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## A Study in American Hebraic Names - III

Author(s): Thomas W. Brookbank

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**Abstract:** Cites many words and names found in the Americas that coincide and correspond with Hebrew names and words.

# A Study in American Hebraic Names

By Thomas W. Brookbank

## III

Having thus made manifest by these numerous examples and by their character that the plea of mere coincidences can not explain them, it follows that this same plea is of no consequence except, perhaps, in a few instances comparatively, when proposed with respect to other names which show Hebraic analogies or identities in the nomenclature of the Indians; for if the long lists of names of ancient American *gods* are not rationally in such analogy by chance, but occur because the people who used them were Hebrews, so also other names *not* of gods, but which were used by those same ancient Americans, are not the product of chance either; but belong to the vocabulary of ancient Jews who inhabited America. These remarks are deemed proper here because the succeeding list largely involves Biblical names of men, and first we have

*Balam.* This name was an ancient American favorite and occurs in Ahbuluc-Balam, Nahua god; Cibil-Balam, a Princess; Ci-Balam, Quiche-Cakchiquel day Cotz-Balam, Qui. name; Balam, Maya sorcerer; Ek-Balam, Maya god; Balam, Maya high-priest; Balam-Agab, Qui. 2nd man; Balam-Acam, Qui. 2nd man; Balam-Acab, Qui. 2nd man; Balam-Conache, Qui. prince; Balam-Quitze, Qui. 1st man; Balam-Colob, Maya nation.

The name Balam, spelled Balaam, is frequently found in Num. 22-24.

The special attention of the reader is requested to the fact that Colob, which occurs in the Maya nation's name is found in the Book of Abraham (Pearl of Great Price) chap. 3:9, with the slight variation of a K for the C as written in the foregoing list. This name serves to link the records of that book with those of the ancient Americans, and since the Book of Abraham was written by him who was the father of the Jewish nation, the use of the word Colob (Kolob) in the records of the respective peoples is significant of a common racial origin for them.

*Baal.* This name was applied to the supreme god of the Phœnecians and the Canaanites. He was also known as Bel and Belus, and in very early times the true God was also known by the name of Baal; but later this use of the name was discontinued, presumably on account of its desecration by association

with the name of an idol god. It occurs in the Bible in various forms according to use, as Baal, Baale, Baali, Baalim, Baalah—the latter going to Balah in Josh. 19:3, and to Bilhah, in I Ch. 4:29. Among the ancient American names we find Baali, Zap. captain; Baaloo, Zap. captain.

**Kush (Cush).** Cush was the oldest son of Ham (Gen. 10:6-8). It goes, according to some authorities, to Cushan in Hab. 3:7, and to Cushi in Zeph. 1:1, and elsewhere. Kushkish is the name of an Indian tribe. Cushnas and Cushooks are other tribal names.

**Kish.** This name is found in the Bible as belonging to various persons. (See I Sam. 10:21; I Ch. 8:30; 23:21; II Ch. 29:12, and Est. 2:5.) The following tribes of Indians use it in their tribal names: Kishawins, Kisheys, Kishtsamahs, Kishumas, Numkishes.

Many other tribes also doubtless use Kish in the same way, and Kishi (I Ch. 6:44) goes to Kishishi in the name of a tribe of Indians.

**Babel.** This name needs no Biblical reference. It occurs in the name of the Babeles tribe of Indians.

**Chanan, or Ghanan (Canaan).** This is the name of a Tzendal day.

**Chen (Chenaniah, I Ch. 15:22; and Chenani, Neh. 9:4).** Chen, or Cheen, is the name of a Maya month, and Chen, without variation forms the last part of the name of the Kawitchen tribes of Indians.

**Shalal.** The Bible gives Maher-shalal-hash-baz (Isa. 8:1-4). The Shalalabs, a tribe of Indians, apparently had this Biblical name handed down to them from the ancient Israelites.

**Shimia.** Upon the base Shim the Hebrews wrung about all the changes possible, and so we have Shimea, Shimeah, Shimeam, Shimeath, Shimei, Shimeon, Shimhi, Shimi, Shimma, and others. (See I Ch. 3:5; II Sam. 21:21; I Ch. 9:38; 8:21; etc.) In the tribal name Shimia-moos we have Shimia, an Indian term that should satisfy the most exacting demands as being strictly Hebraic.

**Hannah (I Sam. chap. 1).** In the tribal name Mooshanneh, a variant of Hannah occurs. "Moos" is here compounded with "hanneh," as may be seen by comparing this name with Shimia-moos, already noticed, and so "Hanneh" is apparently an independent name.

**Oloman (Solomon).** Leaving out the first letter in this name of the wisest of men, and substituting an a for the last o in it, the variant appears as Oloman, which is a Quiche tribal name, and was applied also to a certain station where the Quiches rested for a while in one of their migrations; and in the California-Indian tribal name Tuolomos, Oloman appears as a

variant not so great as Hebrew names in many instances exhibit. Respecting the name Oloman we further find that the Quiche traditions speak of a country in the *far east, beyond immense tracts of land and water, where they once lived, but left their primitive country under the leadership of certain chiefs named Tepeu, Oloman, Cahau, Quenech and Ahau*, and finally landed at a place in this country which was anciently called Tulla. In view of the identity of the name Oloman with Solomon so largely and the Quiche tradition just noticed, who can reasonably doubt that Oloman is not merely a variant of Solomon? Oliman is another name of a Quiche station.

*Enech, Tenoch, Enek*, etc. (Enoch, Hanoch, Henech), each meaning *dedicated* (Gen. 4:17; Gen. 25:4; I Ch. 1:33) and Chanoch (Gen. 4:17, margin). While the name Quenech is before the reader (see the preceding paragraph), what is to be said respecting the names (or variants) which stand at the head of this section will now follow. In full they are Quenech, Tenochtitlan, a city; Enekelkawa, tribal name; Sayokenek, tribal name; Tenuch, Mex. chief; Chanech, tribal name, Ehneks, tribal name; Tenuchtzin, Mex. chief; Tenuchtan, tribal name.

Now, as to the first of these names, it has already been pointed out that Qu, or Cu, is an independent Quiche or Nahua word of itself, and eliminating that part of the compound Quenech, the name Enech comes to view which, as our youngest reader can discern, is Enoch or Henech scarcely disguised at all. Consider this fact in connection with the Quiche tradition that Quenech was one of the chiefs who came from the far east beyond a vast expanse of land and water and who, in his sober senses, can say that this name Enech as here used is coincidental merely or that its use among the ancient Americans is not traceable to a far eastern country where the name Enoch was known and familiar to the people who lived there?

Examining the second name more particularly we find that it, too, is a compound, the later part being an independent word used in forming such compounds as Zapatitlan and Amatitlan, for examples. Eliminating this part of Tenochtitlan we have Tenoch as the first part, and the variation from Enoch in this example is but little more than is found in Hanoch and Henech already given as variants of Enoch, and so once more with scarcely any disguise the familiar Biblical name appears.

The first part of the third name shall be allowed to speak for itself as a variant of Enoch or Henech; but attention is directed to the fact that it is followed by the frequently used *el* (God) in Hebrew compound names.

In the fourth name the first k in Kenek brings it more in analogy with Chanoch than the others, and with this brief notice



it is passed as a close variant, too, of the familiar name for which it evidently stands.

The other names on this list are manifestly not far-fetched variants of Enoch.

One of these names, Tenuchtzin, has a termination, tzin, that was frequently used by some of the ancient Americans, and especially when the name belongs to persons of high rank or station in life. It was then, in general a term of *reverence* or *respect*, and hence formed no part of the base. The name Tenuchtzin may therefore be regarded as meaning something like "The Honorable Tenuch, and so when "tzin" was added to the name of a god, the appellation in full would have about the sense of "The Worshipful so and so." This fact is important to remember when one finds among those used by the ancient Americans a name, for instance, like Iaotzin, a Nahua god (already passed), which is thus found to have some such meaning as "The Worshipful Iao" (Jehovah).

*Dan.* Among the Quiche proper names Dan occurs in Amag-Dan, and it is apparent from the manner in which the compound is written that Dan, in this instance, is not a syllable to be added to the name Amag, but is an independent name, and so is in analogy with the Hebrew name Mahaneh-Dan. (See Judges 18:12, where the expression means "camp of Dan"). where Dan is not a syllable to be added to Mahaneh. In the Quiche compound Dan occupies the same relative position that Dan also does in the Biblical example. Further, the first part of the Quiche name varies but little as Amag from Mag, in the Biblical Rab-Mag, where Mag is not a mere syllable either, as we find from Jeremiah 39:3, 13, since the compound word signifies "Head of the Magi." Dan alone is also an Indian tribal name.

*Mish, or ish.* The termination mish occurs in the familiar name Carchemish or Charchemish (II Ch. 35:20). It is found in so many Indian tribal names that only a few of those listed will be given as follows: Staktomish, Soquamish, Snohomish, Steilacoomish, etc.

*Ish,* when it stands alone is the Hebrew term for "man," and to illustrate its use in a compound we have Ish-Bosheth, which means "man of shame" (II Sam. 2:8). With the meaning of Ish in view its use as a part of so many Indian tribal names seems very appropriate.

*Sinaah* (Sinai). That Sinaah is merely a variant of Sinai can scarcely be questioned. It is found in the Indian name Sinaah-mish. Sinai is doubtless the base also of C'nahitoh, a name that was borne by a Cakchiquel chief. Other Indian names

having probably the same base, but, varying more in orthography from Sinai than those listed do, are omitted.

*Heth* (Heth. Gen: 10:15). Hethtoyas, an Indian tribal name, gives Heth without any variation, and this name is also probably found in Hetzalqualitzal—the name of a Maya month.

*Ptolmes* (Ptolemy). Ptolemy was the name given to a number of ancient Egyptian monarchs, and it is not without interest that we find a name among the Indians which suggest an Egyptian origin. The name Ptolemy could have been imported to America anciently by any Jew who was at all acquainted with the history of the land of the Pharaohs.

*Ahaz* (Ahaz. II Ch. 28:16-28). Ahazats is an Indian tribal name.

*Amus* (Amos, Heb. prophet). An Indian language is known by the name of Amusgo.

*Shoko* (Shoco. II Ch. 11:7). With c hard in Shoco, that Biblical name appears in Shokomish, a tribal Indian name.

*Bel* (Bel and Belah). The name Bel, which was one belonging to Baal, compounds with Belah (Gen. 46:21) into Belbellahs which is the name of a tribe of Indians. The orthographical variations that occur are not of enough importance to require notice. Drop the final l in this Indian name and the compound is simply two Biblical names, Bel and Belah.

*Cox* (Coz, I Ch. 4:8). Since the Hebrew alphabet contains no letter x, the x in Cox is probably, almost certainly, used in this name by the translator of ancient American records instead of z, which is the equivalent of Zayin, the name of a Hebrew letter. Modified to this extent we have Coz in Coxcox, ancient American Noah; Coxcotzin, a king's name (ancient), Coxcoxtli, ancient Culhua king.

*Ru* (Reu, Gen. 11:18-21). Without any further variation than the omission of the e in Reu, an independent name, we find it also as an independent part in Ru-Bale-Mam, Ru-calc-Togic, Ru-Calc-Tumuzuz, Ru-Cab-Pack.

These were names of months among the ancient Cakchiquels.

*Rama* (Rama, Mat. 2:18, or Ramah, Josh. 18:25, and elsewhere, and as Ramoth (II Kin. 8:28-9). By the name Ramas an Indian tribe is known. Rama is also the name of an Indian language and a place. It is found also in the tribal name Poaramas.

*Raham* (Raham, I Ch. 2:44). An ancient American king was called Raham-un, and Rahum was the name of a town.

*Zip*. (Zippor, Num. 22:2-4; Zipporah, Ex. 2:16-22). A Maya month was called Zip.

*Zia* (Zia, I Ch. 5:13). A Pueblo village bears the name of Zia.

*Iddoa* (Iddo, I Kin. 4:14). Iddoa, a slight variant of Iddo, is the name of an Indian tribe.

*Malah* (Mahlah, Num. 27:1). An Indian prince of old bore the name Malah, and Malahues is an Indian tribal name. Examples where an h is either added or omitted, as the case may be, are not rare among Hebrew names, as Marah and Marah; Abiah, Abia; Abida, Abidah; Asaiah, Asahiah, etc.

*Mathow* (Mathew). The variation in the first of the names just given from the other is not so great that one cannot see at a glance that Mathow is Mathew with the guise of an o instead of an e. We find it in Mathowelia, which is the name of a Mojave god. Moreover, when we observe that the base of this name is evidently Matthew in compound with el and ia, which every Biblical student knows are, one or the other, frequently found in Hebrew names that bear some relationship to God, or Jehovah, what doubt can remain that Mathow-el-ia is not Hebraic, base and suffices, root and branch? And let it be remembered that the el and ia in this name apparently make it appropriately applicable to a god.

*Jue* (Jew). That Jue and Jew are the same name simply spelled differently, seems too obvious for any question to arise respecting this point. Juejue is the name of a tribe of Indians.

*Nacon* (Nachon, II Sam. 6:6). Nacon is an ancient Indian (Maya) title.

*Elim* (Elim, Ex. 15:27) Elim is found without any variation in the tribal name Naelim. Na occurs as a prefix in some ancient American names as, for example, Nahuey, for without the Na we have Hueyculhuacan. Nachan and Chan, Nacori and Coribici, Nacooche and Koocha are other examples. It seems probable, therefore, that in Naelim the Na is a prefix merely.

*Naboh* (Naboth, I Kin. 21:1-16). The first of these names belongs to an Indian tribe.

*Iri* (Ira, II Sam. 20:26). In a chief's name Iri-Ticatame, Iri occurs as an independent part, and as such varies but little from the Hebrew name Ira.

*Moriuh* (Moriah, II Sam. 24:24). The Moriuh is a tribe of Indians.

*Tobet* (Tobit, author of the fifth apocryphal book of the Bible). Tobet is the name of an Acagchemen god.

*Terrabas* (Barabbas, Mat. 27:17). The first of these is a tribal name.

*Tamath* (Hamath, Gen. 10:18). Among the Chinook Indians Paradise goes by the name of Tamath. The Hebrew name Hamath or Hemeth means "walled or fenced in," and since Paradise is a place where departed spirits are confined to await deliverance according to the will and judgment of our Lord; the



Chinooks appropriately gave their paradise the name Tamath. Assuming for a fact that the Indian term in the case is a mere variant of the Hebrew word Hamath, it is certainly remarkable that the name Tamath should be applied to the prison-house of the dead—a place from which none can find deliverance until the doors are opened by Him who holds the keys.

*Taman* (Haman, Est. 3:1). In the Chinook name Tamanowas, Haman occurs with the modification only of a T or an H.

*Ben* (Ben, I Ch. 15:18). Ben is the name of a Maya day, and Ben-I-Bota of a Cakchiquel month.

*Beni* (Beninu, Neh. 10:15). These same people, the Cakchiquels, had Beni-Xonos for another calendar name, and Beni was a name by which a son of I, an ancient native, was known.

*Chin* (Chinnereth, or Chinneroth, Josh. 11:2). Chin was a Maya name, and it is a part of the Indian compounded name Chinigchinich.

*Yue* (Jew). Yue is the name of a Tamaulipa language.

*Cozaby* (Cozbi, "liar," Num. 25:15-18). Cozaby Utes.

*Belehe* (Belah, Gen. 46:21). Belehe was a Qui. prince.

*Tananah* (Hanan(i)ah, II Ch. 26:11). A tribal name.

*Tamal* (Hamul, Gen. 46:12). Name of a tribe.

*Dinneh* (Dinah, Gen. 30:21). Name of a tribe.

*Ehi* (Lehi, Jud. 15:19). Ehihales is a tribal name.

*Opostoles* (Apostles). Cachopostoles, a tribal name.

*Elah* (Elah, I Kin. 16:8-10). Elah, or Elab, was the name of a Tzen. day.

*Tarah* (Tarah, Num. 33:27). Tarahumara, tribal name.

*Zeec* (Zeeb, Jud. 7:25). Zeec, or Tzec, is the name of a Maya month.

*Satun* (Satan). Satun-Sat is the name of a Que. antiquity.

*Shekom* (Shekel, Ex. 30:13). Tribal name.

*Moqui* (Moque). Varying only in the extent of e for i, the name of the Moqui tribe of Indians, occurs as a component in one of Tezcatlipoca's names—Titlacaon-moque-queloa.

*Maji, Bel, Ben* (Magi, Bel, Ben, Jer. 39:3; Isa. 46:1; I Ch. 16:183. In Jer. 39:3 Magi, with the i omitted, is compounded with Rab into Rab-mag (See remarks under Dan). Ben in Hebrew means son. Majiiben-maji, Lower Cal. Indians, 5th man; Majibel, Lower Cal. Indians, 4th man; Majiben, Lower Cal. Indians, 6th man. In the tribal name Lamagi, Magi, pure and simple, occurs, and the compound is probably derived from Laman and magi. A suggestion from the writer respecting the apparent meaning of Majiben, etc., is superfluous.

*Mani* (Mani, "built," I Esd. 9:30). Mani was the name of an ancient capital city in Yucatan.

*Mina* (Mina, or Maneh, Ezek. 14:12). Mina is the name of an Indian language.



*Shakie* (Shachia, "God-protected," I Ch. 8:10). That *Shakie* is simply a slight variant of *Shachia* is evident. We have it in the Indian name *Nass-Shakia-Yehl*. The meaning of this name is given in "Native Races" as "the home of Yehl." But this is not all the name means. *Yehl*, as already found, is the name of a god. *Shachia*, in Hebrew, means "God-protected," and so *Nass* must be the name for "home," and hence the whole compound, *Nass-Shakia-Yehl*, evidently means "the god-protected home of Yehl."

*Yohewah* (Jehovah). The facts set forth by Mr. James Adair in his book on the *American Indians* are so valuable, from our present point of view, to sustain the theory of the Jewish origin of the natives of this land, that a brief reference to his findings respecting the use of the name *Yohewah* is herewith given. He states that the Hebrew nation was commanded to worship Jehovah, the true and living God, who by some Indians is styled *Yohewah*. The reader will find in Bancroft's *Native Races*, Vol. V, p. 91 and following, the substance of Mr. Adair's argument as a whole in favor of the Hebraic origin of the Indians.

The list of Indian names which have a bearing on the matter in hand is now concluded, not because there are no others to offer; but if those already considered do not show, beyond a doubt, that the native Americans, both ancient and modern, were familiar with the name *Jehovah* or with names used by the ancient Jews for *Jehovah*, or *God*, it is acknowledged that the writer's list of names can not do so. However, the evidence submitted appears so conclusive that a plea of coincidence merely has nothing upon which to rest, and to repeat an observation already made, if the use of the name of *Jehovah*, in one form or another, as found among those of Indian *gods*, can not reasonably be explained away on the ground of chance; but must have been used because anciently Jews lived and worshiped in America, the plea that the other Indian names submitted, except perhaps in a few instances, are analogically Hebraic by accidental coincidence, has but little or nothing upon which to rest.

(To be Concluded)