 30, 31, 34 [2x], 37, 46; Mormon 1:15; 2:14; 3:14, 18, 19 [2x], 21 [2x]; 5:11, 14; 6:17; 7:5, 8; 8:10, 35; 9:5, 6, 12 [2x], 13, 18, 22, 27, 29, 37 [2x]; Ether 2:12; 3:14, 17, 19, 20; 4:7, 8; 5:5; 12:22, 39, 41 [2x]; Moroni 3:3 [2x]; 4:3; 5:2; 6:6; 7:2, 44, 48; 8:2, 3; 9:26)

Etymology: **Jesus** is the PN and DN of the Savior of the world and son of Mary whose name is frequently mentioned in the Book of Mormon. The resurrected **Jesus** also appears to the people in the New World in 3 Nephi. The PN **Jesus** is from *Jesus* of the Latin versions of the New Testament, itself from the Greek[22] *Iesous*, from the Aramaic/Hebrew *Yēšûaʿ*. "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matthew 1:21) may be connected with Sirach 46:1, "Joshua the son of Nun was mighty in war, and was the successor of Moses in prophesying. He became, in accordance with his name, a great savior of God's elect, to take vengeance on the enemies that rose against them, so that he might give Israel its inheritance."[23]

22. There are other names in the Book of Mormon quite possibly of Greek origin: Antipas, Archeantus, Christ, Lachoneus, Timothy.

23. Joshua appears in the Book of Mormon as a Lehite GN in Mormon 2:6. The possibly related name Josh also appears as a Lehite GN and PN. One notable occurrence of the name **Jesus** is in 2 Nephi 33:6, in which Nephi adds a personal pronoun to the name: "I glory in plainness; I glory in truth; I glory in my **Jesus**, for he hath redeemed my soul from hell." This is the only place in the Book of Mormon, or in the other standard works, where such a pronoun is attached. The unique nature of this word structure added to the proximity of the introduction of the name in 2 Nephi 25 (the name Jesus Christ appears earlier in the original manuscript and in the 1830 edition of the Book of Mormon, in Nephi 12:18; Joseph Smith changed the name to Messiah for the 1837 edition; see Skousen, *Analysis of Textual Variants*, 1:258–59) point to a possible reading: "I glory in my savior." The follow-up line regarding redemption furthers this idea since "saving" and "freeing" are akin to the concept of "redemption" or "buying back," just as plainness and truth are paired in the previous lines. The linguistic roots shifting the word *savior* to the PN **Jesus** exist for Hebrew (the name Jesus is a shortened form of the Hebrew Yehošûaʿ, meaning "Jehovah is salvation"), but without knowledge of Book of Mormon grammar this assumption is impossible to verify. Nephi may have composed this as a double entendre or intended it as a play on words. The verse already has other marks of Hebrew poetry with the parallelism "I glory in plainness; I glory in truth"; cf. Tvedtnes, "Faith and Truth," 115. Joseph Smith may have simply chosen one out of two possible translations of a homonym. It's also possible there is no connection

Deseret Alphabet: 𐑖𐑩𐑜𐑦𐑕 (dʒi:zʌs), 𐑖𐑩𐑜𐑦𐑟 (dʒi:zɛs)

Jew(s)

Biblical gentilic — A biblical people (1 Nephi 1:preface, 2, 19, 20; 2:13; 3:3; 4:22, 27, 36; 5:6, 12; 10:2, 4, 11 [2x]; 13:23 [2x], 24 [2x], 25, 26, 38, 39, 42 [3x]; 14:23 [3x]; 15:17, 19, 20; 17:44; 2 Nephi 9:2; 10:3, 16; 25:1, 2, 5 [4x], 6 [2x], 9, 15 [2x], 18; 26:12, 33; 27:1; 29:4 [3x], 5, 6, 12, 13 [4x]; 30:2, 3, 4, 7; 33:8 [2x], 10, 14; Jacob 4:14, 15, 16; Omni 1:14; Alma 11:4 [2x]; 16:13; 3 Nephi 19:35; 28:6, 28 [2x]; 29:8; 4 Nephi 1:31; Mormon 3:21; 5:14 [2x]; 7:5, 8; Ether 1:3)

Etymology: **Jew(s)** is the name of an ancient Near Eastern people originally descended from Judah. **Jew** is generally the King James Version equivalent of the Hebrew *yĕhûdî*.[24] In the Book of Mormon, **Jews** refer not just to descendants of Judah but also to those who lived in the kingdom of Judah (cf. 2 Nephi 33:8). While the term Jews is common in the New Testament, which may lead some to consider the term in the Book of Mormon to be anachronistic, Book of Mormon usage of the term is consistent with Old Testament passages such as 2 Kings 16:6; 25:25; and Jeremiah 32:12.[25]

Deseret Alphabet: 𐑖𐑿 (dʒɪu:), 𐑖𐑿𐑟 (dʒɪu:z)

between the original language of the Book of Mormon words **Jesus** and savior.

24. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *yĕhûdî*.
25. We wish to thank David Calabro for this insight.

John

Biblical PN — New Testament beloved apostle of Jesus Christ (1 Nephi 14:27; 3 Nephi 28:6; Ether 4:16)

Brief Etymology: The PN **John** is from a Hebrew root meaning, for example, "Yahweh (the Lord) is gracious; Yahweh (the Lord) has favored, shown grace, favor to."

Extended Discussion: The Book of Mormon PN **John** is the English equivalent of the Hebrew *yĕhôḥānān, yôḥānān*, "Yeho/Yo (Yahweh) is gracious, Yeho/Yo (Yahweh) has been gracious,[26] Yeho/Yo Yahweh has given grace, Yeho/Yo (Yahweh) has favored, shown favor to"[27] (realized as Johanan and Jehohanan in 2 Kings 25:23; 1 Chronicles 3:15; 6:1–15 [MT 5:27–41]; 12:4–5, 12–13; 26:3; 2 Chronicles 28:12; Jeremiah 40:7–8.[28] The Hebrew *yĕhôḥānān, yôḥānān* is equivalent to the New Testament Greek *iōannēs*.[29]

Although John the Baptist is not named in the Book of Mormon, he is referenced in 1 Nephi 10:7–10 and 2 Nephi 31:4–8. For Old Testament references, see Isaiah 40:3 and Malachi 3:1. For New Testament references to John the Baptist, see Luke 1:5–25 and 7:24–29.

Deseret Alphabet: 𐐗𐑉𐐐 (dʒɒn)

26. Cf. Brown, *Birth of Messiah*, 656.
27. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *yĕhôḥānān*.
28. Cf. Cowley, *Aramaic Papyri of the Fifth Century BC*, 235 (text #30.18), 242 (text #31.17).
29. McKenzie and Berridge, "Johanan," 3:881–82; Collins, "John," 3:883–86; Hollenbach, "John the Baptist," 3:887–99.

Jonas

Lehite PN 1. One of the twelve disciples of Jesus, son of Nephi No. 3 (or possibly Timothy), ca. AD 30 (3 Nephi 19:4)

2. Another of the twelve disciples of Jesus, ca. AD 30 (3 Nephi 19:4)

Brief Etymology: The Lehite PN **Jonas** is the Greek form of the Hebrew word meaning "dove" or "the Lord is a standard, banner; miracle."

Extended Discussion: The PN **Jonas** may be the Greek form of the Hebrew Old Testament name Jonah, from the Hebrew noun *yônāh*, "dove."[30] Alternatively, **Jonas** may be from the Hebrew *yô* (= Yāhû) + *nēs*, "the Lord is a standard, banner; miracle," or "the Lord has departed, disappeared," from the Hebrew *yô* (= Yāhû) + *nās*, "to go forth, depart."[31]

Deseret Alphabet: 𐐖𐐒𐐗𐐣 (dʒoʊnʌs)

Jordan

Biblical GN 1. River where Jesus was to be baptized (1 Nephi 10:9; 2 Nephi 19:1 = Isaiah 9:1)

Lehite GN 2. Nephite city (Mormon 5:3)

30. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *yônā*; cf. Sperry, *Book of Mormon Testifies*, 305.

31. Brown, Driver, and Briggs, *Hebrew and English Lexicon*, 630.

Etymology: **Jordan** is a GN of biblical and Nephite locations. These geographical names may well derive from the Hebrew qal verb *yārad*, "to descend, go down."

See entries Jared, Shared

See **Jordan** variants

Deseret Alphabet: 𐐖𐐝𐐋𐐗𐐎 (dʒɔːrdʌn), 𐐖𐐑𐐋𐐗𐐎 (dʒoʊrdʌn)

Joseph

Biblical PN	1. Son of Jacob (1 Nephi 5:14 [2x], 16; 6:2; 2 Nephi 3:4, 5, 6, 7, 14, 16; 4:1, 3; 25:21; Jacob 2:25; Alma 10:3; 46:23, 24 [3x], 27; 3 Nephi 5:21, 23; 10:17 [2x]; 15:12; Ether 13:6, 7 [4x], 8, 10)
Lehite PN	2. Son of Lehi (1 Nephi 18:7, 19; 2 Nephi 3:1, 3, 22, 25; 5:6, 26; Jacob 1:18; Alma 3:6)
	3. Joseph Smith Sr. and Joseph Smith Jr., seen in prophecy by Joseph No. 1, though never mentioned by name (see 2 Nephi 3:15; cf. Joseph Smith Translation, Genesis 50:33)

Brief Etymology: The Israelite and Book of Mormon PN **Joseph** may be from Hebrew roots meaning "he [God/the Lord] adds," or "may [God/the Lord] add."

Extended Discussion: The biblical and Book of Mormon PN **Joseph** may be the hypocoristic Hebrew *yôsēp[ʾēl/yāh)*, "he [God/the Lord] adds," or "may [God/the Lord] add."

Deseret Alphabet: 𐐖𐐆𐐊𐐡 (dʒoʊzɛf), 𐐖𐐎𐐊𐐡 (dʒɔːzɛf)

Josephites

Lehite gentilic	Descendants of Joseph, the son of Lehi (Jacob 1:13; 4 Nephi 1:36, 37; Mormon 1:8)

Etymology: **Josephites** is the gentilic plural of **Joseph** (the gentilic "**-ite**" form is the equivalent of the Hebrew and the Semitic *iy* = *î*.)[32]

Deseret Alphabet: 𐐖𐐆𐐋𐐯𐐗𐐲𐐑 (dʒoʊzɛfaɪts)

Josh

Lehite PN	1. Nephite general, ca. AD 385 (Mormon 6:14)
Lehite GN	2. City burned with fire, ca. AD 30 (3 Nephi 9:10)

Brief Etymology: The Lehite PN **Josh** may derive from Hebrew roots meaning "(Jehovah/the Lord) heals" or "(Jehovah/the Lord) gives (as a gift)."

Extended Discussion: The Book of Mormon PN and GN **Josh** may be a hypocoristic form of the biblical PN Josiah (Zechariah 6:10, *yoʾšiyyâ*, and Jeremiah 27:1, *yoʾšiyyâhû*), that is, Josiah minus the theophoric element *yâ*/*yâhû*. **Josh** could mean "(Jehovah) heals," from the hypothetical Hebrew root *√ʾšy, "to heal," proposed on the basis of the attested cognate Arabic root √ʾsā, "to heal."[33] Alternatively, Josiah, and thus **Josh**, could mean "Jehovah has given (as a gift)," or "Jehovah gives (as a gift)," from the West Semitic root

32. Lipiński, *Semitic Languages*, 224–25.
33. Thus Noth, *Die Israelitischen Personennamen*, 212, who, in his etymology of Josiah, derives the name from the hypothetical Hebrew root *√ʾšy, based on the cognate Arabic verb *ʾasā*, "to heal.

ʾwš, "to give a present" and compare Ugaritic *ušn,* "gift."[34] As such, **Josh** may be related to the Biblical Hebrew PN *yʾwš,* attested in the Lachish ostraca (where it probably had the pronunciation *yāʾûš*) in the Elephantine Aramaic documents,[35] and in a number of Hebrew inscriptions that bear the name *yʾš* probably vocalized *Yôš,* which Israeli scholars have acknowledged to be a hypocoristic form of the biblical name *Yʾšyh,*[36] or from an alternate Hebrew root √ʾšy, with the meaning "to support," based on the noun *ʾošyāh,* "tower, buttress,"[37] and cognate forms in Arabic, Aramaic, Assyrian, Mandaean, and Syriac. In either case, the Lehite form **Josh**, if it does derive from √ʾwš or √ʾsy, suggests that the *ʾaleph* must have become quiescent by the time the name appears in the Nephite record.[38]

Probably unrelated are the instances of Amorite names containing *ya-(ú-)uš* plus a theophoric element, and so forth, listed in Herbert Huffmon's *Amorite Personal Names in the Mari Texts*.[39]

Josh as an abbreviated form of Jeshua is somewhat less likely. Ancient Semitic hypocoristica do not function in this manner, that is, whole words can be dropped, but the words themselves are not subject to being split apart or syncopated. Therefore, **Josh**, contrary to the origin of the modern nickname, is not an ancient hypocoristic form of Joshua (from the Hebrew root *yehošuaʿ*), where *Jo-* is a shortened version of Jehovah and *-šûaʿ* is from the root for "help, succor."

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34. Cf. Ahituv, *Echoes from the Past,* 481–82; cf. also Gordon, *Ugaritic Textbook,* 354, #117.
35. Ahituv, *Echoes from the Past,* 481–82. Nibley was the first person to call attention to *yāʾuš* in the Lachish letters; see "Lachish Letters," 51a. One may compare Nibley's proposal to instances of the Amorite names *ya-(ú-)uš* plus the theophoric element, etc., listed in Huffmon, *Amorite Personal Names,* 171. Not only does Huffmon list the root as "uncertain," but he suggests the preferred etymology be taken from √ġwṭ.
36. Tvedtnes, Gee, and Roper, "Book of Mormon Names Attested," 49.
37. Cf. Brown, Driver, and Briggs, *Hebrew and English Lexicon,* 78, and Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *ʾošyāh.*
38. An *ʾaleph* in Hebrew usually can become quiescent when it closes a syllable. This is not necessarily the case here.
39. Huffmon, *Amorite Personal Names,* 171.

The derivation of **Josh** from the Hebrew existential particle, *yēš*, "there is," is somewhat unlikely. It would be hard to account for the *o* in **Josh** from the *ē* in *yēš*.

A possible Mesoamerican etymology for **Josh** may be suggested. The common Maya term *yax* (pronounced "yash"), especially with the meaning "green," could be a good match for the Book of Mormon GN **Josh**. In Mayan languages, the term *yax* (and its cognates) generally means "green," "unripe," "new," "sacred," and "precious."[40]

Deseret Alphabet: 𐐖𐑊𐐓 (dʒɒʃ)

Joshua

Lehite GN A land in Nephite territory "in the borders west by the seashore" (Mormon 2:6)

Etymology: The Lehite GN **Joshua** may be from the King James Version Old Testament PN **Joshua**, itself from the Hebrew *yĕhôšûaʿ*,

40. There are, however, two Mesoamerican words based on the word *yax*, but each with a different vowel quality. The first comes from the Proto-Mayan **ra7x* which means "green" or "blue/green" (cf. Proto-Ch'olan: *yäx*, "green." (Kaufman and Norman, "Outline of Proto-Cholan Phonology," 137). The second is *yaax*, which means "first" as an ordinal numeral. The difference in the two forms is best reflected in the Yucatec Mayan *yaax*, "first, prior" compared to *ya'ax*, "green; tender" (Bricker et al., *Dictionary of the Maya Language*, 312). The difference is also preserved in Itza Mayan where *yax* is "first" and *ya'ax* is "green, blue" (Hofling and Tesucún, *Itzaj Maya-Spanish-English Dictionary*, 713). Even though a vowel change in *yax* is retained in reflexes in some Mayan languages and totally lost in others, in the hieroglyphic script both are spelled with the YAX logograph. Therefore, it is necessary to determine its meaning based on context. Usually if *yax* is clearly used as an adverb, the meaning is "first" (e.g., *u-yax-k'al-tuun-il*, "his first stone binding"). Elsewhere it is usually best interpreted as meaning "green" or "blue/green."

"the Lord is salvation, deliverance, help."[41] The land may well have been named after its first settler since "it was the custom of the people of Nephi to call their lands, and their cities, and their villages, yea, even their small villages, after the name of him who first possessed them" (Alma 8:7) (SDR).

Deseret Alphabet: 𐑕𐑡𐑗𐑚𐑚 (dʒɒʃuɑː)

Jotham

Biblical PN — An ancient Judahite personal name (2 Nephi 17:1 = Isaiah 7:1)

Etymology: **Jotham** (from the Hebrew *yô-tham*, "the Lord is perfect") is the name of an ancient Judahite king, the father of Ahaz and the son of Uzziah, mentioned once in the Isaiah section of the Book of Mormon; the name is not further mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐑕𐑚𐑤𐑗 (dʒoʊθʌm)

Judah

Biblical PN — 1. Son of Jacob (2 Nephi 3:12 [2x])

Biblical gentilic — 2. Tribe descended from No. 1 (2 Nephi 19:21 = Isaiah 9:21; 2 Nephi 21:12, 13 [3x] = Isaiah 11:12, 13 [3x])

41. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *yehôšûaʿ*.

Biblical GN 3. Land belonging to the tribe of **Judah** (1 Nephi 1:4; 5:12; 20:1; 2 Nephi 12:1; 13:1, 8; 15:3, 7; 17:1, 6, 17; 18:8; Omni 1:15; 3 Nephi 1:preface; 24:4)

Etymology: **Judah** is used to refer to a biblical PN, GN, and gentilic but is not used elsewhere in the Book of Mormon as a PN, GN, or gentilic name.

See entry Judea

See **Judah** variant

Deseret Alphabet: 𐑖𐑑𐐆𐐊𐐈 (dʒɪuːdɑː)

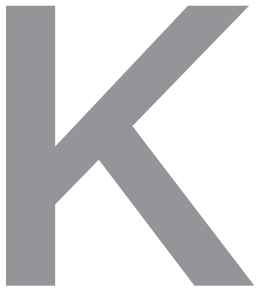
Judea

Lehite GN Lehite city (Alma 56:9, 15, 18, 57; 57:11)

Etymology: **Judea** is the name of a Lehite city mentioned five times in the Book of Mormon (in Alma), which may be compared with the GN **Judea** mentioned in Ezra 5:8. The GNs **Judea** and Judah both occur in the Book of Mormon, Judah as a land in the Old World (following the Hebrew spelling *jehûdāh*), and **Judea** as a city in the New (following the Septuagint Greek spelling *ioudaía* and the Vulgate Latin spelling *judaeaea*).

See **Judea** variant

Deseret Alphabet: 𐑖𐑑𐐆𐐊𐐈𐐈 (dʒɪuːdiːɑː)



Kib

Jaredite PN King (Ether 1:31, 32; 7:3)

Etymology: No etymology may be suggested for **Kib**, although one may compare the Hurrian name element *kib* (RFS) and the Egyptian-Meroitic *kb*.[1]

Deseret Alphabet: 𐐎𐐣𐐉 (kɪb)

1. Nibley, *Since Cumorah*, 194.

Kim

Jaredite PN King (Ether 1:21, 22; 10:13 [3x])

Etymology: All suggestions for Jaredite names are speculative; however, for the Jaredite PN **Kim**, one may compare the Egyptian word *km*, "black" or "complete; completion."

See entries Kimnor, Gimgimno

Deseret Alphabet: 𐐃𐐭𐐉 (kɪm)

Kimnor

Jaredite PN Father of Akish (Ether 8:10)

Etymology: All suggestions for Jaredite names are speculative; however, for the Jaredite PN **Kim**, one may compare the Egyptian-Semitic word combination "the light is complete" from the Egyptian *km*, "complete," and the Hebrew/Semitic *nor*/*nur*, "light," although a combination of Egyptian or Semitic words is quite unusual.[2]

See entries Kim, Comnor, Gimgimno

Deseret Alphabet: 𐐃𐐭𐐉𐐖𐐤 (kɪmnɔːr)

2. Perhaps these words could be understood as a proto-Afroasiatic name whose elements have reflexes in Semitic and Egyptian (we wish to thank David Calabro for this perceptive suggestion).

Kish

Jaredite PN King (Ether 1:18, 19; 10:17, 18)

Brief Etymology: Though the etymology of the Jaredite PN **Kish** is quite uncertain, one may compare the biblical PN *qīš,* as well as other Semitic, Mesopotamian, and Egyptian names.

Extended Discussion: All suggestions for Jaredite names are speculative; however, the name **Kish** is known from several ancient Near Eastern sources: the biblical PN *qīš,* in the King James Version Kish, the name of Saul's father and of others in the Hebrew Bible (1 Samuel 9:1, 3; 10:11, 21; 14:51; 2 Samuel 21:14; 1 Chronicles 8:30, 33, 36, 39; 12:1; 23:21, 22; 24:29; 26:28; 2 Chronicles 29:12; Esther 2:5) (JAT); the Sumerian GN Kish; and the city near Ebla, Giš (JAT). Hugh Nibley also notes that Akish is the Egyptian-Hittite name for Cyprus.[3]

See entries Kishkumen, Akish, Agosh

Deseret Alphabet: 𐑒𐑦𐑖 (kɪʃ)

Kishkumen

Lehite PN 1. Gadianton leader and assassin, ca. 51 BC (Helaman 1:9, 10, 11, 12 [2x]; 2:3, 4, 5 [2x], 7 [2x], 8 [2x], 9 [2x], 11; 6:18, 24)

Lehite GN 2. City burned with fire, ca. AD 30 (3 Nephi 9:10)

3. Nibley, *Approach to the Book of Mormon,* 289; cf. Nibley, *Lehi in the Desert,* 32n16, citing Wainwright, "Keftiu," 35, 38, 40; cf. also Meyer, *Geschichte des Altertums,* 2:1:552–53. Reynolds and Sjodahl, *Commentary on the Book of Mormon,* 6:191, 46, derive **Kish** from the Hebrew "bow" or "horn" and from Semitic "straw, forage."

Brief Etymology: The Lehite PN **KISHKUMEN** may derive from a Hebrew root meaning "Hidden/Hiding Kish."

Extended Discussion: At first glance the PN **KISHKUMEN** appears as though it might be Jaredite in origin, because it begins with an otherwise exclusively Jaredite name element, **KISH-**. However, the biblical PN Kish and the observation that the name element **-KUMEN** and names with similar elements—e.g., Kumen (Lehite PN), Kumenonhi (Lehite PN), Cumeni (Lehite GN), and Cumenihah (Lehite PN)—do not appear to be Jaredite would suggest that **KISHKUMEN** is Nephite. The Hebrew root √kmn, "hide," may suggest the metonymic name "Hidden/Hiding Kish" for the Nephite leader of the Gadianton band who successfully assassinates two chief judges before he is himself discovered and killed.[4]

See entries Kish, Akish, Agosh, Kumen, Cumeni, Cumenihah, Kumenonhi

See **KISHKUMEN** variants

Deseret Alphabet: 𐐘𐐠𐐓𐐘𐐐𐐒𐐟𐐣 (kɪʃkɪuːmɛn)

Korihor

Lehite PN Antichrist, ca. 75 BC (Alma 30:12, 23, 36, 43, 48, 50, 51, 52, 56, 57 [2x], 58 [3x]; 31:1)

Brief Etymology: The Lehite PN **KORIHOR** may derive from the Egyptian PN *ḥeriḥor* (or *ḥurḥor*), the name of an ancient Egyptian

4. Nibley, *Approach to the Book of Mormon*, 238, notes the Egyptian-Hittite city name Kumani as a possible origin for the name element **-KUMEN**.

high priest of Amon. It may also be based on the Jaredite PN Corihor, with the initial consonants *k* and *c* interchanged.

Extended Discussion: The fact that there is a Jaredite PN Corihor makes it possible that the Lehite name was borrowed from the Jaredite (JAT), with the interchange of *k* and *c*. Nibley, however, has suggested an Egyptian derivation based on *ḥeriḥor* (*ḥurḥor*, etc.), the name of a high priest of Amon who seized the throne of Thebes ca. 1085 BC. The Book of Mormon **Korihor** was charged with "priestcraft" and brought before Ammon, high priest over the people of Ammon.[5] In this and similar stories, Hugh Nibley is the first to give evidence for metonymy in Book of Mormon names, though he did not follow through. Note also that of the great apostate preachers of the Book of Mormon, Sherem, Nehor, and **Korihor**, the latter two bear names that probably are Jaredite in origin, which may say something about those involved in apostate movements.

It is possible that the *c* and the *k* reflect different Jaredite and Lehite pronunciations of the same phoneme. This assumes that Joseph Smith was systematic in his transliteration of Book of Mormon names and that the Lehite version of the name **Korihor** was borrowed from the Jaredites (JAT).

See entries Corihor, Cohor

Deseret Alphabet: 𐐏𐐑𐐨𐐪𐐓𐐑 (koʊraɪhɔːr), 𐐏𐐑𐐨𐐪𐐓𐐏 (koʊraɪhoʊr)

5. Nibley, *Lehi in the Desert*, 20–21, 27, 258; cf. Nibley, *Approach to the Book of Mormon*, 284, 286, and Nibley, *Since Cumorah*, 193; cf. also Ranke, *Personennamen*, 1:253. This etymology is somewhat problematic since it sees a shift of the phoneme *ḥ* to *k* in one instance but not in the other instance in the same name (we wish to thank David Calabro for this observation).

Kumen

Lehite PN One of twelve Nephite disciples, ca. AD 30 (3 Nephi 19:4)

Etymology: The Lehite PN **Kumen** may be from Jaredite name elements **-kumen**/**-cumen**, of uncertain meaning. Alternatively, the name may be an abbreviated form of the Egyptian PN Pacumeni, the name of an ancient Egyptian hero, with the *c* and *k* letters interchanged.

See entries Cumeni, Cumenihah, Kumenonhi, Kishkumen, Com, Kim, et al.

Deseret Alphabet: 𐐚𐐯𐐐𐐒𐐗𐐯 (kɪuːmɛn)

Kumenonhi

Lehite PN One of twelve Nephite disciples, ca. AD 30 (3 Nephi 19:4)

Etymology: The Lehite PN **Kumenonhi** appears to be an expanded form of the previous name, Kumen (q.v.), with the appended name element, **-onhi**, whose meaning remains uncertain.[6] Hugh Nibley has proposed the Egyptian-Hittite city name Kumani as the basis for Kumen-onhi.[7]

6. It is possible that the name element **-onhi** derives from the Egyptian *ʿnḫ=i*, "my life."
7. Nibley, *Approach to the Book of Mormon*, 289.

See entries Kumen, Cumeni, Cumenihah, et al.

See **KUMENONHI** variant

Deseret Alphabet: 𐐘𐐮𐐒𐐃𐐻𐐺𐐯 (kɪuːmiːnɒnhaɪ)

L

Laban

Lehite PN
1. Captain of fifty in Jerusalem (1 Nephi 3:31; 2 Nephi 4:1), custodian of brass plates (1 Nephi 3:3), and a descendant of Joseph who was sold into Egypt (1 Nephi 5:16)
2. Brass plates of Laban (1 Nephi 3:3, 12; 3 Nephi 10:17)
3. Sword of Laban (1 Nephi 4:9; 2 Nephi 5:14; Jacob 1:10; Words of Mormon 1:13; Mosiah 1:16)

Etymology: The Lehite PN **Laban** also appears as a PN in Genesis 24:29, 50, and as a GN in Deuteronomy 1:1. The PN *lbn* also appears in Ugaritic.[1] It is possible that the name derives from the Hebrew

1. Gordon, *Ugaritic Textbook*, 426, #1351.

lābān, "white, pale."[2] Because the Hebrew feminine form *lĕbānāh* means "full moon," the biblical PN could also be a theophoric element analogous to Babylonian names containing the theophoric name Sîn, meaning the moon god. This would be especially meaningful since the biblical Laban lived in Haran (Genesis 27:43; 29:4), which (like Sumerian Ur) was a center of worship of the Moon-god Sin (PYH, RFS).[3]

See entry Lebanon

Deseret Alphabet: 𐐎𐐔𐐂𐐏𐐊 (leɪbʌn)

Lachoneus

Lehite PN 1. Chief judge of the Nephites; a just man; prepared for war against the robbers; a great prophet among the Nephites; ca. 6 BC (3 Nephi 1:1; 3:1, 2, 3, 10, 11, 12, 16 [2x], 17, 22, 24, 25; 6:6, 19)

2. Judge, son of Lachoneus No. 1; assassinated while occupying the judgment seat; ca. AD 30 (3 Nephi 6:19 [2x])]

Brief Etymology: The Lehite PN **Lachoneus** may be based on the ancient Greek word for "Spartan, Laconian."

Extended Discussion: The Lehite PN **Lachoneus** is the masculine form of the hypothetical Greek word **lakōnios*, "Spartan, Laconian"; compare the attested forms *lakōnion* (neuter) and *lakōnia* (feminine).

2. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *lābān.*
3. Margueron, "Ur," 6:766; Kobayashi, "Haran," 3:58–59.

Further, the *ch* suggests that the *k-c* stop sound has undergone intervocalic spirantization.[4]

The occurrence of names of Greek origin raises questions concerning the character of Greek contacts with the eastern Mediterranean in antiquity. Since the late second millennium BC, Syrians and Phoenicians had trading contacts with the Aegean kingdoms, and in the first millennium BC Greek mercenaries and merchants maintained a significant and ongoing presence in Syro-Palestinian territories.[5] The name **Lachoneus** may also indicate that Spartan merchants were among the first Greek traders in the eastern Mediterranean.

Why was the name **Lachoneus** not listed among the names of the members of Lehi's party, all of which were Near Eastern in origin, but does occur in later generations? The name may have been among the inventory of potential personal names brought to the New World by Lehi's party—along, possibly, with other personal names of Greek origin—but remained unmentioned in Book of Mormon history until several centuries later. Alternatively, it is also possible that this name may have come through cultural contact of Greek speakers with the New World from a later period of time.

See **Lachoneus** variant

Deseret Alphabet: 𐐎𐐔𐑌𐐊𐐏𐐗𐐣 (leɪkoʊniːʌs)

Laish

Biblical GN An ancient Israelite place-name (2 Nephi 20:30 = Isaiah 10:30)

4. Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 33–34, §6n.
5. For some summary observations about the relations between the ancient Hellenic world and Levantine peoples, see Astour, *Hellenosemitica*, 357–61.

Etymology: **Laish** is the name of an ancient town in the upper Jordan Valley mentioned once in the Isaiah section of the Book of Mormon but not mentioned elsewhere as a separate PN or GN in the Book of Mormon. **Laish** was taken by members of the tribe of Dan and renamed Dan (Judges 18:14–31).

Deseret Alphabet: 𐐎𐐔𐐓 (leiʃ)

Lamah

Lehite PN Nephite general, fourth century AD (Mormon 6:14)

Brief Etymology: The Lehite PN **Lamah** may be derived from an ancient Semitic root √lmy, related to the root √lmn, from which the PN Laman derives.

Extended Discussion: The RLDS edition of the Book of Mormon gives the PN **Lamah** as "Lama" since the 1892 edition accidentally dropped the terminal *h*. Thereafter, all of the subsequent RLDS editions have retained the misspelling.[6] The PN **Lamah** could without great difficulty be derived from the biblical PN Lamech (JCH, JAT). It is also possible that **Lamah** is derived from the root √lmh (<√lmy).[7] Hugh Nibley, in his *An Approach to the Book of Mormon*, notes the Epigraphic South Arabian PN *lmy* as the origin of **Lamah**, but also notes that this root (which he describes as having a "defective" spelling) may actually be √lmn, thus generating the name Laman.[8] Most Hebrew final *heh* roots in fact originally have a final *yod*, as shown

6. Skousen, *Analysis of Textual Variants*, 6:3645.
7. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 1:453, s.v. *lmh*, "assembly"; Biberstein-Kazimirski, *Dictionnaire arabe-français*, 2:1029, s.v. *lmw*, "to eat entirely, to devour everything."
8. Nibley, *Approach to the Book of Mormon*, 291.

by both comparative Semitic considerations as well as when the *yod* reappears in the Hebrew first and second person perfect verb.

It is somewhat less likely that **Lamah** is derived from the Hebrew interrogative *lmh,* "why?"

Deseret Alphabet: 𐐎𐐔𐐚 (leɪmɑː)

Laman

Lehite PN	1. Son of Lehi, ca. 600 BC (1 Nephi 1:preface; 2:5, 9, 11, 12, 18; 3:11 [2x], 14, 28 [3x], 31; 4:28; 7:6, 8; 8:4, 17, 35, 36; 16:20, 37, 38; 18:11; 2 Nephi 1:28; 4:3, 8, 9, 13; Alma 3:7; 18:38; 24:29; 43:13; 55:4; 56:3)
	2. King of Lamanites, second century BC (Mosiah 7:21; 9:10, 11, 13; 10:6, 18)
	3. King of Lamanites, perhaps son of Laman No. 2 (Mosiah 24:3 [2x], 9)
	4. Servant to Lamanite king, Nephite soldier, ca. 73 BC (Alma 55:5, 6, 7, 8, 10, 12, 15)
Lehite GN	5. Arabian river, named after Laman No. 1, ca. 600 BC (1 Nephi 2:8; 16:12)
	6. City burned with fire, ca. AD 30 (3 Nephi 9:10)

Brief Etymology: The Lehite PN **Laman** may plausibly derive from the Semitic root √lmn, found as a PN in the North Arabian Lihyanite dialect.

Extended Discussion: Though the PN **Laman** is quite likely from the Semitic triliteral root √lmn, whose meaning is uncertain, it is found only once as a proper name mentioned in a Lihyanite inscription.[9]

9. Harding, *Index and Concordance,* 520, s.v. LMN.

Lihyanite was a language spoken (and written) in the ancient northwest Arabian Peninsula in the mid-first millennium BC. **Laman** may also derive from, or be etymologically related to, the Safaitic *l'mn*, "mender."[10] The derivation of **Laman** from the Akkadian noun *lemnu*, "evil; evildoer," and the Central Arabian *laman*, "scoundrel," is somewhat less persuasive. Hugh Nibley, in his *An Approach to the Book of Mormon*, notes the Epigraphic South Arabian PN *lmy* as the origin of Lamah, but also notes that the root √lmh, "assembly" (Arabic *lamiya*, "devour entirely"), which he describes as having a "defective" spelling, may actually be √lmn, thus generating the name **Laman**.[11] It has also been suggested that **Laman** is related to the "Lamans" Indian tribe in Honduras.[12]

See entries Lamah, Lamanites, Lamanitish

See **Laman** variant

Deseret Alphabet: ᒪᕮᘐᖓ (leɪmʌn)

Lamanite(s)

Lehite gentilic	Descendant(s) of group led by Laman No. 1 (2 Nephi 5:14; Jacob 1:13 [2x], 14; 2:35; 3:3, 5; 7:24; Enos 1:11, 13 [2x], 16, 20, 24; Jarom 1:2, 6, 7, 9; Omni 1:2, 10 [2x], 24; Words of Mormon 1:13, 14

10. *Corpus Inscriptionum Semiticarum*, Pars Quinta (Part Five), vol. 1:128 (inscription no. 946), 443 (inscription no. 3443).
11. Nibley, *Approach to the Book of Mormon*, 291.
12. Stevens, "Book of Mormon Names in Indian Languages," 456; Stevens also suggests that **Laman** is related to a linguistic family "Laman" in the Department of Tujillo, Peru. The native Maya city name Lamanai, said to mean "submerged crocodile" (https://en.wikipedia.org/wiki/Lamanai), may serve as the origin of **Laman** as well, possibly, of Lamoni.

[2x], 16; Mosiah 1:5, 14; 7:15 [3x], 22 [2x]; 9:preface, 1, 14, 16, 17, 18; 10:1, 2, 9, 10 [2x], 11, 19; 11:12, 16, 17 [2x], 19; 19:6, 7, 9, 10, 11, 13, 14, 15 [3x], 22 [2x], 25, 26, 28, 29; 20:1, 4, 5, 6, 9, 11 [2x], 12, 13, 18, 25 [3x], 26; 21:2, 5, 7, 8, 10, 11, 15, 19, 20, 22, 36; 22:2, 3, 6 [2x], 7, 10, 15; 23:25, 26, 28, 29 [2x], 30, 33 [2x], 34, 35, 36, 37, 39 [2x]; 24:1 [2x], 2 [2x], 3, 4, 7, 19, 23 [2x]; 25:3, 9, 10, 11, 12; 28:1, 6, 7, 9; Alma 1:preface; 2:24, 27, 28, 32 [2x], 33, 34 [2x], 35; 3:3, 4 [2x], 5, 6, 9, 10, 11, 12, 14, 20 [2x], 22, 23; 4:2; 5:5; 9:14 [2x], 16, 18, 19, 23, 24; 16:2, 5, 6 [2x], 8 [3x], 9, 12; 17:preface, 4, 8, 9, 11, 12, 13, 19, 20, 22, 25, 26 [2x], 27; 18:7, 43; 19:14, 16, 27, 36; 21:preface, 1 [2x], 2, 3 [2x], 16; 22:27, 28, 29 [2x], 33, 34 [2x]; 23:1, 4, 6, 9, 10, 11, 12, 13 [2x], 14, 15, 17; 24:1, 4, 5 [2x], 19, 20, 21, 23, 24, 28; 25:1, 4, 5 [2x], 8, 9, 12, 13, 17; 26:3, 23, 24 [2x], 27; 27:1, 12, 20; 28:1, 2, 3, 9; 30:1, 19; 31:3, 4; 35:10, 11, 13 [2x]; 37:9, 19; 39:3; 43:3, 4 [2x], 5, 6 [2x], 8, 10 [2x], 11 [2x], 13, 15, 18, 19, 23, 24, 25, 26 [2x], 28, 29, 30, 34, 35 [2x], 36, 37, 38 [2x], 39, 41, 42, 43 [2x], 44, 47, 48, 49, 50 [2x], 51; 44:17 [2x], 20, 21; 45:14 [2x], 21; 46:7, 30 [2x]; 47:1 [3x], 4, 5 [2x], 8, 17, 19, 23, 35 [2x], 36 [2x]; 48:1 [2x], 2 [2x], 3, 21, 22, 23, 24; 49:1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 16, 17, 18, 20, 21, 23 [2x], 24, 25; 50:1, 4, 7, 9, 11 [2x], 12, 13, 22; 51:9, 12, 13, 14, 22 [2x], 24, 25, 27 [2x], 31 [2x], 36; 52:1, 2, 5, 8 [3x], 9, 10 [2x], 11, 17, 19, 20, 21, 22, 23 [2x], 24 [2x], 26, 27, 28, 29, 31 [2x], 33, 34, 36, 38; 53:1, 3, 4, 5 [3x], 6 [2x], 7 [2x], 8, 10; 54:2, 3 [2x], 16, 24; 55:3, 8, 9, 16, 18, 19, 21, 22, 25, 27, 29, 31, 32, 33; 56:10, 12, 13, 18, 21, 22, 29, 30, 34, 36, 39, 41, 49, 50, 51, 52 [3x], 53 [2x], 54, 56 [2x], 57; 57:9, 10, 11, 12, 15, 17, 19, 20, 22, 24, 28, 30, 31; 58:5, 6, 13, 14, 17, 18, 19 [2x], 20 [2x], 22, 24, 25, 27, 29, 30, 31 [2x], 38, 41; 59:4, 5 [2x], 6, 9, 12; 60:2, 17, 24, 32;

61:8 [3x], 10; 62:13, 14, 15, 19 [2x], 20, 22, 24, 26, 27, 29 [2x], 30, 31, 32, 33 [2x], 34, 35 [2x], 36, 38, 41, 42; 63:14; Helaman 1:preface [2x], 14, 16, 18, 26, 27, 31, 32 [2x], 33; 2:1; 3:12, 14, 16 [2x]; 4:2, 3 [2x], 4, 7, 8, 9, 12, 13, 18, 19, 20, 22, 24, 25, 26; 5:16, 18, 19 [2x], 21, 25, 27, 34, 40, 50; 6:1, 3, 4, 6, 7, 8 [2x], 9, 18, 20, 34, 36, 37 [2x]; 7:preface, 23; 11:6, 21, 24 [3x], 27, 32; 13:preface, 1, 2, 5; 14:1, 10; 15:4, 11, 12; 16:1, 15; 3 Nephi 1:5, 29, 30; 2:11, 12, 14; 3:14; 6:3, 14; 8:3; 9:20; 10:18; 23:9; 4 Nephi 1:2, 17, 20 [2x], 36, 38, 39, 43, 45; Mormon 1:8, 9 [3x], 11, 12, 18, 19; 2:1, 2, 3, 4 [2x], 8 [2x], 9, 16, 23, 24, 27, 28, 29 [2x]; 3:1, 4, 6, 7; 4:1, 2 [2x], 4 [2x], 6, 7, 8, 9, 10, 11, 13, 15 [3x], 16, 18, 19, 20 [2x], 23; 5:3, 5, 6, 7 [2x], 15; 6:1, 2, 3, 4, 6 [2x], 7, 11, 15; 8:2, 7, 8, 9; Ether 4:3; 8:20; 12:14, 15; Moroni 1:1, 4; 8:27; 9:2, 3, 7, 9 [2x], 16, 17, 20, 24; 10:1)

Etymology: **Lamanites** is the adjective form of the PN Laman with the gentilic ending -**ite(s)**.[13]

See entries Lamanitish, Lamoni

Deseret Alphabet: 𐐎𐐊𐐒𐐈𐐛 (leɪmʌnaɪt), 𐐎𐐊𐐒𐐈𐐛𐐣 (leɪmʌnaɪts), 𐐎𐐊𐐋𐐈𐐛𐐣 (leɪmɛnaɪts)

Lamanitish

Lehite gentilic	Gentilic of Laman plus adjective ending (Alma 17:26; 19:16)

13. The gentilic singular **Lamanite** is attested in Alma 54:2; 55:31.

Etymology: **LAMANITISH** is an adjective based on the gentilic Lamanite(s). This form is simply a combination of the gentilic from the PN **LAMAN-** + **-IT-** plus the English adjective marker **-ISH**.

Deseret Alphabet: 𐐎𐐔𐐒𐐋𐐗𐐊𐐓 (leɪmʌnaɪtɪʃ)

Lamoni

Lehite PN — Lamanite king of land of Ishmael, first century BC (Alma 17:21, 24, 25 [2x]; 18:1, 5 [2x], 8, 9, 10, 18, 22, 31, 33; 19:6, 17, 30, 33; 20:1, 3, 4 [2x], 6, 8 [2x], 9, 11, 13 [2x], 14, 15, 24, 26 [2x], 27, 28 [2x], 30; 21:14, 18, 19, 22, 23; 22:1 [2x], 4; 24:5)

Brief Etymology: The Lehite PN **LAMONI** may be related to the PN Laman, but with the name modified by the "Canaanite shift" plus the gentilic ending *-î*.

Extended Discussion: An etymology for the Lehite PN **LAMONI** does not immediately suggest itself, though it may likely be from the triliteral root proposed for Laman, but with the second vowel *a* changed to *o* by the Canaanite shift, and either a first person common singular pronominal suffix or a gentilic ending *-î*. Reynolds and Sjodahl first connected **LAMONI** to Laman, though without explaining how the two were related.[14] The connection between **LAMONI** and Laman has been made again, but this time the Hebrew/Semitic gentilic *-î* ending has been suggested (JAT, RFS), similar to the gentilic "Israelite." That **LAMONI** is an archaic form of the Hebrew for "to me," "for me," "mine," similar to the derivation of the Book of Mormon PN Lemuel as "(belonging) to God," is possible but not very likely.

14. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 1:26.

Alternatively, a Maya name, Lamanai, may be connected with and serve as the basis of the Book of Mormon PN **Lamoni**.

Deseret Alphabet: 𐐎𐐔𐐊𐐆𐐨 (leɪmoʊnaɪ), 𐐎𐐔𐐘𐐆𐐨 (leɪmɔːnaɪ)

leah

Lehite noun — Nephite measure equivalent to half the value of a shiblum (Alma 11:17)

Etymology: The Lehite term **leah** refers to the smallest unit of Nephite monetary measure. The word may derive from the Hebrew root √lʾh, "to be weak, weary," though its opposite meaning, "to be strong, capable," has also been proposed.[15]

Deseret Alphabet: 𐐎𐐙𐐘 (liːɑː)

Lebanon

Biblical GN — An ancient Near Eastern region (2 Nephi 12:13 = Isaiah 2:13; 2 Nephi 20:24 = Isaiah 10:34; 2 Nephi 24:8 = Isaiah 14:8; 2 Nephi 27:28 = Isaiah 29:17)

Etymology: The biblical GN **Lebanon** is the name of a mountainous region north of Israel mentioned four times in the Isaiah section

15. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *l'h*; the eminent German Semitist Theodor Nöldeke wrote an extensive study on roots having opposite meanings in the Semitic languages, "Wörter mit Gegensinn (*addad*)," 67–108.

of the Book of Mormon but not mentioned elsewhere as a separate PN or GN in the Book of Mormon.[16]

Deseret Alphabet: 𐐎𐐋𐐆𐐊𐐏𐐊 (lɛbænʌn)

Lehi

Lehite PN 1. Jerusalemite prophet who fled to the New World ca. 600 BC (1 Nephi 1:preface [2x], 4, 5, 18; 2:1; 5:6, 10, 14, 16; 7:1 [2x]; 18:17; 2 Nephi 1:preface, 1, 6, 9; 2:17; 4:12; Jacob 1:1; 2:34; Enos 1:25; Mosiah 1:4; 2:34; 6:4; 28:20; 29:46; Alma 9:9, 13; 10:3; 18:36, 38; 28:2; 36:22; 49:8; 50:19; 56:3; Helaman 8:22; 3 Nephi 1:preface, 1, 2; 2:6; 4:11; 5:15, 20, 22; 10:17; Mormon 4:12; Ether 13:5)

2. Son of Zoram, possibly a Zoramite, ca. 81 BC (Alma 16:5)

3. Nephite general, ca. 74 BC (Alma 43:35, 36, 40 [3x], 52, 53; 49:16 [2x], 17 [2x]; 52:27, 28 [3x], 29, 30, 31, 36; 53:2 [3x]; 61:15, 18, 21; 62:3, 13, 32 [2x], 34, 37; Helaman 1:28) (possibly the same as Lehi No. 2)

16. The name **Lebanon** contains an *-ôn* ending, indicating a "place of whiteness" (perhaps suggesting the color of snow in the mountains). The German scholar, Borée, in his in-depth study, *Die alten Ortsnamen Palästinas*, cites fully eighty-four ancient Canaanite place-names with the ending *-ôn/-ōn* in biblical and extrabiblical sources (e.g., Egyptian and Mesopotamian writings, the El-Amarna letters, ostraca), including Ayyalon (Elon) (Joshua 19:42–43), Eltekon (Joshua 15:59), Ashkelon (Judges 1:18), Gibeon (Joshua 9:3), Gibbethon (Joshua 19:44), Dishon (Genesis 36:21), Ziphron (Numbers 34:9), Helbon (Ezekiel 27:18), Holon (Joshua 21:15), Hammon (Joshua 19:28), Hebron (Joshua 10:36), Hannathon (Joshua 19:14), Dibon (Numbers 21:30), and Heshbon (Numbers 21:30).

4. Son of Helaman No. 3, ca. 45 BC (Helaman 3:21; 4:14; 5:4, 18, 20, 23 [2x], 26, 36, 36, 44; 6:6; 11:19, 23; Ether 12:14)

Lehite GN 5. All the land south of the narrow neck of land inhabited by the descendants of **Lehi** (Helaman 6:10)

6. City and land on eastern shore (possibly between Morianton and Moroni), hence not the same as No. 5, founded ca. 72 BC (Alma 50:15, 25 [2x], 26, 27, 38, 36; 51:1, 24, 26; 59:5; 62:30)

Brief Etymology: The Lehite PN **Lehi** may plausibly derive from the Hebrew for "jaw, chin, cheekbone." Alternatively, it may also plausibly derive from Hebrew roots with the meaning "He (i.e., God/the Lord) truly lives."

Extended Discussion: There are two plausible suggestions for the derivation of the proper name **Lehi**. One is that the name is derived from the Hebrew common noun *lĕḥî*, "jaw, jawbone, chin, cheekbone," which appears as a GN in the Hebrew Old Testament (e.g., Judges 15:9, 14, 19; Ezekiel 29:4; 38:4), in addition to its frequent occurrence as a common noun. The Hebrew word *lĕḥî* for "jaw, cheekbone" is also found in Arabic (*laḥy*), Ugaritic *lḥm* (with enclitic *m*), and Akkadian *laḫû*.[17] Although, according to some, a personal name is unlikely to derive from the name of a body part, the PN Bohan, which derives from the Hebrew word meaning "thumb" (cf. Joshua 15:6; 18:17), has been proposed as a contrasting example. The other is that **Lehi** is the emphatic *l* meaning "indeed, truly" and *ḥy* meaning "live," as a hypocoristic name (suppressed name of deity), in the sense "He (i.e., God or the Lord) truly lives."[18]

17. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *lĕḥî*.
18. For this, cf. the biblical place-name Beer-Lahai-Roi (Genesis 16:14). The name Laḥay is also found in a South Arabian building inscription from the late eighth century BC; see Brunner, "Les débuts de l'irrigation," 53.

See entries Lehi-Nephi, Anti-Nephi-Lehi

Deseret Alphabet: 𐐎𐐏𐐣𐐨 (li:haɪ)

Lehi-Nephi

Lehite GN Land and city, ca. 121 BC (Mosiah 7:1 [2x], 2, 4, 21; 9:6, 8)

The GN **Lehi-Nephi** is a combination of the PNs **Lehi** and **Nephi**, q.v. This city may have been identical to the city formerly known simply as **Nephi**, which had been settled by the first Nephi and his people during the sixth century BC (2 Nephi 5:8). It is possible that the Lamanites, who were not friendly with Nephi, renamed the site Lehi after Mosiah No. 1 and his people had left. Thus, it would have been called simply Lehi by the Lamanites when Zeniff and his people arrived. Thus, too, when Zeniff and the returning Nephites arrived (Mosiah 9:1, 6, 8), they may have wished to refer to the site by its original designation, Nephi, but out of deference to the Lamanite king, whom they accepted as their nominal leader, they settled for a compromise, that is, **Lehi-Nephi**.

See entries Lehi, Nephi, Anti-Nephi-Lehi

See **Lehi-Nephi** variant

Deseret Alphabet: 𐐎𐐏𐐣𐐨-𐐊𐐎𐐏𐐣 (li:haɪ-ni:faɪ)

Lehonti

Lehite PN Lamanite military leader, ca. 73 BC (Alma 47:10, 11 [2x], 12 [2x], 13, 14 [2x], 18, 19)

Brief Etymology: The origin of the Lehite PN **Lehonti** is very uncertain, but it may be from roots meaning "I have indeed embalmed (the deceased **Lehonti**)," with a metonymic play on the name at Alma 47:18–19.

Extended Discussion: The origin of the Lehite PN **Lehonti** is very uncertain. However, if ancient Hebrew shared the root and root meaning with Ugaritic √lḥn, it may have produced the form *laḥanti*, "I have been, am shrewd, perceptive."[19] In Hebrew, *n* does not assimilate to the following consonant in certain verbal forms, such as the first person common singular perfect. Thus, the Hebrew root √lḥn in the first person common singular perfect would be *laḥanti*, with no assimilation of the *n* to the following *t*,[20] with a metonymic play at Alma 47:18–19, "And it came to pass that Amalickiah caused that one of his servants should administer poison by degrees to **Lehonti**, that he died. Now, when **Lehonti** was dead . . ." (RFS).

See entries Liahona, onti(es)

See **Lehonti** variant

Deseret Alphabet: 𐐎𐐚𐐯𐐗𐐊 (li:hɒntaɪ)

19. Olmo Lete and Sanmartín, *Dictionary of the Ugaritic Language*, 963.
20. Cf. Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 69, §19c, in which he indicates that if the third consonant of the root is *nun*, it will generally not assimilate to the following consonant. **Lehonti** may possibly be based on the Hebrew words **le-ḥonṭi*, meaning "I have indeed embalmed (i.e., the deceased **Lehonti**)"; cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *l and ḥnṭ*.

Lemuel

Lehite PN	1. Son of Lehi No. 1, ca. 600 BC (1 Nephi 1:preface; 2:5, 10, 11, 12, 18; 3:28 [2x], 31; 4:28; 7:6, 8; 8:4, 17, 35, 36; 9:1; 10:16; 16:20, 37; 18:11; 2 Nephi 1:28; 4:8, 13; Alma 3:7; 18:38; 24:29; 43:13)
Lehite GN	2. Valley near the borders of the Red Sea, named after Lehi's son, ca. 600 BC (1 Nephi 2:14; 16:6)
	3. City, second century BC, probably named after Lehi's son (Alma 23:12)

Etymology: One may compare the Book of Mormon PN **Lemuel** with the Biblical Hebrew PN *lĕmūʾel*, Lemuel, in Proverbs 31:1, 4, meaning, possibly, "belonging to God," with the Hebrew *mū* in *lĕmū* as additional suffixal material to *le/la*.[21] One may also note the Edomite PN Lemuel in Proverbs 31:1, 4.[22] Reynolds and Sjodahl give the meaning of **Lemuel** as "Godward" or "God is bright."[23]

See entry Lemuelites

See **Lemuel** variants

Deseret Alphabet: 𐐎𐐋𐐒𐐘𐐤𐐊𐐎 (lɛmjɪuːɛl)

21. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *lĕmūʾel*.
22. Nibley, *Lehi in the Desert*, 41–42; and Nibley, *Approach to the Book of Mormon*, 59.
23. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 1:26.

Lemuelites

Lehite gentilic	Descendants of Lemuel (Jacob 1:13; Alma 47:35; 4 Nephi 1:38; Mormon 1:8, 9)

Etymology: **Lemuelites** is the gentilic plural of the PN **Lemuel** plus the gentilic ending **-ite(s).**

Deseret Alphabet: 𐐎𐐋𐐔𐐠𐐊𐐏𐐝 (lɛmjɪuːɛlaɪts)

Levi

Biblical PN	1. Son of Jacob (3 Nephi 24:3)
Jaredite PN	2. Jaredite king (Ether 1:20, 21; 10:14, 15)

Brief Etymology: The Jaredite PN **Levi** may be identical to the biblical name. If it is, its origins can be traced to Hebrew/Semitic roots, and the name may derive from a Hebrew verbal root meaning "to be joined to, to join oneself to, to accompany," or from the Hebrew word for "lioness."

Extended Discussion: All suggestions for Jaredite names are speculative; however, if Jaredite names can be traced to Semitic roots, one may suggest the PN **Levi** from the Hebrew root √lwh, "accompany; (in passive/middle form) be joined, join oneself (to)."[24] The biblical PN **Levi** may derive from the latter root. Alternatively, Levi may also be related to the Hebrew noun *lābīʾ*, "lioness," where the *b* is pronounced as a *v* sound (in linguistic terminology, with the intervocalic spirantization of a stop).[25]

Deseret Alphabet: 𐐎𐐚𐐖 (liːvaɪ)

24. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *lwh*.
25. Lipiński, *Semitic Languages*, 96–99.

Liahona

Lehite noun — Directional device given to Lehi by the Lord, ca. 600 BC; it is described as a "ball" (1 Nephi 16:10), a "director" (Mosiah 1:16), and a "compass" (1 Nephi 18:12),[26] and only later is the name "Liahona" given (Alma 37:38)

Brief Etymology: The Lehite noun **Liahona** may be from Hebrew roots meaning "the direction (director) of the Lord" (literally, "to the Lord is the whither").

Extended Discussion: According to Alma 37:38, the **Liahona** is a "compass," that is, an instrument for inscribing circles, or perhaps even a circle or globe itself. In a more general sense, **Liahona** might connote an aid to help find the desired direction. Therefore, whatever etymology is proposed must not do violence to these meanings of the word *compass*.

The Swiss legal scholar and Hebraist Jonathan Curci points out that the noun **Liahona** may plausibly derive from the Hebrew words *le/li,* "to," *yah,* "Lord, Jehovah," and *ʾānāh,* "whither?," giving the combined literal sense "to the Lord is (the) whither," hence "the direction (director) of the Lord."[27] Alternatively, it is also possible to derive **Liahona** from *li,* "to, for," *yah,* "Lord, Jehovah," and *ḥôneh,* "[he] encamps" or the hypothetical **ḥônāh,* "encampment,"

26. The word *compass* should not be confused with the magnetic compass, which first came into use in the West generally in the Middle Ages. While it is possible that the magnetic compass was known in the East earlier, this cannot be assumed for the purpose of providing a denotation for the Book of Mormon name. It is, however, possible that the plates might have used a word for some sort of pathfinder, in which case, the Prophet Joseph Smith could have rendered the word loosely as "compass" in the sense of an instrument to help find the way.
27. Curci, "Liahona," 60–61. (We wish to thank David Calabro for this reference.)

thus producing a possible meaning, "[he] encamps for the Lord, encamped for the Lord, encampment for the Lord."[28]

See entry Lehonti

See **Liahona** variant

Deseret Alphabet: 𐐤𐐊𐐯𐐒𐐇𐐯 (l

Lib

Jaredite PN 1. King (Ether 1:17, 18; 10:18, 19 [3x], 29)

2. Usurper (Ether 14:10 [2x], 11 [2x], 12 [3x], 13, 14, 15 [2x], 16 [3x], 17

Brief Etymology: The etymology of the Jaredite PN **Lib** is quite uncertain but, if the name is connected to or derived from Mesopotamian or Semitic languages, it may be related to the Sumerian word for "to be rich, well off; to be happy," or the Akkadian word for "heart, center."

Extended Discussion: All suggestions for Jaredite names are speculative; however, the PN **Lib** may derive from the Sumerian lib, "(to be) rich, well-off; high quality; (to be) happy" = Akkadian *hadû, hidiātu, râšu, rāšû, rīšātu*.[29] **Lib** may also derive from a Semitic source, e.g., Akkadian *libbu, lib-bi,* "heart, center" (cf. the loanword in Sumerian

28. The suggestion of Hunter and Ferguson in *Ancient America and the Book of Mormon,* 71, to derive the word from the Hebrew noun *lahab,* "point" + *hemnah,* "whither," is somewhat unlikely.
29. Pennsylvania Sumerian Dictionary, s.v. *lib*.

lib, "inner body; heart"[30] = Ugaritic *lb*, Hebrew *lēb*, *lēbāb*).[31] Somewhat less likely, the derivation of **Lib** from the Sumerian lib, "dazed silence, (deathly) silence; (to be) dazed" = Akkadian *šaqummatu*; compare Sumerian lib_4, "agitate," and lib_4-lib_4, "plunderer."[32]

See entries Riplakish, Ripliancum, Riplah

Deseret Alphabet: 𐐤𐐯𐐱 (lıb)

Limhah

Lehite PN Nephite general, ca. AD 385 (Mormon 6:14)

Brief Etymology: The Lehite PN **Limhah** may derive from Hebrew/Semitic roots meaning "Lim (= Jehovah/the Lord) lives" or "Lim (= Jehovah/the Lord) has preserved alive," "Lim (= Jehovah/the Lord) causes to live," "the people live," "the people are preserved alive," or "belonging to the Lord/God."

Extended Discussion: The Lehite PN **Limhah** may derive from the root elements *lim* and *hah*. *Lim* occurs in Amorite PNs of the Bronze Age, perhaps the most prominent being the king of Mari, Zimri-Lim. If, as is generally agreed, *lim* is a theophoric element, then it might be, by syncretism, a title for the Hebrew Yahweh. The element -**hah** may be related to the Hebrew word for "life; alive; live; make alive," from the Hebrew verb *ḥāyāh*, itself from the proto-Semitic root *√ḥyy. If so, then **Limhah** could be understood, analogous to Limhi,

30. Pennsylvania Sumerian Dictionary, s.v. *lib*.
31. Tawil, *Akkadian Lexical Companion*, 177–84; cf. Bennett, *Comparative Semitic Linguistics*, 238–39.
32. Pennsylvania Sumerian Dictionary, s.v. *lib*.

as "Lim (= Yahweh, the Lord) lives," "Lim has preserved alive," or "Lim makes life."

The element **LIM** could also be related to the Ugaritic noun *lim*, cognate with the Hebrew *lĕʾom*. Both mean "people/nation." "People," together with the Hebrew word for "alive; live," *ḥay*, might yield "the people live," that is, "the people are preserved alive."

By analogy with the etymology of Lemuel, "belonging to God,"[33] it may be tempting to suggest that **LIMHAH** means "belonging to Yahweh." However, this possibility seems somewhat unlikely. The expected form would be something like *lĕmīyāh* or *lĕmûyāh* (JCH), which would have either an *i* or a *u* between the *m* and the *a*, and not an *h*.

In Akkadian, *lim*/*līmu* means "1,000" (which may be related to the Hebrew *lĕʾom*, "people")[34] and is used as a shortened form of "thousand gods," which phrase appears in Syro-Hittite treaties and Ugaritic texts (RFS).[35] But Akkadian *līmu* and its Ugaritic cognate *lim* do not seem to be helpful in explaining Lehite names (JCH). An etymology based on *lmk* such as the biblical PN Lamech is unlikely. While it is true that under certain conditions, the Masoretic pronunciation of *k* is spirantized, thus allowing for a transcribed *h*, it would not be spirantized in **LIMHAH**, even if the Lehites held to the much later Masoretic pronunciation conventions. Other etymologies might be sought in other Northwest Semitic, East Semitic, and South Semitic languages, and possibly in Egyptian.

See entries Limhi, Limher, limnah, perhaps Lamah[36]

Deseret Alphabet: 𐐎𐐊𐐓𐐘 (lɪmhɑː)

33. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *lmwʾl*.
34. Von Soden, *Akkadisches Handwörterbuch*, 1:553b.
35. Huffmon, *Amorite Personal Names*, 226.
36. The names of the brothers Mahah and Orihah are not included in this list because they are exclusively Jaredite names attested only in Ether 6:14, while all the names above are attested exclusively in Nephite/Mulekite contexts. On the other hand, all the Nephite names ending in *-hah*—e.g., Nephihah, Ammonihah, Mathonihah—only appear in Nephite records after the Nephites could have theoretically come in contact with Jaredite names.

Limher

Lehite PN Nephite soldier and spy, ca. 87 BC (Alma 2:22)

Brief Etymology: The Lehite PN **Limher** may derive from Hebrew roots meaning "hasten," hence, "swift," comparable to the Israelite PN Maher-Shalal-Hash-Baz, meaning "swift to the prey, quick to the spoil."

Extended Discussion: The etymological origin of the Lehite PN **Limher** may be the infinitive of the Hebrew root √mhr, "hasten," with the preposition *lĕ* (RFS), producing the meaning "hasten," hence, "swift." Though some may think this root unlikely as the source of a name (JAT), one may compare the biblical PN Maher-Shalal-Hash-Baz in Isaiah 8:1 and 3 (= 2 Nephi 18:1, 3), which contains the same root in the first part of the name and means "swift to the prey, quick to the spoil." A reading of the name as two elements, **lim** and **her**, is also possible, though an etymology is not readily apparent. See Limhah for a discussion of the element **lim**. The Egyptian name *rʿ-m-ḥr* (with the Egyptian consonant *r* interchangeable with the Lehite *l*) may also be a possible origin of the name.[37]

See entries Limhah, Limhi, and perhaps limnah, Corihor, and Cohor.

Deseret Alphabet: 𐐤𐐣𐐟𐐯𐐡 (lɪmhɛr)

37. Benjamin Urrutia, from a conversation with Hugh Nibley. Cf. Allen, *Ancient Egyptian Language*, 36, for a chart containing the equivalences between the Semitic and Egyptian consonants, including *l* and *r*, and see the entry Gazelem, note 13, above.

Limhi

Lehite PN King of Lehi-Nephi, son of Noah, fourth century BC (Mosiah 7:9, 14, 16, 17; 8:1, 3, 4; 19:16, 17 [2x], 26, 27, 28, 29; 20:6 [2x], 7, 8, 9, 11, 13, 14 [2x], 16, 23, 25, 26; 21:1, 3, 9, 11, 17, 18, 22, 25, 28, 32, 33, 36; 22:1, 2, 10 [2x], 11, 14, 15; 23:30; 25:16, 17; 28:11 [2x]; Alma 1:8; Helaman 5:21; Ether 1:2; 15:33)

Brief Etymology: The Lehite PN **Limhi** may derive from Hebrew/Semitic roots meaning "my brightness, brilliance, strength," "the people live," "Lim (= Yahweh/the Lord) lives, makes life," or "Lim has preserved life."

Extended Discussion: The structure of the Lehite PN **Limhi** seems to follow the well-established pattern of Lehi, Nephi, and Omni, as well as the biblical PNs Zimri and Omri. This would suggest an etymology based on a root √lmh, √lmḥ or √lmḫ. The root √lmḥ may be related to the Arabic verb *lamaḥa*, "to shine, be bright," again with the suffix element *-i*. Based on the pattern of Zimri, "my help/my strength," **Limhi** might thus mean "my *lmh*," possibly "my brightness, brilliance."

The element *lim*, which is related to several Semitic words, may also form the basis of **Limhi**. In Ugaritic *lim* is a cognate with the Hebrew noun *lĕʾom*, both meaning "people/nation." Together with the Hebrew word for "alive; live," *ḥay*, **Limhi** might have as its etymology "the people live," that is, "the people are preserved alive" (RFS). The element *lim* also occurs in Amorite PNs of the Bronze Age, perhaps the most prominent being the king of Mari, Zimri-Lim. If *lim* is an Amorite theophoric element,[38] then perhaps by syncretism with the Hebrew divine name Yahweh, it could be used as such among the Lehites. Thus, when the theophoric element *lim* is combined with the Hebrew *ḥay*, "live; life," **Limhi** could thus mean,

38. Huffmon, *Amorite Personal Names*, 226.

"Lim [Yahweh/the Lord] makes life," or perhaps, "Lim [Yahweh/the Lord] has preserved life."

In Akkadian, *lim/līmu* means "one thousand" (which may be related to the Hebrew noun *lĕʾōm*, "people")[39] and is used as a shortened form of "thousand gods," a phrase appearing in Syro-Hittite treaties and Ugaritic texts.[40] Still, the Akkadian numeral *līmu* and its Ugaritic cognate *lim* do not seem to be helpful in explaining Lehite names (JCH).

See entry Limhah

Deseret Alphabet: 𐐤𐐣𐐯𐐪 (lɪmhaɪ)

limnah

Lehite noun — Largest gold measure, equivalent in value to "them all," ca. 82 BC (Alma 11:5, 10)

Brief Etymology: The Nephite gold measure is most likely from Hebrew words meaning "according to a mina," an ancient measure of weight.

Extended Discussion: **Limnah**, the name given to the largest unit of Nephite gold measure, is most plausibly derived from the Hebrew *manah*, "mina (measuring unit for precious metals)"[41] with the preposition *le-*, having the meaning "to, for, according to a mina" or as a "lamed of specification or reference."[42] One may also compare the

39. Von Soden, *Akkadisches Handwörterbuch*, 553b.
40. Huffmon, *Amorite Personal Names*, 226.
41. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *mānāh*.
42. Muraoka, "Emphasis in Biblical Hebrew," 92.

Akkadian precative expressions *limnu, limnanni, limannu,* "may he count,"[43] as a possible source of **LIMNAH**.

See entries antion, senine, seon, shum

Deseret Alphabet: 𐐤𐐑𐐔𐐎 (lɪmnɑː)

Lucifer

Biblical PN Another title for Satan, occurring only once in the Book of Mormon in an Isaiah passage (2 Nephi 24:12 = Isaiah 14:12)

Etymology: The title **LUCIFER** means "light bearer" in Latin and is the Latin rendering of the Hebrew title *hêlēl* in Isaiah 14:12. Other names in the Book of Mormon for **LUCIFER** include Satan and devil.

Deseret Alphabet: 𐐤𐐊𐐘𐐑𐐋𐐆 (lɪuːsɪfɛr)

Luram

Lehite PN Nephite soldier, fourth century AD (Moroni 9:2)

Brief Etymology: The Lehite PN **LURAM** may plausibly derive from Hebrew/Semitic roots meaning "He (God/the Lord) is surely exalted," or "may He (God/the Lord) be exalted."

43. Von Soden, *Akkadisches Handwörterbuch,* 2:604a–b.

Extended Discussion: The name elements **LU**- and -**RAM** form part of an Aramaic PN, *ʾdnlrm*, found on a seal during the Hama, Syria, excavations. This PN "is known," according to the late Israeli archaeologist Nahman Avigad, "from graffiti on three eighth-century bricks from" Hama, which Avigad with some uncertainty transliterates as "Adanluram."[44] This Aramaic PN appears to consist of three parts, *ʾdn*, which means "master" or "lord"; *lū*, which may be the asseverative particle *lû* or the precative,[45] and the stative verb *rūm*,[46] meaning "lifted up, exalted." As a Lehite PN, **LURAM** would then mean in the asseverative (a part of speech that strengthens the notion indicated by the verb), "surely he is exalted" (JAT) or in the precative "may he be exalted" (PYH). **LURAM** could possibly then be a hypocoristic form for the fuller name *luramel* or *luramyahu*, "God/Jehovah is surely exalted."

LURAM as a mixed name containing the Sumerian word for "man," lú, and the Akkadian word for "exalted," *rām*, is somewhat less likely. Such mixing of languages in ancient Near Eastern names is quite uncommon.[47] The derivation of **LURAM** from the Akkadian noun *lurmû*, "pomegranate (tree),"[48] is also somewhat unlikely.

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44. Avigad and Sass, *Corpus of West Semitic Stamp Seals*, 285n760. Tvedtnes, Gee, and Roper first drew attention to this name in Latter-day Saint circles in their article, "Book of Mormon Names Attested,"49.
45. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *lû*. For a discussion of the use of *lû* as a precative particle, see Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 494–95, 497, §159 l, m, and x; cf. also Huehnergard, "Asseverative **la*," 571, and Nötscher, "Zum emphatischen Lamed," 374–76.
46. The same stative verb *rūm* appears in the biblical names Ram (Ruth 4:19) and Abram.
47. Paul Hoskisson, a collaborator on the Book of Mormon Names Project, is not aware of a single instance of mixed language names before the Persian conquest. The Akkadian word *lumaḫḫu*, a high-ranking priest or purification priest (*Chicago Assyrian Dictionary*, "L," 9:244b) is not a name, but a title. And it is not a mixed name because both elements, *lú* and *maḫ*, are Sumerian and were borrowed as a unit into Akkadian.
48. *Chicago Assyrian Dictionary*, "L," 9:255b.

See entries Rameumpton, Ramah, Ramath

See **Luram** variant

Deseret Alphabet: 𐐴𐐣𐐋𐐟𐐒 (lɪu:rʌm)

M

Madmenah

Biblical PN An ancient Israelite place-name (2 Nephi 20:31 = Isaiah 10:31)

Etymology: **Madmenah** is the name of an ancient town in Benjamite territory north of Jerusalem mentioned once in the Isaiah section of the Book Mormon but not mentioned otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐑𐐊𐐛𐐑𐐙𐐖𐐚 (mædmiːnɑː)

Mahah

Jaredite PN Son of Jared No. 1 (Ether 6:14)

Etymology: The origin of the Jaredite PN **Mahah** is very uncertain, but it may be connected to the Sumerian adjective *maḫ*, "supreme, highest," or, possibly, the Egyptian noun *mʿḥ*, "fighter, warrior," or, possibly, the Hebrew verb *māḥāh*, "to wipe; to wipe out, eliminate."[1]

Deseret Alphabet: 𐐊𐐇𐐣𐐗 (meɪhɑː)

Maher-shalal-hash-baz

Biblical PN Son of Isaiah (2 Nephi 18:1, 3 = Isaiah 8:1, 3)

Etymology: **Maher-shalal-hash-baz** is the name of the son of Isaiah mentioned twice in the Isaiah section of the Book of Mormon but not elsewhere as a separate PN or GN in the Book of Mormon.

See **Maher-shalal-hash-baz** variant

Deseret Alphabet: 𐐊𐐇𐐣𐑉-𐐓𐐑𐐎-𐐣𐑉𐐓-𐐗𐑉𐐆 (meɪhɛr-ʃælʌl-hæʃ-bæz)

Malachi

Biblical PN Old Testament prophet in Judah (3 Nephi 24:1 [2x])

Etymology: **Malachi** is the name of a Judahite prophet mentioned

1. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *māḥāh*.

once in the Book of Mormon but not otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐊𐐋𐐊𐐐𐐇 (mælækaɪ)

Mammon

Biblical noun Personification of riches (3 Nephi 13:24)

Brief Etymology: The word **Mammon** may plausibly derive from Aramaic/Hebrew roots meaning "riches, wealth."

Extended Discussion: **Mammon**, a personification of riches, may have entered the English language from Matthew 6:24 and Luke 16:13 in the New Testament, where the phrase "God and Mammon" is mentioned (cf. Luke 16:9, 11, 13). The word itself may be of Hebrew or Aramaic origin. According to Marcus Jastrow, the Hebrew word *māmōn*, "accumulation; wealth, value," is from Hebrew *hāmōn*, "accumulation; large amount";[2] compare Michael Sokoloff, in his *Dictionary of Jewish Babylonian Aramaic*, who cites *mmwnʾ* as an Aramaic cognate;[3] compare also Syriac *māmōnā*, "money, riches,"[4] and Punic *mmn*, "advantage, profit, fortune."[5] However, according to Ernest Klein, in his *Comprehensive Etymological Dictionary of the Hebrew Language*, *māmōn* may be from *mʾmwn*, "trust, deposit," from the verbal root √ʾmn, "to trust."[6]

Deseret Alphabet: 𐐊𐐊𐐍𐐓 (mæmʌn)

2. Jastrow, *Dictionary of the Targumim*, 1:794.
3. Sokoloff, *Dictionary of Jewish Babylonian Aramaic*, 682.
4. Smith, *Compendious Syriac Dictionary*, 247.
5. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 2:647, s.v. *mmn*.
6. Klein, *Comprehensive Etymological Dictionary*, 352 s.v. *māmôn*.

Manasseh

Biblical PN	Son of Joseph and Asenath (2 Nephi 19:21 [2x] = Isaiah 9:21 [2x]; Alma 10:3)

Etymology: **Manasseh** is the name of a son of Joseph and Asenath mentioned three times in the Book of Mormon but not elsewhere as a separate PN or GN in the Book of Mormon.

See **Manasseh** variants

Deseret Alphabet: 𐐒𐐊𐐊𐐨𐐊 (mænæsɛ)

Manti

Lehite PN	1. Nephite soldier sent to watch Amlicites, first century BC (Alma 2:22)
Lehite GN	2. Hill of, on which Nehor is executed, first century BC (Alma 1:15)
	3. Nephite land of, on southern border with Lamanites (Alma 16:6, 7; 17:1; 22:27; 43:22, 24, 25, 32, 42; 59:6)
	4. Nephite city of, chief city of land of **Manti** (Alma 56:14 [2x]; 57:22; 58:1, 13, 25, 26, 27, 28, 39)

Brief Etymology: The Lehite PN and GN **Manti** may be from the name of the Egyptian deity Month. The derivation of Manti from a Hebrew word meaning "[God] is my portion" is possible but somewhat uncertain.

Extended Discussion: A name such as **Manti** is unlikely to be of Northwest Semitic origin, since an *-nt-* consonant combination would assimilate to *-tt->-t-*. Hugh Nibley has compared the Book of Mormon name **Manti** with the ancient Egyptian PN Manti-Mankhi, a prince in Upper Egypt ca. 650 BC,[7] referring to the Neo-Assyrian spelling *Manti*, in this case the DN in cuneiform [1]*Ma-an-ti-me-an-ḫe-e* < Egyptian PN *Mnṯw-m-ḥ3t*, "Month-is-in-front," or cryptographic *Mnṯw-mḥyt*, "Month-of-the-North," with hieroglyphs showing the Egyptian god Month sitting down, holding a sail.[8] Nibley recognized that the name includes a late form of the Egyptian DN Month/Montu/Mnṯw, known in Greek as Hermonthis (cf. Book of Mormon GN Hermounts).[9] He also lists the forms of Manti, Monti, Menedi, and so forth, but especially the Egyptian name of a Hittite city, Manda.[10]

It is somewhat less likely that the derivation of **Manti** is from the Hebrew *mnty*, "my portion," again because the *n* should assimilate to the *t* in Northwest Semitic (JAT). Also less likely are the suggestions that it is the Hebrew noun *manʾ*, "something mysterious,"[11] and that it relates "to prophets or oracles" (PYH).[12]

See entry Hermounts

Deseret Alphabet: 𐐒𐐗𐐏𐐨 (mæntaɪ)

7. Nibley, *Lehi in the Desert*, 29.
8. Takács, *Etymological Dictionary of Egyptian*, 3:3; cf. Zauzich, *Hieroglyphs without Mystery*, 30, 92.
9. Nibley, *Lehi in the Desert*, 29.
10. Nibley, *Approach to the Book of Mormon*, 138.
11. Reynolds, *Dictionary of the Book of Mormon*, 304.
12. Reynolds, *Story of the Book of Mormon*, 299.

Mary

Biblical PN Mother of Jesus (Mosiah 3:8; Alma 7:10)

Etymology: **Mary** is mentioned as the mother of Jesus in Mosiah 3:8 and Alma 7:10; the name is not used elsewhere in the Book of Mormon as a separate PN or GN. The name **Mary** may be based on the King James Version New Testament name of the mother of Jesus. **Mary** is originally from the Hebrew *miryām,* having the possible meanings "beloved" or "gift (of God),"[13] realized in both the Greek and in the Latin Vulgate as Mariam and Maria.

Deseret Alphabet: 𐐊𐐉𐐤𐐯 (meɪrɪ)

Mathoni

Lehite PN One of twelve Nephite disciples, ca. AD 30 (3 Nephi 19:4)

Brief Etymology: The Lehite PN **Mathoni** may derive from a Hebrew root meaning "my gift."

Extended Discussion: The Lehite PN **Mathoni** may plausibly derive from the Hebrew root *ntn,* "to give," producing the meaning "gift." The biblical PNs Mattan, Mattanah, and Mattaniah (whose name was changed to Zedekiah and who served as the last king of Judah during Lehi's prophetic career in the Old World) are substantive forms from this root, *mantān>mattān*. Notice that Mattaniah is likely a hypocoristicon from a longer name meaning the child was a gift from a god (JCH), just as Mattaniah means "gift of the Lord

13. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *miryām.*

(Jehovah)."[14] It is possible that **Mathoni** ends with the first person common singular possessive pronoun and thus may mean "my gift." The vowel shift from *a* to *o* may represent a type of "pseudo-correction" resulting in a kind of Canaanite shift.[15] The Hebrew letter *tav* is usually transliterated *th* in English but only if it is not doubled. Thus, if **Mathoni** is from *mantān*, the sense of a doubled *tav* must have been lost.

See entry Mathonihah

Deseret Alphabet: 𐐊𐐘𐐏𐐙𐐣 (mæθoʊnaɪ)

Mathonihah

Lehite PN One of twelve Nephite disciples and brother of Mathoni, ca. AD 30 (3 Nephi 19:4)

Etymology: The Lehite PN **Mathonihah** contains the name elements **Mathon(i)** (q.v.) and **–(i)hah**, of uncertain meaning.

Deseret Alphabet: 𐐊𐐘𐐏𐐙𐐣𐐯𐐨 (mæθoʊnaɪhɑː)

14. On this PN and its meaning, cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s. v. *mattanyāhu*.
15. For a discussion of "pseudo-corrections" in Hebrew and other Semitic languages, see Blau, *On Pseudo-Corrections*.

Medes

Biblical gentilic — Inhabitants of ancient Media (2 Nephi 23:17 = Isaiah 13:17)

Etymology: **Medes** is given in the Isaiah section of the Book of Mormon as the gentilic plural form of the name of the inhabitants of ancient Media but not as a PN, GN, or gentilic in its own right in the Book of Mormon.

Deseret Alphabet: 𐐊𐐓𐐘𐐖 (mi:dz)

Melchizedek

Biblical PN — Biblical king (Alma 13:14, 15, 17, 18 [2x])

Etymology: **Melchizedek** is the PN of the biblical king of Salem mentioned five times in Alma 13 but not otherwise mentioned as a separate PN or GN in the Book of Mormon. The name **Melchizedek** may derive from the Hebrew *malki ṣedeq*, "king of righteousness," with a *hireq compaginis*,[16] or "my king is Righteousness" or "my king is Zedek"; compare Abraham 1:2, where Abraham writes about "desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness," where "righteousness" may refer to deity (see Psalms 7:9; 14:5; Ezra 9:15; Daniel 9:14, where God is described as "righteous").

See entries Melek, Mulek, Muloki

16. Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 251–54, §90k–n.

See **Melchizedek** variants

Deseret Alphabet: 𐐒𐐋𐐎𐐆𐐈𐐘𐐋𐐗 (mɛltʃɪzi:dɛk)

Melek

Lehite GN Nephite land (Alma 8:3, 4 [2x], 6 [2x]; 31:6; 35:13; 45:18)

Etymology: **Melek**, the name of a Lehite land mentioned five times in the Book of Mormon, is most likely derived from the Hebrew noun *melek*, "king."[17]

See entries Amaleki, Amalickiah, Amlici, Mulek, Amulek, Melchizedek, Muloki

Deseret Alphabet: 𐐒𐐘𐐎𐐋𐐗 (mi:lɛk)

17. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *melek*. Ariel Crowley appears to have been the first scholar to note that **Melek** is most likely derived from the Biblical Hebrew *melek*, "king,"; cf. Crowley, "Escape of Mulek," 326n4; see also Reynolds, *Story of the Book of Mormon*, 298. The name appears in biblical PNs such as Melech, Melechi, Melchizedek (which also appears in the Book of Mormon), Malchiah, Abimelech, Ahimelech, and so forth (JAT). The Book of Mormon name may also be a hypocoristic for *mlk-ʾl* or *mlk-yh* (RFS), though this is odd for a GN (JCH).

Messiah

Biblical DN A Hebrew word meaning "the anointed one" (1 Nephi 1:19; 10:4, 5, 7, 9, 10, 11, 14, 17; 12:18; 15:13 [2x]; 2 Nephi 1:10; 2:6, 8, 26; 3:5 [2x]; 6:13, 14; 25:14, 16, 18 [5x], 19; 26:3; Jarom 1:11; Mosiah 13:33; Helaman 8:13)

Brief Etymology: **Messiah** represents in English transliteration of the Hebrew word for "anointed one."

Extended Discussion: **Messiah** is the transliteration of the Hebrew word *māšīaḥ* that may be translated as "anointed one." In the Book of Mormon it refers to the future mortal Jesus Christ (2 Nephi 25:19), a descendant of the tribe of Judah (2 Nephi 3:5), or the "Savior" (1 Nephi 10:4) or "Redeemer of the world" (1 Nephi 10:5; cf. 1 Nephi 1:19).

The English convention of spelling **Messiah** with an *e* instead of the *a* of the Hebrew no doubt comes from the Latin, which derives from the Greek, which itself probably renders the shwa (see glossary of technical terms) of the Aramaic *měšīḥā* as an *e*; compare John 1:41 in the various languages.

See **Messiah** variants

Deseret Alphabet: 𐐒𐐊𐐖𐐊𐐙 (mɛsaɪɑː)

Michmash

Biblical GN A location in the territory of the ancient tribe of Benjamin (2 Nephi 20:28 = Isaiah 10:28)

Etymology: **Michmash** is the name of a town in Benjamin east of Bethel and south of Migron on the road to Jerusalem mentioned once in the Isaiah section of the Book of Mormon but not elsewhere as a separate PN or GN in the Book of Mormon.

See **Michmash** variant

Deseret Alphabet: 𐐙𐐲𐐑𐐙𐐔 (mɪkmæʃ)

Middoni

Lehite GN Lamanite land, ca. 90 BC (Alma 20:2, 3, 4 [3x], 5, 7, 14, 15, 28, 30; 21:12, 13, 18; 22:1, 3; 23:10)

Brief Etymology: The Lehite GN **Middoni** may derive from Hebrew roots meaning "my place of measurement, my measured place."

Extended Discussion: There are several place-names from the ancient Near East with which the Lehite GN **Middoni** name may be compared. However tempting, the Late Bronze Age GN Mittani is not likely because it was the name of a non-Semitic empire, not of a geographic feature such as a city or land. If the doubling of the *d* is phonemic, then the Hebrew root √mdd, "to measure," such as in the biblical GN Middin (Joshua 15:61) would seem to fit and could mean, with the place-name suffix element *-ôn/-ōn*[18] and a first person common singular pronominal suffix or gentilic ending *î*,

18. Lipiński, *Semitic Languages*, 221. John Tvedtnes has pointed out that the Hebrew *middāh*, "tribute" (in the MT the word occurs only in construct in the phrase *middat ham-melek*, "tribute of the king," Nehemiah 5:4, and in Aramaic) is another example of the root √mdd. The land of **Middoni** was one of the last two lands (Ishmael and **Middoni**) in the Lamanite realm which had their own king and yet which were under the government of the Lamanite king residing in the land of Nephi (Alma 20). It is likely that the

"my place of measurement, my measured place" or "man of/resident of a place of measurement/a measured place" (RFS, JAT, JCH). If the doubled *d* is not phonemic (see list of technical terms), then the root *dūn*, "to struggle, contend," would provide an apt meaning (similar to the Biblical Hebrew *měrîbāh*, "strife," as a GN in Exodus 17:7 and Numbers 20:13 [JCH, JAT]) of "my contention," with the first person common singular pronominal suffix.

The derivation of **Middoni** from the biblical Midian, *mdyn* (Genesis 37:36) is somewhat less likely because it would require the elimination of the *yod* of the Hebrew to leave no trace.

Deseret Alphabet: 𐐔𐐣𐐐𐐒𐐨 (mɪdoʊnaɪ), 𐐔𐐣𐐐𐐕𐐨 (mɪdɔːnaɪ)

Midian

Biblical gentilic	1. Ancient Near Eastern people (2 Nephi 20:26 = Isaiah 10:26)
Lehite GN	2. Nephite land (Alma 24:5)

Etymology: The GN **Midian** in 2 Nephi 20:26 appears as Mideon in the printer's manuscript but then was corrected to **Midian** in the 1830 and all subsequent printed editions. The English representation of the Hebrew spelling, Midyān, is not preserved in all Bibles. In the Septuagint it is spelled Madiam; in the Vulgate, in Wycliffe, and in the Matthew Bible, Madian; and in the Geneva Bible, Midian.

In Alma 24:5 the name appears as Medeon in the original manuscript; in the printer's manuscript it appears as Midion but then is corrected to **Midian** in the 1830 and subsequent printed editions. Royal Skousen observes that the inclusion of **Midian** in this verse

land of **Middoni** rendered tribute to the the king at Nephi. This is thus a possible case for metonymy.

may be a scribal error by Oliver Cowdery for Middoni, a GN that occurs regularly in the book of Alma.[19]

See **Midian** variants

Deseret Alphabet: 𐐊𐐲𐐐𐐲𐐑𐐇 (mɪdɪʌn)

Migron

Biblical GN — A location in ancient Israel (2 Nephi 20:28 = Isaiah 10:28)

Etymology: **Migron** is the name of a location in ancient Israel a short distance from Gibeah where Saul "tarried" with his six hundred men who were encamped against the Philistines (1 Samuel 14:2); it is mentioned once in the Isaiah section of the Book of Mormon but is not mentioned otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐊𐐲𐐘𐐯𐐑𐐇 (mɪgrʌn)

Minon

Lehite GN — Nephite land above the land of Zarahemla, ca. 87 BC (Alma 2:24)

Brief Etymology: The Lehite GN **Minon** may derive from Hebrew roots meaning "place of bounty" or "allotted place."

19. Skousen, *Analysis of Textual Variants*, 4:2101–4.

Extended Discussion: The Book of Mormon GN **Minon** may plausibly be compared with the biblical GN Minnith, a town located in Ammonite territory (Judges 11:33; Ezekiel 27:17; note also the GNs in Ugarit, *mnt,* and in Ebla *mu-nu-ti-um*),[20] perhaps from the root √mnn, "to be bounteous," hence "gift" (JCH). From the root √mnh, "to count," comes the possible meaning "portion, allotment; inheritance," with the *-ôn/-ōn* place-name suffix having the meaning "place of bounty; allotted place." The biblical city Timnah appears to derive its name from this root. From the same root comes *minyan*, "quorum," while the root has produced the Modern Hebrew noun *minōn*, "dosage" (JAT).

There is a Hebrew word, *mānōn*, of uncertain meaning, in Proverbs 29:21 (JCH). From the context, it may mean "heir," that is, one who receives his share from his stepfather's estate. One may also compare the biblical GN Minni, a region of Armenia (Jeremiah 51:27). Several Hittite names contain the *mnn* sequence. There are too many possibilities to decide what the name might mean, and many of them are from the north (in the region of Hittite and Armenian linguistic and cultural influence). If we are to take the single *n* seriously, then a root √mnn seems out of the question (JCH).

Minon may also possibly derive from the Egyptian noun *mni(w)*, "herdsmen, nomads," inasmuch as the Nephites are said to have raised flocks there. Also possible is the Egyptian noun *mnw*, "trees," hence *mnw=n*, "our forest," or *min/mini/mni*, "moorland" (RFS).

Compare the Egyptian PN *mnw*, Min, god of Panopolis, rendered *min* in Greek (RFS), and compare Hebrew *mīn*, "form, kind, sort" (RFS).

See entries Manti, Hermounts, Limnah, Cumeni

See **Minon** variant

Deseret Alphabet: 𐐊𐐡𐐑𐐑 (maɪnʌn)

20. Dahood, "Afterword: Ebla, Ugarit and the Bible," 292–93.

Moab

Biblical GN Land to the east of the Dead Sea (2 Nephi 21:14 = Isaiah 11:14)

Etymology: **Moab** is the name of a region east of the Dead Sea that is mentioned in the Isaiah section of the Book of Mormon but not otherwise as a separate PN or GN elsewhere in the Book of Mormon itself.

Deseret Alphabet: 𐐊𐐑𐐆𐐁 (mo͝oæb)

Mocum

Lehite GN City covered by water, ca. AD 30 (3 Nephi 9:7)

Etymology: The Lehite GN **Mocum** may be related to the Hebrew *māqōm*/*māqôm*, "place, station; town, village" = Arabic *maqām*, and is also known from Syriac, Ethiopic, and Phoenician with the same meaning, although the vowel shift is rather dramatic.[21] **Mocum** may also be linked to the Mayan noun *mo'-k'u'-um*, "macaw nest" (MW, JG).

See entries Jacom, Cumorah, Cumeni, Cumenihah, Kumen, Kish-kumen, et al.

Deseret Alphabet: 𐐊𐐑𐐈𐐉𐐊 (mo͝okʌm)

21. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *māqôm*.

Moriancumer

Jaredite GN Old World place on the seashore (Ether 2:13). This name is also a PN according to a statement by Joseph Smith.[22]

Brief Etymology: The origin of the Jaredite GN **Moriancumer** is quite uncertain, but, if it is connected to a Mesopotamian or Semitic language, it may be related to Akkadian words meaning "leader-priest."

Extended Discussion: All suggestions for Jaredite names are speculative; however, **Moriancumer** may related to the Akkadian noun, *mu'erru, mu'iru,* "leader" (RFS);[23] also, the Akkadian noun *kumru,* "priest, eunuch-priest" = Biblical Hebrew *kōmer* (RFS),[24] with the cumulative meaning "leader-priest."

See entries Morianton, Moriantum, Coriantum

See **Moriancumer** variant

Deseret Alphabet: 𐐒𐐇𐐬𐐑𐐪𐐋𐐒𐐑𐐬 (moʊrɪænkɪuːmɛr)

Morianton

Jaredite PN 1. King (Ether 1:22, 23; 10:9, 12, 13)

Lehite PN 2. Rebel, ca. 72 BC (Alma 50:28, 29, 30, 32, 35; 51:29)

22. See Reynolds, "Editor's Table," 705, cited by Brewster, *Doctrine and Covenants Encyclopedia,* 64; and Smith, *Discourses of Joseph Smith,* 18.
23. Von Soden, *Akkadisches Handwörterbuch,* 2:667a.
24. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *kōmer*

3. People of, ca. 72 BC (Alma 50:26, 28, 33, 35 [2x], 36; 51:1)

Lehite GN 4. City and land, named after Morianton No. 2, ca. 72 BC (Alma 50:25, 26, 36; 51:26; 55:33 [2x]; 59:5)

Etymology: The Lehite PN and GN **Morianton** may be a borrowing from the Jaredite PN that itself may have a connection to Mesopotamian or Egyptian.[25]

See entries Moriancumer, Moron, Corianton, Moriantum, Gadianton, Cumorah, et al.

See **Morianton** variants

Deseret Alphabet: 𐐒𐐑𐐦𐐗𐐯𐐡𐐓 (mouɹiæntʌn)

Moriantum

Lehite GN Land, fourth century AD (Moroni 9:9)

Etymology: The Lehite GN **Moriantum** may be a borrowing from the Jaredite Morianton with mimation (i.e., the addition of an *m* in place of an *n*) of the ending.

See entries Morianton, Moriancumer, Coriantum, et al.

Deseret Alphabet: 𐐒𐐑𐐦𐐗𐐯𐐡𐐒 (mouɹiæntʌm)

25. Nibley, *Lehi in the Desert*, 27, has suggested the Egyptian PN (used for princes) *mry-itn*, "beloved of Aton," and *mry-imn*, "beloved of Amon," as the basis of the Jaredite and Lehite PNs and GN. Still, despite the challenge of using Egyptian to explain a Jaredite PN, it would be challenging to explain how a Lehite could have a name based on a non-Israelite theophoric element.

Mormon

Lehite PN	1. Father of No. 2, ca. AD 300 (Mormon 1:5)
	2. Nephite prophet and general, son of Mormon No. 1, ca. AD 322–86 (Words of Mormon 1:1, 9, 11; 3 Nephi 5:12, 20; 26:12 [2x]; 28:24; 4 Nephi 1:23; Mormon 1:1 [2x], 5; 2:12; 3:11; 4:23; 5:8; 6:2, 6; 8:1, 13; Ether 15:11; Moroni 7:1, 2; 8:1; 9:preface)
Lehite GN	3. Land near the city of Lehi-Nephi, ca. 184 BC (Mosiah 18:4, 5, 7, 16, 30 [2x]; Alma 5:3; 21:1; 3 Nephi 5:12)
	4. Forest, situated in the land of same name (Mosiah 18:30)
	5. Waters, situated in land of same name (Mosiah 18:8, 16, 30 [3x]; 25:18; 26:15; Alma 5:3)

Brief Etymology: The Lehite PN **Mormon** is based on Egyptian roots meaning "truly beloved" or "strong/fim love" or "love remains steadfast/firm."

Extended Discussion: Robert F. Smith and Benjamin Urrutia have each called attention to the Egyptian words *mr mn*, "truly beloved," or "love is established,"[26] or "strong/firm love" or "love remains steadfast/firm" (RFS). The translation "love is established" brings to mind the words of Paul, "charity never faileth" (1 Corinthians 13:8). Interestingly, it is **Mormon** who uses the same words in a letter written to his son Moroni, adding, "But charity is the pure love of Christ, and it endureth forever" (Moroni 7:46–47) (JAT).[27]

26. Smith, "Some 'Neologisms' from the Mormon Canon"; Urrutia, "Name Connection," 40. See also Bowen, "*Most Desirable Above All Things*," 27–61. Nibley has suggested that Mormon may possibly be derived from the Egyptian PN *Mry-Imn*, "Beloved of ʿAmon." Nibley, *Lehi in the Desert*, 21, 23, 25, 29–31.
27. Any discussion of the meaning of the name **Mormon** must start by dealing with a letter published in the *Times and Seasons* 4 (15 May 1843): 194, which

is attributed to the Prophet Joseph Smith.

But first a probable explanation for why the letter was written in the first place is in order. E. D. Howe, in his 1834 *Mormonism Unvailed*, 21, emphasis in original, claimed that "the word *Mormon*, the name given to his [Joseph Smith's] book, is the English termination of the Greek word *'Mormoo,'* which we find defined in an old, obsolete Dictionary, to mean *'bug-bear, hob-goblin, raw head, and bloody bones.'"* Almost any knowledgeable reader, even in 1834, would have recognized that this definition is not only fabricated but downright silly. Closer in time to the letter in question is this passage from a local Illinois newspaper in 1841from the "Communications" section of the *Warsaw Signal*, 11 August 1841, in an anonymous letter to the editor: "I will here give you the signification of the word Mormon, and also, book of Mormon, which every person that has read a dictionary of the reformed Egyptian tongue knows to be correct. *Mormon*—A writer of wicked, absurd, fictitious nonsense, for evil purposes, to make sorcerers. *Book of Mormon*—A book of gross, fictitious nonsense, wrote by Mormon, for Gazelom's diabolical purposes. *Mormons*—Anciently in Egypt—a set of black-legs, thieves, robbers, and murderers." This satirical attempt to define *Mormon* is even more fanciful and absurd than E. D. Howe's. Such doggerel regarding *Mormon* became the standard fare in the yellow journalism of the times. But no matter how outdated and fetid the nonsense, a reply seems to have been the reason for writing the letter that was published in 1843 in the *Times and Seasons*.

And now the letter, which was printed over the name of Joseph Smith: "I may safely say that the word Mormon stands independent of the learning and wisdom of this generation.—Before I give a definition, however, to the word, let me say that the Bible in its widest sense, means *good*; for the Savior says according to the gospel of John, 'I am the *good* shepherd;' and it will not be beyond the common use of terms, to say that good is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*. We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *tob*; and the Egyptian, *mon*. Hence, with the addition of more, or the contraction, *mor*, we have the word Mormon; which means, literally, *more good.*" "To the Editor," *Times and Seasons* 4 (15 May 1843): 194.

It is possible that the tone of the letter was at least partially meant to imitate the flippant anti-Mormon literature of the previous ten years. After all, satire is a tempting retort to satire. Although some of the letter might be an application of *lex talionis* (an eye for an eye), there is a more salient

issue that needs to be addressed. The first issue with this statement is that it is not certain that Joseph Smith is responsible for all of the content. The Prophet's journal entry for 20 May 1844, cited by Faulring, in *An American Prophet's Record*, 378, reads, "in the office heard Bro Phelps read a deffinition of the Word of Mormon – More-Good – corrected and sent to press." Unfortunately, not enough information is given to determine which parts of the letter published over Joseph's signature stem from W. W. Phelps and which parts Joseph corrected. What appears certain, however, is that Joseph was not the original author, but that Joseph made changes in the text, and that he gave approval to have it published over his name. This was not the first or last time that W. W. Phelps was a ghostwriter for Joseph. (For W. W. Phelps as a ghostwriter for Joseph Smith, see Brown, "Translator and the Ghostwriter," 26–62. Further, see page 42, where Brown discusses this *Times and Seasons* passage, as well as page 54. Another piece ghostwritten by W. W. Phelps is discussed by Hicks in "Joseph Smith, W. W. Phelps," 63–84.) B. H. Roberts, when he was compiling the *Documentary History of the Church* (hereafter *HC*), also "found evidence that the editor of *Times and Seasons*, W. W. Phelps, rather than Joseph Smith, wrote this paragraph and that it was 'based on inaccurate premises and was offensively pedantic.'" He asked for and received permission from the First Presidency to leave the offending paragraph out of the official *History of the Church* he was producing, cited in Madsen, *Defender of the Faith*, 291–92 (Madsen cites no source for his information). In the final version of the *History of the Church*, Roberts introduced the letter with a paraphrase of Joseph's journal entry, rather frankly writing, "Corrected and sent to the *Times and Seasons* the following." After leaving out all the words after "the learning and wisdom of this generation," Roberts summarized the last sentence as "The word Mormon, means literally, more good." Roberts, *Comprehensive History of the Church*, 5:400.

But there are other issues with this letter. When the letter states that "the Bible in its widest sense, means *good*," the writer was not suggesting that the word Bible etymologically means *good*. Rather, the writer was suggesting that the Bible is good and the reading of it promotes good. This certainly is an acceptable metaphorical meaning of "Bible" that no Christian in the nineteenth century would deny.

This metaphorical meaning leads to an examination of the phrase, "The word Mormon, means literally, more good." Just as today, the word *literally* was used in nineteenth-century English in the sense of "actually," "really." One further example from Roberts's *Comprehensive History of the Church*, 4:181, will suffice here: "They then commenced to whip me with large gads which they had for the purpose, and literally mangled me from

As Carl Hugh Jones pointed out in 1970,[28] Frederick G. Williams left two possible hieratic characters from the Book of Mormon plates which he claimed represent the phrase "Book of Mormon,"[29] and Egyptologist John Gee has said that it looks authentic, because the character for "book" in that phrase is written in a fashion nearly identical to a known early Demotic Egyptian form of *mḏ3t*, "book."[30] That the syntax appears to be *Mrmn m mḏ3t* (reading from right to left) is no problem since names or titles frequently come first in Egyptian, as in *mḏ3t nṯr*, "Holy Writ," where *nṯr* is written first.

On a limestone stele of the Nineteenth to Twenty-First Egyptian Dynasty in the Museum of Gizeh, the name *mrmnu* appears, accompanied by the title "door keeper." In a yet-to-be-superseded article, Wilhelm Spiegelberg treats the name *mrmnu* as Semitic in Egyptian transcription although he is not certain that it is Semitic, and he does not provide a meaning. He transcribes it into Hebrew characters with *mr/lmn(w)*.[31] Spiegelberg's description of the stele does not permit its current identification. Despite various difficulties, such as dating to at least six hundred years before Lehi and not having an etymology, this name, *mrmn*, on an Egyptian inscription seems like

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my shoulders to my knees." Here, *literally* means flesh wounds, not that his whole upper body was mangled. In other words, the word *literally* can be understood in the letter to mean "actually" and not necessarily "word-for-word." Thus, if for Latter-day Saints the Bible, which is true as far as it was transmitted correctly, means "good," then the Book of Mormon, which was transmitted correctly, must actually mean "more good." The conclusion can be drawn that "more good" is not a translation of the word **Mormon**, but a metaphorical interpretation in the sense that while the Bible means "good, "Mormon means "more [of the] good," or possibly "better translated than the Bible."

28. Jones, "'Anthon Transcript,'" 4, 6, citing Williams, *After One Hundred Years*, plate between pages 102 and 103 (based on previous document in the hand of Oliver Cowdery, 1835–1836).
29. Urrutia, "Name Connection," 39.
30. Erichsen, *Auswahl frühdemotischer Texte*, 3:108b.
31. Spiegelberg, "Zu den semitischen Eigennamen," 51.

a direct hit, as Hugh Nibley pointed out years ago.[32] Unfortunately, no immediate etymology suggests itself.

Nevertheless, Nibley has also suggested that *mrm* is attested in Hebrew and Arabic, and means "desirable" or "good."[33] In this case, **Mormon** would consist of the root √mrm plus the Semitic/Hebrew ending *-ān* = *-ôn*/*-ōn* (often used in Hebrew GNs and PNs, such as Kidron and Gideon). For possible Hebrew examples, see the biblical PN *mirmāh* in 1 Chronicles 8:10,[34] and the PN *merēmôt* (also of questionable value for an etymology; Septuagint μεραμωθ), the name of a priest in Ezra 10:36 (= Nehemiah 10:5), are possibilities (JCH). The name also appears as *mrmwt* on a sixth-century BC ostracon from Arad.[35] Note also the PN at Ugarit, *ma-ri-ma-na* (JCH), but the language origin of the name is unknown.[36]

The Egyptian *mr* (> Nubian and Coptic *mur*, *mor*), "bind, girth," is somewhat less likely (RFS).[37]

Deseret Alphabet: 𐐍𐐘𐐤𐐍𐐗 (mɔːrmʌn), 𐐍𐐒𐐤𐐍𐐗 (moʊrmʌn)

32. Nibley, *Approach to the Book of Mormon*, 500n30, observes that "the common Egyptian *Mr-* means 'intention, wish, desire.'"
33. Nibley, *Approach to the Book of Mormon*, 500n30. The hypothetical form **murmin* (either as a participle or substantive), based on the Arabic substantive *rummān*, "pomegranate," and a hypothetical causative stem of the Arabic *ramā*, "to throw, cast," is difficult to justify because of a problematic sound correspondence and uncertain root and verbal forms.
34. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *mrm*, do not offer an etymology, and the Septuagint transcribes it as μαρμα.
35. Arad ostracon # 50, in Ahituv, *Echoes from the Past*, 149.
36. This name appears in the appendix "Liste ungedeuteter oder ihrer sprachlichen Herkunft nach unsicherer Namen," in Gröndahl, *Die Personsnnamen der Texte aus Ugarit*, 306.
37. On the element *mr*, see Nibley, *Since Cumorah*, 194 n107.

Moron

Jaredite PN	1. Jaredite king, son of Ethem (Ether 1:7, 8; 11:14 [3x], 15, 16, 18 [2x])
Jaredite GN	2. Land on northern border of Desolation by narrow neck of land, also a city (Ether 7:5, 6; 14:5, 11)

Brief Etymology: The etymology of the Jaredite GN **Moron** is quite uncertain but, if this name is related to the Semitic languages, **Moron** may be from a West Semitic root meaning "lord, our lord." If **Moron** is from Egyptian roots, its meaning may be "our beloved one."

Extended Discussion: All suggestions for Jaredite names are speculative; however, if **Moron** is from a Semitic root, it may be from the West Semitic *mrʾ*, "lord," with the attenuation (softening) of the *ʾaleph*, as in *mrn*, "our lord," in Hatrean texts. If biblical GNs may be appealed to, there are two Palestinian place-names resembling **Moron**—the Talmudic Meron, a city in Upper Galilee, and the biblical GN *mēronōt*, known only from the gentilic *mēronotī* (1 Chronicles 27:30 and Nehemiah 3:7). Somewhat less likely is a derivation from the Hebrew *marōn*, "rebellion," attested in the Mishnaic dialect.

See entries Moroni, Amaron, Ammaron, Ammoron, Emron, Moronihah, Mormon, Morianton, Moriantum, et al.

Deseret Alphabet: 𐐊𐐒𐐋𐐎 (moʊrʌn), 𐐊𐐖𐐋𐐎 (mɔːrʌn)

Moroni

Lehite PN 1. Nephite general, died ca. 46 BC (Alma 43:16, 17, 19, 22, 23 [2x], 24 [2x], 25, 27, 28, 29, 34, 41, 42, 48 [2x], 52, 53, 54; 44:1, 8, 10, 12 [3x], 15, 17, 18, 19, 20, 23; 46:11, 16, 19, 21, 22, 23, 28, 29, 30, 31, 33, 34, 36; 48:7, 11, 16, 17, 19; 49:2, 8, 11, 13, 14, 15, 16, 27 [2x]; 50:1, 6, 7, 9, 12, 23, 27, 28 [2x], 31 [2x], 32, 33, 35 [2x]; 51:9, 14, 15, 17, 18, 21, 22, 27; 52:7, 8, 10, 15, 17, 18, 19, 21, 22, 24, 26, 29, 30, 31, 32, 33, 34 [2x], 35, 37, 38; 53:1, 2 [3x], 3, 5, 6, 8; 54:1, 2, 3 [3x], 4, 14, 15, 24; 55:1, 4, 6, 7, 15, 26 [2x], 17, 19, 24 [2x], 33; 56:1, 2, 45; 58:41; 59:1, 4, 5 [2x], 8, 9, 11, 13; 60:34, 36; 61:1, 2[2x], 14, 19, 21; 62:1, 3, 6, 7, 11, 12, 14, 19, 20, 21, 22, 24, 25, 26, 30 [3x], 31 [2x], 32, 34, 37, 38, 42, 43; 63:3)

2. Last Nephite, son of Mormon No. 2 (Words of Mormon 1:1; Mormon 6:6, 11, 12; 8:1, 12; Ether 1:1; 3:17; 5:1; 6:1; 8:20, 26; 9:1; 12:6, 29, 38; 13:1; Moroni 1:1, 3; 7:1; 8:1, 2; 9:preface; 10:1), probably named after Moroni No. 1, who is highly praised by Mormon (Alma 48:17)

Lehite GN 3. City burned by fire; land, probably named after Moroni No. 1 (Alma 50:13, 14 [2x]; 51:22, 23, 24; 62:25, 32, 33, 34; 3 Nephi 8:9; 9:4)

Brief Etymology: The Lehite PN **Moroni** may derive from roots meaning "belonging to Moron, of, from Moron," "my beloved," "I was beloved," or "my lord."

Extended Discussion: The Lehite PN **Moroni** may be the gentilic of the Jaredite GN Moron (see the entry Moron) (JAT). Hugh Nibley also pointed out the connection, giving the meaning "belonging to Moron" or "of Moron" to the name **Moroni**.[38] It is also possible that

38. Nibley, *Lehi in the Desert*, 244.

Moroni is from the Egyptian *mr n=i*, "beloved to me > my beloved," or *mr.n=i*, "I was beloved" (RFS).[39]

A hypocoristic form, "(my) lord," from the Aramaic *marōn*, "lord," plus the first person common singular possessive suffix or a hypocoristic ending is somewhat less likely (JCH). A derivation from the Mishnaic Hebrew *mārōn*, "rebellion," is also somewhat less likely (JCH). There is a place-name *bêtamĕrôn* from the root √mrh (the *i* ending would be an adjectival, gentilic form, "the one of"). However, in view of the name Moronihah, this translation is somewhat unlikely (JCH). See also the suggestions for Moron.

See entries Moronihah, Ammaron, Amaron, Ammoron, Amoron.

Deseret Alphabet: 𐐊𐐇𐐆𐐋𐐎 (mourounaɪ), 𐐊𐐎𐐆𐐎𐐋𐐎 (mɔːrɔːnaɪ), 𐐊𐐇𐐆𐐎𐐋𐐎 (mouroːnaɪ), 𐐊𐐎𐐆𐐇𐐋𐐎 (mɔːrounaɪ)

Moronihah

Lehite PN 1. Prophet/general, son of Moroni No. 1, ca. 60 BC (Alma 62:43; 63:15 [2x]; Helaman 1:25, 26 [2x], 28, 30, 33; 2:1; 4:6, 9, 14, 16, 18, 19)

2. Nephite general, ca. AD 385 (Mormon 6:14)

39. Alma 50:32 has an interesting turn of phrase, "the people who were in the land Bountiful, or rather **Moroni**, feared that they would hearken to the words of Morianton and unite with his people." The phrase seems to be saying, "**Moroni** feared that the people who were in the land Bountiful would hearken to the words of Morianton and unite with his people." If this is the correct interpretation, then there must be something similar on the plates between **Moroni** and Bountiful for Joseph to have made the correction. One Hebrew word for Bountiful is *mlʾ*, which when transposed into Egyptian script (which does not distinguish between *r* and *l*), might yield *mārʾāni*.

Lehite GN 3. City covered with earth, ca. AD 30, perhaps named from Moronihah No. 1 (3 Nephi 8:10, 25; 9:5)

Etymology: The Lehite PN and GN **Moronihah** contains the name elements **Moron(i)** (q.v.) and **-(i)hah**, of uncertain meaning.

See entries Moron, Moroni

Deseret Alphabet: 𐐒𐐇𐐆𐐋𐐯𐐖 (mo͝orо͝onaɪhɑː), 𐐒𐐘𐐆𐐋𐐯𐐖 (mɔːro͝onaɪhɑː), 𐐒𐐘𐐚𐐋𐐯𐐖 (mɔːrɔːnaɪhɑː), 𐐒𐐇𐐚𐐋𐐯𐐖 (mo͝orɔːnaɪhɑː)

Moses

Biblical PN Israelite leader and lawgiver (1 Nephi 4:2, 15; 5:11; 17:22, 24, 26, 29, 30, 42; 19:23; 22:20, 21; 2 Nephi 3:9, 10, 16, 17; 5:10; 11:4; 25:20, 24, 30; Jacob 4:5; 7:7 [2x]; Jarom 1:5, 11; Mosiah 2:3; 3:14, 15; 12:28, 29, 31 [3x], 32, 33; 13:27 [3x], 28, 33; 16:14; 24:5; Alma 25:15 [4x], 16 [2x]; 30:3 [2x]; 31:9; 33:19; 34:7, 13; 45:19 [2x]; Helaman 8:11, 13, 16; 13:1; 15:5; 3 Nephi 1:24; 9:17; 15:2, 4, 8; 20:23; 21:11; 25:4; 4 Nephi 1:12; Ether 12:11)

Etymology: **Moses** is the name of an ancient Israelite leader and lawgiver who led the Israelites out of bondage in Egypt (cf. Exodus 3:10). The name **Moses** referring to this prophet appears numerous times in the Book of Mormon but not as a separate PN or GN in the Book of Mormon.

See **Moses** variants

Deseret Alphabet: 𐐒𐐇𐐏𐐅 (mo͝ozɛz), 𐐒𐐙𐐏𐐅 (mu͝ːzɛz), 𐐒𐐘𐐏𐐅 (mɔːzɛz)

Mosiah

Lehite PN 1. Nephite prophet/king, father of Benjamin (Omni 1:12, 14, 15, 16, 17, [3x], 18 [2x], 19 [2x], 20, 23)

2. Nephite prophet/king, son of Benjamin, grandson of Mosiah No. 1 (Mosiah 1:2, 10 [2x], 18; 2:1, 30, 32; 6:3, 4, 6, 7; 7:1, 2; 21:28; 22:14; 24:25; 25:1, 5, 7, 14, 19; 26:5, 8, 12; 27:1 [2x], 2, 8, 10, 34 [2x], 35; 28:1, 6, 7, 8, 10, 17, 18, 20; 29:1, 3, 4, 33, 37, 40, 46; Alma 1:1, 14; 10:19; 11:1, 4; 17:preface, 1, 2, 6, 12, 16, 35; 19:23 [2x]; 36:6; 48:18 [2x]; Helaman 4:21, 22; 3 Nephi 2:5; Ether 4:1)

Brief Etymology: The Lehite PN **Mosiah** may plausibly derive from Hebrew roots meaning "Jehovah/the Lord is a deliverer, savior" or, as a hypocoristic form, "(the Lord/Jehovah is a) savior, deliverer."

Extended Discussion: The Lehite PN **Mosiah** may plausibly derive from the Hebrew *môšîʿyāhū*, "the Lord delivers, saves." The name can be understood as the hiphil participle of the Hebrew root √ysʿ, "to save, deliver,"[40] with or without the theophoric element *yāhū*, "Jehovah, Lord." Isaiah, representing the Hebrew *yešaʿyāhū*, "the Lord is deliverance, salvation," presents a compelling analogue. The hiphil participle form *môšîaʿ* occurs several times with verbal or nominal force in the Old Testament;[41] compare, for example, the participle without a suffix, *môšîaʿ*, "deliverer," Judges 3:9; and the participle with pronominal suffixes: Judges 3:15; 2 Samuel 22:42; Isaiah 49:26; Jeremiah 14:18; Psalm 7:11; 17:7; 18:42; 106:21. Alternatively, **Mosiah** may plausibly be from the hiphil participle form *môšîʿa,* "deliverer," with the name of deity suppressed, thus "(the Lord) is a deliverer."

40. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *môšîaʿ*; cf. Bowen, "'I Will Deliver Thy Sons,'" 245–48.

41. Sawyer, "What Was a *Mošiaʿ*?," 476–86.

The PN **Mosiah** may also derive from the Hebrew noun *māšîaḥ*, "anointed one, messiah," though this word does not contain the *o* vowel of the first syllable.

Deseret Alphabet: 𐐔𐐏𐐖𐐙𐐇 (moʊsaɪɑː), 𐐔𐐎𐐖𐐙𐐇 (mɔːsaɪɑː)

Mulek

Mulekite PN	1. Son of Zedekiah, king of Judah, ca. 590 BC (Mosiah 25:2; Helaman 6:10; 8:21)
Mulekite GN	2. Name of all the land northward, originally settled by a colony which included Mulek No. 1 (Helaman 6:10)
	3. City east of Zarahemla by the seashore and near the cities of Gid and Bountiful, ca. 67 BC (Alma 51:26; 52:2, 16, 17, 19, 20, 22, 26, 28, 34; 53:2, 6; Helaman 5:15)

Brief Etymology: The Mulekite PN **Mulek** may be from a Hebrew/Semitic root meaning "to rule, reign" and may be a diminutive form meaning "little king."

Extended Discussion: The Mulekite PN and GNs **Mulek** most plausibly derive from the common Semitic root √mlk, which in West Semitic means "to reign (*mālak*); king (*melek*)," and in East Semitic, "to counsel (*malāku*), counselor (*malku*)," which provides the most likely etymology for **Mulek**.[42] Royal Skousen prefers the form Muloch as appears in the printer's manuscript.[43]

42. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *mlk*.
43. See his extended discussion in Skousen, *Analysis of Textual Variants*, 3:1464–70.

It has been proposed by some scholars that Malchiah may have been the son of Zedekiah (Jeremiah 38:1, 6; cf. Ezra 10:25, 31), which, if correct, has been obscured by the King James translation. That is, the Hebrew *malkiyahû ben hammelek* can be translated most readily, as the Septuagint does, as "Malchiah the son of the king," rather than the King James rendering, "Malchiah the son of Hammlech." Because of the suggested identity of Malchiah as a son of Zedekiah, Latter-day Saint scholars have also suggested a connection between the Book of Mormon **Mulek** and biblical Malchiah.[44]

The form **Mulek**, if it is a hypocoristicon of a name similar to Malchiah, would be from the Semitic noun pattern for a diminutive or caritative (term of endearment), *puʿail* (*fuʿayl* in Arabic as well as Aramaic and, possibly, Epigraphic South Arabian), meaning "little king."[45] The diphthong *ai* can shorten to *e*. Given that **Mulek** was the son of King Zedekiah (see Helaman 8:21), then a PN based on a diminutive of the Semitic root √mlk would seem appropriate.

See entries Muloki, Melek, Amaleki, Amalickiah, Amlici, Amulek, Melchizedek

See **Mulek** variants

Deseret Alphabet: 𐐗𐐣𐐎𐐖𐐐 (mɪu:lʌk), 𐐗𐐣𐐎𐐋𐐐 (mɪu:lɛk), 𐐗𐐣𐐏𐐋𐐐 (mɪoʊlɛk)

44. See Smith, "New Information about Mulek," 142–44; and Tvedtnes, Gee, and Roper, "Book of Mormon Names Attested," 51.
45. See Lipiński, *Semitic Languages*, 213. For examples in Arabic, see Ryding, *Reference Grammar*, 90. See also Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, note top 240, §86g, "Diminutives in Semitic languages are, however, most commonly formed by inserting a y after the second radical." Already in 1894, Jastrow, "Hebrew Proper Names," 117, mentions the use of the diminutive "Arabic *fuʿail*" form as the explanation of the biblical PN Obadiah, as opposed to the biblical PN Abdiel (1 Chronicles 5:15).

Muloki

Lehite PN Missionary to Lamanites from Zarahemla, ca. 90 BC (Alma 20:2; 21:preface, 11)

Brief Etymology: The Lehite PN **Muloki** may derive from Hebrew roots meaning "Mulekite" or "ruler."

Extended Discussion: Ariel Crowley appears to have been the first scholar to suggest that **Muloki** is related to Mulek and that both derive from the Hebrew root √mlk, "to rule (*mālak*); king (*melek*)."[46] If all the vowels matched, it would be tempting to see this name as a gentilic of Mulek, but they do not, although the biblical PN *mlwky* in the ketiv, *mlykw* in the qere (Nehemiah 12:14), as a parallel to **Muloki**, is promising.

Another biblical PN, Malluch (1 Chronicles 6:44; Ezra 10:29, 32; Nehemiah 10:4, 27; 12:2), is similar to **Muloki**. Perhaps it is best to assume the *u* to be a shwa and the *i* as an abbreviated or hypocoristic ending, so that the name would originally have meant something like "rule of DN" or "counsel of DN" or even "DN rules" (JCH).[47]

See entries Mulek, Amulek, Melek, Amaleki, Amalickiah, Amlici

Deseret Alphabet: 𐐊𐐗𐐋𐐆𐐚 (mʌloʊkaɪ)

46. Crowley, "Escape of Mulek," 326n4.
47. Brian D. Stubbs, in an email communication with Paul Hoskisson, Stephen Ricks, and Robert F. Smith, 15 March 2014, observes that the Uto-Aztecan Hopi noun *mongi, mongwi,* "chief," may correspond to the PN **Muloki** or to Mulek since the Proto-Uto-Aztecan **u* > Hopi *o* and *l* > *n* or *N* (general nasal) in Northern Uto-Aztecan, especially in a consonant cluster with *k* (**lk* > *-Nk- > -ŋ- being common in Uto-Aztecan), then **mulki* > Hopi *moŋwi,* "leader, head, chief," with residual rounding carried past the *ŋ* makes something like Semitic *muleki*/*mulki* > Hopi *moŋwi* very plausible. Cognate with the Hopi term is Southern Paiute *moi-*, "to lead, act as chief," whose nasalized vowels are equivalent to **moŋi*.

N

Nahom

Arabian GN Burial site of Ishmael (1 Nephi 16:34)

Brief Discussion: Though the etymology of the GN **Nahom** means "to sigh, moan" or "to comfort," its identification is based even more compellingly on historical, geographic, and archaeological considerations.

Extended Discussion: Surprisingly, evidence for the GN **Nahom** as a Book of Mormon name is based primarily on historical, geographic, and archaeological—and only secondarily on etymological—grounds. Three altar inscriptions containing NHM as a tribal name and dating from the seventh to sixth centuries BC—roughly the time period when Lehi's family was traveling through the area—have been

discussed by S. Kent Brown.[1] *Nhm* appears as a place-name and as a tribal name in southwestern Arabia in the pre-Islamic and early Islamic period in the Arab antiquarian al-Hamdani's *Kitāb al-Iklīl*[2] and in his *Ṣifat Jazīrat al-ʿArab*.[3] If, as Robert Wilson observes, there is minimal movement among the tribes over time,[4] the region now known as "Nehem" may well have had that, or a similar, name in antiquity. The Hebrew root √nhm meaning "to groan" (of persons),[5] attested in Ezekiel 24:23 and Proverbs 5:11, may reflect the actions of the daughters of Ishmael in 1 Nephi 16:35 in "mourn[ing] exceedingly, because of the loss of their father, and because of their afflictions in the wilderness." Were the name originally "*Neḥem*" (with a Hebrew *ḥ* sound rather than the Hebrew *h* sound as in the verb *nāham*), the Semitic roots suggested in 1950 by Hugh Nibley (cf. the Arabic *nahama*, "to sigh or moan"; and the Hebrew root *nḥm*, "comfort")[6] would also fit the context of 1 Nephi 16.

See entries Neum, Jarom, Jacom

Deseret Alphabet: 𐐎𐐉𐐑𐐏 (neɪhʌm)

1. Brown, "New Light from Arabia on Lehi's Trail," 81–82. The information for this entry on **Nahom** is drawn from Ricks, "On Lehi's Trail," 66–68. See also Vogt, "Les temples de Ma'rib," 144, who dates the altars to the seventh to sixth centuries BC.
2. al-Hamdani, *Kitāb al-Iklīl*, 35, 94.
3. al-Hamdani, *Ṣifat Jazīrat al-ʿArab*, 49, line 9; 81, lines 4, 8, 11; 83, lines 8, 9; 109, line 26; 110, lines 2, 4; 126, line 10; 135, lines 19, 22; 167, lines 15–20; 168, lines 10, 11, where *nhm* is listed as either the name of a "region, territory" (Arabic *balad*) or a "tribe" (Arabic *qabīla*); ʿAli, *Al-Mufaṣṣal*, 2:414, gives "Nhm" as the name of a "region" (Arabic *arḍ*) during the period of the "*mukarrib*s and the [ancient] kingdom of Saba" (Arabic *fi ayyām al-mukarribīna wa-fi ayyām mulūk Saba*ʾ); he also gives "Nhm" as a place-name, *Al-Mufaṣṣal*, 4:187 and 7:462.
4. Wilson, "al-Hamdani's Description," 95, 99–100. For an extensive discussion on the Near Eastern background of Nahom in the Book of Mormon, see Ricks, "On Lehi's Trail," 66–68.
5. Clines, *Dictionary of Classical Hebrew*, 5:631.
6. Nibley, *Lehi in the Desert*, 79.

Naphtali

Biblical PN Son of Jacob (2 Nephi 19:1 = Isaiah 9:1)

Etymology: The PN **Naphtali** refers to a figure in the Isaiah portion of the Book of Mormon but does not otherwise refer to a separate PN or GN in the Book of Mormon. The PN **Naphtali** may be from the Hebrew *naptālî*, "my wrestling," a niphal form of the Hebrew root √ptl, "to twist; to wrestle," in a popular etymology based on the competition between Rachel and Leah (Genesis 30:8).[7]

Deseret Alphabet: 𐐔𐐯𐐟𐐉𐐣𐑆 (næfteɪlaɪ)

Nazareth

Biblical GN Early home of Jesus (1 Nephi 11:13 [2x])

Etymology: The GN **Nazareth** appears in 1 Nephi as the biblical boyhood home of Jesus but is not given as a GN or PN in its own right in the Book of Mormon.

See **Nazareth** variant

Deseret Alphabet: 𐐔𐐯𐐶𐐯𐐤𐐯𐑊 (næzærɛθ)

7. Benjamin, "Naphtali," 4:1021.

neas

Lehite noun — Food plant listed along with sheum and seeds of corn, barley, wheat, and various unspecified fruits (Mosiah 9:9)

Brief Etymology: The Lehite noun **NEAS** may derive from ancient Near Eastern language elements that refer to a type of foodstuff otherwise unknown to Joseph Smith when he translated the Book of Mormon into English.

Extended Discussion: The Lehite noun **NEAS** may perhaps be a carryover from a Jaredite noun, such as sheum (q.v.). **NEAS** may possibly be derived from, or have as one of its elements, the Old Akkadian *ás*, "resin, seed, cereal, emmer-wheat," from the Akkadian *áš, aś, ás, áz, áṣ* (ú ÁŠ/ZÍZ, ZĪZU II), "resin; emmer-wheat, cereal-food; dry-measure"—used, for example, in ú áš.dug.ga, "opium poppy," in the name of the Sumerian grain-goddess Ashnan, *asnan*,[8] and in A.ŠÀ, *aš-šum*, "field" (= gán).[9] Compare the Old and Late Babylonian *nušû, nešu*, a plant of some sort (PYH).[10] Compare also the Akkadian noun *eša* (A.TIR) as the name of "an unidentified cereal" in cuneiform texts.[11]

NEAS may also have been borrowed into Lehite from a native, indigenous word, perhaps along the lines of quinoa, amaranth, jocote (mombin), manioc (cassava),[12] chile, or other grains or food

8. Black, George, and Postgate, *Concise Dictionary of Akkadian*, 28; *Chicago Assyrian Dictionary*, "A," 1:2:450–52.
9. Von Soden, *Akkadisches Handwörterbuch*, 1:85b; Ellermeier, *Sumerisches Glossar*, I/1, *Sumerische Lautwerte*, 1:22; 2:607.
10. Von Soden, *Akkadisches Handwörterbuch*, 2:806a–b; *Chicago Assyrian Dictionary*, "N," 11:2:355.
11. Owen and Young, "Ur III Texts," 98, texts 6:4, 6: "*eša*-flour"; Borger, *Mesopotamisches Zeichenlexikon*, 437, no. 839.
12. Manioc was recently discovered at Ceren, El Salvador, to be dated fourteen hundred years ago to the time of a massive volcanic eruption: University of Colorado at Boulder, "First Ancient Manioc Fields," and "Maya Intensively Cultivated Manioc 1,400 Years Ago."

plants native to the Americas but unknown to Joseph Smith. *Nys,* "anise," has been suggested as a source for **NEAS** but without the source language being indicated.[13] However, the Egyptian Demotic *ꜣmys,* "anise; dill" > Coptic *emise, amici,* may have been intended; compare Greek *anēthon, anison* > Latin *anisum.*[14]

Hugh Nibley has argued that "the fact that Nephite weights and measures bear *Jaredite* names indicates long cultural overlap" with the Nephites or people of Zarahemla.[15]

See entries sheum, Neum

Deseret Alphabet: 𐐶𐐉𐑊𐐖 (niːæz)

Nehor(s)

Jaredite GN	1. City and land (Ether 7:4; 9)
Lehite PN	2. Nephite apostate, executed ca. 91 BC (Alma 1:15; 2:20; 6:7)
Lehite group	3. Apostate group named from Nehor No. 2, termed "order of Nehor" (Alma 24:29), "order and faith of Nehor" (Alma 14:16), or "profession of Nehor" (Alma 14:18; 15:15; 16:11), "order of the Nehors" (Alma 21:4; 24:28); "Desolation of Nehors" (Alma 16:11)

13. Benjamin Urrutia to John L. Sorenson, 1980 letter.
14. Černý, *Coptic Etymological Dictionary,* 35; Westendorf, *Koptisches Handwörterbuch,* 36.
15. Nibley, *Lehi in the Desert,* 246.

Brief Etymology: The Jaredite GN and Lehite PN **Nehor** may be related to the biblical PN Nahor.

Extended Discussion: All suggestions for Jaredite names are speculative; however, if the Lehite PN **Nehor** is not dependent on the Jaredite GN, then perhaps biblical names can be appealed to as the source for the Lehite PN and gentilic. The biblical PN Nahor (Genesis 11:24), from the Hebrew *nāḥōr*, both the grandfather and brother of Abraham, immediately comes to mind. Unfortunately, Nahor does not have a secure etymology in Hebrew.[16] There is also a city in the Balikh valley of Old Babylonian Syria called *naḫur* (*na-ḫu-ur*^{ki}).[17] Also note the Palmyrene PN *nḥwr* (JCH). The derivation of the name **Nehor** from the Hebrew noun *nāhār,* "river," is somewhat unlikely.[18]

One should bear in mind that **Nehor** and Korihor, two of the three apostate preachers of the Book of Mormon (the third being Sherem), bear names that may be of Jaredite origin, which may suggest something about those involved in apostate movements.

Deseret Alphabet: 𐐎𐐀𐐖𐐑 (niːhɔːr)

16. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *Nāḥōr*.
17. Groneberg, *Die Orts- und Gewässernamen der altbabylonischen Zeit*, 173.
18. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 6:37.

Nephi

Lehite PN

1. Son of prophet Lehi, founder of Nephites (1 Nephi 1:preface [4x], 1, 16, 20; 2:16, 19; 3:1, 7, 9; 4:5, 14, 31; 6:1; 7:2, 3, 6, 8, 16; 8:3, 14, 29; 9:2; 10:1, 17 [2x]; 11:6, 14, 33; 12:12; 13:16, 19, 20, 23; 14:5, 14, 27, 28; 15:1, 4, 19, 25; 16:1, 4, 7, 8, 18, 21, 22, 23, 28, 30, 37; 17:7, 11, 15, 19, 23, 49, 52; 18:2, 3, 10 [2x], 22; 19:3, 4, 18, 22; 22:1, 2, 21, 27, 29; 2 Nephi 1:preface, 1, 28, 30; 2:3; 3:25; 4:1, 11, 14; 5:1, 5, 6, 12, 14, 16, 17, 18, 26, 29, 31; 6:1, 2; 11:2; 25:1, 2, 6; 26:7; 29:2; 30:1; 31:1; 32:7; 33:1, 3; Jacob 1:1, 8, 9, 10, 12, 14, 18; 2:1 [2x]; 3:14; 7:27; Words of Mormon 1:3; Mosiah 10:13, 17; 11:13; 17:2; 24:4; 25:2 [2x]; 25:12 [2x], 13; Alma 3:6, 14, 17; 10:3; 47:35; Helaman 2:14; 7:7; 3 Nephi 1:preface, 2; 5:9, 10; 4 Nephi 1:21, 39; Mormon 1:5; 8:13)

2. Eldest son of Helaman No. 3, brother of Lehi No. 4 (Helaman 3:21, 37; 4:14; 5:1, 4, 18, 20, 23 [2x], 26, 36, 37, 44; 6:6; 7:preface, 1, 6, 10, 11, 12; 8:1, 3 [2x], 7, 10, 22; 9:1, 4, 5, 8, 11, 14, 15, 16 [2x], 18, 19, 21, 27, 36, 37, 38, 39, 40; 10:1, 2, 4, 6, 12, 13, 14, 15; 11:3, 5, 7, 8, 9 [2x], 18, 23; 16:1, 3, 4; 3 Nephi 1:10; 2:9; Ether 12:14)

3. Eldest son of Nephi No. 2, one of the twelve disciples of Jesus (3 Nephi 1:2, 3, 10, 15, 23; 2:9, 17; 5:9; 7:15, 17, 23, 25; 11:18 [2x], 19; 12:1; 19:4, 11; 23:7, 8, 12)

4. Son of Nephi No. 3 (4 Nephi 1:19)

5. Plates of Nephi No. 1, large and small (1 Nephi 9:2 [2x]; Jacob 7:26; Jarom 1:14; Words of Mormon 1:3, 5, 9; Mosiah 1:6, 16; 28:11; Alma 37:2; 44:24; 3 Nephi 5:10; 26:7, 11; 4 Nephi 1:19 [2x], 21; Mormon 1:4 [2x]; 2:17, 18; 6:6)

6. People of Nephi No. 1 (2 Nephi 5:9; 6:1; Jacob 1:preface, 2, 14 [2x], 15; 2:1; 3:12; 7:1, 25; Enos 1:19, 20, 21; Jarom 1:5, 10; Mosiah 25:3, 4; 29:47; Alma 1:preface, 1, 33; 2:16, 26; 3:11, 20; 4:1, 5, 19, 20; 8:2, 3, 7; 9:19; 14:23; 15:19; 16:1, 12 [2x], 21; 18:41; 27:27; 28:3 [2x], 4, 7; 30:2, 4; 35:12; 43:19; 44:24; 45:preface, 1, 2, 11, 13 [2x], 20, 22; 46:7; 47:1; 48:1; 49:28, 29; 50:17 [2x], 21, 23 [2x], 25, 32, 35, 37, 40; 51:1, 9, 37; 52:1, 14, 18; 53:2, 23; 55:1, 35; 56:54; 59:1; 62:11, 12, 39, 40, 42, 48, 52; 63:1, 16; Helaman 1:1, 5, 12; 2:12, 13; 3:1, 17, 22; 5:14, 16; 6:32, 41; 7:preface [2x]; 11:1, 5, 20, 24 [2x], 27, 29; 15:3 [2x]; 16:9, 24; 3 Nephi 2:17 [2x], 18 [2x]; 4:16 [2x]; 7:13; 10:18; 11:preface, 1; 28:23; 4 Nephi 1:preface, 10, 43, 45; Mormon 2:1, 11, 20; Ether 8:21)

Lehite GN

7. Land of, land of Lehites' first inheritance = land of Lehi-Nephi (2 Nephi 5:8 [2x]; Omni 1:12, 27; Words of Mormon 1:13; Mosiah 7:6, 7; 9:1, 14; 19:15, 19, 22, 24; 20:7; 21:21, 26; 23:35, 36, 37, 38; 27:16; 28:1, 5; 29:3; Alma 2:24; 5:3; 17:preface, 8; 18:9 [2x]; 20:1, 2; 22:1, 28 [2x], 32, 34; 24:20; 25:13; 26:23; 27:1, 14, 20, 23; 28:8; 29:14; 46:29; 47:1, 20; 49:10, 25; 50:8, 11; 53:6; 54:6; 56:3, 12; 58:38; Helaman 4:12; 5:20)

8. City of, chief city in land of Nephi (Mosiah 9:15; 20:3; 21:1, 12; 23:11; Alma 47:20, 31)

Lehite title

9. Title meaning "king" (Jacob 1:11 [2x])

Brief Etymology: The Lehite PN **Nephi** may derive from ancient Egyptian words meaning "handsome" or "captain, chief."

Extended Discussion: The personal name **Nephi** may be from the Egyptian word *nfr*, "handsome, beautiful," reshaped to *nfy*, since in the period of the Late Egyptian language, dating after 1000 BC, the final *r* of *nfr*—probably pronounced "Nefer" or "Noufer"—came to be

pronounced as *i* or *y*, thus "Nefi".[19] The name also appears in Phoenician as KNPY, the Phoenician form of the original *K3-nfr.w*, "the *ka* (accompanying spirit) is good," a genuine Egyptian personal name.[20] Alternatively, the name element NPY may be the Semitic transcription of the Egyptian *nfw* (later *nfy*), meaning "captain, skipper, chief of sailors." Hugh Nibley wrote that "Nfy was the name of an 'Egyptian captain,' implying a personal name rather than a word meaning 'captain.'"[21] Still, as Egyptologist John Gee observes, "one may confidently conclude, whether from *Nfr* or *Nfw*, the name **Nephi** is an attested Egyptian name."[22]

See entries Lehi-Nephi, Nephihah, Zeniphi (and perhaps Zeniff), Nephites

Deseret Alphabet: 𐐊𐐀𐐯𐐭 (niːfaɪ), 𐐊𐐆𐐯𐐭 (neɪfaɪ)

19. The name was probably */*Nāfir*/ > New Kingdom /*Nāfə*/ (Akkadian transcription *-na-a-pa*) > Late Period *Nōfe* > Coptic *Noufe* (*ō* > *ou* in Coptic following *m* or *n*); see Loprieno, *Ancient Egyptian*, 38; Osing, *Nominalbildung des Ägyptischen*, 2:605–6; Vycichl, *Dictionnaire etymologique de la langue copte*, 150 (we wish to thank David Calabro for these learned observations).
20. Benz, *Personal Names in the Phoenician and Punic Inscriptions*, 192, citing Ranke, *Personennamen*, 1:338, no. 6.
21. Gee, "Four Suggestions on the Origin of the Name Nephi," 1.
22. Gee, "Four Suggestions on the Origin of the Name Nephi," 3. Alternatively, if the *ph* in the nonbiblical name **Nephi** is not *f* but the two separate phonemes *p* and *h* (or *ḥ*), it is possible that the name **Nephi** may be from the Hebrew root √npḥ, "breathe, blow" (as in Genesis 2:7, "and breathed into his nostrils the breath of life"). **Nephi** (Npḥy) may thus be a hypocoristic form "(The Lord) has breathed" (i.e., has breathed life into the child); the fuller form would be *npaḥ-yah*. (Our thanks to David Calabro for this astute observation.)

Nephihah

Lehite PN	1. Chief judge, first century BC (Alma 4:17, 18, 20; 8:12; 50:37, 39)
	2. People of (Alma 59:5, 7, 8)
Lehite GN	3. City and land, perhaps named from Nephihah No. 1, first century BC (Alma 50:14; 51:24, 25, 26; 56:25; 59:9, 11; 62:14, 18 [3x], 26, 30 [2x])
	4. Plains, ca. 61 BC (Alma 62:18)

Etymology: The Lehite PN and GN **Nephihah** contains the name elements **Nephi-** (q.v.) and **-(i)hah**, of uncertain meaning.

See entries Ammonihah, Cumenihah, Mathonihah, Moronihah, Onihah, Orihah; Nephi, Lehi-Nephi, Ahah

See **Nephihah** variant

Deseret Alphabet: 𐐶𐐀𐐯𐐪𐐐 (niːfaɪhɑː)

Nephite(s)

Lehite gentilic

Descendant(s) of Nephi No. 1 and his followers, from the sixth century BC (2 Nephi 29:12, 13 [4x]; Jacob 1:13 [2x], 14; Enos 1:9, 13 [2x], 24; Jarom 1:6, 7; Omni 1:2, 5, 10, 24 [2x]; Words of Mormon 1:1; Mosiah 7:15; 9:1; 19:28; 21:2, 5; 25:12, 13; 28:2; 29:44; Alma 1:preface; 2:11, 12, 15, 17 [2x], 18, 19 [2x], 20, 23, 28, 36 [2x]; 3:1, 4, 11; 8:20; 11:4; 16:3, 4, 5, 12, 15; 17:14, 20; 19:10, 14, 18, 19, 26, 27; 20:10, 13; 22:27, 29 [3x], 32, 33 [2x], 34; 23:5, 18; 24:7, 8; 25:1, 3, 4, 6, 13; 26:33; 27:1, 2, 5, 6, 26; 28:1, 9 [2x]; 30:2, 20, 59; 31:2, 4 [2x], 8; 35:11, 13 [2x]; 37:10; 43:3, 4, 7, 8 [2x], 9, 12, 13 [3x], 14 [2x], 15, 16 [3x], 17, 21 [2x], 22, 23, 30, 36, 37, 38 [2x], 44, 45, 47, 51, 53; 44:16, 18 [2x], 21, 23; 45:10; 46:11, 34, 36 [2x]; 47:1, 2, 6, 21, 23, 35, 36; 48:1, 2 [2x], 3, 4, 5, 8, 9, 14, 25; 49:4, 5, 10, 11 [2x], 12, 19, 21, 22, 23 [3x], 25, 26; 50:1, 11 [2x], 13; 51:9, 10, 11, 23, 28; 52:12, 13 [2x], 14, 31; 53:1, 3, 8 [2x], 10, 12, 13, 16, 17 [2x], 19; 54:3, 14, 20; 55:6, 7, 8 [2x], 10, 11, 18, 20, 22, 23 [3x], 24, 28, 30, 31, 32; 56:45; 57:10; 58:25; 62:16, 29, 30, 35, 38, 41; 63:6, 14; Helaman 1:preface [2x], 1, 15 [2x], 16 [2x], 17, 19, 22, 25, 31, 32 [3x]; 2:1; 3:14, 15, 16 [2x], 22, 31; 4:3, 4 [2x], 5, 6, 7, 8 [2x], 11, 19, 20; 5:17 [2x], 27, 35, 52; 6:1, 2, 4, 7 [2x], 8, 9, 18, 21, 31, 34, 35, 38 [2x]; 7:preface, 1, 6; 9:39; 10:3; 11:6, 21, 32; 13:preface, 1, 8, 16; 15:4, 17; 16:8, 15; 3 Nephi 1:28 [2x]; 2:5, 8, 11, 12, 13, 14 [2x], 15, 16 [2x]; 3:3, 11, 14 [2x], 17, 18, 19, 24; 4:1, 2, 3, 4 [2x], 5, 6 [2x], 8, 9, 10, 12, 15, 18 [2x], 21, 25, 27; 6:1; 4 Nephi 1:2, 36, 37; Mormon 1:8 [3x], 9, 11 [2x]; 2:1, 2, 8, 10, 16; 3:1, 9; 4:1, 2 [2x], 4, 8 [2x], 9, 10 [2x], 11, 13, 15, 16, 17, 18, 19, 21, 22; 5:1, 4, 6; 6:1; 8:2, 7 [2x]; Ether 3:17, 18; 7:6; 9:3, 31; Moroni 1:2; 8:27)

Etymology: **Nephites** is a gentilic of the PN **Nephi-** plus the plural ending **–(i)tes**. The singular gentilic **Nephite** (see Alma 8:20; 19:18, 19; 20:10; 22:32; 49:25; 55:32; Helaman 4:7; 5:35; Moroni 1:2) functions only as a gentilic noun, not as an adjective.

Deseret Alphabet: 𐐎𐐊𐐗𐐏 (niːfaɪt), 𐐎𐐊𐐗𐐏𐐣 (niːfaɪts), 𐐎𐐋𐐗𐐏𐐣 (niːhaɪts)

Neum

Brass plates PN — 1. A nonbiblical Israelite prophet (1 Nephi 19:10)

Brief Etymology: The brass plates PN and Lehite PN and GN **Neum** may be a hypocoristic form having the meaning "(Jehovah/the Lord/God) is pleasant, agreeable." Alternatively, **Neum** may be a hypocoristic form meaning "declaration (of Jehovah/the Lord)."

Extended Discussion: The PN **Neum** may derive from the Hebrew root √nʿm, "to be pleasant, lovely, sweet" as a hypocoristic form with the meaning "(Jehovah/the Lord/God) is pleasant, agreeable"; compare the Hebrew name Noʿam. Alternatively, **Neum** may be a shortened form of *neʾum-YHWH,* "Declaration of Yahweh" (= LXX Greek *legei kyrios*), which is part of the oracle formula common to Haggai, Zechariah, and Malachi.[23] This, in its own turn, may be from the Hebrew *nĕʾum*, "visionary utterance; decree" (Genesis 22:16; Numbers 24:3–4, 15–16; 2 Samuel 23:1a; Proverbs 30:1; Psalm 36:2; Ezekiel 36:23; Zechariah 12:1),[24] and may follow the pattern of Malachi, a personal name that also functions as a title, "my messenger." The Hebrew noun *nĕʾūm* is normally restricted to divine speech.

23. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, 657–58.
24. Kosmala, "Form and Structure," 428, 431–32.

However, the Tannaim use it with human speech (TB *Yebamot* 12:11), a usage that was originally a North Israelite feature.[25]

The PN **Neum** may also be connected to the Hebrew term, *nāʿîm*, "bard; priestly Meistersinger" (2 Samuel 23:1b; cf. 2 Kings 3:15) = Greek *aoidos*, "bard, oral-poet, composer-singer"; compare Ugaritic *nʿm*, "bard," and Arabic *nġm*, "sing, hum softly in an even rhythm," *naġma*, "melody."[26]

See entries Jeneum/Joneam/Joneum, Malachi, Nahom

Deseret Alphabet: 𐑗𐑒𐑕𐑌 (niːʌm)

Nimrah

Jaredite PN Son of Akish (Ether 9:8, 9)

Brief Etymology: The etymology of the Jaredite PN **Nimrah** is quite uncertain, but if the name is Semitic or Mesopotamian in origin, it may be from the Biblical Hebrew noun for "leopard, panther." Alternatively, **Nimrah** may be related to the Sumerian name for the ancient city of Nippur.

Extended Discussion: For the Book of Mormon **Nimrah**, compare King James Version GN Nimrah (Numbers 32:3; *nimrāh* in Hebrew), Beth-Nimrah (Numbers 32:36; Joshua 13:27). See also the biblical noun *nāmēr*, "leopard, panther" (JAT, BU).[27] One may also compare the Sumerian GN Nibru^{ki} (*NIBUR) = Nippur.

25. Rendsburg, "Hebrew Philological Notes (1)," 29–30.
26. Cross, *From Epic to Canon*, 140, citing Ugaritic CTA 3.1.19, and 1 Chronicles 25:7, where the high priest is the Meistersinger; Cross, "Toward a History of Hebrew Prosody," 302–3 (as in CTA 3.1.19); see also Freedman, *Pottery, Poetry, and Prophecy*.
27. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *nāmēr*.

The Ebla GNs *Na-mar*^{ki} and *Na-ma-ra-at*^{ki} could be from the same root, the latter being feminine and thus similar in form to the Hebrew GN.

Deseret Alphabet: 𐐶𐐣𐐒𐐟 (nɪmrɑː)

Nimrod

Biblical PN	1. Grandson of Ham, mighty hunter (Ether 2:1)
Jaredite PN	2. Ruler (Ether 7:22 [2x])
Jaredite GN	3. Valley (Ether 2:1, 4)

Brief Etymology: The etymology of the Jaredite PN and biblical GN **Nimrod** is quite uncertain, but it may derive from a Hebrew/Semitic root meaning "to rebel" or "to be bold, audacious."

Extended Discussion: All suggestions for Jaredite names are speculative; however, **Nimrod** as a Jaredite PN may derive from the biblical GN and may be Semitic in origin: compare Hebrew *mārad*, "to rebel"; Arabic *marada*, "to be bold and audacious in acts of rebellion and disobedience"; Geez *marada*, "to run strenuously; to attack."[28] However, the biblical PN Nimrod is not given a Hebrew etymology in Koehler and Baumgartner, *Hebrew and Aramaic Lexicon of the Old Testament*. Instead, they suggest that the name derives from the Assyrian DN Ninurta.[29] Given that the biblical Nimrod lived before the age of the patriarchs, it is possible that the biblical name is not West or South Semitic in origin (RFS).

Deseret Alphabet: 𐐶𐐣𐐒𐑅𐐟 (nɪmrɒd)

28. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *mārad*.
29. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *nimrôd*.

Noah

Biblical PN	1. Patriarch at the time of the Flood (Alma 10:22; 3 Nephi 22:9 [2x]; Ether 6:7)
Jaredite PN	2. Usurper (Ether 7:14, 15, 18, 19, 20, 21)
Lehite PN	3. Son of Zeniff, king of Lehi-Nephi, ca. 121 BC (Mosiah 7:9; 11:1 [2x], 6, 8, 17, 18, 27, 29; 12:3, 17; 13:5; 17:11; 18:1; 19:15; 20:3; 21:23 [2x]; 21:30; 23:preface, 1 [2x], 2, 9, 12, 13, 31; 29:18; Alma 5:4; 25:4, 12; 43:13)
Lehite GN	4. City and land, ca. 72 BC (Alma 16:3; 49:12, 13, 14, 15)

Brief Etymology: The origin of the Jaredite PN and GN and of the Lehite PN **Noah** may be related to the Biblical Hebrew root meaning "to rest" or "to comfort."

Extended Discussion: All suggestions for Jaredite names are speculative; however, **Noah** is both a PN and GN in Jaredite and Nephite history and is well known from the patriarchal narrative in the Bible. The biblical name is usually derived from the fairly common Semitic root √nwḫ (*nūḫ*) meaning "to rest." However, Genesis 5:29 seems to derive the name from the Hebrew root, *nḥm*, "to comfort."

Partly because biblical Noah predates the Tower of Babel, it has been argued by some scholars that **Noah** does not derive from either the Hebrew *nūḫ* or *nḥm*, but may derive from some other, possibly non-Semitic, source.[30]

30. For a discussion, see Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *nwḥ*, which, besides the two Hebrew etymologies, states that it is "a short form of Hurrian Naḫmulel." Compare also Nibley, *Approach to the Book of Mormon*, 290; and Nozadze, *Vocabulary of the Hurrian Language*, 250. Further, Dalley, *Myths from Mesopotamia*, 2, associates the name Noah with the *-na´ish-* of *Uta-na´ish-tim*.

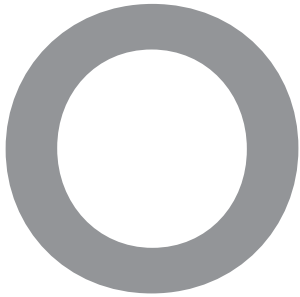
Deseret Alphabet: 𐐑𐐒𐐐 (noʊɑː)

Nob

Biblical GN A location in ancient Israel near Jerusalem (2 Nephi 20:32 = Isaiah 10:32)

Etymology: **Nob** is the name of an ancient Israelite location mentioned once in the Isaiah section of the Book of Mormon but not elsewhere mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐑𐑊𐐐 (nɒb)



Ogath

Jaredite PN Place where the Jaredites pitched their tents (Ether 15:10)

Etymology: The origin of the Jaredite GN **Ogath** is very uncertain, but it may be related to the Sumerian noun ú-gíd-da, "long grasses." Another possibility could be from the Hebrew/Semitic root *ʿwg*, "to draw a circle";[1] compare the post-Biblical Hebrew noun *ʿugah*, "(circular) ditch."[2]

See entry Jacobugath

Deseret Alphabet: 𐐊𐐘𐐋𐐇 (ʊʊgæθ)

1. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿwg*.
2. We wish to thank David Calabro for this observation.

Omega

Biblical DN Descriptive name for Christ (3 Nephi 9:18)

Etymology: **Omega** appears in the phrase "Alpha and **Omega**" with reference to the risen Lord in 3 Nephi 9:18. It appears to be based on the same phrase that occurs in the King James Version rendering of Revelation 1:8, where the phrase is "I am the Alpha and Omega [Koine Greek "*to Alpha kai to Ō*"], the beginning and the ending," with reference to Christ. It occurs twice more in Revelation (21:6 and 22:13). The phrase "the beginning and the end" (also found in Ecclesiastes 3:11, but not as a reference to deity) may also be connected with the merism (see glossary of technical terms) "first and last" in Isaiah 44:6 and 48:12. According to the Jewish folklorist Dov Noy, "the expression 'from *alef* to *tav*' (Shab. 55a and Av. Zar. 4a) corresponding to that of 'Alpha and Omega' (Revelation 1:8 and 22:13) denotes complete integration."[3]

Deseret Alphabet: 𐐊𐐉𐐆𐐘𐐎 (oʊmiːgɑː)

Omer

Jaredite PN King (Ether 1:29, 30; 8:1 [3x], 4, 11; 9:1, 2, 3 [2x], 9, 12, 13, 14)

Brief Etymology: The Jaredite PN may be related to the Semitic root having the meaning "speaker; commander."

Extended Discussion: All suggestions for Jaredite names are speculative; however, **Omer** may be related to the Semitic root √ʾmr, "tell,

3. Noy, "Alef in Aggadah and Folklore," 2:555.

command; say, relate." As a Hebrew present participle from the root √ʾmr functioning as a noun, **Omer** may have the meaning "speaker; commander"; compare the Arabic *ʾamīr*, "commander" (in, e.g., *ʾamīr al-muʾminīna*, "commander of the faithful").

See entry Emer

Deseret Alphabet: 𐐄𐐊𐐗𐐜 (oʊmɛr)

Omner

Lehite PN	1. Son of Mosiah No. 2, ca. 100 BC (Mosiah 27:34; Alma 22:35; 23:1; 25:17; 27:19; 31:6, 32)
Lehite GN	2. Nephite city (Alma 51:26)

Brief Etymology: The Lehite PN and GN **Omner** may derive from Hebrew roots meaning "the (Divine) Kinsman (i.e., God/the Lord) is light."

Extended Discussion: Given that the English pronunciation of the Lehite PN and GN **Omner** is "ahm-ner" (where the initial vowel is pronounced as *a* in watch; as ɒmnɛr in the 1869 Deseret Alphabet), **Omner** might be composed of the Hebrew noun *ʿam* from *ʿmm*, "people; kinsman, [divine] kinsman," and Hebrew *nēr*, "light," as in Abner, "Father-is-light." **Omner** could then mean, approximately, the [Divine] Kinsman is light" (JCH).[4]

4. Another possible etymology is from the Semitic root √ʾmn, "believe, be firm," forming a set with Omni analogous to Limher and Limhi (which may both be from *lmḥ*, "shine"; cf. also Limhah). An argument could be made that *-(e)r* was a separate morpheme in the Nephite language (and quite likely in Jaredite as well, whence it may have entered the Nephite language). Another clear example of this is Coriantum vs. Coriantumr. (For this perceptive observation, we wish to thank David Calabro.)

See entries Teomner, Teancum, Paanchi, Pachus, Pahoran, Amnor, Comnor, Omni

Deseret Alphabet: 𐐃𐐒𐐋𐐗 (ɒmnɛr)

Omni

Lehite PN Nephite historian and scribe (Jarom 1:15, Omni 1:1)

Brief Etymology: The Lehite PN **Omni** may derive from Hebrew roots meaning "my faithfulness, trust," or, as a hypocoristic for "faithfulness (of the Lord/God)," "(the Lord/God) is my trust" or "(the Lord/God) is (the object of) my trust."

Extended Discussion: **Omni** may be derived from the Hebrew root √ʾmn, meaning "to be true, faithful" as well as "to confirm, support," and may be linked to the segholate form *ʾomen*, "faithfulness, trust." The name could be a hypocoristic form of **ʾomniyyahu*, "faithfulness of the Lord," with a *hireq compaginis*,[5] or, alternatively, without a *hireq compaginis*, "the Lord is my trust," or "the Lord is (the object of) my trust," or the substantive *ʾomen* with a first person common singular pronominal suffix, thus *ʾomnī*, "my faithfulness, my trust," "(the object of) my faithfulness, trust," or "faithful, trustworthy." It could also be a diminutive form in *-î*.[6]

The form for **Omni** may follow the Omri/Zimri pattern. If **Omni** follows the Omri pattern, then we should note that Winfried Thiel suggests that *ʿomrî* may be hypocoristic for the hypothetical PN **ʿomrîyyāhû*, "Yahweh is my life; (the) life, which Yahweh (has

5. Kautzsch and Cowley, *Gesenius' Hebrew Grammar*, 251–54, §90k–n.
6. Noth, *Die Israelitischen Personennamen*, 38.

given)."[7] On that analogy, we might translate **ʾomnîyyāhû*, "Yahweh is my faith, Yahweh is (the object of) my faith, trust; (the) trust that Yahweh (has given)."

See entries Omner, Ammon, Amnihu, Antiomno, et al.

Deseret Alphabet: 𐐑𐐒𐐋𐐊 (ɒmnaɪ)

Oneidah[8]

Lehite GN Place, ca. 75 BC (Alma 47:5 [2x])

The Lehite GN **Oneidah** appears in the phrase "to **Oneidah**, to the place of arms" as the gathering place for disaffected Lamanites, near Mount Antipas (Alma 47:5–7). Both the original manuscript and the printer's manuscript had the spelling **Oneidah**, which was changed to Onidah in the 1830 and subsequent editions. Royal Skousen distinguishes the two locations and chooses Onidah as the correct spelling for the hill in Alma 32:4,[9] although others believe the two places are the same.[10]

If the "place of arms" of Alma 47:5 is indeed **Oneidah**, it may be related to the Hebrew noun *ʾôn*/*ʾōn*, "power, strength."[11]

7. Thiel, "Omri," 5:17; Thiel likewise sees Zimri as short for *Zimriyyahu*, "Yahweh is (my) protection"; Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿomrî*, comparing Arabic *ʿamara* "to live."
8. Although this spelling is not found in the current printed editions of the Book of Mormon, the original and printed manuscripts used this spelling.
9. Skousen, *Analysis of Textual Variants*, 4:2575.
10. Webb, "It Is Well That Ye Are Cast Out," 45n2.
11. It is also possible that Oneidah is the diminutive *ʿunaydah* from the Hebrew root √ʿnd, "bind." Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʿnd*; cf. Biberstein-Kazimirski, *Dictionnaire arabe-français*, s.v. *ʿnd*, "to be knowingly unjust, to rebel against truth and law." A meaning like "petty

See entry Onidah

See Onidah/**Oneidah** variant

Deseret Alphabet: 𐐒𐑇𐐆𐐉 (ɒʊnaɪdɑː)

Onidah

Lehite GN Hill, ca. 75 BC (Alma 32:4)[12]

Brief Etymology: The Lehite GN **Onidah** may mean either "He (i.e., God) knows, attends my sorrow, affliction," or "He knows my strength."

Extended Discussion: The Lehite GN **Onidah** may plausibly mean "He attends (my) sorrow, He knows (my) affliction," etc., from the Hebrew noun *ʾōn/ʾôn*, meaning "sorrow, mourning, affliction," and the Hebrew root √ydʿ. Alternatively, **Onidah** may also mean "He knows (my) strength," from the same Hebrew noun. Given that the hill in question was a gathering place for Zoramites, especially the "poor in heart because of their poverty" (Alma 32:4), a GN tied to "sorrow" or "affliction" would seem appropriate.

It needs to be said here that this entry assumes there is a distinction between **Onidah**, which designates a hill in Alma 32:4, and

resistance" (consistent with the meaning of the verb in Arabic and the diminutive) would be appropriate for the story in Alma 47, so this could be an example of wordplay.

12. Both the original manuscript and the printer's manuscript had the name Oneidah, which was changed to **Onidah** in the 1830 and subsequent editions. Skousen, *Analysis of Textual Variants*, 4:2575, distinguishes the two locations and chooses Onidah as the correct spelling for the hill in Alma 32:4, although Webb, "It Is Well That Ye Are Cast Out," 45n2, and perhaps others, believe that the two places are the same.

Onidah in Alma 47:5, which designates "the place of arms." Although the two GNs are spelled the same in the current editions of the Book of Mormon, and the names appear in relatively close proximity to each other in time, there are no compelling reasons to equate the two sites. There is, however, a good reason not to equate the two sites. The original manuscript and the printer's manuscript of Alma 47:5 have the spelling Oneidah, while all printed editions of the Book of Mormon, 1830–2013, have the spelling Onidah. The difference in spelling between Onidah in Alma 32:4 and the spelling of Oneidah in the original manuscript and the printer's manuscript of Alma 47:5 (the only place in the Book of Mormon where this "place of arms" is mentioned) strongly suggests that these two GNs are not to be confused. In addition, it may be significant that Alma 32:4 describes a geographic feature in Zoramite territory, while Alma 47:5 contains a Lamanite place-name.

See entry Oneidah

See **Onidah**/Oneidah variant

Deseret Alphabet: 𐐒𐑌𐐆𐐇 (ʊnaɪdɑː)

Onihah

Lehite GN City covered by water, ca. AD 30 (3 Nephi 9:7)

Etymology: The Lehite GN **Onihah** contains the name elements **On-**, which may be based on the Biblical Hebrew *ʾōn*, with the meaning "strength; wealth,"[13] and **–(i)hah**, of uncertain meaning.

13. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ʾōn*.

See entries Onidah, Orihah, Ahah, Moronihah, Nephihah, Ammonihah

Deseret Alphabet: 𐐒𐑋𐐯𐐩 (ʊnaɪhɑː)

onti(es)

Lehite noun — Largest silver measure equivalent in value to "them all," ca. 82 BC (Alma 11:6, 13, 22, 25)

Etymology: Although the origin of the Lehite monetary term **ONTI(ES)** is somewhat uncertain, the term may derive—like the gold monetary term *antion*—from the Egyptian participle *int*, "bringing; buying."[14]

See entries Ani-Anti, Lehonti

See **ONTI(ES)** variants

Deseret Alphabet: 𐑇𐑊𐐭 (ɒntaɪ), 𐑇𐑊𐐭𐐶 (ɒntaɪz)

Ophir

Biblical GN — A region in the ancient Near East (2 Nephi 23:12 = Isaiah 13:12)

14. Faulkner, *Concise Dictionary of Middle Egyptian*, 22. The Semitic root could be √ʿnt/ʾnt or √ʿvn/ʾvn, neither of which seems to fit.

Etymology: **Ophir** is the name of a region in the ancient Near East mentioned once in the Isaiah section of the Book of Mormon but not otherwise mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐒𐐟𐐗𐐦 (ɔʊfʌr)

Oreb

Biblical GN — A location in the ancient Near East (2 Nephi 20:26 = Isaiah 10:26)

Etymology: **Oreb** is the name of an ancient Near Eastern location mentioned once in the Isaiah section of the Book of Mormon but not appearing as a separate PN or GN in the Book of Mormon.

Compare variant forms *oreb* (Septuagint); *orebos* (Josephus); and compare Arabic cognate *ghurab*, "raven."

Deseret Alphabet: 𐐒𐐦𐑅𐐡 (ɔʊrɛb)

Orihah

Jaredite PN — King, son of Jared No. 1 (Ether 1:32; 6:14, 27, 30; 7:1)

Brief Etymology: Although the origin of the Jaredite PN **Orihah** is quite uncertain, if it is related to the Semitic languages, it may be connected to a Hebrew/Semitic root meaning "light" with the ending **-(i)hah**, of uncertain meaning.

Extended Discussion: All suggestions for Jaredite names are speculative; however, if Semitic languages can be appealed to for the etymology of the Jaredite PN **Orihah**, it may contain the name elements **Or-**, from the Hebrew/Semitic root √ʾwr (*ʾor*), "light," and **-(i)hah**, of uncertain meaning.

See entries Onihah, Moronihah, Nephihah, Ahah

Deseret Alphabet: 𐐒𐐋𐐗𐐊 (ʊɹaɪhɑː)

P

Paanchi

Lehite PN Contender for the judgment seat, son of Pahoran No. 1, ca. 52 BC (Helaman 1:3, 7)

Brief Etymology: The Lehite PN **Paanchi** plausibly derives from an Egyptian name based on roots meaning "the living one" or "he lives, he will live."

Extended Discussion: The Lehite PN **Paanchi** may plausibly derive from the Egyptian name *pꜣ-ʿnḫ*, first attested in the Thirteenth Dynasty (ca. 1800–1600 BC),[1] becoming popular from the Twenty-First through Twenty-Seventh Dynasties,[2] and surviving

1. Smith, *Fortress of Buhen*, plate V (#1078), line 5; translation on p. 16.
2. Ranke, *Personennamen*, 1:103.

until Roman times (transcribed into Greek as *Ponchēs*).[3] The name means "the living one" (JG).[4] Hugh Nibley has suggested that this is the same name as the Twenty-Fifth Dynasty Pharaoh,[5] although that pharaoh's name has also been read as Piye.[6]

It has been suggested that **Paanchi**, found in Hebrew as *paʿnēaḥ* and represented in the English King James Version as Paaneah, was given to Joseph by the Pharaoh in Genesis 41:45 (RFS). The full name (Zaphnath-paaneah) fits a well-known naming pattern: *dd-DN-iw=f-ʿnḫ*, "DN has said: 'He will live!'"[7] The hypochoristic form of the name *iw=f-ʿnḫ* is known from the Ptolemaic period,[8] but non-hypochoristic forms are known much earlier.

Compare the Book of Mormon PNs Pacumeni, Pahoran, Pachus, Teomner, Teancum. See also the Philistine name *ptgyh*, a goddess worshiped in the Philistine city of Ekron, possibly meaning "'the goddess Gaia (Earth) who was worshiped in Pytho.'"[9]

See **Paanchi** variant

Deseret Alphabet: 𐐖𐐁𐐔𐐚𐐊 (peɪænkaɪ)

Pachus

Lehite PN Rebel king, leader of the king-men, ca. 63 BC (Alma 62:6, 7, 8, 9 [2x])

3. Lüddeckens, *Demotisches Namenbuch*, 1.3:162.
4. Lüddeckens, *Demotisches Namenbuch*, 1.3:162.
5. Nibley, *Lehi in the Desert*, 22–23, 27; Nibley, *Approach to the Book of Mormon*, 283–84; see Nibley, *Since Cumorah*, 194.
6. Parker, "King Py, a Historical Problem," 111–14.
7. Gee, "Egyptian Society during the Twenth-Sixth Dynasty," 280, 289–90.
8. Lüddeckens, *Demotisches Namenbuch*, 1:14.
9. See Barako, "One If by Sea," 26–28, 30–33, 64 esp. 31.

Etymology: The PN **Pachus** may derive from the ancient Egyptian *pꜣ-ḥꜣʿ=s*, listed in Lüddeckens's *Demotisches Namenbuch*, which may be rendered as "he who cast it off."[10] Robert F. Smith suggests that Pachus may also be connected with the Egyptian *pr ks*, "House of Cush."[11]

See entries Paanchi, Pahoran, Pacumeni, Pagag(?)

Deseret Alphabet: 𐐔𐐊𐐆𐐏𐐚 (pækʌs)

Pacumeni

Lehite PN — Judge, son of Pahoran No. 1, ca. 52 BC (Helaman 1:3, 6, 13, 21 [2x])

Brief Etymology: The Lehite PN **Pacumeni** may, if Egyptian in origin, refer to the name of an Egyptian hero, or to the name of a priest governor of Egypt.

Extended Discussion: Unless the PN **Pacumeni** contains what appears to be the Jaredite name element kumen/cumen (JAT), several Egyptian etymologies for this name seem promising. Hugh Nibley suggests that Pakumeni is the name of an Egyptian hero.[12] Nibley also observes that the PN **Pacumeni** "resembles that borne

10. Lüddeckens, *Demotisches Namenbuch*, 207. Nibley, in *Lehi in the Desert*, 28, has suggested the Egyptian PN *pꜣ-ḥsy*, "the one who is praised (der Gelobte)," as the source for the Lehite PN **Pachus**. However, *pꜣ-ḥsy* is vocalized as *Piesiēs* in Lüddeckens, *Demotisches Namenbuch*, 205, making this suggestion somewhat unlikely."
11. Smith "Egyptianisms in the Book of Mormon," 6.
12. Nibley, *Approach to the Book of Mormon*, 186. See Smith, "Egyptianisms in the Book of Mormon," 6, for *pꜣ-kwmni* and other suggestions.

by some of the last priest governors of Egypt, whose names are rendered Pamenech, Pamnkh, Pamenches, etc. The Greeks (who often furnish the key to the correct reading of Egyptian names) put the guttural before the nasal Pachomios. The most famous man of the name commanded all the forces of the south and was also high priest of Horus. At least one other governor-general of Egypt bore the name."[13] One may also compare the Egyptian PN *pꜣ-kmn*, Pakamen, "he is blind, the blind man."[14]

See entries Cumeni, Kumen, Kumenonhi, Cumenihah, Kishkumen, Pahoran, Paanchi, Pachus, Pathros, Teomner, Teancum, et al.

Deseret Alphabet: 𐐑𐐡𐐟𐐄𐐊𐐍𐐇 (pækɪoʊmiːnaɪ), 𐐑𐐡𐐠𐐄𐐊𐐍𐐇 (pækɪumiːnaɪ)

Pagag

Jaredite PN Nephew of Jared No. 1 (Ether 6:25, 26)

Brief Etymology: The etymology of the Jaredite PN **Pagag** is very uncertain, but if the name is connected to Semitic languages, it may be related to an Arabic word meaning "wide road" or to an Aramaic word meaning "to be unripe."

Extended Discussion: All suggestions for Jaredite names are highly speculative; however, if Semitic languages may be appealed to for an etymology for **Pagag**, one may compare the Arabic noun *fujaj*, "wide road," or the Aramaic root √pgg, " to be unripe." Alternatively,

13. Nibley, *Lehi in the Desert*, 23, citing Spiegelberg, "Der Stratege Pamenches," 88–92, and Knudtzon, *Die El-Amarna Tafeln*, 1566.
14. Nibley, *Lehi in the Desert*, 28; Nibley, *Approach to the Book of Mormon*, 284.

one may compare the hypothetical Sumerian *pa-gag, "elder brother peg."[15]

See, possibly, entries Paanchi, Pacumeni, Pahoron, Pathros, Pachus

Deseret Alphabet: 𐐟𐐉𐐑𐐊𐐘 (peɪgæg)

Pahoran

Lehite PN 1. Chief judge, son of Nephihah No. 1, ca. 68–53 BC (Alma 50:40 [2x]; 51:2, 3, 5, 6, 7 [2x], 12; 59:3; 60:1 [2x]; 61:1, 2, 9; 62:1, 2, 3, 6, 7, 8, 11, 14, 26, 44; Helaman 1:2 [2x], 4)

2. Chief judge, son of Pahoran No. 1, d. 52 BC (Helaman 1:3, 5, 9 [2x], 10, 11, 12, 13; 2:3)

Brief Etymology: The Lehite PN **Pahoran** may plausibly derive from Egyptian roots whose meaning is "the Syrian."

Extended Discussion: The PN **Pahoran** may most plausibly be compared with the Egyptian *pꜣ-ḥr-ꜣn* (compare the Canaanite form of the name *Pi-ḫu-ra*, the name of the Egyptian administrator in Palestine mentioned in the Amarna letters (El-Amarna Texts #117:61, 123:13, 132:47; written as *Pa-ḫu-ra* in 122:31).[16] Hugh Nibley equates this name with the Egyptian *pꜣ-ḥry*, "the Syrian";[17] see Genesis 14:6 where *ḥōrī* means "Hurrian (i.e., Syrian)" (RFS).

Several other Egyptian PNs may bear on the Book of Mormon PN **Pahoran**: the Meroitic PN Pachoras (listed with the PN Pakazi in an

15. Goetze, "Early Dynastic Dedication Inscriptions," 47.
16. Cited in Mercer and Hallock, *Tell El-Amarna Tablets*, 1:392–93, 408–9, 440–41, 406–7.
17. Nibley, *Approach to the Book of Mormon*, 184.

inscription; cf. Book of Mormon Pachus), and Horan. Compare also the Ugaritic *ḥrn* (RFS).

See entries Cohor, Pacumeni, Paanchi (Pachus, Pagag?), Pathros, Teomner, Teancum

See **Pahoran**[18] variants

Deseret Alphabet: 𐐖𐐉𐐑𐐋𐐗𐐊 (peɪhoʊrʌn)

Palestina

Biblical GN Another name for Palestine (2 Nephi 24:29, 31 = Isaiah 14:29, 31)

Etymology: **Palestina** is another name for Palestine (based on the Latin form "*Palaestina*" and the Greek form "*Palaistinē*") mentioned twice in the Isaiah section of the Book of Mormon but not elsewhere as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐖𐐊𐐎𐐣𐐖𐐓𐐆 (pælɛstaɪnɑː)

18. In the view of Skousen, *Analysis of Textual Variants*, 4:2637, the variant of **Pahoran**, Pahoron, is indeed the original name. If so, the Egyptian meaning of Pahoron is "he of Horon, he is Horon," an Egyptian-Canaanite deity. For the divine name Horon, see Albright, "Egypto-Canaanite Deity Hauron," 7–12, and Rüterswörden, "Horon," 425–26. This name could have been incorporated into the Nephite onomasticon through the Mulekite language, or in some other way, with the original meaning lost (like so many English names), so it would not necessarily imply that the parents were polytheists (we wish to thank David Calabro for this observation).

Pathros

Biblical GN A location in ancient Egypt (2 Nephi 21:11 = Isaiah 11:11)

Etymology: **Pathros** is the name of a location in ancient Egypt mentioned once in the Isaiah section of the Book of Mormon but not further mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐖𐐋𐐈𐐟𐐲 (pæθrʌs)

Pekah

Biblical PN A king of ancient Israel (2 Nephi 17:1 = Isaiah 7:1)

Etymology: **Pekah** is the name of a king of ancient Israel mentioned once in the Isaiah section of the Book of Mormon but not otherwise mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐖𐐚𐐪𐐱 (piːkɑː)

Pharaoh

Biblical PN Ruler of the Egyptians (1 Nephi 4:2; 17:27)

Etymology: **Pharaoh** is the name or title of the king or ruler of the ancient Egyptians (from the Egyptian *pr-ʿ*, "great house"),[19] which is not, however, used to refer to a Book of Mormon figure.

Deseret Alphabet: 𐐟𐐔𐐈𐐑 (feɪroʊ)

19. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *par*ʿōh.

Philistines

Biblical gentilic	An ancient Near Eastern people (2 Nephi 12:6 = Isaiah 2:6; 2 Nephi 19:12 = Isaiah 9:12; 2 Nephi 21:14 = Isaiah 11:14)

Etymology: **Philistines** is the name of an ancient Near Eastern people once occupying territory along the eastern Mediterranean coast given in the Isaiah section of the Book of Mormon but not mentioned as a GN, PN, or gentilic name in its own right in the Book of Mormon.

Deseret Alphabet: 𐐟𐐊𐐡𐐗𐐏𐐊𐐆 (fılıstınz)

R

rabbanah

Lehite PN A Lamanite honorific title, ca. 90 BC (Alma 18:13 [2x])

Brief Etymology: The Lehite word **RABBANAH** may plausibly derive from Aramaicizing Semitic roots meaning "O great, mighty one."

Extended Discussion: **RABBANAH** derives from the Semitic verbal root √rbb, meaning "to be great, mighty, powerful." Hugh Nibley, basing his observation on a comment by Marcus Jastrow in Jastrow's dictionary of the Talmud, Midrash, and Targumim, notes that the word is Aramaic.[1] The presence of the second *a* in **RABBANAH**, rather than an *o* that would have been the case if the word had been

1. Nibley, *Teachings of the Book of Mormon*, 2:378, citing Jastrow, *Dictionary of the Targumim*, 1444.

Hebrew and had undergone the so-called "Canaanite shift" (cf. the Hebrew *rabbônî,* interpreted as " which is to say, master" in John 20:16),[2] suggests an Aramaicizing tendency at least in the name-giving patterns, or an Aramaic borrowing, in the Nephite-Lamanite dialects.[3] The *ah* at the end of **RABBANAH** may be a terminal *ʾaleph* (not, as Nibley suggests, a first plural pronominal suffix, "our"),[4] making the word an emphatic form that could also be used as an Aramaic/Aramaicizing vocative in forms of address.[5]

In addition to the Aramaic and Hebrew origins of **RABBANAH**, East Semitic, and particularly Babylonian, also contains examples of the root *rbb* in analogical constructions. The word *rab-banûtu,* "position of *rab banî*," is the abstract form of *rab banî,* meaning "an administrator of temple property," and its less frequently attested variant *rabbānû*. An etymologically related word, *rabiānu,* means "mayor, headman."

It is unlikely that **RABBANAH** is derived from the Aramaic *ʾabbāʾ*, "father," as suggested by George Reynolds in *Story of the Book of Mormon*.[6]

Deseret Alphabet: 𐐟𐐗𐐂𐐊𐐖 (ræbeɪnɑː)

2. *Rabbônî* and **RABBANAH** are from the same Semitic root, but *rabbônî* means "my master" and **RABBANAH** has an emphatic ending that could allow for it to be vocative, "O Great One."
3. See Klein, *Comprehensive Etymological Dictionary,* s.v. "*rabbān,*" who states that *rabbān* is an Aramaic word.
4. Nibley, *Teachings of the Book of Mormon,* 2:378.
5. Johns, *Short Grammar of Biblical Aramaic,* 10; cf. Lipiński, *Semitic Languages,* 256–57, 258–59. Alternatively, if the word is Hebrew in derivation, one may note the common Semitic ending *-ān* used as an abstract marker, and compare Hebrew words such as *šulḥān,* "table," and, with the Canaanite shift, *pittārôn,* "interpretation (of a dream)." Again, if the word is Hebrew in origin, the final *ah* of **RABBANAH** may be from the Semitic feminine ending used as an abstract. Kautzsch and Cowley, *Gesenius' Hebrew Grammar,* 393, §122q.
6. Reynolds, *Story of the Book of Mormon,* 294.

raca

Biblical noun Term of derision or disrespect (3 Nephi 12:22 = Matthew 5:22)

Etymology: The Book of Mormon word **RACA** may be from the biblical noun of disrespect, **RACA**, meaning "fool, empty-head." Raca is mentioned in Matthew 5:22 and is used again in the risen Lord's sermon to the Nephites in 3 Nephi 12:22. The English word **RACA** is from the Greek *raká*, itself from the Aramaic *rêqā*,[7] "empty-head, fool, numbskull; good for nothing, worthless man"[8] = Greek *kenós* = Latin *vacuus*;[9] compare Hebrew *rêq*, "empty; vain, frivolous" (in a negative sense; cf. Judges 9:4; 2 Chronicles 13:7).

Deseret Alphabet: ΦƐΩϴ (reɪkɑː)

Rahab

Biblical noun A legendary sea creature (2 Nephi 8:9 = Isaiah 51:9)

7. Some readers may ask whether the Nephites would have understood this term (since they did not speak Greek or Aramaic), and if not, why Jesus would have used it in the Bountiful Temple sermon. It is quite possible that the word as we have it in the Book of Mormon may be a substitute for a different word in the Nephite language since the King James word would have been more meaningful to the nineteenth-century readership. If we admit this as a possibility, the idea of other substitute names becomes more likely, and this could explain many forms that seem anachronistic, such as the Jaredite name Levi and the Nephite disciple's name Timothy. (We wish to thank David Calabro for this observation.)
8. Jastrow, *Dictionary of the Targumim*, 1476.
9. Arndt and Gingrich, *Greek-English Dictionary*, 741.

Etymology: **Rahab** is the name of a legendary sea creature mentioned once in the Isaiah section of the Book of Mormon; the name does not appear as a separate PN or GN in the Book of Mormon. This figure is not to be confused with the Canaanite woman who assisted the Israelites in capturing Jericho (cf. Joshua 2:1–7; 6:17–25).

Deseret Alphabet: 𐐦𐐉𐐯𐑅 (reɪhæb)

Ramah

Jaredite GN/ Lehite GN	Jaredite name for Nephite Hill Cumorah (Ether 15:11)

Brief Etymology: **Ramah** may be a Lehite rendering of an otherwise unknown Jaredite GN having the meaning "elevation, height."

Extended Discussion: All suggestions for Jaredite names are speculative. **Ramah** is given in Ether 15:11 as the name of the hill where Coriantumr encamped before his final battle as well as the name of the place where Mormon hid the sacred records. Given the close association of the location with both events, the name **Ramah** may well be of Nephite, rather than Jaredite, origin, and may be compared with the Hebrew *rāmāh*, "elevation, height."[10] **Ramah** was also called Cumorah by the Nephites (Ether 6:6; cf. Ether 15:11).

Deseret Alphabet: 𐐦𐐉𐐊𐑅 (reɪmɑː)

10. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *rāmāh*.

Ramath

Biblical GN A location in ancient Israel (2 Nephi 20:29 = Isaiah 10:29)

Etymology: **Ramath** is the name of a location in ancient Israel but is not elsewhere mentioned as a separate PN or GN in the Book of Mormon. This spelling, **Ramath**, occurs only once in the Book of Mormon, that is, in the quote from Isaiah 10:29. The King James Version text of Isaiah 10:29, however, has Ramah, which means "height" in Hebrew.

It has been suggested that the Book of Mormon spelling with *th* (which represents the sound of a spirantized Hebrew *taw*) might be an archaic form of the feminine ending. It is, however, unlikely that the Hebrew of Lehi's day would have retained the anachronistic feminine ending *-at*(*h*). Nevertheless, there is a plausible scenario in which the archaic ending might have been preserved, namely, if the Egyptian text (see Mosiah 1:4) of the Isaiah portions of the brass plates had somehow represented a *taw*, and that *taw* was copied onto the small plates.

The **Ramath** of the King James Version Joshua 19:8 is not related to the Ramah of Isaiah 10:29, and hence is also not related to 2 Nephi 20:29, for two reasons: It is spelled with an *ʾaleph* in Hebrew, *râʾmat* (in construct); and, rather than being in the tribal territory of Benjamin (as in the Isaiah passage), the Rama(t)h in Joshua 19:8 is specifically designated as being in the Negev/south.[11]

Royal Skousen makes a strong case that the Book of Mormon spelling **Ramath** in this Isaiah passage is a scribal error on Oliver Cowdery's part for the King James Isaiah spelling Ramah. He cites the proximity of Aiath in verse 28 and Hamath in verse 9 as being the analogical source for Cowdery's error, along with the fact that

11. In the English Standard Version of the Old Testament at Joshua 19:8, the translation reads "Ramah of the Negev."

Cowdery analogically misspells other King James biblical names in the Isaiah passages of 2 Nephi 18–20.[12]

See entry Ramah

Deseret Alphabet: 𐐟𐐂𐐊𐐡 (reɪmʌθ)

Rameumptom

Lehite noun Prayer stand, holy stand, ca. 74 BC (Alma 31:21)

Brief Etymology: The Lehite noun **Rameumptom** may plausibly derive from Hebrew/Semitic roots meaning "the heights/elevations of (their) position, place of standing."

Extended Discussion: The Book of Mormon noun **Rameumptom** is explained in Alma 31:21, 23 as a "holy stand" and as a "place of standing, which was high above the head" (Alma 31:13).

The first element of the name **Rameumptom** is most likely related to the Hebrew verb *rām*, "to be high, to be exalted," and *rāmāh*, "eminence, high place," the same root that appears in the biblical geographic name Ramah, "hill" (cf. the Book of Mormon place-name Ramah). **Rameumptom** could be a noun chain with *ramê* as a masculine construct plural, meaning "the heights, elevations of." The element **-umptom** would then be the second element in the construct, possibly from the Hebrew noun *ʿōmed*, "place, position, location," most likely with a pronominal suffix, analogous to the third person m.pl. pronominal suffix *-ām*, having the meaning "their." The latter ending is probably to be preferred because of the parallel form in Arabic, *ʿumdān*, "standing." Given these two Hebrew

12. Skousen, *Analysis of Textual Variants*, 2:759.

words, *rām* and *ʿōmed*, thus *rāme ʿomdām*/*ʿumdām*,[13] the meaning of **Rameumptom** would then be "the heights/elevations of (their) position, place of standing," a definition that accords well with the interpretation that the Book of Mormon writers provided.

A question arises concerning the consonant cluster *mpt*, which would likely not have occurred in the Semitic languages but may be explained as an inner-English development. The *m* sound followed by the *d* sound frequently results in the devoicing of the *d* to the *t* sound; thus, *-umdam* becomes *-umtam*. Further, the *m* sound followed by a consonant with no intervening vowel (in this case, *mt*) will frequently generate a *p* sound—in this case, *umt* would become *umpt* (by way of comparison, the English noun "redemption" comes from the noun elements "redem-" and "-tion," thus "redemption," with a *p* sound generated between the *mt* cluster).

See **Rameumptom** variant

Deseret Alphabet: 𐐟𐐋𐐊𐐘𐐋𐐍𐐘𐐊 (ræmiːʌmptʌm)

Red Sea

Biblical GN	1. Body of water between Africa and Arabia, crossed by the Israelites (1 Nephi 4:2 [2x]; 17:26, 27; 2 Nephi 19:1 = Isaiah 9:1; Mosiah 7:19; Alma 36:28; Helaman 8:11)
Lehite GN	2. Body of water near which Lehi and his family traveled (1 Nephi 2:5 [2x], 8, 9; 16:14)

13. The original sound of the Hebrew *ʿōmed*, based on a proto-Semitic *qutl* form, with the third m.pl. would likely have been *ʿumdām*; see Lipiński, *Semitic Languages*, 210–15, cf. 294–95.

Brief Etymology: The GN **Red Sea** is the name of a body of water separating ancient Egypt and Africa from Arabia and Asia.

Extended Discussion: The GN **Red Sea** is the name of a body of water separating ancient Egypt and Africa from Arabia and Asia. The name **Red Sea** may also include its northern extensions, the Gulf of Suez and the Gulf of Aqaba. Lehi's family sojourned near the shores of the **Red Sea** until their departure further southward. Certain passages in the Book of Mormon (1 Nephi 17:26, 27; Mosiah 7:19; Alma 36:28; Helaman 8:11) also refer to Moses's crossing the **Red Sea** with the children of Israel. The name **Red Sea** may be based on the Vulgate rendering of the Old Testament *Mare Rubrum* ("**Red Sea**"), itself taken from the Septuagint Greek rendering *Erythra Thalassa* (also meaning "**Red Sea**"). Though the Hebrew original from which **Red Sea** comes is *Yām Sûp* (with the traditional meaning "Sea of Reeds"), it is possible that *sûp* could also have the meaning "to cease to exist, to end" (cf. *sōp*). Thus, it is possible that *Yām Sûp* may have the meaning "Sea at the End of the World" since the **Red Sea** was at, or close to, a frontier at the end of the Israelites' world.[14]

Deseret Alphabet: 𐐑𐐯𐐣 𐐖𐐡 (rɛd siː)

Remaliah

Biblical PN — An ancient Israelite, ca. eighth century BC (2 Nephi 17:1, 1, 4, 5, 9 = Isaiah 7:1, 4, 5, 9; 2 Nephi 18:6 = Isaiah 8:6)

Etymology: **Remaliah** is the name of an ancient Israelite mentioned five times in the Isaiah section of the Book of Mormon but

14. Batto, "Red Sea or Reed Sea?," 56–63. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v., *sûp*, translated as "reed."

is not otherwise mentioned as a separate PN or GN in the Book of Mormon.[15]

See **Remaliah** variant

Deseret Alphabet: 𐐟𐐋𐐉𐐎𐐪𐐯 (rɛmeılaıɑː)

Rezin

Biblical PN A king of ancient Syria (2 Nephi 17:1, 4, 8 = Isaiah 7:1, 4, 8; 2 Nephi 18:6 = Isaiah 8:6; 2 Nephi 19:11 = Isaiah 9:11)

Etymology: **Rezin** is the name of a king of ancient Syria mentioned five times in the Isaiah section of the Book of Mormon; the name does not appear as a separate PN or GN in the Book of Mormon. The name is from the Hebrew consonants *rṣn*.

See **Rezin** variant

Deseret Alphabet: 𐐟𐐯𐐦𐐣 (riːzın)

Riplah

Lehite GN Hill, ca. 74 BC (Alma 43:31, 35)

Etymology: One may compare the Lehite GN **Riplah** with the biblical GN Riblah, with the interchange of *b* and *p* (JCH, JAT, RFS). In

15. Cf. the Septuagint form *Romelia*; Josephus, *Romelias*; Qumran Hebrew *rwmlyh*.

some Semitic languages *b* and *p* are not always differentiated in the script (in Akkadian, especially when they close a syllable) and orally (in Arabic, for example, where only *b* exists—thus "police" is pronounced as "bolice" in Arabic). Note also the Arabic root √rbl, "fertile, abundant" (RFS).[16] It may also be that this GN is Jaredite in origin because of the common element *ripla-* occurring exclusively in Jaredite names.

See entry Riplakish, Ripliancum, Lib

Deseret Alphabet: 𐐟𐐤𐐶𐐹 (rɪplɑː)

Riplakish

Jaredite PN King, son of Shez (Ether 1:23, 24; 10:4 [2x], 5, 8, 9)

Brief Etymology: Although the origin of the Jaredite PN **Riplakish** is somewhat uncertain, it may derive from name elements meaning "lord of Lakish."

Extended Discusion: All suggestions for Jaredite names are speculative; however, the name **Riplakish** appears to be a combination of the hypothetical Jaredite element ***Ripl-** and the attested Jaredite name **Akish**. If this is the case, then it would seem that both elements occur in the Book of Mormon as names, Riplah as a GN and Kish as a PN. Kish appears in the Bible as a PN, although Riplah does not. In addition, Kish is also the name of the most prominent city

16. Cf. also Riblah, "Fertility," a city halfway between Hamath and Damascus, 11 km south of Qadesh, Syria, on the east bank of the Orontes (cf. 2 Kings 25:6, 18–21; Jeremiah 39:5–7; 52:26–27); see Metzger, "Topical Index to the Bible," 174; cf. Arabic root √rbl, "fertile, abundant; crafty, cunning," as in *rîbala*, "cunning, crafty lion"; cf. Lane, *Arabic-English Lexicon*, 1:1022–23.

of Mesopotamia after the Flood. One may look at standard biblical commentaries for the etymology of these names.

Hugh Nibley has suggested that the name may possibly be Babylonian for "Lord of Lakish."[17] This is presumably based on reading *rb,* "great," that is, "commander" (see the biblical rendering of an Assyrian official's name, Rab-Shakeh in 2 Kings 18:17, 19, 26–28, 37), and *lākīš,* "Lachish," in the King James Version.

See entries Riplah, Ripliancum, Lib, Akish, Kish, et al.

Deseret Alphabet: 𐐟𐐤𐐶𐐪𐑊𐐤𐐓 (rɪplækɪʃ)

Ripliancum

Jaredite GN Waters, "large, or to exceed all," north of Ramah and Ogath (Ether 15:8, 10)

Brief Etymology: Although the origin of the Jaredite PN **Ripliancum** is quite uncertain, it may be composed of the name elements **Ripla**-/**Ripli**-/Riplah and the hypothetical Jaredite name element *-**ancum**.

Extended Discusion: All suggestions for Jaredite names are speculative; however, **Ripliancum** may be based on the combination of the Semitic name element **Ripla**-/**Ripli**-/Riplah and the hypothetical Jaredite name element *-**ancum**; for each of these name elements see the discussions under the entries Riplah and Teancum.[18]

17. Nibley, *Lehi in the Desert,* 258.
18. This name is particularly valuable because we have both a meaning ("large, to exceed all") and a suitable etymology: The first element, **Ripl**-, could be cognate with Akkadian *rapšum,* "wide, broad"—assuming that the sibilant is etymologically the fricative lateral (= Hebrew *śin*), which was basically an unvoiced *l*. On the fricative laterals, see Steiner, *Case for Fricative-Laterals*.

See entries Riplah, Riplakish, Coriantum, Moriancumer, Lib, Cumorah, Irreantum, Teancum

Deseret Alphabet: 𐐟𐐯𐑊𐐴𐐡𐐗 (rɪplɪænkʌm)

The presence of the unvoiced phoneme in the Akkadian word could be explained as devoicing in the environment of the preceding *p*. This coincides with other evidence for **Ripl-** as a distinct morpheme in Jaredite names: Ripl-Akish ("Akish is large/great"), Ripl-ah ("large [place]," feminine). The interchange of Akkadian *a* vs. Jaredite *i* is likely morphological: In the Jaredite language, the adjectival form, at least for this word, seems to have been qitl. The other elements are somewhat less certain, but it is possible to imagine a preposition *-ian-* meaning "of, more than" and a noun *-cum* meaning "all, completion, totality" (both having possible cognates elsewhere in Afroasiatic; for the second, see Faulkner, *Concise Dictionary of Middle Egyptian*, 286). (We wish to thank David Calabro for this astute observation.)



Salem

Biblical GN An ancient Near Eastern city (Alma 13:17, 18)

Etymology: **Salem** is the name of an ancient Near Eastern city mentioned as being ruled over by Melchizedek (Genesis 14:18; Hebrew 7:1, 2; cf. Alma 13:17, 18) but not otherwise mentioned as a separate PN or GN in the Book of Mormon.

See entries Jerusalem, Melchizedek

Deseret Alphabet: 𐐝𐐉𐐏𐐊𐐌 (seɪlɛm)

Sam

Lehite PN Son of Lehi No. 1, brother of Nephi No. 1, ca. 600 BC (1 Nephi 1:preface; 2:5, 17; 4:28; 7:6; 8:3, 14; 2 Nephi 1:28; 4:11; 5:6; Alma 3:6)

Brief Etymology: The Lehite PN **Sam**, read as *šem* but pronounced as Sem or Sam in the dialect of the northern tribes of Ephraim, is found on a bronze ring-mounted seal dating to the seventh century BC. Alternatively**, Sam** may also be a hyprocoristic or shortened form of *šĕmû'ēl*, the Hebrew form of the PN Samuel.

Extended Discussion: The name **Sam** is found on a bronze ring-mounted seal dating to the seventh century BC. While others have read this name as Shem in paleo-Hebrew, it may have been pronounced in different ways in various dialects of Hebrew, including as an *s* sound in the northern dialects of Ephraim or Manasseh. From the story in Judges 12:6, we find that some of the tribes of Joseph pronounced the initial letter *s* instead of *š*, a variation that is significant since Lehi was a descendant of Joseph (see 1 Nephi 5:14) (JAT, JG).

Sam may also plausibly be a shortened form of the biblical name Samuel, even though neither **Sam** nor Samuel reflect the Hebrew pronunciation, *šĕmû'ēl*, which might be expected from the plates of Nephi. That **Sam** is the English version of what was on the document underlying the Book of Mormon is supported by examples of other names in the Book of Mormon that also take King James biblical spellings rather than reflecting the Hebrew pronunciation, such as Jacob, not the Hebrew form Ya'ăkōb, and Messiah, not Māšîaḥ.[1]

1. That some of the names in the Book of Mormon were consciously corrected to the King James spelling, rather than rendering them as a transliteration, is illustrated, for example, by the fact that in 1 Nephi 10:4 passim the original manuscript reads, *masiah*, a close phonetic approximation of the Hebrew *mašiaḥ*. The printer's manuscript, the 1830 edition, and all subsequent editions all use the King James Version spelling Messiah.

Additionally, besides the regular though mutable nature of the sibilants *š*, *ś*, and *s* in and among the various Semitic languages, the change from the Hebrew *š* in Samuel to *s* (as in English) occurs in the Greek text of the Old Testament because Greek has only one character, sigma, for transcribing Hebrew sibilants.[2] Therefore, the explanation of **Sam** as the English equivalent of a hypocoristicon (shortened form) of Samuel may have merit.

The Book of Mormon name **Sam** reflects the Arabic pronunciation of Shem, Noah's son. Some have objected that it is unlikely that the Lehites would use an Arabic form when the Hebrew name was available (JAT), but that is not clear given the frequent use of Arabic words and cultural attributes early in the Book of Mormon. This proposal has the proper vocalization.

Alternatively, as Hugh Nibley noted in 1948, **Sam** may be related to the ancient Egyptian personal name *Sm*ꜣ, "Sam," as in *Sm*ꜣ*-t*ꜣ*wy* (Samtowe) "Uniter of the Two Lands," the Horus name of Pharaoh Mentuhotep I Nebhepetre of the Eleventh Dynasty, who reigned fifty-one years—a name element used by others and transliterated in Greek as *Sem-*, and in Coptic as *som, sem, sam,* which means "to subdue; press, pound" (RFS).

George Reynolds suggested a derivation from the ancient Egyptian word *sam,* meaning an order of the priesthood—to which at least one Ramesside king belonged.

See entries Shem, Mosiah

Deseret Alphabet: 𐐝𐐗𐐒 (sæm)

2. The same is true in Latin, which has only one character for sibilants. However, on occasion the word *šm* did come into the King James Version with initial *š* and not *s*, e.g., Noah's son Shem and Shemida in Numbers 26:32. This latter name also occurs on several ostraca found in Judah where "the orthography suggests an original vocalization: *Šēmyādāʿ*"; see Ahituv, *Echoes from the Past*, 267.

Samaria

Biblical GN	City or land of ancient Israel (2 Nephi 17:9 [2x] = Isaiah 7:9 [2x]; 2 Nephi 18:4 = Isaiah 8:4; 2 Nephi 19:9 = Isaiah 9:9; 2 Nephi 20:9, 10, 11 = Isaiah 10:9, 10, 11)

Etymology: **Samaria** is the name of an ancient city or land of Israel mentioned six times in the Isaiah section of the Book of Mormon but not elsewhere mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐔𐐊𐐆𐐋𐐇𐐙 (sæmeɪrɪɑː)

Samuel

Biblical PN	Hebrew prophet (3 Nephi 20:24)
Lehite PN	Lamanite prophet (Helaman 13:preface, 2, 5; 14:1; 16:1, 2, 5, 6; 3 Nephi 1:5, 6, 9; 8:3; 23:9, 10; Mormon 1:19; 2:10)

Etymology: The Lehite PN **Samuel**, the equivalent of the biblical PN **Samuel**, is from the Hebrew *šĕmû'ēl,* "Šēm is God (El)" "El (God) is exalted," "name of El (God)" or "his name is El (God)."[3] Alternatively, it may have the meaning "offspring/son of God;[4] compare the Amorite *Sa mu-ú-i-la*, *Sa-mi-ya*, *Su-mu-i-la*[5] and Ugaritic *sm-adil*, *šum-addi*, *šumu-abi*.[6]

3. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *šĕmû'ēl.*
4. See Jastrow Jr., "Name of Samuel," 103–4.
5. Huffmon, *Amorite Personal Names*, 247–48.
6. Gröndahl, *Die Personennamen der Texte aus Ugarit*, 193–94.

Deseret Alphabet: 𐐖𐐋𐐒𐐀𐐞𐐣𐐎 (sæmjɪuːɛl)

Sarah

Biblical PN The wife of Abraham (2 Nephi 8:2 = Isaiah 51:2)

Etymology: **Sarah** is the name of the wife of Abraham as mentioned in the Isaiah portion of the Book of Mormon, but it does not appear as a separate PN or GN elsewhere in the Book of Mormon.

Deseret Alphabet: 𐐖𐐉𐐝𐐌 (seɪrɑː)

Sariah

Lehite PN Wife of Lehi No. 1, ca. 600 BC (1 Nephi 1:preface; 2:5; 5:1, 6; 8:14)

Brief Etymology: The Lehite feminine PN **Sariah** is the occurrence of a woman's PN as a feminine counterpart to the Israelite Hebrew masculine PN Seraiah. Strikingly, **Sariah** is attested as a feminine PN in the Elephantine Papyri.

Extended Discussion: The PN **Sariah** appears to be the feminine form of the biblical name Seraiah, attested nineteen times in the Old Testament in reference to nine male individuals.[7] **Sariah**

7. For an excellent initial treatment of Book of Mormon **Sariah**, see Tvedtnes, Gee, and Roper, "Book of Mormon Names Attested," 43. For examples of this male PN spelled Seraiah in the King James Version, see 2 Kings 25:18; Jeremiah 36:26; 40:8; and 1 Chronicles 4:13. There are examples in Hebrew of the same name being used for a man or a woman, though it is not the norm.

is probably composed, like the biblical Seraiah, of the common Semitic root √śr, meaning "commander, official, prince, adviser," and so forth, in West Semitic; and with the specifically Hebrew theophoric element *yāh*, a shortened form of the tetragrammaton *yhwh* (the Lord/Jehovah or Yahweh), with the meaning "the Lord's (Jehovah's) commander," or "the Lord (Jehovah) is my commander," and "the Lord's (Jehovah's) prince," or "the Lord (Jehovah) is my prince, commander."

The feminine personal name **Sariah** is attested, albeit in a partial restoration, in the Elephantine Aramaic Papyrus #22.[8] Although the language of the Elephantine documents is Aramaic, Arthur Cowley observes that the names are in fact Hebrew. Line 4 of C-22 lists the personal name as *śry*[*h br*]*t hwšʿbr hrman*, which may be vocalized as *Sariah barat Hošea bar Harman* and translated as "Sariah daughter of Hoshea son of Harman." Cowley was obliged to reconstruct part of the text, supplying the terminal *h* of Sariah and the initial *b* and *r* of *barat*, but the spacing of the letters is reasonable, and the reconstructed text established by Cowley has been accepted as accurate. "The extant final *t* of *barat* assures us," observes Jeffrey Chadwick, "that the person was a daughter, not a son and, after the letters *b-r* are supplied, there is only room for one additional letter—the final *h* of *Sariah*."[9]

As a Hebrew feminine personal name, **Sariah** is also mentioned in the Aramaic papyri found in a storeroom at Elephantine, D9.14.5 and C3.15.4, where it is, strikingly, fully written with the Aramaic word *brt*, "daughter (of)," indicating that it is indeed a female name,

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For example, Abijah is an Israelite man's name (e.g., Abiah in 1 Chronicles 6:28 and 7:8) as well as a woman's name—the name of Hezekiah's mother (e.g., 2 Chronicles 29:1). The Anglo-American tradition of naming includes, among others, the interchangeable men's and women's names Aubrey, Courtney, Dana, Jordan, Kim, Leslie, Madison, Morgan, Robin, Shirley, Stac(e)y, and Tracy.

8. Cowley, *Aramaic Papyri of the Fifth Century BC*, 67. In a later and more exhaustive study, *Archives from Elephantine*, 320, Porten agrees with Cowley's reading and translation.
9. Chadwick, "Sariah in the Elephantine Papyri," 197.

thus transliterated from Aramaic *śryh brt* [. . .] *ḥrmn* and *śry*[*h br*]*t hwšʿ br hrmn* respectively.[10] Additionally, the name *śryhw* occurs on biblical period seals.[11]

See the biblical Sarai and the entry Sarah, above

Deseret Alphabet: 𐐖𐐇𐐋𐐊𐐑 (seɪraɪɑː)

Satan

Biblical PN Another title for the devil (1 Nephi 13:29; 22:15, 26; 2 Nephi 30:18; Alma 8:9; 10:25; 12:17; 15:17; 27:12; 37:15; Helaman 6:21; 16:22, 23; 3 Nephi 1:22; 2:2, 3; 6:16; 7:5; 18:18; 28:39; 4 Nephi 1:28; Mormon 5:18; Ether 8:26; 15:19; and Moroni 9:3)

Etymology: The Book of Mormon name **Satan** comes from a Hebrew word, *śāṭān*, which means "adversary, opponent," particularly in a courtroom setting. Other designations in the Book of Mormon for **Satan** include devil and Lucifer.

Deseret Alphabet: 𐐖𐐇𐐡𐐗𐐯 (seɪtʌn)

10. Porten and Lund, *Aramaic Documents from Egypt*, 416, label *śryh* as a Hebrew feminine name, Serayah, cited in Rappleye, "Revisiting 'Sariah' at Elephantine," 7.
11. See Avigad and Sass, *Corpus of West Semitic Stamp Seals*, 122, 134, 163, 189, and 237.

Saul

Biblical PN King of Israel (2 Nephi 20:29 = Isaiah 10:29)

Etymology: **Saul** is the name of a king of Israel mentioned in the Isaiah section of the Book of Mormon but not mentioned otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐔𐐊𐐎 (soʊl)

Seantum

Lehite PN Member of Gadianton's band, ca. 23 BC (Helaman 9:26)

Brief Etymology: The Lehite PN **Seantum** may derive from Hebrew/Semitic roots meaning, as a hypocoristic form, "(God/the Lord) is the abode of perfect rest, the rest of perfection." Alternatively, **Seantum** may mean "Son of Antum."

Extended discussion: **Seantum** could be composed of two Semitic roots—√šʾn, as represented in the Hebrew *šĕʾān*, "place of rest"[12] (cf. Ugaritic "to be at ease"),[13] and the common Semitic root √tmm as found in the Hebrew nouns *tōm* and *tūm*, meaning "perfection, in full measure."[14] Therefore, the meaning of **Seantum** could be "place of perfect rest" or "rest of perfection," or, as a hypocoristic form of the name, "(God/the Lord) is the abode of perfect rest, is a rest of perfection."

It is also possible that Seantum may be composed of the elements **Se**- and -**antum**, with **Se**- from the Egyptian noun *sꜣ* that can mean

12. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *šʾn*.
13. Dietrich and Loretz, *Analytic Ugaritic Bibliography*, 785.
14. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *tm*.

"son," thus producing the meaning "son of Antum."[15] Alternatively, the element **Se-** could be a dialect variant of the demonstrative-relative pronoun to be compared with the element Ze- of Zeezrom with the meaning "he of Antum."[16]

Hugh Nibley has proposed the Egyptian-Hittite Sandon, Sandas as the source for **Seantum**.[17]

See entries Antum, Cezoram, Seezoram, Coriantum, Moriantum, Teancum

Deseret Alphabet: 𐐔𐐒𐐊𐐊𐐏𐐓 (siːæntʌm)

Sebus

Lehite GN Waters of (Alma 17:34; 18:7; 19:20, 21 [2x]), water of (17:26)

Brief Etymology: The Lehite GN **Sebus** may derive from Semitic roots meaning "place of gathering (of water, flocks, or people)."

Extended Discussion: The Lehite GN **Sebus** may reflect a West Semitic root √śbs, "to gather, assemble (persons)," and could mean "place of gathering (of water, flocks, or people)." The root appears as an Aramaic loan word in Neo-Babylonian texts as a verb (*us-sa-ab-bi-is*) and as an adjective (*su-ub-bu-su-tu*).[18] This same root may be

15. We wish to thank David Calabro for this observation.
16. The demonstrative-relative pronoun nominal prefixes Ze-, Se-, Ce-, and Te- would likely not have existed among the Nephites during the same historical period (again, we wish to thank David Calabro for this astute observation).
17. Nibley, *Lehi in the Desert,* 33; Nibley, *Approach to the Book of Mormon,* 238.
18. *Chicago Assyrian Dictionary,* "S," 15:341. See Von Soden, *Akkadisches Handwörterbuch,* 2:1053a, where it is translated as "be heaped together, to get together."

reflected in the hapax legomenon *śbs* in Amos 5:11, where it apparently refers to the collecting of a grain payment.[19]

An Egyptian etymology from **š-bs*, "lake of initiation," is somewhat less likely because one would expect *Shebus, rather than the Book of Mormon name **Sebus**.

Deseret Alphabet: 𐐖𐐒𐐅𐐗𐐖 (siːbʌs)

Seezoram

Lehite PN Member of Gadianton's band, chief judge, ca. 26 BC (Helaman 9:23, 26, 27)

Etymology: The initial *see-* of the Lehite PN **Seezoram** may be a dialect phonetic variant of the Hebrew independent demonstrative pronoun *zeh*,[20] meaning "this, these, such a one, he of,"[21] giving, perhaps, this personal name the sense "he of Zoram (= Hebrew *zeh ṣûrʾām*)," analogically related to *zeh sînay*, "he of Sinai" (Judges 5:5)[22] and Zenephi, "he of Nephi." It is also possible that **Seezoram** may be composed of the elements **See**- and -**Zoram**, with **See**- from the

19. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *śbs.*
20. The Hebrew particle *zeh* is a variant of the common West Semitic deictic particle *ḏu*, represented by *d* in Ugaritic, *d* in Aramaic, and *ḏū* in Arabic; cf. Lipiński, *Semitic Language,* 326, who also observes that *zeh* is the oblique form of the archaic nominative *zu.* The demonstrative-relative pronoun nominal prefixes Ze-, Ce-, Se-, See- and Te- would likely not have existed among the Nephites during the same historical period; these prefixes may not have necessarily appeared sequentially in Book of Mormon naming practices (we wish to thank David Calabro for this perceptive observation).
21. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *zeh*. The Ugaritic cognate means "which, that, of"; see Gordon, *Ugaritic Textbook,* 382–83, #632.
22. For this deictic particle and its use in PNs, see Albright, *From the Stone Age to Christianity,* and Albright, "Song of Deborah," 30.

Egyptian noun *se* that can mean "son," thus producing the meaning "son of Zoram."

See entries Zoram, Zeezrom, Cezoram, ezrom, Esrom, Seantum, et al.

Deseret Alphabet: 𐐔𐐚𐐆𐐏𐐟𐐊 (siːzoʊrʌm)

senine

Lehite noun — Gold measure equivalent to a measure of barley or every kind of grain, ca. 82 BC (Alma 11:3 [2x], 5, 7, 8; 30:33; 3 Nephi 12:26 [2x])

Brief Etymology: The Lehite gold measure term **SENINE** may plausibly derive from the Egyptian monetary term, *sniw*, or its variant spelling, *snny*.

Extended Discussion: Although no etymology for the Lehite gold measure term **SENINE** is fully persuasive, some suggestions for the origins of the word may be offered. The most plausible etymology of **SENINE** is the Egyptian term *sniw* (JG), a unit of silver measure during the New Kingdom in Egypt.[23] There is one instance of a spelling *snny*,[24] although one might wish for more examples to show that this one writing is not simply a scribal error. Another possible Egyptian etymology is *snn*, "likeness, image,"[25] though this is normally used of statues. The word becomes rare after Late Egyptian, although it is attested through the Roman period (as *snnwꜣ*).[26]

23. The *sniw* was worth about 5 *diban*; Janssen, *Commodity Prices*, 102–8.
24. Janssen, *Commodity Prices*, 103.
25. Erman and Grapow, *Wörterbuch der ägyptischen Sprache*, 460.
26. Jasnow and Zauzich, *Ancient Egyptian Book of Thoth*, 107, 240–41.

A possible, but somewhat less likely, candidate for the origin of **SENINE** is the Egyptian *snw*, a kind of jar (JAT), though the unit of measure, volume, is not the same as the Book of Mormon unit of measure, mass. In addition, the Egyptian word *snw* requires another *n*.[27]

See entries senum(s), seon

See **SENINE** variants

Deseret Alphabet: 𐐔𐐅𐐊𐐊 (siːnaɪn)

senum(s)

Lehite noun — Silver measure equivalent to the value of a gold senine and to a measure of barley or every kind of grain, ca. 82 BC (Alma 11:3, 6, 7, 11, 12, 15)

Etymology: The Lehite silver measure term **SENUM** may derive from various Egyptian roots, including one, *sniw*, indicating a unit of silver measure.

The Lehite silver measure term **SENUM** may derive from the Egyptian silver measure term *sniw*.[28] Alternatively, it may be related to the Egyptian nouns *snn*, "image, likeness,"[29] and *snw*, a type of jar, discussed in the entry under senine (RFS).

27. A Hebrew root for **SENINE** such as *snn* or *śnn* would be ideal. However, the closest proposed root is √ṣll, "to lift up, exalt, raise, gather, cast up (into a heap)" or √ṣlh, "to lift up, suspend (a balance), weigh." This is a possibility; however, the only way that this proposal would work would be if Reformed Egyptian followed earlier Egyptian transcription systems where Semitic *l* was expressed as Egyptian *n*.
28. The *sniw* was worth about 5 *diban*; Janssen, *Commodity Prices*, 102–8.
29. Erman and Grapow, *Wörterbuch der ägyptischen Sprache*, 460.

See entries senine, seon

Deseret Alphabet: 𐐖𐐚𐐯𐐒 (si:nʌm), 𐐖𐐚𐐯𐐒𐐘 (si:nʌmz)

seon

Lehite noun — Gold measure twice the value of a senine, ca. 82 BC (Alma 11:5, 8, 9).

Brief Etymology: The Lehite monetary measure **SEON** may plausibly derive from the Hebrew measure term *sĕʾâ*.

Extended Discussion: The printer's manuscript has *sean* in all these cases, although the last was corrected by Oliver Cowdery to read *seon*. The original manuscript for Alma 11 has not been preserved. Royal Skousen recommends the use of the spelling **SEON**, as in all the printed editions.[30] George Reynolds and Janne Sjodahl have suggested that the Book of Mormon monetary measure **SEON** may be derived from the Hebrew *sĕʾâ*,[31] even though it never appears in the King James Version transliterated in that form. With a nunated suffix, the Hebrew *sʾn* (found among fifth-century-BC Jewish Aramaic documents at Elephantine in ancient Egypt),[32] as well as the Hebrew volumetric/ capacity measure *sĕʾâ* may be the best source for **SEON**/sean. It is translated in the King James Version as "measure" (Genesis 18:6; 1 Samuel 25:18; 1 Kings 18:32; 2 Kings 7:1, 16, 18), which was about 6.95 liters of grain, or one-third of an ephah. The "Canaanite shift," which took place during the mid-second millennium BC, was the

30. Skousen, *Analysis of Textual Variants*, 4:1806.
31. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 4:282.
32. Porten and Yardeni, *Textbook of Aramaic*, 295 (fig. 8, Measures and Weights), occurring, for example, in C3.13:37; Cowley, *Aramaic Papyri of the Fifth Century BC*, 3 (on the back of a Behistun fragment).

shift of *ā* to *ō* in Canaanite (which included proto-Hebrew), and may account for the dialectical variant **SEON**/sean, which may have been devised by the Nephites to be the weight in gold for some similar measure of capacity, and therefore spelled the same as the Egyptian Aramaic version and vocalized in the Lehite Hebrew as **sĕʾān*. Asher Kaufman has pointed out the close connection between later Jewish linear and volumetric measure by observing that the conversion from linear measure to volume is known from the minimum volume of water required in a ritual bath, namely 40 *seʾah*, which is related to the linear dimensions of 3 cubits, by 1 cubit, by 1 cubit (for example, Talmud Bavli ʿ*Eruvin* 4b). Accordingly, one *seʾah* is equivalent to 6.68 litres.[33]

According to Frank M. Cross, the ephah/bath in the Hellenistic period = 21.83 liter; one liter of Jordanian barley weighs 720 gm, thus 15,717.6 gm per ephah, and 7,858.8 gm per *prs* = 1/2 *ardab*/ephah = 1 1/2 *sĕʾâ*; the Notre Dame ephah of 21.25 liters gives a paras of 7,650 gm; the one at Araq el-Emir weighs 7,700 gm; the inscribed *prs* weight from Araq el-Emir is dated from the mid-first century AD to AD 200, the Late Herodian or early post-Herodian era.[34]

Hebrew *sĕʾâ* is cognate with Akkadian *šeʾatum*, "milled-grain,"[35] and *sūtum*, *seʾah*, "a measuring vessel,"[36] which (like *šeʾum*) are ultimately derived from Sumerian še-, similar to the Book of Mormon foreign word sheum (apparently a type of grain in Mosiah 9:9).[37] Since this is likely a capacity measure adapted by the Nephites to become a measure of weight, it might be interesting to ask whether the **SEON**/sean in Alma 11 is the amount of gold required to purchase around 7 liters of grain of some kind. One may also compare the Hebrew qab-measure (2 Kings 6:25), which is about 1/6 of a *sĕʾâ*

33. Kaufman, "Determining the Length of the Medium Cubit," 131.
34. Cross, "An Inscribed Weight," 28–29, cited in Wolters, "Metrological *PRS*-Terms," 233.
35. Von Soden, *Akkadisches Handwörterbuch*, 3:1222a-b.
36. Tawil, *Akkadian Lexical Companion*, 255, citing *Chicago Assyrian Dictionary*, "S," 15: 420a; Von Soden, *Akkadisches Handwörterbuch*, 2:1064a.
37. FARMS Staff, *Book of Mormon Critical Text*, 413, 587.

= Egyptian *qb*(*y*) "measure of capacity."[38] The Bible Dictionary published with the modern Latter-day Saint scripture states: "Metals were at first primarily measured by weight, whereas other things were measured by bulk or by size. Thus, silver and gold were calculated by weight until coinage became popular (probably the fifth century BC, after the Babylonian exile)."[39]

See entries Seantum, senine, senum, sheum

See **SEON** variant

Deseret Alphabet: 𐑖𐑩𐑮𐑯 (siːʌn)

seraphim

Biblical noun — Heavenly beings mentioned in ancient Israelite literature (2 Nephi 16:2, 6 = Isaiah 6:2, 6)

Etymology: **SERAPHIM** is the name of divine beings mentioned in the Isaiah section of the Book of Mormon, but it does not appear as a separate PN or GN in the Book of Mormon.[40] Compare Hebrew **SERAPHIM**, understood as "beings present in the heavenly court of Yahweh; each has a face, hands and can speak."[41]

See **SERAPHIM** variant

Deseret Alphabet: 𐑖𐑤𐑦𐑓𐑤𐑗 (sɛræfɪmz)

38. Muchiki, *Egyptian Proper Names*, 254.
39. LDS Bible Dictionary, "Weights and Measures."
40. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *śĕrāphîm*.
41. In the editions of the Book of Mormon prior to 1920 the word **SERAPHIM** is given as "seraphims."

Seth

Jaredite PN Son of Shiblon, prince (Ether 1:10, 11; 11:9)

Brief Etymology: Although the origin of the Jaredite PN **Seth** is somewhat uncertain, it may be related to the biblical name Seth, the son of Adam and Eve.

Extended Discussion: The Jaredite PN **Seth** name appears to be identical to the biblical personal name Seth (Hebrew *šēt*) that appears in Genesis 4:25. This biblical passage glosses the name with "appointed" (King James), taking the meaning from the verb *šît*, "to set, place," etc., hence George Reynolds's suggestion for the Book of Mormon PN **Seth** as "put."[42] In his monumental work on biblical personal names, Martin Noth, however, does not suggest an etymology for the biblical name.[43]

Deseret Alphabet: 𐑕𐑧𐑔 (sɛθ)

42. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 4:46.
43. Noth, *Die Israelitischen Personennamen*, 260, and see Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *šēt*. The possible explanations of the biblical name may or may not apply to this Jaredite name. If the name were translated into Nephite, then the biblical interpretations could apply. However, if the name were transliterated from Jaredite, then it is doubtful that the Hebrew etymologies would be helpful. In addition, the Egyptian deity Seth has no linguistic or etymological connection with the biblical personal name, even though in both English and Greek the names are written the same. Thus, by analogy, the Jaredite PN **Seth** may or may not have anything to do with the biblical name and its etymology.

Shared

Jaredite PN Challenger to the Jaredite throne (Ether 13:23, 24, 27, 28, 29, 30 [2x], 31; 14:3 [2x], 4, 5, 8)

Brief Etymology: Although the origin of the Jaredite PN **Shared** is quite uncertain, if it can be traced to Semitic roots, it may be from a root meaning "he presented (an offering)" or "he performed (cultic) service."

Extended Discussion: All suggestions for Jaredite names are speculative; however, if Jaredite names can be traced to Semitic roots, **Shared** may be related to the Ugaritic *šrd*, "to present (an offering), bring down from God," probably a causative Š-stem from the root √yrd, "to descend,"[44] **Shared** could thus mean "offering" or "presentation (of an offering, sacrifice)." One may also note a possible parallel construction, with the interchange *d* > *t*, in the Hebrew noun *šārēt*, "service," in cultic ritual (Numbers 4:12 and 2 Chronicles 24:14), from the verb *šrt* meaning "to serve" in cultic ritual.[45] One may also compare the Ebla city-name *šeraduki* (JAT, PYH).[46]

Deseret Alphabet: 𐐓𐐉𐐦𐐊𐐆 (ʃɐɪrɛd)

Shazer

Lehite GN Campsite in the wilderness of Arabia (1 Nephi 16:13, 14).

44. Dietrich and Loretz, *Analytic Ugaritic Bibliography*, 693.
45. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *šrt*.
46. Pettinato, *Archives of Ebla*, 83.

Brief Etymology: The Lehite GN **Shazer** may plausibly derive from a Hebrew root meaning "to twist, intertwine," referring to the twisted roots of the acacia trees at the oasis where Lehi's group camped and rested.

Extended Discussion: The most likely suggestion for the origin of the Lehite GN **Shazer** is from Sidney Sperry,[47] who derived it from the Hebrew root √šzr, meaning "to twist, to intertwine," but which only appears in the hophal participle in the Hebrew Bible.[48] The root appears in post-Biblical Hebrew *šazar, yišzor, šezira,* and so forth; compare *šezir*, "twisted thread, cord" in Targum Jonathan Exodus 28:28; 39:31; Numbers 15:38, and in the Talmud and Midrash.[49] The understanding of **Shazer** in Hebrew as "twisted" could be a reference to the acacia trees at this oasis where Lehi's group camped and rested. According to James K. Hoffmeier's book *Ancient Israel in Sinai*, "Most kinds of acacia are short and tend to be twisted."[50] Significantly, acacia trees tend to grow in wadis where there is moisture. The name is cognate with Arabic *šazara*, "look askew at, look suspiciously at; twisted; wrong way" as for a cord (from left).[51] The vowels of **Shazer** would be the vowels of the qal participle form and could mean something like "twister."

Hugh Nibley has further suggested a common Palestinian placename Shajer (which he said was pronounced "shazher" in Egyptian Arabic) as in *ṭoǵret ʾaš-šajûr*, "Pass of the Trees," from a collective

47. Sperry, *Book of Mormon Testifies*, 59, suggests an active root. This is the reading that appears in the note to verse 13 in the 1981 edition of the Book of Mormon.
48. For the hophal participle, see Exodus 26:1, 31, 36, and in chapters 27, 28, 36, 38, and 39. See especially Exodus 39:24.
49. Jastrow, *Dictionary of the Targumim*, 2:1545.
50. Hoffmeier, *Ancient Israel in Sinai*, 209. We wish to thank Ryan Parr for providing these observations.
51. For full coverage of the many forms and meanings of this Arabic root, see Lane, *Arabic-English Lexicon*, 4:1546–47.

noun meaning "trees": *šajr, šajara, šajir, ašjar, šajra,* etc. (actually *šagar, šagara* in colloquial Egyptian Arabic.[52]

Also intriguing is the name of a famous water hole in South Arabia called Šisur by B. Thomas, and Šisar by H. St. John Philby.[53] Apparently at one time it was the old Omani town or caravanserai Šisr.[54] This location in Oman is, of course, unrelated to the site mentioned in the Book of Mormon; nevertheless, the name itself, used for a watering hole and a place to camp, is significant.[55]

Another possible derivation of **Shazer** is from the ancient Egyptian *sḏr,* "spend the night, lie down to rest," *sḏryt,* "sleeping-place,"[56] which would provide an appropriate name for a campsite. Another ancient Egyptian term is the syllabic *šꜣ-gꜣ-r* indicating some sort of "body of water,"[57] but the interchange *z* > *g* and *z* < *g* is otherwise unattested. One may also note the Hebrew *šyḥwr* (<Egyptian *š*(*y*)*-ḥr,* "the pond of Horus"[58] = LXX *seiōr,* an Egyptian name). The *š* and *r* match up well, but *ḥ* > *z* or *ṣ* is problematic.

52. See Nibley, *Lehi in the Desert,* 78–79. See also Tvedtnes, "Book of Mormon Onomastica," N156. Likewise, many forms and meanings are to be found in Biberstein-Kazimirski, *Dictionnair arabe-français,* 1:1192.
53. Nibley, *Lehi in the Desert,* 78–79. Thomas, in *Arabia Felix,* 136, writes, "Shisur tomorrow. No wonder it looms so large in the Arab mind, for it is the first water-hole we meet for five days. . . . Shisur's loneliness makes it an inevitable place of call for raiders, and it is a proper practice to fill in a waterhole when leaving to delay possible pursuers." Philby, *Empty Quarter,* 231, observes, "For me such a plan had but little attraction beyond the possibility that we might light upon the Rashid and Hamad ibn Sultan near the Shisar well and with their help arrange to cut back westward into the Hadhramaut border."
54. *Šisr,* pronounced *Šisur,* meaning "cleft, sinkhole," according to Zarins and Clapp, "Incense Road"; Clapp, "Incense Road"; cf. Zarins, "Ubar," 5:252–54.
55. Tvedtnes pointed this out in "Book of Mormon Onomastica," N156.
56. Faulkner, *Concise Dictionary of Middle Egyptian,* 259.
57. Hoch, *Semitic Words in Egyptian Texts,* #415, Twentieth and Twenty-First Dynasties.
58. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *šyḥwr*.

Finally, there is a Carthaginian Punic use of the ancient Egyptian noun *sʾ-sr*, "son-of-the-ram."[59] But the dissimulation of *s* > *š* and *s* > *z* makes this suggestion questionable.[60]

Deseret Alphabet: 𐐈𐐉𐐖𐐋𐐤 (ʃeɪzɛr)

Shearjashub

Biblical PN Son of Isaiah (2 Nephi 17:3 = Isaiah 7:3)

Etymology: **Shearjashub** is given in the Isaiah section of the Book of Mormon as the name of Isaiah's son but does not appear as a PN in the Book of Mormon in its own right. The meaning of the name is disputed, but it could be rendered as "a remnant will return, will be converted."[61] In the printer's manuscript the name was written as Shear Jashub, but later was hyphenated to Shear-Jashub. However, from its first publication in 1830 until the present, the unhyphenated form **Shearjashub** has been given.

See **Shearjashub** variant

Deseret Alphabet: 𐐈𐐊𐐗𐐤𐐊𐐗𐐂 (ʃiːʌrdʒiːʃʌb)

59. Muchiki, *Egyptian Proper Names*, 28.
60. A less likely etymology for **Shazer** would be the Hebrew *khazîr* (Psalms 104:14), "green herbs"; Sjodahl, "Authenticity of the Book of Mormon," 11; Reynolds, *Story of the Book of Mormon*, 248.
61. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *šĕʾaryāshûb*.

Shelem

Jaredite GN Mountain in Old World, "which they called" Shelem "because of its exceeding height" (Ether 3:1)

Brief Etymology: Although the origin of the Jaredite GN **Shelem** is quite uncertain, if it is from a Semitic language, it may be related to a Hebrew/Semitic root meaning "to pay; to complete, perfect; weal, wealth," or from a Hebrew word meaning "height, elevation; ladder, stairway."

Extended Discussion: All suggestions for Jaredite names are speculative; however, if **Shelem** is a translation of the Jaredite name into Nephite, rather than a transcription, and given the association of the meaning of the name with an "exceeding height," an intriguing suggestion is to compare **Shelem** with the Hebrew *sullām*, "ladder, stairway, elevation," as well as the Arabic.[62] However, both the Hebrew and Arabic have *s* and not *š* or *ś*, while **Shelem** seems to require *š* or *ś* (JAT). Another possible Semitic cognate is the Akkadian noun *simmiltu*, "ladder," partly because the issue with the initial sibilant is not as pronounced (cuneiform texts seldom distinguish between Semitic *s*, *ś* and *š*, especially in initial position), and despite the obvious metastasis compared with the Arabic and Hebrew. The Akkadian word occurs in a context (a literary text) that would lend itself to the Book of Mormon context referring to an "exceeding height." The passage is from the Nergal and Ereškigal myth in which the god "Namtar ascended the length (?) of the stairs of heaven," where *simmiltu*, "ladder" is translated as "stairs."[63] Other Akkadian texts mention the "ladders" ("ledges") on high mountain ranges.[64]

62. Nibley, *Lehi in the Desert*, 242.
63. *Chicago Assyrian Dictionary*, "S," 15:273b–74b. The Akkadian is *"ēlâ Namtar arkat sisim-me-lat šamām*[*mī*]," "Namtar ascended the length(?) of the stairs of heaven," from the Nergal and Ereškigal myth.
64. *Chicago Assyrian Dictionary*, "S," 15:274b.

The common Semitic root √šlm can mean "peace," "to pay," "weal/wealth," "complete/perfect," and so forth. However, none of these various meanings for √šlm provide the meaning "exceeding height."[65] The Hebrew segholate form *šelem,* a type of sacrificial offering, often translated "peace offering" in the King James Version, would seem to match the Book of Mormon name well. But with the exception of Amos 5:22, the form occurs only in the plural in Hebrew.[66] The denotation does not lend itself easily to the descriptive "exceeding height," unless by synecdoche (offerings were often made in "high places") the sacrifice itself being seen as an "exceeding height." The word for "burnt offerings" in Hebrew comes from the root, √ʿlh, meaning "to ascend." The play on words is explicitly made in Judges 13:20 when the "angel of the Lord ascended" with the flame of the offering.

The root √šlm occurs in the PN Shelemiah, with the suffixed theophoric element for Jehovah. The meaning, however, is "Yahweh has replaced."[67] Other names possibly connected with this root include *šlmyhw,* a name on seals from Arad, seventh century BC (Israel Department of Antiquities Museum accession No. 67.9838) and Jerusalem, seventh–sixth century BC (Israel Department of Antiquities Museum accession No. 71–46.88) (JAT); *šᵉlōmōh,* Solomon; *ʾab-šālōm,* Absalom; *ʾᵃbī-sālōm,* Abishalom (JAT).[68] But, again the denotation does not seem to lend itself to the descriptive "exceeding height."

65. For example, it is also unlikely that "exceeding height" can be derived from Semitic √šlm, "peace," meaning "a high place with the idea of safety and hence peace," as Nibley first proposes in *The World of the Jaredites* (1952), 243; reprinted in Nibley, *Lehi in the Desert,* 242.
66. For Punic *šlm,* see Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions,* 2:1146–52, s.v. *šlm,* second entry. For the Ugaritic, see Gordon, *Ugaritic Textbook,* 490–91, #2424; and Dietrich and Loretz, *Analytic Ugaritic Bibliography,* 886–87.
67. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *šelemyāh.*
68. It is possible that Assyrian *šulmanu, šalamnu,* "peace-offering, sacrifice to God," may be related to this root; cf. Hebrew √šlm (RFS).

The suggestion that the name is composed of the relative particle *še* and *ʿalem* or *ʿelam*, "upon, over; high; highland; etc.," is unlikely (RFS). First of all, the proposed form is not attested, and the root meaning "to ascend," √ʿlh, would leave the *m* unaccounted for (JAT).

See entries Shilom, Salem, Sherem

Deseret Alphabet: 𐐈𐐓𐐚𐐊 (ʃiːlɛm)

Shem

Lehite PN	1. Nephite general, ca. AD 385 (Mormon 6:14)
Lehite GN	2. Nephite city and land (Mormon 2:20, 21)

Etymology: **Shem**, a Lehite PN and GN, may derive from the Hebrew noun *šem*, "name" (note the biblical PN **Shem**, the son of Noah).[69]

See entries Shim, shum, Shemlon, Shemnon, Shimnilom

See **Shem** variant

Deseret Alphabet: 𐐊𐐚𐐊 (ʃɛm)

69. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *šēm*.

Shemlon

Lehite GN Lamanite land, ca. 178 BC (Mosiah 10:7; 11:12; 19:6; 20:1; 24:1; Alma 23:12)

Brief Etymology: The Lehite GN **Shemlon** may derive from a Semitic root meaning "to scoop, gouge, tear out," suggesting that the land may have been in a depression. Alternatively, **Shemlon** may be from a Hebrew root that may mean "covered place."

Extended Discussion: A possible etymology for the Lehite GN **Shemlon** may be the Arabic *samala*, "to scoop, gouge, tear out," which might apply if the land of **Shemlon** was in a depression—perhaps requiring a tower in Nephi to view the Lamanites coming from that lower elevation or depression (JAT).

Another possible source for **Shemlon** is the Hebrew *śimlâ*, "cloak, cover," with the well-known place-name ending *-ōn*, hence **Shemlon**, "covered place" (JCH) or "place of the cloak" (PYH); compare the biblical PN Samlah (Genesis 36:36).

Shemlon may also be composed of the Hebrew noun *šēm*, "name," and verb *lyn*/*lw*n, "to rest; to lodge," "to spend the night." The resulting noun chain, **šēmlôn*, might mean "name of the dwelling." The Hebrew nouns *šēm* and *mālôn*, "lodging-place," would require a vowel between the *m* and the *l*, e.g., **šēmālôn* > *šēmlôn*, something that would not normally occur in ancient Hebrew.

Further, it is possible that **Shemlon** may simply be a dialect variant of the biblical PN and GN Shimron/Shimrom (Genesis 46:13; Numbers 26:24; Joshua 11:1; 19:15; 1 Chronicles 7:1), and GN Shimron-Meron (Joshua 12:20), which may, as Pedro Olavarria suggests, be derived from the Hebrew verb *šāmar*, "to guard, keep, watch," with a possible wordplay based on that meaning in Mosiah 10:7 "guard against them" (cf. Isaiah 62:6; Judges 7:19)—through a

plausible interchange of *l* and *r*[70] (Hebrew *yśr'l* = Egyptian *isyriɜr*,[71] *ɜšir*; Hebrew *kl'* = Egyptian *qrt*, *qrit*, *qriw*, "bolt, lock," Demotic *qlɜt*; Akkadian *Aššur-bâni-apli*, "Ashurbanipal" > Hebrew 'Osnappar). The same root is the source of several other biblical names, including Shomer, Shamir, Shamur, Shemer, Shimrith, Shimrath, Shemariah, and Samaria (*šōmrôn* = Akkadian *Śamerīnāya*).[72] These same considerations would apply to a homonymous Akkadian verb *šamāru*, "to rage."[73]

A derivation from Northwest Semitic √sml, "statue, image," is rather unlikely, since the Hebrew *s* (*samekh*) seldom changes to *š*, as **Shemlon** would require.

Less likely perhaps is a derivation from the Hebrew *śĕm'ol*, "left, on the left hand; north" (RFS), plus the ending *-ōn*. This would make good sense if **Shemlon** were "north" of Nephi (JAT). The difficulty with this reading is the glottal-stop-vowel (*'aleph*) between *m* and *l*, required in order to break up the consonant cluster (cf. Mari *śim'al;* Akkadian *šumēlu*, *šumēlû,* "left side, left hand, left wing; left-handed").[74] However, Palmyrene *šml*, "left, north,"[75] and the ready acceptance of consonant clusters in Late Egyptian and Coptic, suggest that **Shemlon** could indeed be so derived and expressed.

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70. Lipiński, *Semitic Languages*, 27, "Egyptian did not distinguish between *r* and *l* in their script"; Loprieno, *Ancient Egyptia*n, table 3.1 note c, shows that the lateral dental *l* "is frequently conveyed by *n* and *r*, more rarely by *ɜ*." Cf. Allen, *Ancient Egyptian Language*, 36, for a chart containing the equivalences between the Semitic and Egyptian consonants, including *l* and *r*, and see the entry Gazelem, note 13, above.
71. Budge, *Hieroglyphic Dictionary*, 965, citing Israel Stele 27 and El Amarna Letters.
72. Tawil, *Akkadian Lexical Companion*, 460.
73. Tawil, *Akkadian Lexical Companion*, 412–13, citing *Chicago Assyrian Dictionary*, "Š," 17:1:296a, and Von Soden, *Akkadisches Handwörterbuch*, 3:1154a–b.
74. Tawil, *Akkadian Lexical Companion*, 378, citing *Chicago Assyrian Dictionary*, "Š," 17:3:267b, 272a, and Von Soden, *Akkadisches Handwörterbuch*, 3:1271a–b.
75. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptons*, 2:1162, s.v. šml, first entry.

See entries Shem, Shemnon, Shim, Shimnilon

Deseret Alphabet: 𐐈𐐗𐐒𐐎𐐟𐐑 (ʃɛmlʌn)

Shemnon

Lehite PN One of twelve Nephite disciples, ca. AD 30 (3 Nephi 19:4)

Etymology: The Lehite PN **Shemnon** name could be derived from the Hebrew root √šmn that forms the basis for "oil, fat; fatness, stoutness," etc. The Hebrew feminine PN Mashmannah, with the basic meaning "fat, stout, lusty, fertile" (1 Chronicles 12:10), seems to be built on this root.[76] The Arabic cognate, *musmin*, means "nobleman."[77] Thus, it is possible that **Shemnon** consists of the root with the meaning "stout," as well as "important, noble" with the ending *-ōn*/*-ôn* of masculine PNs for male individuals in the Old Testament as well as in the Book of Mormon; compare, for example, the Lehite PNs Gideon and Ammon.

See entries Shem, Shemlon, Shim, Shimnilom

Deseret Alphabet: 𐐈𐐗𐐑𐐎𐐟𐐑 (ʃɛmnʌn)

76. It is possible that this name was not her real name but a nickname.
77. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *šmn*.

Sherem

Lehite PN Antichrist, late sixth or early fifth century BC (Jacob 7:1, 7 [2x])

Brief Etymology: The Lehite PN **Sherem** may not be Semitic in origin, in which case no etymology may be offered. If it is Semitic, **Sherem** may be related to roots with the metonymic meaning "cut up, cut to pieces," and, in a starker metonymic sense, "anus."

Extended Discussion: The observation has been made that the name **Sherem** may not be Lehite. According to this argument, the phrase, "there came a man among the people of Nephi" who "had a perfect knowledge of the language of the people" (Jacob 7:1, 4), could be hinting that **Sherem** had not lived among the Nephites prior to his appearance in Jacob 7, but had acquired a masterful knowledge of the language. This conjecture may or may not have merit. But if it does, then searching for a Semitic root may be futile. The following discussion, however, assumes that **Sherem** was a Nephite and therefore his name is Lehite.

The PN **Sherem** appears to be a segholate form from the root √šrm. However, the root √šrm does not exist in Northwest Semitic, including Biblical Hebrew (JCH). It does exist in East Semitic (Babylonian and Assyrian), *šarāmu*, and means, in a metonymic sense, " cut out, cut to pieces, hack out,"[78] and in Arabic, *sarrama*, "to cut in pieces."[79] It is possible that the root does exist in the Hebrew Bible as a hapax legomenon in the ketiv reading of Jeremiah 31:40 (King James Version, but verse 39 in the Tanach). There the meaning,

78. See the standard Akkadian dictionaries.

79. See the standard Arabic dictionaries under the root √srm, and see Gordon, *Ugaritic Textbook*, 506, #2745. Ugaritic does have the verb root √ṯrm, cognate with the Arabic *sarrama*, but with the extended meaning "meal; to eat; to cut up meat," etc., but never as a personal name. The Ugaritic PN *ʿbdṯrm* probably refers to Gröndahl's Hurrian/Anatolian god *ṯrm/šrm* in *Die Personennamen der Texte aus Ugarit*, 250.

reading with the ketiv, could be "the cut up/hacked up," referring to the dead. But the qere reads *šdm*, a type of cultivated land or field.[80]

It is somewhat unlikely that **Sherem** is composed of two elements, for example, the causative Š-stem and **rām**. The Semitic Š-stem was no longer a recognized stem in Hebrew by Lehi's day.[81] In addition, the second vowel in **Sherem**, *e*, cannot be accounted for if *rām* is the assumed verb root.[82]

The following suggestions for the etymology of **Sherem** are somewhat less likely: (1) a Hebrew form **šōrem* might be postulated on the evidence of Arabic *surm*, "anus." Although an unlikely name for a man, his character would certainly prompt some contemporary readers to think the name was an appropriate metonymic dysphemism (JAT). Additionally, though both **šōrem* and **šerem* would be segholates from qutl and qatl forms respectively, it is unusual for qutl and qatl forms to interchange;[83] (2) it is also unlikely that the Biblical Hebrew noun *srn*, "tyrant, lord," used of the chiefs of the Philistine cities, and attested in Ugarit, is the source of Sherem. The shift from *s* to *š* and *n* to *m* are not impossible, but rather problematic (JCH); (3) it is unlikely that the biblical PN Shemer (Hebrew *šemer*, "watch, vigil," the eponymous owner of Samaria, 1 Kings 16:24) could become **Sherem** by metathesis (JCH); it is further unlikely that it is a composite from the Hebrew noun *šĕʾar*, "remnant," and *ʿam*, "people," patterned after the biblical PN *šĕʾar yāšūb*, "a remnant shall return," in Isaiah 7:3 (= 1 Nephi 17:3). The vowels of **šĕʾar-ʿam* would not easily shift to *e* because of the *ʿayin*, neither would it be

80. See Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *šēdmāh*.

81. It is possible for the Lehites to have brought the name, in a frozen form, from the Old World. If this happened, the vowels of **Sherem** resemble the vowels of the regular Hebrew hiphil stem and not the normal *ša* of the Š-stem. Ugaritic, which does have an active Š-stem, has the form *šrm* from the Š-stem of *rām*, 2 Aqht 6:15, *tšrm*, "she raises" (RFS).

82. Even the Hebrew hiphil imperative of *rām*, *hārēm*, though it contains the *e*, would leave the first vowel of **Sherem** unaccounted for.

83. When the same triconsonantal root does appear in two or more qatl/qitl/qutl forms, the meanings are usually different.

easy to delete one of the two vowels in *šĕʾar*. Frauke Gröndahl lists the Ugaritic PN *šrm*, but it does not appear to be a personal name.[84]

84. Gröndahl, *Die Personennamen der Texte aus Ugarit*, 196 and 250. The current reading (contra Gordon, *Ugaritic Textbook*, 174, text 52:2 and 22) of the text where the word occurs (Dietrich, Loretz, and Sanmartín, *Cuneiform Alphabet Texts,* §1,23:2 and 22) is now read differently, namely, line 2: *bn.šp*[ ], and line 22: *ṯn.šrm*.[ ]. The first occurrence is a name, but not *šrm*. The second is *šrm,* but it is not a personal name. Lewis, "Ugaritic Narrative Poetry," 208–9, translates line 22 with "the scarlet of princes." Gröndahl, *Die Personennamen der Texte aus Ugarit*, 250, does tie *šrm* with the Hurrian/Anatolian god *šarruma*, the son of the Hurrian gods Teshub and Hebat.

Though the GN Shaaraim, "Two Gates," in the King James Version looks like it might provide the derivation for **Sherem** (Reynolds, *Story of the Book of Mormon*, 296), the Hebrew dual noun *šaʿărayim* contains a consonant that **Sherem** does not exhibit. On the other hand, the Hebrew dual ending *-ayim* is known, under certain conditions, to contract to *-em*. But it would make the name also a dual and therefore an unlikely PN.

Ḥerem, which in Hebrew can refer to that which is prohibited, or to excommunication (an apt category given the events in Jacob 7) might provide an etymology (GCT) if it were possible that the consonant *ḥ* shifted to *š* in Lehite. However, no such consonant shift within a Semitic language, including Hebrew, is known. It is true that Late Egyptian *ḫ*, but not Egyptian *ḥ*, is usually represented as *š* in Coptic (a late form of Egyptian that did not begin to be used until centuries after Lehi left Jerusalem). It would be difficult to imagine why the Lehites would transliterate a Hebrew name into Late Egyptian and in the process change the *ḥ* to *ḫ*, and then represent that *ḫ* with the *š* of Coptic (JAT, RFS, PYH).

The suggestion that **Sherem** might be derived from the Assyro Babylonian god *šērum* ("morning star, dawn; moon") used in the Neo-Assyrian PN *še-rù-ši-ti-ri-i*, "Šēru(m) is my hiding place, shelter, refuge" (with anaptyxis), and Neo/Late Babylonian PN ^{d}*še-rù-id-ri*, "Šēru is (my) help" (Zadok, review of *West Semitic Personal Names*, by Coogan, 74b) (RFS) is rather unlikely. The form of this divine name when not in construct would be Šēru*(m)*. While it is possible that Oliver Cowdery might have heard "Šerem" when Joseph dictated "Šerum," by the beginning of the Iron Age in 1200 BC, nearly all mimation and case endings had been dropped in the West Semitic languages. In other words, Lehite would probably not have maintained the case ending or mimation: Had the name been preserved among the Lehites as the name of the "morning star," it would have been simply Šēr. Thus the *em* of **Sherem** would remain unexplained.

See entry Shelem

Deseret Alphabet: 𐐈𐐒𐐤𐐋𐐊 (ʃiːrɛm)

Sherrizah

Lehite GN City and tower, early fifth century AD (Moroni 9:7, 16–17)

Brief Etymology: The Lehite GN **Sherrizah** may derive from a Hebrew word meaning "a place teeming, swarming (with persons, life, living things)."

Extended Discussion: It is possible that the Lehite GN **Sherrizah** derives from the Hebrew verbal root √šrṣ, "to swarm, teem" attested in a qal verbal form, "to swarm," or the segholate noun, *šereṣ*, "swarming things" (collective noun). For instance, in Exodus 8:3 (7:28 in the Hebrew Bible) one reads, "and the river shall bring forth frogs abundantly," where *šāraṣ* is rendered with "shall bring forth abundantly." Nabatean contains an instance of a feminine noun form from this root, *šrṣh*, that seems to mean "profusion."[85] Moroni 9:7 specifically mentions "many prisoners," including "men, women, and children" that were captured by the Lamanites from the "tower of Sherrizah."[86] The underlying meaning of this name might be "a place teaming, swarming (with persons, life, living things)."

The doubling of the *r* and the assumption that a Hebrew consonant *ṣ* would become *z* in English transcriptions are seen by some

85. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 2:1194, s.v. *šrṣh*.

86. The only Hebrew noun from this root is a qatl segholate, *šereṣ*. The Nabatean form is clearly a feminine form that need not be related to a segholate form. Therefore, the Book of Mormon voweling could be possible.

as detracting from this etymology (JCH). However, the King James Version frequently transliterates the Hebrew consonant *ṣ* with a *z* (JAT). Though Biblical Hebrew does not indicate a doubled *r* with a *dagesh,* Hebrew can indicate a virtually doubled *r* with compensatory lengthening. It is also possible that a doubled *r* may be a feature of the Lehite dialect of Hebrew.

A derivation of **SHERRIZAH** from the Assyrian PN rendered in the King James Version as Sharezer, in the Hebrew *šar'eṣer* (Zechariah 7:2; Isaiah 37:38; 2 Kings 19:37) is somewhat unlikely since the terminal *r* would be phonologically unaccounted for.

See entry Shurr

Deseret Alphabet: 𐐊𐐗𐐦𐐽𐐶 (ʃʌrɪzɑː)

sheum

Lehite noun	Grain or herb used by Zeniffites for food, ca. 200 BC (Mosiah 9:9)

Brief Etymology: The Lehite noun **SHEUM** may refer to a type of food available to the Nephites but otherwise unknown to Joseph Smith that may derive from the Old Akkadian noun *še'um* (pronounced *sheum*).

Extended Discussion: **SHEUM** is a hapax legomenon in the Book of Mormon, that is, a word that occurs there only once—in Mosiah 9:9—in a list of food items, "with all manner of seeds, with seeds of corn, and of wheat, and of barley, and with neas, and with **SHEUM**, and with seeds of all manner of fruits." Although this word appears in a list of seeds and grains, the context in Mosiah 9:9 allows the

possibility that **SHEUM**, along with neas (which is also a hapax legomenon in the Book of Mormon), need not necessarily be a grain or a seed.[87]

The fact that Joseph Smith did not translate this word, but rather transliterated it, indicates that he did not know of an English word for this grain or food item. Thus, **SHEUM** cannot be equated with any English names of seeds or grains attested by their English names in the Book of Mormon. Additionally, any suggestions for an etymology probably should also be narrowed to a New World food for which Joseph Smith would not have known the English translation. **SHEUM** is thus probably not to be equated with wheat, barley, rye, oats, garlic,[88] onions, sorghum, millet, lentils, pulse, peas, squash, beans, or perhaps even emmer wheat,[89] etc. Native American grains or food items that Joseph Smith might not have been familiar with could include amaranth (JLS), jocote (mombin), manioc (cassava) (RFS), or possibly quinoa (PYH) or chiles (JG), among others.

Over the years, several suggestions for an etymology of **SHEUM** have been offered and have gained traction in some circles. The discussion here will treat these earlier suggestions before other possibilities are presented.

It is possible that **SHEUM** might not have an ancient Near Eastern language origin, that is, it might have been borrowed into Lehite from an indigenous term native to the Americas but unknown to Joseph Smith. In light of this possibility, the suggestion of Maya *ixim*

87. Corn, wheat, barley, and "all manner of fruits" are all preceded by "of," indicating a genitive relationship with "seeds." **SHEUM** and neas are not preceded by "of" and therefore do not necessarily stand syntactically in a genitival relationship with "seeds."

88. For a discussion of "garlic," see the entry shum below.

89. Emmer wheat is not native to the Americas, although barley is: "Extensive archaeological evidence also points to the cultivation of little barley in the Southwest and parts of Mexico"; see Dunne and Green, "Terminal Archaic and Early Woodland Plant Use," 8; Sorenson and Smith, "Barley in Ancient America," 130–32.

(pronounced *ishim*) "maize" would be intriguing[90] if it were not for the inclusion of "corn" in the same passage where **SHEUM** occurs.[91]

On the other hand, **SHEUM** may be a Semitic or an Egyptian word used for a New World plant. Therefore, looking for a Near Eastern derivation, even if the meaning of the root does not match the parameters outlined above, is appropriate.

It has been suggested that **SHEUM** might be derived from an Old Akkadian noun *še'um* that has a wide range of attested meanings, including "barley, wheat, grain, cereal, pinenuts," etc. There are two issues with this suggestion. First, for various reasons, if **SHEUM** were to be derived from the Old Akkadian noun *še'um*, it would have to have been brought to the Americas by the Jaredites during or shortly after the Old Akkadian period when *še'um* still retained the case ending *u*, and the *m* of mimation. It would then have been passed on to the Mulekites, and eventually to the Nephites.[92] Second,

90. Mark Wright, in a personal communication to Robert F. Smith, 9 October 2012. Warren, "Jaredite Connections with Mesoamerica," has also suggested that *ixim* might stand behind some Book of Mormon names.

91. Though *corn* in the King James Version always means "grain," which meaning can be assumed in one of the three passages where it appears in the Book of Mormon (Mosiah 9:14), the other two passages (Mosiah 7:22 and 9:9) do not lend themselves to that meaning but rather to "maize." It must be admitted that *maize* comes into English through Spanish from Arawakan, the native American language group of the Caribbean and much of South America.

92. The Old Akkadian noun *še'um* contains the nominative case ending *u* and the *m* of mimation. Neither the case ending nor mimation for a singular noun exists in Biblical Hebrew. Additionally, post-Old Akkadian *še'um*, that is, Babylonian and Assyrian, lost the consistent use of the case ending and mimation, especially in the Iron Age of Lehi's day. To be more precise, by Middle Assyrian and Middle Babylonian times, the case endings were no longer being used correctly for case and number. In Neo-Assyrian times, "no syllabic writing of *še'u* is attested" (notice also the lack of mimation). The rare instances of Sumerian ŠE in Neo-Babylonian should not be considered seriously because they are too late to have influenced Lehi, and because the sign ŠE is probably to be read as *uṭṭatu*. See also *Chicago Assyrian Dictionary,* "U," 20:349b, and "W," 20:355b–57b; *Chicago Assyrian Dictionary,*

there are some questions concerning the reading of the Sumerian sign ŠE from which the Old Akkadian noun *še'um* supposedly derives that make a direct borrowing from Sumerian unlikely.[93] Still, however, **SHEUM** could have made its way as a borrowing from Old Akkadian for a kind of foodstuff that was identified as such by the Nephites (either referring to a kind of grain or other plant that was either known to the Nephites from Old Akkadian or was used by the Nephites) for a foodstuff that was unique to themselves.

The Egyptian noun *sm* may also offer a possible etymology. It means "herb, herbage, vegetables, plants," etc.[94] In Demotic (a later script and dialect of Egyptian roughly contemporary with Lehi) this noun appears as both *sm* and *sym*,[95] pronounced *sim* in Coptic (JG). The Egyptian *s* appearing as a Semitic *š* would present no problems (JG).[96] Thus **SHEUM**, meaning a New World herb or vegetable for which Joseph Smith did not have a word in English, could have been derived from the Egyptian *sm*.

It might be tempting to equate **SHEUM** with the Hebrew *šĕ'â*, a grain measure. The Hebrew noun *šĕ'â* is cognate with Akkadian

"Š," 17:2:354a–55a; and Von Soden, *Akkadisches Handwörterbuch,* 3:1222a–b; Smith "Some 'Neologisms' from the Mormon Canon."

93. Sumerian ŠE lacks the nominative case ending *u* and the *m* of mimation that are necessary if **SHEUM** were to be derived from ŠE. In no case that I am aware of did Hebrew retain a case ending or mimation when it did borrow an Akkadian word that ultimately was a borrowing of a Sumerian word. The two best known examples of a borrowing of a Sumerian word through Akkadian into Hebrew are *hêkāl* and *kissē*. Additionally, there is some variance in how the sign ŠE is read when it means "barley, grain, etc." Both *še'u* and *u'u* are possible. See Borger, *Mesopotamisches Zeichenlexikon,* 374, no. 579, middle of the page.
94. Faulkner, *Concise Dictionary of Middle Egyptian,* 225.
95. Erichsen, *Demotisches Glossar,* 430.
96. The Hebrew consonant *š* is represented as an *s* in Egyptian 28 percent of the time (Hoch, *Egyptian Words in Egyptian Texts,* 433), and the Egyptian consonant *s* is a Hebrew *š* about 33 percent of the time (Hoch, *Egyptian Words in Egyptian Texts,* 436). The sound shifts are thus possible.

šeʾatum, "milled-grain," and *sūtum*, "a measuring vessel,"[97] which (like *šeʾum*) are ultimately derived from Sumerian ŠE.[98] However, it is unlikely that the Hebrew *sĕʾâ* (= Akkadian *sūtu*) and the Akkadian *šeʾum* are related. Additionally, the Hebrew letters *samakh* and *šin* are not easily mistaken. Thus, Hebrew *sĕʾâ* is probably not the origin of **SHEUM**, especially since *sĕʾâ* does not explain the terminal *m*. Other possible starting points in Hebrew are not particularly fruitful. For example, Hebrew has not produced any appropriate words built on *šʾm*, *šʿm*, *šām*, *šīm*, or *šūm* (for this latter root, "garlic," see below). The Hebrew noun *šōham* has been defined on the basis of Akkadian *siāmu* ("red, brown"), as meaning "red, brown, redness," a plausible name for a grain or herb. Less fruitful would be Akkadian *šâmu*, "to buy," or *šiʾāmu*, "to determine, establish."

Somewhat less likely is the Hebrew word for garlic, *šūm*, from a root *šûm*, with a medial *waw* or long *u* vowel (Akkadian *šūmu*, Sumerian sum, Arabic *tūm*, Aramaic *tūmâ*). It only occurs in the plural in the Hebrew Bible.[99]

Several other Egyptian nouns are distant possibilities, namely, *šmʿ* meaning "rush";[100] *šmʾ.t*, "granary";[101] and *šmʿ*, "southern," which is used to refer to a type of grain.[102] The final weak nature of all three and the feminine ending on the second one make these suggestions unlikely.

See entry shum

Deseret Alphabet: 𐐔𐐒𐐗𐐍 (ʃiːʌm)

97. Tawil, *Akkadian Lexical Companion*, 255, citing *Chicago Assyrian Dictionary*, "S," 15:420a; Von Soden, *Akkadisches Handwörterbuch*, 2:1064a–b.
98. Akkadian *sūtu*, cognate with biblical *sĕʾâ*, meaning "a measuring vessel," occurs in the same context in a cuneiform text with the word for (barley) grain, *šeʾum*. See Tawil, *Akkadian Lexical Companion*, 255.
99. Compare the Samaritan Pentateuch *šuwwamən*.
100. Erichsen. *Demotisches Glossar*, 508.
101. Erichsen. *Demotisches Glossar*, 508.
102. Erichsen. *Demotisches Glossar*, 509.

Shez

Jaredite PN	1. King (Ether 1:24, 25; 10:1 [3x], 2, 4)
	2. Prince, son of Shez No. 1 (Ether 10:3 [2x])

Etymology: No etymology may confidently be proposed for the Jaredite PN **Shez** unless, if the name is related to Semitic or Mesopotamian languages, it is from the Akkadian *šessu*, "blade," or Akkadian *šedu*, "soul, genius, élan vital."[103]

Deseret Alphabet: 𐐓𐐋𐐖 (ʃɛz)

Shiblom

Jaredite PN	1. Jaredite king and son of Com (Ether 11:4 [3x], 5, 7, 9, but cf. Ether 1:11, 12, where the name is given as Shiblon)
Lehite PN	2. Nephite general, ca. AD 385 (Mormon 6:14)

Brief Etymology: The origin of the Jaredite PN and Lehite PN **Shiblom** is quite uncertain, but it may be related to Semitic roots meaning "the people stretch out (their hands)."

Extended Discussion: All suggestions for Jaredite names are speculative; however, the PN **Shiblom** is one of many Jaredite names that also seem to be represented in Lehite (cf. also the similar PN **Shiblon**). If this really is a Jaredite name, then no etymology may be suggested. If the Semitic languages can be appealed to for the etymology of **Shiblom**, then perhaps the biblical PN *šōbāl*, cited as Shobal in Genesis 36:20 and 1 Chronicles 4:2 in the King James

103. On these words, see Oppenheim, *Ancient Mesopotamia*, 199–201, 206.

Version, should be considered for at least the first part of this name (JCH). The root means "to hang down (hair); to stretch out (hands)." The *-om* ending may come from the Hebrew noun *ʿm*, "people," with the sense "the people stretch out their hands." There are other possibilities for the origin of **Shiblom** from the Hebrew root √šbl that may also be considered, including *šōbel*, "flowing skirt," *šibbolet*, "ear of grain," and *šebīl*, *šebūl*, "path" (JCH).[104] If *r* and *l* interchange in Lehite, then the Hebrew noun *šeber*, "grain," may be the origin of the name (Genesis 42:26 has *šibrām*, "their grain") (RFS).[105]

See entries shiblum, Shiblon

See **Shiblom**/Shiblon variants

Deseret Alphabet: 𐐈𐐣𐐆𐐎𐐒𐐋 (ʃɪblʌm)

Shiblon

Jaredite PN	1. King (Ether 1:11, 12; called Shiblom in Ether 11:4 [3x], 5, 7, 9; see Shiblom No. 1)
Lehite PN	2. Son of Alma No. 2, ca. 82 BC (Alma 31:7; 37: preface; 38:5; 49:30; 63:1, 10, 11, 13, 17)
Lehite noun	3. Nephite measure equivalent to half the value of a senum, ca. 82 BC (Alma 11:15 [2x], 16, 19)

104. See Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 4:282.

105. Cf. Allen, *Ancient Egyptian Language*, 36, for a chart containing the equivalences between the Semitic and Egyptian consonants, including *l* and *r*, and see the entry Gazelem, note 13, above.

Brief Etymology: The Lehite PN and measure term **Shiblon** may be from Hebrew roots meaning "to stretch out (the hands)" and "ear of grain."

Extended Discussion: All suggestions for Jaredite names are speculative; however, the PN **Shiblon** may be a variant of Shiblom in the Jaredite record. If Shiblon and Shiblom are genuine Jaredite names, then no etymology may be suggested. But if Semitic words can be appealed to for the etymology of **Shiblon**, this name and term as well as Shiblom may be related to the biblical PN *šōbāl*, cited as Shobal in Genesis 36:20 and 1 Chronicles 4:2 in the King James Version, and should be considered for at least the first part of this name. The Hebrew/Semitic root √šbl means "to hang down (hair); to stretch out (hands)." The other possible sources of **Shiblon**—and Shiblom as well—include the Hebrew noun *šibbolet*, "ear of grain," and *šebīl*, *šebūl*, "path" (JCH).[106] The Hebrew *-ōn* ending is a common men's name suffix; compare the biblical and Book of Mormon men's name Ammon and Gideon.

For the Lehite weight, a derivation from the Hebrew noun *šibbolet*, "ear of grain," would make sense. (The word shublons appears in earlier editions of Alma 11:19, if Reynolds's listing is correct).[107] The derivation of **Shiblon** from feline names, such as the Arabic noun *šibl*, "jaguar cub," is somewhat less likely.

See entries Shiblom, shiblum, shum, and sheum

See Shiblom/**Shiblon** variants

Deseret Alphabet: 𐐖𐐯𐐡𐐕𐐗𐐎 (ʃɪblʌn)

106. See Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 4:282.
107. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 4:282.

shiblum/shilum

Lehite noun — Nephite measure equivalent to half the measure of a shiblon, ca. 82 BC (Alma 11:16, 17)

Brief Etymology: The monetary measure term **SHIBLUM** may have been a spelling by Oliver Cowdery in the original manuscript of Alma 11:16 and 17, quite likely based by analogy on the reading of the word Shiblon in Alma 11:15, 16, but was then corrected to shilum, possibly with the assistance of Joseph Smith. The 1830 typesetter mistakenly set **SHIBLUM** instead of shilum in Alma 11:16 and 17, a spelling that has remained in editions of the Book of Mormon from 1830 through 2013.

Extended Discussion: The money measure term **SHIBLUM** has been the reading in Alma 11:16, 17 since the 1830 edition. It was written down as **SHIBLUM** in the original manuscript by Oliver Cowdery (probably based on the reading of the word Shiblon in Alma 11:15, 16; the reading of the original manuscript was then corrected by him to shillum by overwriting the *b* with an *l*). Then (possibly with the assistance of Joseph Smith) Oliver crossed off the overwritten *l* to produce **SHILUM**. In the printer's manuscript it appears only as **SHILUM**. The 1830 typesetter erroneously set **SHIBLUM** (in what is now verse 16), which has remained through the current edition of the Book of Mormon. In verse 17 both the original manuscript and the printer's manuscript have only **SHILUM**, but the typesetter repeated the mistake of verse 16 by setting **SHIBLUM**, the reading in the 1830–2013 editions.[108] While the derivation of **SHIBLUM** from ancient Hebrew is somewhat problematical, the derivation of **SHILUM**/shillum is not. Its derivation from the Hebrew noun *shillûm*, "reward, payment, compensation," is found in Micah 7:3 in

108. Skousen, *Analysis of Textual Variants*, 3:1810–11.

the context of bribing judges.[109] According to Hoftijzer, in Northwest Semitic inscriptions *šlm* has the meaning "to be paid, repaid."[110]

See entry Solomon

See **SHIBLUM**/shilum variants

Deseret Alphabet: 𐐊𐐱𐐚𐐎𐐓 (ʃɪblʌm)

Shiloah

Biblical GN — An ancient Near Eastern locality, waters (2 Nephi 18:6 = Isaiah 8:6)

Etymology: **SHILOAH** is the name of an ancient locality mentioned in the Isaiah section of the Book of Mormon but is not mentioned elsewhere as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐊𐐭𐐎𐐘 (ʃaɪloʊɑː)

Shilom

Lehite GN — City and land near the city of Nephi, ca. 121 BC (Mosiah 7:5, 7, 16, 21; 9:6, 8, 14; 10:8; 11:12, 13 [2x]; 22:8, 11; 24:1; Alma 23:12)

109. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, 1511.

110. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions*, 2:1145, s.v. *šlm*, first entry.

Brief Etymology: The Lehite GN **Shilom** may be from a Hebrew root meaning "reward, recompense; vengeance."

Extended Discussion: If the Book of Mormon GN **Shilom** is not a metathesized variant of Shemlon (q.v.), it is most likely from the Hebrew root √šlm, "to be whole, complete," in the piel, thus "to reward, recompense; avenge" in an infinitival or substantival form, for example, *šillûm*, "reward, recompense; vengeance."

It is less likely that **Shilom** is a misspelling of Shalom, because of the number of occurrences of **Shilom** in the Book of Mormon (15). It is less likely, too, that **Shilom** is a confusion between the Greek and Hebrew forms of the spring known in Hebrew as *šilōah*, in NT Greek as *silōam*, and in Arabic as *silwan*. It is less likely, as well, that **Shilom** is a derivation from, or mistake for, *šîlōn*, perhaps the source of the biblical gentilic "Shilonite" (JCH)[111] and probably related to the biblical GN *šilōh* (*šilō, šīlō*). (Note that the biblical GN *šîlōn* is *ḫirbet silūn* in Arabic.)

See entries Shelem, Salem

See **Shilom** variant

Deseret Alphabet: 𐐈𐐣𐐎𐐒 (ʃaɪlʌm)

Shim

Jaredite GN 1. Hill (Ether 9:3); since this is in the record given by Nephi, it is likely that he gives the Lehite, rather than the Jaredite, name of the hill, hence making it the same as No. 2

111. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. šillûm.

Lehite GN 2. Hill, fourth century AD (Mormon 1:3; 4:23), probably the same as Shim No. 1

Brief Etymology: Although the origin of the Jaredite GN and Lehite GN **Shim** is quite uncertain, it may be related to the Hebrew noun *šēm*, the basis of the biblical PN Shem, the son of Noah.

Extended Discussion: All suggestions for Jaredite names are speculative; however, since **Shim** is given as a Lehite as well as a Jaredite GN, it is quite possible that the name is based on a Semitic/Hebrew and not a Jaredite root. If **Shim** is from a Hebrew root, its most likely derivation is from the Hebrew *šēm*, "name, standing, reputation, commemoration,"[112] as well as "monument."[113] There are PNs using *šēm* as an element (e.g., Shem, the son of Noah) (JCH). A hill of "fame/monument" would also make excellent sense in connection with an explanatory story that, unfortunately, is lacking. There may be a wordplay occurring in Mormon 1:3, "a hill which shall be called **Shim**; and there have I deposited [the plates]" (Nibley), similar to the wordplay in Deuteronomy 12:5, *lāśūm ʾet šĕmō šām* "to put his name there" (PYH).

It is rather less likely that the Sumerian noun *šem/šim*, "perfume, aroma, gum, fragrant plant resin, salve, ointment, spices," as well as the verbal sense "to be happy, joyous; rejoice, exult" are the origin of the name **Shim** (RFS). Similarly, the biblical PNs *šimʾāh* (1 Chronicles

112. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. šēm.

113. William F. Albright suggests the meaning "an (inscribed) monument" for *šēm* at Genesis 11:4, as part of the Great Tower/Ziggurat/Mountain summit; cf. Albright, *Yahweh and the Gods of Canaan*, 87nn122–23. The same is evidently true for other biblical passages, such as Deuteronomy 12:5, 11; 14:23; 16:2, 6, 11; 26:2; Jeremiah 7:12; Nehemiah 1:9. In each of these, *šēm* appears with the Hebrew root √skn that, from the evidence of cognate languages, means "stela" (e.g., Ugaritic *skn*, "stela"; Akkadian *šiknu*, "form, image," always alternating with *šalmu*, "likeness"). In the *Midrash Rabbah*, Genesis (Noah) 37.8, we read of the passage "And let us make a name *šēm*" that "the School of R. Ishmail taught: Shem (a name) means naught else but an idol" (cf. BT *Sanhedrin* 109a) (JAT).

8:32) and *šimʾām* (1 Chronicles 9:38) are somewhat less likely as the origin of **Shim**. The King James Version Shimeah and Shimeam, respectively, are probably unrelated to the Book of Mormon **Shim**, though such a connection cannot be ruled out.

See entries Shem, Shemlon, Shemnon, Shimnilom, shum, Sam

Deseret Alphabet: 𐐝𐐣𐐒 (ʃɪm)

Shimnilom

Lehite GN City, first century BC (Alma 23:12)

Brief Etymology: The Lehite GN **Shimnilom** may derive from Hebrew/Semitic roots meaning "(place of) divine, holy (anointing) oil" or "monument/name of wealth."

Extended Discussion: The Lehite GN **Shimnilom** may perhaps be derived from the Hebrew/Semitic root √šmn and the name element *ilom*, in which case, the former may be "oil, fat," and the latter something to do with divinity, generating the sense "(place of) divine, holy (anointing) oil." The name may also derive from the Hebrew noun *šēm*, "name," and a noun derived from the root √nlh/nly, e.g., *nlt* in Isaiah 33:1 or *minlām* in Job 15:29 (cf. Arabic *naylun*, *nâʾlun*, "wealth, possession") (RFS). The latter suggestion would form the basis for the name "monument/name of wealth."

See entries Shem, Shim, shum, Shemlon, Shemnon

Deseret Alphabet: 𐐝𐐣𐐔𐑊𐐤𐐒 (ʃɪmnaɪlʌm)

Shinar

Biblical GN An ancient Near Eastern land (2 Nephi 21:11 = Isaiah 11:11)

Etymology: **Shinar** is the name of an ancient land mentioned in the Isaiah section of the Book of Mormon but not mentioned otherwise as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐓𐐱𐐖𐐦 (ʃaɪnɛr)

Shiz

Jaredite PN Rebel (Ether 14:17 [2x], 18 [2x], 20, 24, 26 [2x], 27, 28, 30, 31; 15:4, 5, 6 [3x], 7, 8, 10, 13 [2x], 18, 23, 25, 28, 29 [2x], 30, 31 [2x])

Etymology: The origin of the Jaredite PN **Shiz** is very uncertain but, if it can be explained with Mesopotamian or Semitic words and roots, it may be related to the Akkadian *šedu*, "genius, soul," *sissu*, "horse," or *šessu*, "blade."[114]

See entry Shez

Deseret Alphabet: 𐐓𐐭𐐶 (ʃɪz)

114. On these words, cf. Oppenheim, *Ancient Mesopotamia*, 199–201, 206.

Shule

Jaredite PN King (Ether 1:30, 31; 7:7, 8 [2x], 10, 12, 13, 15, 16, 17 [2x], 18, 19 [2x], 20, 21 [2x], 22 [4x], 23, 24, 25, 26, 27)

Brief Etymology: Although the origin of the Jaredite PN **Shule** is quite uncertain, if it can be explained with Sumerian words and roots, it may be related to a Sumerian noun meaning "faith, trust, belief."

Extended Discussion: All suggestions for Jaredite names are speculative; however, if Sumerian roots can be used to explain the origin and meaning of Jaredite names, then the PN **Shule** may be related to the Sumerian noun šu-lá (= Akkadian *qiptu*), "faith, trust, belief," though this word is not attested as a PN in Sumerian texts.[115] In addition, according to E. Jan Wilson, there is a Sumerian word *šul* that means "hero." Wilson explicitly connects this with the Jaredite name, citing its occurrence in Ether 1:31.[116]

Deseret Alphabet: 𐐓𐐣𐐺 (ʃɪuːl)

115. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 6:46, have suggested that the PN Shule is "possibly from *shaal* [*šʾl*], 'to ask for, to desire', meaning a man of prayer." There has been a tendency to connect the Jaredites with the Olmec. It is not certain what language the Olmec spoke. It was probably not Maya. One might, nonetheless, be tempted to connect this king with the Maya noun *xul*, "carving," cf. Coe, *Reading the Maya Glyphs*, 166, though such a reading does not conform to typical Classical Maya naming practices.
116. See Wilson, "Inside a Sumerian Temple," 319 (we wish to thank David Calabro for this reference).

shum

Lehite noun — Gold measure twice the value of a seon (four times the value of a senine), ca. 82 BC (Alma 11:5, 9)

Brief Etymology: The Book of Mormon word **SHUM** may be from a Hebrew/Semitic root meaning "garlic," an unusual but not implausible source for a gold measure name.

Extended Discussion: The most obvious derivation of the Book of Mormon measure of gold weight, **SHUM**, is the hypothetical Hebrew **šûm* (Akkadian *šūmu*, Sumerian sum, Arabic *ṯūm*, Aramaic *tūmâ*ʾ, Proto-Semitic **ṯūmu*), "garlic."[117] The Hebrew *šûm*, "garlic," may also readily be compared with ancient Egyptian *dʿm*, *dʿmw*, "fine-gold, electrum," from which Coptic *djmo*, "electrum," is developed.

The Semitic cognates of the Hebrew *šēm*, "name, monument," for example, Akkadian *šumu*, are somewhat less likely as the source for **SHUM.** This root appears in the Ebla PNs *ṭubi-šum* and *išma-šum* as the theophoric element, according to Dahood (JAT).[118] Also somewhat less likely is the meaning "to value" for **SHUM**.[119]

See entries Shem, Shim, et al.

Deseret Alphabet: 𐐈𐐑𐐊 (ʃʌm)

117. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *šûm.* The proper name **SHUM** is not found in the Bible but is found in Moses 7:5 in the Pearl of Great Price.
118. Dahood, "Afterword: Ebla, Ugarit and the Bible," 314.
119. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 4: 28.

Shurr

Jaredite GN Valley of, near the hill Comron/Comnor (Ether 14:28 [2x])

Brief Etymology: The origin of the Jaredite GN **Shurr** is quite uncertain, but it may be related to the Hebrew/Semitic root meaning "foe, enemy." Alternatively, it may be related to the ancient Near Eastern GN Shur.

Extended Discussion: All suggestions for Jaredite names are speculative; however, there are several ancient Near Eastern sources for the GN **Shurr**, some of which could prove promising, for example, Hebrew *šôrēr*, possibly from a root √šrr, meaning "foe" or "enemy" (see the Hebrew text of Psalm 5:9; 92:12; etc.). This etymology would explain the doubled *r* in the Book of Mormon GN **Shurr** (see also the Hebrew text of Psalm 92:12, where the *r* is virtually doubled) and would fit well with the place where Coriantumr gathered his armies and invited his enemies to battle.

The King James Version GN Shur (Hebrew *šûr*, Genesis 16:7; 20:1; 25:18; Exodus 15:22; 1 Samuel 15:7), a wilderness region in northwest Sinai, would seem to be an appropriate analog to **Shurr**, though the doubling of the *r* remains unexplained—could this reflect a dialect feature of Lehite? A Hebrew word for "wall" or "barrier," *šûr* (Genesis 49:22; 2 Samuel 22:30; and Psalm 18:30 [verse 29 in the King James Version]) would also provide an appropriate etymology for a GN name, though it may not account for the doubled *r* unless the doubled *r* is a dialect feature of Lehite. Hebrew *šôr*, "bull," with cognates in nearly all Semitic languages, would also not account for the doubled *r*. The Akkadian (East Semitic) *šurrû*, meaning "inception, beginning" (and its verb *šurrû*, "to begin") is possible, even though the vowel on the end is phonemic.[120] The Akkadian *šurru*, meaning

120. Von Soden, *Akkadisches Handwörterbuch,* 3:1285b; cf. *Chicago Assyrian Dictionary,* "Š," 17:3:358b–60a.

"to go down, bow down," is plausible.[121] Šūru, a Sumerian loanword in Mari and Nuzi texts that is some kind of geographic feature, lacks the doubled *r*.[122] Akkadian words such as *šarû*, "to be(come) rich," *šâru*, "to malign," and so forth, are less likely. The Akkadian noun *šūru*, "reed bundle,"[123] is intriguing, but still lacks the doubled *r*.

The Akkadian *surrû* appears to be a loanword from Sumerian and could mean "lamentation priest." But this does not explain the *š* of the Book of Mormon GN.[124] The Sumerian š[u]-ur$_4$ is rendered as Akkadian *kisittu*, meaning a "stump, trunk (of a tree)."[125] In addition, many Sumerian words are written using the šur$_{1–6}$ and sur$_{1–14}$ signs, each with a different meaning (see the respective sign lists), but none of the meanings are particularly appropriate for a GN.

Deseret Alphabet: 𐐊𐐗𐐦 (ʃʌr)

Sidom

Lehite GN — Land (and city?), second century BC (Alma 15:1; 15:17; Alma 2:17 in the printer's manuscript and 1830 edition has *Sidom*, which is almost certainly a mistake by the typesetter for *Sidon*).

Brief Etymology: The Lehite GN **Sidom** may be from a Hebrew root

121. The Sumerian is sur and sùr. See *Chicago Assyrian Dictionary,* "Š," 17:3:357b, 358b.
122. *Chicago Assyrian Dictionary,* "Š," 17:3:368b–69a; Borger, *Mesopotamisches Zeichenlexikon*, 370, no. 567. The Sumerian is ^{giš}šu-kín.
123. *Chicago Assyrian Dictionary,* "Š," 17:3:369.
124. *Chicago Assyrian Dictionary,* "S," 15:413. Normally, an Akkadian word that ends in a long vowel that has been borrowed from Sumerian indicates that the Sumerian word ended in a vowel. This would seem to rule out Akkadian *surrû* as the source for the Book of Mormon GN.
125. *Chicago Assyrian Dictionary,* "K," 8:422b–423a.

meaning "to hunt, catch" with an *-ôm* ending. Alternatively, **Sidom** may be a form of the GN Sidon but with mimation (i.e., the addition of an *m* in place of an *n*).

Extended Discussion: It is possible but somewhat unlikely that **Sidom** is a mimated form of Sidon, the name of a river in the Book of Mormon and a city in biblical Phoenicia. The etymology of the biblical GN is not certain,[126] but it may come from Hebrew *ṣwd*, "to catch, hunt," and if it does, *-ôn* may be an ending that could be replaced by the *-ôm* ending.

The biblical GN Sodom is voweled in the Masoretic Text as *sĕdôm*, which could easily yield **Sidom** in the Book of Mormon. However, as the King James Version Sodom rendering makes clear, the Masoretic Text voweling masks the etymology of the GN as Sodom. Septuagint Σόδομα, Ugaritic *sú-du-mu* and *sú-dú-mu*, and often *swdm*, in the Qumran texts (e.g., 1QIsa 1:9) support the reading Sodom. The evidence from Eblaite is ambiguous: *si-da-mu*^{ki} would support the Masoretic pointing, but *sa-dam*^{ki} would not. Therefore, it is unlikely that the Book of Mormon **Sidom** can be derived from the biblical Sodom. The biblical GN Siddim, a valley (Genesis 14:3), is somewhat less likely as a source for **Sidom.** Biblical *śiddîm* has the structure of a Hebrew masculine plural, which would preclude the Book of Mormon pronunciation, that is, the *î* could not morph into *o*.

See entry Sidon

Deseret Alphabet: 𐐔𐐩𐐄𐐏𐐊 (saɪdʌm)

126. Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions,* 2:959–60, 960–61, gives "unknown meaning" for *ṣdn*, "uncert[ain] meaning" for *ṣd*, and has no entry for *ṣwd*.

Sidon

Lehite GN River, ca. 87 BC (Alma 2:15, 17, 27, 34, 35; 3:3; 4:4; 6:7; 8:3; 16:6, 7; 22:27, 29; 43:27, 32, 35, 39, 40, 41, 50, 51, 53; 50:11; 56:25; Mormon 1:10)

Brief Etymology: The Book of Mormon river **Sidon**, a name possibly coined by Mulekites but of uncertain meaning, may be based on the biblical name for the ancient Phoenician city Sidon.

Extended Discussion: Since the Book of Mormon river **Sidon** passed through Zarahemla, a city that was first settled by Mulekites, it is likely that this GN is of Mulekite origin. If it does derive from the biblical name for the Phoenician city Sidon (Hebrew *ṣîdôn*,[127] Phoenician *ṣdn*, Egyptian *Ḏdwnꜣ*, Assyrian *ṣidūna*), as most commentaries suggest, this may denote the presence of Phoenician influence among the Mulekites. Koehler and Baumgartner note that the "etymology [of the Phoenician GN Sidon] is not absolutely certain."[128] Hoftijzer and Jongeling give "unknown meaning" for *ṣdn* and "uncert[ain] meaning" for *ṣd*, and present no entry for *ṣwd*.[129] It is possible that it comes from the Hebrew *ṣwd*, "to catch, hunt," and if it does, *-ôn* may be the fairly common nominalizing ending.

The derivation of **Sidon** from the Greek σουδαριον, "cloth to wipe off sweat"[130] as in Luke 19:20 (King James Version "napkin") is rather less likely (RFS).

See entry Sidom

See **Sidon** variants

Deseret Alphabet: 𐐔𐐊𐐇𐐏𐐎 (saɪdʌn)

127. Smith, "Some 'Neologisms' from the Mormon Canon."
128. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *sîdôn*.
129. Hoftijzer and Jongeling's *Dictionary of North-West Semitic Inscriptions*, 2:959–61, s.v. *ṣd, ṣdn*.
130. Liddell and Scott, *Greek-English Lexicon*, s.v. σουδαριον.

Sinai

Biblical GN Mountain where God visited Moses (Mosiah 12:33; 13:5)

Etymology: The GN **Sinai** is the name of the mountain where God appeared to Moses (Exodus 19:20); it does not appear elsewhere in the Book of Mormon as a separate PN or GN.

Deseret Alphabet: 𐐝𐐠𐐣𐐉𐐯 (saɪneɪɪ)

Sinim

Biblical GN An ancient land (1 Nephi 21:12 = Isaiah 49:12)

Etymology: **Sinim** is the name of an ancient land mentioned in the Isaiah section of the Book of Mormon but not otherwise mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐝𐐠𐐣𐐊 (saɪnɪm)

Siron

Lehite GN Land near the borders of the Lamanites, ca. 73 BC (Alma 39:3)

Brief Etymology: The Lehite GN **Siron** may be related to Siryon, the Phoenician form for Mount Hermon.

Extended Discussion: The Lehite GN **Siron**, referring to a land around Zarahemla, may be related to the Phoenician form for Mount Hermon, *siryôn* (mentioned in Deuteronomy 3:9; Psalm 29:6), written Sirion in the King James Version (JCH, JAT). It is also possible to see **Siron** as a combination of the Biblical Hebrew *sir*, "throne; hook" (JCH) or with the meaning "forest, jungle (place of luxuriant growth)" as in Isaiah 34:13, with the place-name suffix *-ôn*/*-ōn* suggestive, perhaps, of the tropical forest setting of Siron (RFS). One may also compare the Biblical Hebrew word *siryôn*, which in Jeremiah 46:4 and 51:3 is a type of body armor (JCH).

The derivation of Siron from Sharon (Hebrew *šārôn*), a section of the coastal plain in Israel, is somewhat less likely.

See **Siron** variant

Deseret Alphabet: 𐐔𐐂𐐆𐐏𐐊 (saɪrʌn)

Sodom

Biblical GN An ancient Near Eastern city (2 Nephi 13:9 = Isaiah 3:9; 2 Nephi 23:19 = Isaiah 13:19)

Etymology: The GN **Sodom** is the name of an ancient city mentioned in the Isaiah section of the Book of Mormon but not mentioned otherwise as a separate PN or GN in the Book of Mormon.

See entries Gomorrah, Sidom

Deseret Alphabet: 𐐔𐑉𐐄𐐏𐐉 (sɒdʌm)

Solomon

Biblical PN An ancient Israelite king (2 Nephi 5:16 [3x]; Jacob 1:15; 2:23, 24; 3 Nephi 13:29)

Etymology: The PN **Solomon** is the name of a king of Israel mentioned seven times in the Book of Mormon but not mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐖𐐇𐐊𐐏𐐑 (sɒloʊmʌn)

Syria

Biblical GN An ancient Near Eastern nation (2 Nephi 17:1, 2, 4, 5, 8 = Isaiah 7:1, 2, 4, 5, 8)

Etymology: The GN **Syria** (comprising roughly the western half of modern **Syria**) is the name of an ancient Near Eastern nation mentioned five times in the Isaiah section of the Book of Mormon but not otherwise mentioned as a separate PN or GN in the Book of Mormon.[131]

Deseret Alphabet: 𐐖𐐉𐐋𐐉𐐗 (sɪrɪɑː)

131. **Syria** is generally the King James Version equivalent of the Hebrew *ʾăram*. This name is not to be confused with Assyria—a name that appears eight times in the Isaiah sections of 2 Nephi in the Book of Mormon—whose heartland was in the northern and eastern areas of Mesopotamia.

Syrians

Biblical gentilic — An ancient Near Eastern people (2 Nephi 19:12 = Isaiah 9:12)

Etymology: The gentilic plural **Syrians** is the name of an ancient Near Eastern people mentioned once in the Isaiah section of the Book of Mormon but not otherwise mentioned as a separate PN, GN, or gentilic in the Book of Mormon.[132]

Deseret Alphabet: 𐐝𐐣𐐦𐐣𐐗𐐖𐐎 (sɪrɪʌnz)

132. "Syrians" is the King James Version equivalent of the Hebrew *ʾărām* in Isaiah 9:12.



Tabeal

Biblical PN Individual mentioned in an Isaiah quotation (2 Nephi 17:6 = Isaiah 7:6)

Etymology: The biblical PN **Tabeal** is the name of a person mentioned in the Isaiah section of the Book of Mormon, but it does not appear as a separate PN or GN in the Book of Mormon.[1]

Deseret Alphabet: 𐐖𐐄𐐁𐐇𐐎 (teɪbiːʌl)

1. The PN **Tabeal** is from the metonymic Hebrew *ṭābĕʾāl*, "Not-Good, Good-for-Naught" (2 Nephi 17:6 = Isaiah 7:6) in place of *ṭābĕʾēl* "God-Is-Good" (Ezra 4:7); cf. Hull, "Tabeal," 6:292. **Tabeal** may also be a dysphemism.

Tarshish

Biblical GN An ancient city (2 Nephi 12:16 = Isaiah 2:16)

Etymology: **Tarshish** is the name of an ancient city mentioned in the Isaiah section of 2 Nephi but not as a separate PN or GN in the Book of Mormon.[2]

Deseret Alphabet: 𐑖𐑭𐑓𐑣𐑣 (tɑːrʃɪʃ)

Teancum

Lehite PN 1. Nephite military leader, ca. 67 BC (Alma 50:35 [2x]; 51:29, 31 [2x], 32, 33, 34; 52:1, 2, 5, 15 [2x], 16, 17, 19, 22 [2x], 23 [3x], 24, 25, 27; 53:3; 61:15, 18, 21; 62:3, 13, 32 [2x], 34, 35, 36 [2x], 37)

Lehite GN 2. City, fourth century AD (Mormon 4:3 [2x], 6, 7 [2x], 14)

Brief Etymology: The Lehite PN and GN **Teancum** may derive from Semitic and, possibly, Jaredite, roots meaning "the one of/from Ancum."

Extended Discussion: It was a Nephite custom to call "their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them" (Alma 8:7). It is, therefore, possible that the GN may have come from a PN. The name **Teancum** may not even be Lehite, since it exhibits consonant clusters that resemble Jaredite names. For example, Ripliancum

2. **Tarshish** may represent the ancient city of Tartessus in Spain or derive from the Hebrew word *taršîš*, which may refer to a "refinery" and the ships that carried the refined products; cf. Baker, "Tarshish," 6:332.

and Moriancumer are the only other Book of Mormon names with the consonant cluster *nc*; both of these names are exclusively Jaredite (but see the discussion of Moriancumer above). Further, if the names were Hebrew in origin, the *n* sound would be assimilated to the sound of the following consonant; thus *nc* would become *cc* or *c*.

However, if **Teancum** is not a uniformly Jaredite name, then several suggestions for the derivation of the name from Hebrew can be made. If it is possible to separate the element **Te**- of the PN **Teancum** from the hypothetical name element ***-ancum** (one may note that the demonstrative-relative m.s. pronoun is *zēh* in Hebrew, *dā* in Aramaic and *dū* in Ugaritic) and if the variant dialect pronunciation of the demonstrative pronoun was either *dē* or *tē*, the name would then mean, "The one of/from Ancum," from the hypothetical Book of Mormon name *Ancum.[3] It would be tempting but difficult to derive **ancum* from the Biblical Hebrew *ʿănāq* (Anak in the King James Version). However, the vowel between the *n* and the *q* is long and would not elide even in the plural as *ʿănāqîm*.

See entries Teomner, Cumorah, Moriancumer et al.

Deseret Alphabet: 𐐖𐐊𐐔𐐏𐐉 (tiːænkʌm)

Teomner

Lehite PN Nephite military officer, ca. 63 BC (Alma 58:16, 19, 20, 23)

3. The demonstrative-relative pronoun nominal prefixes Ze-, Ce-, and Te- would likely not have existed among the Nephites during the same historical period (we wish to thank David Calabro for this astute observation).

Brief Etymology: The Lehite PN **Teomner** may be from Hebrew/Semitic roots that may mean "he of, the one of/from Omner," while Omner means "the (divine) kinsman (i.e., deity) is light."

Extended Discussion: The PN **Teomner** may be composed of the elements **Te**- and -**omner**, a Book of Mormon PN and GN. The initial **Te**- element of the PN **Teomner** may be a dialect rendering of the demonstrative-relative m.s. pronoun, which in Israelite Hebrew is *zēh*, in Aramaic *dā* and in Ugaritic *ḏū*, thus producing the meaning, "he of, the one of/from Omner."[4]

Alternatively, **Teomner** may derive from the Hebrew elements *ṯ'm* + *nr*, "Ner is a twin brother."[5] Further separation of the elements involved has been proposed. In addition to Omner, Comnor also appears as a name in the Book of Mormon, suggesting Om + ner and Com + nor (where both *om-*/*am-* and *-ner*/*-nor* have been proposed as elements in Book of Mormon names, based on still further examples) (JAT).

It is also possible that the PN **Teomner** is derived from the Egyptian PN Teumman, an easterner living in Egypt.[6]

Deseret Alphabet: 𐐖𐐉𐐎𐐋𐐍𐐟 (tiːɒmnɛr)

Timothy

Lehite PN — One of twelve Nephite disciples, brother of Nephi No. 3 (3 Nephi 19:4)

4. The demonstrative-relative pronoun nominal prefixes Ze-, Ce-, and Te- would likely not have existed among the Nephites during the same historical period (we wish to thank David Calabro for this astute observation).
5. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ṯ'm*.
6. Nibley, *Since Cumorah*, 194.

Brief Etymology: The Lehite PN **Timothy** may be from the Greek with the meaning "honoring God" or "honored by God."

Extended Discussion: The PN **Timothy** refers to a disciple called by the risen Lord in 3 Nephi 19:4. **Timothy** derives from the Greek *timotheos*, "honoring God" or "honored by God."

The occurrence of names of Greek origin suggests the possibility of Greek contacts with the eastern Mediterranean area in antiquity. Since the late second millennium BC, Syrians and Phoenicians had trading contacts with the Aegean kingdoms, and in the first millennium BC Greek mercenaries and merchants maintained a significant and ongoing presence in Syro-Palestinian territories.[7] Alternatively, it is also possible that ethnic Greek mariners made contact with the Nephites following their arrival in the New World and may have passed on their names to them even though these ethnic Greeks had accepted the language and culture of the indigenous peoples.[8]

Another possibility for the origin of **Timothy** is that it was given by Jesus to this disciple. Yet another possibility is that the name in the English Book of Mormon is a substitute for a Nephite name with the same meaning ("honoring God"). The name could have been substituted in so that English readers familiar with the New Testament could more easily connect with the text, or perhaps because the Nephite name was long or hard to pronounce.[9]

Deseret Alphabet: 𐑗𐑑𐑒𐑤𐑑 (tɪmoʊθɪ)

7. Ricks, "I Have a Question," 53–54.
8. An analogous example can be seen among the ancient Mitanni, which were a Hurrian-speaking people that lived in northern Mesopotamia and wrote in cuneiform, but whose personal names suggest a link with South Asian—specifically Indic—culture and language; cf. Dumont, "Indo-Aryan Names," 251–53; Kak, "Akhenaten, Surya, and the Rgveda," 618–38. Timothy is perhaps the clearest example of a Greek name in the Book of Mormon.
9. We wish to thank David Calabro for these astute observations.

Tubaloth

Lehite PN Lamanite king (Helaman 1:16)

Brief Etymology: The Lehite PN **Tubaloth** may derive from Hebrew words with the meaning "metalworker, smith," or, possibly, "skill."

Extended Discussion: The Book of Mormon PN **Tubaloth** resembles the Hebrew PN Tubal (Genesis 10:2) and Tubal-cain (Genesis 4:22) as well as the GN Tubal (Isaiah 66:19). Although the *-oth* ending looks like the feminine plural noun ending, this ending is also used in men's names, compare Lapidoth (Judges 4:4); Naboth (1 Kings 21:1, 3, 8, 9, and passim); and Meraioth (Ezra 7:3l Nehemiah 11:11; 12:15; 1 Chronicles 6:5, 7, 52; 9:11), as well as the ending of the Book of Mormon PN Hagoth (Alma 63:5). The PN Tubal may derive from the Hebrew *tubal* and *tabal*, "metalworker, smith," parallel in meaning to the Hebrew *qayin*, *qeni*. The Hebrew ending *-ot(h)* (like the ending *-im*) also has an abstract meaning.[10] Thus, **Tubaloth** may have the abstract sense "skill"; compare Hagoth, which may have the abstract meaning "reflection, consideration."

Deseret Alphabet: 𐐖𐐹𐐒𐐈𐐕𐐟 (tʊʊbeɪlʌθ)

10. See, for instance, the abstract meaning "deadliness" for the Hebrew *zaʿ̄p̲ôṯ* > *zalʿāp̲ôṯ* from the root √zʿp, "to kill instantly," in Lipiński, *Semitic Languages*, 176.

U

Uriah

Biblical PN — An ancient Israelite priest contemporary with Isaiah (2 Nephi 18:2 = Isaiah 8:2)

Etymology: **Uriah** is the name of an Israelite priest contemporary with Isaiah mentioned in the Isaiah section in 2 Nephi; it does not appear as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐑘𐐯𐐡𐐦𐐭 (jɪuːraɪɑː)

Uzziah

Biblical PN An ancient Old Testament king in Judah, a contemporary of Isaiah (2 Nephi 16:1 = Isaiah 6:1; 2 Nephi 17:1 = Isaiah 7:1)

Etymology: **Uzziah** is the name of a king of Judah contemporary with Isaiah mentioned in the Isaiah section of 2 Nephi but is not elsewhere mentioned as a separate PN or GN in the Book of Mormon.

Deseret Alphabet: 𐐗𐐶𐐭𐐯 (ʌzaiɑː)

Z

Zarahemla

Lehite PN 1. Royal descendant of Mulek; ancestor of Ammon and Coriantumr (Omni 1:14, 18; Mosiah 7:3, 13; 25:2; Helaman 1:15)

2. People of (Omni 1:14, 15, 19, 21; Mosiah 1:10; 7:13; 25:2, 3, 4, 13; Alma 22:30)

Lehite GN 3. Land of (Omni 1:12, 13, 24, 28; Mosiah 1:1, 18; 2:4; 7:1, 9, 13, 14; 8:1, 5, 7, 8, 14; 9:preface, 2; 21:24, 25, 26; 22:11, 13; 24:25; 25:5, 6, 19, 23; 27:35; 29:44; Alma 2:15, 24; 3:20; 4:1; 5:1; 8:1; 15:18; 16:1; 17:1, 7; 22:27 [2x], 28, 32; 25:2; 26:1, 9, 23; 27:5, 14, 15, 20; 28:1; 30:6, 29; 31:3; 35:14; 45:18; 46:33; 47:29; 48:6; 50:7, 9, 11; 51:11; 52:12; 53:10, 12; 56:28, 57; 57:6, 11, 15, 16 [2x], 28, 30; 58:3, 4, 23, 24; 59:4; 60:30; 61:8; 62:6, 7, 11, 14; 63:4; Helaman 1:17, 18,23 29; 3:3, 31; 4:5; 5:16, 19; 6:4; 7:1; 13:2; 3 Nephi 1:2; 2:9; 3:23 [2x]; 6:25; Mormon 1:6, 10; Ether 9:31)

4. City destroyed by fire, ca. AD 30 (Alma 2:26; 5:2; 6:1, 4, 7; 7:3, 5; 8:1; 31:6; 56:25; 60:1; 61:8, 18; 62:42; Helaman 7:10; 13:12; 18:18, 22, 27, 33; 3 Nephi 8:8, 24; 9:3; 4 Nephi 1:8

Brief Etymology: The Lehite PN and GN **Zarahemla** may plausibly derive from a hypothetical Hebrew phrase meaning "seed of compassion" or "merciful scattering."

Extended Discussion: The PN and GN **Zarahemla** may plausibly derive from a hypothetical Hebrew **zeraʿ-ḥemlâh*, "seed of compassion," or "merciful scattering," employing *ḥemlâh* "mercy, compassion, pity, commiseration" (see Genesis 19:16). The same Semitic root (√ḥml) is a loanword used in Twentieth Dynasty Egypt as *ḥa-manra*, "be merciful, have compassion!"[1] It has been argued that *ḥemlâ* looks like a feminine participle from the verb "to pity" (PYH). If so, the preceding element in the name would probably not be a verb, thus perhaps leaving us with the meaning "merciful-scion." This proposed name is structured somewhat like the Hebrew *zeraʿ hammĕlûkâ*, *zeraʿ hammamlākâ*, "royal descendant" (Jeremiah 41:1, 2; 2 Kings 11:1; 25:25; Ezekiel 17:13; Daniel 1:3),[2] and like the Hebrew *zeraʿ ʾĕlōhîm* "progeny of God, godly offspring" (Malachi 2:15),[3] and the Neo-Babylonian PN *Zer-babili*,[4] the PN of the biblical prince and governor Zerubbabel "scion/offspring of Babylon, seed-of-Babylon, born-in-Babylon" (1 Chronicles 3:19, Ezra 3:2 = Sheshbazzar, Ezra 1:8; New Testament Zorobabel Matthew 1:12–13).[5] Note also that each is a royal descendant of the house of David. Wordplay based on this etymology has been found at Mosiah 9:2 and 3 Nephi 8:24 (based on

1. Hoch, *Semitic Words in Egyptian Texts*, 226–27.
2. Tawil, *Akkadian Lexical Companion*, 95–96.
3. Hill, *Malachi*, 201.
4. Bryan E. Beyer, "Zerubbabel," 6:1085.
5. Tvedtnes, "Hebrew Names in the Book of Mormon," 3, citing especially Ricks and Tvedtnes, "Hebrew Origin," 259.

use of *ḥml*, "spare," at 1 Samuel 15:9).[6] One may also compare Semitic *zhr*, *zrʿ*, "to sow" in Demotic *ḏrʿ*, *ḏlḫ*, "spread, scatter" (> Coptic *ḏōōre*, *ḏar*, *ḏar=*, *ḏare=*, *ḏēr*, *čer=*),[7] as the possible first element of the name.

Alternatively, **Zarahemla** has also been compared with the King James Version PNs Zarah (Genesis 38:30; 46:12), Zerah (Genesis 36:13, 17, 33; 1 Chronicles 1:37; Nehemiah 11:24), Zara (Matthew 1:3), all based on Hebrew Zaraḥ, Zeraḥ, "shine forth, light up; dawn; risen-like-the-morning-sun" (hypocoristic PN for King James Version Zerahiah, Zeraḥ-Yah, "YHWH has "risen like the morning sun" (JCH).[8] Hebrew *Zrḥy* = LXX *Zaraei*, and the Hebrew *Zryh* = LXX *Zaraia*,[9] which with the hypothetical name element *-*ḥemlâh* may provide the meaning "dawn of compassion." One may also compare the Assyrian practice of naming a land for its capital city. Another possible source for the name is the hypothetical Hebrew **zĕrōʿ-ḥemla*, "arm of mercy," an English phrase used three times in the Book of Mormon, including once by the risen Christ at 3 Nephi 9:14, which could be a play on words (pun) on the name of **Zarahemla** (using a folk etymology), whose destruction he had just mentioned (JAT). Somewhat less likely is the hypothetical Hebrew **Zārâ-ḥemlâ*, "scattering of mercy," employing the Hebrew piel verb *zrh* "to scatter, spread," that is, the scattering of Judah among the nations (RFS).[10]

Margaret Barker combines several of these meanings into a complex wordplay designed to communicate the deeper meaning of

6. Olavarria and Bokovoy, "Zarahemla," 2–3. Cf. Helaman 8:21 "seed of Zedekiah" = people of **Zarahemla**.
7. Westendorf, *Koptisches Handwörterbuch*, 431–32; an earlier parallel cited there is denied by Hoch, *Semitic Words*, 392–93.
8. Knauf, "Zerah," 6:1080; Reynolds, *Dictionary of the Book of Mormon*, 315; cf. Shearer, "Zerahiah," 6:1081, who notes additional interpretations: "YHWH will arise/shine; YHWH has dawned"; Hill, *Malachi*, 349; cf. the solar symbolism in Psalms 19:4–6; 84:11; Malachi 4:2 (3:20 MT), Luke 1:78–79; Revelation 1:16.
9. Wevers and Redford, *Essays on the Ancient Semitic World*, 107; Wevers and Redford compare the Old South Arabic PN *Ḏrḥ* (voiceless interdental spirant).
10. Hill, *Malachi*, 201.

the Servant Songs of Isaiah: "To whom has the arm [*zĕrōʿa*] of the Lord been revealed?" can also mean "To whom has the seed/son [*zeraʿ*] of the Lord been revealed?" (Isaiah 53:1 || Mosiah 14:1; cf. Mosiah 15:31, "The Lord hath made bare his holy arm") without changing the Hebrew consonantal text—especially since the next line reads "he grew up before him as a tender plant" (Isaiah 53:2 [RSV "young plant"; LXX "little child"] || Mosiah 14:2)—and this coheres with Isaiah 53:10 || Mosiah 14:10 "he shall see his seed/offspring," which can also be read "he shall be revealed as the son."[11] This is merely part of the much broader liturgical and esoteric content of First Temple Israelite religion jettisoned by Deuteronomistic revisionism that—according to Barker—did not in fact infect the Book of Mormon.

See Zerahemnah, Zeram, Zerin

See **Zarahemla** variants

Deseret Alphabet: 𐐷𐐩𐐯𐐡𐐖𐐯 (zeɪræhɛmlæ), 𐐷𐐩𐐯𐐡𐐖𐐯 (zræhɛmlæ)

Zebulun

Biblical PN — An ancient Israelite, the son of Jacob (2 Nephi 19:1 = Isaiah 9:1)

Etymology: **Zebulun** is the name of one of the sons of Jacob/Israel mentioned in the Book of Mormon but not mentioned elsewhere as a separate PN or GN in the Book of Mormon.

See **Zebulun** variant

Deseret Alphabet: 𐐷𐐯𐑁𐑊𐐺𐐖𐑍 (zɛbjɪuːlʌn)

11. Barker, *Temple Mysticism*, 157, 162.

Zechariah

Biblical PN	Son of Jeberechiah in ancient Israel (2 Nephi 18:2 = Isaiah 8:2)

Etymology: **Zechariah** is the name of an Israelite mentioned in the Book of Mormon but not otherwise mentioned as a separate PN or GN in the Book of Mormon.[12]

Deseret Alphabet: 𐐶𐐡𐐡𐐦𐐯𐐿 (zɛkæraɪɑː)

Zedekiah

Biblical PN	1. King of Judah, ca. 598 BC (1 Nephi 1:4; 5:21, 13; Omni 1:15; Helaman 6:10; 8:21 [2x])
Lehite PN	2. One of twelve Nephite disciples, ca. AD 30, perhaps named after the king of Judah (3 Nephi 19:4)

Etymology: The Israelite and Lehite PN **Zedekiah** is from the Hebrew *ṣidqîyāhû*, "the Lord is (my) right, righteousness, justice, salvation" or "the right, righteousness, justice, salvation of the Lord."[13]

See **Zedekiah** variants

Deseret Alphabet: 𐐶𐐶𐐡𐐨𐐡𐐯𐐿 (zɛdiːkaɪɑː)

12. The King James Version Zechariah = Hebrew *zĕkaryāhû*, "Yahweh remembers" (Isaiah 8:2); cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *zĕkaryāhû*.
13. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ṣidqîyāhû*.

Zeezrom

Lehite PN	1. Lawyer and convert from Ammonihah, ca. 82 BC (Alma 10:31; 11:21 [2x], 22, 26, 28, 30, 32, 34, 35, 38, 46; 12:1, 2, 3, 7, 8; 14:2, 6; 15:3, 5, 11, 12; 31:6, 32; Helaman 5:10, 41)
Lehite GN	2. City, probably named from Zeezrom No. 1, ca. 65 BC (Alma 56:14)

Brief Etymology: The Lehite PN **Zeezrom** may plausibly derive from a phrase meaning "he of silver, money," or, more colloquially, "moneybags," a self-deprecating reference to **Zeezrom**'s previous obsession with money and his willingness to resort to bribery.

Extended Discussion: The first element **ze-** of the Book of Mormon PN **Zeezrom** may plausibly be based on the Hebrew phrase *zeh, Sinai*, "he of Sinai"[14] (i.e., God) (Judges 5:5; cf. Psalm 68:9) and may have the meaning "he of the ezrom." Ezrom is a Nephite term mentioned in Alma 11:6, 12, and is a unit of silver measure. As a silver measure (which, in Hebrew, is *kesep*, "silver; money"), it may be the equivalent of money as well, indicating the meaning "he of silver, money," and, in a more jocular vein, "Mr. Moneybags," suggesting **Zeezrom**'s obsession with money or his willingness to resort to bribing Alma and Amulek with money to have them deny their belief in God (Alma 11:22).

It is also possible that **Zeezrom** is a combination of **Zeez-** from the PNs Zizah (*zīzāh*, 1 Chronicles 23:11) or Ziza (*zīza*, 2 Chronicles 11:20), and **-rom**, the latter coming from the common Semitic *rām*, "to raise up, exalt." The common West-Semitic *zz*, a weight or coin, would make sense, especially if metonymy is involved.

14. Lipiński, *Semitic Languages*, 326, who also observes that *zeh* is the oblique form of the archaic nominative *zu*; cf. Niehr, "He-of-the Sinai," 387–88; Grimme, "Abriss der biblisch-hebräischen Metrik," 573n1; and Knauf, *Midian*, 48–50.

Some studies have compared the name **Zeezrom** with the PN of the ruler of the Third Dynasty Egyptian king, Djoser, written *ḏsr* in Egyptian.[15] However, unless the double initial vowel in the orthography represents a long vowel and not two separate vowels (as the "Pronouncing Guide" suggests), the connection with the Egyptian *ḏsr* seems somewhat problematical.

See entries Zoram, Seezoram, Esrom, ezrom, et al.

See **Zeezrom** variants

Deseret Alphabet: 𐐶𐐚𐐩𐐶𐐦𐐟𐐒 (ziːɛzrʌm)

Zemnarihah

Lehite PN Gadianton robber chief, first century AD (3 Nephi 4:17 [2x], 22, 23, 28)

Etymology: The etymology of the Lehite PN **Zemnarihah** is quite uncertain, but, as proposed by Hugh Nibley, it may be related to the Egyptian PN *zmn-ḥ͗-rʿ*, with metathesis of the name elements *ḥ͗* and *rʿ*.[16]

Deseret Alphabet: 𐐶𐐩𐐒𐐊𐐶𐐦𐐱 (zɛmneɪraɪhɑː)

15. Nibley, *Lehi in the Desert*, 28; cf. Nibley, *Approach to the Book of Mormon*, 231.
16. Nibley, *Lehi in the Desert*, 28; Nibley, *Approach to the Book of Mormon*, 136.

Zenephi

Lehite PN Apparently a renegade general, ca. AD 400 (Moroni 9:16)

Brief Etymology: The Lehite PN **Zenephi** may derive from Hebrew roots meaning "he of Nephi; partisan, adherent of Nephi," or "tiaraed, crowned."

Extended Discussion: The PN **Zenephi** may be a hybrid Hebrew-Egyptian name *ze-nfy*, "he, the one of Nephi," beginning with the Hebrew demonstrative-relative *ze(h)-*, "he, the one of," and adding the PN Nephi, itself based on the ancient Egyptian *nfw*, "captain; sailor," or Egyptian *nf(r)>nfy*, "beautiful, handsome; good";[17] compare the Hebrew *Zeh-Sînay*, "the one of Sinai," an epithet of Jehovah at Judges 5:5 and Psalm 68:8 discussed by William F. Albright;[18] compare also Arabic *Ḏū al-Qarnayn*, "he of the two horns" (epithet of Alexander the Great); Lihyanite *Ḏ-ʿmn*, *Ḏ-rḥmh*, *Ḏ-mslmh*, *Ḏ-blʿ*; and Thamudic *Ḏû-baraq*, "the one of lightning."[19]

Another possibility, as proposed by Val Sederholm, is that the origin of the PN **Zenephi** is from the Egyptian *Zꜣ-Nfy*, "son of Nephi."[20] A further suggestion is that **Zenephi** is the nisbe form of Zeniff, that is, a hypothetical Hebrew gentilic **ṣenipî*, "tiaraed, crowned, enwrapped (with turban)," a derivation from the Hebrew *ṣanif*, *miṣnefet*, "tiara, turban," worn by men (Job 29:14), such as the

17. Muchiki, *Egyptian Proper Names*, 231.
18. Albright, *From the Stone Age to Christianity*, 199; and Albright, "Song of Deborah," 30.
19. Al-Ansary, "Lihyanite Personal Names," 6, 8, 10, 12–13.
20. Val Sederholm, personal communication to Robert F. Smith. In fact the Egyptian PN *sꜣ-nfr*, "Son of Nfr," is actually attested as a name in the New Kingdom and the Late Period, so very close to the time Lehi left Jerusalem; see Ranke, *Personennamen*, 1:282, no. 22 (we wish to thank David Calabro for this obserervation).

high priest (Leviticus 16:4, Zechariah 3:5), or by women (2 Nephi 13:23 = Isaiah 3:23).

See entries Nephi, Nephi-Lehi, Nephihah, et al., also Zeniff

Deseret Alphabet: 𐐵𐐓𐐊𐐓𐐟𐐭 (ziːniːfaɪ)

Zeniff

Lehite PN King of Lehi-Nephi, ca. 200 BC (Mosiah 7:9, 13, 21 [2x]; 8:2; 9:preface, 1; 10:19; 11:1; 25:5 [2x])

Brief Etymology: The Lehite PN **Zeniff** may be related to Hebrew roots meaning "enwrapped (with a turban), tiaraed, crowned" or "crown."

Extended Discussion: The PN **Zeniff** may be based on the hypothetical Hebrew adjectival/gentilic **ṣenîp* "tiaraed, crowned, enwrapped (with turban)," from the Hebrew noun *ṣanif*, *miṣnefet* "tiara, turban," worn by men (Job 29:14), such as the high priest (Leviticus 16:4, Zechariah 3:5), or by women (2 Nephi 13:23 = Isaiah 3:23); compare the modern British and American PN Stephen, itself derived from the Greek noun *stephanos*, "crown."

Other possible origins of the name **Zeniff** may be the Egyptian root *snb*, "to be healthy," a "very common element in Egyptian proper names, compare Senepta" (*snp-tꜣ*),[21] or "Zinapa," being "the cuneiform rendering of an Egyptian name."[22]

21. Nibley, *Lehi in the Desert*, 28.
22. Nibley, *Since Cumorah*, 170, citing Edel, "Neue keilschriftliche Umschreibungen," 21–22.

See entry Zenephi

See **Zeniff** variant

Deseret Alphabet: 𐐵𐐓𐐣𐐯 (ziːnɪf)

Zenock/Zenoch[23]

Brass plates	Old World prophet (1 Nephi 19:10; Alma 33:15;
PN	34:7; Helaman 8:20; 3 Nephi 10:16)

Brief Etymology: The PN **Zenock** may be related to a Hebrew/Semitic root meaning "to leap (with energy, energetically)" or "to bind fast; to straighten."

Extended Discussion: Zenock may plausibly derive from from the Hebrew *zānaq*, "to leap (with energy)" (cf. also Deuteronomy 33:22, *yezannēq*, "Dan [as a lion's whelp] shall leap from Bashan"); *zinnēq*, "cause to spring, spurt." Compare Arabic *zanaqa*, "jump." (Note that in the likeliest etymology of Amalackiah, the *ck* is a transliteration of the Hebrew letter *q*.) Alternatively, **Zenock** may derive from the Hebrew *ṣānaq*, "to shut in, shut up"; cf. Samaritan Arabic *zanaqa*, "bind, restrain, fasten; straighten"; Akkadian *sanāqu*, "bind

23. The PN **Zenock** is spelled **Zenock** in all manuscripts and editions at 1 Nephi 19:10. The name also appears as **Zenock** in the original and printer's manuscripts and all editions at Alma 33:15 (but is corrected to Zenoch in the original manuscript), in 1830 and all editions at Alma 34:7 (but as Zenoch in the original manuscript and the printer's manuscript), in the printer's manuscript and in 1840 and in editions subsequent to 1852 at Helaman 8:20 (appears as Zenoch there and in 1830, 1837, 1841, and 1849 editions). However, Skousen, *Analysis of Textual Variants*, 1:408–10; 5:3022–23, prefers the reading as Zenoch.

fast";[24] compare Biblical Hebrew *ṣînōq*, "pillory, iron-collar" (King James Version "stocks") in Jeremiah 29:26. This latter suggestion was first made by Reynolds and Sjodahl, who noted that "the name may be an allusion to persecution which he may have suffered at the hands of his countrymen."[25]

Alternatively, **Zenock** may derive from the Egyptian *snq* (causative of the cognate Semitic *ynq*, "suck") = Coptic *swnk, swng, sank*, "suck, nurse, suckle" (nominal meaning "nurse");[26] *snq* also appears as the title of Mareotis, high priestess of Apis and of Libya. The Egyptian word *snk, znk*, "tongue," may be related. Compare also Egyptian *znk, snk* ("darkness"?) a title of the sungod in the Book of the Dead ("at night"), or the name of a priesthood in the nome of Yeb (Elephantine). Hugh Nibley suggests Zenekh, an Egyptian proper name derived from the name for a serpent-god.[27]

See entries Zenos, Zeniff, Zenephi

See **Zenock/Zenoch** variants

Deseret Alphabet: 𐐵𐐓𐐊𐐔 (ziːnʌk)

24. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ṣānaq*, who cites Zimmern, *Akkadische Fremdwörter*, 35.
25. Reynolds and Sjodahl, *Commentary on the Book of Mormon*, 1:203.
26. Faulkner, *Concise Dictionary of Middle Egyptian*, 234; Westendorf, *Koptisches Handwörterbuch*, 189, 538; cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *ynq*; cf. Egyptian Aramaic *nʾq*, Akkadian *ennequ*.
27. Nibley, *Approach to the Book of Mormon*, 286, citing Nibley, *Lehi in the Desert*, 28.

Zenos

Brass plates Old World prophet (1 Nephi 19:10, 12, 16; Jacob 5:1;
PN 6:1; Alma 33:3, 13, 15; 34:7; Helaman 8:19; 15:11;
3 Nephi 10:16)

Brief Etymology: The PN **Zenos** may derive from a Greek noun meaning "guest, host, ally, stranger, hireling."

Extended Discussion: The PN **Zenos** may be from the Greek noun *xenos,* meaning "guest, host, stranger, ally, hireling" (RFS, JCH). The word corresponds to the Hebrew *zār, gēr*/*gêr,* "stranger, sojourner, resident alien," a word appropriate as the name of a son whose father—or perhaps himself—was a foreigner residing in the land of Israel.[28] It has also been suggested that **Zenos**/Zenoz was a Josephite of the preexilic period who possibly was resident in a Greek-speaking area (Greece, the Aegean area, Asia Minor). One may also compare the Greek PN Zenas**,** a contraction of *ze-nodôros,* "gift of Zeus" (RFS).[29]

See entries Zenock, Zeniff, Zenephi, Zeezrom, et al.

See **Zenos** variant

Deseret Alphabet: 𐐵𐐋𐐗𐐨 (ziːnʌs)

28. Zenos may also be a Greek name appropriate for the Levites, who had no tribal allotment.
29. Cf. *ṣena-n* and *ṣaʾana-n,* place-names in Joshua 15:37 and Micah 1:11, perhaps related to the word for "flock" (JCH). Cf. also *sonaan* and *saʾanaan,* related to the word for "flock." It could also possibly be the Greek name Zeno with masculine ending *-os* (JAC). Nibley, *Since Cumorah,* 286–90, compares the writings of **Zenos** as reflected in the Book of Mormon with those of a certain Zenaz/Kenaz, who may be the same individual.

Zerahemnah

Lehite PN Dissenter, general in Lamanite army, ca. 74 BC (Alma 43:5, 6, 20, 44, 53; 44:1 [2x], 5, 8, 10 [2x], 12 [3x], 13, 16, 19)

Brief Etymology: The PN **Zerahemnah** may be related to Hebrew roots with the meaning "seed/progeny of the chosen (one)" or "seed/progeny of apportionment/measurement."

Extended Discussion: The first part of the PN **Zerahemnah** could be related to the first part of Zarahemla. The Hebrew *ḥmn* means "altar," but it does not occur in the feminine form. Could the name mean "scion/seed of the sacrifice" from an abstract (i.e., feminine) form of altar? This is so close to Zarahemla that it has been suggested that it was either a mistake or a confusion in pronunciation. It would be possible to analyze the name in the same way as Zarahemla, but no suitable Hebrew root √hmn or √ḥmn can be found (JCH). Others have made similar suggestions.

Zerahemnah may perhaps be based on the Hebrew roots in the phrase *zeraʿ-hamena-h,* having the meaning "seed/progeny of the chosen (one)," with the latter element coming from the root √mnh, "allot, appoint, assign, count, number, prepare, reckon" (RFS). From the same root √mnh, **Zerahemnah** may also plausibly derive from the Hebrew *zeraḥ-menah,* "appointed/fated rising," from the Hebrew root √zrḥ, "to arise/shine."

See entries Zarahemla, others with *-nah* suffix

See **Zerahemnah** variants

Deseret Alphabet: 𐐷𐐸𐐦𐐯𐐩𐐽𐐯 (ziːræhɛmnɑː)

Zeram

Lehite PN Nephite military officer, ca. 87 BC (Alma 2:22)

Brief Etymology: The Lehite PN **Zeram** may derive from Hebrew words meaning "(he is) the seed, offspring, posterity of the (divine) kinsman (i.e., God)" or "(he is) the seed, offspring, posterity of the people."

Extended Discussion: There are several proposed etymologies for the Lehite PN **Zeram**, many of which are plausible. The Hebrew root *zrʿ* provides a possible meaning for the PN **Zeram**. In its noun form *zeraʿ*, "seed; posterity, offspring," plus the noun *ʿam*, "people," yield "seed, posterity, descendant of the people."[30] Alternatively, *zeraʿ* plus the noun *ʿam*, (divine) kinsman (i.e., God)," could yield the meaning "(he is the) seed, offspring, posterity of the (divine) kinsman (i.e., God)." With the third person m.pl. pronominal suffix *-ām*, the name might be "their seed," meaning "the chosen people," although, when receiving a pronominal suffix, the *zeraʿ* becomes *zarʿ*, as in Isaiah 61:9, *zarʿām*, "their seed." If the Nephites by this time, despite the pronominal ending, had retained the *-e-* vowel in the first syllable that characterizes the Biblical Hebrew segholate form, or if Joseph Smith pronounced it that way in the translation process, then the name could be read as Zerʿam.

The Hebrew word for a heavy rain or cloudburst, *zerem*, would at first glance seem to provide a suitable root. But the noun is a qatl form that would not yield the vowels of **Zeram** (JCH, PYH). On the other hand, it could be assumed that Nephite or Joseph Smith's pronunciation of a qatl form could have been similar to **Zeram**. If this reading is correct, the name could be analogous to the Semitic weather deity Hadad/Ḫaddu/Adad, which probably means "thunder."[31]

30. For names ending in "people," cf. the PNs Jeroboam and Rehoboam.
31. In Ugaritic, *hd* is another name for the weather deity, Baʿl; see Dietrich and Loretz, *Analytic Ugaritic Bibliography*, 635. In the Old Testament, Yahweh acts as a god of the weather, appropriating Baal epithets for his own use.

Zeram may also derive from the Hebrew root √zwr, which in the adjectival form *zār* means "other, strange, peculiar." To explain the ending *-am*, *ʿām,* "people," could be posited. But the meanings that derive therefrom, e.g., "stranger of the people," do not seem to work, and the word order does not conform to Hebrew usage.[32]

Other Hebrew words that appear less likely as etymological possibilities include: *ṣrh,* "need, anxiety,"[33] plus the noun *ʿām,* "people," rendering the name "need of the people," or, possibly, "desire of the people." The PN Zereth, *ṣrt* (1 Chronicles 4:7), remains "unexplained."[34] Zeri, *ṣry* (1 Chronicles 25:3), "balsam, mastic balsam,"[35] and Zeruiah, *ṣrwyh* (1 Samuel 26:6), "fragrant with mastic," would require some explaining.[36] Even less likely are derivations based on the following PNs: Zerah, *zrḥ* (Genesis 36:13), and Zerahiah, *zrḥyh* (1 Chronicles 6:6 in the King James Version, but 1 Chronicles 5:32 in Tanakh), because the *ḥet* would most likely not elide and the *-m* would remain unexplained. The Northwest Semitic root *zrwʿ*, "arm," like the following PN, would require *u* or *o* as a vowel[37] and not the *e-a* sequence in **Zeram**. For the same reason, the feminine PN Zeruah, *ṣrwʿh* (1 Kings 11:26), does not work well.

See entry Zoram, et al. and perhaps Zerahemnah, Zarahemla

Deseret Alphabet: 𐐶𐐪𐐦𐐗 (ziːrʌm)

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32. Hebrew word order would normally be *ʿām* + *zār* "strange/foreign people." The biblical PN Hadoram, *hdrm* (2 Chronicles 10:18), could be cited as a possible analog, *hdr+ʿm*, "splendor, glory, honor of the people." However, *hdrm* is probably not relevant because Hadoram most likely should be parsed as *hdd+rm*.
33. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *ṣārāh*.
34. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *ṣeret.*
35. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *ṣry.*
36. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *zwr*; cf. also Noth, *Die Israelitischen Personennamen,* 23.
37. The El-Amarna form shows the original vowels, *zu-ru-uḫ* (EA 287:27; 288:34, as cited in Hoftijzer and Jongeling, *Dictionary of North-West Semitic Inscriptions,* 1:342, s.v. *zrʿ*).

Zerin

Jaredite GN Mountain, perhaps in the Old World (Ether 12:30)

Brief Etymology: Although the etymology of Jaredite names is quite uncertain, the Jaredite GN **Zerin** may be related to several ancient Semitic roots meaning "sharp," with reference to the shape of a mountain, or, from another Semitic root, to a mountain pass.

Extended Discussion: All suggestions for Jaredite names are speculative; however, one may compare the GN **Zerin** with the Inscriptional Qatabanian *zrm*, the name of a mountain pass.[38] The Arabic root √ṣrm means "to be sharp" and may have reference here to the bedrock or to the shape of the mountain (JAT). One may also compare **Zerin** with the Old Akkadian root √srm, which has provided two Sumerian DNs, ^{d}zaarmu and ^{d}zuurum/^{d}zarimu (JAT),[39] as well as the Old Akkadian PN *siirrinuum*) (JAT).[40]

Deseret Alphabet: 𐐶𐐀𐐦𐐟𐐣 (zi:rɪn)

ziff

Lehite noun Precious material taxed by King Noah of the city of Nephi, mentioned ca. 160 BC (Mosiah 11:3, 8)

Brief Etymology: The precious material term **ziff** may be related to a Hebrew root meaning "to glow, shine," suggestive of the shine of valuable metals used as instruments of exchange or trade.

38. Pritchard, *Ancient Near Eastern Texts*, 668b.
39. Gelb, *Glossary of Old Akkadian*, 245–46.
40. Gelb, *Glossary of Old Akkadian*, 311.

Extended Discussion: Given that the term **ZIFF** is mentioned twice in the Book of Mormon, once in a list of metals that were taxed, "a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron" (Mosiah 11:3), and the second time in a list of "all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper," it is likely that **ZIFF** is a precious or semiprecious metal. The fact that this Lehite word is not translated but rather transliterated probably indicates that Joseph Smith did not have an English word for it. Two metals native to the Americas with which the Prophet might not have been acquainted when translating the Book of Mormon are platinum and the gold alloy tumbaga.

The biblical GN Ziph occurs in Joshua 15:24 and appears as PNs in 1 Chronicles 4:16 and 2:42 (King James Version has Ziph for both the GN and the PN; the Masoretic Text has *zîp* for both).[41] These would seem to offer the closest analog to the Book of Mormon term **ZIFF**. However, no etymology is given for either the Hebrew GN or PN.

If **ZIFF** were shiny, like many metals, it is possible to see it as a Nephite dialect pronunciation of the Hebrew word *ziw*, "glow, shine; complexion."[42] It is also possible that this is the source of the Hebrew month name Zif (King James Version 1 Kings 6:1 for the Hebrew *ziw*), meaning, "the month of blooming." The Hebrew *ziw* is probably also related to the Akkadian *zīmu*, "appearance, luster, glow." Though it is quite possible to see **ZIFF** as a Nephite dialect pronunciation of the Hebrew *ziw,* it is not without some challenges. The Book of Mormon name **ZIFF** clearly ends in a consonant, *f,* while none of the Semitic cognates of the Hebrew *ziw* end in a consonant, except possibly the Punic *zyb*. Furthermore, none

41. The name Ziph appears on a jar handle from Ramat Rahel (Israel Department of Antiquities and Museums accession No. 62.40).

42. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *zw*. This would seem to be the intent of the following two suggestions: "brightness," "metallic brightness"; Reynolds, *Dictionary of the Book of Mormon,* 360; "ziph, zeph = "metal." Reynolds and Sjodahl, *Commentary on the Book of Mormon,* 7: 373; and Reynolds, *Story of the Book of Mormon,* 293.

of the translations of 1 Kings 6:1 transliterate the Hebrew *ziw* with a final *f* or a *p*, until the Matthew Bible, Zif, the Geneva Bible, Zif, and the King James Version.[43] Still, it is not out of the question to see **ZIFF** as a Nephite (that is, presumably ancient Hebrew) dialect pronunciation of the word *ziw*.

It is somewhat less likely that the Book of Mormon **ZIFF** may be something other than a metal, in which case one should consider the possibility of it being related to the Hebrew *zepet*, "pitch, bitumen, asphalt" (Exodus 2:3; Isaiah 34:9), which also appears in Samaritan as *zefet*[44] and in Arabic as *dift*; compare Egyptian *sft*, the name of one of the seven oils, Demotic *syf/sfy*, the resin of coniferous trees, and the Coptic *sife*, "tar" (JAT).[45]

Deseret Alphabet: 𐐷𐐭𐐿 (zɪf)

Zion

Biblical GN Gathering of the Lord's people (1 Nephi 13:37; 21:14; 22:14, 19; 2 Nephi 6:12, 13; 2 Nephi 8:3, 11, 16, 24, 25 = Isaiah 51:3, 11, 16; 52:1, 2; 2 Nephi 10:13, 16; 12:3; 2 Nephi 13:16, 17 = Isaiah 3:16, 17; 2 Nephi 14:3, 4, 5 [2x] = Isaiah 4:3, 4, 5 [2x]; 2 Nephi 18:18 = Isaiah 8:18; 2 Nephi 20:12, 24, 32 = Isaiah 10:12, 24, 32; 2 Nephi 22:6 = Isaiah 12:6; 2 Nephi 24:32 = Isaiah 14:32; 2 Nephi 26:29, 30, 31 [2x]; 2 Nephi 27:3 [2x] ≈ Isaiah 29:7, 8; 2 Nephi 28:21 [2x], 24; Mosiah 12:21, 22; 15:14, 29; 3 Nephi 16:18; 20:36, 37, 40; 21:1; Moroni 10:31)

43. The Septuagint does not contain this verse. The Vulgate and Wycliffe both have Zio.
44. Rosenthal, *Aramaic Handbook*, II/2, 4.
45. Several additional suggestions for etymologies of **ZIFF** may be found in the study by Grover, *Ziff, Magic Goggles, and Golden Plates*.

Brief Etymology: The GN or gentilic name **Zion** may be related to Hebrew/Semitic roots meaning "to protect; castle, citadel."

Extended Discussion: The gentilic or geographical name **Zion** that refers to the Lord's people or to the place where the Lord's people are gathered is biblical in origin, may be related to the Hebrew *ṣî*, "castle," and cognate with the Arabic verb *ṣāna*, "to protect," or the Arabic noun *ṣahwa*, "citadel; back, crest of a hill," or having the meaning "bare hill," from the Hebrew verbal root *ṣhh* = *ṣyh*.[46]

Deseret Alphabet: 𐐵𐐨𐑉𐐻 (zaɪʌn)

Zoram

Lehite PN
1. Servant of Laban (1 Nephi 4:35 [2x], 37; 16:7; 2 Nephi 1:30; 5:6; Alma 54:23)
2. Chief captain of Nephite armies, ca. 81 BC (Alma 16:5 [2x], 7)
3. Apostate and leader of Zoramites (Alma 30:59; 31:1)

Brief Etymology: The Israelite/Lehite PN **Zoram** may plausibly derive from several Hebrew roots meaning "(the divine) kinsman (i.e., God) is a rock," "(God is a) rock of the people," or "(God is) their rock."

Extended Discussion: The PN **Zoram** may plausibly derive from several different roots and grammatical forms with the meanings "the (divine) Kinsman is a rock," "rock of the people," and "their rock," each of which will be discussed below: (1) **Zoram** may derive

46. All of these etymologies of Zion are discussed in Koehler and Baumgartner, *Hebrew and Aramaic Lexicon*, s.v. *siyyon*.

from the Hebrew *ṣûr-ʿām,* in which *ʿām* means "(divine) kinsman, God,"[47] meaning "God (divine kinsman) is a rock" (cf., for instance, the early Reformation hymn title "Ein feste Burg ist unser Gott"/"A Mighty Fortress Is Our God"); (2) **Zoram** may also plausibly derive from the hypothetical Hebrew **ṣûr-ʿām,* "rock of the people"; (3) **Zoram** may further arguably be based on the form *ṣûrām,* "their-rock" (parallel to YHWH, "the Lord," Deuteronomy 32:30 = LXX *theos* "God"), or from *ʾĕlōhîm ṣûrām,* "God was their rock" (Psalm 78:35; cf. *ṣûr yiśrāʾēl,* "Rock of Israel," 2 Samuel 23:3 and Isaiah 30:29; *ṣûrî,* "my rock, strength," Psalm 18:2 [3]; or simply *ṣûr,* "Rock," Habakkuk 1:12), etc. Compare the usage of this Semitic root in the Hebrew *Ṣōr, Ṣôr,* "Tyre; the Rock" (= Egyptian *Dr, Dꜣ(y)r, Dꜣwyr, Dꜣwꜣr,* "Tyre"[48] = Phoenician *Ṣr,* Greek *Tyros*).[49]

It is also possible that **Zoram** is a form of the Hebrew *zerem,* "flowing water, rain." Further, **Zoram** may not simply have been a "servant," but a "slave" to Laban, since the Hebrew noun *ʿebed* means both, and since Nephi convinces **Zoram** to take an oath to join the Lehite clan so that he will then be free and no longer a slave (1 Nephi 4:33). If **Zoram** is Laban's slave, then his name might very well reflect a foreign nationality (Israelites were traditionally not allowed to hold other Israelites as slaves), and the possibility that he was Tyrian might help explain the tendency to heresy of the later Zoramites.

Compare the Egyptian divine name *Zrm* (Book of the Dead, utterance 39 S 5).

47. Cf. Koehler and Baumgartner, *Hebrew and Aramaic Lexicon,* s.v. *ʿām.*

48. Papyrus Anastasi *drry* I, 21, 1, see *Urkunden* IV:891, El Amarna Letters; cf. the Egyptian root word *dri*(*t*), "wall, siege-wall"; *drw,* "walls; boundary."

49. Barker, *Temple Mysticism,* 120–21, 136, suggests that Hebrew *ṣûr* in these instances actually means "form, essence; engraved archetype; Invisible One" (Deuteronomy 32:4, 15; 2 Samuel 23:3; Isaiah 44:8; 4Q405:19), like the Hebrew *dĕmût,* the "invisible reality" in the Holy of Holies upon which physical realization is based.

See entries **Zoramite(s)**, Zeram, Cezoram, Seezoram, Zeezrom, Esrom, ezrom, Aminadi, Aminadab, Ammah

See **Zoram** variant

Deseret Alphabet: 𐐵𐐏𐐟𐐊 (zoʊrʌm)

Zoramite(s)

Lehite gentilic

1. Descendants of Zoram No. 1 who lived among the Nephites (Jacob 1:13; Alma 30:59; 38:3, 13; 43:4, 5, 6, 13, 20, 44; 48:5; 52:20, 33; 3 Nephi 1:29; 4 Nephi 1:36, 37; Mormon 1:8)

2. Followers of Zoram No. 3, perhaps same as Zoramite No. 1 above (Alma 31:1, 2, 3, 4, 8; 35:2, 3, 7, 8, 9, 10, 11, 12, 13)

Etymology: **Zoramite(s)** is a gentilic (singular or plural) of Zoram.

See entries Zeram, Zoram

Deseret Alphabet: 𐐵𐐏𐐟𐐊𐑌 (zoʊrʌmaɪt), 𐐵𐐏𐐟𐐊𐑌𐑕 (zoʊrʌmaɪts)

VARIANTS LIST

Key to symbols

O	original manuscript	>-	less ink flow
P	printer's manuscript	>%	erasure
>	same ink flow	>jg	John Gilbert, 1830 typesetter
>+	more ink flow	>js	Joseph Smith, editing for 1837 edition

Abinadi

Aminadi

Mosiah 26:15

- P: Aminadi > NULL
- 1830–1981: Abinadi

Discussion: Scribe 2 wrote Aminadi but immediately caught his error and changed it to Abinadi in P. It was the first time that Scribe 2 had to write Abinadi, so a mistake is not surprising.

Abinedi

Alma 5:11

- P: Abinedi
- 1830–1981: Abinadi

Discussion: Scribe 2 wrote the name as Abinedi in P. It may have read the same in O, and "could have occurred if Joseph Smith pronounced the word with stress on the second syllable so that the third vowel would have been the unstressed schwa vowel" (Skousen, *Analysis of Textual Variants*, 3:1485).

Source: Skousen, *Analysis of Textual Variants*, 3:1485.

Amaleki

Ameleki

Omni 1:23

- P: Ameleki >+ Amaleki
- 1830–1981: Amaleki

Discussion: First Ameleki, then fixed later to Amaleki by Oliver Cowdery in P.

Source: Skousen, *Analysis of Textual Variants*, 2:1116.

Other occurrences not discussed in Skousen, *Analysis of Textual Variants*,: Mosiah 7:6 (once, P Amaleki, no O)

Amalekites

Amlikites

Alma 2:11–12

- P: Amlikites
- 1830–1981: Amlicites

Amelekites

Alma 21:2

- P–1840: Amalekites
- 1841: Amelekites
- 1849–1981: Amalekites

Amelekites

Alma 43:6

- O: Amelekites
- P–1981: Amalekites

Amaleckites

Alma 43:6

- O: Amaleckites
- P–1981: Amalekites

Amalickites

Alma 43:13

- O: Amalickites
- P–1981: Amalekites

Amelicites

Alma 24:1, 28

- O: Amelicites
- P–1981: Amalekites

Am ( )

Alma 24:29

- O: Am( )
- P–1981: Amalekites

Amelic ( )

Alma 27:2

- O: Amelic( )
- P–1981: Amalekites

Amelickites

Alma 43:20

- O: Amelickites
- P–1981: Amalekites

Discussion: Amalekites is standard in all instances of P, but O shows variation. The gentilic may have been spelled Amalekite because of the earlier occurrence of Amaleki in the Book of Mormon or because of the biblical group of the same name. The variation Amelicites is identical to Amlicites except for the "intrusive e". Skousen thinks this intrusive *e* was influenced by other Book of Mormon names where a vowel is found between the *m* and *l*, as in Amaleki, Amulek, and Amulon. The current spelling, Amalekites, is actually only found once in O (as the last occurrence), in Alma 43:44; other instances are not extant. Tvedtnes also argues that these two groups should be merged; see Tvedtnes, *Most Correct Book*, 324–25.

Skousen believes this gentilic should be merged with Amlicites in all cases, to be only Amlicites, because of textual evidence about the apostate group and variations in O. Other occurrences discussed in Skousen, *Analysis of Textual Variants*, 3:1607–9, are Alma 21:3, 4 (2x), 5, 16; 22:7; 23:14; 24:1b, 29; 27:12; 43:44.

Source: Skousen, *Analysis of Textual Variants*, 3:1605–9.

Amalickiah

Ameleckiah

Alma 46:3

- O, 1830–1840: Amalickiah
- P: ~~A~~ ^Amalickiah~~maleki~~

Alma 46:5

- O: Ameleckiah >+ Amalickiah
- P, 1830–1840: Amalickiah

Alma 46:6

- O: Ameleckiah >+ Amalickiah
- P: Amaleckeah > Amalickiah
- 1830–1840: Amalickiah

Alma 46:10

- O: Ame$_{L}$ecki)ah
- P, 1830–1840: Amalickiah

Alma 46:11

- O: Amelicki<%d%>h >Amelickiah
- P, 1830–1840: Amalickiah

Alma 46:28, 30b

- O: $_{\text{AMELECKIAH}}$
- P: Amalickaah > Amalickiah
- 1830–1840: Amalickiah

Alma 46:29

- O: $_{\text{AMELECKI}}$)ah
- P, 1830–1840: Amalickiah

Alma 46:30a

- O: $_{\text{A}}$)ma(le$_{\text{CKIA}}$h
- P: Amaleckiah > Amalickiah
- 1830–1840: Amalickiah

Alma 46:30c

- O: Ameleck_{IAH}
- P, 1830–1840: Amalickiah

Alma 46:31, 33

- O: Ameleckiah
- P, 1830–1840: Amalickiah

Alma 46:32

- O: ($_{\text{AMELECKI}}$ah)
- P: Aaalickiah > Amalickiah
- 1830–1840: Amalickiah

Alma 47:1

- O: Amaleckiah
- P: A^$^{\text{m}}$alickiah
- 1830–1840: Amalickiah

Alma 47:3

- O: Am(e$_{\text{LI}}$ck)ia(h >+ Ama$_{\text{LI}}$ck)ia(h
- P, 1830–1840: Amalickiah

Alma 47:4

- O: Amelickaah >+ Amalickiah
- P, 1830, 1840: Amalickiah
- 1837: Amalkiah

Alma 47:11, 14; 47:15a

- O: Amelickiah >+ Amalickiah
- P, 1830–1840: Amalickiah

Alma 47:12

- O: AMELECKIAH
- P, 1830–1840: Amalickiah

Alma 47:13a

- O: Ameleckiak >+ Amaleckiah
- P: Amalickeah > Amalickiah
- 1830–1840: Amalickiah

Alma 47:13b

- O: Amel<%l%>ckiah >+ Amaleckiah
- P, 1830–1840: Amalickiah

Alma 47:13c

- O: Ameleckeah >+ Amaleckiah
- P, 1830–1840: Amalickiah

Alma 47:14, 15a

- O: Ameleckiah > Amelickiah
- P, 1830–1840: Amalickiah

Alma 47:15b

- O: Amaleckeah > Amalickiah
- P, 1830–1840: Amalickiah

Alma 47:16, 18

- O: Ameleckiah
- P, 1830–1840: Amalickiah

Alma 47:19

- O: Ameleckiah >+ Amalickiah
- P, 1830–1840: Amalickiah

Alma 47:20

- O: Ameleckiah > Amelickiah
- P, 1830–1840: Amalickiah

Alma 47:21a, 21b

- O: Amelickiah
- P, 1830–1840: Amalickiah

Alma 47:22

- O: Ameleckiah > Amelickiah
- P, 1830–1840: Amalickiah

Alma 47:25

- O: Ameleck$_{\text{IAH}}$ / Amelick$_{\text{IAH}}$
- P: Amalickiah / Amalichiah
- 1830–1840: Amalickiah

Alma 47:27a

- O: Amele(c$_{\text{KIAH}}$
- P, 1830–1840: Amalickiah

Alma 47:27b

- O: $_{\text{AMELECKIAH}}$)
- P, 1830–1840: Amalickiah

Alma 47:30

- O: Ameleckiah / Amalickiah
- P, 1830–1840: Amalickiah

Alma 47:32

- O: Ameleckia($_{\text{H}}$) > Amelickia($_{\text{H}}$)
- P, 1830–1840: Amalickiah

Alma 47:33, 34; 48:1

- O: Ameleckiah
- P, 1830–1840: Amalickiah

Alma 47:35

- O: Amaleckiah
- P, 1830–1840: Amalickiah

Alma 48:7; 49:10, 51:23, 25

- O: Ameleckiah >+ Amaleckiah
- P, 1830–1840: Amalickiah

Alma 49:11; 51:9, 12

- O: _{AMELECKIAH}
- P, 1830–1840: Amalickiah

Alma 49:25

- O: Ameleckiah / Amelechiah > Amelickiah / Amelichiah
- P, 1830–1840: Amalickiah

Alma 51:11

- O: _{AMELECK})iah
- P: Ammuckiah > Amalickiah
- 1830–1837: Amalickiah
- 1840: Amalekiah

Alma 51:23, 27, 30

- O: Amelickiah
- P, 1830–1840: Amalickiah

Alma 51:23

- O: Ameleckiah >+ Amaleckiah
- P, 1830–1840: Amalickiah

Alma 51:32, 33

- O: Ameleckiah
- P, 1830–1840: Amalickiah

Alma 51:37

- O: $_{\text{AM}}$el$_{\text{ECKIAH}}$
- P, 1830–1840: Amalickiah

Alma 52:1, 3b; 55:5

- O: Ameleckiah
- P, 1830–1840: Amalickiah

Alma 52:3a

- O: Amelickiah >+ Am\a/lickiah
- P, 1830–1840: Amalickiah

Alma 54:16

- O: Amelickiah
- P, 1830–1840: Amalickiah

Discussion: Spelled as Ameleckiah but corrected to Amalickiah in O. The heavier ink flow indicates that the correction was made later. "The common misspelling Ameleckiah is the result of Joseph Smith pronouncing the name with stress on the first syllable." Skousen, *Analysis of Textual Variants*, 4:2529.

Sources: Skousen, *Analysis of Textual Variants*, 4:2529; Skousen, "Translating the Book of Mormon," 79–82; FARMS, *Book of Mormon Critical Text*, 2:799–857; O 379 passim; P 614 passim.

Amalickiahites

Ameleckiahites

Alma 46:28, 35

- O: Ameleckiahites
- P–1981: Amalickiahites

Alma 49:9

- O: Ameleckiahites > Amelickiahites
- P–1981: Amalickiahites

Sources: Skousen, "Translating the Book of Mormon," 79–82; O 385 passim.

Amlicites

Amlikites

Alma 2:11–12

- P: Amlikites
- 1830–1981: Amlicites

Discussion: Probably also Amlikites in O, "which would suggest that Joseph Smith pronounced Amlicites (as well as its base morpheme, the name AMLICI) with a *k* sound rather than with the *s* sound proposed in the Pronouncing Guide at the back of the 1981 [Latter-day Saint] edition" (Skousen, *Analysis of Textual Variants,* 3:1605). This seems to be supported by other Book of Mormon names like Amaleki, Amulek, etc.

Source: Skousen, *Analysis of Textual Variants,* 3:1605–9.

Ammaron

Ammoron

4 Nephi 1:47

- P: Ammoron/Ammaron
- 1830–1981: Ammaron

4 Nephi 1:48, 49; Mormon 1:2a, 2c, 5; 2:17c; 4:23

- P: Ammoron
- 1830–1981: Ammaron

Mormon 2:17a, 17b

- P, 1841: Ammoron
- 1830–1840, 1849–1981: Ammaron

Discussion: The 1830 edition, which was set from O, always spelled the name as Ammaron. In P, Scribe 2 consistently wrote it as Ammoron, although it is fairly evident from other instances in this manuscript that Scribe 2 often wrote "actual *a*'s as *o*'s."

Sources: Skousen, *Analysis of Textual Variants*, 3:1507, 6:3578–80; O 876 passim.

Ammon

Aaron

Alma 23:6

- O, P: Aaron > Ammon
- 1830–1981: Ammon

Discussion: Aaron was corrected by Cowdery to Ammon in both O and P.

Ammen

Alma 24:5

- O: Ammen
- P–1981: Ammon

Discussion: Spelled Ammen by Cowdery in O.

Alma 31:32

- O: Ammen > Ammon
- P–1981: Ammon

Discussion: Spelled Ammen by Cowdery, but immediately changed to Ammon in O.

Amon

Mosiah 21:28

- P: Amon
- P^c, 1830–1981: Ammon

Source: Skousen, *Analysis of Textual Variants,* 4:2083–84, 4:2098–99; 6:3597; 4:2083–84. FARMS, *Book of Mormon Critical Text,* 2:469.

Ammonihah

Ammonidah

Alma 8:6, 7, 8, 9, 14, 16

- P: S2 Ammonidah > S1 Ammonihah
- 1830–1981: Ammonihah

Discussion: In all of these instances, word was spelled as Ammonidah by Scribe 2 in P, but it was later corrected by Oliver Cowdery. It seems Scribe 2 misread the h as d in O, although O is not extant for this part.

Amonihah

Alma 9:Heading, 1; 10:1

- P: Amonihah
- 1830–1981: Ammonihah

Discussion: Spelled as Amonihah by Scribe 2 in P; not corrected by Cowdery, but it was corrected by the 1830 compositor.

Alma 14:23; 15:1, 15, 16; 16:2, 3, 9, 11

- P: Amonihah
- 1830–1981: Ammonihah

Discussion: Spelled Amonihah in P by Oliver Cowdery.

Alma 49:14

- O: Ammonihaih > Ammonihah
- P–1981: Ammonihah

Helaman 5:10

- P: Amonihah > Ammonihah
- 1830–1981: Ammonihah

Aminidas

(A mistake for Ammonihah in P of Alma 8:6–9, 14, 16?) A corruption of "Ammon," a common Egyptian name. Nibley, *Approach to the Book of Mormon*, 287.

All occurrences discussed are in Skousen, *Analysis of Textual Variants*, 3:1736–37.

Ammonihahites

Amonihahites

Alma 16:9

- P: Amonihahites

Discussion: Spelled Amonihahites in P by Oliver Cowdery.

Source: Skousen, *Analysis of Textual Variants*, 3:1736.

Ammonites

Amonites

Alma 56:57

- O: Amonites > Ammonites
- P–1830, 1840, 1858–1981: Ammonites
- 1837, 1841–1849: Ammorites
- 1852: Ammorites > Ammonites

Discussion: Spelled Amonites but immediately corrected in O.

Alma 57:6

- O–1830, 1840, 1858–1981: Ammonites
- 1837, 1841–1849: Ammorites
- 1852: Ammorites > Ammonites

Source: Skousen, *Analysis of Textual Variants*, 5:2749.

Ammoron

Ammon

Alma 52:3

- O: Ammon > Ammoron
- P–1981: Ammoron

Alma 57:17

- O–P, 1837–1981: Ammoron
- 1830: Ammon

Amamoron

Alma 54:1

- O: Amamoron >+ Amoron
- P–1830: Ammoron

Amoron

Alma 55:1

- O: Amoron > Ammoron
- P–1830: Ammoron

Alma 54:23

- O: Ammor[o|e]n
- P–1981: Ammoron

Sources: O 435; P 664; FARMS, *Book of Mormon Critical Text*, 2:856. Skousen, *Analysis of Textual Variants*, 3:1507; 5:2759; 6:3579–80.

amnor

omnor

Alma 11:11

- P: S2 omnor > amnor > S1 omnor > amnor
- 1830–1981: amnor

Discussion: Misspelled as omnor by both Cowdery and Scribe 2 in P, but corrected by both.

Source: Skousen, *Analysis of Textual Variants*, 3:1808; 6:3579.

Amoz

Amos

2 Nephi 12:1

- P, 1981: Amos > Amoz
- 1830–1840, 1858: Amoz
- 1841–1852, 1879–1888, 1902–1907, 1911–1920: Amos

2 Nephi 23:1

- O, 1830–1840, 1858: Amoz
- P, 1981: Amos > Amoz
- 1841–1852, 1879–1888, 1902–1907, 1911–1920: Amos

Discussion: Amos by Cowdery in P but immediately corrected; see Amos for all biblical references in the Latter-day Saint Bible Dictionary, although this is true only for the name of the Prophet Amos עמוס; the father of Isaiah is Amoz אמוץ.

Source: Skousen, *Analysis of Textual Variants*, 2:655.

Amulek

Amalickiah

Helaman 5:10

- P: Ama~~a~~ ulek ~~lic[k|h]~~

Source: P 728.

Angola

Mormon 2:4

- P: Angolah
- 1830: Angelah
- 1837–1981: Angola

Discussion: Since both P and 1830 have an *h* at the end, O must have had an *h* too. At this place in the Book of Mormon both P and 1830 were copied directly from O. There are many names in the Book of Mormon that end in *h*. Angolah also looks more similar to other Book of Mormon names, although there is not a lot of evidence for one name over the other. Cowdery often wrote his *o*'s to where they looked like *e*'s, so the 1830 typewriter probably misread O.

Source: Skousen, *Analysis of Textual Variants*, 6:3596–98, 3622.

Ani-Anti

Anianti

Alma 21:11

- P: Anianti > Ani Anti >+ Ani-Anti
- 1830–1849, 1858: Ani-anti
- 1852, 1879–1888, 1902–1907, 1911–1920, 1981: Ani-Anti

Discussion: Cowdery first spelled it as Anianti, immediately changed it to Ani Anti, later inserted a hyphen to become Ani-Anti in P; set by the 1830 compositor to Ani-anti in the 1830 edition. There is evidence that Anti is a distinct morpheme, as in Anti-Nephi-Lehi. The hyphen is used as in the names Shear-jashub

and Maher-shalal-hash-baz, which do not have their following words capitalized because they are phrases in Hebrew.

Source: Skousen, *Analysis of Textual Variants*, 4:2037; 5:3330–31.

Anti-Nephi-Lehi

AntiNephiLehi

Alma 24:1, 2–3

- O: ANTINEPHILEHI
- P: AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 24:5

- O: AnteNephiLehi > AntiNephiLehi
- P: AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 24:20

- O: AnteNephiLe(h_I > AntiNephiLe(h_I
- P: AnteNephiLehi > AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 25:1

- O: ANTINEPHILEHI
- P: AttiNephi Lehi > AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 25:13

- O: $_{ANTI}N_E$ph)iLehi
- P: AnteNephitehi > AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 27:2

- O: Anti(NEPHILEHI
- P: Ante-Nephi/-\lehi > Anti-Nephi-Lehi
- 1830–1981: Anti-Nephi-Lehi

Alma 27:21

- O: AntiNephiLe(hi
- P: AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 27:25

- O: ANTINEPHIL)ehi
- P: AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 24:5

- O: AnteNephiLehi > AntiNephiLehi
- P: AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 24:20

- O: AnteNephiLe(h_I > AntiNephiLe(h_I
- P: AnteNephiLehi > AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 43:11

- O: AnteNephi ⅃ehi > AntiNephi ⅃ehi
- P: AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 25:1

- O: ANTINEPHILEHI
- P: AttiNephi Lehi > AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 25:13

- O: $_{ANTI}N_{E}$ph)iLehi
- P: AnteNephitehi > AntiNephiLehi
- 1830–1981: Anti-Nephi-Lehi

Alma 27:2

- O: Anti($_{NEPHILEHI}$
- P: Ante-Nephi/-\lehi > Anti-Nephi-Lehi
- 1830–1981: Anti-Nephi-Lehi

Discussion: Anti-Nephi-Lehi shows up twelve times in the text (including the plural entry, next), and in every instance it is spelled as one word and without any hyphens in O (where it is extant) and P. In all twelve cases, the 1830 compositor set it as Anti-Nephi-Lehi, with hyphens.

Sources: Skousen, *Analysis of Textual Variants*, 4:2092–95; 5:3330; O 245–360; P 514–601; FARMS, *Book of Mormon Critical Text*, 2:607–781.

Anti-Nephi-Lehies

AntiNephiLehies

Alma 23:17

- O–P: AntiNephiLehies
- 1830–1981: Anti-Nephi-Lehies

Discussion: Spelled AntiNephiLehies in O and P.

Source: Skousen, *Analysis of Textual Variants*, 4: 2091–95.

Antionum

Antionam

Alma 43:5

- O, 1837–1981: Antionum
- P–1830: Antionam

Discussion: The name is spelled Antionum in all occurrences except in this instance in Alma 43:5 in P and 1830, where it is spelled Antionam. Oliver Cowdery's *a*'s and *u*'s often looked alike.

Source: Skousen, *Analysis of Textual Variants*, 4:2454; 6:3636.

Antipas/Antipus

Antipah

Alma 47:7, 9

- O: Antipah > Antipas
- P–1981: Antipas

Antipus

Alma 47:9–10

- O: Antipus
- P: Antipus > Antipas
- 1830–1981: Antipas

Alma 56:18

- O: Antipas/Antipus
- P–1981: Antipus

Discussion: Skousen recommends accepting Antipas as the name of the mount in Alma 47:7, 9–10 since the earliest extant reading supports the *a* rather than the *u* vowel in the last syllable of this name. He suggests maintaining the name Antipus for the military leader, referred to twenty times in Alma 56.

Source: Skousen, *Analysis of Textual Variants*, 4:2577; 5:2732; 6:3636.

Babylon

Babalon

1 Nephi 10:3

- O: babalon
- P–1981: Babylon

Source: O 95; FARMS, *Book of Mormon Critical Text*, 1:43.

Bethabara

Bethebara

1 Nephi 10:9

- O: bethebara
- P: Bethebara
- 1830, 1920, 1981: Bethabara
- 1837–1907, 1911: Bethabary

Source: Skousen, *Analysis of Textual Variants*, 1:202–3.

Boaz

Beaz

Mormon 4:20

- P: Beaz > Boaz/Beaz
- 1830: Beaz
- 1837–1981: Boaz

Discussion: The scribes often wrote their *o*'s so they looked like *e*'s, so it is difficult to decide which word was intended. The 1837 edition has Boaz though, after the biblical name, so that is the more likely choice.

Source: Skousen, *Analysis of Textual Variants*, 6:3597, 3622–23.

cherubim

Cherabs

Alma 12:21

- P: Cherabs > Cherabims >js Cherabim
- 1830: Cherubims
- 1837–1911: cherubims
- 1920, 1981: cherubim

Discussion: Cherabs was corrected to Cherabims by Scribe 2 in P, later Joseph Smith changed it to Cherabim in P. The 1830 typesetter set Cherubims in A, and Joseph Smith's change was not implemented until 1837. Cf. KJV cherubims (Genesis 3:24).

Cherubims

Alma 42:2–3

- O, 1830: Cherubims
- P: Cherubims >js Cherubim
- 1837–1906, 1911: Cherubim
- 1907, 1920, 1981: cherubim

Source: Skousen, *Analysis of Textual Variants,* 3:1864–65.

Cohor

Coher

Ether 7:21a

- O: Cohor/Coher
- P: Cohor

Discussion: "Oliver Cowdery sometimes mixed up *e*'s and *o*'s. . . . Oliver sometimes miswrote names with an *e* instead of the correct *o* (or the *o* he wrote looked more like an *e*)."

Coror

Ether 7:21b

- O: Coror > Cohor
- P: Cohor

Discussion: First *r* in Coror overwritten by *h* to spell Cohor.

Source: Skousen, *Analysis of Textual Variants,* 6:3597; O 533; P 927.

Comnor/Comron

Comron

Ether 14:28

- P: Comron
- 1830–1981: Comnor

Discussion: Although both instances of P clearly read Comron, the 1830 compositor set the name as Comnor, and it has been retained throughout Book of Mormon textual history.

Source: Skousen, *Analysis of Textual Variants*, 6:3874–75.

Corianton

Coreanton

Alma 49:30

- O: Coreanton > Corianton
- P: Corianton

Discussion: *e* overwritten by *i* in O to spell Corianton.

Source: O 405.

Coriantumr

Coriantummer

Helaman 1:15

- O: Coriantummer > NULL

- P–1981: Coriantumr

Discussion: Cowdery spelled this name phonetically, and then Joseph Smith must have spelled it out correctly for him.

Source: Skousen, *Analysis of Textual Variants*, 5:2883–84.

Cumeni

Cumena

Alma 57:7

- O, P, 1830–1840, 1852–1981: Cumeni
- 1841: Cumena

Discussion: Cumena is a typo for Cumeni.

Source: Skousen, *Analysis of Textual Variants*, 6:3637; FARMS, *Book of Mormon Critical Text*, 2:871.

Cumenihah

Camenihah

Mormon 6:14

- P, 1981: Cumenihah
- 1830–1907, 1911–1920: Camenihah

Discussion: The reading in P, Cumenihah, is backed by the name of the city Cumeni.

Source: Skousen, *Analysis of Textual Variants*, 6:3636–37, 3646–47.

cumoms

comoms

Ether 9:19

- P: comoms
- 1830–1981: cumoms

Discussion: Cowdery wrote the first instance as cumoms, for some reason Cowdery wrote the second instance as comoms. If we assume that the first occurrence is spelled correctly, as the 1830 typesetter did, comoms is a scribal error.

Source: Skousen, *Analysis of Textual Variants*, 6:3637, 3800.

Cumorah

Camarah/Comorah

Mormon 6:2a

- P: S2 Camorah > S1 Cumorah
- 1830: Camorah
- 1837–1981: Cumorah

Discussion: Scribe 2 wrote Camorah, Scribe 1 corrected it to Cumorah in P; Camorah in 1830. Scribe 2 and the 1830 typesetter probably misread the u as an a in Cumorah. As in other errors with names, vowels were often misread. Since Cowdery corrected the first instance to Cumorah, he must have known that to be the correct spelling. There is also an excerpt from one of Cowdery's letters in which he says Camorah is an error.

Mormon 6:2b

- P: Cumorah

- 1830: Camorah
- 1837–1981: Cumorah

Mormon 6:4a, 4b

- P: Cumorah
- 1830: Camorah
- 1837–1981: Cumorah

Mormon 6:5, 11

- P: Comorah
- 1830: Camorah
- 1837–1981: Cumorah

Mormon 6:6a, 6b; 8:2

- P: Cumorah
- 1830: Camorah
- 1837–1981: Cumorah

Discussion: The 1830 edition consistently has Camorah, but the 1837 edition has the standard Cumorah. There are also a number of other Nephite names with the sequence of cum, but none with cam.

Source: Skousen, *Analysis of Textual Variants*, 6:3636–38, 3800, citing *Messenger and Advocat*e 1/10 (July 1835), O. Cowdery letter.

deseret

deseret

Ether 2:3

- P: Deseret >jg deseret
- 1830–1849, 1858, 1920–1981: deseret
- 1852, 1879–1888, 1902–1907, 1911: Deseret

Discussion: Deseret was changed to deseret by John Gilbert in P; deseret appears to be a common noun, which justifies the lowercase spelling. There are other Book of Mormon names for things unknown to us, such as cumoms, cureloms, neas, and sheum. On the other hand, there are unique objects which are capitalized, such as Rameumptom and Liahona.

Source: Skousen, *Analysis of Textual Variants*, 6:3734–35.

Egypt

Egipt

1 Nephi 5:14

- O: egipt/egift
- P: 1830–1981: Egypt

Egytt

1 Nephi 17:40

- O: Egytt > Egypt

Source: O 79, 142; FARMS, *Book of Mormon Critical Text*, 1:220.

Emron

Emer

Moroni 9:2

- P: Emer >+ Emron
- 1830–1981: Emron

Discussion: Cowdery initially wrote Emer, probably because of this name appearing in Ether. He later corrected it to Emron in P.

Source: Skousen, *Analysis of Textual Variants*, 6:3936–37.

Ethem

Etham

Ether 11:11

- P: Etham > Ethem
- 1830–1981: Ethem

Discussion: Probably misspelled because of the unstressed final syllable.

Source: Skousen, *Analysis of Textual Variants*, 3:1507–8; P 941.

Ezias

Ezaias

Helaman 8:20

- P: Ezaias
- 1830–1905, 1907, 1911–1920, 1981: Ezias
- 1906: Esias

Discussion: "The printer's manuscript reads Ezaias, but the 1830 edition, set from the printer's manuscript, dropped out the first *a*, giving Ezias. It does not look like this change is due to conscious editing" (Skousen, *Analysis of Textual Variants*, 5:3023). Orson Pratt proposed that this name is the same as that of Esaias,

who lived at the time of Abraham (Doctrine and Covenants 84:11–13). This name should not be interpreted as Isaiah, since both names occur together in this verse. Although this spelling may have been influenced by the nearby name Isaiah, there is not any evidence for the change to Ezias.

Source: Skousen, *Analysis of Textual Variants*, 5:3022–23.

ezrom

ezrum

Alma 11:6, 12

- P: ezrum
- 1830–1981: ezrom

Discussion: Spelled ezrum in P; O is not extant for these two occurrences. Zeezrom is misspelled as Zeezrum six times in Alma 11, all after Alma 11:12, which suggests that this misspelling was influenced by ezrum. Ezrum likewise was probably set by the 1830 typesetter as ezrom because of the first occurrence of Zeezrom, in Alma 10:31. Cf. Thomasson, "What's in a Name," on metonymy of Zeezrum and ezrum.

Source: Skousen, *Analysis of Textual Variants*, 3:1806–7; 6:3637.

Gadianton

Gaddianton

Helaman 2:4

- O: Gaddianton/Gadianton

- P, 1830–1981: Gadianton

Helaman 2:12

- O: Gaddianton
- P, 1830–1981: Gadianton

4 Nephi 1:42, 46

- P: Gaddiaton
- 1830–1837, 1841–1849: Gaddianton
- 1840, 1852–1981: Gadianton

Mormon 1:18

- P, 1830–1849: Gaddianton
- 1852–1981: Gadianton

Mormon 2:27–28

- P, 1830–1837, 1841–1849: Gaddianton
- 1852–1981: Gadianton

4 Nephi 1:42

- P: Gaddiaton
- 1830–1837, 1841–1849: Gaddianton
- 1840, 1852–1981: Gadianton

Helaman 2:11

- O: Gaddianton
- P: Gadiantom > Gadianton
- 1830–1981: Gadianton

Discussion: For the first occurrence, spacing between extant fragments of O supports the longer spelling. Gaddianton. The line below it lines up to 14 characters with the missing name and its following space. If it had not been Gaddianton, or Cowdery had crossed out one of the *d*'s, why would he forget the spelling a few verses later? In the Book of Mormon, we find examples of

both single and double-*d* spellings with *gad* or *gid*, as in Gadiandi and Giddianhi.

Source: Skousen, *Analysis of Textual Variants*, 5:2894–96, 3223–24.

Galilee

Gallilee

2 Nephi 19:1

- P: Gallilee
- 1830–1981: Galilee

Discussion: This is one of the instances that suggests that Joseph Smith did not spell out biblical names to his scribes, assuming that they already knew the proper spelling or that the compositor would fix it (which he did in this case).

Source: Skousen, *Analysis of Textual Variants*, 2:728–29, 731–33.

Giddianhi

Gaddianhi

3 Nephi 3:9; 4:9

- P, 1837–1981: Giddianhi
- 1830: Gaddianhi > Giddianhi

Giddianhis

3 Nephi 4:8

- P: Giddianhis > Giddianhi

- 1830–1981: Giddianhi

Discussion: The 1830 compositor probably set the name as Gaddianhi initially under the influence of Gaddianton, which occurred alongside Gaddianton in the text. In 3 Nephi 4:8, Cowdery corrected Giddianhis because it was a double genitive, and erroneously read the army of Giddianhi(')s; see Alma 46:24 for a full discussion of double genitives. Skousen, *Analysis of Textual Variants*, 4:2548–51; 5:3243.

Source: Skousen, *Analysis of Textual Variants*, 4:2550; 5:3223–24, 3243.

Giddonah

Gidanah

Alma 10:2

- P: Gidanah
- 1830–1981: Giddonah

Discussion: The 1830 typesetter for some reason changed Gidanah, the spelling in P, to Giddonah. It is highly unlikely that Cowdery would have told the typesetter to change the name based on the later personage (in Alma 30:23), or that the typesetter would have made such a decision, since he only had access to 24 pages or so at a time. It is more reasonable to think that he simply misspelled the name. Gidanah is perfectly acceptable, in line with the Book of Mormon name Rabbanah.

Source: Skousen, *Analysis of Textual Variants*, 3:1774; 6:3579.

Gidgiddonah

Sidgiddonah

Mormon 6:13

- P: S2 Sidgiddonah > S1 Gidgiddonah
- 1830–1981: Gidgiddonah

Discussion: Scribe 2 wrote Sidgiddonah, which Scribe 1 corrected to Gidgiddonah in P. In Cowdery's handwriting, a capital G often looked like a capital S, and so Scribe 2 must have misread it. Cowdery corrected the name, and the 1830 edition also had a G, which seems to agree with the name Gidgiddoni.

Source: Skousen, *Analysis of Textual Variants*, 6:3644.

Gilgal

Gilgall

Ether 13:27

- O: Gilgall >+ Gilgal
- P, 1830–1981: Gilgal

Discussion: Gilgall was later corrected to Gilgal in O.

Source: Skousen, *Analysis of Textual Variants*, 6:3855–56.

Helam

Helaman

Mosiah 18:12–14

- P: Helaman > Helam
- 1830–1981: Helam

Mosiah 23:19–20, 25–26, 29, 35, 37–39

- P: Helaman >+ Helam
- 1830–1981: Helam

Helem

Alma 24:1

- P: Helem >jg Helam
- 1830–1981: Helam

Helim

Mosiah 27:16

- P: Helim >% Helem
- 1830–1981: Helam

Discussion: Cowdery mistakenly wrote Helaman, the much more frequent name, in place of Helam. For the first three occurrences, it appears that he virtually immediately corrected the name. For the next 11 instances in Mosiah 23, Cowdery also wrote the name as Helaman, but did not make the correction until later. In Mosiah 27:17, Scribe 2 spelled the name as Helim, but he corrected it to Helem. In Alma 24:1, it was spelled Helem in P, but it was corrected by the 1830 typesetter to read Helam. Although the variation between Helam and Helem is confusing, Skousen accepts the simplest way with the most evidence—to make all instances Helam, while maintaining the spelling for the separate personage in Mosiah 7:6, Helem.

Heleman

Alma 46:1

- O: Heleman > Helaman
- P, 1830–1981: Helaman

Source: Skousen, *Analysis of Textual Variants*, 3:1370–71, 1506–8.

homer

horner

2 Nephi 15:10

- P, 1837–1981: homer
- 1830: horner

Discussion: The 1830 typesetter misread homer as horner (with an *r* and an *n* instead of an *m*).

Source: Skousen, *Analysis of Textual Variants*, 2:685–86.

Irreantum

Irreaantum

1 Nephi 17:5

- O: Irreantum > Irreaantum >- Irreantum
- P, 1830–1981: Irreantum

Discussion: Irreantum was immediately changed to Irreaantum, then later back to Irreantum in O. This is perhaps because Cowdery inserted another a when he thought he had missed

the *a* in the word, but later realized he had not, and corrected it. This spelling, Irreantum, is also consistent with other Book of Mormon names, such as Neas and Teancum.

Source: Skousen, *Analysis of Textual Variants,* 1:351–52.

Jacobugath

Jacob Ugath/Jacob-Ugath

3 Nephi 9:9

- P: Jacob Ugath >+ Jacob-Ugath
- 1830–1981: Jacobugath

Discussion: Jacob Ugath was later changed to Jacob-Ugath by Cowdery in P. This name seems to be a compound of Jacob and Ugath (similar to the name Ogath), even though it is possible that Cowdery inserted the hyphen to show that these two words belong together as one word. Maher-shalal-hash-baz and Shear-jashub both had hyphens added to them in P, and Ani-Anti probably underwent a similar change to what Jacobugath did. Inserting a hyphen in this word also better shows the relationship between the place and its founding king, Jacob. Both morphemes should also be capitalized, as in Lehi-Nephi and Anti-Nephi-Lehi. The names for Isaiah's two sons do not follow this capitalization pattern because they derive from sentences in Hebrew.

Source: Skousen, *Analysis of Textual Variants,* 5:3329–31; P 378 (note for line 10).

Jarom

Joram

Jarom 1:14

- P: Joram
- 1830–1981: Jarom

Discussion: Spelled Joram by Oliver Cowdery in P, as a mere switching of vowels. This could be done because of Jordan, or the less familiar biblical name Joram.

Source: Skousen, *Analysis of Textual Variants*, 2:1104; 6:3579.

Jeberechiah

Jerebechiah

2 Nephi 18:2

- P: Jerebechiah
- 1830–1981: Jeberechiah

Discussion: Jerebechiah in P; typo probably because of metathesis, perhaps while Cowdery was copying from O to P.

Source: Skousen, *Analysis of Textual Variants*, 2:720.

Jehovah

2 Nephi 22:2

- P: Jehovah >jg JEHOVAH
- 1830–1981: JEHOVAH

Discussion: Reportedly not capitalized in the Book of Mormon manuscripts; changed by John Gilbert as a convention from the KJV. The other instance of Jehovah in the Book of Mormon (Moroni 10:34) was not capitalized, but this is probably because it is not a biblical quote.

Source: Skousen, *Analysis of Textual Variants,* 2:770–71.

Jeneum/Joneam/Joneum

Joneum

Mormon 6:14

- P: Jeneum >+ Joneum/Jeneum
- 1830–1907, 1911–1920: Joneam
- 1981: Jeneum

Discussion: Scribe 2 wrote Jeneum, but later corrected it to either Joneum or Jeneum (it is hard to distinguish between *e* and *o* here); the 1830 has Joneam. *U*'s were often misread as *a*'s, and *-eum* is an ending found elsewhere in the Book of Mormon, in Neum and Sheum.

Source: Skousen, *Analysis of Textual Variants,* 6:3636, 3645–46.

Jeremiah

Jeraniah, Jeramiah

1 Nephi 5:13

- O: jeraniah > jeramiah
- P: Jeremiah

Source: O 79; P 68.

Jershon

Jershur

Alma 27:22

- O: Jershur > Jershon
- P, 1830–1981: Jershon

Jeshon

Alma 28:1

- P: Jeshon

Discussion: Spelled Jershur (perhaps because of preceding *-er* sound), then immediately corrected by Cowdery in O. This is the only time Jershon was ever misspelled in O; Cowdery only misspelled Jerson once in P, where in Alma 28:1 he spelled it as Jeshon.

Source: Skousen, *Analysis of Textual Variants*, 4:2170; P 535.

Jordan

jordan

1 Nephi 10:9

- O: jordan
- P, 1830–1981: Jordan

Jorden

1 Nephi 17:32

- O: Jorden
- P: Jordon > Jordan
- 1830–1981: Jordan

Jordon

2 Nephi 19:1

- P: Jordon
- 1830: Jordan

Mormon 5:3

- P: S2 Jordan > S1 Jordon
- 1830–1841, 1858, 1920, 1981: Jordan
- 1849–1852, 1879–1888, 1902–1907, 1911: Jordon

Discussion: For the first three occurrences (where it refers to the KJV Jordan), Jordan is misspelled. In Mormon 5:3, Scribe 2 wrote Jordan, then Scribe 1 corrected to Jordon in P. Although this could be a legitimate change for the city, because of Cowdery's other errors in spelling Jordan, it is likely that his correction is wrong here.

Source: Skousen, *Analysis of Textual Variants*, 2:729; 6:3579, 3627.

Judah

Juda

1 Nephi 5:12

- O: juda
- P: Judah

Source: O 78; P 68.

Judea

Judeah

Alma 56:9

- P: Judeah
- 1830–1981: Judea

Alma 56: 15, 18, 56

- O: Judeah
- 1830–1981: Judea

Alma 56:57

- O: Jewd >% Null
- P, 1830–1981: Null

Alma 57:11

- O, P: Judeah
- 1830: Judeah > Judea
- 1837–1981: Judea

Discussion: In all five instances of this name, it is spelled Judeah by Cowdery in all extant sources of O and P. The *h* was probably put on the end because of Judah. Although the spelling Judeah

may actually be correct for the biblical name, it is spelled there as Judea. The Book of Mormon name seems to derive from the biblical name and should probably be spelled Judea as well.

Source: Skousen, *Analysis of Textual Variants*, 5:2724–26; 6:3596.

Kishkumen

Helaman 1:9

- O: Kishcumen / Kishcamen
- P, 1830–1981: Kishkumen

Helaman 1:10, 12a; 2:3, 4, 5b

- O: Kishcumen
- P: Kishkumen

Helaman 1:11

- O: $_{\text{KISHCUMEN}}$)
- P: Kishkumen

Helaman 1:12b

- O: $_{\text{KISHC}}$u)men
- P: Kishkumen

Helaman 2:5a

- O: Kishcumer > Kishcumen
- P: Kishkumen

Helaman 2:7a

- O: Keshcumen > Kishcumen
- P: Kishkumen

Helaman 2:7b

- O: Kishcumen > Kishcamen
- P: Kishkumen

Helaman 2:8a

- O: <[K](ish)>(KISHCUMEN
- P: Kishkumen

Helaman 2:8b

- O: (KISHcu)men
- P: kishkumen > Kishkumen

Helaman 2:9a

- O: KISHCUMEN)
- P: Kishkumen

Helaman 2:9b

- O: KI)-shcumen
- P: Kishkumen

Helaman 2:11

- O: KISHCUMEN
- P: Kishkumen

Helaman 6:18, 24; 3 Nephi 9:10

- P: Kishkumen

Helaman 1:9

- O: Kishcumen / Kishcamen
- P, 1830–1981: Kishkumen

Helaman 2:7b

- O: Kishcumen > Kishcamen
- P: Kishkumen

Helaman 2:5a

- O: Kishcumer > Kishcumen
- P: Kishkumen

Helaman 2:7a

- O: Keshcumen > Kishcumen
- P: Kishkumen

Discussion: Spelled Kishcumen in all instances of O. For some reason Cowdery changed every instance of *c* to a *k* in P, even though there is no manuscript evidence for this change; perhaps he thought the *c* looked strange after *sh*, or he was influenced by the first *k* of the word. In any event, it was a conscious change. In the instances where Kishcumen ends in *–camen*, the *a* could also easily be a *u*.

Source: O 489–90, 495–96; P 712, 716–18, 735–36, 816; Skousen, *Analysis of Textual Variants*, 3:1371, 1606; 5:2881–82; 6:3636–37.

Kumenonhi

Kumenonku, Kumenonki

3 Nephi 19:4

- P: Kumenonku > Kumenonhi > Kumenonki
- 1839–1981: Kumenonhi

Discussion: Cowdery first wrote Kumenonku, then Kumenonhi, then Kumenonki in P. The 1830 compositor wrote Kumenonhi. The challenge is that Cowdery often wrote *h* to look like *k*. In reality, the *k* or *h* spelling both make good arguments, but textual evidence leans towards Kumenonhi.

Source: Skousen, *Analysis of Textual Variants*, 6:3436–37.

Lachoneus

Lachoneas

3 Nephi 3:1, 22

- P: Lachoneas
- 1830–1981: Lachoneus

3 Nephi 3:2, 3, 24

- P: Lachoneas / Lachoneus
- 1830–1840: Lachoneus

Discussion: Lachoneus is spelled twice as Lachoneas. There are many other instances of the *u* spelling though, including the first occurrence.

Source: O 513, 519; P 777, 783–87, 796–97; Skousen, *Analysis of Textual Variants*, 5:3210, 6:3636; *Parallel Book of Mormon*, 501, 503.

Laman

Lamen

1 Nephi 7:6, 8; 8:35

- O: Lamen
- P: Laman
- 1830–1981: Laman
- RLDS 1908: Laman

Laman

Alma 55:4

- O: Lamman > Lamam > Lamans In Alma 55:4, Cowdery spelled the name as Lamman, then Lamam, then Lamans in O. The corrected spelling Lamans in O of Alma 55:4 is not a variant, but rather intended for the genitive Laman[']s.
- P: Laman
- 1830–1981: Laman
- RLDS 1908: Laman

Alma 55:5

- O: Lamman > Laman
- P: Laman
- 1830 – 1981: Laman
- RLDS 1908: Laman

Discussion: In three instances in 1 Nephi, Laman was misspelled as Lamen. In Alma 55:5, he spelled Lamman, then corrected it to Laman in O.

Other occurrences not discussed in Skousen, *Analysis of Textual Variants*,: 1 Nephi Preface:Heading; 2:5, 8, 9, 11, 12, 18; 3:11 (2x), 14, 28 (3x), 31; 4:28; 8:4, 17, 36; 16:12, 20, 37, 38; 18:11; 2 Nephi 1:28; 4:3, 8, 9, 13; Mosiah 7:21; 9:10, 11, 13; 10:6, 18; 24:3 (2x), 9; Alma 3:7; 18:38, 24:29; 43:13; 55:6, 7, 8, 10, 12, 15; 56:3; 3 Nephi 9:10

Source: Skousen, *Analysis of Textual Variants*, 4:2699–700; O 83; FARMS, *Book of Mormon Critical Text*, 2:857, incorrectly reads Lammun in O, instead of the correct Lamman.

Lehi-Nephi

LehiNephi

Mosiah 7:1b, 2, 4, 21; 9:6, 8

- P: LehiNephi
- 1830–1840: Lehi-Nephi

Discussion: Only the first occurrence of this name has hyphens in P, but the 1830 compositor set all instances as Lehi-Nephi.

Source: Skousen, *Analysis of Textual Variants*, 5:3330.

Lehonti

Lahonti

Alma 47:19

- O: Lahonti > Lehonti
- P, 1830–1981: Lehonti

Source: O 392; P 624; FARMS, *Book of Mormon Critical Text*, 2:811.

Lemuel

Lemual

1 Nephi 7:8; 8:4, 17, 35; 10:16

- O: lemual
- P–1981: Lemuel

1 Nephi 8:36

- O: lemual
- P–1981: Lemul > Lemuel

Source: O 83, 87, 89, 93, 98; P 71, 74, 75, 77, 80.

liahona

liahona

Alma 37:38

- O, P, 1852, 1879–1888, 1902–1907, 1911, 1920, 1981: Liahona
- 1830–1849, 1858: liahona

Discussion: Liahona is lowercase in the early editions, but in the manuscripts and later editions it is capitalized.

Source: Skousen, *Analysis of Textual Variants,* 6:3734.

Luram

Laram

Moroni 9:2

- P: Laram > Luram
- 1830–1981: Luram

Discussion: Laram was corrected to Luram in P.

Source: Skousen, *Analysis of Textual Variants,* 3:1507; 6:3636, 3936–37.

Maher-shalal-hash-baz

Maher shalal hash baz, Mahershalal hash baz

2 Nephi 18:1

- P: Maher shalal hash baz >- Maher-shalal-hash-baz
- 1830–1981: Maher-shalal-hash-baz

2 Nephi 18:3

- P: Mahershalal hash baz >+ Maher-shalal-hash-baz
- 1830–1981: Maher-shalal-hash-baz

Discussion: In the first occurrence, it was first Maher shalal hash baz in P, but later Cowdery added hyphens to it in P. The second verse is almost the same, but without a space initially between Maher and shalal.

Source: Skousen, *Analysis of Textual Variants*, 2:719–20; 5:3329–31.

Manasseh

Mannassah

2 Nephi 19:21a

- P: Mannassah >jg Mannasseh
- 1830–1981: Manasseh

2 Nephi 19:21b

- P: Mannassah
- 1830–1981: Manasseh

Alma 10:3

- P: Manassah
- 1830–1981: Manasseh

Discussion: The first occurrence was spelled Mannassah by Cowdery in P; it was later incorrectly "corrected" by John Gilbert to Mannasseh in P. The second occurrence is the same, except that John Gilbert did not "correct" it. Scribe 2 misspelled the third occurrence in P as Manassah.

Source: Skousen, *Analysis of Textual Variants*, 2:742–43.

Melchizedek

Melchezidek

Alma 13:14, 15

- P: Melchezidek
- 1830–1981: Melchizedek

Melchesidek

Alma 13:17, 18a, 18b

- P: Melchesidek
- 1830–1981: Melchizedek

Discussion: This name was probably misspelled because of its common pronunciation.

Source: Skousen, *Analysis of Textual Variants*, 3:1892–93; FARMS, *Book of Mormon Critical Text*, 2:605–6.

Messiah

Masiah

1 Nephi 10:4, 5, 7, 9, 11, 14, 17; 15:13a, 13b

- O: masiah
- P: Messiah

Source: O 96–99, 127; P 79–80, 102–3.

Jesus Christ, Mosiah

1 Nephi 12:18

- O, 1830: Jesus Christ
- P: Jesus Christ >js Mosiah
- 1837–1981: the Messiah

Discussion: Joseph Smith crossed out Jesus Christ in P and replaced it with Mosiah, "his spelling for Messiah. The *s* in the name Mosiah can be pronounced as an *s* or a *z*. (Both pronunciations are listed, for instance, in the pronouncing guide at the end of the 1981 LDS edition; in the 1920 LDS edition, only the *s* pronunciation is given.) Joseph Smith apparently pronounced Mosiah with the *s*, along with a reduced schwa vowel *ə* for the first vowel; thus for him Mosiah and Messiah were homophonous. . . . In any event, Joseph intended Messiah, which is what was set in the 1837 edition (plus the addition of the definite article *the*)." Skousen, *Analysis of Textual Variants*, 1:259.

Source: Skousen, *Analysis of Textual Variants*, 1:258–59.

Michmash

Mishmash

2 Nephi 20:28

- P: Mishmash
- 1830–1981: Michmash

Discussion: Spelled Mishmash in P, probably because of the English word mishmash, which was common from the fifteenth century on. It was fixed by the 1830 compositor.

Source: Skousen, *Analysis of Textual Variants,* 2:757–58.

Midian

Mideon

2 Nephi 20:26

- P: Mideon
- 1830–1981: Midian

Discussion: This name was probably misspelled because of the name Gideon.

Medeon

Alma 24:5

- O: Medeon >+ Midian
- P: Midion >+ Midian
- 1830–1981: Midian

Discussion: Spelled Medeon but later corrected to Midian in O; Midion first then Midian in P. It could be that Cowdery heard Joseph Smith wrong because of the stress the name was given, or that Joseph Smith misread the name Middoni as if it read Middion.

Source: Skousen, *Analysis of Textual Variants*, 2:757–58, 6:3579. Skousen, *Analysis of Textual Variants*, 4:2101–4.

Minon

Minen

Alma 2:24

- P: Minen > Minon
- 1830–1981: Minon

Discussion: Scribe 2 wrote as Minen then corrected to Minon in P; Scribe 2 frequently miswrote his *o*'s as *e*'s. There are twenty-one Book of Mormon names that end with *-on*, and only two that end with *-en*.

Source: Skousen, *Analysis of Textual Variants*, 3:1616.

Moriancumer

Morian cumer

Ether 2:13

- P: Morian cumer
- 1830–1981: Moriancumer

Discussion: Spelled Morian cumer in P; since Cowdery did not capitalize *cumer*, perhaps shows that he intended to write the name as a single word. Moriancumer may also be a misspelling of Moriancumr, like Coriantumr.

Source: Skousen, *Analysis of Textual Variants*, 5:2884, 6:3742–43.

Morianton

Morionton

Alma 50:25

- O: Morionton
- P, 1830–1981: Morianton

Alma 50:26a, 28a, 29, 33, 35b, 36a, 36b; 51:26, 29

- O: Morionton
- P: Morianton

Alma 50:28b

- O: $_{\text{MO< >}}$)[ ]<<%[o|r]%>>rionton
- P: Morianton

Alma 50:30

- O: $_{\text{MORIONTON}}$
- P: Moreanton > Morianton

Alma 50:32

- O: Mo$_{\text{RION}}$)ton
- P: Morianton

Alma 50:35a

- O: Mononton > Morionton
- P: Morianton

Alma 50:35c

- O: Morionton
- P: Corianton > Morianton

Alma 51:1

- O: $_{\text{MORIONT}}$o)n
- P: Morianton

Alma 55:33a, 33b; 59:5

- O: $_{\text{MORIONTON}}$
- P: Morianton

Discussion: Every extant occurrence of this name in O is spelled Morionton. Cowdery changed Morionton to Morianton in P for all but two times, in Alma 55:33b and 59:5. The instances in the book of Ether are not extant in O, but since it is a different personage and there is no textual evidence from O, his name was probably Morianton.

Source: Skousen, *Analysis of Textual Variants*, 3:1371, 4:2624–25, 6:3579; O 409–12, 440, 467; P 642–44, 649, 668.

Moses

Mese, Mose, Meses

Alma 34:7

- O: Mese > Mose > Moses
- P: Mose > Moses

3 Nephi 27:8a

- P: Meses
- 1830–1981: Moses

3 Nephi 27:8b

- P: moses
- 1830–1981: Moses

Jacob 7:7b

- P: Mose > Moses
- 1830–1981: Moses

Alma 25:15d

- O: Mose >- Moses
- P, 1830–1981: Moses

Alma 25:16b; 30:3b

- O: Mose >- Moses
- P, 1830–1981: Moses

Alma 34:7

- O: Mese > Mose > Moses
- P: Mose > Moses
- 1830–1981: Moses

3 Nephi 9:17

- P: Mose
- 1830–1840, 1849–1981: Moses
- 1841: Moscs

Source: Skousen, *Analysis of Textual Variants,* 2:1305–6; 4:2132–34, 6:3597; P 861.

Mulek

Muloch

Mosiah 25:2

- P: Muloch
- 1830–1858: Mulok
- 1879–1888, 1902–1907, 1911–1920, 1981: Mulek

Muleh

Helaman 6:10b

- P: Muleh > Mulek
- 1830–1981: Mulek

Discussion: Spelled Muloch in P; and Mulok from the 1830 edition until Orson Pratt's revision in the 1879 edition to Mulek. The scribes often changed *ch* to *k* in the text, but never *k* to *ch*.

Source: Skousen, *Analysis of Textual Variants*, 3:1464–70.

Nazareth

nathareth

1 Nephi 11:13

- O: nathareth
- P, 1830–1981: Nazareth

Discussion: This place was spelled nathareth twice by Scribe 3 in O. It is possible that this spelling represents the original pronunciation of this name, or at least at Nephi's time (assuming it existed then). Or the scribe merely anticipated the final *-th* early, or mispronounced the name.

Source: Skousen, *Analysis of Textual Variants*, 1:228–30.

Nephihah

Nephiah

Alma 4:17, 18, 20; 8:12

- P: S2 Nephiah > S1 Nephihah
- 1830–1981: Nephihah

Discussion: Scribe 2 spelled this name as Nephiah; it was corrected by Cowdery to Nephihah in P. Scribe 2's error was perhaps because of biblical names with *-iah* endings. In Alma 50–62, Oliver Cowdery in P spelled the name Nephihah twenty times.

Source: Skousen, *Analysis of Textual Variants*, 4:1662.

Onidah/Oneidah

Oneidah

Alma 47:5

- O, P: Oneidah
- 1830–1981: Onidah

Discussion: Both occurrences in Alma 47:5 have the spelling Oneidah in O and P; the 1830 compositor set the name as Onidah, perhaps based on an incorrect spelling for the Iroquois tribe. The hill in Alma 32:4 and the place of arms in Alma 47:5 are distinct.

Source: Skousen, *Analysis of Textual Variants*, 4:2575.

onti(es)

onhi

Alma 11:6

- P: S2 onhi > S1 onti
- 1830–1981: onti

anti

Alma 11:13

- P: S2 anti > S1 an onti
- 1830–1981: an onti

anties

Alma 11:22

- O, 1830–1981: onties
- P: S2 anties > S1 onties

Alma 11:25

- P: anties > onties
- 1830–1981: onties

Discussion: For the first three occurrences, Scribe 2 misspelled onti(es), and Cowdery corrected it in P. For the last occurrence, Scribe 2 again made the error but corrected it himself.

Source: Skousen, *Analysis of Textual Variants,* 3:1807–8, 4:2094, 6:3579.

Paanchi

Paachi

Helaman 1:3

- O: Paachi > Paanchi
- P, 1830–1981: Paanchi

Source: Skousen, *Analysis of Textual Variants*, 5:2879.

Pahoran

Pahoron, Parhoron

Alma 50:40a; 51:2, 12

- O: Parhoron
- P: Pahoran

Alma 50:40b

- O: Parhoron / Pashoron
- P: Pahoran / Pahorun

Alma 51:3

- O: Pa<%rh%>o̶o̶ron > Paro̶o̶ron
- P: Pahoran

Alma 51:5, 6

- O: Pahoron
- P: Pahoran

Alma 61:9; 62:2, 3, 7, 8, 11, 14, 26; Helaman 1:9b, 10, 12; 2:3

- P: Pahoron

Alma 62:44; Helaman 1:2b, 4, 13

- O: Pahoron
- P: Pahoron

Helaman 1:2a

- O: Pahoron
- P: PahO–/-ron

Helaman 1:3

- O: (Pah)
- P: Pahoron

Helaman 1:5

- O: ( )/-horon
- P: Pahoron

Helaman 1:9a

- O: Pa/( )
- P: Pahoron

Helaman 1:11

- O: Pa<%c%>ron > Pahoron
- P: Pahoron

Alma 51:7a

- O: Phrhoran > Parhoran
- P: Pahoran

Alma 51:7a

- O: Phrhoran > Parhoran
- P: Pahoran

Alma 51:7b

- O: Parhor<%h%>an > Parhoran
- P: Pahoran

Alma 59:3

- P: Pohoran > Pahoran

Alma 60:1a

- O: (P)ron / (p)ron
- P: Pahoran

Alma 60:1b

- O: ( )ron
- P: Pahoran

Alma 62:6

- P: Pahorors > Pahorons

Helaman 1:2

- O: Pahoron
- P: PahO–/-ron

Helaman 1:3

- O: (Pah)
- P: Pahoron

Helaman 1:5

- O: ( )/-horon
- P: Pahoron

Helaman 1:9

- O: Pa/( )
- P: Pahoron

Discussion: Joseph Smith probably pronounced this name with a stress on the second syllable, which made Cowdery stop spelling it with the *r* at the fifth occurrence. Given the spellings above, there is strong evidence for an *o* not an *a* for the third vowel. There is evidence for the *r* before the *h,* although Cowdery may have written it so because of the following *-or*. There are no names in the Book of Mormon that have the *rh* sequence, but there are some with the *nh* and *mh* sequences.

Source: Skousen, *Analysis of Textual Variants,* 4:2635–37, 6:3579.

Rameumptom

Rameumptom

Alma 31:21

- O: $_{\text{RAME}}$)umptom
- P: Rameupptom > Rameumptom

Sources: Skousen, *Analysis of Textual Variant*s, 4:2362, 6:3734; FARMS, *Book of Mormon Critical Text*, 2:718–19; O 296; P 551.

Remaliah

Remalia, Remeliah

2 Nephi 17:1 || *Isaiah 7:1*

- P, 1830–1841, 1858, 1911–1981: Remaliah
- 1849–1852, 1879–1888, 1902–1907: Remalia

2 Nephi 17:4 || *Isaiah 7:4; 2 Nephi 17:5* || *Isaiah 7:5;*

- P: Remeliah
- 1830, 1840, 1858, 1911–1981: Remaliah
- 1837, 1841–1852, 1879–1888, 1902–1907: Remalia

2 Nephi 17:9 || *Isaiah 7:9*

- P: Remeliahs
- 1830, 1840, 1858, 1911–1981: Remaliah's
- 1837, 1841–1852, 1879–1888, 1902–1907: Remalia's

2 Nephi 18:6 || *Isaiah 8:6*

- P: Remeliahs >jg Remeliah's
- 1830, 1840, 1858, 1911–1981: Remaliah's
- 1837, 1841–1852, 1879–1888, 1902–1907: Remalia's

Discussion: In P, Cowdery spelled Remaliah correctly the first time, but after that misspelled it.

Source: Skousen, *Analysis of Textual Variants*, 2:707–8.

Rezin

Razin

2 Nephi 18:6

- P: Razin
- 1830–1981: Rezin

Discussion: Razin is undoubtedly a scribal error for KJV Rezin, perhaps influenced by the English words raze and razor; it was corrected by the 1830 compositor.

Source: Skousen, *Analysis of Textual Variants*, 2:721–22.

senine

senire

Alma 11:3a

- P: S2 senire > S1 senine
- 1830–1981: senine

senine

Alma 30:33

- O, P: Senine

Discussion: The first occurrence is spelled senire by Scribe 2 in P (probably because Cowdery wrote *n*'s that look like *r*'s); it was fixed by Cowdery. The only other variant is Senine, a capitalized form.

Source: Skousen, *Analysis of Textual Variants*, 3:1805–6.

seon

sean

Alma 11:5

- P: sean
- 1830–1981: seon

Alma 11:8

- P: sean

Alma 11:9

- P: S2 sean > S1 seon

Discussion: For all of the occurrences, Scribe 2 spelled seon as sean in P (he often wrote *a*'s instead of *o*'s, perhaps from misreading O). The last occurrence was corrected by Cowdery to read seon.

Source: Skousen, *Analysis of Textual Variants*, 3:1806, 6:3579.

seraphim

seraphims

2 Nephi 16:2

- P: Seraphims
- 1830–1911: seraphims
- 1920, 1981: seraphim

2 Nephi 16:6

- P, 1830–1911: seraphims
- 1920, 1981: seraphim

Discussion: P reads Seraphims and seraphims, like the KJV spelling.

Source: Skousen, *Analysis of Textual Variants*, 2:691–92.

Shearjashub

Shear Jashub, Shear-Jashub

2 Nephi 17:3

- P: Shear Jashub >+ Shear-Jashub
- 1830–1981: Shearjashub

Discussion: This name was first spelled as Shear Jashub in P; Cowdery added a hyphen later. Since this is a statement in Hebrew, we add a hyphen and capitalize the first word, as in the KJV.

Source: Skousen, *Analysis of Textual Variants*, 2:709–10; 5:3329–31.

Shem

Shom

Mormon 6:14

- P: Shem > Shem/Shom
- 1830–1981: Shem

Discussion: Scribe 2 wrote Shem; it was corrected by him to Shem or Shom in P.

Source: Skousen, *Analysis of Textual Variants*, 6:3623, 3647.

Shiblom/Shiblon

Shiblon

Alma 38:5

- O: Shiblom >% Shiblon
- P, 1830–1981: Shiblon

Alma 49:30

- O, 1830–1981: Shiblon
- P: Shiblom >% Shiblon

Ether 1:11, 12

- P, 1830–1879, 1902–1981: Shiblon
- 1888: Shiblom

Discussion: Skousen accepts both to be the same person and prefers Shiblon. He sees Mormon 6:14 as a different person.

Alma 11:19

- P, 1840, 1858, 1920, 1981: shiblons
- 1830–1837, 1841–1852, 1879–1888, 1902–1907, 1911: shublons

Alma 38:5

- O: Shiblom >% Shiblon
- P, 1830–1981: Shiblon

Discussion: Cowdery spelled Alma's son as Shiblom but immediately corrected it to Shiblon.

Source: Skousen, *Analysis of Textual Variants,* 3:1812–13; 4:2381–82.

shiblum/shilum

shillum, shilum

Alma 11:16

- O: shiblum > shillum > shilum
- P: shilum
- 1830–1981: shiblum

Alma 11:17

- O, P: shilum
- 1830–2013: shiblum

Discussion: For the first occurrence of the name in O, Cowdery first wrote shiblum, then shillum by overwriting the *b* with an *l*, then shilum by crossing out the overwritten *l*. Since Oliver would not have known how many *l*'s shilum has, Joseph Smith must have spelled it out for him. The second occurrence in verse 17 shows no variation in either O or P, shilum; but when the 1830 compositor set the name, he erroneously spelled it as shiblum in verses 16 and 17, probably because of shiblon in verses 15 and 16.

Source: Skousen, *Analysis of Textual Variants,* 3:1810–11; FARMS, *Book of Mormon Critical Text,* 2:859.

Shilom

Shemlon

Mosiah 11:13

- P: Shemlon > Shilom
- 1830–1981: Shilom

Discussion: Cowdery wrote Shemlon, but immediately corrected it to Shilom in P. He probably made this error because of the similarity between the two, and their proximity to each other in the text.

Source: Skousen, *Analysis of Textual Variants*, 2:1272–73.

Sidon

Sidom

Alma 2:17

- P, 1837–1981: Sidon
- 1830: Sidom

Siden

Alma 43:40

- O: Sidon / Siden
- P: Sidon

Alma 43:51

- O: Siden > Sidon

Discussion: In Alma 2:17, the 1830 compositor set Sidon as Sidom. The land Sidom occurs later, so this must just be a visual error. The other error in two verses is simply a slip of the pen.

Source: Skousen, *Analysis of Textual Variants*, 3:1614; O 365, 367; P 605, 607.

Siron

Siren

Alma 39:3

- O: Siron
- P: Siren > Siron

Discussion: This place is spelled correctly in O, but it was initially misspelled as Siren in P then corrected to Siron.

Source: Skousen, *Analysis of Textual Variants*, 6:3597; O 339; P 586.

Zarahemla

Zerahemla

Mosiah 1:18; 2:4

- P, 1830, 1849–1981: Zarahemla
- 1837–1841: Zerahemla

Zarrahemla

4 Nephi 1:8

- P: Zarrahemla > Zarahemla

Zarahelma

Omni 1:19

- 1911: Zarahelma

Zarahelmla

Mosiah 8:5

- 1841: Zarahelmla

Zarahemlah

Mosiah 8:7

- 1840: Zarahemlah

Zararemla

Alma 58:4

- 1911: Zararemla

Source: Skousen, *Analysis of Textual Variants*, 2:1141.

Zebulun

Zebulon, Zebulum

2 Nephi 19:1

- P: Zebulon
- 1830–1888, 1905–1981: Zebulun
- 1902: Zebulum

Source: Skousen, *Analysis of Textual Variants*, 2:728–29.

Zedekiah

Zedeciah

1 Nephi 5:12

- O: Zedeciah
- P: Zedekiah

Zedekeah

1 Nephi 5:13

- O: Zedekiah
- P: Zedekeah > Zedekiah

Source: O 78; P 68.

Zeezrom

Zeezrum

Alma 11:21, 28, 32; 56:14

- O: Zeezrum
- P: Zeezrom

Zeezru( )

Alma 11:22

- O: Zeezru( )
- P: Zeezrom

Zee(z um)

Alma 11:30

- O: Zee(z um)
- P: Zeezrom

(Z)e(ez)rum

Alma 11:35

- O: (Z)e(ez)rum
- P: Zeezrom

(Z)

Alma 11:46

- O: (Z)
- P: Zeezrom

Discussion: It is possible that Cowdery spelled this name as Zeezrum because of ezrum, which came before this misspelling.

Source: Skousen, *Analysis of Textual Variants*, 3:1792–95, 6:3637.

Zeniff

Zenith

Mosiah 7:21

- P: Zenith >+ Zeniff
- 1830–1981: Zeniff

Discussion: Spelled Zenith by Cowdery in P, probably because of the English word, but later he corrected it to Zeniff.

Source: Skousen, *Analysis of Textual Variants*, 2:1215.

Zenock/Zenoch

Zenoch

Alma 33:15

- O: Zenock > null
- P, 1830–1981: null
- O: Zenoch
- P, 1830–1981: Zenock

Alma 34:7

- O, 1879, 1902–1907, 1911: Zenoch
- P, 1830–1858, 1888, 1920–1981: Zenock

Helaman 8:20

- P: Zenock/Zenoch
- 1830–1837, 1841–1849: Zenoch
- 1840, 1858–1981: Zenock
- 1852: Zenoch > Zenock

3 Nephi 10:16

- P, 1830–1981: Zenock

Discussion: In Alma 33:15, Cowdery first wrote Zenock, then he crossed it out and wrote Zenoch in O. In Alma 34:7, Zenoch is the spelling. In Helaman 8:20, Cowdery intended to write the name in P as Zenock. His *k* here looks almost like an *h*, so that the 1830 compositor set as Zenoch. The *-ck* ending is not found in any biblical or other Book of Mormon names, but *-ch* is.

Source: Skousen, *Analysis of Textual Variants*, 1:408–10; 5:3022–23.

Zenos

Zenas

Helaman 8:19

- P, 1837–1981: Zenos
- 1830: Zenas

Discussion: In Helaman 8:19, Zenos was misspelled as Zenas, clearly a typographic error. Skousen recommends maintaining Zenos.

Source: Skousen, *Analysis of Textual Variants*, 5:3022–23, 6:3579.

Zerahemnah/ Zarahemnah

Zarahemnah

Alma 43:6

- O, P, 1830–1906, 1911–1981: Zerahemnah
- 1907: Zarahemnah

Alma 43:20

- 1852: Zarahemnah

Zerahemlah

Alma 44:12

- O: Zerahemlah
- 1849: Zerahemna

Zerahemna

Alma 44:16

- 1849: Zerahemna

Discussion: Because of the similarity of this name with Zarahemla, there has been a tendency to misspell this name throughout the editions, although only O is shown here.

Source: Skousen, *Analysis of Textual Variants,* 4:2456.

Zoram

Zorum

1 Nephi 4:35, 37

- O: Zorum
- P: Zoram / Zorum
- 1830–1981: Zoram

Discussion: Scribe 3 first spelled this name as Zoram, but for the next two times in O he spelled it as Zorum. In P, Cowdery's spellings can be read as either Zoram or Zorum (with a *u* or *a*).

Source: Skousen, *Analysis of Textual Variants,* 1:117, 3:1507.

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Dictionary of Proper Names & Foreign Words in the Book of Mormon

This book is the first comprehensive study of the more than 350 proper names and foreign words in the Book of Mormon, the result of more than ten years of cooperative investigation by individuals with expertise in the languages of the ancient world. This dictionary contains an extensive examination of the etymologies of each of the names and foreign terms in the Book of Mormon.

The proper names and foreign words in the Book of Mormon—the vast majority of which derive from Hebrew, other Semitic languages, and Egyptian as well as Mesopotamian languages and dialects—are demonstrably ancient and compellingly support the antiquity of the book.

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