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A Study in American Hebraic Names - III (Continued)

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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

(Concluded from page 335)

These remarks have already been extended far beyond the limits at first set for a conclusion, and still there are other matters closely associated with our purpose which have not yet been touched upon, and they shall now receive attention in their order. The first of these is to show a close relationship between Book of Mormon names and some found among the Indians. If the Book of Mormon is a record of Jewish ancestors of the native Americans, that volume should show more or less clearly an analogy in names.

Laman. To head this new list none seems so appropriate as Laman. This name is familiar to every reader of the Book of Mormon. It occurs in Tepuchtlitaquit-laman-i, an ancient American name, with an i at the close, being thus in strict analogy with Hebraic usage which added an i to many base names. In Xi-loman-alitzli, the name of a Nahua month, we have Laman again with simply an o instead of an a, which is but in harmony with the frequent substitution of one vowel for another in Hebraic names, and to which attention has heretofore been called. In Laman-I-Bota the name in hand occurs without change as an independent part of a compound, which is another Nahua name. In the appellatives of the Lamam or Lamanes tribes of California Indians, Laman is all, or practically all, there is of these names; and *from the name Tlal-laman-ac—a Nahua god—we find that the Nahua Lamanites did not forget to deify the founder of their nation.*

Mulek. According to the Book of Mormon, Mulek was the son of Zedekiah, king of Judah, and emigrated with a company of refugees from Jerusalem to America soon after Jerusalem was overthrown by Nebuchadnezzar. The Nephites of the Book of Mormon history gave his name to a city and a country, and his descendants among the Indians deified him in the Nahuan god named Muluc. *Such in brief is the apparent history of this Jewish prince from his birth in Jerusalem to a godship in America.* Were there Jews in America anciently? Is the Book of Mormon true? (See Omni, verses 15-19; Mos. 25:2-4; Alma 22:30-32; Hela. 6:10 and 8:21, for Mulek's history.)

Cori. Cori does not occur as an independent name in the

Book of Mormon; but we find it in compounds as follows: Corianton, Alma 31:7; Coriantor, Eth. 1:6; Coriantum, Eth. 1:13; Coriantumr, Omni, 1:21; and Corihor, Eth. 7:3, and Korihor, Alma 30:12. Among Indian names in analogy we have Nacori, Coribici and Coribizi—the first is the name of a town, the other two the same name, but spelled a little differently, and applied to a tribe and their language. Cocori is the name of another Indian town and Chori, evidently Cori, in thin disguise, is the name of a second tribe and Mo-cori-to of another.

Shiz (Eth. 14:17). To quiet the objection that some may propose that a number of these names are Jaredic and not Indian by virtue of any apparent ancestral use, it is sufficient to say that the Jaredic names which are found in the Book of Ether became the property of the Jewish people spoken of in the other portions of the Book of Mormon after the records of the Jaredites were translated by Mosiah (Mos. 28:17), and, consequently, for present purposes they serve the same use rightfully as if they had been Hebraic from the beginning. *Shiz* spelled with an s instead of a z, is found in the Apache name *Shis-inday*. Modified to *Shiza* it occurs in I Ch. 11:42.

Mish. This termination occurs in the Nephite name *Chemish* (Bible, *Carchemish*) and is a very frequent termination in Indian names.

Mahah (Eth. 6:14). An Indian goddess has the name *Mahakh*. But little difference in the pronunciation of these names is apparent, and the name of the goddess is probably merely a variant of *Mahah*.

U. Some of our younger readers have doubtless thought that the Book of Mormon name *Jacob-u-gath* (III Nep. 9:9) was rather a singular compound of *Jacob* and *Gath* united together by the use of *u*; but let it be remembered that *U* is used in the Indian compounds *U-Cab-Mam*, *U-Cab-Pach*, *U-Cab-Tzih*, and in others, where the *U*, judging from Bancroft's presentation of the full names as here illustrated, is evidently not a syllable belonging to *Cab*, but is a term separable in itself though used in these compounds; and so if one writes the name in hand as *Jacob-U-Gath*, he will see how the Book of Mormon and the Indian use of *U* are in analogy. Then, too, *U* was a complete word in itself among the Maya Indians. The tribal name *Tarahumara* has already been noticed under *Tarah*. *Tarah* was the name of a desert encampment of the ancient Israelites (Num. 33:27), and *Mara* means "bitter" (Ruth 1:20). Now, if we write the name in view thus, *Tarah-U-Mara*, we shall see that *Jacob-U-Gath*, where *U* connects two independent names, is in harmony with this use of *U* by Indians who also connected two independent names in the same manner.

Lehi. A variant of this familiar Book of Mormon name is found in the Indian tribal name Hehienimmo, or Hehighenimmo as it may be spelled; and as the name of a river and valley in Pennsylvania, Lehigh (Lehi) occurs uncompounded.

Ishmael. The Book of Mormon informs us that this name was anciently applied to single individuals, and to a whole people who were the descendants of that Ishmael who accompanied Lehi from Jerusalem to America, and to a land, or to a portion of the Nephite country. It is not claimed that the Indian names Izamal, Itzamal and Ix(z)mol are simply variants of Ishmael; but that they are quite suggestive of having the latter for a base is evident; and when one takes into consideration the inability of some Ephraimites to give the sh sound in names, the suggestion merges into quite a probability.

Onihah and Onidah. The first of these names was given to a city mentioned in the Book of Mormon (III Nep. 9:7), the other to a hill and a locality (Alma 32:4; 47:5). If we take the Quiche name for a certain month which was Tzununidah and resolve it into its evident components, we get Tzun for the first part, which was the name of another Quiche month, and then we find that Unidah makes the second part of the compound. Unidah varies so slightly from Onihah or Onidah that the difference in orthography need scarcely be taken into consideration in this connection. Onihah also is compounded in Mathonihah (III Nep. 19:4, and in Moronihah, Alma 62:43).

Ahah (Eth. 1:9). If the reader will now refer to remarks that were made when the name Oloman was under consideration, he will find that Ahau was the name of one of the Quiche chiefs who led that people from a *far eastern* country to this land. Now, taking that fact into account with the other one that the Book of Mormon people also came from a *far eastern* country according to their records, and what ground is there for a plea that the Ahah of the one people and the Ahau of the other are by mere coincidence so nearly alike? The one is an evident variant of the other. Ahah can be spelled with a u for the last letter, or Ahau with an h for the last one. May we not say that the ship which brought one of these names to America brought the other also. Ahau occurs frequently in ancient American names, as for instance, in Ahau-Cau-Mai, a Maya high priest. Ahau-Chamahez, a Maya god; Ahau-Quiche, "the Royal family," etc.

Helem, Helam, and Helaman (Mos. 7:6; 23:20; 1:2). These are names often used in the Book of Mormon. Two Indian names only—Nahalem and Elemehum-Killanwaist—both tribal, will be given here, since the remarks made on a former page, when the name Elim was considered, are applicable in this in-

stance also. The purpose then was to show an analogy between Biblical and Indian names, and now it is to manifest a correspondence between Nephite and Indian names.

Mosiah (Omni 1:22). The Indian tribal name Siah is the latter part of Mo-siah, no variation occurring.

Teancum (Mor. 4:3). Tecum is the name of a Quiche chief.

Kish (Eth. 1:18; Hel. 1:9). Among the Book of Mormon names Kish occurs alone, and is compounded in Kishkumen.

Hamath (II Nep. 20:9). Hamath is in analogy with the Indian name Tamath. Hamath in a former reference occurs in a quotation from Isaiah; but on account of its use in the Nephite records, it is considered a Nephite name.

Prefixes and terminations. Concluding now remarks respecting whole names, it is observed that prefixes found in Nephite and Indian names are in many instances identical; but only a few illustrative examples will be given. From the Book of Mormon we get Nephi and Zenephi (Moro. 9:16); Ezrom and Ze-Ezrom (Alma 11:6; 56:14); Cumeni and Pacumeni (Alma 56:14; Hela. 1:3); Omner and Teomner (Mos. 27:34; Alma 58:16). Corresponding prefixes among Indian names are found in Lahuh, a city, and X(z)elahuh, a ruler, or governor; Chan, a city (Palenque), Pachan, an ancestor of Votans; Siahs and Tesiahs, tribal names; Icautzin and Teicaughtzin, Quiche names.

The following list of names taken from those in use among Book of Mormon peoples and a few among the many that are Indian, is not specially intended to illustrate the use of suffixes in common; but is given to show how the respective people favored the letter i as a terminal. Other letters preceding the final i, as here illustrated, correspond in general to a greater or less extent:

| <i>Nephite.</i> | <i>Indian.</i> | <i>Nephite.</i> | <i>Indian.</i> |
|-----------------|-----------------|-----------------|----------------|
| Lehonti. | Muutzigti. | Moroni. | Zaki. |
| Manti. | Saragunti. | Gidgiddoni. | Ipalnemoaloni |
| Anti. | Occabayanti. | Muloki. | Ocki. |
| Onti. | Olalti. | Amaleki. | Coribici. |
| Gidianhi. | Interunihi. | Amlie(k)i. | Kataghayekiki |
| Kumenonhi. | Natsahi. | Himni. | Inchini. |
| Paanchi. | Sisichii. | Omni. | Intzini. |
| Nephi. | Situchi. | Ani. | Oumpini. |
| Limhi. | Nochoni. | Abinadi. | Inbani. |
| Mathoni. | Tlatlanililoni. | Aminadi. | Suchini, etc. |
| Middoni. | Tlatoani. | Gadiandi. | |

The Book of Mormon names in i represent perhaps ten per centum of all found in that record, but while but few on my

list correspond with the three Nephite names ending in di, there are terminations in Indian names, especially those of more ancient use, not only in all the combination as illustrated by the lists; but also in ri, bi, li, mi, ui, yi, ai, pi, vi, zi, etc., I am certainly safe in saying that a large proportion of ancient Indian names also have i for a terminal letter.

Duplications. Among Book of Mormon names the following show a duplication in the compound: Gidgiddonah, Gidgiddoni, Gimginno.

This list of names showing duplications is not a formidable one, but if we should find a boy or two having Thomthom for his first name, and another who was christened Jimjim, these few would attract some attention every time the school-roll was called, and they are enough upon which to base an analogy between Nephite and Indian names in respect to the point in hand. Among the more numerous examples found among the latter are Kinikkirik, Hunhunapu, Yaxtaxitaxitanne,—the name of an Apache god; Roilroilpan, Belbellah, Tootooton, Wallawalla, Kooskooskia, Huehuetlapalan.

Though not belonging to the Book of Mormon nomenclature, some remarks now follow under the name

Votan (Lotan, a *Horonite* duke. Gen. 36:20-29). Votan was a Maya god. "He is said to have been a descendant of Noah, and to have assisted at the building of the Tower of Babel. After the confusion of tongues he led a portion of the dispersed people to America. There he established the kingdom of Xibalba and built the city of Palenque" (*Native Races*, Vol. V, pp. 27-28). "Votan asserts that he is a descendant of Imox, of the race of Chan, and derives his origin from Chivim. 'He states that he conducted seven families from Valum Votan to this continent and assigned lands to them.'" * * * "Cabrera supposes Chivim to be the same as Hivim or Givim, which was the name of the country from which the Hivites, descendants of Heth, son of Canaan, were expelled by the Philistines some years before the departure of the Hebrews from Egypt" (*Native Races*, Vol. V, pp. 69, 70). "It appears by the calendar" (Chiapanec) "that Imox, sometimes called Mox, and occasionally Ninus, was the first settler in Chiapas. According to the worthy prelate above mentioned," (Bishop Nunez de la Vega) "this Ninus was the son of Belo, who was the son of Nimrod, who was the son of Chus, who was the grandson of Cham" (Ibid, p. 605).

Speaking directly respecting what is given in the first of the foregoing quotations, Mr. Bancroft refers to the legend as a "wild speculation;" but all these quotations made intensely interesting reading for believers in the Book of Mormon as the word of God. In the Book of Ether that record gives an ac-

count of the migration of the Jaredites from the Tower of Babel regions, and their settlement, etc., in this land.

Colob. Furthermore, the name C(k)olob, heretofore passed, shows that to the extent to which that name supplies evidence,—not insignificant by any means—the Book of Abraham sustains the theory that the Indians are of Jewish origin, since that book was written by the father of the Jews, and the Indians have used a significant name found in his work, or, reversing the proposition, since many names in use, or that have been in use, among the Indians manifest that they are Hebraic, the Book of Abraham is Hebraic also, but other analogical evidence is at hand to strengthen that supplied by the name Colob. The Book of Abraham uses the name Enish-go-On-Dosh. The first part of this name occurs in several tribal names in variant form, as follows: Spokehnish,—ehnish; Spokihnish,—ihnish; Shopunish,—unish; Wickinninish,—inish.

Raukeeyang. This name is explained in the Book of Abraham as meaning expanse. It evidently has an Hebraic base, though Egyptian. The Hebrew word for firmament or expanse, according to *Young's Concordance*, is pronounced *raqia*; the *Standard Dictionary* gives *rakia*; the *Encyc. Brit.* has *raqiya*, and others give *raukia*.

Lish. Another name found in the same book is Oliblish. The last syllable of Oliblish occurs in Sinpoilish, Sinspeelish, Sintootoolish, all tribal names.

Ondi. In the Doctrine and Covenants, Sec. 75:15; 117:8, 11, we find the name Adam-ondi-Ahman. In this name ondi does not seem to have a significance so great as the first and third parts of the compound do. In harmony with this supposition ondi occupies an apparently subordinate position in the Indian name Anayicoyondi, a goddess (Pericuii), and in the Nephite name, Gadiandi, we have andi, apparently a slight variant of ondi.

Having thus shown how names in the Doctrine and Covenants, the Book of Abraham, the Book of Mormon, and the Bible all show a relationship, more or less clearly manifest, to Indian names, the purpose to continue remarks (as stated before) relative to certain peculiarities among the Hebrews in the use of language, will now be attended to; and first respecting the omission of the sound of the letter s by the tribe of Ephraim, in general, whenever it occurs in connection with h as sh. In analogy therewith we have among Indian names the following: Shikinna, Siwinna, Moqui village; Shucu, Xucu, tribal name; Shastas, Sastes, tribal name; Shahaptans, Sahaptans, tribal name; Shebassas, Sebassas, tribal name; Shistakoostas, Sista-coostats, tribal name; Shocomish, Skocomish, tribal name; Vesnacks, Veshanacks, tribal name. Then, further, Ssalayme,

Ssichitca, Sspudca, Ssiti, S'slomamish, Ssgogereate, Ssupichum are tribal names also.

The Spaniards called some of the Indians whom they met in early times "Mames," that is, "stutterers." These were Maya-speaking tribes whom they found in possession of portions of the southern countries (*Native Races*, Vol. V, p. 563).

It is not a stretch of one's imagination at all to suppose that the Ss sound in the last seven names of the foregoing list was heard when some Indian Ephraimites tried to pronounce names in Sh, and so the Spaniards appropriately called them "stutterers."

Furthermore, the Aztecs had a lingual trade-mark on the use of the combination of letters Tl. Examples in Tl have already been given in sufficient numbers. What letter or letters this combination represented no one likely knows; but if one centuries ago should have heard some of the American Ephraimites trying to pronounce the Hebrew name Shalim (1 Sam. 9:4), it might have sounded a good deal like Tlali(m), and Shalisha (Ibid) like Tlal-i-tza; Shelemiah (1 Ch. 26:14) like Tlel-emiah; Shilhi like Tlil-hi; Shilshah like Tlilt-zah, and so on.

Transposition of letters have been proposed in a few of the names that have been passed upon in these remarks. For transposition there is a warrant found in other Indian names, as, for examples: Achiotl, Achioit, name of plant; Alaska, Alaks(u)a; Macoaquez, Macoaquez, tribal names.

The transposition, or change in position, of syllables that has been suggested is in analogy with: Tlapallanconco, Little Tlapalan; Huehuetlapallan, Old Tlapalan; Teoamoxtli, Book of God; Centeotl, Na. goddess; Coaxotl, Temple; Xolotlan, Nic. name; Chiuchin, tribal name; Chinigchinich, Acag. god; Coatlyace, Na. goddess; Cioacoatl, Na. goddess; Holon-Chan-Tepeuh, A man's name; Tepeu-Yaqui, Qui. title.

Substitution for various letters have also been proposed; but variations of this nature are frequently found in Indian names, as, Apasco, Apazco, Az. station; Atengo, Atenco, Az. station; Cabogh, Cahogh, Tzen. day; Evob, Enob, Tzen. day; Gabilanes, Gavilanes, tribal name; Gagavitz, Hacavitz, Mts.; Jupis, Yupe, Apache tribe; Xolabah, Xoyabah, Mts.; Sapatotots, Lapatotots, tribal name; Jopes, Lopis, Na. station; Tlanotlac, Tlaylotlac, Na. judge; Tinnch, Dinnch, Tribal name; Tzinteotl, Tzinteutl, Na. goddess; Achcauhtzin, Axcauhtzin, Chi. king; Icauhtzin, Achcauhtzin, Chi. king; Volvon, Bolbon, Mts.

Many other variations of this character occur, but they are generally consonantal.

In some instances, letters are omitted, (or added), as we find in Tlacatecatl, Tacatcatl, Na. judge; Xicalles, Xicali, Gourd

vessels; Tzacatecatl, Tzacatcatl, Na. king; Tlahuicol, Tlalhuicol, A Tlas. general; Tzentipac, Tzenticpac, A town; Tzoalli, Tzoali, A kind of dough; Tzinacautla, Tzinacautlan, A town; Tulpetlac, Tultepetlac, Az. station; Ixtlilton, Ixtliton, Na. god.

In ancient Indian names sometimes one vowel is substituted for another, as in Tlaolli, Tlaulli, dried corn; Temoanchan, Tamoanchan, Na. name; Cioacoatl, Ciuacoatl, Na. goddess; Tzinteotl, Tzinteutl, a town.

U is thus used apparently more frequently than any of the other vowels.

Finally, were we to avail ourselves to the fullest extent of the liberty in this investigation, which these variants manifest as occurring in Indian names, many others could be added to the already long list of Americano-Hebraic names that have been submitted,—to cite one example only, Yutahkah (Yutah-yah) which is a name for the Navajos.

Be Contented

(Selected)

Life is one continued struggle; from our birth the strife extends;
 Though we find some peaceful moments—still the struggle never ends.
 Many pains and many bruises; many burning tears are shed—
 We must fight if we want freedom; we must toil if we want bread.

Bravely face each situation, though it be so hard to bear—
 Each man has an equal portion—every woman has her share.
 If the world seems cold and cruel, don't despair nor sigh in vain;
 Try and smile, and look contented—you will soon be right again.

Thank the Lord for all his blessing; force your spirits to arise;
 If you're always sad and gloomy very few will sympathize.
 Sadness spreads in all directions, gladness spreads far quicker still,
 Hide away your little worries, though it be a bitter pill.

Smiles are like the rays of sunshine flashing on a flowing stream
 In a thousand bright reflections—dazzling, wonderful, supreme.
 Try and smile on all occasions—watch how easily it blends -
 You will find your load seems lighter, and you'll soon have many friends.

—*Pearson's Weekly.*