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Sumerian Roots of Jaredite-Derived Names and Terminology in the Book of Mormon

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Abstract: This book shows the meaning in Sumerian compound words of all of the unknown words and glossed words in the Book of Mormon, as well as looking at all other Book of Mormon names. Discussion is made of the target source languages of the Book of Mormon translation, and an analysis of interpreted names and their significance on determining the language of the plate stack.

SUMERIAN ROOTS of
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and TERMINOLOGY
in the BOOK of MORMON



Jerry D. Grover Jr., PE, PG

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“The manuscript attempts a technically excellent linguistic approach to the origins of a religious text.”

“Plenty of relevant data are presented, comparisons are clear, interpretations are cautious and generally reasonable.”

Image on front cover:

Sumerian Proto-cuneiform clay tablet discovered in Iraq from the Late Uruk period making a record of food supplies (3300 BC – 3100 BC). British Museum Number 140852.

The tablet contains a symbol of a human head with a triangular object in front of it; typical of texts dealing with rations. In later Sumerian it is the verb to eat; the triangular object is the regular symbol for bread; and three different types of numerical symbols are used.

(www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=327221&partId=1, 2016)

Image on the back cover:

Archeologists study a colossal Olmec stone head in La Venta, Mexico, in this 1947 National Geographic photo.

(<http://2.bp.blogspot.com/-bqSU4zWq968/VVogTPYtwTI/AAAAAAAAW5o/lcDPQOUiWyg/s1600/01%2BOLmecs.jpg>, 2016)

Acknowledgements: The genesis of this book was a result of my inquisitive and intelligent daughter, Sabrina, who raised the issue with me of place names in the Book of Mormon and whether they were just borrowed from modern place names. I had already completed an extensive book on ziff, and thought I might add something to the corpus of onomastic work on Book of Mormon names. Hundreds of pages later, I think I have added something significant here. Thanks Sabrina.

Special thanks to Don Bradley, who provided an excellent review of the final draft and provided much of the wordsmithing for the analysis in the Introduction. I would also like to thank Matthew Roper, John Sorenson, and Kirk Magleby for their ongoing support of this and other Book of Mormon research projects I am pursuing.

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By

Jerry D. Grover, PE, PG

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Introduction

After completing two recent books, *Geology of the Book of Mormon* and *Translation of the “Caractors” Document*, as is usual, I found a number of additional research avenues triggered as an outcome of my research in support of those efforts. As I am an independent researcher operating without the benefit of staff and budget, I am really only capable of pursuing one avenue at a time, so chose to look first at issues raised that had direct bearing on our understanding of the Jaredite world, as they happen to be first in the chronological sequence of the Book of Mormon.

In completing the translation of the Caractors Document, it was apparent that some of the place names contained in the Book of Mormon are actually descriptors of the places themselves. This is not an unusual phenomenon. It occurs in the Bible and other ancient cultures, as well as in many cultures all over the world today, including the United States (i.e. Niagara Falls, Salt Lake City, etc.). This is not actually an especially new concept with regards to the Book of Mormon and the Jaredites, since the Book of Mormon openly indicates that approach:

Ether 15:8

And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large, or to exceed all;

It seemed prudent to attempt to determine any potential etymologies of Jaredite names that might give some insight in helping reconstruct more specific plausible locations for Jaredite places. In looking at Jaredite names, one name in particular, Kish, seemed to point towards Sumerian as a potential key to understanding Jaredite names, since Kish was a principal city in ancient Sumer. I was not the first to note the Mesopotamian link to Kish (Roper 2014).

As with all research I undertake, I am not interested in formulating my research pathway based on the interest of promoters or detractors of the Book of Mormon, or for popular consumption. My main goal is to apply the scientific method to the study of the Book of Mormon and see where that takes me. The research I do is fundamentally for my own enlightenment, but I feel it is also appropriate to place whatever I find into the public forum for public consumption (which tends to be a quite a light diet for serious material, I’m afraid). My research is in no way endorsed by the LDS Church. As anyone who has read my prior research is aware, it is not designed to be “faith promoting” in the sense that it sets out to prove any doctrinal or religious principle of any sort. My inquiries are basically dispassionate scientific approaches to various interesting questions in the Book of Mormon. One will find very little in them that is an attempt to persuade anyone to think anything (which unfortunately tends to make them a bit dry and boring). I try to carefully present the evidence and sources and limit conjecture and speculation. There are, of course, obvious religious implications to any effort that touches on the veracity of the Book of Mormon since it is, in fact, a religious text. No person with LDS affiliation (or not) should rely on my work as some sort of doctrinal revelation. It is, in the end, simply my scientific research.

Methodology

Other scholars, such as anthropologist and Book of Mormon geographer John Sorenson (2013, 305), have suggested that Sumerian would be a possible etymological source for the Book of Mormon gold, silver and grain metrological (measurement) terms that could not be translated into English. Given the era and place of their origin, Sumerian is the probable original language of the Jaredites. The Jaredites appear to have directly influenced the language and culture of the Mulekites, who in turn merged with the Nephites. It is also likely that some Jaredite geographic and linguistic influence was widespread in Mesoamerica at the time of the arrival of the Nephites, so may have been incorporated by the Nephites in that fashion.

Exploring the Book of Mormon against the backdrop of Sumerian shows it to be a potential—and probable—source not only for these measurement terms, but for the other untranslatable words in the Book of Mormon and a great many of its names. As this work will show, *all of the Book of Mormon's untranslatable words and a majority of its names can be derived from Sumerian roots*. The fact that all of the glossed names/words provided in the Book of Mormon can be found fairly directly by compounds of Sumerian words is empirical evidence that Sumerian is their source language.

A few preliminary examples from the text will suffice here, followed by hundreds in the body of the text.

Deseret

Ether 2:3, 5-6 indicates:

3 And they did also carry with them deseret, which, by interpretation, is a honey bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.

5 And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel.

6 And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord.

No word for bee is found in Sumerian words that we currently have. However, the words for honey (*lal*), beekeeper (*lu-lal*), and honey comb (*gab-lal*) exist. Honey was used in Sumerian rituals as indicated by cylinders which describe the building of a new temple for the god Ningirsu by Gudea, the ruler of the city of Lagash in about 2450 BC (Ransome 1937, 35). The Book of Mormon Onomasticon (2015), citing Hugh Nibley, has indicated a possible Egyptian etymology for *deseret* as *dšr.t*.

Deseret incorporates other elements of the Jaredite honey bee story into the Sumerian word such as “to carry”, “to go”, “to leave”, and, perhaps, “water”:

de: to carry

(form of *de*) *de*₆-*a*-š*e*₃

(form of *de*) *de*₆-*a*-*a*š

sa: to sting

eh: insect, bug

re, *er*, *ere*: to go

e: to leave

(form of *e*) *e*-*ta*-*a*₃

(form of *e*) *e*₃-*ta*

a: water

(form of *a*) *a*-*ta*

Constructed Compound Word: *Des(a)e(h)re₃t(a)*

The meaning of the constructed compound word would be along the lines of “to go carrying stinging insect.”

This is an example in the Book of Mormon where it’s clear what language is being “interpreted,” it’s the language of the Jaredites.

Zerin

In the Book of Ether, the brother of Jared is described as having moved a mountain called Zerin by his faith: “the brother of Jared said unto the mountain Zerin, Remove—and it was removed” (Ether 12: 30). Consider the following Sumerian roots:

ze: dirt

e: to remove, take away

ri, Ri: to lay down, cast, place; to set in place; to throw down

na: a stone

These roots can be brought together to craft the constructed compound word Zerin(a). The meaning would be “dirt removed, stone thrown down”.

Similar etymologies can be derived for the glossed (interpreted) words in the Nephite narrative, such as *Rabbanah*:

Alma 18:13

And one of the king’s servants said unto him, Rabbanah, which is, being interpreted, powerful or great king, considering their kings to be powerful; and thus he said unto him: Rabbanah, the king desireth thee to stay.

Note that this text *invites* us to identify its original language, indicating with certainty that is not a Nephite word and raising the question of what tongue it is being interpreted *from*.

Sumerian

rabianum: commander, high official

a: strength, power

a₂-a (form of *a*)

he: be he

Rabbanah also has evidence of Hebrew derivation, so there is also evidence that the interpreted words may have combined Hebrew and Sumerian etymologies.

The use of Sumerian to derive the names of the Book of Mormon even generates groupings, in which a common Sumerian element (root, prefix, or suffix) can be seen to identify a characteristic or role of the person bearing a name. The Sumerian suffix “-hi,” meaning “to alloy,” appears to mark the bearer of the name (e.g., Nephi, Limhi) as having a connection to plates or records.

And other types of findings favoring Sumerian as the source language also emerge in the analysis below. One example: as we will see, noun compounds in Sumerian have adjective-noun, noun-adjective, noun-noun and noun-

verb(participle) structures (Jagersma 2010, 117-119). Many Book of Mormon names and transliterated terms follow the structures adjective-noun, noun-adjective, and noun-noun—a precise match.

Exploring the Sumerian roots behind many Book of Mormon words and names will illuminate the meanings of these names, including place names, which will help in creating a more comprehensive geography of Book of Mormon events. An added benefit of this study and follow-up research by others is that the derivation of names from Sumerian roots should ultimately converge on a specific time period in the evolution of the Sumerian language—and thus help establish when the Jaredites departed for the New World.

Working Assumptions

It has been argued [Thomasson 1994; Book of Mormon Onomasticon 2016] that some of the names in the Book of Mormon are metonymic, that is, that they were assigned to people and places after the fact by others such as Mormon, Moroni, or the divine translator because the names have meanings particularly appropriate to that place or person. While the practice of renaming individuals after the fact may seem strange in the light of modern standards of historical scholarship, it was used by ancient authors in the Bible:

... while David was in flight, he sought food from a man the Biblical text names as *Nabal*. It stretches credibility to believe that a man would, as an affluent adult Israelite, carry with him the name of *Mr. Fool*. But that is his name, according to the text, and his actions are indeed foolish – refusing food to the anointed king and consistently successful warrior, David, (1 Samuel 25:25). (Thomasson 1994)

This practice also has precedent in the Book of Mormon itself. The Nephites did not call Nephi's dynastic successors by their birth names but by an assigned name (Jacob 1:11):

Wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would.

That such metonymic naming was used, not only in a few cases, but systematically during the Book of Mormon's translation is indicated by the findings of earlier translation of the Caractors Document. In translating the Book of Mormon's seemingly transliterated words (names and non-English words) the book's divine translator, it appears, did not attempt to preserve the language phonetics (pronunciation) of the spoken source language of the Book of Mormon peoples located in Mesoamerica. Rather, these words and names appear to be straightforwardly phonetically derived from a Sumerian (or Biblical Hebrew) source language. So far, none of the names or words appear to have a strong phonetic basis in a native Mesoamerican language, although some derivative forms may perhaps be found.

All of these Book of Mormon words appear to be have been formed from their original linguistic meaning in Hebrew, Egyptian, or Sumerian and approximated into Early Modern English. Dr. Royal Skousen determined that the translation target language of the Book of Mormon has been managed to King James Bible English and Early Modern English. Similarly, there has also been some management of the Jaredite source language, which is not unexpected as the plates could have contained different languages (Egyptian and reformed Egyptian) as well as some Jaredite transliterations and meanings in the form of Jaredite geographic and personal names.

In addition, since the original script of the Jaredites appears to be a form of early Sumerian or Elamite, which are both highly logographic, and since the reformed Egyptian of the Nephites appears to be principally logographic (Grover 2015), the actual pronunciation of the ideogram would have changed over time. For example, many Chinese characters can be read in the Japanese language if the character does not consist of or contain significant phonetic elements. Our modern numbers can be read in a variety of languages, but the words for those numbers

are entirely different in the various languages. In order for a translator to attempt to transliterate an ancient and longstanding logographic word, the translator must necessarily pick a point in time and place from which to create the transliteration, since the pronunciation varies over time, from place to place, and from language to language.

There is also a clue here indicating that the method of naming animals and other items was not a phonetic representation of an approximation of the Mesoamerican name. As the recorded language (reformed Egyptian and perhaps early Sumerian) is heavily logographic, the assignment of a logographic name to a particular animal or crop likely contains no phonetic element related to the actual Mesoamerican name of that animal or crop. The translation of the Caractors Document did not indicate any formerly unknown Egyptian glyphs; the non-Egyptian glyphs were either Paleo-Hebrew, Sumerian/Elamite proto-cuneiform, or derived from Mesoamerican glyphs. This is indicative that the language used for recordkeeping was not a “live” language in the sense that it was responding to new vocabulary by the creation of completely new glyphs. It appears that it utilized existing Old World glyphs in various ways (such as the compounding of *curelom*). This is why some of the animals and/or plants and metals that some believe to be anachronisms in the Book of Mormon are not anachronisms at all. The authors of the Book of Mormon are just utilizing and assigning available Old World glyphs to the item being described, and the English translation of the Book of Mormon remained true to the original glyph form and original language.

The most likely explanation is that the divine translation/interpretation provided the phonologies of Book of Mormon names based on the overt and embedded meanings of the logographic reformed Egyptian, reverting to Biblical Hebrew and ancient Sumerian as the target source languages for phonetic name construction as opposed to transliteration.

In this book where Hebrew etymologies are identified, two primary online sources are utilized, the Book of Mormon Onomasticon (2016) and Abarim Publications (www.abarim-publications.com 2016). As a note, when portions of these sources are included in this book, the original references are not cited, so those sources must be independently consulted for the references that they cite.

In addition, apparent in the translation of the Caractors Document, all of the personal and place names contained multiple meanings, sometimes in the complete name and sometimes in a portion of the glyphs. That fact should be kept in mind when approaching any search for meaning in Book of Mormon names.

Methodology of Use of Sumerian

The attempt will be made to look at all potential Sumerian etymological units from which the name can be formed and see what we can do to match the story in the Book of Mormon. The construction of names from Sumerian roots in this book assumes the names are metonymic, and so it only uses etymological units consistent with the meaning in the Book of Mormon context.

Because of the multi-cultural situation of the Nephites, there may be some preference to utilize names originating in Israel -- e.g. Lehi, Nephi and familiar Biblical names like Benjamin, that are also compatible with Sumerian based meanings and construction.

Finally, in this particular work, the primary purpose is to be a resource for the continued study of Book of Mormon names and untranslated terms. It should be viewed as an initial analysis of the Sumerian basis of Book of Mormon terms and names, with each name or term requiring additional specific analysis. It is also hoped that this effort will

provide a better understanding of the Jaredite civilization and provide some additional insights for other researchers of the Book of Mormon.

Chapter 1

The Olmec and the Jaredites

Before discussing the Sumerian linguistic basis for Jaredite names and terms, it is necessary to provide a brief discussion of the Mesoamerican setting in which the Jaredites found themselves. All Book of Mormon Mesoamerican models that utilize the narrow neck of land as the Isthmus of Tehuantepec equate the Jaredites of the Book of Mormon with at least a portion of the Olmec culture or as participants in the Olmec culture. It is important to point out from the start that the record recounting the Jaredite civilization is not a history or an archaeological book. It is primarily a religious lineage history, which crosses into the political realms to the extent that the lineages do.

The Olmec civilization has been defined by modern archaeologists, whose main tools are remnants of structures, monuments, pottery, and urban detritus. One would not expect that the geographical boundaries proscribed by modern archaeologists for the Olmec civilization (which incidentally is most likely not what they called themselves) would match the Jaredite geographical boundaries. For example, there might be groups that left the main Olmec body, but continued with Olmec culture and practices. Any such groups would likely be defined as part of the Olmec culture by modern archaeology. However, those same groups would probably not be considered in the Jaredite record as they are no longer included in the area of the lineage history. Comparing the archaeological record of the Olmecs and the religious lineage record of the Jaredites is probably like comparing tangerines to oranges, as opposed to apples to oranges. They are similar, but are not expected to be exactly the same.

Just as the Book of Mormon Jaredite record is severely limited, much the same is true of the Olmec archaeological record. Besides the standard issue of a skewed perspective of the past (i.e. concentration on ceremonial centers, prioritization based on touristic interest, etc.), when it comes to archaeological research of the Olmec area, other issues have severely limited the archaeology that has taken place. The massive impact of 500 years of cattle ranching and agriculture and the evidence of archaic and early formative sites being buried deep in the flood plains requires deep excavation that has not occurred. In addition, changes of climate, sea level, acidity of soils, water table dynamics, and volcanic impacts give us a different picture of the past when it comes to the Olmecs (Oryuela-Caycedo 2013, 595).

The ancient Olmec civilization was centered around the southern Gulf Coast area of Mexico (the current states of Veracruz and Tabasco). The Olmec culture developed in the centuries before 1200 BC, and declined around 400 BC. Figure 1 shows the core, or the heartland, of the Olmec area with principal archaeological sites marked.



Figure 1--Olmec heartland archaeological sites. Yellow indicates major sites; red indicates minor sites (www.latinamericanstudies.org 2015).

Other cultures that originated later, but which were partially concurrent with the Olmec, and which exhibited some Olmec elements or influence, were located to the north (Figure 2) and south (Figure 3) of the Olmec heartland.



Figure 2--Archaeological sites to the north of the Olmec heartland (www.latinamericanstudies.org 2015).



Figure 3--Archaeological sites to the south of the Olmec heartland (www.latinamericanstudies.org 2015).

4 Chapter 1

Significant trade and exchange between the Olmec and sites both to the north and to the south have been documented in the archaeological record (see Figure 4).



Figure 4--Olmec trade routes (www.latinamericanstudies.org 2015).

Chapter 2

Sumerian Words Found in the Book of Mormon

Based on initial research (and on names in the Book of Ether like Kish, a known city in Sumer), it is apparent that the Sumerian language is a possible source for the etymology of Jaredite names. Most research into Book of Mormon names has centered on finding the source meanings in Hebrew. Further, research has principally been used to verify the existence and use of such Hebrew names in the Old World. This approach seems to have been driven somewhat by Book of Mormon apologists attempting to “prove” that the Book of Mormon was written by a Hebrew people from the area of Israel. While the attempt to find Book of Mormon names in Old World Hebrew has been productive to a point, my approach to Jaredite names and terms has been to understand what is going on with the names in the Book of Mormon by considering all the likely factors based on the following:

1. The original location of the Jaredites was somewhere in Mesopotamia (i.e. great towers and confounding of languages; Ether 1:3, 33). As stated above, in this research, Sumer is shown to be the area of origination.
2. The Nephites, after joining with the people of Mulek, had, at a minimum, a bilingual society (Omni 1:17-18). Zeniff said he was taught in “all the language of the Nephites” (Mosiah 9:1), indicating multiple languages in use at the same time. The fact that the Nephites were outnumbered by the people of Mulek (Mosiah 25:2-3) is an indication that it is likely that the language of the people of Mulek was more dominant.
3. The fact that there are earlier names from Jaredite times that occur in the Book of Mormon after the demise of the Jaredites clearly indicates the incorporation of the Jaredite language into the Nephite language, likely principally through the people of Mulek, but also possibly from other local peoples amongst which the Nephites found themselves, even from the first landing.
4. The Caractors Document indicates multiple levels of linguistic meaning in the original Book of Mormon name glyphs (Grover 2015). Most of the personal and place names in the Book of Mormon had at least three levels of etymological meaning in Hebrew, Jaredite/Sumerian, and reformed Egyptian.
5. Many of the names in the Book of Mormon are metonymic, which means that the names were created and given after the fact (or at least later in life) and are based on the exploits and characteristics of the individual or place. This concept for explaining Book of Mormon names is not a new one (Thomasson 1994).
6. While well-meaning researchers have tried to find Hebrew names in the Old World and place them in the Book of Mormon, little thought has been applied to the fact that the writing of most of the Book of Mormon was accomplished after the Lehites were 1000 years removed from the Old World. In the case of Jaredite names, it is something on the order of 2500 years after leaving the Old World when their records were found and translated, with another 500 years passing before they were abridged by Moroni. Consideration must be taken of the Mesoamerican location and the significant passage of time; both factors could potentially modify the underlying syntax and language.

As the language of the Jaredite names is proposed to be Sumerian-based, a brief synopsis of the Sumerian language is in order.

Sumerian Language

Sumerian is a peculiar language in that it is not only a dead language, but it is also a language that was not likely being spoken already in the period from which most Sumerian texts date. From 2500 BC until 1600 BC, Sumerian gradually changed from a spoken language to an exclusively literary language (Thomsen 1984). Sumer was one of the ancient civilizations and historical regions in southern Mesopotamia, which is modern-day southern Iraq (see Figure 5).

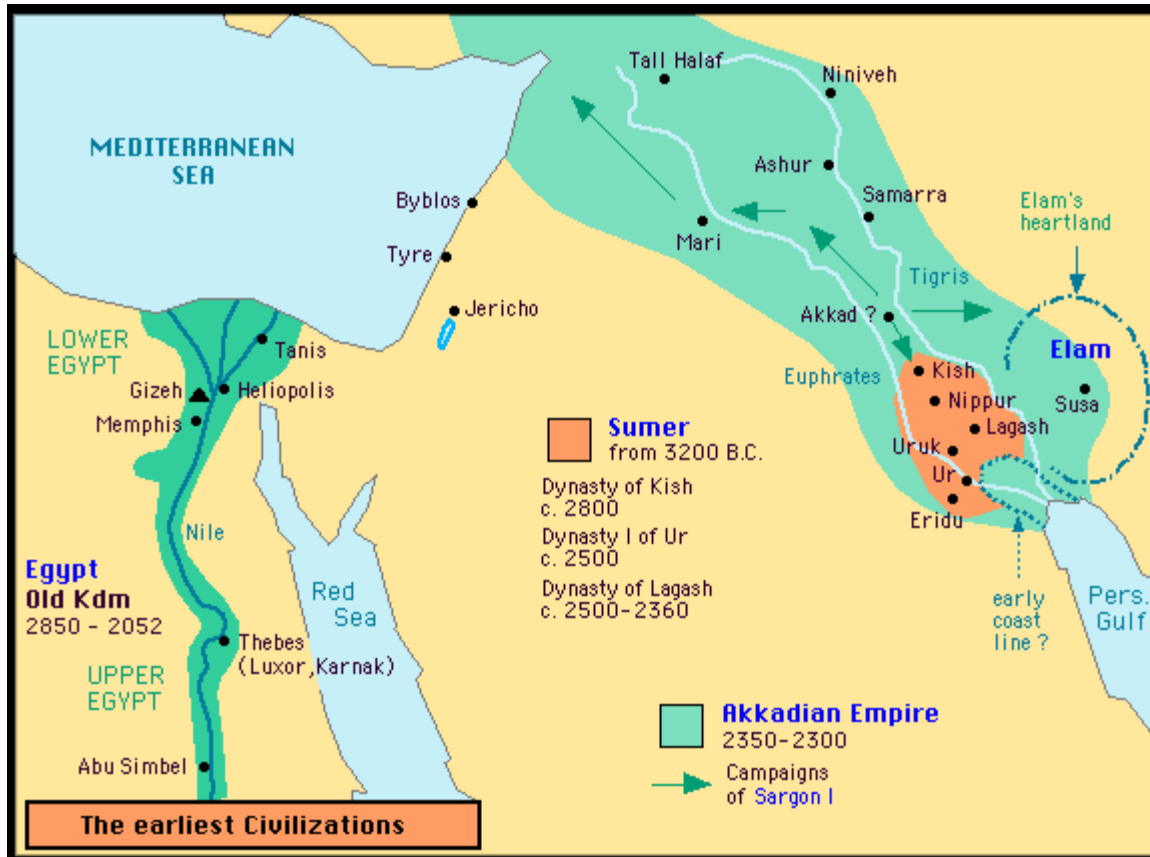


Figure 5--Map of Ancient Sumer and Elam (www.hyperhistory.com 2016).

It is not certain when the Sumerians had initial contact with the Akkadians, who were generally located to the northwest of Sumer, but seems to be as early as 3000 BC. It is likely that there was a long period of contact, at least in the boundary areas, although there are no written attestations until 2600 BC. Some 2600 BC Sumerian texts include Akkadian personal names, including the names of some of the scribes of the texts. A few loanwords also appeared at that time.

There appears to be a large number of bilingual persons in the northern part of Sumer from 2600 to 2400 BC. The Akkadian language was thus probably spoken in the north, while the southern part primarily spoke Sumerian.

During the reign of Sargon (2334 BC – 2279 BC), the official language was principally Akkadian, with royal inscriptions, religious texts, and year dates being bilingual. Elsewhere, however, Sumerian is only in Sumer proper so it is surmised that the Sumerian language began to seriously vanish. However, during the third dynasty of Ur (2112-2004 B.C), after Sargon, the use of Sumerian increased in official documents and was almost exclusively used in royal inscriptions, juridical and administrative documents, and correspondence, while the use of Sumerian as a spoken language was very limited.

During the Old Babylonian period (2000 – 1600 BC) Sumerian is considered to have been a dead language with Akkadian being the spoken language, even though Sumerian was still used as an official and literary language. Sumerian may have been spoken by scholars and scientists. The death of a language is not a uniform or simple process, so there may have been pockets of Sumerian-speaking people, especially in the south.

Since Sumerian was a dead language at the time of the Akkadians, much of the knowledge of how Sumerian was actually pronounced must be gleaned from lexical texts from the Old Babylonian period where the scribes took care to represent the full phonology of the Sumerian words. There are a few limitations to our understanding of Sumerian pronunciation: the first being that the lists represent the pronunciation of Sumerian as filtered through the Akkadian phonological system, and second being that the texts we have appear to be practice exercises as part of a scribal training process, and so exhibit some errors (Smith 2007).

Structurally, Sumerian features a word structure called agglutination, which by simplistic explanation consists of “gluing” different morphemes (simple structures contained in a word) and word modifiers together to form a single complex (often long) word (Cunningham 2013, 96). Another feature of Sumerian (and other languages) is the compounding or combining of individual words to form a “compound word.” In the case of Book of Mormon names, since one does not contemplate a full sentence as a name, the main function of the construction of names is compounding, where different nouns/verbs/adjectives are placed together, something like *green* and *house* becoming *greenhouse*.

In evaluating whether Sumerian is a candidate as a source language for Jaredite names, one must compare the phonetic sounds (letters) in Sumerian with known Jaredite names to see if the phonetics of each are compatible. Since there are probably some sounds in ancient Sumerian that are not precisely known, there may be a few defualties. When looking at the transliteration of words in Sumerian, it must be recognized that the Romanized dictionary (ePSD) being used for comparison in this work does not include the English letters C, F, J, O, Q, V, or X. In a review of definitively Jaredite names, the phonetics are consistent in that all of the Sumerian phonetic elements or letters (with the possible exception of Ĝ) are found in the Jaredite names. In reverse, as in Sumerian, Jaredite names lack the F, Q, and X. The Jaredite names have only one instance of V, which is in the name Levi, a clearly biblical name, which may be a result of the translation of the Jaredite plates by Mosiah into the Nephite language. Moroni likely consulted the Mosiah translation to make his abridgment. The Jaredite names include ph, which does not necessarily equate to an f sound as the pronunciation could be a p sound followed by an h sound. The same may be true for the th that is also found in Jaredite names.

That leaves J, O, and C as the only Jaredite sounds or letters unaccounted for in the phonetics found in the ePSD Sumerian dictionary. J is accepted by academics as being a sound in Sumerian that has been missed in transliteration dictionaries. As previously averred, modern knowledge of Sumerian phonology is inevitably flawed and incomplete because of the lack of native speakers, the transmission through the filter of Akkadian phonology, and the difficulties posed by the cuneiform script. As I. M. Diakonoff observes, "when we try to find out the morphophonological structure of the Sumerian language, we must constantly bear in mind that we are not dealing with a language directly but are reconstructing it from a very imperfect mnemonic writing system which had not been basically aimed at the rendering of morphophonemics" (Diakonoff 1976).

The existence of various other consonants has been hypothesized, including J, based on graphic alternations and loans. Diakonoff lists evidence for two l-sounds, two r-sounds, two h-sounds, and two g-sounds (excluding the velar nasal), and assumes a phonemic difference between consonants that are dropped word-finally (such as the g in zag

> za₃) and consonants that aren't (such as the g in lag). Other "hidden" consonant phonemes that have been suggested include semivowels such as /j/ and /w/ (www.wikipedia.org 2016). The J was lost in Sumerian at or before the Uruk III time period (2112 – 2004 BC)(Jagersma 2010, 54-55).

It has also been argued among some academics that a letter O phoneme might have existed, a fact concealed by the Akkadian transliteration, which does not distinguish it from the letter U (Michalowski 2008, 16). For a collection of etymological possibilities from Sumerian in this work, to be thorough, both A and U will be considered when there is the presence of the letter O.

The letter C in Jaredite names seems to be equivalent to K as far as expected pronunciation and word structure in English. A recent publication linking Sumerian to the Uralic language family identifies a phonetic K and a tonal K' for proto-Sumerian (c. 4000-3000 BC), and so provides a reasonable explanation for the K and C that occur in Jaredite names (Parpola 2016, xxi). For a collection of etymological possibilities from the ePSD Sumerian dictionary, K will be considered when there is the presence of the letter C.

In summary, the Jaredite names and Sumerian language appear to be consistent with each other in phonetic compatibility, so Sumerian, at least from the standpoint of similar sounds, is a good candidate as the source of the Jaredite names.

Attestation Time Frames

The dictionaries do not identify the word attestation by exact dates; they use only archaeological or dynastic periods. As there is not unanimity among academics as to the exact dating of these periods, for purposes of this work, what is called the Middle Chronology will be utilized as follows:

Early Dynastic I : 2900 – 2700 BC	Lagash II : 2260 – 2023 BC
Early Dynastic II : 2750 --2600 BC	Ur III : 2112 – 2004 BC
Early Dynastic IIIa : 2600 – 2450 BC	Early Old Babylonian: 1950 – 1776 BC
Early Dynastic IIIb : 2500 -- 2350 BC	Old Babylonian : 1950 – 1530 BC
Old Akkadian : 2340-- 2200 BC	Middle Babylonian: 1530 – 1000 BC

It is important to note that what is referred to as an "attestation" indicates the point in time and place where the word is found in some sort of text. Any attestation that currently is known as the earliest or latest should not be assumed to be the earliest or latest that the word was ever used or spoken. In addition, the legible Sumerian cuneiform language that developed from the early proto-cuneiform, did so around 2600 BC, so attestations would not be expected prior to the Early Dynastic IIIa period (2600 BC) simply because, other than the numbers and portions of the Sumerian metrological system, most of the proto-cuneiform has not been deciphered. With that in mind, the dates of attestation should be helpful in a general way to help evaluate the time frame of departure of the Jaredites.

Sumerian Writing

The first stages of Sumerian writing are found in Uruk and Gemdet Naşr around and before 3000 BC. They were pictographic or ideographic (called proto-cuneiform). Sumerian writing was not always written in the order they had to be read. The ideographic writing system without phonetic signs for grammatical elements signifies that the identification of the language behind the written script is not apparent. It was considered a mnemonic language, using rebus principles, and functioned primarily as a memory aid. Even when using the maximum number of phonetic symbols created for its signs, it remained a mnemonic system for which exact renderings of the pronunciation was not the goal (Thomsen 1984).

Sumerian writing never attempted to render the language phonetically correct, exactly as it was spoken. The very first stages of writing as attested in Uruk and Ĝemdet Našr (about 3000 BC) were pictographic or ideographic in nature, thus rendering only the most important words like the catchwords of an account or a literary text. . . . The ideographic writing system without phonetic signs for grammatical elements means that the identification of the language behind the written records is not immediately evident. (Thomsen 1984, 22)

Thomsen (1984, 24) has indicated that reconstructing the complete spoken Sumerian is probably impossible. Thus texts cannot be taken at their face value as a detailed grammatical description of the language. Before the death of the language, the Sumerian script was mainly an aid to memory, rendering the most important words in an ideographic way, and leaving out many things which were not thought absolutely necessary for the understanding of the text. As a result, knowledge of Old Sumerian grammar is limited. Old Sumerian would be considered to date from the early texts in 2600 BC until the end of the Sargonic dynasty in 2200 BC.

Unknown Words in the Book of Mormon

Paul Y. Hoskisson has written that “the greatest challenge for persons interested in the meanings of proper names in the Book of Mormon has to do with those names whose meanings we already know” (Hoskisson 2002). In addition to words where a meaning is specifically given, there are other words where no meaning is provided but some general understanding of the meaning can be derived by context. The following words that are not personal or place names contained in the Book of Mormon were not translated, but appear to be transliterated: *amnor*, *antion*, *cumoms*, *cureloms*, *Deseret*, *ezrum* (*ezrom*), *Gazelem*, *leah*, *Liahona*, *limnah*, *neas*, *onti*, *Rameumptom*, *senine*, *senum*, *seon*, *Sheum*, *shiblon*, *shilum* (*shiblum*), *shum*, and *Ziff*. *Shiblum* has been shown to be a spelling error of *shilum* at the time the printing of the 1830 edition of the Book of Mormon.

Two of the words, *cureloms* and *cumoms*, are mentioned as specifically pertaining to the Jaredites. They are identified as animals, namely “... *cureloms* and *cumoms*; all of which were useful unto man, and more especially the elephants and *cureloms* and *cumoms*” (Ether 9:16-19). In a previous investigation of *Ziff* (Grover 2016) it was determined that, in that case (another untranslated and presumably transliterated word), an ancient meaning was found for the word in the form of a specialized metal, and for the time period of the target language of the translation of the Book of Mormon there was no available English word for that specialized metal. The same criteria would be applicable for evaluation of *cureloms* and *cumoms*.

In the case of *cureloms* and *cumoms*, it is not certain whether the transliterated word would be generated from Hebrew, from the language of the Jaredites, or from some other extant Mesoamerican language. The original Jaredite plates were first interpreted by Mosiah₂ and were then abridged by Moroni₂, so a Hebrew genesis might be applicable. If the word cannot be found with a Hebrew etymology, than it can be assumed that the Nephites at the time of Mosiah₂ probably did not have a word for the animal, so it was just transliterated. In any event, it will be useful to attempt a derivation from Mesopotamian languages to explore that possibility and to determine whether any chronological information can be derived from it.

Curelom

A search for *curelom* in Sumerian presented a fairly straightforward definitional compound word etymology. It is assumed that the “s” on the end of both *cureloms* and *cumoms* is indicative of an English plural and was not part of the original transliterated name. The word *kur* or *kurra*, meaning “mountain(s)”, is attested to in Sumerian during the ED IIIa, ED IIIb, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, and Old Babylonian periods (The

Pennsylvania Sumerian Dictionary 2006). This would indicate the presence of this word from 2600 BC to 1600 BC. The word *e₃-li-um* (a form of the word *e*), meaning “sheep” or “a description of ewes or lambs”, is attested to in the ED IIIb period (The Pennsylvania Sumerian Dictionary 2006). This would indicate the presence of this word from prior to or during 2500 BC to 2230 BC. There is some disagreement among chronological dates for the various periods, so the longest possible chronology was considered for each element of the word. A similar word *kura* is also found in Sumerian, meaning “a designation of looms” (The Pennsylvania Sumerian Dictionary 2006), so would be indicative of an animal that provides the source material for weaving.

One issue involving the construction of this word is that it was not found as an attested compound word in the Sumerian script. The typical construction of this word in Sumerian script (also in Egyptian, Akkadian, and other Semitic languages) would place the adjective (*kur*) behind the noun, not in front of the noun. However, as has been discussed, the syntax and grammar of early spoken Sumerian cannot be accurately constructed from the Sumerian logograms. In addition, the translation of the Caractors Document (Grover 2015) indicated that one of the changes in the reformed Egyptian was that the adjectives were located in front of the nouns. Mormon indicated that modification in the Egyptian syntax was to be expected:

Mormon 9:32

32 And now, behold, we have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech.

Mormon 9:33

33 And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record.

This method of compounding or agglutinizing different words to make a name is found in Mesoamerica. For example, the typical way to form an Aztec place name is to combine nouns, typically by dropping a portion of one or more of the nouns, and also sometimes adding a place particle at the end. Book of Mormon place names do not appear to have a place particle included, but this may be an artifact of translation where the particle is replaced by the English form or word such as “city” or “land”. For example, the Aztec place name Acamilixtlahuacan is translated as “Where are level fields of rushes.” The name is a compound of *aca(tl)* (reed); *mil(li)* (field); *ixtlahua(ca)* (level expanse); and *can* (place particle). The letters in parentheses are the letters that are dropped from each word when it is compounded (Starr 1920). An example of a Aztec place name that doesn’t have a definitive place particle is Teocalhueyac translated as “in the high or upreared temple” consisting of *teocal(li)* (temple) and *hueyac* (high, prolonged). Personal names in Nahuatl (language of the Aztecs) are typically compound names as well. For example, the Nahuatl name Kozkakuahitli consists of *Kozka(tl)* (necklace) and *Kuauhtli* (eagle).

Many Mayan names are compound names as well. For example the Mayan name Sachihiro, consists of ‘*sachi*, which means “happiness”, and ‘*hiro* which means “vast”. Zoque place names are typically compound names, some also have place suffixes like the Aztec (Wonderly 1946). Mixe names are also compound names such as the name of a Mixe god, *Naaxwiiñ*, which consists of *naax* (earth) and *wiiñ* (face, surface).

Interestingly, the two languages whose proto language has been determined as that most likely spoken by the Olmec is Mixe and Zoque (Campbell et al 1976). Both of these languages generally place the adjective (or adjective equivalent) in front of the noun (Faarlund 2012; Romero-Mendez 2008). The Nahuatl and the Mayan languages exhibit this same feature. This may be indicative that the word *curelom* was constructed by the Jaredite record-keepers sometime after arrival and linguistic assimilation into the existing Mesoamerican population. According to

the calculated chronology, the word *curelom* (and *cumom*) appears at the time of Emer, approximately 300 years after the Jaredite arrival.

Strictly speaking, based on the etymology of word *curelom*, meaning “mountain sheep”, the departure of the Jaredites would have been between or prior to 2500 BC and 2230 BC. It must be recognized that there is some give and take for that time frame, as the data is based on what has been found archaeologically, so there may be some earlier or later examples of the word that have not yet been unearthed.

Other Sumerian etymological units found within the word *curelom* are:

<i>u</i> : sheep or ewe	(2600 – 1000 BC)
<i>u₈-ra</i> (form of <i>u</i>)	(1950 – 1530 BC)
<i>ur</i> : harness	(2600 – 2450 BC) (1950 – 1530 BC)
<i>ur</i> : to roam around	(1950 – 1530 BC)
<i>re</i> : that	(2112 – 2004 BC)(1950 – 1530 BC)
<i>lah</i> : to full (cloth, wool)	(unknown)

When listing a “Constructed Compound Word” for each name or word in this book, letters or equivalent sounds that are shared by the combining of Sumerian words are shown in bold. Where letters are dropped, the letters are indicated by parentheses. Some letters or sounds may be shared more than twice, for example the “u” in Kur-e₃-li-um is actually shared by the words “kur”, “u”, “ur” (harness), and “ur” (to roam around). This multiple superposition of words phonetically gives rise to the ability to ‘pack’ a lot of meaning into a few letters. This concept is shown in the reformed Egyptian glyphs and will be discussed later. Following the identification of etymological units and analysis, a constructed compound word close to the Book of Mormon equivalent is proposed for each name or term, with bold font showing letters and/or words potentially used more than once with overlapping words. This construction presumes that the name is metonymic, and so it only uses etymological units consistent with the meaning in the Book of Mormon context. Letter(s) in parenthesis are those that are dropped to form the compound name or word. This is not an indication of all of the potential constructs from the Sumerian etymological units, just the one(s) that are closest to the Book of Mormon spellings and meanings. If one assumes that a name is not metonymic, then it is probably possible to construct nearly all Book of Mormon names without dropping letters.

Constructed Compound Word: **Kur**-e₃-li-um

Cumom

Like *curelom*, *cumom* is also found as an animal comprised of a compound word in Sumerian with the adjective preceding the noun. The first part of the word, *KU*, means “plough” or “plow” and is attested to in Sumerian during the ED IIIb, Ur III, Early Old Babylonian, and Old Babylonian periods (2500 -- 2350 BC, 2112 -- 2004 BC, 1950 -- 1600 BC) (The Pennsylvania Sumerian Dictionary 2006). By way of note, when transcribing Sumerian syllabic signs into English, archaeologists use subscripts to mark different signs that have the same phonetic value. So for example, *gu* is “flax”, *gu₂* is “neck”, *gu₃* is “voice”. When transcribing logograms, capital letters are used, such as MUSHEN for “bird”, or as just mentioned, *KU* for “plow”. The roots *ku- / *k(u)- are also found in Indo-European, and in Semitic languages.

The second part of the word is the Sumerian word *u₂-ma-am* (form of the word *umamu*), meaning “beasts”, and is found attested to in the Old Babylonian period (1950 BC to 1530 BC). While not a perfect match it has attestation variants of the word dating potentially back to 2120 BC (The Pennsylvania Sumerian Dictionary 2006).

Based on the etymology of word *cumom*, meaning “plow beast”, the departure of the Jaredites would have been between or prior to 2500 BC to 2230 BC. Like *curelom*, it must be recognized that there is some give and take for that time frame.

Other Sumerian etymological units found within the word *cumom* are:

<i>u</i> : sheep or ewe	(2600 – 1000 BC)
<i>u₃-am₃</i> (form of <i>u</i>)	(1950 – 1530 BC)
<i>mah</i> : milk producing (of cows)	(2600 – 1530 BC)

Constructed Compound Word: **KU**-ma-am

What Actual Animals were *Cureloms* and *Cumoms*?

Before determining the meaning of these words, it is important to point out that the divine translator of the Book of Mormon appears to have made little attempt to preserve the language phonetics (pronunciation) of the spoken source language of the peoples in the Book of Mormon located in Mesoamerica for the transliterated words in the Book of Mormon, as they appear to be very straightforward phonetically with the Sumerian source language. So far, none of the names or words appear to have a strong phonetic basis in a native Mesoamerican language, although some derivative forms may perhaps be found.

All of these Book of Mormon words appear to be have been formed from their original linguistic phonetics in Hebrew, Egyptian, or Sumerian and approximated into Early Modern English. Dr. Royal Skousen determined that the translation target language of the Book of Mormon has been managed to King James Bible English and Early Modern English. Similarly, there has also been some management of the Jaredite source language, which is not unexpected as the plates would have contained different languages (Egyptian and reformed Egyptian) as well as some Jaredite transliterations and meanings in the form of Jaredite geographic and personal names. In addition, since the original script of the Jaredites appears to be a form of early Sumerian or Elamite, which are both highly logographic, and since the reformed Egyptian of the Nephites appears to be principally logographic (Grover 2015), the actual pronunciation of the ideogram would have changed over time. For example, many Chinese characters can be read in the Japanese language if the character does not consist of or contain phonetic elements. Our modern numbers can be read in a variety of languages, but the words for those numbers are entirely different in the various languages. In order for a translator to attempt to transliterate an ancient and longstanding logographic word, the translator must necessarily pick a point in time and place from which to create the transliteration, since the pronunciation varies over time, from place to place, and from language to language.

There is also a clue here indicating that the method of naming animals and other items was not a phonetic representation of an approximation of the Mesoamerican name. As the recorded language (reformed Egyptian and perhaps early Sumerian) is heavily logographic, the assignment of a logographic name to a particular animal or crop likely contains no phonetic element related to the actual Mesoamerican name of that animal or crop. The translation of the Characters Document did not indicate glyph origination from any formerly unknown Egyptian glyphs; the non-Egyptian glyphs were either Paleo-Hebrew, Sumerian/Elamite proto-cuneiform, or derived from Mesoamerican glyphs. This is indicative that the language used for recordkeeping was not a “live” language in the

sense that it was responding to new vocabulary by the creation of completely new glyphs. It appears that it utilized existing Old World glyphs in various ways (such as the compounding of *curelom*). This is why some of the animals and/or plants and metals that some believe to be anachronisms in the Book of Mormon are not anachronisms at all. The authors of the Book of Mormon are just utilizing and assigning available Old World glyphs to the item being described, and the English translation of the Book of Mormon remained true to the original glyph form and original language.

For example, all of the animal names identified in the Book of Ether associated with the *cureloms* and *cumoms* are terms found in pre-2500 BC Sumerian (cattle, oxen, cows, sheep, swine (pigs), goats, horses, asses, and elephants) (The Pennsylvania Sumerian Dictionary 2006), not Mesoamerican equivalents. Since the two most likely candidates for *curelom* and *cumom* are llamas and alpacas, one might wonder why either or both are not described as some form of camel, since they are camelids. The answer probably lies in the fact that camels were not introduced in to Sumer until much later (1500 BC) than the Jaredite departure and there is no early Sumerian word for camel.

Another clue that is helpful in narrowing down the identity of both *cureloms* and *cumoms* is that the description in Ether 9:18-19 does not place these animals in the primary category of “useful for the food of man”, but considers them simply “useful to man” and groups them with horses, asses, and elephants. The word for “sheep” had already been utilized for the description of another animal (Ether 9:18).

Since the etymological definitions for *curelom* and *cumom* are “mountain sheep” and “plow beast”, one can look to Mesoamerica to see what potential animals existed there that might be candidates. One also needs to consider other animals that had a reasonable potential to exist anciently (3rd millennium BC), even though evidence has not yet been found (for example, extinct animals or existing animals with a reduced habitat range). Various faunal works were consulted, and a liberal initial list of potential animals for evaluation is as follows:

Llama	Wapiti	North American bison/buffalo
Alpaca	Moose	Shrub-ox (extinct)
Tapir	Mastodon (extinct)	Woodland muskox (extinct)
Pronghorn	Mountain goat	
Deer (various types)	Bighorn sheep	

Animals that were mentioned along with *curelom* and *cumom* in the Book of Ether were not included in the list (i.e. mammoth for elephant). Some of these animals are also candidates for some of the other classifications (i.e. bison for cattle or ox).

A principal criteria for the inclusion of a transliterated or constructed non-English word in the translation is that it was not an available word for the point in time chosen for the target language. In determining whether a word was present in English involving the Book of Mormon translation, it is important to note that the target language of the translation does not appear to be the language extant at the time of Joseph Smith but is in fact an earlier form of English very close in time to the King James version of the Bible. Royal Skousen has asserted that the English in the Book of Mormon is principally from the 1500s and early 1600s (Skousen, 2005).

In order to further analyze the list, it is important to determine whether the English names of these animals were in common English use in the late 1500s or early 1600s. Two tools are useful for this analysis: the online Oxford English Dictionary (OED)(2015) and the Middle English Dictionary (MED)(University of Michigan 2015). The OED and MED identify the earliest attested English use of each word, which may be much earlier than the widespread

accepted use of the word. For example the word for lama (llama) is found in the 1828 Webster's dictionary, yet alpaca is not present though the OED shows a use of alpaca in 1747 AD (Webster 1828).

According to the OED and MED, the earliest use of these words prior to Joseph Smith's time is:

Llama (1600 AD)	Moose (1614 AD)
Alpaca (1747 AD)	Mastodon (extinct) (1811 AD)
Tapir (1568 AD)	Mountain goat (1841 AD)
Pronghorn (1823 AD)	Bighorn sheep (1805 AD)
Deer (950 AD)	North American bison/buffalo (1635 AD)
Red Brocket Deer (not found)	Shrub-ox (extinct) not found
Wapiti (1817 AD)	Woodland muskox (extinct) (1744 AD for "muskox")

From this list, one can probably definitively eliminate the tapir and the generic word for deer from consideration as they occur earlier than 1600 AD.

Of the remainder, the best fit for *curelom* is probably the alpaca. As mentioned previously, the word *kura* in Sumerian is related to looms and the primary domesticated use of the alpaca is for its fiber, which is similar to wool. In addition, their habitat is in the mountains, and they have a long history of domestication in South America. Although it is not currently found in Mesoamerica, it was found there up until at least 1852 (Williams 1852, 204). The mountain goat and bighorn sheep would be secondary possibilities for *cureloms*.

The llama appears to be the best candidate for *cumom*, principally because it has a known ancient history of domestication as a beast of burden. Although use as a plow animal is not a modern common use, there are known examples of it. In 1614, according to Juan Ignacio Molina, the Dutch captain Joris van Spilbergen observed the use of *chiliquenes* (a llama type) by native Mapuches of Mocha Island in Chile as plow animals (Molina 1808, 15-16). Although the first appearance of the word in English literature occurs in 1600 AD, it was a Spanish word that is being used and referenced, which appears to have a first use in Spanish in 1535 and originates from the Quechua language of Peru (www.etymonline.com 2015). The llama has been identified as existing in ancient Mesoamerica by a variety of archaeological evidences (Sorenson 1985, 295). There has been common conjecture that a *cumom* might be a llama, but without etymological evidence.



Figure 6--Llama figure, National Museum of Archaeology and Anthropology, Guatemala City (Pate 2015).

Other Transliterated Jaredite Words Found in Sumerian

For the remainder of this book, the Sumerian dictionary consulted is the online Pennsylvania Sumerian Dictionary typically referred to as the ePSD. For Semitic and Egyptian references, the Book of Mormon Onomasticon and the online Abarim Publications website for Hebrew Biblical names are the primary sources consulted. It is also noted here that when various forms of Sumerian words are noted, no analysis is given of the rules involving Sumerian prefixes or suffixes, so further research and analysis is needed.

Gazelem

Alma 37:23 reads

And the Lord said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and abominations.

The punctuation seems to indicate that *Gazelem* is the name of the stone, not the servant, but this interpretation is not universal. However, since the punctuation of the Book of Mormon was added later, it is possible that the term may also have been referring to the servant, or perhaps to both.

The actual identification of *Gazelem* is not certain, but the most likely candidates are the seer stones used by Mosiah₂ and Joseph Smith. The Jaredites are the people whose secret works *Gazelem* is to bring to light, and both Mosiah₂ and Joseph Smith are supposed to have used seer stones to translate the Jaredite record.

The Book of Mormon Onomasticon (2016) offers potential Hebrew etymologies for *Gazelem* that appear to be promising, but does not explore any Sumerian possibilities. There is a fairly direct Sumerian etymology for the word. All time frames listed for the attestations for each word should be interpreted such that the word was probably in use earlier than the time periods listed. As discussed previously, the Book of Mormon words with Sumerian etymology may have some variations in order and syntax based on the New World setting. In addition, it became apparent in the translation of the Caractors Document, that all of the personal and place names contained multiple meanings, sometimes in the complete name and sometimes in a portion of the glyphs. That fact should be kept in mind when approaching any search for meaning in Book of Mormon names.

The multiple Sumerian words from which *Gazelem* can be derived are:

<i>ĝizzal</i> : wisdom, understanding, hearing	(2600 – 2450 BC, 1950 BC – 1530 BC)
<i>lum</i> : to shine	(2500 – 2004 BC, 1950 – 1530 BC)
<i>za'am</i> : piece of stone	(unknown)
<i>zal</i> : to shine	(1950 - 1530 BC)
<i>le'um</i> : writing board	(unknown)
<i>za</i> : gem	(2340 -2023 BC, 1950 – 1530 BC)

Constructed Compound Word: *Ĝizzalum*

It would appear that the definition would not be inclusive of “servant”, favoring the punctuation that implies the name *Gazelem* refers to the “stone”. However, it should be noted that the word for “priest” in Sumerian is *lumah*, which is similar to the last syllable.

Rameumptom

In the first century BC, Alma₂ and a group of missionary companions visited the Zoramites, who were practicing an apostate form of religion which involved an elevated place in the center of their synagogue where one person could recite a prayer. This elevated place was referred to as *Rameumptom*, which was interpreted as “the holy stand”.

Alma 31

12 Now, when they had come into the land, behold, to their astonishment they found that the Zoramites had built synagogues, and that they did gather themselves together on one day of the week, which day they did call the day of the Lord; and they did worship after a manner which Alma and his brethren had never beheld;

13 For they had a place built up in the center of their synagogue, a place for standing, which was high above the head; and the top thereof would only admit one person.

14 Therefore, whosoever desired to worship must go forth and stand upon the top thereof, and stretch forth his hands towards heaven, and cry with a loud voice, saying:

15 Holy, holy God; we believe that thou art God, and we believe that thou art holy, and that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever.

16 Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren, which was handed down to them by the childishness of their fathers; but we believe that thou hast elected us to be thy holy children; and also thou hast made it known unto us that there shall be no Christ.

17 But thou art the same yesterday, today, and forever; and thou hast elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth bind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God.

18 And again we thank thee, O God, that we are a chosen and a holy people. Amen.

19 Now it came to pass that after Alma and his brethren and his sons had heard these prayers, they were astonished beyond all measure.

20 For behold, every man did go forth and offer up these same prayers.

21 Now the place was called by them Rameumptom, which, being interpreted, is the holy stand.

22 Now, from this stand they did offer up, every man, the selfsame prayer unto God, thanking their God that they were chosen of him, and that he did not lead them away after the tradition of their brethren, and that their hearts were not stolen away to believe in things to come, which they knew nothing about.

The Book of Mormon Onomasticon provides a reasonable Hebrew etymology for *Rameumptom*, but a Sumerian etymology is also apparent:

<i>ra</i> : to be pure	(unknown)
<i>me</i> : Being, divine properties enabling cosmic activity; office; (cultic) ordinance	(2500 – 2023 BC, 1950 – 1530 BC)
<i>e</i> : temple; room	(2600 – 2023 BC, 1950 – 1776 BC)
<i>e</i> : perfect plural and imperfect stem of dug [to speak]	(2500 – 1530 BC)
<i>u</i> : to voice, cry	(2340 – 2200 BC)
<i>me'am</i> : term of endearment, dear	(unknown)
<i>mi-am</i> (form of <i>mi</i>): to praise	(2500 – 2350 BC)
<i>ama</i> : cell or chamber	(2500 – 2350 BC, 2112 – 2004 BC)
<i>pu</i> : lower course, footing; depth	(2500 – 2350 BC, 2112 – 1000 BC)
<i>pu₂-ta</i> (form of <i>pu</i>)	(1530 – 1000 BC)
<i>tam</i> : to be pure, to be clean	(2340 – 2200 BC, 1950 – 1530 BC)
<i>tum</i> : suitable, acceptable	(2500 – 2004 BC, 1950 – 1530 BC)

Constructed Compound Word (among other possibilities): Rameamaputum

The Nephite Metrology (measuring) System

The Book of Mormon identifies how values of gold and silver were compared against the “measure of barley, and also for a measure of every kind of grain” (Alma 11:3-19):

3 And the judge received for his wages according to his time—a senine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.

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4 Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been established by king Mosiah.

5 Now the reckoning is thus—a senine of gold, a seon of gold, a shum of gold, and a limnah of gold.

6 A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver.

7 A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain.

8 Now the amount of a seon of gold was twice the value of a senine.

9 And a shum of gold was twice the value of a seon.

10 And a limnah of gold was the value of them all.

11 And an amnor of silver was as great as two senums.

12 And an ezrom of silver was as great as four senums.

13 And an onti was as great as them all.

14 Now this is the value of the lesser numbers of their reckoning—

15 A shiblon is half of a senum; therefore, a shiblon for half a measure of barley.

16 And a shiblum is a half of a shiblon.

17 And a Leah is the half of a shiblum.

18 Now this is their number, according to their reckoning.

19 Now an antion of gold is equal to three shiblons.

The delineation of silver and gold values and relative standard barley measures described in the above section of scripture laid out there are represented in the following table:

Measures of barley	Amount of gold	Amount of silver
7	limnah	onti
4	shum	ezrum
2	seon	amnor
1.5	antion	
1	senine	senum
.5		shiblon
.25		shilum
.125		leah

So far, all past research, as represented in the Book of Mormon Onomasticon, has not been successful in arriving at etymological sources for these terms of measurement. Sumerian provides direct etymology for most of the terms

and reasonable etymologies for all the terms. Sorenson (2013, 305) suggested that the Akkadian or Sumerian morpheme *she* (which signified “barley” or “grain”) would be a good place to look to as a etymological source, also given the fact that the morpheme had a secondary meaning as “unit of measure”. By way of note, the small number subscripts on the Sumerian words do not change the pronunciation. Some different Sumerian glyphs carry the same pronunciation, and the number designates which is the underlying glyph. In addition, the phonetic š makes an English “sh” sound. It is noted that the spelling of *ezrum* and *shiblon* are taken from Skousen’s analysis of the Original and Printer’s Manuscript (Skousen 2009). The Sumerian etymologies of the Nephite measurement system are as follows:

limnah

<i>la</i> : to weigh	(2500 – 2004 BC, 1950 - 1530 BC)
<i>imin</i> : seven	(2500 -- 2350 BC, 2260 – 2004 BC, 1950 – 1530 BC)
<i>imin-na</i> (form of <i>imin</i>)	(2112 – 2004 BC)

As can be seen from the above table, a *limnah* is equivalent to 7 measures of grain, an excellent match.

Other Sumerian etymological units related to measurement found in the word *limnah* are:

<i>na</i> : stone weight	(2500 – 1530 BC)
<i>na₄-a</i> (form of <i>na</i>)	(1950 – 1530 BC)
<i>i</i> : container for oil	(2600 – 1530 BC)
<i>i₃-am₃</i> (form of <i>i</i>)	(2112 – 2004 BC)

Constructed Compound Word: l(a)imin-na

shum

š <i>e</i> : barley, grain; a unit	(2500 – 2004 BC, 1950 - 1000 BC)
weight/volume/length/area	
š <i>e</i> -am ₃ (form of š <i>e</i>)	(2112 – 2004 BC, 1950 – 1530 BC)
š <i>e</i> -me (form of š <i>e</i>)	(2112 – 2004 BC)

Other Sumerian etymological units related to measurement found in the word *shum* are:

š <i>u</i> : basket	(2500 – 2350 BC)
š <i>u</i> : a stone or shell (pestle)	(1950 – 1530 BC)
š <i>uhum</i> : a stone or shell	(1950 – 1530 BC)
<i>u</i> : grain	(unknown)
<i>u</i> : bread, loaf; food; grass, herb	(2500 – 1530 BC)
<i>u₂-am₃, u₂-um</i> (form of <i>u</i>)	(1950 – 1530 BC)

Constructed Compound Word: š(e)-(a)um₃ (the sound of š is “sh” in English)

seon

še: barley, grain; a unit	(2500 – 2004 BC, 1950 - 1000 BC)
weight/volume/length/area	
še-ni (form of še)	(2340 – 2200 BC, 2112 – 2004 BC)

Other Sumerian etymological units related to measurement found in the word *seon* are:

e: barley?	(1950 – 1530 BC)
e: to measure (grain) roughly (with a stick)	(2600 – 1530 BC)
e ₃ -a-ni (form of e)	(1950 – 1530 BC)
e: chaff	(2500 – 1530 BC)
e ₃ -ni (form of e)	(2112 – 2004 BC)
u : grain	(unknown)
u: bread, loaf; food; grass, herb	(2500 – 1530 BC)
u ₂ -ni, u ₂ -ne, u ₂ -na (form of u)	(2340 – 2200/1950 --1530 BC, 2112 -- 2004 BC, 1950 -- 1530 BC)
un: (to be) high	(1950 – 1530 BC)

Constructed Compound Word: **še-on**

antion

ana: as much as; equivalent to	(2500 – 2200 BC, 2112 – 2004 BC, 1950– 1530 BC)
(mathematically)	
te-am ₃ (form of ana)	(1950 – 1530 BC)
ta-am ₃ (form of ana)	(1950 – 1530 BC)
ta (form of ana)	(1950 – 1530 BC)
te (form of ana)	(1950 – 1530 BC)
na ₂ (form of ana)	(1950 – 1530 BC)

Other Sumerian etymological units related to measurement found in the word *antion* are:

ana: upper	(2600 – 2450/1950 – 1530 BC)
anta: upper	(2600 – 2450/1950 – 1530 BC)
u : grain	(unknown)
u: bread, loaf; food; grass, herb	(2500 – 1530 BC)
u ₂ -ni, u ₂ -ne, u ₂ -na (form of u)	(2340 – 2200/1950 --1530 BC, 2112 -- 2004 BC, 1950 -- 1530 BC)
un: (to be) high	(1950 – 1530 BC)
i: container for oil	(2600 – 1530 BC)
i ₃ -ni, NI (form of i)	(1950 – 1530 BC)
na: stone weight	(2500 – 1530 BC)
na ₄ -a (form of na)	(1950 – 1530 BC)

Constructed Compound Word: **ant(a)ion** (remembering that “o” can be represented as either “a” or “u”)

senine

še: barley, grain; a unit	(2500 – 2004 BC, 1950 - 1000 BC)
weight/volume/length/area	
še-ni (form of še)	(2340 – 2200 BC, 2112 – 2004 BC)
NE: designation of silver	(2500 – 2350 BC, 2112 – 2004 BC)
NE-NE: designation of silver	(2500 – 2350 BC, 2112 – 2004 BC)

Other Sumerian etymological units related to measurement found in the word *senine* are:

e: barley?	(1950 – 1530 BC)
e: to measure (grain) roughly (with a stick)	(2600 – 1530 BC)
e ₃ -a-ni (form of e)	(1950 – 1530 BC)
e: chaff	(2500 – 1530 BC)
e ₃ -ni (form of e)	(2112 – 2004 BC)
i: container for oil	(2600 – 1530 BC)
i ₃ -ni, NI (form of i)	(1950 – 1530 BC)

Constructed Compound Word: **še-niNE**

onti

anta : upper	(2600 -2450 BC, 1950 -1530 BC)
unta : to be high	(1950 – 1530 BC)

The *onti* was described as being “as great as them all” (Alma 11:13).

Other Sumerian etymological units related to measurement found in the word *onti* are:

u : grain	(unknown)
u: bread, loaf; food; grass, herb	(2500 – 1530 BC)
u ₂ -ni, u ₂ -ne, u ₂ -na (form of u)	(2340 – 2200/1950 --1530 BC, 2112 -- 2004 BC, 1950 -- 1530 BC)
i: container for oil	(2600 – 1530 BC)
i ₃ -ni, NI (form of i)	(1950 – 1530 BC)

Constructed Compound Word: **ont(a)i** (remembering that “o” can be represented as either “a” or “u”)

ezrum

eš rah : to measure	(1950 – 1530 BC)
e: to measure (grain) roughly (with a stick)	(2600 – 1530 BC)
e ₃ -zu (form of e)	(1950 – 1530 BC)
rum: perfect, ideal	(2112 – 2004/1950 – 1530 BC)
u : grain	(unknown)

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Other Sumerian etymological units related to measurement found in the word *ezrum* are:

<i>e</i> : barley?	(1950 – 1530 BC)
<i>e</i> : chaff	(2500 – 1530 BC)
<i>e₃-a-am₆, e₃-a-am₃, e₃-am₃</i> (form of <i>e</i>)	(2500 -- 2350 BC, 2340 –2200/2112-2004 BC, 2340 -- 2200 BC)
<i>zar</i> : sheaf (of barley); stack of sheaves	(2500 – 2350/2112 – 2004 BC)
<i>zar-ra</i> (form of <i>zar</i>)	(1950 – 1530 BC)
<i>u</i> : bread, loaf; food; grass, herb	(2500 – 1530 BC)
<i>u₂-um, u₂-am₃, u₂-mu</i> (form of <i>u</i>)	(1950 – 1530 BC, 2112 – 2004 BC)

Constructed Compound Word: ***e₃-z(u)rum***

amnor

<i>ama</i> : cell; chamber	(2500 – 2350 BC, 2112 – 2004 BC)
<i>a-min-ni</i> (form of <i>ama</i>)	(2112 – 2004 BC)
<i>mana</i> : unit of weight	(2600 – 2004 BC, 1950 -- 1530 BC)
<i>na</i> : stone; stone weight	2500 – 1530 BC)
<i>u</i> : grain	(unknown)
<i>ur</i> : that, this same; one; corresponding (to one another); like (one another)	(2260 – 1530 BC)

Other Sumerian etymological units related to measurement found in the word *amnor* are:

<i>na</i> : pestle; a stone	(1950 – 1530 BC)
<i>nir</i> : valuable stone	(2112 – 2004 BC, 1950 – 1530 BC)
<i>nu</i> : (to be) not, no; without, un-	(2500 – 1530 BC)
<i>nu-ur₂, a-ma-nu</i> (form of <i>nu</i>)	(2112 – 2004 BC)
<i>u</i> : bread, loaf; food; grass, herb	(2500 – 1530 BC)
<i>u₂-ra</i> (form of <i>u</i>)	(2112 – 2004 BC)
<i>ur</i> : (to be) abundant	(1950 – 1530 BC)

Constructed Compound Word: ***am(a)n(a)or*** (remembering “o” can be represented as “a” or “u”)

senum

<i>šenumun</i> : seed	(2500 – 2200 BC, 2112- 2004 BC, 1950 - 1530 BC)
<i>še</i> : barley; grain; a unit weight/volume/length/area	(2500 – 2004 BC, 1950 - 1000 BC)
<i>[še]-nim</i> (form of <i>še</i>)	(1950 – 1530 BC)
<i>še-ni</i> (form of <i>še</i>)	(2340 – 2200 BC, 2112 – 2004 BC)
<i>še-am₆</i> (form of <i>še</i>)	(2112 – 2004 BC, 1950 – 1530 BC)
<i>e</i> : to measure (grain) roughly (with a stick)	(2600 – 1530 BC)
<i>e₃-a-ni</i> (form of <i>e</i>)	(1950 – 1530 BC)
<i>u</i> : grain	(unknown)

Other Sumerian etymological units related to measurement found in the word *senum* are:

<i>e</i> : barley?	(1950 – 1530 BC)
<i>e</i> : chaff	(2500 – 1530 BC)
<i>e₃-ni</i> (form of <i>e</i>)	(2112 – 2004 BC)
<i>u</i> : bread, loaf; food; grass, herb	(2500 – 1530 BC)
<i>u₂-um, u₂-am₃, u₂-mu</i> (form of <i>u</i>)	(1950 – 1530 BC, 2112 – 2004 BC)
<i>nu</i> : (to be) not, no; without, un-	(2500 – 1530 BC)
<i>nu-ma</i> (form of <i>nu</i>)	(2340 – 2200 BC)

Constructed Compound Word: **šenum**(un)

shiblon

še : barley; grain; a unit	(2500 – 2004 BC, 1950 - 1000 BC)
weight/volume/length/area	
<i>še-bi-am₃</i> (form of <i>še</i>)	(2112 – 2004 BC)
<i>še-ba-am₃</i> (form of <i>šeba</i>) grain ration	(2340 – 2200 BC)
<i>ib</i> : middle	(2340 – 2200/2112 --1530 BC)
<i>iba</i> : ration	(1950 – 1530 BC)
<i>ba</i> : to divide into shares, share, halve; to allot	(2500 – 1530 BC)
<i>i₃-ba, ib₂-ba</i> (form of <i>ba</i>)	(2500 – 2200/2112- 1530 BC, 2112 – 1530 BC)
<i>ba</i> : half; thirty	(1950 – 1530 BC)
<i>bala</i> : conversion (math.)	(2600 – 1530 BC)
<i>bal, šu-bal, i₃-bal, u₃-bal-e, bal-a-na,</i>	(2600 – 1530 BC)
<i>i₃-bal-la, bala-a-na, bala-a-ni, bil₂-a,</i>	
<i>i₃-bal-a, ib₂-bal-a</i> (form of <i>bala</i>)	
<i>bala</i> : wastage (in processing grain)	(unknown)
<i>la</i> : to supervise, check; to weigh, weigh (out),	
pay; to hang, balance, suspend, be	
suspended; to winnow (grain)	
<i>la₂-e, bi₂-la₂, ib₂-la, i-ib₂-la₂, la₂-a-na,</i>	(2600 – 1530 BC)
<i>ba-la₂-a, la₂-a-ni</i> (form of <i>la</i>)	

As can be seen in the table above, a *shiblon* is equal to ½ a measure, so the Sumerian etymology of *ib* (middle) *iba* (ration) and *ba* (half) is exactly correct.

Other Sumerian etymological units related to measurement found in the word *shiblon* are:

<i>i</i> : container for oil	(2600 – 1530 BC)
<i>i₃-bi, i₃-be₆</i> (form of <i>i</i>)	(2500 – 1530 BC, 2340 – 2200 BC)
<i>lu</i> : (to be) abundant	(2600 – 1530 BC)

Constructed Compound Word: Š(e)**ibalo**-n(i) (remembering that “o” can be represented as “a” or “u”)

shilum

<i>še</i> : barley, grain	(2500 – 2004 BC, 1950 -- 1000 BC)
<i>sila</i> : a unit of capacity; a vessel	(2600 – 1530 BC)
<i>sila₃-um</i> (form of <i>sila</i>)	(2112 – 2004 BC)
<i>sila₃-am₃</i> (form of <i>sila</i>)	(2112 – 2004 BC, 1950 – 1530 BC)
<i>u</i> : grain	(unknown)

Other Sumerian etymological units related to measurement found in the word *shilum* are:

<i>i</i> : container for oil	(2600 – 1530 BC)
<i>il</i> : a basket	(unknown)
<i>il</i> : to raise, carry	(2500 – 1530 BC)
<i>il₂-la-am₃, il₂-am₆, il₂-am₃</i> (form of <i>il</i>)	(1950 – 1530 BC, 2500 – 2350 BC, 2112 – 2004 BC)
<i>lu</i> : (to be) abundant	(2260 – 1530 BC)
<i>lum</i> : a small drinking vessel	(1950 – 1530 BC)
<i>le'um</i> : writing board	(unknown)
<i>u</i> : bread, loaf; food; grass, herb	(2500 – 1530 BC)
<i>u₂-um, u₂-am₃, u₂-mu</i> (form of <i>u</i>)	(unknown)

Constructed Compound Word: *š(e)(s)il(a)um*

leah

<i>la</i> : to weigh, weigh (out)	(2600 – 1530 BC)
<i>la₂-a</i> (form of <i>la</i>)	(2500 -- 2200 BC, 2112 -- 2004 BC, 1950 – 1530 BC)
<i>la₂-a-e</i> (form of <i>la</i>)	(1950 – 1530 BC)
<i>la₂-e</i> (form of <i>la</i>)	(1950 – 1530 BC)
<i>e</i> : barley?	(1950 – 1530 BC)
<i>e</i> : to measure (grain) roughly (with a stick)	(2600 – 1530 BC)
<i>e₃-a-ni</i> (form of <i>e</i>)	(1950 – 1530 BC)

Other Sumerian etymological units related to measurement found in the word *leah* are:

<i>le'um</i> : writing board	(unknown)
<i>e</i> : chaff	(2500 – 1530 BC)
<i>e₃-a</i> (form of <i>e</i>)	(1950 – 1530 BC)
<i>ea</i> : a qualification of bitumen	(1950 – 1530 BC)
<i>ah</i> : (to be) dried (out), dry; to dry	(2500 – 1530 BC)

Constructed Compound Word: *l(a)eah*

As is apparent, this system has direct derivation from one of the Sumerian metrological systems. It is also interesting to note that the actual measurement value for those Nephite measurements beginning with “sh” or “se”

do not overlap in value between gold and silver except for *senine* and *senum*, with those being “equal”. That would be consistent with the presence of a continuous Sumerian grain system of measurement. It is important to note the particular terminology utilized in the description. A “reckoning” refers to each of the individual measurement systems (gold, silver, and barley). The relationship of the individual measured amounts is only given internal to each system. The value tie between each of the three systems is set at the *senum-senine*-measure of barley. It is reiterated in the smaller amounts with the *antion-shiblon*-half measure of barley to clarify the relationship of the lower amounts of silver where no lower gold amounts exist.

It is also important to note here that the Book of Mormon made no specific mention of coins here, nor did it make any specific mention of the weight of the barley, gold or silver, just “measures” and “value;” it referred to “pieces” of gold and silver, which could certainly be interpreted as a volumetric measurement, especially considering that the raw gold and silver in this era in Mesoamerica were native gold and silver with the gold probably primarily from placer-type deposits that generate small pieces or flakes of gold. Many of those who have previously analyzed this section of the Book of Mormon have jumped to the erroneous conclusion that the marketplaces of the Nephites must have been full of weighing scales brimming with gold and silver, with all of the people pulling gold and silver out of their pockets when, in fact, the very opposite language is actually present.

It is clear that there is no measurement being made for the gold or silver, just the “reckoning” of their value; the only mention of “measure” relates to the grain, which is a known standard of exchange for trade in Mesoamerica. There certainly may have been exchange of gold and silver going on, but they would be no different than any other commodity.

It has been pointed out by myself and others that the Nephite system is proportionality consistent to the Jewish system that existed prior to Lehi’s departure (Grover 2015 and references cited). Namely, the Israelite weight system (shekels) was based on the Babylonian numeric system; however the Israelites still used the Egyptian hieratic base 10 system for all of their numbers. In Israel, in an apparent effort to match the Egyptian weight system, the Israelites used the hieratic base-10 numbers for shekels but changed their effective numeric meaning to match the Babylonian base system sequences (Kletter 1998). For example, the shekel weight for 8 in the Babylonian (Israelite) base was labeled with a hieratic 10. The following table shows the relationship of the differing values. Although we don’t really know what the equivalent weights or volumes were of the Nephite gold or silver system versus the other systems, the sequence and pattern of proportionality is consistent with the Babylonian sequence as shown in the following table:

Egyptian Hieratic	1	2	5	10	20	30	40	50	60	70
Israelite Weights (Shekels)	1	2	4	8	16	24	32	40	48	56
Nephite Silver	$\frac{1}{6}$	$\frac{1}{4}$	$\frac{1}{2}$	1	2		4			7
Nephite Gold				1	1 $\frac{1}{2}$	2		4		7
Israelite Dry Vol (log-mina)	1		4				24			

As of yet, there is no Mesoamerican archaeological evidence of any sort of weight scale measurements using gold or silver (or any other weights, for that matter). Even in Israel, most modern persons have the misconception that shekels are some sort of money or coinage, when, in fact, it is just a weight system. Additionally, the unit weights used in exchange were made of limestone, not metals. Raz Kletter (1999, 93-94) notes that:

During the Iron Age period [1200-550 BC], coins were not yet known in Judah, and there was no monetary economy in its modern sense. There was no word for 'money'. ... Weight defined the value (i.e., the price) of expensive commodities, mainly gold and silver (most other commodities were measured by volume). ... The Old Testament mentions the weighing of different metals, usually gold and silver, rarely copper (1 Kgs 7:47; 2 Kgs 25:16; 1 Chron. 22:13-16). Most of these references concern transactions, taxes and booty at national and international levels, and not trade between individuals. It is not clear to what extent such transactions involved real weighing, even when the Old Testament express "price" in weight units. Local trade and day-to-day transactions in small communities were most probably made by exchange (barter), which did not necessitate formal weighing and actual exchange of precious metals.

Others have identified the apparent superiority of efficiency of the Nephite system of gold- and silver-based "weights," indicating the ability to easily combine units of 1/8, 1/4, 1/2, 1, 1 ½, 2, 4, and 7 into varying totals (Welch 1999). However, the uniform system of units that they are describing is the uniform system of volumetric grain measurements, not of the separate and distinct gold and silver systems. The description of the precious metals classifications is not of a uniform system; it is only uniform within the specific commodity (gold or silver). It can be reasonably assumed that the units of equivalent value between gold and silver were not of equivalent measurement (*limnah-onti*, etc.) either by weight or volume. Each system has different names, even for the ones of the same value, which is a sure sign that the measurements within each class of metal are consistent only within that particular class of metal. There are no smaller units for gold, indicating that ounce per ounce it was more valuable than silver, as smaller amounts of gold were too small in volume or weight to be used (or possibly even reliably measured). Native gold is also not a good standard weight medium, as the silver content can vary from 5 to 30%. Since silver density is much less than that of gold, this can cause large swings in density in this class of metals. The technology to separate gold from silver is not simple and did not exist in the Old World at the time Lehi left, and was not known in Mesoamerica until well after Nephite times, so until one can control the purity of these two metals, they don't make for a good medium in a uniform weight system.

So, now one has to wonder: how did a Sumerian labeling (and apparently grain-measurement) system get incorporated into a Nephite system?

At this point, it is important to highlight a portion of the above mentioned scripture:

.. for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been established by king Mosiah.

As the scripture indicates the system was altered through the generations by the "circumstances of the people . . . in every generation." It should not be forgotten that the Nephites combined with the people of Mulek in 198 BC, with the reign of the judges commencing in approximately 89 BC, so there was at least a couple of generations of contact and mixing of the Nephites with a people that had direct contact with the end of the Jaredite era. It is possible that other Mesoamerican groups like the Maya may have incorporated Olmec/Jaredite elements into their measurement systems as well. When King Mosiah₂ apparently standardized the existing practices, the system exhibited both Hebrew and Jaredite/Sumerian elements.

Summary of Sumerian Grain Measurement and Other Measurement Systems

Approximately 1200 different signs and sign variants have been isolated in the Sumerian archaic proto-cuneiform texts. Approximately 60 of them have been identified as numeric signs (See Figure 6). The Sumerians had a complex assortment of incompatible archaic number systems, and each city had its own local way of writing numerals. Around 3200 BC, or slightly before, in the city of Uruk, there were more than a fifteen different numeric systems (See Figure 7). In this city, there were separate number systems for counting discrete objects (such as animals, tools, and containers), cheese and grain products, volumes of grain (including fractions), beer ingredients, weights, land areas, and time and calendar units. Furthermore, these systems changed over time; for instance, numbers for counting volumes of grain changed when the size of the baskets changed.

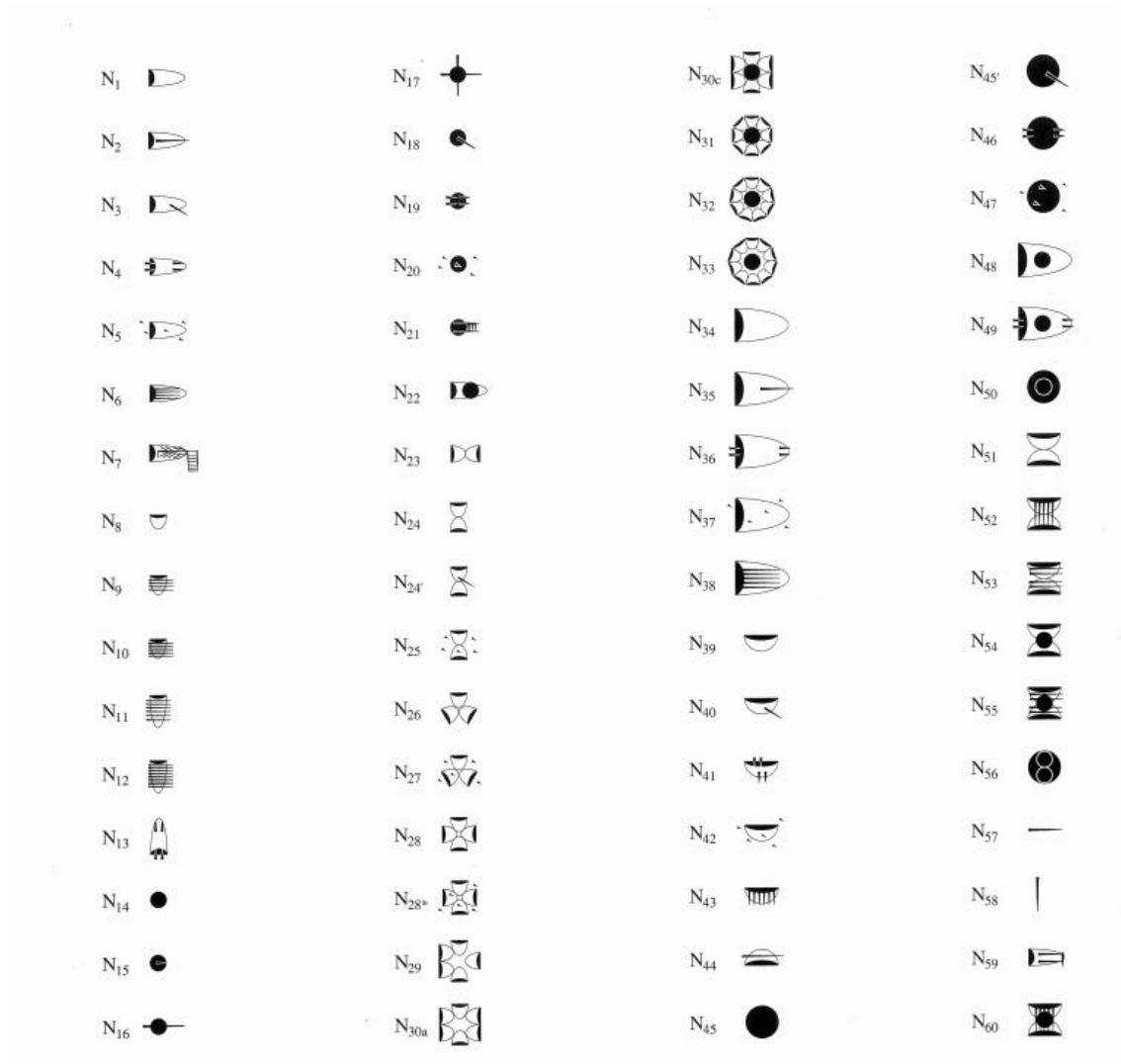
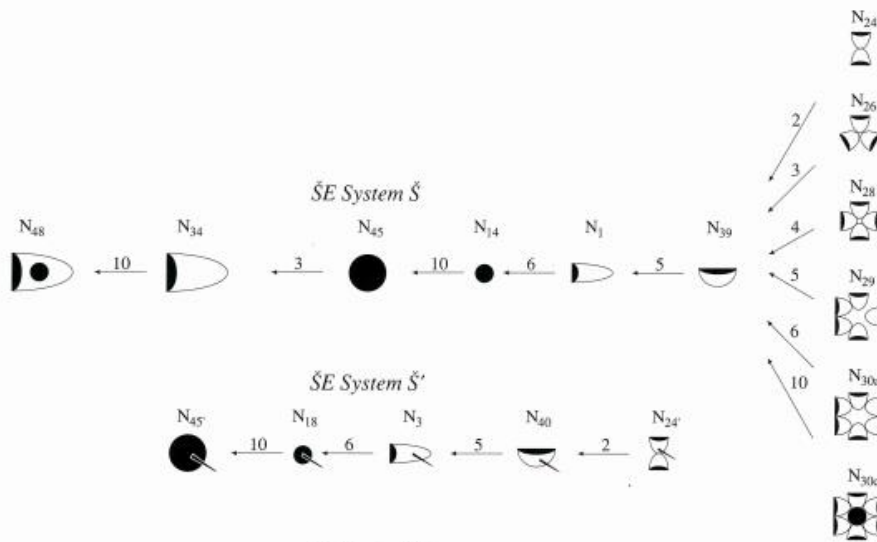


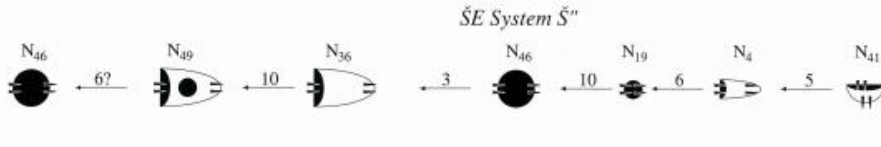
Figure 7--The numerical signs of the proto-cuneiform texts from Uruk (Nissen et al. 1993, 26).

System used to note capacity measures of grain, in particular barley; the small units also used to designate bisexagesimally counted cereal products

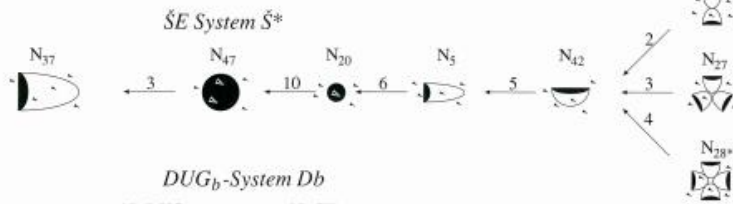


System used to note capacity measures of a certain grain, probably germinated barley (malt) used in beer brewing

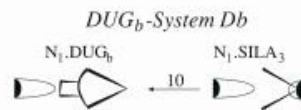
System used to note capacity measures of a certain grain, probably various kinds of emmer



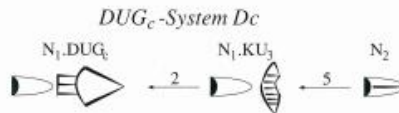
System used to note capacity measures of grain, probably barley groats used to make certain grain products



System used to note capacity measures of certain products, in particular a milk product, probably dairy fats



System used to note capacity measures of certain products, probably dairy fats



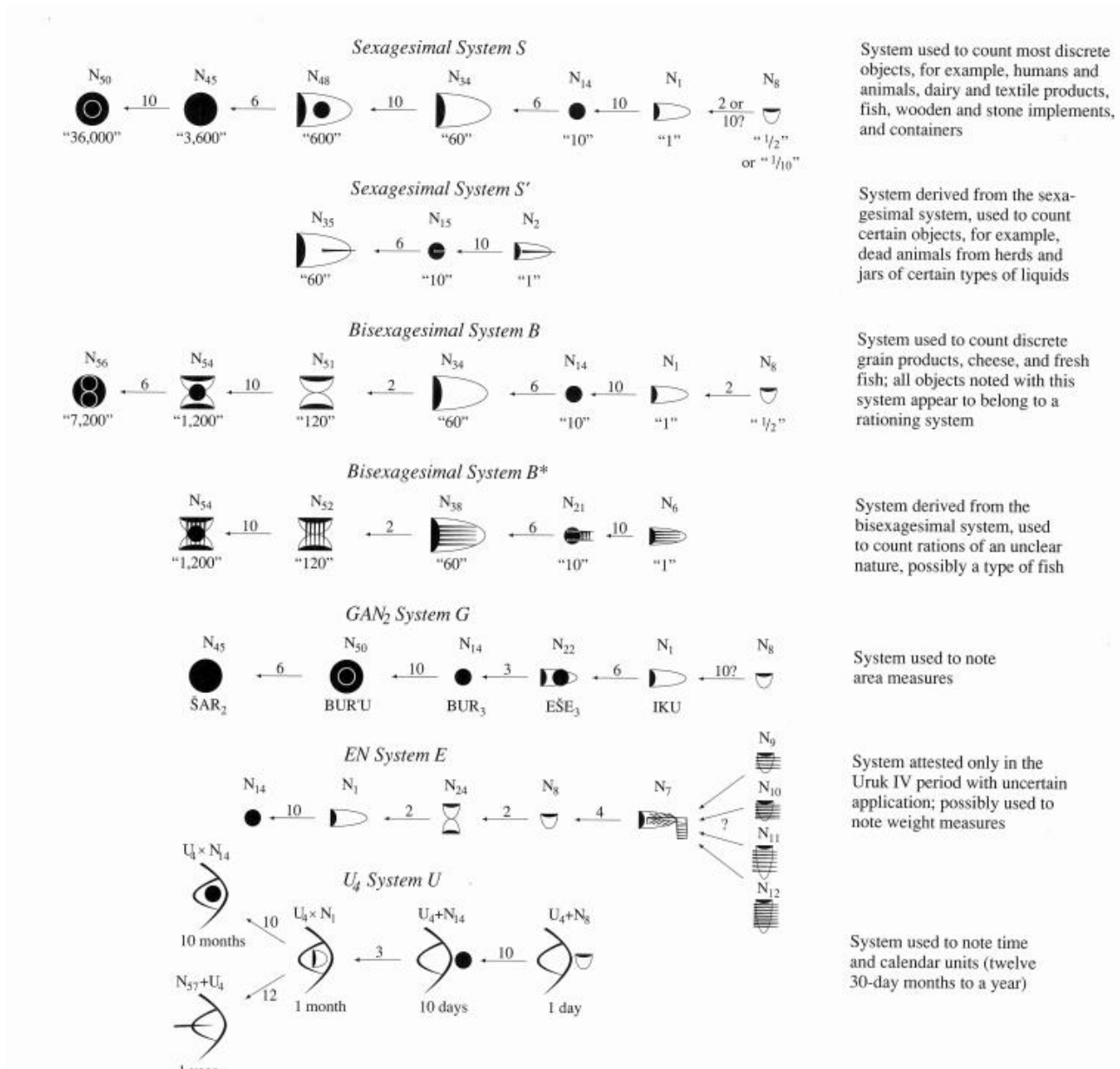


Figure 8--The numerical sign systems of the proto-cuneiform texts from Uruk (Nissen et al. 1993, 28-29).

The state adjacent to Sumer, Elam, also had a system of glyphs. Although most of the Elamite glyphs are different, the sequence of basic signs in the proto-elamite numerical notations correspond to that of the Sumerian proto-cuneiform notations (Damerow 1989, 21).

It has not yet been determined what the actual Sumerian grain volume unit measurement was (meaning we don't know how many cubic inches a grain "measure" was). All that is known is the ratio between the different units in the system, which is all we really know of the Nephite gold/silver system as well. As has been discussed, the Nephite gold/silver system implemented by Mosiah has consistency with the Israelite weight system ratios.

Since the Nephite measuring system is close to 3000 years removed from the Uruk system, one would not expect complete similarity. Also, there is the fact that Mormon indicated that it had been "altered" even during Nephite times. There does not appear to be consistency in ratios with any of the Uruk metrological systems. Perhaps there

are a few ratios consistent with EN System E. Alma 11:3 indicates that the names of “*senine*” and “*senum*” for the gold/silver units were given by the Nephites; we don’t know for sure who named the other units. At this point it is clear that the Nephite practice is consistent with the concept that there are in fact different metrological systems for each type of good or material, so it is consistent with the Sumerian Uruk archaic system in that respect. It used Sumerian/Jaredite names, with the meaning of some of the names containing descriptions consistent with the ratios. It appears to be a system derived with some consistency with Hebrew practice and Jaredite names. The change in “reckoning” and “measure” may also indicate a move from measurement by weight to one of volumes.

Sheum

The agricultural product “*Sheum*” was noted in Mosiah 9:9 while discussing what the party of Zeniff had commenced to plant circa 163 BC in the land of Nephi (in the neighborhood of the Valley of Guatemala using the Sorenson model).

9 And we began to till the ground, yea, even 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; and we did begin to multiply and prosper in the land.

As was just indicated, the word “*Sheum*” is found with an exact etymology for some type of grain in Sumerian:

še: barley, grain; a unit weight/volume/length/area	(2500 – 2004 BC, 1950 - 1000 BC)
še-am ₃ (form of še)	(2112 – 2004 BC, 1950 – 1530 BC)

Additional etymological units for or related to grain contained in the word *sheum* from Sumerian are:

e: barley?	1950 – 1530 BC)
e: to measure (grain) roughly (with a stick)	(2600 – 1530 BC)
e ₃ -am ₃ , e ₃ -a-am ₃ (form of e)	(2340 – 2200 BC, 2340 – 2200/2112 – 2004 BC)
e: chaff	(2500 – 1530 BC)
e ₃ -a-am ₆ , e ₃ -a-am ₃ , e ₃ -am ₃ , e ₃ -a-me (form of e)	(2500 – 2350 BC, 2340 – 2200/2112 – 2004 BC, 2340 – 2200 BC, 2112 – 2004 BC)
u: grain	(unknown)
u: bread, loaf; food; grass, herb	(2500 – 1530 BC)
u ₂ -am ₃ , u ₂ -um (form of u)	(1950 – 1530 BC, 2112 – 2004 BC)

Constructed Compound Word: Šeu₂-um (the sound of š is “sh” in English)

Since barley and wheat are already listed in the Book of Mormon, it is clear that the grain *sheum* is not either one. It probably was not corn (maize) based on the fact that corn was already listed. However, one must use caution with the word “corn” as it was utilized in early English as representing the word “grain” in general and is attested to as early as 888 AD (Oxford English Dictionary 2016) and as the word for “seed” as early as 700 AD, both prior to the known existence of maize. The first use of the word corn (“corne”) in English in reference to maize is 1608 AD. Also of interest etymologically is the English word “zea” (attested to in 1577 AD) which is the grain known as spelt.

Possibilities for Sheum

It is possible that *sheum* is an unknown seed or grain from Mesopotamia that has failed to be cultivated to modern times (Sorenson 2013, 304). However there are many suitable Mesoamerican grain possibilities for *sheum*:

Amaranth (Globe) -- First use in a technical journal in 1739 AD, next use is 1861 AD (OED 2016)

Chia -- Earliest English attestation is 1832 AD

Teosinte (3 different varieties) --- Earliest English attestation 1877 AD

Huahuzontle -- No attestation

The fact that the word "*Sheum*" is capitalized may in fact have relevance to its meaning. In a previous publication involving the etymology of Ziff (Grover 2016), it was noted that the Printer's Manuscript of the Book of Mormon (Skousen 2001) does capitalize the word as "*Ziff*" in both verses where it is found, and does not capitalize the other metals or items listed. The analysis of the capitalization frequency in that book is repeated here.

Royal Skousen (personal communication, 2014) indicated that because of the somewhat haphazard capitalization by the scribes (some worse than others) and also by comparison with other words starting with z, the capitalization of the word *ziff* in two places does not necessarily indicate the word is somehow different than other lower case words in the verses containing *ziff* (or other places in the Book of Mormon), but it might be. In order to determine if the capitalization was in fact intentional as part of the letter for letter dictation process, it was necessary to complete a further evaluation of the practice of capitalization in the Original Transcript of the Book of Mormon. All 200-plus proper personal and geographical names and non-English words were evaluated, the challenge being to identify an underlying capitalization pattern through the "noise" of scribal preference or nineteenth-century capitalization randomness.

It has been noted by Skousen that his general observation of errors in spellings of proper personal and place names did not occur on the first occurrence of non-Biblical words, only on subsequent spellings, which is one of the indicators that these words were spelled out letter by letter to the scribe. In order to determine whether specific capitalization was a part of the letter by letter spelling dictation process, the Original Manuscript was examined for the first occurrence of all of the non-Biblical proper personal and geographical names as well as the non-English words. Instead of an order of translation from the beginning of the Book of Mormon to the end, Skousen has indicated that the translation of the Book of Mormon began with the Book of Mosiah and continued to the end of the Book of Mormon, after which the books from First Nephi to Mosiah were translated. For the capitalization analysis, both potential orders of translation were taken into account.

As much of the Original Manuscript no longer exists, many of the first instances could not be evaluated. Biblical terms were not examined, as their spellings may have been known to the scribe and it was not necessary to spell them out. Of the non-Biblical proper personal and geographic names examined, it was determined that all were consistently capitalized on the first instance. They are as follows:

Ammoron	Gid	Morionton	Sariah
Anti-Nephi-	Irreantum	Moroni	Shazer
Lehies	Jershon	Neum	Teancum
Antionum	Korihor	Paanchi	Tubaloth
Antipas	Laman	Pacumeni	Zen
Antipus	Lehonti	Pagag	
Antiparah	Lemuel	Riplah	
Cumeni	Midian	Sam	

There are non-English words that are not person or place names: *amnor*, *antion*, *cumoms*, *cureloms*, *Deseret*, *ezrum* (*ezrom*), *Gazelem*, *leah*, *Liahona*, *limnah*, *neas*, *onti*, *Rameumptom*, *senine*, *senum*, *seon*, *Sheum*, *shiblon*, *shilum* (*shiblum*), *shum*, and *Ziff*. Only two of these words, *Gazelem* and *antion*, were present in the Original Manuscript. Unlike proper personal and place names, *antion* was not capitalized, but *Gazelem* was.

In the Printer's Manuscript, these non-English words were not capitalized with a few exceptions. The word *deseret* was originally written in the Printer's Manuscript with a capital letter D, which was overwritten by a lower case d. The sixth instance of eight of *senine* is capitalized (Alma 30:33); the rest are not. The only instance of *Sheum* is capitalized in the Printer's Manuscript. The single instances of *Gazelem*, *Liahona*, and *Rameumptom*, all significant religious items, are capitalized in the Printer's Manuscript. As previously mentioned, the only two instances of *Ziff* are capitalized.

No absolutely definitive conclusion can be reached by the fact that *Ziff* is capitalized in both instances that it occurs in the Printer's Manuscript. As much as can be derived from the Original Manuscript, it is clear that the first spellings of proper person and place names have consistent capitalization. The non-English word in the Original Manuscript, *antion*, is consistent in that it is not capitalized. From patterns in the Printer's Manuscript, there is a distinct possibility that *Ziff* enjoyed some special religious designation or status, identical to *Gazelem*, *Liahona*, and *Rameumptom* (and perhaps *Deseret*). The capitalization of the sixth instance of *senine* appears to be a scribal preference and doesn't affect the first instance analysis.

The fact that *Sheum* was also capitalized indicates that there may be some religious connotation (such as use in the Sacrament bread with a red color representing the body of Christ) to the agricultural product *Sheum*:

Amaranth, a seed crop of the genus *Amaranthus*, was brought under cultivation throughout central Mexico and was one of the four primary tribute items demanded by the Mexica along with maize, beans, and chia, a relative of sage. Called huautli in Nahuatl, amaranth was prepared in a similar manner to maize, ground into a flour for tortillas, tamales, and atolli. Amaranth was also popped like popcorn and ground into a lighter flour, or it was incorporated into regular maize dough. Prized as a gourmet food, the nobility enjoyed specially prepared tamales and tortillas of amaranth, as well as a sauce from the highly nutritious greens. But the most important use of amaranth was in religious rituals. Popped amaranth flour tamales and a mixture of popped amaranth and sweet maguey syrup, called tzoali, were offered to certain deities. The contemporary descendent of tzoali are the Mexican treats alegrías, popped amaranth bound with molasses, which can be found throughout Mexico City. Of special importance to the Mexica were the seeds of bright red amaranth, whose color resembled blood, the most sacred of human substances. This special ritual role of amaranth, and the desire of the Spanish to eliminate any evidence of indigenous religion, may have led to its sudden disappearance from the modern diet. (Wyatt 2003)

Neas

Sumerian words and morphemes that provide a reasonable etymological construction for *neas* are:

<i>us</i> : a qualification of grain	(2500 – 2004 BC, 1950 – 1530 BC)
<i>na-an-us</i> (form of <i>us</i>)	(2112 – 2004 BC)
<i>e</i> : to sow	(2600 – 1530 BC)
<i>nu-e₃</i> (form of <i>e</i>)	(2112 – 2004 BC, 1950 – 1530 BC)
<i>na-e₃-e</i> (form of <i>e</i>)	(1950 – 1530 BC)
<i>na-e₃</i> (form of <i>e</i>)	(1950 – 1530 BC)
<i>na-e₃-e₃</i> (form of <i>e</i>)	(2112 – 2004 BC)

<i>i'iz</i> : seed	(unknown)
<i>ANIŠ</i> : a plant	(unknown)
<i>Nla</i> : a plant	(2600 – 2450 BC)
<i>NEhan</i> : type of tree	(2500 -- 2004 BC, 1950 – 1530 BC)
<i>NE</i> : designation of trees	(1950 – 1530 BC)
<i>eš</i> : a tree	(1950 – 1530 BC)

Constructed Compound Word: *NEeš* or *Nla(u)s*

In addition to the grains already discussed in regards to *sheum*, possible Mesoamerican trees that might qualify for *neas* are:

Ciruelo: no attestation

Coyol: no attestation

Sapote: no attestation

Chili pepper tree: first attestation is 1843 AD (earlier attestation for the general fruit itself of 1662 AD); the jalapeno pepper (tres lomos) is not attested to until 1949.

Trees that might meet the earlier target language cutoff of the early 1600's are avocado (1697 AD) and achiot/annatto (1648 AD). Trees that would not be considered are acorn/oak, walnut, grape, or guava as all have early attestations. Remains of guava, avocado, grape, coyol, sapote, and jalapeno (tres lomos) have been found in Olmec archaeological sites (Vanderwarker 2006, 79).

The most likely candidate for *neas* would probably be the jalapeno based on the fact that the Mixe word for chili pepper is *nij* (Sorenson 2013, 306). A proto Mixe-Zoque language has been tentatively indicated as the language of the Olmec (Campbell et al 1976).

Liahona

Since the *Liahona* was found by Lehi while still in the Old World, it might be expected that the word would find itself with a reasonable Semitic etymology. However, the actual name of the directional ball or compass made of fine brass is not indicated in the Book of Mormon until hundreds of years later in Alma 37:38:

And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director—or our fathers called it Liahona, which is, being interpreted, a compass; and the Lord prepared it.

The Book of Mormon Onomasticon does not identify any reasonable Hebrew or other etymology—those listed appear to be quite tortured. Jonathan Curci provides a reasonable Hebrew etymology with “direction of the Lord,” (Curci 2007). An on-point compound etymology for *Liahona* is also found in Sumerian:

<i>la</i> : to supervise, check; to show, display; to balance	(2600 -- 2004 BC, 1950 – 1530 BC)
(form of <i>la</i>) <i>la₂-a</i>	(2500 – 2004 BC, 1950 – 1530 BC)
(form of <i>la</i>) <i>la₂-e</i>	(1950 – 1530 BC)
(form of <i>la</i>) <i>la₂-a-e</i>	(1950 – 1530 BC)
(form of <i>la</i>) <i>la₂-a-na</i>	(1950 – 1530 BC)
(form of <i>la</i>) <i>la₂-a-ni</i>	(1950 – 1530 BC)
<i>i</i> : oil, container for oil (indicates priestly	(2600 – 1530 BC)

function)	
<i>i₃-a</i> (form of <i>i</i>)	(1950 – 1530 BC)
<i>hunu</i> : to be helpless	(2112 – 2004 BC, 1950 -1530 BC)
(form of <i>hunu</i>) <i>al-hu-nu</i>	(1950 – 1530 BC)
(form of <i>hunu</i>) <i>hu-nu-a</i>	(1950 – 1530 BC)
<i>a</i> : power	(2600 – 1530 BC)
<i>an</i> : heaven	(2600 – 1530 BC)
<i>a-na, an-na</i> , (form of <i>an</i>)	(2600 – 1530 BC)
<i>un</i> : to arise	(1950 – 1530 BC)
<i>u₃-na, un₃-na</i> , (form of <i>un</i>)	(1950 – 1530 BC)
<i>anna</i> : approval	(1950 – 1530 BC)
<i>anna</i> : metal (interpreted as tin or lead)	(2500 – 2004 BC, 1950 - 1530 BC)

It should be noted that the word for “brass” does not exist in Sumerian, so *anna* would appear to be a reasonable substitute.

Constructed Compound Word: *L(a)iahon(u)a* (remembering “o” can be represented as “a” or “u”)

Deseret

Ether 2:3, 5-6 indicates:

3 And they did also carry with them *deseret*, which, by interpretation, is a honey bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.

5 And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel.

6 And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord.

No word for bee was located in Sumerian. However, the words for honey (*lal*), beekeeper (*lu-lal*), and honey comb (*gab-lal*) exist. Honey was used in Sumerian rituals as indicated by cylinders which describe the building of a new temple for the god Ningirsu by Gudea, the ruler of the city of Lagash in about 2450 BC (Ransome 1937, 35). The Book of Mormon Onomasticon (2015), citing Hugh Nibley, has indicated a possible Egyptian etymology for *deseret* as *dšr.t*.

There may also be a Biblical Hebrew root element in the word *Deseret* that is consistent with the honey bee in form of the word “*sharats*” which can mean “to swarm” and is found in the Bible in Exodus 8:3 and other locations in the Bible.

One question that arises in regards to *Deseret* is why the Jaredite word *Deseret* would need clarification to the Nephites when the 24 plates of the Jaredites were interpreted and translated. It is likely because of the description of the honey bee as a “stinging insect” in the Sumerian form of *Deseret*. All of the bees used for production of honey in ancient Mesoamerica were stingless bees native to America. A description of a “stinging insect” would not be consistent with the domesticated honey bees of ancient Mesoamerica known to the Nephites, so the term would need to be interpreted to be understood even if one did understand the Sumerian roots of the word.

“The Maya cultural practice of bee husbandry dates back thousands of years. In the ancient Maya culture, honey was used as a sweetener, antibiotic, and as an ingredient in the Maya version of mead, a fermented drink. Of the 500 or so

species of stingless bees in the tropical world, the favorite species among Maya beekeepers has been *Melipona beecheii*. Its traditional name, xunan kab (or *kolil kab* in the Mayan language), means "royal lady."

In the Maya tradition, a priest harvested stingless bee honey as part of a religious ceremony twice a year. To increase the number of hives and honey production, beekeepers would regularly divide existing nests." (Lovgren 2005)

The stingless bees (*Melipona Beecheii* and *Melipona Yucatanica*) are the only native bees cultured to any degree in Central America and have been kept by the Mayan people for thousands of years and, as mentioned, are part of their traditional religious ceremonies. The bees are kept like family pets in log hives or pots passed down from generation to generation. The religious use for the honey bee by ancient Mesoamericans and the capitalized word *Deseret* is also consistent with the capitalization of the words for religious terms in the Book of Mormon (*Liahona*, *Rameumptom*, etc.).

There is no indication in the Book of Mormon that the Jaredite honey bees were transported to the New World. *Deseret* is only mentioned in the Old World in the valley of Nimrod (Ether 2:1-3) and the bees appear to have been carried with them only over the first leg of their journey "into the quarter where there never had man been" and perhaps as far as the stop they made "beyond the sea in the wilderness" on their trip utilizing barges (Ether 2:5-7), provided that they were periodically near land where bees could successfully forage. In the last leg of their journey consisting of a long voyage on the open sea it is unlikely that honey bees could have survived. Notably, there is no specific reference to taking bees aboard the Jaredite ships when other animals are mentioned (Ether 6:4). The Jaredites were traveling in barges that needed to be airtight at times when the seas were rough, so swarms of bees would have been poor shipmates. Finally Old World bees were not found in the pre-Columbian New World.

Like other Book of Mormon names, *Deseret* also seems to incorporate other elements of the Jaredite honey bee story into the Sumerian word such as "to carry", "to go", "to leave", and, perhaps, "water":

<i>de</i> : to carry	(2500 – 2004 BC, 1950 – 1000 BC)
(form of <i>de</i>) <i>de₆-a-še₃</i>	(2112 – 2004 BC)
(form of <i>de</i>) <i>de₆-a-aš</i>	(2112 – 2004 BC)
<i>sa</i> : to sting	(2500 – 2350 BC, 2112 – 2004 BC, 1950 – 1530 BC)
<i>eh</i> : insect, bug	(2600 – 2450 BC, 1950 – 1530 BC, 1000 BC)
<i>re, er, ere</i> : to go	(2112 – 2004 BC)
<i>e</i> : to leave	(2600 – 1530 BC)
(form of <i>e</i>) <i>e-ta-a₃</i>	(2500 – 2350 BC)
(form of <i>e</i>) <i>e₃-ta</i>	(1950 - 1530 BC)
<i>a</i> : water	(2600 – 1000 BC)
(form of <i>a</i>) <i>a-ta</i>	(2112 – 2004 BC, 1950 – 1530 BC)

Constructed Compound Word: *Des(a)e(h)re₃t(a)*

Ziff

I completed an extensive analysis of *Ziff* in a recent book, *Ziff, Magic Goggles, and Golden Plates* (Grover 2016), which established a likely Aramaic and Biblical Hebrew etymology involving the Aramaic and Arabic word *zyf*. The determination there was that it was a gold gilded metal with religious significance, specifically because of its reddish color, likely indicative of the Mesoamerican religious significance of blood. A similar meaning is derived from Sumerian, with the condition that the "ff" is reflected as a "b" sound. Taken together, it can literally mean the color of life, which in a Mesoamerican content can mean blood.

zib: a mark; mark, token; color, paint

Additional etymological units for or related to the religious significance of *Ziff* from Sumerian are:

<i>zi</i> : life	(2600 – 1530 BC)
<i>zi-ba</i> (form of <i>zi</i>)	(1950 – 1530 BC)
<i>zi-bi</i> (form of <i>zi</i>)	(1950 – 1530 BC)
<i>i</i> : oil; container for oil (royal or priestly anointing, discussed later)	(2600 – 1530 BC)
(form of <i>i</i>) <i>i₃-be₆</i>	(2340 -- 2200 BC)
(form of <i>i</i>) <i>i₃-bi</i>	(2500 -- 2200 BC, 2112 – 1530 BC)

Constructed Compound Word: *zib*

Additional “glossed” words

There are certain names and words in the Book of Mormon that are “glossed”, meaning that a specific definition is provided for the word. In that case, it is not entirely necessary to look at all possible etymologic units, just those related to the definition already given. The following words are shown in the Book of Mormon as post-Jaredite and are considered “glossed”:

Rabbanah

Alma 18:13

And one of the king’s servants said unto him, Rabbanah, which is, being interpreted, powerful or great king, considering their kings to be powerful; and thus he said unto him: Rabbanah, the king desireth thee to stay.

Sumerian

<i>rabianum</i> : commander, high official	(1950-1530 BC)
<i>a</i> : strength, power	(2600-1776 BC)
<i>a₂-a</i> (form of <i>a</i>)	(2112 –2004/1950-1530 BC)
<i>he</i> : be it, be he	(2500-2200 BC)

Constructed Compound Word: *Rabian(um)ah(e)*

Hebrew

This honorific title, which the Book of Mormon itself glosses with “powerful or great king,” obviously is derived from the common Semitic root *rbb*, “large, great, many.” For English speakers, the most widely known use of this root might be Rabbi. For the common Semitic ending *-ān* used as an abstract marker, confer HEBREW words such as *šulhān*, “table,” and, with the Canaanite shift, *pittārôn*, “meaning (of a dream).” The final /ah/ of RABBANAH is probably from the Semitic feminine ending used as an abstract.

(Book of Mormon Onomasticon 2016)

Note that this text *invites* us to identify its original language, indicating with certainty that it is not a Nephite word and raising the question of what tongue it is being interpreted from.

Irreantum

1 Nephi 17:5

And we beheld the sea, which we called Irreantum, which, being interpreted, is many waters.

Sumerian

<i>Ir</i> : mighty	(1950 -- 1530 BC)
<i>ir_g-ra</i> (form of <i>a</i>)	(1950 -- 1530 BC)
<i>re</i> : that	1950 -- 1530 BC)
<i>re-a</i> (form of <i>re</i>)	(1950 -- 1530 BC)
<i>iri</i> : high	(2340 -- 2200 BC)
<i>ene</i> : the plural suffix marker	(1950 -- 1530 BC)
<i>anta</i> : upper	(1950 --1530 BC)
<i>a</i> : water	(2600 – 1530 BC)
<i>a-am</i> (form of <i>a</i>)	(2112 – 2004 BC, 1950 – 1530 BC)
<i>tam</i> : to be bright; to be pure; to be clean	(2340 – 2200 BC, 1950 – 1530 BC)
Constructed Compound Word: <i>Irreantum</i>	

Hebrew

IRREANTUM is one of the few Book of Mormon names that is defined with a textual gloss in the Book of Mormon. This gloss signals that its meaning was not readily discernible to readers of the plates and was not in their language.

Semitic

IRREANTUM may be composed of four elements: a prosthetic aleph, the root *rwy*, the nominalizing affix *-an*, and the root *tmm*. Together, these four elements would yield the literal meaning, “abundant watering of completeness.” This meaning is an acceptable match with the translation given in 1 Nephi 17:5, “many waters.”

The root *rwy* is common to the West Semitic languages and has the general meaning “thorough watering, to water plentifully.” That IRREANTUM has a doubled /r/ does not present any problems. None of the West Semitic languages originally indicated in the orthography the doubling of consonants. (Akkadian, the East Semitic language group, did indicate on occasion the doubling of a consonant.) Not until more than a thousand years after the time of LEHI were diacritical marks introduced into written HEBREW and Arabic that indicated the doubling of a consonant. However, the pronunciation of doubled consonants in LEHI’s day is certain, both on the basis of comparative Semitics and because the doubling, which is phonemic in Semitic languages, shows up when doubling is marked.

The /i/ that precedes the doubled /r/ is also easily explained as either a prosthetic aleph added to the name to break up a consonant cluster, or as the aleph of the South Semitic definite article *il*. When the article is pronounced together with the noun that follows it, the /l/ assimilates to the following consonant, doubling it. Supporting this interpretation of the first two elements of IRREANTUM is the existence of a pre-Islamic city/village name *'rwy*, exactly what might be expected from the combination of a prosthetic aleph or an assimilated definite article and the root *rwy*. The first part of IRREANTUM would then be **'rrê-<*'rrey-<*'rwey-*.

The element *-ān* is a common affix (a particle appended to a word) used in all the Semitic languages, including ancient South Semitic. It occurs especially in abstracts, meaning abstract nouns, similar to the use of the affix “-ship” in the English word “kingship.” An abstraction from “watering” seems to fit the requirement here that IRREANTUM have something to do with “water.”

The final element, *tmm*, could well be the common West Semitic root meaning "complete, whole; innocent, perfect;" etc. Both the noun form and the infinitive form in HEBREW are *tōm*, which reverts to its earliest form, *tūm*, when it is not stressed. Together with the first part of IRREANTUM, the name would mean, somewhat literally, "abundant watering of completeness," or "fully abundant waters." That Irrean and tum are separate words would also explain why the /n/ does not assimilate to the following /t/, which always happens within a word of HEBREW origin, but not when the /n/ ends one word and the /t/ begins another.

(Book of Mormon Onomasticon 2016)

Egyptian

The first of these etymologies is composed of several EGYPTIAN elements: **itrw-ʿ3-n-tm*.

Robert F. Smith proposed that the irre- element might be related to EGYPTIAN *itrw* which, though etymologically spelled with a t is known to have lost it in pronunciation by the Late Bronze Age being borrowed into HEBREW as *ye'or* and surviving in Coptic as *eioor* (Sahidic dialect), *ioore* (Akhmimic dialect), *ior* (Bohairic dialect), and *iaar* or *iaal* (Fayyumic dialect). It also occurs as part of the Akkadian term *nīaru* "papyrus" (from EGYPTIAN n3-itrw "the things of the river"). The term means a "watercourse, river or canal."

The second element ʿ3 is the EGYPTIAN word for "great" surviving into Coptic as o (Sahidic and Bohairic dialects), *ou* (Sahidic dialect), *au* (Sahidic dialect), or *a* (Fayyumic dialect).

Together the term *itrw-ʿ3* was the "name of one of the three main Delta Nile-arms," and appeared in Neo-Assyrian as *maru-ya-ru-ʿu-ú*. The term, surviving in Coptic as *eiero* (Sahidic dialect) and *iaro* (Bohairic dialect), also "signified the entire main course of the river" and "not only was the commonest designation of the Nile, but also was extended to other great rivers like the Euphrates and Danube." The term could also refer to canals.

The *n* is the genitive marker "of."

The *tm* element means "perfect, complete." Together the elements would mean "great watercourse of all."

This etymology, however, does not account for the doubled r and would we expect another vowel before the r.

Additional EGYPTIAN etymologies:

Hugh W. Nibley marked two different phrases in an execration ritual as possible EGYPTIAN sources for the term IRREANTUM in marginalia penciled into the copy of the text that he read. This ritual is found in a pair of papyri: P. Louvre N 3129, and BM EA 10252. The British Museum version has the text along with a parallel interpretation in what has been termed proto-Demotic.

(Book of Mormon Onomasticon 2016)

Oneidah

Alma 47:5

... they fled to Onidah, to the place of arms.

The Original Manuscript and the Printer's Manuscript both identify the correct spelling of Onidah as Oneidah in Alma 47:5. A very good gloss with including meanings similar to a place of arms where the Lamanites fled is found in the Sumerian:

Sumerian*a*: arm; strength; wage; power*A*: a weapon or a leather holder for a weapon*an*: sky, heaven; upper; crown (of a tree)*an-e, an-ne, an-ne₂* (form of *an*)*an*: date spadix (shape of a javelin)*un*: to arise; sky; (to be) high*un₃-e* (form of *un*)*e*: estate*e*: to leave, to go out; to remove, take away;

to bring out; to enter; to bring in; to

winnow

e₃-i₃ (form of *e*)*da*: edge, side*he*: be itConstructed Compound Word: **Onei₃dah(e)** (remembering that “o” can be represented as either “a” or “u”)Ripliancum

Ether 15:8 provides a meaning for the word Ripliancum as “the waters of Ripliancum, which, by interpretation, is large, or to exceed all.” Sumerian provides essentially an exact etymology as specified in the Book of Mormon, with additional related terms:

ri: to be distant*ri-a* (form of *ri*)*ri, Ri*: to pour out*Ri-a* (form of *ri*)*rib*: (to be) surpassing, outstanding; (to be)

strong, massive

li: branch*la*: flooding*la*: to stretch out*a*: water*a-ni, a-na, a-ka, a-ke₄* (form of *a*)*an*: upper*an-na, an-ne₂, an-na-ke₄, an-e, an-na-**ka, an-na-kam, an-kam* (form of *an*)*ana*: upper*ana*: as much as*a-na, a-na-a**ku*: to spread, discharge*ku-um* (form of *ku*)*kam*: to alter*kaman*: irrigation workConstructed Compound Word: **Ribliancum****Summary**

All of the unknown transliterated words and the glossed words from the Book of Mormon are now accounted for with reasonable Sumerian compound word etymologies, with virtually all of them having relatively straightforward Sumerian/Jaredite etymologies. The agglutinated compound words, for the most part, do follow the general word order typical in Sumerian of Subject – Object – Verb (Edzard 2003, 2), which is additionally supportive of the Sumerian etymology. This is also consistent with the word order observed in Isthmus Mixe (Dieterman 2002). Various Zoque dialects have a variety of word orders, so would not be considered inconsistent with the Jaredite/Sumerian etymologies.

Chapter 3

Etymological Sources and Time Depth Of Personal and Geographic Names in the Book Of Ether

It is a reasonable assumption that place and personal names in the Book of Mormon would find their source or etymology in Hebrew or Aramaic as the probable languages known by the Lehites, in Egyptian as the language of the record, or in the language of the Jaredites. Based on a review of the Jaredite languages, with names such as Kish, a known Sumerian city, and the Sumerian basis for the untranslated words just demonstrated, Sumerian should be fertile etymological ground for personal and place names in the Book of Mormon. The translation of the Caractors Document showed that names in the Book of Mormon often had many levels of meaning, and had names written in the modified Egyptian, which also reflected Hebrew meanings as well. Since the meaning of the names can provide insight as to Book of Mormon geography and events, each of the personal and place names related to the land northward (the Jaredite homeland) will first be looked at as perhaps having parallel constructed etymologies in Hebrew, Sumerian, and Egyptian. The remainder of the names in the Book of Mormon will then be evaluated for Sumerian and additional Hebrew or Egyptian compound etymologies.

The fact that some of the name forms in the Book of Ether contain the letter [H] is important for Jaredite chronology because the sounds for Sumerian [H] and the Akkadian [h], [h], and [ḥ] were lost to the language by Ur III times (2119 to 1940 BC) at the latest (Edzard 2003, 175), meaning that the Jaredite departure would have to have been before 2000 BC. In addition, Akkadian words that have an ending in *-m* (called mimation) lost the *-m* endings after 1600 BC, which is evidence of a departure prior to 1600 BC (Black et al 2000).

After working through the Caractors Document with the text being primarily logographic with considerable flexibility on parts of grammar like pronouns, articles (none of them) and prepositions (none of them either) etc., we may not expect to see Hebraisms in the original text except on a larger prose scale like chiasmus. The smaller scale sentence structure Hebraisms look to be a construct of the translator matching and translating to a target language and a target style, namely King James Bible version English (which of course contains some Hebraisms) and Early Modern English.

Also, in working through *Ziff* and the other unknown words previously discussed, and as indicated in the glyph structure of the names in the Caractors Document, we need to be careful to think that we can always (or ever) match these words or names back perfectly to an Old World language word/name. Many if not all of them were 'constructed' or assigned by the Nephite abridger or during the process of interpretation into English for purposes of explaining the geography, or of the exploits or other characteristics of the person named, and may have been done so with some Mesoamerican syntax. Some appear to be constructed not only with multiple meanings embedded in the name, but with those meanings possibly represented phonetically in multiple languages.

In working through Sumerian as a possible source language, it becomes clear it is a language uniquely adapted to accommodate this type of approach, so perhaps that may be one reason why a default to the Jaredite language was

used for many of the names and unknown words. This type of approach to naming is of course very Mesoamerican (or probably more broadly Native American).

Where an unknown word/name is given and dealt with in the Book of Mormon, it always indicates that the particular word/name is “interpreted” and does not use the word “translate” which would indicate that we are provided an explanation of meaning, not just an equivalent word or transliteration, indicating that names in the Book of Mormon have much more to them than just a title and actually may provide additional meaning and details to the text.

One of the limitations that is often made in past Book of Mormon studies is that many of the academics are educated in Near Eastern studies programs, learning the Old World languages (mostly Hebrew), and thus approaching the analysis from an Old World Hebrew culture. They then try to apply it directly into the New World, somewhat ignoring the fact that once the Jaredites and Lehites arrived in the New World, the surrounding New World culture did not support the pre-existing culture. Eventually through the years, much of the previous Old World culture would be expected to be significantly modified or lost.

The inquiry from this point on consists of an analysis of: 1) names found in the Book of Ether 2) names not found in the Book of Ether but likely found in the land northward, and 3) the balance of Book of Mormon names. The first two categories are listed in order of their first occurrence in the text; the third is listed in alphabetical order.

Etymology of Jaredite Names and Locations

As has been previously mentioned, in the Caractors Document and in the Book of Mormon itself, place names can be descriptive of characteristics and activities of the individual and/or including his geographical location, and so can provide clues as to the location of the place. These types of names are referred to as toponyms. In the Caractors Document, some names clearly showed multiple levels of applicable etymologies, so it is possible that there might be more than one geographical indicator for a particular place name.

As a general rule, the underlying Egyptian characters were not phonetically linked to the pronunciation of the name, except in cases when the name itself was derived from Egyptian (like *nfr* for Nephi). The few names in the Caractors Document were typically phonetically derived using Hebrew, and then the underlying meaning of the names were represented with the Egyptian glyphs. The Egyptian was often stylized or combined multiple glyphs to provide additional meaning consistent with the name and the Book of Mormon accomplishments or Book of Mormon story surrounding the individual. The Egyptian characters used also often had other meanings that were related to the name. In the Bible, foreign non-Hebrew names were often written and adapted to accommodate Hebrew meanings, so this Book of Mormon practice is consistent with Biblical Hebrew. In the Caractors Document the names there were not also evaluated with Sumerian, because I had not yet determined the linguistic source of the Jaredite names to be Sumerian. It is also clear from the Caractors Document that the names that we show as identical in the Book of Mormon, such as Nephi, were actually written differently with different glyphs in the reformed Egyptian depending on the individual person. Essentially, it provides for identical names to actually have an underlying meaning from the glyph that is unique to each separate individual or place with that name.

For the names to be dealt with here, unlike the previous unknown words where we had some idea of generally what they meant (i.e. *curelom* was an animal used by man), the attempt will be made to look at all potential Sumerian etymological units from which the name can be formed and see what we can do to match the story in the Book of Mormon. If we had the underlying Egyptian that was on the plates, as in the Caractors Document, there

would be some other elements shown there in Egyptian that would provide additional elements of meaning. Unfortunately we do not have those available so will have to do the best we can with the Sumerian and Hebrew phonetics and, where indicated, Egyptian phonetics.

Looking at all etymological “units” to determine the entire meaning of a name is necessary, as demonstrated in the Caractors Document, where elements of names were shared between adjacent names and multiple different meanings were ‘embedded’ in one glyph or word. The same thing appears to be happening phonetically in the Jaredite and other Book of Mormon names. For example, in English, using my first name, pretending the surrounding story was “a World War II German soldier made a mistake”, my name, Jerry, would have the meaning of a German soldier (“jerry”) and also the meaning of ‘made a mistake’ (“err” in j”err”y). Sumerian as a language is specifically suited to this as it has a high number of homophones. A homophone is two or more words having the same pronunciation but different meanings, origins, or spelling (e.g., new and knew).

Often, the names have meaning in both Sumerian and Hebrew, which would not be unexpected considering that, for most of the Book of Mormon record, what we are looking at is a combined population of the people of Mulek and the Nephites (in fact, at least initially, the Nephites were outnumbered by the people of Mulek (Mosiah 25:3)). The people of Mulek mixed with the tail end of the Jaredite culture and with whatever native population resided where they landed (which could also have been a Jareditic language), so the language that they ended up with over time was likely some form of Jaredite language with Sumerian-derived elements, if not phonetically then perhaps in the written script.

It makes sense that many names were derived to accommodate and have meaning in both language traditions, as there probably were multiple languages spoken by the Nephites after consolidating with the people of Mulek and as they grew and expanded into the land northward through time. As many of the names appear to be constructed for individuals after the fact, this would make this practice of ‘bilingual names’ even more likely.

All Jaredite place and personal names are evaluated here, also noting etymologies from personal names that might be indicative of geography. Some names had multiple possible etymologies, all that appear to be applicable are listed. At this point, this research concentrated on Sumerian as the source language. However, there are many place names that are either Biblical or potentially derived from Hebrew or other Semitic languages (or potentially Egyptian). Some of the names may have been provided by Moroni during his abridgement, especially geographic locations that may have been known to the Nephites, so may also give rise to Semitic and Egyptian etymologies. Also likely is the distinct possibility that the names were actually interpreted and constructed by the divine translator at the time Joseph Smith dictated them into English (or through a previous ancient interpretation). This possibility will be discussed later. Potential root words or portions are also evaluated. The presentation format is to provide all of the potential phonetic Sumerian etymological “units”, and then determine from them the likely units that match the Book of Mormon narrative of the name. Some may assert that standard Sumerian names were not commonly structured in that fashion, and I would reiterate that one is looking at the Jaredite language as a Sumerian language that got dropped into ancient Mesoamerica and was formed through time. So original rules of Sumerian syntax may have been radically modified. The same is true for the Hebrew and Egyptian, but this should not be a surprise to anyone, since Mormon already told us that very thing (Mormon 9:32-34).

Where meanings are provided in the Book of Mormon for a particular name or place, then only the Sumerian etymological units relevant to that meaning are included. Where no specific meaning is provided, all Sumerian words potentially matching the phonetics of the name or portions of the name are provided (which can be an extensive list). All Sumerian references are from The Pennsylvania Sumerian Dictionary (2016) aka ePSD. The

criteria for the 'Constructed Compound Word' is the utilization of characteristics of the person or place as found in the Book of Mormon text or events surrounding the person or place. Some names have little contextual description in the Book of Mormon. Some names also are consistent with a multiplicity of Sumerian etymological unit roots. When either of these situations occur, there are typically many potential constructions of a name. In the case where there is significant contextual discussion in the Book of Mormon, and the Sumerian roots are more limited, a proposed meaning will also be proffered in conjunction with the Constructed Compound Word. The names identified in the Book of Ether are generally listed chronologically going back in time order of their occurrence except where two or more individuals or places share the same name, then all will be discussed together.

For the most part, unlike the unknown words where a gloss or a clue in context as a meaning was found in the Book of Mormon (i.e. *curelom* as an animal), the names will require a proposal of a number of etymological units. These proposals will be based on the corresponding narrative in the Book of Mormon. However, where a specific meaning is not provided in the text of the Book of Mormon, because there is some conjecture, for the most part, these etymologies will not be evaluated for the origination date from Sumer of the word in Sumerian in order to help establish a Jaredite departure date.

The following names from the Book of Ether are listed in the order of their appearance in the book.

Ether

Sumerian

e: barley?

e: chaff

e₃-a-ta, e₃-ta (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-ur, e₂-ur₂, e₂-ta (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e-ta-e₃, e₃-ta (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

he: be it, be he

tar: to cut down, to untie, loosen, to cut, to scatter, to disperse, to decide

he₂-tar (form of *tar*)

tir: forest, wood, forester

tur: child

tur: illness, disease

tur: to be small, to reduce, to diminish, to subtract

e-tu-ru (form of *tur*)

Hebrew

ETHER in Joshua 15:42 and 19:7 may be appealed to for an etymology. There are three roots *'tr in HEBREW, one meaning "be abundant," another "odor" and the third "pray, supplicate." The latter might be an appropriate description of the Book of Mormon prophet ETHER (JAT). "Abundance" could also be an acceptable etymology. (Book of Mormon Onomasticon 2016)

Using Biblical geography, the city of Ether is one of the uttermost cities of the tribe of Judah in the valley towards the coast of Edom, which was subsequently allotted to the tribe of Simeon. It was also called Tochen (1 Chronicles 4:32), which means “measurement”, or “to regulate” (www.biblehub.com 2016).

The etymology of Ether is diverse, as is his role in the Book of Ether. He was a prince and a trusted prophet who might be said was of a temple household. He was tasked to watch the destruction and diminishment of his people from afar, hiding in the wilderness or woods, living in the cavity of a rock, and finally coming out after the destruction of the Jaredites. Likely etymological word elements from Sumerian for Ether are:

e: house, temple, temple household

e₂-ur, e₂-ur₂, e₂-ta (form of *e*)

e: to leave, to go out, to bring out, to enter,
to remove, to take away, to bring in,
to sow, to winnow, to measure
roughly

e-ta-e₃, e₃-ta (form of *e*)

e: princely

e: to speak

e: trust

e: watch

he: be he

tar: to cut down, to scatter, to disperse, to
decide

he₂-tar (form of *tar*)

tir: forest, wood, forester

tur: to be small, to reduce, to diminish, to
subtract

e-tu-ru (form of *tur*)

Constructed Compound Word: **E-t(a)he-(u)r**, **E-tar**, **E-tir**, or **E-tur**

Proposed Meaning: “a prince who watches from the forest and speaks”

From a geographical etymological standpoint, perhaps he lived in a valley near the coast, as indicated from the location of the city of Ether in Israel.

Adam

This name is cited from its Biblical context by Moroni (and others), so no unique Book of Mormon etymology might be expected. However, in the case of Adam, the English is a fairly straightforward transliteration from Hebrew, so there is a good possibility that the name Adam can be treated in the same way as other transliterated names in the Book of Mormon.

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-da, a₂-da-am, a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-da-am, a-da, a-mu, a-am₃, a-am₆
(form of *a*)

A: a weapon or a leather holder for a weapon

a de: to irrigate (by flooding)

ad: bead

ad: a thorn bush

ad: (to be) crippled

ad: log; plank; raft

ad: wooden raft; plank of a boat

ad: voice; cry; noise

ada: riddle?; fight, contest?

adam: habitation

adama: a dark-colored bodily discharge

adama: a wooden object

ah: (to be) dried (out), dry; to dry

ah₃-de₃, ah-da (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison

ah-da (form of *ah*)

da: a bird

da: (compound verb verbal element)

a-da-ma (form of *da*)

da: line, edge, side
da: side board (of a chariot)
da: to stir into a liquid
da: writing board

dam: spouse
am: a bird
am: wild bull

Hebrew

The name Adam is the same as the noun אָדָם ('*adam*'), which is used to mean man(kind) in the sense of a creature made from earth:

Perhaps by coincidence and perhaps not, this root-cluster contains roots that all seem to have to do with stillness or productivity, with a clear nod to the color red.

The verb דָּמַם (*damam*) means to be still, as opposite to speaking and moving around, and usually in response to something stupefying. Aaron was silenced after his sons died by YHWH's admonishment (Leviticus 10:3) and the elders of the daughter of Zion by the destruction of Jerusalem (Lamentations 2:10). Likewise, the Lord is going to silence the wicked (1 Samuel 2:9), the men of war (Jeremiah 49:26), the cities of Moab (Jeremiah 48:2) and the port of Tyre (Ezekiel 27:32, Isaiah 23:2).

Our verb may also denote a physical motionless: of a sword — although note that the edge of a sword was known as its mouth: פֶּה (*peh*; Jeremiah 47:6), of men (1 Samuel 14:9), and most famously: of the sun and moon (Joshua 10:12-13). Likewise, the greatness of the Lord's arm makes people still as stones (Exodus 15:16).

In Job 31:34 this verb declines into the rare form אָדָם, which is spelled identical to the ubiquitous word אָדָם ('*adam*'), meaning man (see below).

Our verb's derivatives are:

The feminine noun דְּמָמָה (*demama*), denoting the quietness in which God resides (1 Kings 19:12, Job 4:16) or the calmness of the sea after a storm which the Lord both causes and ends (Psalm 107:29, see Matthew 8:27).

The feminine noun דָּמָה (*dumma*), denoting one silenced (Ezekiel 27:32 only).

Most dictionaries list a second root מָדַם (*damam*), supposedly meaning to wail, and this solely in order to explain Isaiah 23:2. Under its mini-entry on דָּמַם (*damam II*), BDB Theological Dictionary submits that "most, however, assign this to דָּמַם I". All English translations from the King James on indeed read "Be still/silent, you people of the coastland" or something to that extent.

The root דָּוַם (*dwm*) doesn't occur as verb in the Bible but judging from its derivations, it's obviously closely related to the previous root דָּמַם (*damam*). Its derivations are:

The feminine noun דֹּמָה (*duma*), meaning the silence of death (Psalm 94:17 and 115:17 only).

The feminine noun דֹּמְיָה or דֹּמְיָה (*dumiya*), meaning the silence of waiting (Psalm 22:2, 39:2, 62:1, 65:1).

The masculine noun דֹּמָם (*dumam*), meaning the silence of inertia or inactivity (Habakkuk 2:19, Isaiah 47:5, Lamentations 3:26)

The verb דָּמָה (*dama I*) describes the forming of a frozen snap-shot of someone or something; the making of a mental graven image, usually translatable with to resemble, to be like, or to devise. Its usages generally split into two categories. It's used to describe a likening or comparing: of appearance (Isaiah 40:18), of qualities or conditions (Song of Solomon 1:9, Isaiah 46:5, Lamentations 2:13), or of metaphorical similarity (Hosea 12:11). And secondly, it's used to describe the forming of a fixed idea or plan of action (2 Samuel 21:5, Numbers 33:56, Isaiah 10:7, Psalm 50:21).

In Isaiah 14:14, Lamentations 2:13 and Hosea 12:10 our verb declines into the rare form אדמה, which is spelled identically to the noun אדמה ('*adamah*'), denoting red, arable soil (see below).

Our verb's derivatives are:

The feminine noun דמות (*demut*), meaning likeness. It's this word that is used in Genesis 1:26, where God famously makes man in His image (repeated in Genesis 5:1). It's also used in Genesis 5:3, where Seth is Adam's image (a quality not ascribed to either Cain or Abel). Ezekiel sees in his famous vision beings in the image of certain creatures, and most spectacularly, God Himself in the image of man (Ezekiel 1:5, 1:10, 1:26, 8:2, 10:1). Our noun is also used to describe the design of an altar (2 Kings 16:10) and the images of oxen underneath Solomon's great bronze laver (2 Chronicles 4:3). Isaiah uses this noun to liken the sound of tumult on mountains with that of many people (Isaiah 13:4).

The masculine noun דמיון (*dimyon*), also meaning likeness. It occurs only once, in Psalm 17:12.

The verb דמה (*dama II*) means to stop and especially to stop before stopping is required or supposed to occur. Jeremiah prays that his eyes may flow with tears and not cease (Jeremiah 14:17), but he also sees the untimely ending of the daughter of Zion (Jeremiah 6:2, likewise Hosea 4:5-6). Mostly this verb is used to describe the ending of nations and peoples in their prime: Moab (Isaiah 15:1), Ashkelon (Jeremiah 47:5), Edom (Obadiah 1:5), the monarchy of Israel (Hosea 10:15), Samaria and her king (Hosea 10:7) and the people of Canaan (Zephaniah 1:11). Isaiah used this verb when he famously exclaimed, "Woe is me for I am finished!" (Isaiah 6:5).

This verb's only derivative is the masculine noun דמי (*domi*), which occurs only four times and quite surprisingly. Through Isaiah the Lord reveals that He has placed watchmen on the walls of Jerusalem who remind Him — without giving either Him or themselves domi — to make Jerusalem a praise in the earth (Isaiah 62:6-7). Likewise Asaph implores the Lord to not be domi (Psalm 83:1). In Isaiah 38:10, king Hezekiah observes that he is at the domi of his days and is to enter the gates of Sheol. Apparently scholars and translators have difficulty interpreting this verse but as Hezekiah suffers from a lethal affliction, he quite obviously reflects on the untimely cessation of his earthly existence. He will become a corpse and a snap-shot of his last moment alive (also see Psalm 39:3).

The root דמן (*dmn*) isn't used as a verb in the Bible and it's not known what it might have meant, but the following telling derivations are extant:

The masculine noun דמן (*domen*), denoting a corpse lying unattended and desecrated on the ground (29:37, Jeremiah 8:2, Psalm 83:10). This word is usually translated with dung but that may not be wholly accurate. See next.

The feminine noun מדמנה (*madmena*), used only in Isaiah 25:10, which reads that Moab will be threshed like straw that's threshed in the water of מדמנה (*madmena*), and the result would be a substance that's so liquid that one could swim in it. Madmena literally means place of domen, and here at Abarim Publications we're guessing that domen denotes manufactured fertilizer: manure, and madmena a manure pit. That links this root to the noun אדמה (*adama*), meaning soil or acre (see below).

The first root אדם ('*dm*') may have to do with an Assyrian root adamu, meaning to make or produce, says BDB Theological Dictionary. In the Bible this root is not used as a verb and only two nouns occur:

The masculine noun אדם (*adam*) is one of a few words to describe mankind. Others are: גבר (*geber*), denoting a man in his strength (like dude or guy); אנוש (*enosh*), denoting a man in his frailty or mortality; איש (*'ish*), denoting a man in a specific function (like husband, or man of . . . something); מת (*mat*), denoting a male capable of combat. Our noun אדם (*adam*) occurs 562 times in the Bible and always in the singular form; never plural. It denotes mankind as produced or made from matter — that is 'dust of the earth'; an adam is a 'dustling' — as opposed to non-corporeal creatures, such as angels. And as such it is used as the name of the "first" human, Adam.

The feminine noun אדמה (*adama*), originally denoted red, arable soil (says HAW Theological Wordbook of the Old Testament) and over time came to mean ground or land, particularly land that yields produce. It's used to denote arable land in general (Genesis 3:17, Nehemiah 10:37, Malachi 3:11), or a particular plot or acre (Genesis 47:18, Psalm 49:11). But it's also frequently used to describe the material from which something is made: all living things (Genesis 2:7, 2:17), one of two altars that Moses had to make right after the Law was deposited (the other one being an altar of unhewn stones; Exodus 20:24), and pots (Isaiah 45:9). This same earth or clay served as a sign of mourning or contrition when put on one's head (2 Samuel 1:2, Nehemiah 9:1). Note that the other expression that features putting something on one's head signifies guilt: a victim's blood on the perpetrator's head (Joshua 2:19, 2 Samuel 1:16, Ezekiel 33:4, Acts 18:6, also see Matthew 27:25).

The second root אדמ (*'dm*) yields a small group of words that all have to do with red. In the Bible this redness is ascribed to: skin (Lamentations 4:7) and leprous sores (Leviticus 13:42), a dyed shield (Nahum 2:4), wine (Proverbs 23:31), sin (Isaiah 1:18), a horse (Zechariah 1:8) and the curtains of the tabernacle (Exodus 25:5). In 2 Kings 3:22, this color is ascribed typically to blood: כדם אדמים מים (*mayim adamim kedom*); waters red as blood.

This root's derivatives are:

The verb אדם (*adam* or *adem*) meaning to be red (Lamentations 4:7, Isaiah 1:18).

The adjective אדם (*'adam*) meaning red (Zechariah 1:8, Isaiah 63:2).

The feminine noun אדם (*'odem*) denoting a ruddy gem, possibly quartz (Exodus 28:17).

The masculine noun אדם (*'edom*), denoting a kind of food, made famous by Esau's voracious appetite and giving rise to his nickname Edom (Genesis 25:30).

The adjective אדמדם (*'adamiddam*), meaning reddish (Leviticus 13:49).

The adjective אדמוני (*admoni*) meaning red or ruddy (1 Samuel 16:12).

The masculine noun דם (*dam*) means blood.

(www.abarim-publications.com 2016)

Reasonable etymological units for Adam are:

Sumerian

a: arm; labor; side; strength; power
a₂-da, a₂-da-am, a₂-mu (form of *a*)
a: progeny

a-da-am, a-da, a-mu, a-am₃, a-am₆
 (form of *a*)
dam: spouse
adam: habitation

Constructed Compound Word: **Adam**

Proposed Meaning: "Powerful progeny"

Hebrew

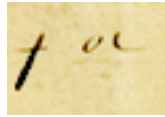
'adam: man(kind)

Jared

The name Jared occurred in glyph form in the reformed Egyptian of the Caractors Document, and its meaning in Egyptian and Hebrew were discussed by the author in a previous publication (Grover 2016, 117-119). An excerpt of the discussion from that book is included here involving the glyphs for “Jaredite”.

Jaredites

The name for the Jaredites consists of characters C-51, C-50, and C-49 [of the Caractors Document]:



C-51, C-50, C-49

Characters C-49 and C-50 are actually one glyph. Under close examination of the images of the Caractors Document, both in color and in the 1886 black and white version, there is a line that underlies both characters.



(1886)

The Book of Mormon Onomasticon’s evaluation for the etymology of Jared is a bit tentative because of the Jaredite linguistic origin:

Jared may be derived from the same Hebrew root as the biblical name, “Jared,” namely, *yrd*, “descend, go down.”

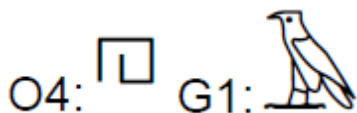
As there are other directional implications for the underlying line, the two upper symbols will be looked at initially (excluding the word ‘tribe’, which has been previously discussed). A spot-on definitional match for these upper characters are the Egyptian words $\text{ʒ}h$ and $h\text{ʒ}$. Like other creative wordplay associated with names in the Caractors Document, this glyph has comparable meanings when read either forward or backwards. Taking the reverse reading first ($h\text{ʒ}$), and considering the masculine, feminine, and verb forms, the various definitions for this Egyptian word are:

- “to descend, to go down into a boat, to travel by sea” (Budge 1920, 1: 438)
- “ruin, destruction, to fall, to attack, to perish” (Chicago Demotic Dictionary, 2014, H (01.1) pgs. 1-13)

Anyone familiar with the story of the Jaredites will know that this perfectly describes the origin and end of the Jaredites. The forward reading ($\text{ʒ}h$) is:

- “pain, grief, trouble, loss, sorrow, misery, destitution, sadness, ruin, woe” (Budge 1920, 1:7)
- “dispute, battle” (Chicago Demotic Dictionary, 2014, ʒ (02.1) pg. 60)

The short forms in the hieroglyphics for these words (Budge 1920, 1:7, 438) consists of Gardiner Numbers O-4 and G-1:



Hieratic forms closest to the Caractors glyphs are:



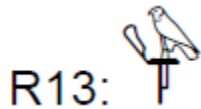
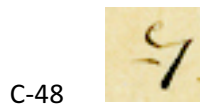
Möller Number 342, Bd. III-32-72-Taf, pg. III 339-344 (Möller 1965)



Möller Number 192, Bd. III-1-31, pg. III 187-194 (Möller 1965)

Inclusion of the underlying line will render a directional meaning that will be discussed later in the broader context of Nephite directional systems related to the name Sidon. This directional meaning actually is consistent with the location of the Jaredites within the Book of Mormon geography.

It is also of note that Character C-48 (adjacent to the glyph for the Jaredite plates) is either an adjective used to describe the Jaredite plates, or indicates the location from which they come. C-48 is the hieratic version of the following Egyptian glyph (Gardiner Number R-13) and in the hieratic Möller Number 189:



Westcar	Golen.	Ebers
 8, 19.	 1, 3	 36, 15
	 9, 3	 100, 2

Möller Number 189, Bd. I-1-22, pg. I 189-196b (Möller 1965)

The character is an ideogram for the Egyptian word for the West, *Imnt* (Gardiner 1937, 502), which would be consistent with the location of the Jaredites. It also is the hieroglyphic symbol representing Duat (also known as Tuat and Tuaut or Akert, Amenthes, Amenti, Imenet or Neter-khertet), the Egyptian Land of the Dead (Budge 1920, 53). Of course, this symbolism is obviously descriptive of the Jaredite demise considering the description of the Jaredite lands being “covered with dry bones” (Mosiah 21:26-27):

26 Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled and which had been destroyed; ...

27 And they brought a record with them, even a record of the people whose bones they had found; and it was engraven on plates of ore.

This character is considered the equivalent of the Land of Desolation mentioned throughout the Book of Mormon.

The character set for “Jaredites” has an amazing number of levels of meaning, all describing the origin, demise, and location of the Jaredites.

The Egyptian characters and Egyptian definition of “Jared” give insight into the probable source of some of the Jaredite names. The Jaredite records were translated by Mosiah₂ by use of the interpreters. It is not known what language they were translated into. The definition for “Jared” here does not sound like a simple translation of an individual’s name. The definition encompasses the genesis and demise of an entire civilization. It would seem that this name, at least in Egyptian, must have been given “after the fact” by the Nephites, because, barring some prophetic intervention by Jared’s father at his birth, the genesis and demise of the civilization would not have been known.

Some of the names in the Book of Ether are clearly Biblical, Jared being one of them. It would seem that perhaps the translation of the plates of Ether involved some places and names that the Nephites already had terms for, and those are reflected in the Biblical names found in the Book of Ether. In the case of Jared, it certainly raises some distinct issues relative to both of the translation processes that the name has apparently undergone.

Sumerian Jared

At the time that the author published the above discussion, the Sumerian connection with the Jaredites was not known, so Sumerian etymology was not evaluated.

It is possible that the name Jared is limited only to a Hebrew etymology since it is a Biblical name, but it is worth exploring in Sumerian. Thanks to the Caractors Document, we do have some potential meanings of the name that we might be able to match up and perhaps even determine where a “j” in Sumerian was hidden and should have been transliterated.

In reviewing all of the various meanings of Jared indicated in the Caractors Document, it appears that the Sumerian word “*ar*”, which means “ruin” and “fame”, satisfies the etymology and could potentially be “*jar*” when considering a hidden “j”. The complete etymological units for consideration for Jared are:

Sumerian

ar: (hymn of) praise; fame

ar₂-e (form of *ar*)

ar: ruin

a: arm; labor; wing; horn; side; strength;

wage; power

a: a bird-cry

a: time

a: water; semen; progeny

a-ur₂ (form of *a*)

A: a weapon or a leather holder for a weapon

re: that

ara: to grind

ara: hand-mill; lower grindstone

ara: an official

ara: times (with numbers); ways; way; omen; step (math.)

a-ra₂-e, *a-ra₂-da* (form of *ara*)

ara: a boat part

ara: designation of milk

ara₃-da, *ara₃-de₃* (form of *ara*)

ara: designation of oil

a-ra₂-a (form of *ara*)

arad: slave, servant

arada: a bird

ari: a disease

are: jest, mockery

ri: to be distant

ri-a (form of *ri*)

<p><i>ri</i>: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away <i>RI-e-de₃, RI-a, RI-de₃, ru-de₃</i> (form of <i>ri</i>)</p> <p><i>RI</i>: to cry out</p> <p><i>e</i>: barley?</p> <p><i>e</i>: chaff</p> <p><i>e</i>: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate <i>e₂-da</i> (form of <i>e</i>)</p> <p><i>e</i>: a vocative interjection</p> <p><i>e</i>: strip or piece of leather; leather bearing</p> <p><i>e</i>: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent <i>e₃-de₃, e₃-da, e₃-de</i>, (form of <i>e</i>)</p> <p><i>e</i>: princely?</p> <p><i>e</i>: perfect plural and imperfect stem of <i>dug</i>[to speak]</p> <p><i>e</i>: trust</p> <p><i>e</i>: tube, socket</p> <p><i>e</i>: watch</p> <p><i>ed</i>: to go up or down; to demolish; to scratch; to rage, be rabid</p> <p><i>ed</i>: pierce</p> <p><i>ed</i>: strengthen</p> <p><i>eda</i>: board</p>	<p><i>eda</i>: a container</p> <p><i>da</i>: a bird</p> <p><i>da</i>: compound verb verbal element)</p> <p><i>da</i>: line, edge, side</p> <p><i>da</i>: side board (of a chariot)</p> <p><i>da</i>: to stir into a liquid</p> <p><i>da</i>: writing board</p> <p><i>de</i>: to bring, carry</p> <p><i>de</i>: to pour; to winnow</p> <p><i>de</i>: to shape, create</p> <p><i>di</i>: go</p> <p><i>di</i>: to have a bowel disorder</p> <p><i>di</i>: to shine</p> <p><i>di</i>: non-finite imperfect stem of <i>dug</i>[to speak]</p> <p><i>du</i>: all</p> <p><i>du</i>: to build, make; to do, perform</p> <p><i>du</i>: a fish</p> <p><i>du</i>: imperfect singular stem of <i>ĝen</i>[to go]</p> <p><i>du</i>: to heap up, pile up</p> <p><i>du</i>: to hold, keep in custody</p> <p><i>du</i>: lament</p> <p><i>du</i>: to plant; to fix upright, erect; to impregnate; to drive in, fix; a designation of grain</p> <p><i>du</i>: throne platform for a deity</p> <p><i>du</i>: to play (a musical instrument)</p> <p><i>du</i>: to push, thrust, gore; to make encounter (math.)</p> <p><i>du</i>: to bake; to spread out mud to make bricks; to caulk</p> <p><i>du</i>: to square</p> <p><i>du</i>: (to be) fitting, suitable</p> <p><i>du</i>: to whirl</p>
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There are two individuals named Jared in the Book of Ether, without anything in common, apparently. The first was the namesake and one of the founders of the Jaredites, who left the tower and traveled across land and ocean, building boats, to arrive in Mesoamerica. He settled the land and grew old, with his son Onihah becoming the first king (Ether 1-6).

The second Jared₂ was the son of Omer who rebelled against his father and flattered people with his cunning words until he gained half the kingdom. He then battled his father, defeated him, and made him serve in captivity. Omer had other sons who then defeated Jared and spared his life. His daughter then conspired with him and others, using secret combinations and oaths, to have his father Omer murdered by being offered as a wife to Akish, Omer's friend, but Omer fled and Jared took the throne, only to be murdered and beheaded by his new son-in-law (Ether 8: 1-26, 9:1-3).

Potential Sumerian etymologies for the Jared₁ are:

ar: (hymn of) praise; fame
ar₂-e (form of *ar*)
a: labor; strength; power
a: water; progeny
a-ur₂ (form of *a*)
ara: an official
ara: a boat part
ri: to be distant
ri-a (form of *ri*)
ri: to set in place, imbue; to lean on; to lead
 away
RI-e-de₃, RI-a, RI-de₃, ru-de₃ (form of
ri)

e: to leave, to go out; to bring out; to enter;
 to bring in; to raise, rear (a child); to
 sow; to winnow
e₃-de₃, e₃-da, e₃-de (form of *e*)
e: trust
ed: to go up or down
de: to bring, carry
de: to shape, create
di: go
du: to build, make; to do, perform
du: to plant
du: (to be) fitting, suitable

Constructed Compound Word: **Jared**

Potential Sumerian etymologies for the Jared₂ are:

ar: ruin
a: strength; wage; power
A: a weapon or a leather holder for a weapon
ara: an official
ara: omen
a-ra₂-e, a-ra₂-da (form of *ara*)

ri, RI: to impose; to throw down; to lead away
RI-e-de₃, RI-a, RI-de₃, ru-de₃ (form of
ri)
ed: to demolish; to scratch; to rage, be rabid
du: to hold, keep in custody
du: lament

Constructed Compound Word: **Jar(a)ed**

Proposed Meaning: “ruin, thrown down, rage, demolished”

Coriantor

Sumerian

kar: to blow, to light up, shine
kar: to flee, take away by force, remove, to
 deprive, to save
kar-ra, kar-re, ka-re, kar-re-a, ka-re-a
 (form of *kar*)
kar₂: to insult, to slander
kar: senior
kar: to harbor, quay
kar-ra, kar-re, kar-e, kar-a (form of
kar)
kur: to burn, to light up
kur-a-a (form of *kur*)
kur: to be different, to be strange, (to be)
 estranged, (to be) hostile, to be
 strong

*kur₂-ra, kur₂-re, kur₂-ra-am, kur-ra-a-
 ni* (form of *kur*)
kur: to enter
*kur₉-ra, kur₉-ra-ni, kur₉-ra₂, kur₉-ra₂,
 kur₉-a, kur₉-ni, ku-ra, ku* (form of *kur*)
kur: mountain(s), underworld, land, country,
 east, easterner, east wind
*kur-ra, kur-re, kur-ra-na, kur₂-ra, kur-
 re₂, kur-a, kur-e* (form of *kur*)
kur: unit of capacity based on vessel size
kur₂-ra, kur₂-ra-am, kur₂-a (form of
kur)
kur: log?
kur-ra (form of *kur*)
kura: designation of looms

<i>kurun</i> : a beer, blood, (to be) good, (to be) sweet	<i>ur₃-ra</i> (form of <i>ur</i>)
<i>ku</i> : to place, lay (down), lay eggs; to spread, discharge	<i>ur</i> : to rub in, anoint
<i>KU</i> : hole	<i>ur</i> : to bake
<i>KU</i> : plough?	<i>ur₅-ra</i> (form of <i>ur</i>)
<i>KU</i> : to strengthen	<i>ur</i> : base leg of table
<i>u</i> : abuse	<i>ur</i> : to confine, imprison
<i>u</i> : admiration	<i>ur</i> : to be convulsed
<i>u</i> : and	<i>ur₄-a, ur₄</i> (form of <i>ur</i>)
<i>u</i> : bed	<i>ur</i> : dog, ~ figurine; ~ toy; lion
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>ur-ra, ur-a, ur-re, ur-e, ur-re₂</i> (form of <i>ur</i>)
<i>u</i> : compound verb nominal element	<i>ur</i> : to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
<i>u</i> : defeat	<i>ur₃-ra, ur₃</i> (form of <i>ur</i>)
<i>u</i> : earth	<i>ur</i> : servant
<i>u</i> : emery	<i>ur</i> : keel
<i>u</i> : sheep, ewe	<i>ur</i> : liver; main body, bulk
<i>u</i> : finger	<i>ur</i> : fish
<i>u</i> : gift	<i>ur</i> : harness
<i>u</i> : wild goose	<i>ur</i> : he; that, this some; maid, female, slave; are corresponding to another; like (one another)
<i>u</i> : grain	<i>ur</i> : man
<i>u</i> : hole	<i>ur</i> : to roam around
<i>u</i> : horn	<i>ur</i> : to pluck, to gather, collect; to harvest
<i>u</i> : type of land	<i>ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e</i> (form of <i>ur</i>)
<i>u</i> : load	<i>ur</i> : to smell
<i>u</i> : peace	<i>ur</i> : cloth trimming
<i>u</i> : earth pile	<i>ur</i> : roof
<i>u</i> : pitfall	<i>ur₃-e, ur₂-ra, ur₃-re</i> (form of <i>ur</i>)
<i>u</i> : planking	<i>ur</i> : root, base; limbs; loin, lap
<i>u</i> : plant	<i>ur₂-ra, ur₂-e</i> (form of <i>ur</i>)
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants	<i>ur</i> : servant
<i>u₂-ra</i> (form of <i>u</i>)	<i>ur</i> : to shut, protection
<i>u</i> : shepherd	<i>ur₃-ra, ur₃-re, ur₃-re₂</i> (form of <i>ur</i>)
<i>u</i> : purslane	<i>ur</i> : to smell
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>ur₅-ra</i> (form of <i>ur</i>)
<i>u</i> : to sleep	<i>ur</i> : a cloth trimming
<i>u</i> : ten	<i>uranna</i> : plant
<i>u</i> : totality, world	<i>uri</i> : a fish
<i>U</i> : type of stone	<i>uri</i> : an illness
<i>U</i> : tree	<i>uri</i> : a vessel
<i>uh</i> : to be forgotten	<i>urin</i> : blood
<i>uh</i> : trachea, uvula	<i>urin-na</i> (form of <i>urin</i>)
<i>uh</i> : turtle	<i>urin</i> : to guard
<i>uh</i> : weathervane	<i>urin-a</i> (form of <i>urin</i>)
<i>uh</i> : to make paste	<i>urin</i> : pure
<i>ur</i> : to be abundant	<i>urin-na</i> (form of <i>urin</i>)

urin: standard
urri: a designation of sheep
ri: to be distant
 ri-a (form of *ri*)
ri: to lay down, cast, place; to set in place,
 imbue; to lean on; to impose; to
 throw down; to release, let go, to
 walk along; to pour out, to lead away
 RI-a, RI-a-na (form of *ri*)
RI: to cry out
a: arm; labor; wind; horn; side; strength;
 wage; power
 a₂-na, an-na (form of *a*)
a: a bird cry
a: time
a: water
 a-ni, a-na (form of *a*)
A: a weapon, or leather holder for a weapon
an: sky, heaven, upper, crown (of a tree)
 at-na, an-na, an-ne₂, an-e, an-na-ta,
 a-na, an-a (form of *an*)
anta: companion, comrade
anta: upper
i: clothing, garment
i: oil, butter, container for oil

i₃-a (form of *i*)
tar: to cut down, to untie, loose; to cut; to
 scatter, disperse; to decide
 un-tar (form of *tar*)
tar: a kind of fish
tu: to beat, to weave
tu: a fish
tu: incantation, spell
tu: leader
tu: priest
tu: soup, broth
 tu₇-a (form of *tu*)
TU: priest
 TU-e (form of *TU*)
TU: sheep
tur: (young) child
tur: illness, disease; to be ill
 an-tur₅ (form of *tur*)
tur: (to be) small; to reduce, diminish; to
 subtract; (to be) young
tur: animal stall
aru: an administrative category of persons
ar: (hymn of) praise; fame
 a-ar₂ (form of *ar*)
ar: ruin

As is the case with some other names, in looking at the potential combinations of words or syllables that can make up a name, the possibilities are large when the word contains name elements that have multiple definitions. In the case of Coriantor, he was born in captivity and dwelt in captivity all his days (Ether 11:18-22). Probably the best etymology based on the limited information about Coriantor would be:

kar: take away by force, remove, to deprive
ur: to shut
 ur₃-ra, ur₃-re, ur₃-re₂ (form of *ur*)
urin: to guard
 urin-a (form of *urin*)

ri: to lay down, cast, place; to impose; to
 throw down
 RI-a, RI-a-na (form of *ri*)
anta: companion, comrade
tur: to reduce, diminish

Constructed Compound Word: **Coriant(a)ur**

From the standpoint of geography there does not appear to be any direct indication of potential geography for this name, except that perhaps he is from the eastern mountains (*kur*).

Moron

Sumerian

mu: to crush, mangle
mu: a fish
mu: good, beautiful
mu: to grow

mu: incantation, spell
mu: manly; young man
mu: name; line of text; son
 mu-ra (form of *mu*)

<i>mu</i> : to make a sound	<i>rah</i> : to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
<i>mu</i> : year	<i>rah₂-a-ni, a-rah₂-a, rah₂-a₂-na</i> (form of <i>rah</i>)
<i>mu-ra</i> (form of <i>mu</i>)	
<i>muh</i> : a cup or bowl	<i>rah</i> : a disease
<i>mur</i> : (compound verb verbal element)	<i>u</i> : abuse
<i>mur</i> : to get dressed, clothe oneself	<i>u</i> : admiration
<i>mur₁₀-a</i> (form of <i>mur</i>)	<i>u</i> : and
<i>mur</i> : (compound verb verbal element)	<i>u</i> : bed
<i>mur</i> : to get dressed, clothe oneself	<i>u</i> : to bray, bellow, bawl, voice, cry, noise
<i>mur₁₀-a</i> (form of <i>mur</i>)	<i>u</i> : compound verb nominal element
<i>mur</i> : a fish	<i>u</i> : defeat
<i>mur</i> : fodder; (to be) fat	<i>u</i> : earth
<i>mur-ra</i> (form of <i>mur</i>)	<i>u</i> : emery
<i>mur</i> : lung	<i>u</i> : sheep, ewe
<i>mur-ra</i> (form of <i>mur</i>)	<i>u</i> : finger
<i>muran</i> : a tree	<i>u</i> : gift
<i>mur<u>u</u></i> : a reed mat used as a cover	<i>u</i> : wild goose
<i>mur<u>u</u></i> : rainstorm; mist; drizzle	<i>u</i> : grain
<i>a</i> : arm; labor; wing; horn; side; strength; wage; power	<i>u</i> : hole
<i>a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an</i> (form of <i>a</i>)	<i>u</i> : horn
<i>a</i> : a bird-cry	<i>u</i> : type of land
<i>a</i> : time	<i>u</i> : load
<i>a</i> : water; semen; progeny	<i>u</i> : peace
<i>a-na, a-ur₂</i> (form of <i>a</i>)	<i>u</i> : earth pile
<i>A</i> : a weapon or a leather holder for a weapon	<i>u</i> : pitfall
<i>a ru</i> : to dedicate	<i>u</i> : planking
<i>ar</i> : (hymn of) praise; fame	<i>u</i> : plant
<i>a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-a-ni</i> (form of <i>ar</i>)	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>ar</i> : ruin	<i>u₂-ni, u₂-ne, u-ra, u₂-na</i> (form of <i>u</i>)
<i>ar₂-ra-ni</i> (form of <i>ar</i>)	<i>u</i> : shepherd
<i>ara</i> : to grind	<i>u</i> : purslane
<i>ara</i> : hand-mill; lower grindstone	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>ara</i> : an official	<i>u</i> : to sleep
<i>ara</i> : times (with numbers); ways; way; omen; step (math.)	<i>u</i> : ten
<i>a-ra₂-ni</i> (form of <i>ar</i>)	<i>u</i> : totality, world
<i>ara</i> : a boat part	<i>U</i> : type of stone
<i>ara</i> : designation of milk	<i>U</i> : tree
<i>ara</i> : designation of oil	<i>uh</i> : to be forgotten
<i>arah</i> : storehouse, granary, storeroom; storage vessel	<i>uh</i> : trachea, uvula
<i>ra</i> : (compound verb verbal element)	<i>uh</i> : turtle
<i>ra</i> : (to be) pure; (to be) clear	<i>uh</i> : weathervane
	<i>uh</i> : to make paste
	<i>un</i> : to arise; sky; (to be) high

Hebrew/Semitic

If MORON is from a Semitic root, it may be from the West Semitic *mr'*, "lord," with the attenuation (sofenting) of the aleph, 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 hypocoristicon "(my) lord," from Aramaic *marōn*, "lord," plus the 1c.s. possessive suffix or hypocoristic ending, or a derivation from the HEBREW *marōn*, "rebellion," attested in the Mishnaic dialect.

(Book of Mormon Onomasticon 2016)

For "meron", the verb מרא (*mara'*) means to flap, or so we surmise. It's done by an ostrich, while she laughs at horse and rider (Job 39:18), and that's the only context we have of this verb.

(www.abarim-publications.com 2016)

There was one Jaredite king named Moron who was "wicked before the Lord". A rebellion and a secret combination from the people occurred as a result of the oppression of Moron, and a "mighty man" gave battle to Moron and overthrew half of the kingdom. After some years, Moron gained the kingdom back. Then there arose another "mighty man" who was a descendant of the brother of Jared. He overthrew Moron, and Moron was a captive until he died (Ether 11:14-18). Reasonable etymological units for Moron₁ are (there are others that might also be included):

Sumerian

mar: louse; worm; parasite

mar-a (form of *mar*)

mu: name; son

mu-ra (form of *mu*)

ar: ruin

ar₂-ra-ni (form of *ar*)

ara: an official

a: arm; labor; side; strength; wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form of *a*)

ur: to confine, imprison

rah: to beat, kill; to break, crush

rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form of *rah*)

Constructed Compound Word: **Moron**

Proposed Meaning: "worm, son, official, ruin, beaten and confined"

Hebrew

mrn: our lord

marōn: rebellion

Moron₂ as a geographic name occurs four generations after the landing of the Jaredites, and is a land differentiated from the land of Nehor (Ether 7:5-6). It noted that it is adjacent (northward) to the land later named (by the Nephites) Land of Desolation. It was a place, along with Nehor, where early Jaredite kings were located.

Geographic and descriptive etymological units for the land of Moron₂ are:

Sumerian

muran: a tree

mah: (to be) great

mah-a, ma-ha, mah-ra (form of *mah*)

mahra: foremost

marru: stormwind
u: type of land
u: totality, world
mu: a fish

mu: good, beautiful
mu: to grow
ur: fish
un: to arise; sky; (to be) high

Constructed Compound Word: **Moron**

Proposed Meaning: “beautiful, elevated, great land”

Hebrew/Semitic

mrn: our lord
 Meron, a city in Upper Galilee

Ethem

Sumerian

e: barley?
e: chaff
 e₃-a-ta, e₃-ta, e₃-a-am₆, e₃-a-am₃, e₃-am₃, e₃-a-me (form of *e*)
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
 e₂-ta, e₂-me, e₂-a-me, e₂-a-im, e₂-e-am₃, e₂-am₃ (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
 e-ta-e₃, e₃-ta, e₃-a-am₃ (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch
ta'am: each
tah: to add, increase
 tah-ha-am₃, tah-he, tah-me, tah-e, e-tah-ha (form of *tah*)
tahhum: replacement
tam: (to be) bright; (to be) pure; to purify; (to be) clean
tam: to trust; to believe

i₃-tam-ma (form of *tam*)
te: a part of a boat, cart or chariot
te: cheek
te: membrane
te: to pierce
teme: a plant
ti: arrow
 ti-um, ti-am₃, ti-im, ti-a-me (form of *ti*)
ti: a bird of prey
ti: a fish
ti: rib
tu: to beat; to weave
tu: compound verb verbal element
tu: a fish
tu: incantation, spell
tu: leader
tu: priest
tu: soup, broth
TU: type of priest
TU: sheep
tum: imperfect singular stem of *de*[to bring]
 e-tum₃, a-tum₃ (form of *tum*)
tum: cross-beam
tum: wild dove
tum: a fish
tum: to be suitable
 nu-tum₂, in-tum₃ (form of *tum*)
TUM: a stone?
um: a bird
um: reed rope
uma: triumph, victory

ma: to burn
ma: ship, boat
ma: a siege engine?
he: be it, be he

he₂-a (form of *he*)
he'am: so be it!
hem: type of stone
he₂-em (form of *hem*)

Hebrew Biblical Place Name

In the Old Testament, Etham is identified in Exodus 13:20 and Numbers 33:6 as a place in Egypt where as the Israelites left Egypt that they “encamped in Etham, in the edge of the wilderness”. In Numbers 33:8 it indicates that they “passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham”.

Egyptian

In ancient Egyptian, *etam* means 'seashore.' Some identify Etham with the Egyptian Chetem, which denotes a fortress. (Navigating the Bible 2016)

In the Book of Ether, it is noted that Ethem “did do that which was wicked in his days”, and “did execute judgment in wickedness all his days” (Ether 11:11-14). There does not appear to be a very straightforward etymology based on this description, so perhaps it is better suited as a geographical location near the seashore on the edge of the wilderness. In any event, perhaps the following Sumerian etymology might be suggested:

e: to rave, to take away
e-ta-e₃, e₃-ta, e₃-a-am₃ (form of *e*)
tu: leader
he'am: so be it!

he: be it, be he
he₂-a (form of *he*)
hem: type of stone
he₂-em (form of *hem*)

Constructed Compound Word: Et(u)**hem**

Ahah

Sumerian

a: arm; labor; wing; horn; side; strength;
 wage; power
a: a bird-cry
a: time
a: water; semen; progeny
a-a (form of *a*)
A: a weapon or a leather holder for a weapon
HA: a vegetable

HA'A: locust-grass?
a'ea: breach, water outlet; gushing water
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
uh₃-a (form of *ah*)
he: be it, be he

Biblical Hebrew

ahah: alas! (אָהָה) A primitive word expressing pain exclaimatorily
 (Strong's Concordance, 2016, No. 162)

Ahah was not considered a righteous leader and “did do all manner of iniquity in his days, by which he did cause the shedding of much blood; and few were his days” (Ether 11:10). Given that description, the Hebrew etymology

would appear to be the best match, even though the following Sumerian meanings compounded into a word may also work:

a: strength; wage; power

A: a weapon or a leather holder for a weapon

ah: (to be) dried (out), dry; to dry

ah₃-a (form of *ah*)

ah: scum; poison

uh₃-a (form of *ah*)

Constructed Compound Word: **Ahah**

Seth

Sumerian

se: plural stem of *lug*[to dwell]

se: plural stem of *till*[to live]

sed: (to be) cold; to cool; winter

e: barley?

e: chaff

e₃-a-ta, e₃-ta (form of *e*)

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

e₂-ta, e₂-e₂-ta (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring

out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

e-ta-e₃, e₃-ta, šu-e₃ (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust

e: tube, socket

e: watch

eh: insect(s), bug(s); moth; head-louse; to
have lice

Hebrew

The meaning or even purpose of the name Seth is a bit of a mystery. One thing is sure: it comes from this extensive verbal cluster:

Biblical Hebrew contains these five root-forms: שׂיט (*syt*), שׂאָה (*s'h*), שׂתָה (*sth*), שׂוּא (*sw'*), and שׂוּה (*swh*), which are related in form and on occasion also in meaning. Then there is the noun שׂה (*sh*), which is of unknown origin, but which possibly comes from one of these roots:

The root-verb שׂיט (*shyt*) occurs eighty-five times in the Bible, but in such a wide compass that a single translation into English is hardly possible. It appears to reflect a kind of process that creates a focal point in which something or some quality may be conceived, received or inferred. Thus it may mean to give (Genesis 4:25, Psalm 12:5, Psalm 21:6), or it may mean to put (Genesis 46:4, Ruth 4:16). It may mean to set or station (Genesis 30:40, 2 Samuel 19:29), or to endow someone with an office (Isaiah 5:6, Hosea 2:5).

This verb's derivatives are:

The masculine noun שׂיט (*shyt*), denoting a garment; something put on. This noun occurs only in Psalm 73:6 and Proverbs 7:10.

The masculine noun שׂתָה (*shat*), denoting a national foundation. This noun occurs only in Isaiah 19:10 and Psalm 11:3.

The masculine noun שֵׁיט (*shayit*), which is a collective word denoting some kind of thorn bushes. BDB Theological Dictionary admits that the relation between this noun and the root שֵׁיט (*shyt*) is dubious, and reports that some theorists figure that this noun doesn't come from שֵׁיט (*shyt*) but from שֵׂא (*sha'a* see below). This mysterious word occurs seven times, all in Isaiah (7:23, 9:17, 27:4).

The root-verb שֵׂא (*sha'a I*) denotes a loud crash, din or some action that leads to ruin (2 Kings 19:25, Isaiah 6:1). BDB Theological Dictionary reports that this verb is perhaps related to the root שׂוּא (*shw' II*; see below). Its derivatives are:

The feminine noun שֵׂאוּה (*sha'awa*), denoting a devastating storm. This noun occurs only once, in Proverbs 1:27.

The feminine noun שֵׂאִיה (*she'iyā*), meaning ruin. This noun occurs in Isaiah 24:12 only.

The masculine noun שֵׂאוֹן (*sha'on*), describes either the roaring sound of wild waters (Isaiah 17:12) or else armies converging (Amos 2:2).

The feminine noun שֵׂאֵת (*she't*), probably meaning ruin or devastation (Lamentations 3:47 only).

Note that without the Masoretic symbols, the latter noun is spelled the same as the noun שֵׂאֵת (*se'et*), meaning dignity, swelling, outburst or rising-up, from the root אָנַשׁ (*nasa'*), meaning to move up and away. Both HAW Theological Wordbook of the Old Testament and BDB Theological Dictionary declare the meaning of this word "doubtful". It may simply be a feminine equivalent of the masculine שֵׂאוֹן (*sha'on*), written in an old pre-Biblical spelling, but some linguists propose it's derived not from root שֵׂא (*sha'a*) but from root שׂוּא (*shw'*; see below).

The masculine noun שֵׂאוֹן (*sha'on*) occurs in Jeremiah 48:45 in the phrase שֵׂאוֹן בְּנֵי (*benay sha'on*), meaning something like "sons of the battle din". But Numbers 24:17, what seems a parallel text, reads שֵׁת בְּנֵי (*beny shet*). Some linguists take this שֵׁת (*shet*) to be a contracted form of שׂוּא (*shwt*) and read something like "sons of noise," whereas others declare these texts not parallel but endowed with a broken symmetry, and interpret שֵׁת (*shet*) as a personal name: "sons of Sheth". Then, of course, these sons of Seth may also be named after the noun שֵׁת (*shat*), which denotes a national foundation (see above, under the root שֵׁיט, *shyt*), or even after שֵׁת (*shet*), meaning buttocks (see under שֵׁת II below).

In a grand poetic sense, we here at Abarim Publications suppose that no definitive solution should be pursued: all possibilities are equally true.

The root-verb שֵׂא (*sha'a II*) is used only once and is therefore rightly mysterious. It occurs in Genesis 24:21, where Rebekah finds Abraham's servant doing something towards her, and doing it in silence. It is assumed that our verb means to gaze, and BDB Theological Dictionary adds that it is "apparently" a form of the verb שֵׂעָה (*sha'a*), meaning to gaze. The objection is that gazing is generally done in silence, and adding this seems redundant.

The alternative, obviously, would be that this text uses שֵׂא (*sha'a I*) and that the servant, upon meeting the girl, waits for clarity about her identity, and while watching her water his camels, strenuously contains his inner roar.

The root-verb שָׁתָה (*shata I*) is the Bible's common verb for to drink. It's used in all expected ways, and sometimes in figurative senses that aren't difficult to comprehend (Genesis 9:21, Deuteronomy 11:11, 1 Samuel 30:16). The derivatives of this root are:

The masculine noun שֵׁתִי (*sheti*), meaning a drinking. This noun occurs only in Ecclesiastes 10:17.

The feminine equivalent שֵׁתִיָּה (*shetiya*) also meaning a drinking. This noun occurs only in Esther 1:8.

The masculine noun מִשְׁתָּה (*mishteh*), meaning a banquet feast (1 Samuel 25:36, Isaiah 5:12) or drink (Ezra 3:7).

According to BDB Theological Dictionary, the assumed root שָׁתָה (*shth II*) is the parent root of the root-verb שֵׁיט (*shyt*) treated above. But it also yields the masculine noun שֵׁת (*shet*), meaning foundation of the body, or rather buttocks. It

occurs a mere two times in the Bible, in 2 Samuel 10:4 and Isaiah 20:4. Note that this noun is spelled and pronounced the same as the name S(h)eth, discussed above; see שֵׁת (*sha'a*).

The assumed root שִׁת (*shth III*) yields one noun, the masculine noun שִׁתִּי (*sheti*), meaning warp (the set of threads drawn lengthwise in a loom). This noun occurs only in Leviticus 13:48.

The assumed root שׂוֹא (*shw' I*) isn't used in the Bible as verb and yields only one derivative: the important masculine noun שׂוֹא (*shaw'*), meaning emptiness or worthlessness (Psalm 60:13, Proverbs 30:8, Job 11:11). "It designates anything that is unsubstantial, unreal, worthless, either materially or morally" (HAW Theological Wordbook of the Old Testament). Preceded by the particle ל (*le*), it means in vain or to no avail, as used in the familiar command: you shall not use the Name of the Lord in vain (Exodus 20:7).

The assumed root שׂוֹא (*shw' II*) carries a meaning that isn't all that far removed from שׂוֹא (*shw'*), or שֵׁת (*sha'a*) for that matter (see above). It's not used as verb in the Bible but three or four derivations are extant:

The masculine noun שׂוֹא (*shw'*), probably meaning ravage. It's used only once, in Psalm 35:17.

The feminine noun שׂוֹאָה (*sho'a*) or שֵׁתָה (*sho'a*), meaning devastation or ruin. This word is used to describe a ruin that's been brought about, such as the ruins of Babylon (Isaiah 47:11), or it may denote natural desolation such as that of a desert (Job 30:3).

The feminine noun מְשׂוֹאָה (*mesho'a*) or מְשֵׁתָה (*mesho'a*), meaning ruin or desolation as well (Job 30:3, Zephaniah 1:15). Note the similarities between this noun and the nouns מְשָׂאָה (*massa'a*), meaning clouds, and מְשֵׁשָׂה (*mashsha'a*), meaning a loan, from the root cluster נִשָּׂא - נִשְׂחָה (*nsh' - nshh*; follow the link to root נִשָּׂא (*nasa'*) above for more details).

The feminine noun תְּשׂוּאָה (*teshu'a*), which denotes a sound, probably loud and bringing to mind destruction (Isaiah 22:2, Job 36:29).

The root-verb שׂוֹה (*shawa I*) has to do with comparing one thing to another (BDB Theological Dictionary states that this verb probably originally meant to be smooth or even; hence agree with). Our verb may be translated with to agree with or be like (Proverbs 3:15, Isaiah 40:25, Lamentations 2:13). This verb yields one derivative, the masculine noun שׂוֹה (*shaweh*), meaning level plain, although some translations treat this word as the name Shaveh (Genesis 14:5 only).

The root-verb שׂוֹה (*shawa II*) means to set or place (Psalm 16:8, 2 Samuel 22:34, Hosea 10:1). This verb is obviously kindred to the root-verb שִׁית (*shyt*), treated above. Commentators stress that the two verbs שׂוֹה (*shawa*) should be distinguished, but one can't help wondering why. It's often unclear which one of the two we're dealing with, as contexts allow for interpretations both ways. BDB Theological Dictionary proposes that the two main ideas were at least once one, and developed from an original "to set or place" to "to set together" and hence "to compare".

But the difficulty that modern translators face due to the similarity of these words should really be viewed as yet another color on the pallet of the original poets. We may be desperately seeking one true translation, but it may very well be that the authors chose their words deliberately because they swing multiple ways.

The noun שֵׁה (*seh*), meaning a sheep or goat is of unknown origin but spelled like it came straight off the verb שׂוֹה (*shawa*; literally "look-alike") or else is a variant spelling of שֵׁת (*shat/shet*; literally: "foundation" or "basic element"). When the Masoretes added their marks to the text (more than a millennium after it was written), they chose to spell all the above roots with a שׁ (*shin*), whereas our noun שֵׁה became שֵׁה (*seh*).

Our noun שֵׁה (*seh*) denotes one of a flock (small herd of sheep or goats: צֹאן, *so'n*) but in the anonymous and administrative sense of "head" or "unit" (Genesis 30:32, Exodus 21:37, 1 Samuel 22:19). Even though this word does

not denote a flock-unit of a particular age, this is the word used in pivotal contexts such as the Pesah flock-unit (Exodus 12:3-5, which is additionally called a בן־שנה, *ben shana*; a yearling) and Isaiah 53:7: "...like a *seh* for slaughter He was led; like a ewe (רחל, *rahel*) before its shearers He was mute".

(www.abarim-publications.com 2016)

There is not much information provided on Seth in the Book of Ether, only that he was "brought into captivity" and dwelt there the rest of his life (Ether 11:9). There may be some connection to the great destruction that occurred during the days of his father Shiblom, as the scripture says that the people began to repent of their iniquity, which apparently resulted in Shiblom being slain and his son Seth brought into captivity. In that context, reasonable etymological units for Seth are:

Sumerian

se: plural stem of [to dwell]

se: plural stem of [to live]

e: house; room

e₂-ta, e₂-e₂-ta (form of *e*)

e: to remove, take away

e-ta-e₃, e₃-ta, šu-e₃ (form of *e*)

e: princely?

Constructed Compound Word: **Set(a)**

Hebrew

she't: ruin or devastation

Shiblon & Shiblom

The name for the same individual in the Book of Ether is spelled in two different ways. Both spellings will be included in this analysis as well as all individuals in the Book of Mormon named Shiblon or Shiblom.

Sumerian

ši: to become tired

še: barley; grain; a unit of length; a unit of

area; a unit of volume; a unit of

weight

še-a, še-bi, še-ba, še-be₆ (form of *še*)

še: to call by name

še: (conifer) cone

še: (compound verb nominal element)

še: hook?

še-ba (form of *še*)

še: a plant

še: a geometric shape

še: tear

še: that

aš bala: to curse, insult

šeba: to be negligent

šeba: grain-ration

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-bi, i₃-be₆ (form of *i*)

ib: (to be) angry; to curse

ib: hips; middle

IB: a profession

iba: ration

ibi: smoke

ibila: heir

ibila-a-ni, ibila-ni, ibila-na, ibila-ne

(form of *ibila*)

ibla: belt

ba: to divide into shares, share, halve; to allot

i₃-ba, ib₂-ba, i₃-ba-um (form of *ba*)

ba: a marine creature?

ba-am₃ (form of *ba*)

ba: a garment

ba: half; thirty

ba: a cutting tool

ba: type of vessel

- bal*: to dig, excavate; to unload (a boat)
ba-al-la, *ib₂-ba-al*, *i₃-ba-al-e*, *ba-al-la₂*, *ba-al-me*, *ba-al-la-me*, *ba-al-um*
(form of *bal*)
- bal*: to recover (goods, property)
- bal*: type of stone
- bala*: to rotate, turn over, cross; to pour out, libate, make a libation; reign, rotation, turn, term of office; to revolt; to hoist, draw (water); to transfer (boats over weirs etc. blocking a stream); to carry; to boil (meat in water); to change, transgress (the terms of an agreement); conversion (math.)
bal, *š_u-bal*, *i₃-bal*, *u₃-bal-e*, *bal-a-na*, *bal-a-me*, *bal-am₃*, *bal-am₆*, *i₃-bal-la*, *bala-a-na*, *bala-a-ni*, *bil₂-a*, *i₃-bal-a*, *bal-me*, *ib₂-bal-a* (form of *bala*)
- bala*: wastage (in processing grain)
- balla*: a headdress or wig
- lam*: cutting
- lam*: to flourish; to make grow luxuriantly
ba-lam (form of *bala*)
- lam*: sapling; a tree
- lam*: a nut-bearing tree
- lum*: a spider or snail
- lum*: excrement
- lum*: (to be) full, replete, satisfied (with); (to be) grown (tall); to fruit; (to be) fructified; to shine
i-bi₂-lum, *i₃-bi₂-lum* (form of *lum*)
- lum*: a small drinking vessel
- LUM*: a fish
- la*: flooding
- la*: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
la₂-e, *la₂-am₃*, *la₂-um*, *bi₂-la₂*, *ib₂-la*, *i-ib₂-la₂*, *la₂-a-na*, *ba-la₂-a*, *la₂-ma*, *la₂-a-ni* (form of *la*)
- la*: to stretch out; to be in order
bi-la₂ (form of *la*)
- lah*: to beat; to full (cloth, wool)
- lah*: plural stem of *de* [to bring]
lah₅-me, *lah₄-a*, *ba-lah₄*, *ba-lah₅* (form of *lah*)
- lah*: to dry
ba-lah₂ (form of *lah*)
- lahama*: a mythical being
- lahan*: a bottle
- lahan*: flask
- am*: a bird
- am*: wild bull
- u*: abuse
- u*: admiration
- u*: and
u₃-am₃ (form of *u*)
- u*: bed
- u*: to bray, bellow, bawl, voice, cry, noise
- u*: compound verb nominal element
- u*: defeat
- u*: earth
- u*: emery
- u*: sheep, ewe
u₈-am₃ (form of *u*)
- u*: finger
- u*: gift
- u*: wild goose
- u*: grain
- u*: hole
- u*: horn
- u*: type of land
- u*: load
- u*: peace
- u*: earth pile
- u*: pitfall
- u*: planking
- u*: plant
- u*: bread, loaf; food; grass, herb; pasture, plants
u₂-ni, *u₂-ne*, *u₂-am₃*, *u₂-na*, *u₂-um*
(form of *u*)
- u*: shepherd
- u*: purslane
- u*: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
- u*: to sleep
- u*: ten
- u*: totality, world
- U*: type of stone
- U*: tree
- uh*: to be forgotten
- uh*: trachea, uvula
- uh*: turtle

uh: weathervane
uh: to make paste
um: a bird

um: reed rope
un: to arise; sky; (to be) high

Hebrew

Less likely is a derivation from feline names, such as Arabic *šibl*, “jaguar cub.” The same source would also have ALMA’s other son’s name, CORIANTON, related to HEBREW *guryōn*, “lion cub.” As for the NEPHITE currency named SHIBLON, the same source gives evidence that early weights used for exchange were in the shape of animals. He suggests that the jade jaguar figures found in Mesoamerica are related to or identical to the Book of Mormon SHIBLON (BU, NPSEHA 150.0 [Aug 1982]).

(Book of Mormon Onomasticon 2016)

Based on the Sumerian meanings found in the names, it appears that the spelling of the Jaredite king is most likely Shiblom, not Shiblōn. What we know of the Jaredite king Shiblom₁ is that he faced an insurrection from his brother (unnamed) and there was an “exceedingly great war in all the land.” The brother put to death all the prophets who prophesied of an impending destruction. There then was a “great calamity” in all the land and upon the people, because the prophets had testified of a “great destruction” as had never “been upon the face of the earth”, and “their bones should become as heaps of earth upon the face of the land” except the people repent. They did not repent because of “wicked combinations” and as a result there were “wars and contentions”, “famines”, “pestilences”, and “a great destruction, such an one as never had been known upon the face of the earth”. The people ended up repenting and Shiblom₁ was slain (Ether 11:4-9).

In an upcoming publication I am working on this period corresponds with the eruption of the three surrounding volcanoes in the Olmec heartland area, so the etymology needs to be understood also from that context.

Reasonable etymological units making up the name of Shiblom₁ are:

še: to call by name
aš bala: to curse, insult
šeba: to be negligent
ib: (to be) angry; to curse
iba: ration
ib: middle
ibi: smoke
bal: to unload
ba-al-la, *ib₂-ba-al*, *i₃-ba-al-e*, *ba-al-la₂*, *ba-al-me*, *ba-al-la-me*, *ba-al-um*
 (form of *bal*)
bal: type of stone

bala: to pour out; to revolt; to boil
bal, *šu-bal*, *i₃-bal*, *u₃-bal-e*, *bal-a-na*,
bal-a-me, *bal-am₃*, *bal-am₆*, *i₃-bal-la*,
bala-a-na, *bala-a-ni*, *bil₂-a*, *i₃-bal-a*,
bal-me, *ib₂-bal-a* (form of *bala*)
u: hole
u: earth pile
uh: to make paste
lum: excrement
lum: to shine
i-bi₂-lum, *i₃-bi₂-lum* (form of *lum*)

Constructed Compound Word: Sh(e)ib**l**om

Proposed Meaning: “cursed, negligent; smoke, pour out shining stone paste”

Shiblom₂ was one of the military leaders in the final Nephite battle (Mormon 6:14) who fell with his ten thousand. Nothing else is said about him. Reasonable etymological units for Shiblom₂ are:

še: to call by name
ba: a cutting tool
balla: a headdress or wig
u: ten

lum: (to be) full, replete, satisfied (with); (to be) grown (tall)
i-bi₂-lum, i₃-bi₂-lum (form of *lum*)

Constructed Compound Word: Shebalom

For the name Shiblōn, the only individual is one of the sons of Alma₂ who he took with him for preaching and missionary work and was known for being steadfast and faithful. He was a just and righteous man, and was given custody of the sacred records (Alma 31, 38, 49, 63). Reasonable etymological units for Shiblōn₂ are:

še: to call by name
ibila: heir
ibila-a-ni, ibila-ni, ibila-na, ibila-ne (form of *ibila*)
la: to supervise, check; to weigh, weigh (out); to balance; to show, display; to bind

la₂-e, la₂-am₃, la₂-um, bi₂-la₂, ib₂-la, i-ib₂-la₂, la₂-a-na, ba-la₂-a, la₂-ma, la₂-a-ni (form of *la*)
la: to be in order
bi-la₂ (form of *la*)
u: peace
u: admiration
un: to arise; (to be) high

Constructed Compound Word: Shibilon

The etymology of the unit of measurement called a *shiblōn* is discussed elsewhere.

Coriantum

Sumerian

kar: to blow, to light up, shine
kar: to flee, take away by force, remove, to deprive, to save
kar-ra, kar-re, ka-re, kar-re-a, ka-re-a (form of *kar*)
kar₂: to insult, to slander
kar: senior
kar: to harbor, quay
kar-ra, kar-re, kar-e, kar-a (form of *kar*)
kur: to burn, to light up
kur-a-a (form of *kur*)
kur: to be different, to be strange, (to be) estranged, (to be) hostile, to be strong
kur₂-ra, kur₂-re, kur₂-ra-am, kur-ra-a-ni (form of *kur*)
kur: to enter
kur₉-ra, kur₉-ra-ni, kur₉-ra₂, kur₉-ra₂, kur₉-a, kur₉-ni, ku-ra, ku (form of *kur*)

kur: mountain(s), underworld, land, country, east, easterner, east wind
kur-ra, kur-re, kur-ra-na, kur₂-ra, kur-re₂, kur-a, kur-e (form of *kur*)
kur: unit of capacity based on vessel size
kur₂-ra, kur₂-ra-am, kur₂-a (form of *kur*)
kur: log?
kur-ra (form of *kur*)
kura: designation of looms
kurun: a beer, blood, (to be) good, (to be) sweet
ku: to place, lay (down), lay eggs; to spread, discharge
KU: hole
KU: plough?
KU: to strengthen
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)

u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
 u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-ra, u₂-am₃, u₂-um (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
ur: to be abundant
 ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to bake
 ur₅-ra (form of *ur*)
ur: base leg of table
ur: to confine, imprison
ur: to be convulsed
 ur₄-a, ur₄ (form of *ur*)
ur: dog, ~ figurine; ~ toy; lion
 ur-ra, ur-re, ur-e, ur-re₂ (form of *ur*)

ur: to go along; to wipe clean; to beat, sweep
 away; to drag; to raise a boat
 ur₃-ra, ur₃ (form of *ur*)
ur: servant
ur: keel
ur: liver
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave;
 are corresponding to another; like
 (one another)
ur: liver; main body, bulk
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
 ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e
 (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
 ur₃-e, ur₂-ra, ur₃-re (form of *ur*)
ur: root, base; limbs; loin, lap
 ur₂-ra, ur₂-e (form of *ur*)
ur: servant
ur: to shut, protection
 ur₃-ra, ur₃-re, ur₃-re₂ (form of *ur*)
ur: to smell
 ur₅-ra (form of *ur*)
ur: a cloth trimming
uranna: plant
uri: a fish
uri: an illness
uri: a vessel
urin: blood
 urin-na (form of *urin*)
urin: to guard
urin-a (form of *urin*)
urin: pure
 urin-na (form of *urin*)
urin: standard
urri: a designation of sheep
ri: to be distant
 ri-a (form of *ri*)
ri: to lay down, cast, place; to set in place,
 imbue; to lean on; to impose; to
 throw down; to release, let go, to
 walk along; to pour out, to lead away
 RI-a, RI-a-na (form of *ri*)
RI: to cry out

a: arm; labor; wind; horn; side; strength;
wage; power
*a*₂-*na*, *an-na* (form of *a*)

a: a bird cry

a: time

a: water

a-ni, *a-na* (form of *a*)

A: a weapon, or leather holder for a weapon

an: sky, heaven, upper, crown (of a tree)

at-na, *an-na*, *an-ne*₂, *an-e*, *an-na-ta*,
a-na, *an-a* (form of *an*)

anta: companion, comrade

anta: upper

i: clothing, garment

i: oil, butter, container for oil

*i*₃-*a* (form of *i*)

tu: to beat, to weave

tu: a fish

tu: incantation, spell

tu: leader

tu: priest

tu: soup, broth

*tu*₇-*a* (form of *tu*)

TU: priest

TU-e (form of *TU*)

TU: sheep

tam: (to be) bright; (to be) pure; to purify; (to be) clean

tam: to trust; to believe

ta'am: each

tum: imperfect singular stem of *de*[to bring]

*an-tum*₃ (form of *tum*)

tum: cross-beam

tum: wild dove

tum: a fish

tum: to be suitable

*nu-tum*₂, *in-tum*₃ (form of *tum*)

TUM: a stone?

um: a bird

um: reed rope

uma: triumph, victory

ma: to burn

ma: ship, boat

ma: a siege engine?

There are actually two individuals named Coriantum in the Book of Ether. The first was the son of Emer:

Ether 9: 21-25

21 And Emer did execute judgment in righteousness all his days, and he begat many sons and daughters; and he begat Coriantum, and he anointed Coriantum to reign in his stead.

22 And after he had anointed Coriantum to reign in his stead he lived four years, and he saw peace in the land; yea, and he even saw the Son of Righteousness, and did rejoice and glory in his day; and he died in peace.

23 And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people in all his days. And it came to pass that he had no children even until he was exceedingly old.

24 And it came to pass that his wife died, being an hundred and two years old. And it came to pass that Coriantum took to wife, in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old.

25 And it came to pass that he begat Com, and Com reigned in his stead; and he reigned forty and nine years, and he begat Heth; and he also begat other sons and daughters.

It would seem like reasonable elements for the etymology for Coriantum₁ the son of Emer might include:

kar: senior

kar: to light up, shine

kur: to light up

kur-a-a (form of *kur*)

u: admiration

ur: to be abundant

*ur*₃-*ra* (form of *ur*)

ur: maid, female

urin: pure
an: sky, heaven, upper
at-na, an-na, an-ne₂, an-e, an-na-ta, a-na, an-a (form of *an*)
anta: companion, comrade
anta: upper

tam: (to be) bright; (to be) pure; to purify; (to be) clean
tam: to trust; to believe
tum: to be suitable
nu-tum₂, in-tum₃ (form of *tum*)

Constructed Compound Word: **Cori(n)ant(a)um**

Ether 10:31

And he begat Heth, and Heth lived in captivity all his days. And Heth begat Aaron, and Aaron dwelt in captivity all his days; and he begat Amnigaddah, and Amnigaddah also dwelt in captivity all his days; and he begat Coriantum, and Coriantum dwelt in captivity all his days; and he begat Com.

Although there is not much information to work with, similar to Coriantor, it would seem like reasonable elements for the etymology for Coriantum₂ the son of Amnigaddah might include:

kar: take away by force, remove, to deprive
ur: to shut
ur₃-ra, ur₃-re, ur₃-re₂ (form of *ur*)
ri: to lay down, cast, place; to impose; to throw down
Rl-a, Rl-a-na (form of *ri*)

urin: to guard
urin-a (form of *urin*)
anta: companion, comrade
tum: to be suitable
nu-tum₂, in-tum₃ (form of *tum*)
um: reed rope

Constructed Compound Word: **Coriant(a)um**

From the standpoint of geography there does not appear to be any direct indication of potential geography for this name, except, like Coriantor, perhaps each is from the eastern mountains (*kur*).

Amnigaddah

Sumerian

a: arm; labor; wing; horn; side; strength; wage; power
a₂-da, a₂-mu (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-da, a-mu, a-am₃, a-am₆ (form of *a*)
A: a weapon or a leather holder for a weapon
am: a bird
am: wild bull
ame: a weapon
ni: a bird
ni: fear, aura
ni₂-ĝu₁₀, ni₂-ĝa₂ (form of *ni*)
ni: self
ni₂-ĝu₁₀, ni₂-ĝa₂, ni₂-ga₂ (form of *ni*)

NI: a designation of nets
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
NI, i₃-ĝu₁₀ (form of *i*)
ig: door
{ĝeš}ig-a, ig-e (form of *ig*)
ga: milk; suckling
ĝa: house
gada: flax; linen
gada-a (form of *gada*)
gada: with
ad: bead
ad: a thorn bush
{ĝiš}ad₅-da (form of *ad*)
ad: (to be) crippled

ad: log; plank; raft
ad: wooden raft; plank of a boat
ad: voice; cry; noise
 a-da-da (form of *ad*)
da: a bird
da: compound verb verbal element)
da: line, edge, side
 da-a (form of *da*)
da: side board (of a chariot)

da: to stir into a liquid
da: writing board
 {*ĝeš*}*da-a* (form of *da*)
ah: (to be) dried (out), dry; to dry
 ah₃-de₃, ah-da (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
 ah-da (form of *ah*)

There are a variety of etymologies based on the above units to constitute Amnigaddah. However, all that is said of him in the Book of Ether is that “he dwelt in captivity all his days” (Ether 10:31). Lacking further information a specific etymology is not attempted. While there is no obvious geographical etymology suggested by the name, there is some implication of water and boats.

Constructed Compound Word: **Am(e)niĝaddah**

Aaron

Sumerian

a: arm; labor; wing; horn; side; strength;
 wage; power
 a₂-a, a-ur₂ (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
 a-ur₂ (form of *a*)
A: a weapon or a leather holder for a weapon
a rah: to drown
a ri: to impregnate
HA: a vegetable
HA'A: locust-grass?
a'ea: breach, water outlet; gushing water
ah: (to be) dried (out), dry; to dry
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
ar: (hymn of) praise; fame
 a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃ (form of
 ar)
ar: ruin
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen;
 step (math.)
ara: a boat part
ara: designation of milk
ara: designation of oil

arah: storehouse, granary, storeroom;
 storage vessel
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to
 thresh (grain with a flail)
 rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form
 of *rah*)
rah: a disease
an: sky, heaven; upper; crown (of a tree)
an: date spadix
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land

u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
*u*₂-*ni*, *u*₂-*ne*, *u*₂-*na* (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

*u*₅-*a-ni* (form of *u*)
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
un: to arise; sky; (to be) high
una: wild, proud; a wild animal

Hebrew

The name Aaron is unique in the Bible, and is applied only to Aaron the Levite, brother of Moses and Miriam. Aaron was the first high priest of Israel (Exodus 28:1) and his descendants filled a sub-caste within the priestly caste of Israel (Joshua 21:4).

The name Aaron is not a regular Hebrew word and that's possibly because it originated elsewhere (probably Egypt). But since most names in the Bible mean something and foreign names often were transliterated into Hebrew in such a way that they began to mean something in Hebrew, it's interesting to see what the name Aaron may have meant to a Hebrew audience.

Jones' Dictionary of Old Testament Proper Names derives Aaron from the Hebrew word *הר* (*har*) meaning mountain, hill (and a mountain is sometimes used as metaphor for a large group of people). From this perspective, the name Aaron is related to the Hebrew names Ararat and Haran.

Another way of looking at the name Aaron (as does NOBSE Study Bible Name List) is to follow the Hebrew root *אור* (*'or*) meaning to be or become light:

The root-verb *אור* (*'or*) means to be light or to give light; shine. The Bible uses this verb in all the expectable ways (sunlight, daylight etcetera) but often also metaphorically. Many Biblical light-metaphors have been incorporated into our own language, such as the light of understanding or wisdom. Even a lit-up face comes from the Bible (Job 29:24, Numbers 6:25, Ecclesiastes 8:1).

This verb's derivatives are:

The masculine noun *אור* (*'or*), meaning light. Like the verb, this noun is used in all expectable ways, from the light of creation (Genesis 1:3) to the light of the sun (Isaiah 30:6), the light of instruction (Proverbs 6:23), the light of one's face (Proverbs 16:15), and the light of God (Psalm 4:6, Isaiah 10:17).

The feminine equivalent of the previous masculine noun: *אורה* (*'ora*). This noun is a late invention, and occurs sparsely in the Bible (Psalm 139:12, Esther 8:16, Isaiah 26:19 only).

The identical noun *אורה* (*'ora*), which denotes some kind of herb, probably with bright flowers or something like that. This noun occurs only in 2 Kings 4:39.

The masculine noun *אור* (*'ur*), meaning flame (Isaiah 50:11, Ezekiel 5:2).

The masculine noun מאור (*ma'or*), which is the Bible's common word for luminary: the moon (Psalm 74:16, mentioned along with the sun), the seven lamps of the tabernacle's lamp-stand (Exodus 35:14), the eyes (Proverbs 15:30), and the face or presence of God (Psalm 90:8). Note how oddly the sun is never called a מאור (*ma'or*). The only time it hints at the sun being a luminary is in Genesis 1:14-19, but the sun is never mentioned.

The feminine noun מאורה (*me'ura*), a curious word which only Isaiah uses as something that belongs to a viper and to which a child will stretch out its hand without risk (Isaiah 11:8). Traditionally, this word is interpreted as the viper's den but that doesn't seem to cut it. Since the masculine version of this word may denote a person's eyes, perhaps Isaiah had the snake's fiery stare in mind.

(www.abarim-publications.com 2016)

The name Aaron is used for two individuals and one place name in the Book of Mormon. Its first personal name is Aaron₁, who was a Jaredite king and whose only mention is that he was in captivity all of his days (Ether 10:31).

Sumerian

a: labor; power

a₂-a, a-ur₂ (form of *a*)

ara: an official

uh: to be forgotten

u: abuse

u: to gain control

u₅-a-ni (form of *u*)

rah: to beat; to break, crush

rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form of *rah*)

un: to arise; (to be) high

Constructed Compound Word: **Aaron**

Aaron₂ was a Nephite and one of the sons of Mosiah₂ who secretly preached and worked against the church but then had a miraculous conversion. Aaron₂ then became a strong missionary on behalf of the Church and experienced imprisonment and rejection (Book of Mormon references too numerous to cite). Reasonable etymological units for Aaron₂ are:

Sumerian

ar: ruin

ara: omen

a: arm; labor; strength; wage; power

a₂-a, a-ur₂ (form of *a*)

ar: (hymn of) praise; fame

a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃ (form of *ar*)

ra: (to be) pure; (to be) clear

u: admiration

un: to arise; sky; (to be) high

Constructed Compound Word: **Aaron**

Hebrew

'or: meaning to be or become light

Aaron as a geographical name occurs as a city of/near Ammonihah, Nephihah, and Moroni (Alma 8:13; 50:14). Unique etymological units related to geography that may also be used in the name of Aaron in a geographical meaning are:

Sumerian

an: sky, heaven; upper; crown (of a tree)

un: sky; (to be) high

Hebrew

har: mountain, hill

Heth

The Sumerian dictionaries don't differentiate a "th" sound, although the phonetic charts do indicate two "t" sounds, one of which is "t^h". Heth is a Biblical name (son of Noah) so the transliteration may be approximate. In any event, any "th" sound would be represented in the Sumerian dictionaries as "t".

Sumerian

he: be it, be he

e: barley?

e: chaff

e₃-a-ta, e₃-ta (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-ta, e₂-e₂-ta (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise,

rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e-ta-e₃, e₃-ta (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

eh: insect(s), bug(s); moth; head-louse; to have lice

Hebrew

Heth is a son of Canaan, son of Ham, son of Noah (Genesis 10:5), and probably the ancestor of a group of Hittites (Genesis 15:20).

BDB Theological Dictionary declares etymology and meaning of the name Heth unknown, but for the slightly more creative reader, the name Heth looks like it comes from a root rich in meaning, namely חתת (*hatat*):

The two root-verbs חתת (*hatat*) and חתה (*hata*) are officially not related, but their forms look like they are, and their meanings are surprisingly augmentative:

According to HAW Theological Wordbook of the Old Testament, "the basic idea [of the root-verb חתת (*hatat*) is to be broken," but here at Abarim Publications we see very little proof of that. Judging from the many occurrences of this verb and its derivatives, the most general idea of this verb is to deplete of strength, to deflate, or rather to take away an essential support or support structure, most often that of courage or willpower (Jeremiah 14:4 or 50:2, Isaiah 7:8 or 31:9, Job 32:15).

The derivatives of our verb חתת (*hatat*) are:

The masculine noun חת (*hat*), which is commonly translated with terror or fear (Genesis 9:2, Job 41:25). The word חת (*hat*) often occurs together with the word ירא (*yare*), meaning to fear or be afraid (see for instance Genesis 9:2). This

latter word means besides simply be afraid, also to revere, an intellectual anticipation of evil (as HAW Theological Wordbook of the Old Testament puts it), and even righteous behavior and formal religious worship. In other words, the Hebrew understanding of fear and terror wasn't as simple as that of ours but also encompassed the source and the consequence of fear.

The adjective חת (*hat*), which is identical to the previous word and is commonly said to mean shattered or dismayed (1 Samuel 2:4, Ezekiel 32:30, Jeremiah 46:5).

The masculine noun חתת (*hatat*), meaning terror as used in Job 6:21 only.

The feminine noun חתה (*hatta*), meaning terror (Genesis 35:5 only). Note how this noun resembles the verb חתה (*hata*).

The masculine noun חתחת (*hathat*), meaning terror. It's only used in plural, and only in Ecclesiastes 12:5.

The feminine noun חתית (*hattit*), meaning terror (Ezekiel 32:23).

The feminine noun מחתה (*mehitta*), meaning destruction, ruin or terror (Psalms 89:40, Proverbs 10:14).

The root-verb חתה (*hata*) means to seize or snatch up, usually of fire or coals. It occurs four times: Psalm 52:5, Proverbs 6:27, Proverbs 25:22, Isaiah 30:14. This verb's sole extant derivative is the feminine noun מחתה (*mahta*), meaning fire pan or censer (Exodus 25:38, Leviticus 10:1).

There are two individuals named Heth and one land of Heth mentioned in the Book of Ether. The first Heth (Heth₁) has little information other than that he was a king who was held in captivity all his days (Ether 10:31). The second Heth (Heth₂) was a wicked king who dethroned and slew his father to take the kingdom. The people were also wicked, and the prophets who preached repentance were either cast out or cast into pits and left to die, all with the consent or instruction of Heth₂. A great famine came on the land, with a plague of infestation of poisonous snakes, which caused flocks of people to flee to the land southward. When the people repented the rains returned, but Heth₂ had already perished in the famine (Ether 9:25-35, 10:1-2).

This whole event is discussed in a previous work (Grover 2014) and coincides with the concurrent eruptions of surrounding volcanoes, which were probably responsible for the local drought conditions. The third mention of Heth (Heth₃) is as the "land of Heth" (Ether 8:2) and was the land to which Jared went after rebelling against his father, king Omer. He then gained half the kingdom and battled against his father, taking the rest of the kingdom and placing Omer into captivity.

Although there is not much information on Heth₁ etymological units that would be reasonable are:

Sumerian

he: be he

e: to remove, take away; to bring out;

e-ta-e₃, *e₃-ta* (form of *e*)

Constructed Compound Word: Het(a)

Hebrew

hat: dismayed

Suitable Heth₂ etymological units are:

Sumerian

he: be he

e: to leave, to go out;

e-ta-e₃, *e₃-ta* (form of *e*)

e: house; estate

e₂-ta, *e₂-e₂-ta* (form of *e*)

Constructed Compound Word: **Het(a)**

Hebrew

hat: to fear or be afraid

mehitta: destruction, ruin or terror

Since there is a known connection to volcanic activity and Heth₂, there may be a volcanic element to the land of Heth, so appropriate etymological units for Heth₃ are:

Sumerian

e: to leave, to go out; to bring out

e-ta-e₃, *e₃-ta* (form of *e*)

Constructed Compound Word: **et(a)**

Hebrew

hata: to seize or snatch up, usually of fire or coals

mahta: fire pan or censer

Hearthom

Sumerian

har: ring

HAR: a bird

he: be it, be he

e: barley?

e: chaff

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

e₂-a, *e₂-ur₂*, *e₂-ra*, *e₂-ur*, *e₂-a-ra* (form
of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to

winnow; to measure (grain) roughly
(with a stick); to rent

e₃-a, *e₃-a-ra*, *he₂-e₃*, *he₂-e* (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust

e: tube, socket

e: watch

ea: a qualification of bitumen

e₃-a (form of *ea*)

eh: insect(s), bug(s); moth; head-louse; to
have lice

e'ara: mill

a: arm; labor; wing; horn; side; strength;
wage; power

<i>a</i> : a bird-cry	<i>um</i> : reed rope
<i>a</i> : time	<i>uma</i> : triumph, victory
<i>a</i> : water; semen; progeny	<i>ma</i> : to burn
<i>a-ur₂</i> (form of <i>a</i>)	<i>ma</i> : ship, boat
<i>A</i> : a weapon or a leather holder for a weapon	<i>u</i> : abuse
<i>a rah</i> : to drown	<i>u</i> : admiration
<i>a ri</i> : to impregnate	<i>u</i> : and
<i>HA</i> : a vegetable	<i>u₃-am₃</i> (form of <i>u</i>)
<i>HA'A</i> : locust-grass?	<i>u</i> : bed
<i>a'ea</i> : breach, water outlet; gushing water	<i>u</i> : to bray, bellow, bawl, voice, cry, noise
<i>ah</i> : (to be) dried (out), dry; to dry	<i>u</i> : compound verb nominal element
<i>ah</i> : a paste; phlegm, mucus, sputum; foam,	<i>u</i> : defeat
scum; saliva, spittle; poison	<i>u</i> : earth
<i>ar</i> : (hymn of) praise; fame	<i>u</i> : emery
<i>ar</i> : ruin	<i>u</i> : sheep, ewe
<i>ara</i> : to grind	<i>u₈-am₃</i> (form of <i>u</i>)
<i>ara</i> : hand-mill; lower grindstone	<i>u</i> : finger
<i>ara</i> : an official	<i>u</i> : gift
<i>ara</i> : times (with numbers); ways; way; omen;	<i>u</i> : wild goose
step (math.)	<i>u</i> : grain
<i>ara</i> : a boat part	<i>u</i> : hole
<i>ara</i> : designation of milk	<i>u</i> : horn
<i>ara₃-ta</i> (form of <i>ara</i>)	<i>u</i> : type of land
<i>ara</i> : designation of oil	<i>u</i> : load
<i>tu</i> : to beat, to weave	<i>u</i> : peace
<i>tu</i> : a fish	<i>u</i> : earth pile
<i>tu</i> : incantation, spell	<i>u</i> : pitfall
<i>tu</i> : (compound verb verbal element)	<i>u</i> : planking
<i>tu₅-a-me</i> (form of <i>tu</i>)	<i>u</i> : plant
<i>tu</i> : leader	<i>u</i> : bread, loaf; food; grass, herb; pasture,
<i>tu</i> : priest	plants
<i>tu</i> : soup, broth	<i>u₂-am₃, u₂-um</i> (form of <i>u</i>)
<i>tu₇-a</i> (form of <i>tu</i>)	<i>u</i> : shepherd
<i>TU</i> : priest	<i>u</i> : purslane
<i>TU-e</i> (form of <i>TU</i>)	<i>u</i> : to ride; attachment to a plow, upper pivot
<i>TU</i> : sheep	of a door, ship's captain; to gain
<i>tam</i> : (to be) bright; (to be) pure; to purify; (to	control
be) clean	<i>u</i> : to sleep
<i>tam</i> : to trust; to believe	<i>u</i> : ten
<i>ta'am</i> : each	<i>u</i> : totality, world
<i>tum</i> : imperfect singular stem of <i>de</i> [to bring]	<i>U</i> : type of stone
<i>tum</i> : cross-beam	<i>U</i> : tree
<i>tum</i> : wild dove	<i>uh</i> : to be forgotten
<i>tum</i> : a fish	<i>uh</i> : trachea, uvula
<i>tum</i> : to be suitable	<i>uh</i> : turtle
<i>TUM</i> : a stone?	<i>uh</i> : weathervane
<i>um</i> : a bird	<i>uh</i> : to make paste

Hearthom was the son of Lib and “reigned in the stead of his father”. However, after twenty-four years, the kingdom was taken from him (how and by whom are not indicated), and he remained in captivity the rest of his life. No further information is given (Ether 10:29-30). Reasonable etymological units might be:

Sumerian

he: be it, be he
ara: an official
tu: leader
uh: to be forgotten
tum: to be suitable

Constructed Compound Word: Hear(a)tom

An interesting potential linguistic correlation is that Hearthom, who served as king before being dethroned (Ether 10:29-30), looks to be a Sumerian derivation from *a-ra-ah-[tum]* (George 1992, 351; Reiner 1974, 40) or the Akkadian *E-ur-tum* (Gelb, 1973, 8) and is also the name for the Arahtu River, which is the westernmost branch of the Euphrates River in Sumer. The Rio Bari river that was adjacent to the ancient Olmec city of La Venta (likely candidate for the “great city” of Lib) was also the westernmost branch of the Grijalva River at that time in Jaredite history.

Lib

Sumerian

li: branch, twig
li: juniper
li: oil; fat; cream
li: to press (oil)
lib: (to be) absent
lib: dazed silence; (to be) dazed
lib: sheep fat
lib: inner body; heart

lib: (to be) rich, well-off; high quality; (to be) happy
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-bi, i₃-be₆ (form of *i*)
ib: (to be) angry; to curse
ib: hips; middle
IB: a profession

Hebrew

The nouns לבב (*lebab*) and לב (*leb*) designate the inner person and is associated with one's flesh (שׂר, *she'er*; Psalm 73:26) but mostly one's soul (נפש, *nepesh*; Deuteronomy 4:29, Joshua 22:5, Jeremiah 32:41). It's often endowed with qualities that we moderns ascribe to the mind (Genesis 31:26, Job 12:3, Ecclesiastes 9:3), such as thinking (Isaiah 10:7), memorizing (1 Samuel 21:13) and forgetting (Deuteronomy 4:9). The heart is the seat of determination (1 Samuel 7:3), courage (Daniel 11:25, Psalm 31:24, Amos 2:16), secrets (Psalm 44:21), conscience (Job 27:6) and morality (Deuteronomy 9:5), and all kinds of specified feelings (Leviticus 26:36, 1 Kings 8:38, Isaiah 30:29), but also of wickedness (1 Samuel 17:28), erring (Psalm 95:10), pride (Psalm 101:5) and arrogance (Deuteronomy 8:14).

(www.abarim-publications.com 2016)

There are two individuals named Lib in the Book of Ether. The first Lib (Lib₁) was a righteous king and built a great city by the narrow neck. He was a mighty hunter. The people during his reign were very industrious in all types of trades and “prospered by the hand of the Lord” (Ether 10:18-29). Etymological units for Lib₁ are:

Sumerian*lib*: inner body; heart*lib*: (to be) rich, well-off; high quality; (to be) happyConstructed Compound Word: **Lib**Hebrew*leb*: inner person (soul)

The second individual named Lib (Lib₂) was a man of great stature who took the kingdom by murder and by secret combination with an unnamed high priest. Coriantumr₂, as part of the final Jaredite civil war, engaged in a running battle against Lib₂, and even though injured, was successful in defeating and “smote him until he died” (Ether 14:10-16). Reasonable etymological units for Lib₂ are:

lib: inner body; heart*ib*: (to be) angry; to curse*lib*: (to be) dazedConstructed Compound Word: **Lib**Hebrew*leb*: inner person (soul)

The definitions meaning heart or soul are further defined by the additional word. Essentially, Lib₁ was a happy and well off soul, while Lib₂ was an angry soul. There are no geographical etymologies for Lib, unless one considers perhaps the positioning of the great city Lib₁ built as in the middle (*ib*) of some geographic feature.

KishSumerian*kiš*: totality, world*kiš*: principal city of Sumer, located in the north (upriver) area of Sumer*ki*: place, ground, earth, land, toward, underworld, lower, down below*ki-še₃* (form of *ki*)*ki*: with (math)*i*: clothing, garment*i*: (vocative exclamation), hey!Constructed Compound Word: **Kish***i*: oil; butter; container for oil*i₃-iš* (form of *i*)*iš*: mountain(s)*kiši*: ant*kiši*: half*kiši*: myrtle*kiši*: the Netherworld*kiši*: secretHebrew

- The most famous Kish is the Benjaminite father of Saul, the first king of Israel (1 Samuel 9:1). The apostle Paul mentions this Kish (spelled Κις, *Kis*) in his First Sabbath sermon at Pisidian Antioch (Acts 13:21)

- A great-uncle of Saul is also named Kish (1 Chronicles 8:30) and so is:
- The great-grandfather of Mordecai, the cousin and caretaker of Esther (Esther 2:5).
- In the Merari branch of the Levites are also two men named Kish, one in David's time (1 Chronicles 23:21) and one in Hezekiah's time (2 Chronicles 29:12).

The name Kish comes from the verb **שׁוֹקֵשׁ** (*qosh*) meaning lay bait, or lure. This verb occurs only once in the Bible (Isaiah 29:21), but according to BDB Theological Dictionary, it's the root of the common verb **שׁוֹקֵשׁ** (*yaqosh*), meaning to set a snare or lay a trap:

The verb **שׁוֹקֵשׁ** (*yaqosh*) originally meant to lay a bait or lure but came to denote laying a snare to catch animals, and from there to "snare" a person with alluring enticements (1 Samuel 18:21, Psalm 18:5, Jeremiah 5:26). This verb's derivatives are:

The masculine noun **שׁוֹקֵשׁ** (*yaqosh*), meaning bait-layer or fowler (Hosea 9:8).

The similar masculine noun **שׁוֹקֵשׁ** (*yaqush*), also meaning bait-layer or fowler (Proverbs 6:5).

The masculine noun **שׁוֹקֵשׁ** (*moqesh*), meaning either bait (Amos 3:5) or snare (Exodus 10:7, Exodus 23:33).

שׁוֹקֵשׁ

The verb **שׁוֹקֵשׁ** (*qush*) also means to lay bait or lure, and is doubtlessly related to **שׁוֹקֵשׁ** (*yaqosh*). BDB Theological Dictionary even deems **שׁוֹקֵשׁ** (*qush*) the root of **שׁוֹקֵשׁ** (*yaqosh*). Our verb occurs only once in the Bible, in Isaiah 29:21, whereas the verb **שׁוֹקֵשׁ** (*qs*) and its derivatives occur forty times.

(www. www.abarim-publications.com 2016)

The information on Kish in Ether is minimal (Ether 10:17-18), although he was the father of Lib who is identified as a "great hunter", which is interesting as the Hebrew etymology of Kish is laying bait to snare or catch animals. Also of interest is Kish as the father of Saul, the first king in Israel, and in like manner, Lib is presumed to be the first king to rule over the "great city by the narrow neck". From a geographical standpoint, it would seem that Kish rule was perhaps based upriver of the "great city", and included the "totality" of the land including the "land with mountains".

Sumerian

kiš: totality, world

ki: place, ground, earth, land, toward,
underworld, lower, down below

ki-še₃ (form of *ki*)

ki: with (math)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-iš (form of *i*)

iš: mountain(s)

kiši: half

kiši: the Netherworld

kiši: secret

Constructed Compound Word: **Kish**

CoromSumerian*karam*: heap, ruin mound*kar*: to blow, to light up, shine*kar*: to flee, take away by force, remove, to deprive, to save
kar-ra (form of *kar*)*kar*₂: to insult, to slander*kar*: senior*kar*: to harbor, quay*kar-ra, kar-a* (form of *kar*)*kur*: to burn, to light up*kur-a-a* (form of *kur*)*kur*: to be different, to be strange, (to be) estranged, (to be) hostile, to be strong*kur*₂-*ra-am*₃, *kur*₂-*ra* (form of *kur*)*kur*: to enter*kur*₉-*ra, kur*₉-*ra*₂, *kur*₉-*ra*₂, *kur*₉-*a, ku-ra, ku* (form of *kur*)*kur*: mountain(s), underworld, land, country, east, easterner, east wind
*kur-ra-mu, kur-ra, kur*₂-*ra, kur-a* (form of *kur*)*kur*: unit of capacity based on vessel size*kur*₂-*ra-am*₃, *kur*₂-*ra, kur*₂-*a* (form of *kur*)*kur*: log?*kur-ra* (form of *kur*)*ku*: to place, lay (down), lay eggs; to spread, discharge*KU*: hole*KU*: plough?*KU*: to strengthen*u*: abuse*u*: admiration*u*: and*u*₃-*am*₃ (form of *u*)*u*: bed*u*: to bray, bellow, bawl, voice, cry, noise*u*: compound verb nominal element*u*: defeat*u*: earth*u*: emery*u*: sheep, ewe*u*₈-*ra* (form of *u*)*u*: finger*u*: gift*u*: wild goose*u*: grain*u*: hole*u*: horn*u*: type of land*u*: load*u*: peace*u*: earth pile*u*: pitfall*u*: planking*u*: plant*u*: bread, loaf; food; grass, herb; pasture, plants*u*₂-*ra* (form of *u*)*u*: shepherd*u*: purslane*u*: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control*u*: to sleep*u*: ten*u*: totality, world*U*: type of stone*U*: tree*uh*: to be forgotten*uh*: trachea, uvula*uh*: turtle*uh*: weathervane*uh*: to make paste*ur*: to be abundant*ur*₃-*ra* (form of *ur*)*ur*: to rub in, anoint*ur*: to bake*ur*₅-*ra* (form of *ur*)*ur*: base leg of table*ur*: to confine, imprison*ur*: to be convulsed*ur*₄-*a, ur*₄ (form of *ur*)*ur*: dog, ~ figurine; ~ toy; lion

ur-am₃, ur-ra, ur-a, ur-ra-am₃ (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
ur₃-ra, ur₃ (form of *ur*)
ur: servant
ur: keel
ur: liver
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave; are corresponding to another; like (one another)
ur₅-a, ur₅-ra-am₃, ur₅-ra, ur₅-am₃ (form of *ur*)
ur: liver; main body, bulk
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
ur₃-ru, ur₄-ra, ur₄-a, ur₄-ra-a, (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
ur₂-ra (form of *ur*)
ur: root, base; limbs; loin, lap
ur₂-ra, ur₂-ra-am₃ (form of *ur*)
ur: servant
ur: to shut, protection
ur₃-ra, ur₃-ra-me (form of *ur*)
ura: dejection?
urra: interest-bearing loan; debt; requital, favor
ur₅-ra, ur₅-a (form of *urra*)
urri: a designation of sheep
uru: a fish
uru: flood, deluge
uru: bedding place; litter; lair, dwelling; dung
uru: seat, dwelling
uru: to sow; to cultivate
nu-uru₄ (form of *uru*)
uru: a literary subscript
uru: support; imposition; repair
uru: immediate vicinity, adjacent (place)

Hebrew

The verb רוּם (*rum*) means to be high, in several literal and figurative fashions. This verb is used to indicate either literal height (Psalm 61:2, Job 22:12), the height of rank, statues or glory (Numbers 24:7, 2 Samuel 22:47, Proverbs 24:7), or the height of pride or arrogance (Deuteronomy 8:14, Psalm 131:1, Ezekiel 31:10).

urum: male
urum: property
RU: architectural feature
RU-am₃ (form of *RU*)
rum: perfect, idea
um: a bird
um: reed rope
ri: to be distant
ri-a (form of *ri*)
ri, RI: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away
RI-a (form of *ri*)
RI: to cry out
a: arm; labor; wind; horn; side; strength; wage; power
a: a bird cry
a: time
a: water
a-ur₂ (form of *a*)
A: a weapon, or leather holder for a weapon
ar: (hymn of) praise; fame
ar₂-ra, a-ar₃-a (form of *ar*)
ar: ruin
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen; step (math.)
ara: a boat part
ara: designation of milk
ara: designation of oil
aru: an administrative category of persons
rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
rah₂-am₃ (form of *rah*)
rah: a disease
ah: (to be) dried (out), dry; to dry
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
am: a bird
am: wild bull

Its derivatives are:

The masculine noun רום (*rum*) or רם (*rum*), meaning height (Proverbs 25:3) or haughtiness (Isaiah 10:12, Jeremiah 48:29).

The adverb רום (*rom*), meaning on high (Habakkuk 3:10)

The adverb רומה (*roma*), meaning proudly (Micah 2:3).

The feminine noun רמה (*rama*), meaning height or high place (Ezekiel 16:25). Note that this noun is identical to the root-verbs רמה (*rama* I and II), meaning to throw or shoot (I) and to beguile, deceive or mislead (II).

The feminine noun רמות (*ramut*), meaning height or lofty stature (Ezekiel 32:5).

The masculine noun רומם (*romam*), meaning praise (Psalm 66:17).

The feminine noun רוממות (*romemut*), meaning uplifting, arising (Isaiah 33:5).

The masculine noun מרום (*merum*), a poetic word meaning height (Job 5:18, Micah 6:6).

The feminine noun תרומה (*teruma*), meaning contribution or offering (Exodus 25:2, Deuteronomy 12:6, Ezekiel 45:13).

The feminine noun תרומיה (*terumiya*), meaning portion, or that what belongs to a contribution (Ezekiel 48:12).

The verb רמם (*ramam* I) is a by-form of רום (*rum*), and means to be exalted. It occurs a mere four times in the Bible: Numbers 17:10, Job 24:24, Isaiah 33:10 and Ezekiel 10:15.

(www.abarim-publications.com 2016)

Corom was another Jaredite king of whom little is said. He “did that which was good in the sight of the Lord all his days,” had many sons and daughters, and passed away after seeing many days (Ether 10:16-17). Reasonable etymological units for Corom are:

kur: to be different, to be strong
kur₂-ra-am₃, kur₂-ra (form of *kur*)
u: admiration
ar: (hymn of) praise; fame

ar₂-ra, a-ar₃-a (form of *ar*)
ur: to be abundant
ur₃-ra (form of *ur*)
rum: perfect

Constructed Compound Word: **Corom**

Potential geographical etymological units are:

Sumerian

karam: heap, ruin mound
kur: mountain(s), underworld, land, country,
 east, easterner, east wind
kur-ra-mu, kur-ra, kur₂-ra, kur-a
 (form of *kur*)

kur: to burn, to light up
kur-a-a (form of *kur*)
uru: flood, deluge

Constructed Compound Word: **Corom**

Hebrew

rum: to be high

Levi

Sumerian is not known to have a transliterated “v”, so this name may simply be the Hebrew equivalent of a Sumerian word with the same meaning, which was not close enough phonetically to provide a multiple-meaning name. The name Levi occurs in the Bible but is well after the confounding of languages, so was probably not a known name to the Jaredites, even in Sumerian. However, evaluating the name in Sumerian may provide insight into a potential sound modification that may have occurred in early Jaredite Sumerian.

Sumerian

le'um: writing board; board (of a plow)

ġe^sle (form of *le'um*)

e: barley?

e: chaff

e₃-a-bi (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-bi, e₂-a-bi (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to

winnow; to measure (grain) roughly (with a stick); to rent

e₃-bi (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

eb: oval

ebih: heavy rope

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

Hebrew

There is some controversy about the etymology of the name Levi. BDB Theological Dictionary suggests that the name Levi was derived from the word Levite, in stead of vice versa, and that the word Levite has to do with a Minaean word for priest. Another suggestion is that the name Levi (לוֹי) is derived from the name Leah (לֵאָה) and means Weary, rather than something else. HAW Theological Wordbook of the Old Testament disagrees with this kind of 'strong disclaimers' and (as does NOBSE Study Bible Name List) derives the name Levi from the verb לוּה (*lawa*) meaning join, be joined. This is the verb that Leah uses when she names Levi, "Now this time my husband will be joined to me, because I have borne to him three sons" (Genesis 29:34):

Scholars divide the word לוּה (*lwh*) into three separate roots, although these roots are obviously related in meaning:

The verb לוּה (*lawa I*) means join or be joined, and 'refers to the joining of an item or person to someone or something else' (HAW Theological Wordbook of the Old Testament) (Numbers 18:2; Isaiah 14:1, Jeremiah 50:5).

The verb לוּה (*lawa II*) means borrow or lend. HAW Theological Wordbook of the Old Testament volunteers that this verb 'may be a specialized usage' of the previous *lawa*. This verb is used only once to indicate simply a profitable transaction (Nehemiah 5:4). All other occurrences 'reflect theological and moral perspectives in the OT' (see Exodus 22:25). The relationship with the previous *lawa* becomes clear in Proverbs 22:7, ". . .the borrower becomes the lender's slave".

The assumed root לוו (*lwh III*) occurs all over the Semitic spectrum. It exists in Arabic with the meaning of to turn, twist or wind, and in Assyrian as to surround or encircle. In Biblical Hebrew it's not used as verb but gives rise to the words לויה (*liwya a1*) and ליה (*loya*), both meaning wreath (Proverbs 1:9, 4:9, 1 Kings 7:29). Although the wreath is an item that is typically coiled or twisted, its both ends are also joined to make a circle.

(www.abarim-publications.com 2016)

If JAREDITE names can be traced to Semitic roots, one may suggest the biblical PN LEVI. The HEBREW root *lwh*, "to accompany" in the *qal*, and the Mari (Old Babylonian) PN *lawi-AN* with the Old South Arabic *lw'*, "priest," might suggest a meaning such as "pledged/priest of God." The biblical PN LEVI may or may not derive from the latter root.

A less likely etymology for LEVI would derive it from the HEBREW noun *lābī'*, "lioness," where the b is pronounced as a v (in linguistic terminology, the intervocalic spirantization of a stop).

(Book of Mormon Onomasticon 2016)

The name Levi occurs in Ether 10: 14-16 as a Jaredite king who was born in captivity and was there for forty two years until he made war against the king and obtained the kingdom. He did "that which was right in the sight of the Lord" and the people prospered. Levi lived to old age and then anointed his son Corom as king. There is another reference to Levi in the Nephite section of the Book of Mormon, but it is a Biblical reference (3 Nephi 24:3).

Reasonable etymological units for Levi are:

Sumerian

le'um: writing board

^{ĝeš}*le* (form of *le'um*) [*ĝeš* is not pronounced in Sumerian]

e: house; temple; (temple) household; room; house-lot; estate

e₂-bi, *e₂-a-bi* (form of *e*)

e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow

e₃-bi (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: watch

eb: oval

ebih: heavy rope

i: oil; container for oil

Constructed Compound Word: **Lebi**

Hebrew

lawi-AN; *lw'*: "priest," "pledged/priest of God"

Kim

Sumerian

kim: stone

kim: willow

ki: place, ground, earth, land, toward, underworld, lower, down below

ki-am₃, *ki-a-me*, *ki-a-am* (forms of *ki*)

ki: with (math)

im: to run

im: rainstorm

im: clay, mud, tablet

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

Hebrew

The masculine noun קִיִּם (*qim*), meaning adversary; i.e. someone who rises up against someone (Job 22:20 only; BDB Theological Dictionary deems this text corrupt).

The feminine noun קִימָה (*qima*), meaning a rising up (Lamentations 3:63 only).

(www.abarim-publications.com 2016)

The most likely etymology here is the Hebrew based on the fact that during Kim's reign, his brother rose up in rebellion against him and placed him in captivity (Ether 10:13-14). A Sumerian geographic location equivalent (if there is one, though none is mentioned) to "lower place of clay/mud".

Sumerian

kim: stone

kim: willow

ki: place, ground, earth, land, toward,
underworld, lower, down below

*ki-am*₃, *ki-a-me*, *ki-a-am* (forms of *ki*)

im: to run

im: rainstorm

im: clay, mud, tablet

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

Constructed Compound Word: **Kim**

Morianton & Morionton

The Original Manuscript indicates that the name for the Nephite leader and the land associated with him should have the spelling Morionton instead of Morianton. Both forms will be evaluated here.

Sumerian

ma: to burn

ma: ship, boat

ma: a siege engine?

ma'u: a barge

mah: (to be) mature, milk producing (of
cows)

mah: (to be) great

mah-a, *ma-ha*, *mah-ra* (form of *mah*)

mah: (to be) sick?

mah: a tree

mahra: foremost

mar: louse; worm; parasite

mar-a (form of *mar*)

mar: shovel

mar: to smear

mar-a (form of *mar*)

mar: wagon

{*ĝeš*}*mar-ra* (form of *mar*)

mar: to winnow

mar-ru (form of *mar*)

marru: stormwind

mu: to crush, mangle

mu: a fish

mu: good, beautiful

mu: to grow

mu: incantation, spell

mu: manly; young man

mu: name; line of text; son

mu-ra (form of *mu*)

mu: to make a sound

mu: year

mu-ra (form of *mu*)

muh: a cup or bowl

mur: (compound verb verbal element)

<i>mur</i> : to get dressed, clothe oneself <i>mur</i> ₁₀ - <i>a</i> (form of <i>mur</i>)	<i>u</i> : abuse
<i>mur</i> : a fish	<i>u</i> : admiration
<i>mur</i> : fodder; (to be) fat <i>mur-ra</i> (form of <i>mur</i>)	<i>u</i> : and
<i>mur</i> : lung <i>mur-ra</i> (form of <i>mur</i>)	<i>u</i> : bed
<i>a</i> : arm; labor; wing; horn; side; strength; wage; power <i>a</i> ₂ - <i>na</i> , <i>a</i> ₂ - <i>ni</i> , <i>a</i> ₂ - <i>a-na</i> , <i>a</i> ₂ - <i>a-ni</i> , <i>an</i> (form of <i>a</i>)	<i>u</i> : to bray, bellow, bawl, voice, cry, noise
<i>a</i> : a bird-cry	<i>u</i> : compound verb nominal element
<i>a</i> : time	<i>u</i> : defeat
<i>a</i> : water; semen; progeny <i>a-na</i> , <i>a-ur</i> ₂ , <i>a-ni</i> (form of <i>a</i>)	<i>u</i> : earth
<i>A</i> : a weapon or a leather holder for a weapon	<i>u</i> : emery
<i>a ru</i> : to dedicate	<i>u</i> : sheep, ewe <i>u</i> ₈ - <i>ra</i> (form of <i>u</i>)
<i>ar</i> : (hymn of) praise; fame <i>a-ar</i> ₂ , <i>ar</i> ₂ - <i>ra</i> , <i>a-ar</i> ₃ - <i>a</i> , <i>a-ar</i> ₃ , <i>ar</i> ₂ - <i>a-ni</i> (form of <i>ar</i>)	<i>u</i> : finger
<i>ar</i> : ruin <i>ar</i> ₂ - <i>ra-ni</i> (form of <i>ar</i>)	<i>u</i> : gift
<i>ara</i> : to grind	<i>u</i> : wild goose
<i>ara</i> : hand-mill; lower grindstone	<i>u</i> : grain
<i>ara</i> : an official	<i>u</i> : hole
<i>ara</i> : times (with numbers); ways; way; omen; step (math.)	<i>u</i> : horn
<i>ara</i> : a boat part	<i>u</i> : type of land
<i>ara</i> : designation of milk	<i>u</i> : load
<i>ara</i> : designation of oil	<i>u</i> : peace
<i>a ri</i> : to impregnate	<i>u</i> : earth pile
<i>ari</i> : a disease	<i>u</i> : pitfall
<i>aria</i> : a disease	<i>u</i> : planking
<i>aria</i> : steppe	<i>u</i> : plant
<i>arina</i> : a fish	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants <i>u</i> ₂ - <i>ni</i> , <i>u</i> ₂ - <i>ne</i> , <i>u</i> ₂ - <i>ra</i> , <i>u</i> ₂ - <i>na</i> (form of <i>u</i>)
<i>arina</i> : a root	<i>u</i> : shepherd
<i>ri</i> : to be distant <i>ri-a</i> (form of <i>ri</i>)	<i>u</i> : purslane
<i>ri</i> , <i>Ri</i> : to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away <i>Ri-a</i> , <i>Ri-a-na</i> (form of <i>ri</i>)	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>Ri</i> : to cry out	<i>u</i> : to sleep
<i>i</i> : clothing, garment	<i>u</i> : ten
<i>i</i> : (vocative exclamation), hey!	<i>u</i> : totality, world
<i>i</i> : oil; butter; container for oil <i>i</i> ₃ - <i>a</i> (form of <i>i</i>)	<i>U</i> : type of stone
<i>ia</i> : (an exclamation), oh!	<i>U</i> : tree
	<i>uh</i> : to be forgotten
	<i>uh</i> : trachea, uvula
	<i>uh</i> : turtle
	<i>uh</i> : weathervane
	<i>uh</i> : to make paste
	<i>ur</i> : to be abundant <i>ur</i> ₃ - <i>ra</i> (form of <i>ur</i>)
	<i>ur</i> : to rub in, anoint
	<i>ur</i> : to bake <i>ur</i> ₅ - <i>ra</i> (form of <i>ur</i>)
	<i>ur</i> : base leg of table
	<i>ur</i> : to confine, imprison

<i>ur</i> : to be convulsed	<i>ur₃-ra, ur₃-ra-a, mu-ur₃</i> (form of <i>ur</i>)
<i>ur₄-a, ur₄</i> (form of <i>ur</i>)	<i>ur</i> : to smell
<i>ur</i> : dog, ~ figurine; ~ toy; lion	<i>ur₅-ra</i> (form of <i>ur</i>)
<i>ur-ra, ur-re, ur-e, ur-re₂, ur-ra-ni, ur-ra-na</i> (form of <i>ur</i>)	<i>ur</i> : a cloth trimming
<i>ur</i> : to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat	<i>uri</i> : a fish
<i>ur₃-ra, ur₃</i> (form of <i>ur</i>)	<i>uri</i> : an illness of the joints, arthritis?; an illness
<i>ur</i> : servant	<i>uri</i> : a vessel
<i>ur</i> : keel	<i>an</i> : sky, heaven; upper; crown (of a tree)
<i>ur</i> : fish	<i>an-na, an-ta, an-na-ta, a-na</i> (form of <i>an</i>)
<i>ur</i> : harness	<i>an</i> : date spadix
<i>ur</i> : he; that, this some; maid, female, slave; are corresponding to another; like (one another)	<i>anta</i> : companion, comrade
<i>ur₅-ra, ur₅-a</i> (form of <i>ur</i>)	<i>anta</i> : upper
<i>ur</i> : liver; main body, bulk	<i>tah</i> : to add, increase
<i>ur₅-ra-ni</i> (form of <i>ur</i>)	<i>tah-a-ni, in-tah</i> (form of <i>tah</i>)
<i>ur</i> : man	<i>tu</i> : to beat, to weave
<i>ur-ra-ni</i> (form of <i>ur</i>)	<i>tu</i> : a fish
<i>ur</i> : to roam around	<i>tu</i> : incantation, spell
<i>ur</i> : to pluck, to gather, collect; to harvest	<i>tu₆-ni</i> (form of <i>tu</i>)
<i>ur₄-ra, ur₄-a, ur₄-ra-a, me-ur₄, ur₅-e, ur₃-ru</i> (form of <i>ur</i>)	<i>tu</i> : leader
<i>ur</i> : to smell	<i>tu</i> : priest
<i>ur</i> : cloth trimming	<i>tu</i> : soup, broth
<i>ur</i> : roof	<i>tu₇-a</i> (form of <i>tu</i>)
<i>ur₃-ra, ur₂-ra, ur₃-a</i> (form of <i>ur</i>)	<i>TU</i> : priest
<i>ur</i> : root, base; limbs; loin, lap	<i>TU-e</i> (form of <i>TU</i>)
<i>ur₂-ra, ur₂-ra-na, ur₂-ra-ni, ur₂-a-ni, ur₂-ra-a-ni</i> (form of <i>ur</i>)	<i>TU</i> : sheep
<i>ur</i> : servant	<i>tun</i> : ax, adze
<i>ur</i> : to shut, protection	<i>tun</i> : bag; stomach; a container
	<i>tun</i> : lip; chin
	<i>un</i> : to arise; sky; (to be) high
	<i>un₃-ta</i> (form of <i>un</i>)

Hebrew

The name Moriah in the Bible

The name Moriah occurs only twice in the Bible, which is rather curious because it belongs to a place of supreme prominence. The first time we hear of Moriah (spelled מִרְיָה) is in Genesis 22:2, where YHWH instructs Abraham to sacrifice his son Isaac in the land of Moriah, on one of the mountains there. At the last moment, Isaac was spared and a replacement ram was provided for, and this mechanism became a central concept in Hebrew and especially Christian thought (John 1:29).

The second time the name Moriah (now spelled מוֹרִיָּה) is mentioned, it appears to have been assumed by one specific mountain — which is generally considered to be the same as the mountain on which Abraham and Isaac endured their trial — namely the mountain upon which Solomon built the temple of YHWH (2 Chronicles 3:1). Again, the temple of YHWH became central in both Hebraic and Christian theologies (John 2:19).

Etymology of the name Moriah

The name Moriah consists of two elements, the final one being יה (Yah), which is an abbreviated form of the Tetragrammaton יהוה, YHWH, or *Yahweh*.

Where the first part comes from isn't clear, and it may very well be that the meaning of this name is not restricted to one proper etymology but rather reflects the whole range of possibilities. Especially the spelling with the central ו (*waw*) may have reminded some of the noun מורה (*moreh*), which means both early rain and teacher, and is closely related to the familiar noun תורה (*tora*) or Torah. Or the highly similar noun מורה (*mora*), meaning terror or something awe-inspiring, from the verb ירא (*yara' l*), meaning to fear or revere:

The forms ירה (*yrh*) and ירא (*yr'*) are officially unrelated but their basic mechanisms appear to overlap somewhat. Both reflect an exchange of energy from a higher, dispensing level to a lower, receiving level. It appears that the form ירה (*yrh*) mostly describes the sending of the energy; either the exchange viewed from the perspective of the dispensing side, or else the shock-free absorption of the energy on the receiving side. The form ירא (*yr'*) appears to deal mostly with the receiving of the energy; the exchange viewed from the perspective of the receiving side, and that usually with the anticipation of intense alteration.

Note that one of the two verbs ירא (*yara'*) is a by-form of ירה (*yara*), and also note the similarity between these forms and the verb ראה (*ra'a*), meaning to see or look at:

The verb ירה (*yara*) means to throw cast or shoot. It's used when arrows are shot (1 Chronicles 10:3), stones are stacked (Genesis 31:51) and even when lots are cast (Joshua 18:6). This verb is also connected to the act of raining (Hosea 6:3) and to teaching or instructing (Exodus 35:34, Proverbs 4:4).

Basically, the verb and its nouns have to do with many little impulses that cause a larger and unified event, or serve to obtain a larger and unified objective (also see our article on the noun יין, *yayan*, meaning wine).

Israel's agricultural lifestyle lead to the extended symbolical system in which many of her theology is expressed: mankind's most fundamental identity comes from our common ancestor Adam, whose name is related to the word for arable land. We the people are designed to bear fruit (Psalm 1:3), while the time for harvest is near (Matthew 13:37-42).

This verb's derivatives are:

The masculine noun יורה (*yoreh*), meaning early rain, which is the rain that falls from October to December (Deuteronomy 11:14, Jeremiah 5:24).

The wonderful masculine noun מורה (*moreh*), which may either also mean early rain (Joshua 2:23, Psalm 84:7) or it means teacher (Judges 7:1, Job 36:22).

Most striking is the feminine noun תורה (*tora*), which is the familiar word Torah. BDB Theological Dictionary proposes that this word may have originated in the casting of lots, but here at Abarim Publications we find the connection to the above mentioned symbolic structure more compelling. The meanings of our noun fall into three categories:

Instruction, of humans by humans (Proverbs 1:8, Psalm 78:1), or of humans by God (Isaiah 30:9 Jeremiah 9:12).

Law and legislation (Exodus 16:28, Joshua 24:26).

Customs or manners (2 Samuel 7:19).

Note that the form רבב (*rabab*) reflects a similar structure. It yields the verb רבב (*rabab l*), meaning to be or become many, and its derivative רביבים (*rebibim*), meaning copious showers, and the verb רבב (*rabab ll*), meaning to shoot.

The verb ירא (*yara' l*) is customarily translated with either to fear, to be afraid (Genesis 3:10, Judges 7:3, Isaiah 54:14) or to revere, to stand in awe of (Exodus 34:30, 1 Kings 3:28, Psalm 33:8), but these sentiments are really quite far

apart and can hardly be reconciled if we don't recognize that the more fundamental meaning of this verb has to do with the observing of an external force, which is about to change the observer to the core.

It so happens that this verb is spelled the same as the imperfect third person singular form of the verb ראה (*ra'a*), which is the common verb meaning to see (all the instances of 'and God saw...' of Genesis 1 uses this form ירא).

If the observer feels aversion to this change, the observation will lead to fear, but if the observer trusts the force, he will feel awe. This distinction may seem rather trifle but it really isn't. When the Word of the Lord appeared to Abram and said: "Do not fear (אל-תירא); I am a shield to you," He basically said that Abram should neither fear nor revere Him. The command אל-תירא is the single most repeated command in the Bible (more than fifty times in the Old Testament alone), and it doesn't only state that we should have no fear, it also states that we should not revere.

A careful footnote is in order: blindly turning off one's fear does not erase the danger ahead. Fear has the function of telling the observer that whatever is out there is incompatible with him. Fear doesn't lead to the dark side, as the saying goes, but it leads to a change in the observer. For instance: if the observer has a rightful fear of bears, he will arm himself and surround himself with other men. That means that the command "have no fear" does not lead to him foolishly running out to hug the bear, but is obeyed by developing defenses and being wise about his goings about. Likewise, someone who rightly fears the Lord and hears the command to not fear, will not try to believe in a six-foot new-age elf who is nothing but love, but will work to be as perfect as God is Himself (Matthew 5:48, 1 John 4:18). Not fear but confidence without wisdom leads to the dark side (namely a very dark grave).

Likewise standing in awe. Standing in awe is generally considered to be virtuous but in fact, awe says nothing about the greatness of what is observed and everything about the smallness of the observer. We either hate or love what we are familiar with but either fear or stand in awe of what we don't know (John 15:15).

This verb's derivatives are:

The feminine noun יראה (*yir'a*), meaning a fear or terror (Isaiah 7:25, Ezekiel 30:13), or a terrifying thing (Ezekiel 1:18), or reverence (Genesis 20:11, Isaiah 11:3, Psalm 19:9).

The masculine noun מורא (*mora'*), meaning fear (Genesis 9:2, Deuteronomy 11:25), reverence (Malachi 1:6, Isaiah 8:12), or something awe-inspiring (Deuteronomy 4:34, Jeremiah 32:21).

The masculine noun מורה (*mora*), meaning terror or something awe-inspiring. This noun occurs only in Hosea 6:11, and note that it is spelled the same as the noun מורה (*moreh*), meaning either early rain or teacher (see above).

The verb ירא (*yara' ll*) is a Aramaic-style by-form of the verb ירה (*yara*), and has the same meaning: to shoot (1 Samuel 11:24, 2 Chronicles 26:15) or to water (Proverbs 11:25).

There are two locations known by the name Moreh in the Bible:

A place near Shechem, known fully as מורה אלון (*'elon moreh*), or Oak (Of) Moreh. This is where Abraham built an altar to YHWH right after his arrival in Canaan and just prior to his stay in Bethel (Genesis 12:6). The wording of these statements and the activities they describe strongly suggest that Abraham was not simply wandering around, but was rather on a specific course along a network of centers of learning. The second time the oaks (plural this time) of Moreh are mentioned is in the highly significant passage of Deuteronomy 11:26-32, where the Lord sets before Israel a blessing (Mount Gerizim) and a curse (Mount Ebal), beside the Oaks Of Moreh (Deuteronomy 11:30, only here spelled מרה).

A hill (גבעה, *gib'a*) in the valley of Jezreel, where the Midianites were camped just prior to being defeated by Gideon and his 300 men (Judges 7:1, see 6:33).

(www. www.abarim-publications.com 2016)

The Jaredite Morianton₁ is a king that emerges after some period of time where no information is provided as to the regal line with the indication that there was no king during that time. He gathers an army of outcasts and “gave battle unto the people” and got power over many cities. By a war that was exceedingly “sore” he gained power “over all the land” and established himself as king. He eased peoples burdens so then gained favor with the people and “they did anoint him to be their king”. He did justice unto the people but not himself because of his “many whoredoms”, and was cut off from the presence of the Lord. He built many cities and the people became “exceedingly rich” and he lived to a great age (Ether 10:9-13).

Reasonable etymological units for Morianton₁ are:

<i>mu</i> : name	<i>i</i> : oil; container for oil
<i>mu-ra</i> (form of <i>mu</i>)	<i>i₃-a</i> (form of <i>i</i>)
<i>mu</i> : manly; young man	<i>anta</i> : upper
<i>mu</i> : to crush	<i>tah</i> : to add, increase
<i>ur</i> : to gather, collect	<i>tah-a-ni, in-tah</i> (form of <i>tah</i>)
<i>ur₄-ra, ur₄-a, ur₄-ra-a, me-ur₄, ur₅-e, ur₃-ru</i> (form of <i>ur</i>)	<i>tu</i> : leader
<i>ur</i> : to rub in, anoint	<i>un</i> : (to be) high

Constructed Compound Word: **Moriant(a)un**

Also related to his “many whoredoms”, these elements can be potentially be incorporated into the name:

<i>mu</i> : manly	<i>ur₂-ra, ur₂-ra-na, ur₂-ra-ni, ur₂-a-ni, ur₂-ra-a-ni</i> (form of <i>ur</i>)
<i>uri</i> : an illness	<i>a</i> : semen; progeny
<i>a ri</i> : to impregnate	<i>a-na, a-ur₂, a-ni</i> (form of <i>a</i>)
<i>ur</i> : loin, lap	

The Nephite Morionton₂, who came from a land of the same name, planned to lead his people (who were in conflict with other Nephite peoples) to the land northward, which was covered with large bodies of water. That area is known to be at some distance from other references in the Book of Mormon. Morionton₂ “was a man of much passions” and got angry and beat a maid servant who fled and told Moroni of his plans. Moroni was fearful that if Morionton₂ was successful, the people of Bountiful would ally with Morionton, with the consequences being such that the liberty of the Nephites would be lost. An army was sent to head him off, but did not catch them until they had reached the narrow pass which led by the sea into the land northward. A battle ensued where the Nephite leader Teancum killed Morionton₂ and defeated his army. Morionton₂ was described as being wicked and as utilizing “flattering words” (Alma 50: 25-36).

<i>mu</i> : name	<i>ur₅-ra-ni</i> (form of <i>ur</i>)
<i>mu-ra</i> (form of <i>mu</i>)	<i>ur</i> : to beat
<i>ur</i> : man	<i>ur₃-ra, ur₃</i> (form of <i>ur</i>)
<i>ur-ra-ni</i> (form of <i>ur</i>)	<i>ur</i> : maid, female, slave;
<i>ur</i> : to gather, collect	<i>ur₅-ra, ur₅-a</i> (form of <i>ur</i>)
<i>ur₄-ra, ur₄-a, ur₄-ra-a, me-ur₄, ur₅-e, ur₃-ru</i> (form of <i>ur</i>)	<i>ri, RI</i> : to lead away
<i>ur</i> : main body	<i>RI-a, RI-a-na</i> (form of <i>ri</i>)
	<i>ri</i> : to be distant

ri-a (form of *ri*)
anta: companion, comrade
tu: leader

tu: to beat
tun: ax, adze

Constructed Compound Word: **Moriont(a)un**

Morionton is identified both as a land and a city that was named after Morionton₂. It was on the east borders by the seashore and bordered the land of Lehi (Alma 50, 51). Reasonable etymological units for the land and city of Morionton are:

ma: ship, boat
mu: a fish
mu: good, beautiful
mu: to grow
mur: a fish
mur: fodder; (to be) fat
mur-ra (form of *mur*)
aria: steppur: to gather, collect
ur₄-ra, ur₄-a, ur₄-ra-a, me-ur₄, ur₅-e, ur₃-ru (form of *ur*)
ur: to raise a boat
ur₃-ra, ur₃ (form of *ur*)

ur: fish
uri: a fish
ri: to be distant
ri-a (form of *ri*)
an: sky, heaven; upper; crown (of a tree)
an-na, an-ta, an-na-ta, a-na (form of *an*)
anta: upper
tu: a fish
un: to arise; sky; (to be) high
un₃-ta (form of *un*)

Constructed Compound Word: **Moriontun**

Riplakish

Sumerian

ri: to be distant
ri-a (form of *ri*)
ri, RI: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away
RI-a, RI-a-na (form of *ri*)
RI: to cry out
rib: (to be) surpassing, outstanding; (to be) strong, massive
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
ib: (to be) angry; to curse
ib: hips; middle
IB: a profession
ibila: heir
la: flooding
la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind;

binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
la₂-ka, la₂-ke₄ (form of *la*)
la: to stretch out; to be in order
lah: to beat; to full (cloth, wool)
lah: plural stem of *de* [to bring]
lah₅-ka (form of *lah*)
lah: to dry
a: arm; labor; wing; horn; side; strength; wage; power
a₂-ka (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-ka, a-ke₄ (form of *a*)
A: a weapon or a leather holder for a weapon
HA: a vegetable
HA'A: locust-grass?
a'ea: breach, water outlet; gushing water
ah: (to be) dried (out), dry; to dry

<i>ah</i> : a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison	<i>ki</i> : with (math)
<i>kiš</i> : totality, world	<i>iš</i> : mountain(s)
<i>kiš</i> : principal city of Sumer, located in the north (upriver) area of Sumer	<i>kiši</i> : ant
<i>ki</i> : place, ground, earth, land, toward, underworld, lower, down below	<i>kiši</i> : half
	<i>kiši</i> : myrtle
	<i>kiši</i> : the Netherworld
	<i>kiši</i> : secret

Hebrew

Riblah occurs as a geographic name in the Bible (Numbers 34:11. 2 Kings 23:33; 25:6, 20, 21. Jeremiah 39:5, 6; 52:9, 10, 26, 27) as a place on the eastern boundary of Israel and a town in the land of Hamath on the great road between Babylon and Palestine. The etymological meaning of Riblah in Hebrew is from an unused root meaning to be fruitful; fertile (www.lexiconcordance.com 2016, H7247).

Also, as noted elsewhere with regards to *-kish*:

The most famous Kish is the Benjaminite father of Saul, the first king of Israel (1 Samuel 9:1). The apostle Paul mentions this Kish (spelled Kις, *Kis*) in his First Sabbath sermon at Pisidian Antioch (Acts 13:21)

- A great-uncle of Saul is also named Kish (1 Chronicles 8:30) and so is:
- The great-grandfather of Mordecai, the cousin and caretaker of Esther (Esther 2:5).

In the Merari branch of the Levites are also two men named Kish, one in David's time (1 Chronicles 23:21) and one in Hezekiah's time (2 Chronicles 29:12).

The name Kish comes from the verb שיק (*qosh*) meaning lay bait, or lure. This verb occurs only once in the Bible (Isaiah 29:21), but according to BDB Theological Dictionary, it's the root of the common verb שקי (*yaqosh*), meaning to set a snare or lay a trap:

The verb שקי (*yaqosh*) originally meant to lay a bait or lure but came to denote laying a snare to catch animals, and from there to "snare" a person with alluring enticements (1 Samuel 18:21, Psalm 18:5, Jeremiah 5:26). This verb's derivatives are:

The masculine noun שיקי (*yaqosh*), meaning bait-layer or fowler (Hosea 9:8).

The similar masculine noun שקי (*yaqush*), also meaning bait-layer or fowler (Proverbs 6:5).

The masculine noun מוקש (*moqesh*), meaning either bait (Amos 3:5) or snare (Exodus 10:7, Exodus 23:33).

The verb שק (*qush*) also means to lay bait or lure, and is doubtlessly related to שקי (*yaqosh*). BDB Theological Dictionary even deems שק (*qush*) the root of שקי (*yaqosh*). Our verb occurs only once in the Bible, in Isaiah 29:21, whereas the verb שק (*yqs*) and its derivatives occur forty times.

(www. www.abarim-publications.com 2016)

The Book of Mormon Onomasticon (2016) notes the following:

The HEBREW PN (Personal Name) *Ikkesh*, cited in 2 Samuel 23:26 and 1 Chronicles 11:28; 27:9, is from the HEBREW root 'qš, "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 B.C. ruler of Ekron, not otherwise cited in the Old Testament) and has been connected with the Aegean name *Achish* = *Ikausu*. AKISH is also, according to Nibley, the Egypto-Hittite name for Cyprus.

In some Semitic languages [b] and [p] are not always differentiated in the script (Akkadian, especially when they close a syllable) and orally (Arabic where only [b] exists, thus “bolice” for “police”) (Book of Mormon Onomasticon 2016, pg. “Riplah”).

In the Book of Ether, Riplakish “did not do that which was right in the sight of the Lord” as he had many wives and concubines, and laid heavy taxes in order to build “many spacious buildings.” He erected an “exceedingly beautiful throne” and built many forced-labor prisons for those who wouldn’t pay the taxes. If they refused to work, they were put to death. The people eventually rose up in armed rebellion against him, during which he was killed (Ether 10:5-8).

The proposed etymology for Riplakish is:

ri, Ri: to place; to lean on; to impose; to throw down; to lead away
rib: (to be) strong, massive
ib: (to be) angry; to curse
la: to show, display; to bind; binding, (yoke-)team; to press, throttle
la₂-ka, la₂-ke₄ (form of *la*)
lah: to beat

lah: plural stem of *de* [to bring]
lah₅-ka (form of *lah*)
a: strength; wage; power
a₂-ka (form of *a*)
kiš: totality, world
kiši: the Netherworld
kiši: secret

Constructed Compound Word: **Riblakish(i)**

Although not identified as a place, a proposed etymology with geographical implication for Riplakish might be:

ri: to be distant
ri-a (form of *ri*)
ib: middle
la: flooding
lah: to dry

a: water
ki: place, land, toward, underworld, lower, down below
iš: mountain(s)

Constructed Compound Word: **Riblakish**

From the general Biblical location, and considering the Sumerian elements, Riplakish may have corresponded to a place on the middle of the eastern boundary of Jaredite lands, in or below the mountains, where there was periodic flooding and drying out.

Shez

Sumerian

ša: a bird
ša: (compound verb verbal element)
ša₄-e (form of *ša*)
ša: to snap off

še: barley; grain; a unit of length; a unit of area; a unit of volume; a unit of weight
še-a, še-zu, še-za (form of *še*)
še: to call by name
še₂₁-a (form of *še*)

še: (conifer) cone	winnow; to measure (grain) roughly (with a stick); to rent
še: (compound verb nominal element)	<i>e₃-ZU, e₃-a-ZU, e₃-a-za</i> (form of <i>e</i>)
še: hook?	<i>e</i> : princely?
še: a plant	<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak]
še: a geometric shape	<i>e</i> : trust
še: tear	<i>e</i> : tube, socket
še: that	<i>e</i> : watch
še.X.X: a bird	<i>eh</i> : insect(s), bug(s); moth; head-louse; to have lice
šezah: a grain	<i>ezi</i> : a bird
ši: to become tired	<i>ezi</i> : en-priest of Ea
<i>e</i> : barley?	<i>za</i> : bead, gem
<i>e</i> : chaff	<i>za</i> : to close?
<i>e</i> : house; temple; (temple) household; station (of the moon)?; room; house-lot; estate	<i>za</i> : (compound verb verbal element)
<i>e₂-ZU, e₂-za, e₂-e-ZU</i> (form of <i>e</i>)	<i>za</i> : man
<i>e</i> : a vocative interjection	<i>za</i> : property, estate
<i>e</i> : strip or piece of leather; leather bearing	<i>ZA</i> : type of boat
<i>e</i> : to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to	<i>zi</i> : to chirp (birds)
	<i>zi</i> : to cut, remove; to erase
	<i>zi</i> : life

There are two individuals named Shez in the Book of Ether—a father-son combination. The father Shez₁ built up a broken people into a righteous kingdom and walked “in the ways of the Lord”, building up “many cities on the face of the land.” His eldest son, also named Shez₂, rebelled against his father but was “smitten by the hand of a robber, because of his exceeding riches, which brought peace unto his father” (Ether 10:1-4).

Reasonable elements of a Sumerian etymology for the father-son combination named Shez are:

še: to call by name	<i>e₃-ZU, e₃-a-ZU, e₃-a-za</i> (form of <i>e</i>)
še ₂₁ -a (form of še)	<i>e</i> : princely?
<i>e</i> : house; temple; (temple) household; house-lot; estate	<i>e</i> : trust
<i>e₂-ZU, e₂-za, e₂-e-ZU</i> (form of <i>e</i>)	<i>za</i> : man
<i>e</i> : to remove, take away; to raise, rear (a child); to rave	<i>zi</i> : to cut, remove
	<i>zi</i> : life

Constructed Compound Word: Shez(i)

Com

Sumerian

<i>kam</i> : to alter	<i>ki</i> : place; ground, earth, land; toward; underworld; land, country; lower, down below
<i>kam</i> : board, plaque	<i>ki-am₃</i> (form of <i>ki</i>)
<i>kam</i> : to tune?	

ki: with (math.)
ku: to place, lay (down), lay eggs; to spread, discharge
ku-um (form of *ku*)
KU: hole
KU: plough?
KU: to strengthen
kum: (to be) hot
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace

u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-am₃, u₂-um (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
um: a bird
um: reed rope
uma: triumph, victory
ma: to burn
ma: ship, boat
ma: a siege engine?

Hebrew/Semitic

The Semitic root *qūm* means, "to arise, stand up" that may be "applied to a hill, a height;" cf. the Arabic *kom*, "hill, rubble heap, tell." (Book of Mormon Onomasticon 2016).

In the Book of Ether, there are two individuals named Com. The first king named Com₁ was dethroned by his son Heth₂, who followed secret combinations and slew his father by the sword (Ether 9:25-27). A proposed Sumerian etymology for the Com₁ would be:

ku: to place, lay (down)
ku-um (form of *ku*)
u: earth
u: abuse
u: defeat

Constructed Compound Word: **Ku(-u)m**

Com₂ gained half of the kingdom, conquered the rest of the kingdom, and was at least in some measure righteous.

32 And it came to pass that Com drew away the half of the kingdom. And he reigned over the half of the kingdom forty and two years; and he went to battle against the king, Amgid, and they fought for the space of many years, during which time Com gained power over Amgid, and obtained power over the remainder of the kingdom.

33 And in the days of Com there began to be robbers in the land; and they adopted the old plans, and administered oaths after the manner of the ancients, and sought again to destroy the kingdom.

34 Now Com did fight against them much; nevertheless, he did not prevail against them.

1 And there came also in the days of Com many prophets, and prophesied of the destruction of that great people except they should repent, and turn unto the Lord, and forsake their murders and wickedness.

2 And it came to pass that the prophets were rejected by the people, and they fled unto Com for protection, for the people sought to destroy them.

3 And they prophesied unto Com many things; and he was blessed in all the remainder of his days.

A proposed Sumerian etymology for the Com₂ would be:

kam: to alter

ku: to spread

ku-um (form of *ku*)

u: admiration

u: ship's captain; to gain control

uma: triumph, victory

Constructed Compound Word: **Kum(a)**

Hebrew/Semitic

qūm: to arise, stand up (Semitic)

From a geographic standpoint, the etymology would indicate a "hill".

Emer

Sumerian

amar: calf; young, youngster, chick; son, descendant

e: barley?

e: chaff

e₃-a-am₆, e₃-a-am₃, e₃-am₃, e₃-a-me, e₃-mu (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-me, e₂-a-me, e₂-mu, e₂-me-a, e₂-am₃, e₂-ra (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a-ra (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e-me-a (form of *e*)

e: trust

e: tube, socket

e: watch
ema: boat cabin
emarru: quiver
eme: female donkey
eme: wet nurse
eme: tongue; language
eme: a part of a plow; point (of a battering ram)
emerah: jug, can
me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance

me: battle; combat
me: to be
e-a-me (form of *me*)
me: desire
me: to wash, refine
me: silence
me: stiffness
mer: compound verb verbal element
er: weeping, mourning; tears; to weep
era: leader (of the assembly)

Hebrew

emer: arguments, chastisement, command, decreed, promise, sayings, slander, speech, thing, utterances, words

(Strong's Concordance 2016, No. 561)

Emer was a righteous king and "did execute judgment in righteousness and in whose reign there was an extraordinary period of prosperity." Emer "saw the Son of Righteousness, and did rejoice and glory in his day; and he died in peace" (Ether 9:14-22). Royal Skousen (2009a) has proposed that the word "Son" should instead have been transcribed as "Sun" based on Biblical parallels in Malachi. This proposal is not supported by in the Sumerian, as the Sumerian is consistent with "Son". There are fairly straightforward etymological units for Emer:

Sumerian

amar: son
me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance
e: temple; (temple) household

e₂-me, *e₂-a-me*, *e₂-mu*, *e₂-me-a*, *e₂-am₃*, *e₂-ra*, *e₂-ur* (form of *e*)
e: trust
era: leader (of the assembly)

Constructed Compound Word: **Emer(a)**

Hebrew

emer: command, decreed, promise, sayings, speech, utterances, words

Omer

Sumerian

amar: calf; young, youngster, chick; son, descendant
a: arm; labor; wing; horn; side; strength; wage; power
a₂-mu (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny

a-mu, *a-am₃*, *a-am₆* (form of *a*)
A: a weapon or a leather holder for a weapon
a mah: to strengthen
ah: (to be) dried (out), dry; to dry
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
am: a bird
am: wild bull

ame: a weapon
u: abuse
u: admiration
u: and
 u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
 u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-am₃, u₂-um, u₂-mu (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle

uh: weathervane
um: a bird
um: reed rope
uma: triumph, victory
me: Being, divine properties enabling cosmic
 activity; office; (cultic) ordinance
me: battle; combat
me: to be
 e-a-me (form of *me*)
me: desire
me: to wash, refine
me: silence
me: stiffness
mer: compound verb verbal element)
e: barley?
e: chaff
 e₃-a-am₆, e₃-a-am₃, e₃-am₃, e₃-a-me,
 e₃-mu (form of *e*)
e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate
 e₂-me, e₂-a-me, e₂-mu, e₂-me-a, e₂-
 am₃, e₂-ra, e₂-ur (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
 e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a-ra
 (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
 speak]
 e-me-a (form of *e*)
e: trust
e: tube, socket
e: watch
er: weeping, mourning; tears; to weep
era: leader (of the assembly)

Hebrew

omer: promise, speech, thing, word, utterance, appointment, command, plan, purpose

(Strong's Concordance 2016, No. 562)

Omer was a king of which there is quite a bit of discussion in the Book of Ether. His son Jared took half the kingdom, battled him and carried him away captive. Others of Omer's sons retook the kingdom, but spared Jared's life. Jared and others organized a secret combination and plotted to kill Omer, but he was warned of the Lord to flee to Ablom on the seashore. After some time of murder and internal war in the kingdom, killing off most of the population, Omer was able to return and become king again (Ether 8-9). Possible etymological elements for Omer are:

Sumerian

a: arm; labor; strength; wage; power

a₂-mu (form of *a*)

a: time

a: water; progeny

a-mu, a-am₃, a-am₆ (form of *a*)

A: a weapon or a leather holder for a weapon

a mah: to strengthen

u: admiration

u: to gain control

uh: to be forgotten

uma: triumph, victory

me: battle; combat

er: weeping, mourning; tears; to weep

e: to leave, to go out; to remove, take away;

to bring out; to enter; to bring in; to

raise, rear (a child); to sow

e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a-ra

(form of *e*)

Constructed Compound Word: **Omer**

Hebrew

omer: promise, speech, thing, word, utterance, appointment, command, plan, purpose

Shule

Sumerian

šu: basket

šu: hand

šu: handle

šu: a stone or shell

šu: totality, world

šu la: to defile

šu la: to paralyze

šu la₂: to entrust

šul: (to be) manly; youth; young man

šul-e, šul-a, šul-la (forms of *šul*)

šula'a: a type of consignment

šulu: a bird

šelu: coriander

šelu: a metal

UHUL: a type of sheep, fat-tailed ewe

u'il: carrier

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u: shepherd

<i>u</i> : purslane	<i>ul</i> : a unit of capacity
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>UL</i> : a unit of measurement
<i>u</i> : to sleep	<i>ula</i> : anything
<i>u</i> : ten	<i>ula</i> : battle
<i>u</i> : totality, world	<i>ula</i> : (to be) feeble
<i>U</i> : type of stone	<i>ulhe</i> : firmament, vault of the sky
<i>U</i> : tree	<i>e</i> : barley?
<i>ul</i> : anything, something	<i>e</i> : chaff
<i>ul</i> : to become bright, shine	<i>e</i> : house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
<i>ul</i> : (to be) distant (in time); distant time <i>ul-e, ul-la</i> (forms of <i>ul</i>)	<i>e</i> : a vocative interjection
<i>ul</i> : vault of heaven, firmament	<i>e</i> : strip or piece of leather; leather bearing
<i>ul</i> : fruit; bud <i>ul-la</i> (form of <i>ul</i>)	<i>e</i> : to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent <i>ul-e₃</i> (form of <i>e</i>)
<i>ul</i> : greatly	<i>e</i> : princely?
<i>ul</i> : to grind	<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak]
<i>ul</i> : to hasten, (be) quick; (to be) early <i>ul₄-la</i> (form of <i>ul</i>)	<i>e</i> : trust
<i>ul</i> : negative answer, refusal	<i>e</i> : tube, socket
<i>ul</i> : a demonstrative pronoun <i>ul-la</i> (form of <i>ul</i>)	<i>e</i> : watch
<i>ul</i> : to swell, (to be) distended; to love; attractiveness; pleasure; rejoicing <i>ul-la, ul-e</i> (form of <i>ul</i>)	
<i>ul</i> : terror	

Shule, described as a man with mighty strength and judgment, may be a near mythical righteous figure in the Book of Ether. He rescued his father from his evil brother by fashioning steel swords out of a volcano (see the hill Ephraim), apparently causing his brother to repent, with Shule forgiving him and giving him half the kingdom. He executed judgment in righteousness and his kingdom prospered. His nephew Noah₁ rebelled against his father Corihor and Shule and took half the kingdom, including the land of first inheritance. He then battled Shule again and carried him away captive. Shule was rescued by his sons, similar to what he had done for his father, sparing him from being put to death. His kingdom then continued to prosper. Noah₁'s son Cohor, who still held half the kingdom, gave battle to Shule, with Shule slaying Cohor. Cohor's son Nimrod, who inherited his half of the kingdom, surrendered it to Shule, who then bestowed great favors on Nimrod. Prophets came to preach to the people in the kingdom, and instead of rejecting them as the people were doing, Shule provided them protection, with the final result that the people repented and enjoyed continuing prosperity.

Ether 7:7-27

7 And it came to pass that Kib dwelt in captivity, and his people under Corihor his son, until he became exceedingly old; nevertheless Kib begat Shule in his old age, while he was yet in captivity.

8 And it came to pass that Shule was angry with his brother; and Shule waxed strong, and became mighty as to the strength of a man; and he was also mighty in judgment.

9 Wherefore, he came to the hill Ephraim, and he did smelt out of the hill, and made swords out of steel for those whom he had drawn away with him; and after he had armed them with swords he returned to the city Nehor, and gave battle unto his brother Corihor, by which means he obtained the kingdom and restored it unto his father Kib.

10 And now because of the thing which Shule had done, his father bestowed upon him the kingdom; therefore he began to reign in the stead of his father.

11 And it came to pass that he did execute judgment in righteousness; and he did spread his kingdom upon all the face of the land, for the people had become exceedingly numerous.

12 And it came to pass that Shule also begat many sons and daughters.

13 And Corihor repented of the many evils which he had done; wherefore Shule gave him power in his kingdom.

14 And it came to pass that Corihor had many sons and daughters. And among the sons of Corihor there was one whose name was Noah.

15 And it came to pass that Noah rebelled against Shule, the king, and also his father Corihor, and drew away Cohor his brother, and also all his brethren and many of the people.

16 And he gave battle unto Shule, the king, in which he did obtain the land of their first inheritance; and he became a king over that part of the land.

17 And it came to pass that he gave battle again unto Shule, the king; and he took Shule, the king, and carried him away captive into Moron.

18 And it came to pass as he was about to put him to death, the sons of Shule crept into the house of Noah by night and slew him, and broke down the door of the prison and brought out their father, and placed him upon his throne in his own kingdom.

19 Wherefore, the son of Noah did build up his kingdom in his stead; nevertheless they did not gain power any more over Shule the king, and the people who were under the reign of Shule the king did prosper exceedingly and wax great.

20 And the country was divided; and there were two kingdoms, the kingdom of Shule, and the kingdom of Cohor, the son of Noah.

21 And Cohor, the son of Noah, caused that his people should give battle unto Shule, in which Shule did beat them and did slay Cohor.

22 And now Cohor had a son who was called Nimrod; and Nimrod gave up the kingdom of Cohor unto Shule, and he did gain favor in the eyes of Shule; wherefore Shule did bestow great favors upon him, and he did do in the kingdom of Shule according to his desires.

23 And also in the reign of Shule there came prophets among the people, who were sent from the Lord, prophesying that the wickedness and idolatry of the people was bringing a curse upon the land, and they should be destroyed if they did not repent.

24 And it came to pass that the people did revile against the prophets, and did mock them. And it came to pass that king Shule did execute judgment against all those who did revile against the prophets.

25 And he did execute a law throughout all the land, which gave power unto the prophets that they should go whithersoever they would; and by this cause the people were brought unto repentance.

26 And because the people did repent of their iniquities and idolatries the Lord did spare them, and they began to prosper again in the land. And it came to pass that Shule begat sons and daughters in his old age.

27 And there were no more wars in the days of Shule; and he remembered the great things that the Lord had done for his fathers in bringing them across the great deep into the promised land; wherefore he did execute judgment in righteousness all his days.

Possible etymological units for Shule are:

Sumerian

*š*u: totality, world

*š*u *la*₂: to entrust

*š*ul: (to be) manly; youth; young man

*š*ul-*e*, *š*ul-*a*, *š*ul-*la* (forms of *š*ul)

*š*el*u*: a metal

u: admiration

u: defeat

u: peace

u: to gain control

ul: to become bright, shine

ul: (to be) distant (in time); distant time

ul-*e*, *ul*-*la* (forms of *ul*)

ul: vault of heaven, firmament

ul: fruit; bud

ul-*la* (form of *ul*)

ul: greatly

ul: to hasten, (be) quick; (to be) early

*ul*₄-*la* (form of *ul*)

ul: to love; attractiveness; pleasure; rejoicing

ul-*la*, *ul*-*e* (form of *ul*)

ula: battle

e: trust

Constructed Compound Word: **Shule**

Kib

Sumerian

kib: a bird

kib: an object

kib: wheat

ki: place, ground, earth, land, toward,
underworld, lower, down below

ki-*a*, *ki*-*bi*, *ki*-*ba*, *ki*-*be* (forms of *ki*)

ki: with (math)

kibala: rebel land

ib: to be angry, curse

ib: hips, middle

iba: a ration

The story of Kib is that his son, Corihor, “rebelled against his father” and went to the land of Nehor. Corihor returned from Nehor to Moron and took Kib captive. Later, another of Kib’s sons, Shule, returned, freed him, and returned him to the throne (Ether 7: 4-10).

As with the other names, this name seems to have various meanings, consistent with Kib’s story (wheat ration, to be angry, rebel land). As far as geographical information, one might derive “lower place in the middle”.

Constructed Compound Word: **Kib**

OrihahSumerian

a: arm; labor; wing; horn; side; strength;
wage; power
a₂-a (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-a, a-ur₂ (form of *a*)

A: a weapon or a leather holder for a weapon

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-ra (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u₂-ra (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

uhur: a bird

ur: (to be) abundant

ur₃-ra (form of *ur*)

ur: to rub in, anoint

ur: to bake

ur₅-ra (form of *ur*)

ur: base, legs of a table

ur: to confine, imprison

ur: to be convulsed

ur₄-a (form of *ur*)

ur: dog; ~ figurine; ~ toy; lion

ur-ra, ur-a, ur-re, ur-e, ur-a, ur-re₂

(form of *ur*)

ur: to go along; to wipe clean; to beat, sweep
away; to drag; to raise a boat

ur₃-ra, (form of *ur*)

ur: a fish

ur: harness; yoked team

ur: he; that, this same; maid, female slave;

one; corresponding (to one another);

like (one another)

ur₅-re, ur₅-ra, ur₅-ra-ra, ur₅-a (form of

ur)

ur: keel?

ur: liver; main body, bulk

ur: man

ur: to pluck; to gather, collect; to harvest

ur₄-ra, ur₄-a, ur₅-re, ur₅-ur₅, ur₃-ru

(form of *ur*)

ur: to roam around

ur: roof

ur₃-ra, ur₃-a, ur₃-re, ur₃-e (form of *ur*)

ur: root, base; limbs; loin, lap

ur₂-ra, ur₂-e (form of *ur*)

ur: servant

ur: to shut; protection

ur₃-ra, ur₃-re₂, ur₃-re (form of *ur*)

ur: to smell

nu-ur₅-ra, ur₅-ra (form of *ur*)
ur: a cloth trimming
uri: a fish
uri: an illness of the joints, arthritis?; an illness
uri: a vessel
urra: interest-bearing loan; debt; requital, favor
ur₅-ra, ur₅-e, ur₅-a (form of *urra*)
urri: a designation of sheep
ur₂-ri-a (form of *urri*)
a ri: to impregnate
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
uh₃-a, uh₃ (form of *ah*)
ar: (hymn of) praise; fame
ar₂-e (form of *ar*)
ar: ruin
ari: a disease

aria: a disease
aria: steppe
ri: to be distant
ri-a (form of *ri*)
ri, Ri: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away
Ri-a (form of *ri*)
Ri: to cry out
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a (form of *i*)
ia: (an exclamation), oh!
i₃-a, i-a (form of *ia*)
a'a: a text, the scribal exercise a-a
HA: a vegetable
HA'A: locust-grass?
he: be it, be he

Hebrew

The root-verb אור ('*or*) means to be light or to give light; shine. The Bible uses this verb in all the expectable ways (sunlight, daylight etcetera) but often also metaphorically. Many Biblical light-metaphors have been incorporated into our own language, such as the light of understanding or wisdom. Even a lit-up face comes from the Bible (Job 29:24, Numbers 6:25, Ecclesiastes 8:1).

This verb's derivatives are:

The masculine noun אור ('*or*), meaning light. Like the verb, this noun is used in all expectable ways, from the light of creation (Genesis 1:3) to the light of the sun (Isaiah 30:6), the light of instruction (Proverbs 6:23), the light of one's face (Proverbs 16:15), and the light of God (Psalm 4:6, Isaiah 10:17).

The feminine equivalent of the previous masculine noun: אורה ('*ora*). This noun is a late invention, and occurs sparsely in the Bible (Psalm 139:12, Esther 8:16, Isaiah 26:19 only).

The identical noun אורה ('*ora*), which denotes some kind of herb, probably with bright flowers or something like that. This noun occurs only in 2 Kings 4:39.

The masculine noun אור ('*ur*), meaning flame (Isaiah 50:11, Ezekiel 5:2).

The masculine noun מאור (*ma'or*), which is the Bible's common word for luminary: the moon (Psalm 74:16, mentioned along with the sun), the seven lamps of the tabernacle's lamp-stand (Exodus 35:14), the eyes (Proverbs 15:30), and the face or presence of God (Psalm 90:8). Note how oddly the sun is never called a מאור (*ma'or*). The only time it hints at the sun being a luminary is in Genesis 1:14-19, but the sun is never mentioned, and here at Abarim Publications we believe that the fourth day, the Day of Lights, is not about the sun, moon and stars (see our survey of Genesis 1).

The feminine noun מאורה (*me'ura*), a curious word which only Isaiah uses as something that belongs to a viper and to which a child will stretch out its hand without risk (Isaiah 11:8). Traditionally, this word is interpreted as the viper's den but that doesn't seem to cut it. Since the masculine version of this word may denote a person's eye.

The final part is יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.es.

(www.abarim-publications.com 2016)

If Semitic languages can be appealed to for JAREDITE etymologies, then it may be that this name means “(my) light is Jehovah,” from *’ōr(i)*, “(my) light,” and from the tetragrammaton, if *-ihah* is the theophoric element “Yahweh/Jehovah” (RFS; see also Reynolds, Commentary on the Book of Mormon, VI, p. 116). The pattern would be the same as Book of Mormon ONIHAAH. For similar biblical PNs see *’ūrīyāh* (2 Samuel 11:3; Isaiah 8:2), *’ūrīyāhū* (Jeremiah 26:20), “(my) light is Jehovah,” and *’ūrī ’ēl* (1 Chronicles 15:5, 11; 2 Chronicles 13:2), “(my) light is El.” We also have West Semitic *urriia* (R. Zadok, BASOR 231:73) (RFS).

(Book of Mormon Onomasticon 2016)

There are limited details about Orihah. He was one of the sons of Jared and was the first and only to agree to serve as king when others refused (Ether 6:14, 26-30; 7:1-2). Under him, the people prospered and became rich. Orihah “did walk humbly before the Lord,” and remembered and taught the people the “great things that the Lord had done” for his father and their fathers. Orihah “did execute judgment upon the land in righteousness all his days.”

Reasonable etymological elements for the name for someone refusing the position and/or house of the king recognizing that others might apply:

Sumerian

ar: (hymn of) praise; fame

ar₂-e (form of *ar*)

ur: servant

ur: (to be) abundant

ur₃-ra (form of *ur*)

ur: to rub in, anoint

ri, RI: to set in place, imbue; to lean on; to

impose; to pour out

RI-a (form of *ri*)

i: oil

i₃-a (form of *i*)

a: labor; strength; power

a₂-a (form of *a*)

a'a: a text, the scribal exercise a-a

ah: (to be) dried (out), dry; to dry

ah₃-a (form of *ah*)

he: be it, be he

Constructed Compound Word: **Orih(e)ah**

Hebrew

’or: to be light, to give light; shine

-ihah: theophoric element “Yahweh/Jehovah”, the divine name

Nimrod

Sumerian

nim: to buzz

nim: fly, insect

nim: (to be) high, elevated; (to be) early;
easterner

nim: a plant

<i>ni</i> : a bird	<i>u</i> : and
<i>ni</i> : fear, aura	<i>u</i> : bed
<i>ni</i> : self	<i>u</i> : to bray, bellow, bawl, voice, cry, noise
<i>Nl</i> : a designation of nets	<i>u</i> : compound verb nominal element
<i>i</i> : clothing, garment	<i>u</i> : defeat
<i>i</i> : (vocative exclamation), hey!	<i>u</i> : earth
<i>i</i> : oil; butter; container for oil	<i>u</i> : emery
<i>i₃-am₃</i> (form of <i>i</i>)	<i>u</i> : sheep, ewe
<i>im</i> : to run	<i>u₈-da</i> (form of <i>u</i>)
<i>im</i> : rainstorm	<i>u</i> : finger
<i>im</i> : clay, mud, tablet	<i>u</i> : gift
<i>imria</i> : clan	<i>u</i> : wild goose
<i>im-ru, im-ru-a</i> (form of <i>imria</i>)	<i>u</i> : grain
<i>mahra</i> : foremost	<i>u</i> : hole
<i>ra</i> : (compound verb verbal element)	<i>u</i> : horn
<i>ra</i> : (to be) pure; (to be) clear	<i>u</i> : type of land
<i>rah</i> : to beat, kill; to break, crush; to flood; to thresh (grain with a flail)	<i>u</i> : load
<i>nu-me-a-rah₂, im-mi-rah₂, mu-rah₂, im-rah₂, rah₂-a-da, nam-rah₂-a</i> (form of <i>rah</i>)	<i>u</i> : peace
<i>rah</i> : a disease	<i>u</i> : earth pile
<i>RU</i> : architectural feature	<i>u</i> : pitfall
<i>a</i> : arm; labor; wing; horn; side; strength; wage; power	<i>u</i> : planking
<i>a₂-da</i> (form of <i>a</i>)	<i>u</i> : plant
<i>a</i> : a bird-cry	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>a</i> : time	<i>u</i> : shepherd
<i>a</i> : water; semen; progeny	<i>u</i> : purslane
<i>a-da</i> (form of <i>a</i>)	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>A</i> : a weapon or a leather holder for a weapon	<i>u₅-de₃</i> (form of <i>u</i>)
<i>HA</i> : a vegetable	<i>u</i> : to sleep
<i>HA'A</i> : locust-grass?	<i>u</i> : ten
<i>a e</i> : to rear, bring up (a child); to take care of	<i>u</i> : totality, world
<i>a'ea</i> : breach, water outlet; gushing water	<i>U</i> : type of stone
<i>ah</i> : (to be) dried (out), dry; to dry	<i>U</i> : tree
<i>ah</i> : a paste; phlegm, mucus	<i>u.DU</i> : a bird
<i>ad</i> : bead	<i>uh</i> : to be forgotten
<i>ad</i> : a thorn bush	<i>uh</i> : trachea, uvula
<i>ad</i> : (to be) crippled	<i>uh</i> : turtle
<i>ad</i> : log; plank; raft	<i>uh</i> : weathervane
<i>ad</i> : wooden raft; plank of a boat	<i>ud</i> : a bird
<i>ad</i> : voice; cry; noise	<i>ud</i> : if
<i>u</i> : abuse	<i>ud</i> : storm; storm demon
<i>u</i> : admiration	<i>ud</i> : day; heat; a fever; summer; sun
	<i>ud</i> : when

Hebrew

The verb מרד (*marad*) means to be rebellious or to revolt (2 Kings 18:7, Numbers 14:9). It occurs all over the Semitic language spectrum and about twenty-five times in the Bible. More than half of its occurrences cover scenes in which

man revolts against man (and always Israel and its king revolting against an invading or occupying foreign force), and in the other half man revolts against God. Its derivations are:

The masculine noun מרד (*mered*), meaning rebellion (Joshua 22:24 only).

The feminine noun מרדות (*mardut*), also meaning rebellion (1 Samuel 20:30 only).

A semi-synonym of this verb is סרר (*sarar*), which also means to be rebellious, but which appears to place the emphasis on attitude rather than on action, as does מרד (*marad*).

(www.abarim-publications.com, 2016).

Nimrod is identified in the Book of Ether as a valley in Mesopotamia (discussed elsewhere in the book), which constituted the first stop on their journey with their flocks, “being called after the mighty hunter” (Ether 2:1-4). They did “lay snares and catch fowls of the air; and they did also prepare a vessel, in which they did carry with them the fish of the waters .. (and) they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.” This also was the location where the Lord talked to the brother of Jared in a cloud.

Sumerian etymological units that describe their activities in the valley of Nimrod are:

nim: to buzz

nim: fly, insect

nim: a plant

ni: a bird

Nl: a designation of nets

rah: to thresh (grain with a flail)

nu-me-a-rah₂, *im-mi-rah₂*, *mu-rah₂*,
im-rah₂, *rah₂-a-da*, *nam-rah₂-a* (form
of *rah*)

u: grain

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u: type of land

ud: a bird

Constructed Compound Word: **Nimr(a)od**

For the reference to Nimrod as the “mighty hunter,” the following Sumerian etymological units to form the name are in order:

nim: (to be) high, elevated; easterner

ni: fear, aura

mahra: foremost

rah: to kill; to break, crush

nu-me-a-rah₂, *im-mi-rah₂*, *mu-rah₂*, *im-rah₂*, *rah₂-a-da*, *nam-rah₂-a* (form of *rah*)

a: arm; labor; wing; horn; strength; power

a₂-da (form of *a*)

Constructed Compound Word: **Nimro(h)d(a)**

The individual named Nimrod was the son Cohor. Cohor and his father Noah₁ had battled with king Shule with the kingdom being divided. Shule killed Cohor, and Nimrod gave up the kingdom of Cohor to Shule and “did gain favor in the eyes of Shule; wherefore Shule did bestow great favors upon him, and he did do in the kingdom of Shule according to his desires” (Ether 7:22). Reasonable etymological units for Nimrod are:

nim: (to be) high, elevated
mahra: foremost
ra: (to be) pure
a: progeny

a-da (form of *a*)
ud: when
u: to gain control
u₅-de₃ (form of *u*)

Constructed Compound Word: Nimrod

Moriancumer

Sumerian

ma: to burn
ma: ship, boat
ma: a siege engine?
ma'u: a barge
mah: (to be) mature, milk producing (of cows)
mah: (to be) great
mah-a, ma-ha, mah-ra (form of *mah*)
mah: (to be) sick?
mah: a tree
mahra: foremost
mar: louse; worm; parasite
mar-a (form of *mar*)
mar: shovel
mar: to smear
mar-a (form of *mar*)
mar: wagon
{ĝeš}mar-ra (form of *mar*)
mar: to winnow
mar-ru (form of *mar*)
marru: stormwind
mu: to crush, mangle
mu: a fish
mu: good, beautiful
mu: to grow
mu: incantation, spell
mu: manly; young man
mu: name; line of text; son
mu-ra (form of *mu*)
mu: to make a sound
mu: year
mu-ra (form of *mu*)
muh: a cup or bowl
mur: (compound verb verbal element)
mur: to get dressed, clothe oneself
mur₁₀-a (form of *mur*)
mur: a fish
mur: fodder; (to be) fat

mur-ra (form of *mur*)
mur: lung
mur-ra (form of *mur*)
a: arm; labor; wing; horn; side; strength; wage; power
a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-na, a-ur₂, a-ni (form of *a*)
A: a weapon or a leather holder for a weapon
a ru: to dedicate
ar: (hymn of) praise; fame
a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-a-ni (form of *ar*)
ar: ruin
ar₂-ra-ni (form of *ar*)
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen; step (math.)
ara: a boat part
ara: designation of milk
ara: designation of oil
a ri: to impregnate
ari: a disease
aria: a disease
aria: steppe
arina: a fish
arina: a root
ri: to be distant
ri-a (form of *ri*)
ri, Ri: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away

Rl-a, Rl-a-na (form of *ri*)
Rl: to cry out
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a (form of *i*)
ia: (an exclamation), oh!
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-ra, u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-am₃, u₂-um, u₂-ra (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste

ur: to be abundant
ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to bake
ur₅-ra (form of *ur*)
ur: base leg of table
ur: to confine, imprison
ur: to be convulsed
ur₄-a, ur₄ (form of *ur*)
ur: dog, ~ figurine; ~ toy; lion
ur-ra, ur-re, ur-e, ur-re₂, ur-ra-ni, ur-ra-na (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
ur₃-ra, ur₃ (form of *ur*)
ur: servant
ur: keel
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave; are corresponding to another; like (one another)
ur₅-ra, ur₅-a (form of *ur*)
ur: liver; main body, bulk
ur₅-ra-ni (form of *ur*)
ur: man
ur-ra-ni (form of *ur*)
ur: to roam around
ur: to pluck, to gather, collect; to harvest
ur₄-ra, ur₄-a, ur₄-ra-a, me-ur₄, ur₅-e, ur₃-ru (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
ur₃-ra, ur₂-ra, ur₃-a (form of *ur*)
ur: root, base; limbs; loin, lap
ur₂-ra, ur₂-ra-na, ur₂-ra-ni, ur₂-a-ni, ur₂-ra-a-ni (form of *ur*)
ur: servant
ur: to shut, protection
ur₃-ra, ur₃-ra-a, mu-ur₃ (form of *ur*)
ur: to smell
ur₅-ra (form of *ur*)
ur: a cloth trimming
uri: a fish
uri: an illness of the joints, arthritis?; an illness
uri: a vessel
an: sky, heaven; upper; crown (of a tree)

an-na, an-ta, an-na-ta, a-na (form of *an*)
an: date spadix
ku: to place, lay (down), lay eggs; to spread, discharge
ku-um (form of *ku*)
KU: hole
KU: plough?
KU: to strengthen
kum: (to be) hot
kamar: wood
um: a bird
um: reed rope
me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance
me: battle; combat
me: to be
e-a-me (form of *me*)
me: desire
me: to wash, refine
me: silence
me: stiffness
mer: (compound verb verbal element)

e: barley?
e: chaff
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e₂-ra, e₂-ur (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e₃-a-ra (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch
er: weeping, mourning; tears; to weep

Ether 2:13

And now I proceed with my record; for behold, it came to pass that the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands. And as they came to the sea they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents, and dwelt in tents upon the seashore for the space of four years.

Based on other references (Ether 1, 2) that would apply to Moriancumer, such as a location “beyond the sea in the wilderness,” and consistent with the previous method of giving directions in the journey where God “did talk with them as he stood in a cloud, and gave directions whither they should travel,” it would seem that there is a high probability of a land with a volcano, very likely a volcanic island, near Mount Shelem where the brother of Jared saw the finger of the Lord. Reasonable etymological units for Moriancumer are:

Sumerian

ma: to burn
ma: ship, boat
marru: stormwind
mu: good, beautiful
mu: to grow
uri: a vessel
ri: to be distant
ri-a (form of *ri*)

ri, RI: to lay down, cast, place; to set in place; to throw down; to release, let go; to pour out
RI-a, RI-a-na (form of *ri*)
a: water
a-na, a-ur₂, a-ni (form of *a*)
an: sky, heaven; upper
an-na, an-ta, an-na-ta, a-na (form of *an*)
ku: to spread, discharge

ku-um (form of *ku*)

KU: hole

kum: (to be) hot

u: earth

u: type of land

u: earth pile

u: grass, herb; pasture, plants

u₂-am₃, u₂-um, u₂-ra (form of *u*)

kamar: wood

me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance

me: to be

e-a-me (form of *me*)

e: house; temple; (temple) household; estate

e₂-ra, e₂-ur (form of *e*)

e: to leave, to go out; to remove, take away;

to bring out; to enter; to bring in; to

sow

e₃-a-ra (form of *e*)

e: tube

er: weeping, mourning; tears; to weep

Constructed Compound Word: **Moriancumer**

Shelem

Sumerian

še: barley; grain; a unit of length; a unit of area; a unit of volume; a unit of weight

še: to call by name

še: (conifer) cone

še: (compound verb nominal element)

še: hook?

še: a plant

še: a geometric shape

še: tear

še: that

e: barley?

e: chaff

e₃-am₃, e₃-mu (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-me, e₂-mu (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-ma (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

ila: elevation

il₂-la-me (form of *ila*)

le'um: writing board; board (of a plow)

lum: (to be) full, replete, satisfied (with); (to be) grown (tall); to fruit; (to be) fructified; to shine

Hebrew/Semitic

An intriguing suggestion is to derive SHELEM from Arabic and HEBREW *sullām*, “ladder, stairway, elevation” (LID, 242). However, both HEBREW and Arabic have /s/ and not /š/ or /ś/, while SHELEM seems to require /š/ or /ś/ (JAT). Another Semitic possibility is Akkadian *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 (literary text) that would lend itself to the Book of Mormon context referring to “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.” Other Akkadian texts mention the “ladders” (“ledges”) on high mountain ranges.

The common Semitic root *šlm*, can mean “peace,” “to pay,” “weal/wealth,” “complete/perfect,” etc. However, none of these various meanings for *šlm* provide the meaning “exceeding height.”

The HEBREW segholate form *šelem*, a type of sacrificial offering, often translated “peace offering” in the King James Bible, would seem to match well the Book of Mormon name. But with the exception of Amos 5:22, the form only occurs in the plural in HEBREW. 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 was seen as “exceeding height.” The word for “burnt offerings” in HEBREW comes from the root meaning to ascend up, עלה. 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 *šelem* occurs in the PN Shelemiah, with the suffixed theophoric element for JEHOVAH. The meaning however is “Yahweh has replaced.” Other names possibly connected with this root include *šlmyhw*, a name on seals from Arad, 7th c. BC (IDAM No. 67 9838) and JERUSALEM, 7th–6th c. BC (Israel Mus. No. 71-46.88) (JAT); *šelōmōh* SOLOMON, *ab-šālōm*, Absalom, *’abī-sālōm*, Abishalom (JAT). But, again the denotation does not seem to lend itself to the descriptive “exceeding height.”

Unlikely is the suggestion that the name is composed of the relative particle *še* and *’alem* or *’elam*, “upon, over; high; highland; etc.” (RFS). First of all, the proposed form is not attested, and the root meaning “to ascend,” *’lh*, would leave the *m* unaccounted for (JAT).

(Book of Mormon Onomasticon 2016)

Etymology of the name Shelemiah

The name Shelemiah consists of two elements, the final one being יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton יהוה, YHWH, or Yahweh.

The first part of our name comes from the verb שלם (*shalem*), meaning to be unbroken or whole:

The general meaning of the graceful root-verb שלם (*shalem*) is that of wholeness, completeness or “unbrokenness” (and see for the opposite the verb רעע, *ra’a*). Our verb is used to characterize the uncut stones of the altar (Deuteronomy 27:6) and the temple (1 Kings 6:7). It tells of a “full” or perhaps “righteous” wage (Ruth 1:12), and the entirety of a population (Amos 1:6). It also tells of “full” and just weights, which are God’s delight (Deuteronomy 25:15 and Proverbs 11:1), and of “whole” hearts devoted to the Lord (1 Kings 8:61). This verb may even denote the completeness of sin (Genesis 15:16), and in some rare cases it may denote friendship (Jeremiah 20:10, Psalm 41:10).

In the Hebrew language it’s quite simple to indicate not only a condition (like *shalem*), but also the means to get there (to “shalemize”). The usage of this *shalemize* form in Scriptures is quite revealing. Wholeness is achieved or restored most often by some kind of restitution payment or covenant: God pays a man according to his work (Job 34:11), but the wicked borrows and does not pay back (Psalm 37:21). The owner of an accidentally killed ox is paid restitution (Exodus 21:36); oil is sold to pay off a debt (2 Kings 4:7); and the Gibeonites swindle Joshua into making a covenant with them (Joshua 10:1). Likewise, *shalem* is used when vows are to be paid to the Most High, or when days of mourning are to be completed (Isaiah 60:20), and ties in directly to the Messiah and his salvific work (Joel 2:25).

The derivatives of this root-verb are:

The famous masculine noun שלום (*shalom*), meaning peace (Isaiah 32:17, Psalm 49). Peace in the Bible doesn’t just indicate a warless state, but rather a state of completeness and harmony or rather un-dividedness. It also covers completeness (Jeremiah 13:19), prosperity (Genesis 43:27), health and safety (Psalm 38:4).

The masculine noun שלם (*shelem*) peace offering or a sacrifice for alliance or friendship (Amos 5:22, Exodus 24:5).

The denominative verb שלם (*shalam*), meaning to be in a covenant of peace (Job 22:21, Isaiah 42:19).

The adjective שלם (*shalem*), meaning perfect, whole, complete, safe (Genesis 15:16, Genesis 33:18, Genesis 34:21).

The masculine noun שלם (*shillem*), meaning recompense (occurs only in Deuteronomy 32:35).

The masculine noun שלמן (*shalmon*), meaning bribe or reward. This noun only occurs in plural and only in Isaiah 1:23.

The masculine noun שְׁלוּם (*shillum*) also spelled שָׁלוּם (*shillum*), meaning recompense or reward (Isaiah 34:8, Micah 7:3).

The feminine noun שְׁלִימָה (*shillumma*), meaning reward (Psalm 91:8 only).

(www.abarim-publications.com 2016)

Shelem is a mountain discussed in Ether where the brother of Jared took the sixteen small stones.

Ether 3:1

And it came to pass that the brother of Jared, (now the number of the vessels which had been prepared was eight) went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did molten out of a rock sixteen small stones; and they were white and clear, even as transparent glass; and he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying:

Reasonable etymological units for Shelem are:

Sumerian

še: to call by name

e: temple

e₂-me, e₂-mu (form of *e*)

e: to leave, to go out; to bring out; to enter;
to bring in;

e₃-ma (form of *e*)

ila: elevation

il₂-la-me (form of *ila*)

lum: (to be) grown (tall); to shine

Constructed Compound Word: Shelum

Proposed Meaning: "Called high and elevated"

Hebrew/Semitic

shalem: wholeness, completeness or "unbrokenness". Used to characterize the uncut stones of the altar (Deuteronomy 27:6) and the temple (1 Kings 6:7).

Noah

Sumerian

na: (compound verb nominal element)

na: man

na: pestle; a stone

na: stone; stone weight

na-e, na₄-a, na₄-e (form of *na*)

nu: a night bird

nu: creator, begetter

nu: (small) fly, mosquito

nu: male genitalia; sperm; offspring

nu: man

nu: (to be) not, no; without, un-

nu-e, nu-u₂ (form of *nu*)

NU: to spin (thread)

nua: a designation of ewes or nanny goats

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-a (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-a (form of *a*)

A: a weapon or a leather holder for a weapon

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

<i>u</i> : earth	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>u</i> : emery	<i>u</i> _{5-a} (form of <i>u</i>)
<i>u</i> : sheep, ewe	<i>u</i> : to sleep
<i>u</i> : finger	<i>u</i> _{3-a} (form of <i>u</i>)
<i>u</i> : gift	<i>u</i> : ten
<i>u</i> : wild goose	<i>u</i> : totality, world
<i>u</i> _{11-a} (form of <i>u</i>)	<i>u</i> - <i>a</i> (form of <i>u</i>)
<i>u</i> : grain	<i>U</i> : type of stone
<i>u</i> : hole	<i>U</i> : tree
<i>u</i> : horn	<i>ua</i> : (a soothing expression); oh
<i>u</i> : type of land	<i>ua</i> : owl; a bird
<i>u</i> : load	<i>ua</i> : provisioner
<i>u</i> : peace	<i>a'a</i> : a text, the scribal exercise a-a
<i>u</i> : earth pile	<i>HA</i> : a vegetable
<i>u</i> : pitfall	<i>HA'A</i> : locust-grass?
<i>u</i> : planking	<i>a'ea</i> : breach, water outlet; gushing water
<i>u</i> : plant	<i>ah</i> : (to be) dried (out), dry; to dry
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants	<i>ah</i> _{3-a} (form of <i>ah</i>)
<i>u</i> _{2-a} (form of <i>u</i>)	<i>ah</i> : a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
<i>u</i> : shepherd	<i>uh</i> _{3-a} , <i>uh</i> ₃ (form of <i>ah</i>)
<i>u</i> : purslane	

Hebrew

In English translations of the Bible, there are two characters named Noah, one man and one woman. In Hebrew, however, these two names are totally different, and their meanings are exact opposites.

The Noah first mentioned in Numbers 26:33 (pronounced No'ah) is one of the five daughters of Zelophehad; her sisters are named Mahlah, Hoglah, Milcah and Tirzah. We'll call her Noah II; see below for a translation.

The Noah mentioned in the Book of Genesis (pronounced Noach, with a ch like Bach) is the main character of the great flood cycle, and father of Shem, Ham and Japheth.

Etymology for Noah from the Book of Genesis (Noah I)

What the original designer of the masculine name Noah (נח) meant to say isn't immediately clear, but Noah's father Lamech appears to name his son Noah because 'this one will comfort us,' using the verb נחם (*naham*; see the names Nahum and Capernaum), which is the same verb that Isaiah used when saying, "Comfort, O comfort My people..". (Isaiah 40:1).

Most commentators take the name Noah from the verb נוח (*nuah*) meaning to rest or settle down, but it may very well have been drawn from the verb נחה (*naha*), meaning to lead or guide:

The verbs נוח (*nuah*) and נחת (*nahet*) and נחה (*naha*) seem adjacent or even slightly overlapping in meaning, and their forms overlap as well:

The root-verb נוח (*nuah*) denotes a coming to rest usually after a period of unrest or mobility. It is used to indicate the end of a journey (Genesis 8:4), or the camping of an army (Isaiah 7:2) and even the resting of a spirit upon someone (Numbers 11:25, 2 Kings 2:15), or wisdom (Proverbs 14:33), or anger (Ecclesiastes 7:9). And it may denote the resting

after labor (Exodus 20:11), the rest of peace after a period of war (Esther 9:16), or general peace of mind (Proverbs 29:17). It may also mean to leave behind (Genesis 42:33), to depart from (Ecclesiastes 10:4), and to abandon (Jeremiah 14:9).

Derivatives of this verb are:

The feminine noun נחת (*nahat*), meaning quietness or a quiet attitude (Isaiah 30:15, Job 36:16). Note that this noun is identical to a derivation of the verb נחת (*nahet*), see below.

The masculine noun נִחוּחַ (*nihooah*) or נִחוּחַ (*nihooah*), meaning a quieting or soothing, usually of scents from sacrifices, and usually soothing to God (Genesis 8:21, Exodus 29:18).

The feminine noun הנחה (*hanaha*), meaning a giving of rest (Esther 2:18 only).

The masculine noun מנוח (*manoah*), meaning either place or condition of rest (Genesis 8:9, Psalm 116:7).

The noun מנוחה (*menuha*) or מנחה (*menuha*), meaning resting place (Micah 2:10, Psalm 95:11), or quietness (Psalm 23:2, Jeremiah 45:3).

The root-verb נחת (*nahet*) means to descend or go down. It may denote a military advance (Jeremiah 21:13), or a descent into Sheol (Job 21:13). A rebuke descends into someone who has understanding (Proverbs 17:10) the way an arrow goes into some victim's flesh (Psalm 38:2). Two words derive from this verb, and each occurs only once:

The masculine noun נחת (*nahat*), meaning descent (Isaiah 30:30 only). Note that this noun is identical to the feminine one derived from the verb נוח (*nuah*).

The adjective נחת (*nahet*), meaning descending (2 Kings 6:9 only).

The verb נחה (*naha*) means to lead or guide. Eliezer uses this verb to explain how YHWH brought him to Rebekah (Genesis 24:27, 24:48). God led Israel (Exodus 13:17, 15:13, Deuteronomy 32:12) and Moses did too (Exodus 32:34), or rather Moses and Aaron were used by God as instruments (Psalm 77:20, Nehemiah 9:19) and so was the Shekinah (Nehemiah 9:12). The Lord leads who calls on Him (Isaiah 58:11, 27:11, 139:24), who enters His house (Psalm 5:8), even constellations in the heavens (Job 38:32). Like a shepherd He leads beside quiet waters (Psalm 23:2).

As stated above, the feminine Noah is one of the five daughters of Zelophehad.

Etymology of the name Noah from the Book of Numbers (Noah II)

The feminine name Noah (נועה), according to BDB Theological Dictionary, comes from the verb נוע (*nua'*), meaning to shake or stagger:

The root-verb נוע (*nua'*) means to shake, stagger, quiver, tremble, etcetera. It's used for trees that sway in the breeze (Judges 9:9), of lips that stammer (1 Samuel 1:13), of drunks who stagger (Psalm 107:27). It's used to have beggars totter, or to toss corn about in a sieve (Amos 9:9).

Probably the most endearing usage of this verb is in the description of the movement of Hannah's lips when she prayed (1 Samuel 1:13). Rather grim is its role in Cain's curse: You shall be a vagabond נע (*n'*) and a fugitive (Genesis 4:12). God exiles Cain to the land of Nod. The name Nod is derived from a verb that is often used as a parallel to the verb *nua'*.

The sole derivation of this root is the masculine noun מנענע (*mena'anea'*), which appears to be some kind of rattle. It occurs in 2 Samuel 6:5 only.

(www.abarim-publications.com 2016)

The name Noah appears in different contexts in the Book of Mormon. The reference to the Biblical patriarch occurs amongst the Nephites (Alma 10:22; 3 Nephi 22:9) and also in the Book of Ether (Ether 6:7), although the reference in the Book of Ether appears to be commentary from Moroni and is used in the context of describing the Jaredite boats as similar to the ark of Noah, not as an historic individual present during Jaredite times.

The first individual in the Book of Mormon named Noah₁ is the Jaredite son of Corihor that rebelled against his father and against king Shule, battling them to capture part of the kingdom. Through further conflict, he captured Shule and carried him away captive, intending to put him to death. Shule was rescued by his sons, killing Noah₁ in the process (Ether 7:14-18).

The second Noah₂ was an infamous Nephite king who was renowned for his wickedness. He was an alcoholic (wine-bibber) and was promiscuous with many wives and concubines. He heavily taxed the people, building lavishly decorated spacious buildings. He was described (along with his priests) as lazy and idolatrous. He put the prophet Abinadi to death by fire. He faced an internal insurrection by Gideon, and was only saved by a simultaneous attack from the Lamanites. He fled into the wilderness and ordered his men to abandon their wives and children, which some did. These men later turned on him and put him to death by fire (Mosiah 11-19).

The fourth use of Noah is as a geographical name for a land and a city (Alma 16:3; 49:12-15) in the land southward with proximity to Ammonihah.

It is not expected that the etymology of the patriarch Noah is a constructed name in the Book of Mormon. The usage there would be expected to be determined by its Old World etymological sources, whatever they may be. The usage of the phonetic name Noah by the Jaredites would not be expected to relate to the Biblical patriarch as the roughly equivalent figure to Noah in Sumerian history is called Ziusudra. Nevertheless, there may have been a construction of the Jaredite language to approximate the Hebrew name for Noah in Sumerian as follows:

nu: creator, begetter
u: admiration
u: peace
u: totality, world
u-a (form of *u*)
u: earth

a: water
a-a (form of *a*)
a'ea: breach, water outlet; gushing water
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)

Constructed Compound Word: **Noah**

Reasonable etymological units for the Jaredite Noah₁ are:

Sumerian

nu: offspring
nu: man
u: abuse
u: defeat
u: ship's captain; to gain control
u₅-a (form of *u*)

a: progeny
a-a (form of *a*)
ah: phlegm, mucus, sputum; scum; spittle;
 poison
uh₃-a, uh₃ (form of *ah*)

Constructed Compound Word: **Noah**

Hebrew

nahet: to descend or go down (denoting a military advance)

Reasonable etymological units for the evil Nephite king Noah₂ are:

Sumerian

nu: male genitalia; sperm; offspring (relating to concubines)

nu: man

nu: (to be) not, no; without, un-
nu-e, *nu-u₂* (form of *nu*)

u: abuse

a: labor; strength; wage; power (this would be in conjunction with *nu* (without))

a₂-a (form of *a*)

ah: phlegm, mucus, sputum; scum; spittle; poison

uh₃-a, *uh₃* (form of *ah*)

Constructed Compound Word: **Noah**

Hebrew

nahet: to descend or go down (denoting a descent into Sheol [underworld])

nua': to shake, stagger, quiver, tremble (as used for drunks who stagger)

n': a vagabond and a fugitive. God exiles Cain to the land of Nod which is derived from a verb that is often used as a parallel to the verb *nua'*.

Etymological units for the land or city of Noah, because of its proximity to Ammonihah, an evil city, might be reflective of that tendency in addition to obvious geographical etymological units:

na: pestle; a stone

na: stone; stone weight

na-e, *na₄-a*, *na₄-e* (form of *na*)

nu: (small) fly, mosquito

a: water

a-a (form of *a*)

u: abuse

u: earth

u: grain

u: type of land

u: food; grass, herb; pasture, plants

u₂-a (form of *u*)

ua: provisioner

HA: a vegetable

HA'A: locust-grass?

a'ea: breach, water outlet; gushing water

ah: (to be) dried (out), dry; to dry

ah₃-a (form of *ah*)

Constructed Compound Word: **Noah**

JacomSumerian

a: arm; labor; wing; horn; side; strength; wage; power

a₂-ka (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ka, *a-ke₄* (form of *a*)

A: a weapon or a leather holder for a weapon

HA: a vegetable

HA'A: locust-grass?

a'ea: breach, water outlet; gushing water

ah: (to be) dried (out), dry; to dry

ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison

<i>ak</i> : to do; to make; to act, perform; to proceed, proceeding (math.) <i>ak-a, ak-am₃, ak-am₆</i> (form of <i>ak</i>)	<i>u</i> : type of land
<i>aka</i> : fleece	<i>u</i> : load
<i>kam</i> : to alter	<i>u</i> : peace
<i>kam</i> : board, plaque	<i>u</i> : earth pile
<i>kam</i> : to tune?	<i>u</i> : pitfall
<i>ku</i> : to place, lay (down), lay eggs; to spread, discharge <i>ku-um</i> (form of <i>ku</i>)	<i>u</i> : planking
<i>KU</i> : hole	<i>u</i> : plant
<i>KU</i> : plough?	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants <i>u₂-am₃, u₂-um</i> (form of <i>u</i>)
<i>KU</i> : to strengthen	<i>u</i> : shepherd
<i>kum</i> : (to be) hot	<i>u</i> : purslane
<i>u</i> : abuse	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>u</i> : admiration	<i>u</i> : to sleep
<i>u</i> : and <i>u₃-am₃</i> (form of <i>u</i>)	<i>u</i> : ten
<i>u</i> : bed	<i>u</i> : totality, world
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>U</i> : type of stone
<i>u</i> : compound verb nominal element	<i>U</i> : tree
<i>u</i> : defeat	<i>uh</i> : to be forgotten
<i>u</i> : earth	<i>uh</i> : trachea, uvula
<i>u</i> : emery	<i>uh</i> : turtle
<i>u</i> : sheep, ewe <i>u₈-am₃</i> (form of <i>u</i>)	<i>uh</i> : weathervane
<i>u</i> : finger	<i>uh</i> : to make paste
<i>u</i> : gift	<i>um</i> : a bird
<i>u</i> : wild goose	<i>um</i> : reed rope
<i>u</i> : grain	<i>uma</i> : triumph, victory
<i>u</i> : hole	<i>ma</i> : to burn
<i>u</i> : horn	<i>ma</i> : ship, boat
	<i>ma</i> : a siege engine?

Hebrew/Semitic

The Semitic root *qūm* means, "to arise, stand up" that may be "applied to a hill, a height;" cf. the Arabic *kom*, "hill, rubble heap, tell." (Book of Mormon Onomasticon 2016).

There are no details about Jacom, except that he was one of the four sons of Jared and was not interested in being king (along with all his other brothers except Orihah) (Ether 6:14, 27). As it was with Jared, it was noted that Sumerian lexicons and dictionaries do not identify a letter "j" even though one was present originally in Sumerian.

Lacking much information on the name Jacom, the following are etymological elements for the name recognizing that others might apply:

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-ka, a-ke₄ (form of *a*)

a: progeny

a-ka, a-ke₄ (form of *a*)

A: a weapon or a leather holder for a weapon

ak: to do; to make; to act, perform; to
proceed

ak-a, ak-am₃, ak-am₆ (form of *ak*)

kam: to alter

ku: to place, lay (down); to spread, discharge
ku-um (form of *ku*)

KU: to strengthen

u: admiration

u: to voice, cry

u: peace

Constructed Compound Word: **Jacom**

From a geographic standpoint, the etymology might indicate a "hill".

GilgahSumerian

gi: an essence

gi: judgment

gi: kill

gi: reed, cane; a unit of length

gi: reed thicket

gi: to turn, return; to go around; to change
status; to return (with claims in a
legal case); to go back (on an
agreement)

ĝi: a bird

ĝi: night

gil: to harness?

gil: treasure

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

il: a basket

il: a bird

il: to raise, carry

il₂-la-ĝu₁₀, il₂-la-ĝa₂ (form of *il*)

il: a tax

il: a worker

IL: type of fish

la: flooding

la: to supervise, check; to weigh, weigh (out),
pay; to hang, balance, suspend, be
suspended; to show, display; to bind;
binding, (yoke-)team; to press,
throttle; to winnow (grain); to carry

la₂-e, la₂-ĝu₁₀

la: to stretch out; to be in order

lah: to beat; to full (cloth, wool)

lah: plural stem of *de* [to bring]

lah₅-ka (form of *lah*)

lah: to dry

ga: milk; suckling

ĝa: house

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-a (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-a (form of *a*)

A: a weapon, or leather holder for a weapon

ah: (to be) dried (out), dry; to dry

ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison

Hebrew

The root-verb גיל (*gil*) yields words that have to do with a circular motion, usually expressing joy or celebration (Isaiah 65:19; Ps 21:1). It "most often refers to rejoicing at God's works or attributes," says HAW Theological Wordbook of the Old Testament.

The derivations of this verb are:

The masculine noun גיל (*gil*), meaning rejoicing (Psalm 45:16, Isaiah 16:10).

The feminine noun גילה (*gila*), also meaning rejoicing (Isaiah 65:18).

The masculine noun גיל (*gil*), meaning a circle or age. The phrase בן גילו (*ben gilū*) literally means 'son of circle' and denotes someone born at the same time, contemporary.

(www.abarim-publications.com 2016)

gah'-ee (אָהֵי): a valley

(Strong's Concordance 2016, No. 1516)

There are no details about Gilgah, except that he was one of the four sons of Jared and was not interested in being king (along with all his other brothers except Orihah) (Ether 6:14, 27).

Lacking much information in the Book of Mormon on the name Gilgah, the following are etymological Sumerian elements for the name recognizing that others might apply:

gi: judgment

gil: treasure

il: to raise, carry

il₂-la-ĝu₁₀, il₂-la-ĝa₂ (form of *il*)

ĝa: house

a: arm; labor; strength; power

a₂-a (form of *a*)

a: progeny

a-a (form of *a*)

Constructed Compound Word: **Gilĝa-a**

For Hebrew it would seem that an etymology for the individual would be:

gil: rejoicing

gah'-ee: a valley

Elements that might be indicative of a geographical etymology are:

Sumerian

gi: reed thicket

gi: to go around

la: flooding

a: water; progeny

a-a (form of *a*)

ah: (to be) dried (out), dry; to dry

Hebrew

gil: a circle

gah'-ee: a valley

Mahah

Sumerian

ma: to burn

ma: ship, boat

*ma*₂-*a*, *ma-a-a* (form of *ma*)
ma: a siege engine?
ma'u: a barge
mah: (to be) mature, milk producing (of cows)
mah: to be) great
mah-a, *ma-ha* (form of *mah*)
mah: (to be) sick?
mah: a tree
a: arm; labor; wing; horn; side; strength; wage; power
*a*₂-*a* (form of *a*)
a: a bird-cry

a: time
a: water; semen; progeny
a-a (form of *a*)
A: a weapon, or leather holder for a weapon
HA: a vegetable
HA'A: locust-grass?
a'ea: breach, water outlet; gushing water
ah: (to be) dried (out), dry; to dry
*ah*₃-*a* (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
*uh*₃-*a* (form of *ah*)
he: be it, be he

Biblical Hebrew

ahah: alas! (אָהָא) A primitive word expressing pain exclamatorily

(Strong's Concordance, 2016, No. 162)

There are no details about Mahah, except that he was one of the four sons of Jared and was not interested in being king (along with all his other brothers except Orihah) (Ether 6:14, 27). An interesting Biblical name that is close to Mahah is Maacah, which also has some relationship with Nahor and Achish, close to other names in the Book of Ether (Nehor and Akish):

A son of Nahor with Reumah (Genesis 22:24)

The father (probably not the mother) of Achish, king of Gath (1 Kings 2:39)

Lacking much information in the Book of Mormon on the name Mahah, other than arriving on the boat and being a son of Jared, the following are reasonable etymological Sumerian elements for the name recognizing that others might apply:

ma: ship, boat
*ma*₂-*a*, *ma-a-a* (form of *ma*)
a: progeny
a-a (form of *a*)
a: strength; power

*a*₂-*a* (form of *a*)
mah: (to be) great
mah-a, *ma-ha* (form of *mah*)
he: be it, be he

Constructed Compound Word: **Mahah**(e)

Pagag

Sumerian

pag: to enclose, confine, cage (a bird)
pag: to leave behind
paĝ: breathing, breath; to breathe
pa: wing; branch, frond

PA: pouch
pa e: to cause to appear
a: arm; labor; wing; horn; side; strength; wage; power

$a_2\text{-}\hat{g}a_2$, $a_2\text{-}\hat{g}u_{10}$, $a_2\text{-}\hat{g}a_2\text{-}a$, $a_2\text{-}ga_2$ (form of a)
 a : a bird-cry
 a : time
 a : water; semen; progeny
 $a\text{-}\hat{g}u_{10}$, (form of a)
 A : a weapon, or leather holder for a weapon
 $a\hat{g}$: to command; to instruct
 $a'a\hat{g}$: assignment; news
 aga : an ax
 aga : rear; a building or a part of a building
 aga : tiara, crown

$aga\text{-}\hat{g}u_{10}$ (form of aga)
 aga : a type of vessel
 $a\hat{g}$: to measure
 ga : milk; suckling
 $ga\text{-}\hat{g}u_{10}$, $ga\text{-}ga$ (form of ga)
 gag : arrowhead; peg, nail
 gag : a pock; a disease
 $ga\hat{g}$: to carry
 $\hat{g}a$: house
 $\hat{g}ae$: I
 $\hat{g}a\hat{g}$: a bird

Biblical Hebrew

The name Pagag does not occur in the Bible, but Agag does. However, it is a name from the Amalekites, not the Hebrew. The potential Hebrew meaning as a house or roof of a house mirrors the Sumerian meaning as a building or crown of the building (aga , $\hat{g}a$):

The name Agag is applied to two or three different individuals in the Bible, but it's not clear whether Agag is a name or rather an Amalekite royal title (not unlike the "names" Caesar, Candace or Abimelech):

The first Agag we meet is mentioned by the prophet Balaam, who foretells that the king of Israel will be higher than Agag (Numbers 24:7).

The second and more famous Agag is the Amalekite king whose life king Saul spares (1 Samuel 15:9). Normally that would be a noble thing to do but God had instructed Saul through Samuel to destroy Amalek and kill Agag. Saul declines and instead erects a monument to himself. After that his monarchy quickly spirals into decline.

The third person to whom the name Agag is applied is Haman, the nemesis of Israel in Persia, in the time of queen Esther. Of him it is said that he was the son of Hammedatha the אגגי; the Agagite (Esther 3:1). And an Agagite may simply be a descendant of a patriarch named Agag, or someone born in a hypothetical town named Agag, but the historian Josephus explains the word Agagite by saying that Haman was an Amalekite.

Etymology of the name Agag

It stands to reason that Agag is not a Hebrew name but an Amalekite name. But the Amalekites spoke a language that was closely related to Hebrew, and the root this name comes from is known in Arabic and Persian. The renowned theologian Gesenius felt confident enough to assume that this root also existed in Hebrew, which would have looked like this: אגג, similar to the name Agag. The Arabic root means to burn or blaze, so the Hebrew root possibly meant the same. BDB Theological Dictionary, however, evokes an Assyrian root *agagu*, which means violent.

A Hebrew audience, especially one during the Babylonian period, might have connected the name Agag to the root אגג (*gag*), meaning roof:

The masculine noun אגג (*gag*) means roof or top, or (as HAW Theological Wordbook of the Old Testament puts it) the highest point of an edifice. Its root is unknown and it has no sibling derivations.

The noun אגג (*gag*) denotes most commonly the flat roof of a building on which things can take place; usually to do with idolatrous worship (Judges 16:27, Joshua 2:6, 2 Samuel 11:2, 2 Kings 23:12, Jeremiah 19:13 and 32:29, Zephaniah 1:5; but also Acts 10:9). Roofs were also used to publish messages, news or expressions of grief into the neighborhood

(Isaiah 15:3, Matthew 10:27, Luke 12:3), and possibly as a place of refuge (Joshua 2:6, Isaiah 22:1, Matthew 24:17) or lodging (1 Samuel 9:25-26, 2 Samuel 16:22).

The housetop seems to indicate a certain spiritual exposure. Someone on the housetop opens himself for something, preferable something soothing, or higher. Note that the ominous names Gog and Magog are derived from this root.

(www.abarim-publications.com 2016)

There are no details about Pagag, except that he was one of the firstborn son of Jared and was the first to refuse to serve as king (Ether 6: 26-27). Lacking much information in the Book of Mormon on the name Pagag, the following are reasonable etymological elements for the name for someone refusing the position and power of the kin:

Sumerian

pag: to leave behind

a: strength; wage; power

a₂-ĝa₂, a₂-ĝu₁₀, a₂-ĝa₂-a, a₂-ga₂ (form of *a*)

a: progeny

a-ĝu₁₀, (form of *a*)

a aĝ: to command; to instruct

aga: tiara, crown

aga-ĝu₁₀ (form of *aga*)

aĝ: to measure

gaĝ: to carry

Constructed Compound Word: **Pagaĝ**

Proposed Meaning: "Son who left behind power and crown"

Corihor

Sumerian

kar: to blow, to light up, shine

kar: to flee, take away by force, remove, to deprive, to save

kar-ra, kar-re, ka-re, kar-re-a, ka-re-a (form of *kar*)

kar₂: to insult, to slander

kar: senior

kar: to harbor, quay

kar-ra, kar-re, kar-e, kar-a (form of *kar*)

kur: to burn, to light up

kur-a-a (form of *kur*)

kur: to be different, to be strange, (to be)

estranged, (to be) hostile, to be strong

kur₂-ra, kur₂-re (form of *kur*)

kur: to enter

kur₉-ra, kur₉-ra₂, kur₉-ra₂, kur₉-a, ku-ra, ku (form of *kur*)

kur: mountain(s), underworld, land, country, east, easterner, east wind

kur-ra, kur-re, kur₂-ra, kur-re₂, kur-a, kur-e (form of *kur*)

kur: unit of capacity based on vessel size

kur₂-ra, kur₂-a (form of *kur*)

kur: log?

kur-ra (form of *kur*)

ku: to place, lay (down), lay eggs; to spread, discharge

KU: hole

KU: plough?

KU: to strengthen

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

<i>u</i> : finger	<i>ur</i> : fish
<i>u</i> : gift	<i>ur</i> : harness
<i>u</i> : wild goose	<i>ur</i> : he; that, this some; maid, female, slave; are corresponding to another; like (one another)
<i>u</i> : grain	<i>ur</i> : liver; main body, bulk
<i>u</i> : hole	<i>ur</i> : man
<i>u</i> : horn	<i>ur</i> : to roam around
<i>u</i> : type of land	<i>ur</i> : to pluck, to gather, collect; to harvest <i>ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e</i> (form of <i>ur</i>)
<i>u</i> : load	<i>ur</i> : to smell
<i>u</i> : peace	<i>ur</i> : cloth trimming
<i>u</i> : earth pile	<i>ur</i> : roof <i>ur₃-e, ur₂-ra, ur₃-re</i> (form of <i>ur</i>)
<i>u</i> : pitfall	<i>ur</i> : root, base; limbs; loin, lap <i>ur₂-ra, ur₂-e</i> (form of <i>ur</i>)
<i>u</i> : planking	<i>ur</i> : servant
<i>u</i> : plant	<i>ur</i> : to shut, protection <i>ur₃-ra, ur₃-re, ur₃-re₂</i> (form of <i>ur</i>)
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants <i>u₂-ra</i> (form of <i>u</i>)	<i>uri</i> : a fish
<i>u</i> : shepherd	<i>uri</i> : an illness
<i>u</i> : purslane	<i>uri</i> : a vessel
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>urri</i> : a designation of sheep
<i>u</i> : to sleep	<i>ri</i> : to be distant <i>ri-a</i> (form of <i>ri</i>)
<i>u</i> : ten	<i>ri, RI</i> : to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away <i>RI-a</i> (form of <i>ri</i>)
<i>u</i> : totality, world	<i>RI</i> : to cry out
<i>U</i> : type of stone	<i>a</i> : arm; labor; wind; horn; side; strength; wage; power
<i>U</i> : tree	<i>a</i> : a bird cry
<i>uh</i> : to be forgotten	<i>a</i> : time
<i>uh</i> : trachea, uvula	<i>a</i> : water <i>a-ur₂</i> (form of <i>a</i>)
<i>uh</i> : turtle	<i>A</i> : a weapon, or leather holder for a weapon
<i>uh</i> : weathervane	<i>har</i> : ring
<i>uh</i> : to make paste	<i>HAR</i> : a bird
<i>ur</i> : to be abundant <i>ur₃-ra</i> (form of <i>ur</i>)	<i>hara</i> : ruffian, scoundrel
<i>ur</i> : to rub in, anoint	<i>harra</i> : dug?
<i>ur</i> : to bake <i>ur₅-ra</i> (form of <i>ur</i>)	<i>hur</i> : ever (again)
<i>ur</i> : base leg of table	<i>hur</i> : to scratch, draw <i>i₃-hur</i> (form of <i>hur</i>)
<i>ur</i> : to confine, imprison	<i>kiri hur</i> : to pierce with a spindle
<i>ur</i> : to be convulsed <i>ur₄-a, ur₄</i> (form of <i>ur</i>)	<i>ar</i> : (hymn of) praise; fame <i>a-ar₂</i> (form of <i>ar</i>)
<i>ur</i> : dog, ~ figurine; ~ toy; lion <i>ur-ra, ur-a, ur-re, ur-e, ur-re₂</i> (form of <i>ur</i>)	
<i>ur</i> : to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat <i>ur₃-ra, ur₃</i> (form of <i>ur</i>)	
<i>ur</i> : servant	
<i>ur</i> : keel	
<i>ur</i> : liver	

ar: ruin

aru: an administrative category of persons

Hebrew

The root-verb חרה (*hara*) means to burn or ignite. Cognate languages use this verb in the regular sense of fire starting, but in Biblical Hebrew this verb is exclusively used in the sense of being or getting furious; the burning of anger (Genesis 39:19, Exodus 22:23).

This verb's derivations are:

The masculine noun חרון (*haron*), meaning the burning of anger (Exodus 32:12, Numbers 25:4, Ezra 10:14).

The masculine noun חרי (*hori*), meaning a burning (Exodus 11:8, 1 Samuel 20:34).

What seems like a close cousin of the previous root, the verb חרר (*harar I*) means to be hot, burned or charred (Isaiah 24:6, Ezekiel 24:10). This verb often occurs in a figurative sense: the burning of bones of sick men in fever (Job 30:30, Ezekiel 15:4); to kindle strife (Proverbs 26:21).

This verb's derivations are:

The masculine noun חרר (*harer*), meaning parched place (Jeremiah 17:6 only).

The masculine noun חרחר (*harhur*), meaning violent heat or fever (Deuteronomy 28:22 only).

The root חרר (*hrr II*) is not used in the Bible but in cognate languages it consistently means to be or become free.

In extant Hebrew it yields the one derivation: the masculine noun חר (*hor*), meaning noble or nobleman. This word occurs only in the plural חרים (*horim*) to denote a social stratus (1 Kings 21:8, Jeremiah 39:6).

The unused root חרר (*hrr III*) yields:

The masculine noun חר (*hor*), meaning hole (2 Kings 12:10, 1 Samuel 14:11, Nahum 2:13).

The masculine noun חור (*hor*), also meaning hole or rather cavern (Isaiah 42:22).

A certain grammatical form of the verb חרר (*harar I*, or so it is assumed) also leads to נחר (*nhr*). This happens in three places in the Bible:

In Psalm 69:3, where Green translates it with scorched and NAS with parched.

Ezekiel 15:4, where Green and NAS both translate with charred.

Jeremiah 6:29, where Green translated with blow, and NAS has blow fiercely. These two translations obviously seem to derive this occurrence of the form נחר (*nhr*) from the nostril-group of words, but most scholars deny that this verb occurs in the Bible, and ascribe even this occurrence to the verb חרר (*harar I*).

The root-verb חור (*hawar I*) means to be or grow white (Isaiah 29:22). Its derivatives are:

The masculine noun חור (*hur*), meaning something white, or white stuff (Esther 1:6 and Esther 8:15).

The masculine noun חורי (*huray*), also meaning white stuff (Isaiah 19:9)

The masculine noun חרי (*hori*), meaning white bread or cake (Genesis 40:16).

The root חור (*hwr II*) is not used in Biblical Hebrew but in cognate languages it means to bend or turn, or as a noun it means hollow or depressed ground between hills. Its sole derivative is the masculine noun חר (*hor*), meaning hollow. This noun occurs only once in Scriptures, in Numbers 33:32.

(www.abarim-publications.com 2016)

Egyptian

hr: Horus (*Hr*)

The first Corihor₁ in the Book of Ether was the son of Kib who rebelled against his father and left for the land of Nehor, drawing many people after him. He then returned with an army to Moron and took his father captive. Kib had a son, Shule, who returned to the city of Nehor, defeated Corihor₁, and returned the kingdom to his father. Corihor₁ repented and received power in the kingdom from Shule. Corihor₁ had a son, Noah₁, who then rebelled against both Shule and Corihor₁ (Ether 7).

The second Corihor₂ appears to be a leader affiliated with Coriantumr₂ in the final Jaredite war. Little is said other than he and his family did not repent (Ether 13:17).

Elements of a reasonable etymology for Corihor₁ and possibly Corihor₂ are:

kar: to flee, take away by force, remove, to deprive
kar-ra, kar-re, ka-re, kar-re-a, ka-re-a
(form of *kar*)

kur: (to be) estranged, (to be) hostile, to be strong
kur₂-ra, kur₂-re (form of *kur*)

u: abuse

u: bed

u: defeat

u: to gain control

ur: to beat, sweep away

ur₃-ra, ur₃ (form of *ur*)

ur: to confine, imprison

ri, Rl: to impose; to throw down

Rl-a (form of *ri*)

a: strength; power

A: a weapon, or leather holder for a weapon

hara: ruffian, scoundrel

hur: ever (again)

ar: fame

a-ar₂ (form of *ar*)

aru: an administrative category of persons

Constructed Compound Word: **Corihor(a)**

Both a land and a valley of Corihor are mentioned in conjunction with the final war of the Jaredites, involving the battle between the forces of Coriantumr₂ and Shiz. The etymological elements potentially found in a geographical association of Corihor also seem to involve potential activities that may have existed in the land or valley of Corihor:

kar: to harbor, quay
kar-ra, kar-re, kar-e, kar-a (form of *kar*)

kar: to blow, to light up, shine

kur: to burn, to light up

kur-a-a (form of *kur*)

kur: mountain(s), underworld, land, country, east, easterner, east wind

kur-ra, kur-re, kur₂-ra, kur-re₂, kur-a, kur-e (form of *kur*)

kur: log?

kur-ra (form of *kur*)

ku: to place, lay (down); to spread, discharge

KU: hole

KU: plough?

u: earth

u: sheep, ewe

u: grain

u: hole

u: emery

u: type of land

u: load

u: earth pile

u: pitfall

u: planking

u: plant

u: food; grass, herb; pasture, plants

u₂-ra (form of *u*)

u: shepherd
u: attachment to a plow, upper pivot of a door, ship's captain
u: totality, world
U: tree
U: type of stone
a: water
ur: dog; lion
ur-ra, ur-a, ur-re, ur-e, ur-re₂ (form of *ur*)
ur: to drag; to raise a boat
ur₃-ra, ur₃ (form of *ur*)
ur: keel

ur: fish
ur: harness
ur: to pluck, to gather, collect; to harvest
ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e
 (form of *ur*)
uri: a fish
uri: a vessel
urri: a designation of sheep
harra: dug?
hur: ever (again)
hur: to scratch, draw
i₃-hur (form of *hur*)
kiri hur: to pierce with a spindle

Constructed Compound Word: **Corihor**

Hebrew

hori: a burning
hara: to burn or ignite
hur: something white, or white stuff

Because of the multiple meanings of “u” there are a lot of potential characteristics possible for the geographical etymology of the land and valley of Corihor. It will be useful to look for other corresponding meanings outside of “u” in order to be more definitive. In looking at all the possible features, it looks to be a mountainous land with timber to the east. It supports agriculture involving grain and livestock. There appears to be some aquaculture (multiple “fish”). There also appears to be some sort of mining potentially going on (“hole”, “earthpile”, “pitfall”, “to scratch”, “dug?”, “type of stone”, “emery”), with heavy overland transport (“to drag”, “to place, lay (down)”, “planking”, “to pierce with a spindle”, “harness”, “ring”) and water transport (“to harbor, quay”, “ship’s captain”, “water”, “keel”, “a vessel”, “to raise a boat”).

In addition, the presence of a volcano as part of the mountains is indicated with “burning”, “to burn or ignite”, “to blow”, “to light up”, “white stuff”.

Nehor

Sumerian

ne: brazier
ne: (compound verb nominal element)
ne: strength; force
NE: type of bird
NE: designation of silver
NE: a designation of trees
neha: calm, peace
e: barley?
e: chaff
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-ur, e₂-a-ra (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e₃-a-ra (form of *e*)
e: princely?

<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak]	<i>u</i> : compound verb nominal element
<i>e</i> : trust	<i>u</i> : defeat
<i>e</i> : tube, socket	<i>u</i> : earth
<i>e</i> : watch	<i>u</i> : emery
<i>eh</i> : insect(s), bug(s); moth; head-lice; to have lice	<i>u</i> : sheep, ewe
<i>e'urra</i> : prison	<i>u_{8-ra}</i> (form of <i>u</i>)
<i>e'urre</i> : grave	<i>u</i> : finger
<i>har</i> : ring	<i>u</i> : gift
<i>HAR</i> : a bird	<i>u</i> : wild goose
<i>hara</i> : a large container	<i>u</i> : grain
<i>hara</i> : an ornament	<i>u</i> : hole
<i>hara</i> : ruffian, scoundrel	<i>u</i> : horn
<i>hara</i> : palm shoot	<i>u</i> : type of land
<i>hara</i> : a part of a wagon	<i>u</i> : load
<i>hu</i> : to scrape off, grub up	<i>u</i> : peace
<i>hur</i> : ever (again)	<i>u</i> : earth pile
<i>hur</i> : to scratch, draw	<i>u</i> : pitfall
<i>a</i> : arm; labor; wing; horn; side; strength; wage; power	<i>u</i> : planking
<i>a</i> : a bird-cry	<i>u</i> : plant
<i>a</i> : time	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>a</i> : water; semen; progeny	<i>u_{2-ra}</i> (form of <i>u</i>)
<i>a-ur₂</i> (form of <i>a</i>)	<i>u</i> : shepherd
<i>A</i> : a weapon or a leather holder for a weapon	<i>u</i> : purslane
<i>HA</i> : a vegetable	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>HA'A</i> : locust-grass?	<i>u</i> : to sleep
<i>ah</i> : (to be) dried (out), dry; to dry	<i>u</i> : ten
<i>ah</i> : a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison	<i>u</i> : totality, world
<i>ar</i> : (hymn of) praise; fame	<i>U</i> : type of stone
<i>ar_{2-e}</i> (form of <i>ar</i>)	<i>U</i> : tree
<i>ar</i> : ruin	<i>uh</i> : to be forgotten
<i>re</i> : that	<i>uh</i> : trachea, uvula
<i>ara</i> : to grind	<i>uh</i> : turtle
<i>ara</i> : hand-mill; lower grindstone	<i>uh</i> : weathervane
<i>ara</i> : an official	<i>uh</i> : to make paste
<i>ara</i> : times (with numbers); ways; way; omen; step (math.)	<i>ur</i> : to be abundant
<i>ara</i> : a boat part	<i>ur_{3-ra}</i> (form of <i>ur</i>)
<i>ara</i> : designation of milk	<i>ur</i> : to rub in, anoint
<i>ara</i> : designation of oil	<i>ur</i> : to bake
<i>aru</i> : an administrative category of persons	<i>ur_{5-ra}</i> (form of <i>ur</i>)
<i>u</i> : abuse	<i>ur</i> : base leg of table
<i>u</i> : admiration	<i>ur</i> : to confine, imprison
<i>u</i> : and	<i>ur</i> : to be convulsed
<i>u</i> : bed	<i>ur_{4-a}, ur₄</i> (form of <i>ur</i>)
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>ur</i> : dog, ~ figurine; ~ toy; lion
	<i>ur-ra, ur-a, ur-re, ur-e, ur-re₂</i> (form of <i>ur</i>)

ur: to go along; to wipe clean; to beat, sweep
away; to drag; to raise a boat
ur₃-ra, ur₃ (form of *ur*)

ur: servant

ur: keel

ur: liver; main body, bulk

ur: fish

ur: harness

ur: he; that, this some; maid, female, slave;
are corresponding to another; like
(one another)

ur: man

ur: to roam around

ur: to pluck, to gather, collect; to harvest

ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e
(form of *ur*)

ur: to smell

ur: cloth trimming

ur: roof

ur₃-e, ur₂-ra, ur₃-re (form of *ur*)

ur: root, base; limbs; loin, lap

ur₂-ra, ur₂-e (form of *ur*)

ur: servant

ur: to shut, protection

he₂-ur₃, ur₃-ra, ur₃-re, ur₃-re₂ (form of
ur)

Hebrew

There are two Nahors mentioned in the Bible:

The father of Terah and the paternal grandfather of Abraham (Genesis 11:22). This Nahor is an ancestor of Christ and is mentioned in the Lucan genealogy (spelled Ναχωρ, *Nachor*; Luke 3:34)

The brother of Abraham and Haran, and half-brother of Sarah (Genesis 20:12). Brother Nahor marries Milcah, the daughter of Haran.

The root-verb חרה (*hara*) means to burn or ignite. Cognate languages use this verb in the regular sense of fire starting, but in Biblical Hebrew this verb is exclusively used in the sense of being or getting furious; the burning of anger (Genesis 39:19, Exodus 22:23).

This verb's derivations are:

The masculine noun חרון (*haron*), meaning the burning of anger (Exodus 32:12, Numbers 25:4, Ezra 10:14).

The masculine noun חרי (*hori*), meaning a burning (Exodus 11:8, 1 Samuel 20:34).

What seems like a close cousin of the previous root, the verb חרר (*harar I*) means to be hot, burned or charred (Isaiah 24:6, Ezekiel 24:10). This verb often occurs in a figurative sense: the burning of bones of sick men in fever (Job 30:30, Ezekiel 15:4); to kindle strife (Proverbs 26:21).

This verb's derivations are:

The masculine noun חרר (*harer*), meaning parched place (Jeremiah 17:6 only).

The masculine noun חרחר (*harhur*), meaning violent heat or fever (Deuteronomy 28:22 only).

The root חרר (*hrr II*) is not used in the Bible but in cognate languages it consistently means to be or become free.

In extant Hebrew it yields the one derivation: the masculine noun חר (*hor*), meaning noble or nobleman. This word occurs only in the plural חרים (*horim*) to denote a social stratus (1 Kings 21:8, Jeremiah 39:6).

The unused root חרר (*hrr III*) yields:

The masculine noun חר (*hor*), meaning hole (2 Kings 12:10, 1 Samuel 14:11, Nahum 2:13).

The masculine noun חור (*hor*), also meaning hole or rather cavern (Isaiah 42:22).

The root-verb נחר (*nhr*) isn't used in the Biblical narrative (with the possible exception of Jeremiah 6:29) and we don't know what it might have meant. But nouns that are derived from this root do appear, and similar-meaning cognate nouns show up all over the Semitic language spectrum. The derivatives are:

The masculine noun נחר (*nahar*), a snorting (the vigorous, passionate snorting of a horse, Job 39:20 only).

The feminine equivalent נחרה (*naharah*), also meaning a snorting (Jeremiah 8:6 only);

The masculine noun נחיר (*nahir*), meaning nostril (Job 41:12 only).

A certain grammatical form of the verb חרר (*harar I*, or so it is assumed) also leads to נחר (*nhr*). This happens in three places in the Bible:

In Psalm 69:3, where Green translates it with scorched and NAS with parched.

Ezekiel 15:4, where Green and NAS both translate with charred.

Jeremiah 6:29, where Green translated with blow, and NAS has blow fiercely. These two translations obviously seem to derive this occurrence of the form נחר (*nhr*) from the nostril-group of words, but most scholars deny that this verb occurs in the Bible, and ascribe even this occurrence to the verb חרר (*harar I*).

The root-verb חור (*hawar I*) means to be or grow white (Isaiah 29:22). Its derivatives are:

The masculine noun חור (*hur*), meaning something white, or white stuff (Esther 1:6 and Esther 8:15).

The masculine noun חורי (*huray*), also meaning white stuff (Isaiah 19:9)

The masculine noun חרי (*hori*), meaning white bread or cake (Genesis 40:16).

The root חור (*hwr II*) is not used in Biblical Hebrew but in cognate languages it means to bend or turn, or as a noun it means hollow or depressed ground between hills. Its sole derivative is the masculine noun חר (*hor*), meaning hollow. This noun occurs only once in Scriptures, in Numbers 33:32.

(www.abarim-publications.com 2016)

A different source provides the meaning of *nāhār* as a stream or river (Strong's Concordance 2016, No. 5104).

Egyptian

n hr: belonging to (*n*) Horus (*Hr*)

Nehor in the Book of Ether is the name of a land and city in the early history of the Jaredites, and was separate from and lower in elevation than the land of Moron. It is where Corihor₁ went when he rebelled against his father Kib, and where he brought his father after taking him captive. Shule, a younger son of Kib, then gave battle to Corihor₁ at Nehor and defeated him, obtaining the kingdom restoring it to his father Kib (Ether 7:4-9).

From a strictly geographic etymology some reasonable units would be:

Sumerian

NE: designation of silver

NE: a designation of trees

e: house; estate

e₂-ur, e₂-a-ra (form of *e*)

a: water

a-ur₂ (form of *a*)

ah: (to be) dried (out), dry; to dry

har: ring

u: earth
u: type of land

u: earth pile
u: totality, world

Constructed Compound Word: **NEhor**

However, when considering the whole story involving Nehor other reasonable etymological units are:

Sumerian

ne: strength; force
NE: designation of silver
NE: a designation of trees
neha: calm, peace
e: house; estate
 e₂-ur, e₂-a-ra (form of *e*)
e: to leave, to go out; to remove, take away;
 to bring out; to enter; to bring in; to
 rave
 e₃-a-ra (form of *e*)
e: princely?
e'urra: prison
e'urre: grave
har: ring
hara: ruffian, scoundrel
hur: ever (again)
hur: to scratch, draw
a: arm; labor; strength; wage; power
a: water; progeny
 a-ur₂ (form of *a*)
A: a weapon or a leather holder for a weapon
ah: (to be) dried (out), dry; to dry
ah: phlegm, mucus, sputum; foam, scum;
 saliva, spittle; poison
ar: (hymn of) praise; fame
 ar₂-e (form of *ar*)
ar: ruin
u: abuse
u: admiration

u: to bray, bellow, bawl, voice, cry, noise
u: defeat
u: earth
u: grain
u: type of land
u: grass, herb; pasture, plants
 u₂-ra (form of *u*)
u: to gain control
ur: to be abundant
 ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to confine, imprison
ur: to be convulsed
 ur₄-a, ur₄ (form of *ur*)
ur: to beat, sweep away
 ur₃-ra, ur₃ (form of *ur*)
ur: he; that, this some
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
 ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e
 (form of *ur*)
ur: roof
 ur₃-e, ur₂-ra, ur₃-re (form of *ur*)
ur: root, base; limbs; loin, lap
 ur₂-ra, ur₂-e (form of *ur*)
ur: to shut, protection
 he₂-ur₃, ur₃-ra, ur₃-re, ur₃-re₂ (form of
 ur)

Constructed Compound Word: **Nehor**

Hebrew

harer: parched place
hor: hole or cavern
nhr: blow fiercely
hwr II: to bend or turn; hollow or depressed ground between hills
nāhār: a stream or river
hori: a burning
hara: to burn or ignite
hur: something white, or white stuff

Nehor occurs in post-Jaredite times in the book of Mormon both as an individual apostate Nephite, and then as a type of apostate religion with its associated ruling class.

The apostate Nephite Nehor was large and noted for strength, and was the first to practice priestcraft among the Nephites. He also enforced it with the sword by killing Gideon. As a result, he was then put to death (Alma 1:2-15).

The apostate group was referred to as the order, faith, and profession of Nehor. This group was encountered on a missionary visit by Alma₂ and Amulek to Ammonihah, which resulted in Alma₂ and Amulek being imprisoned and their poor lower-class followers and the scriptures they possessed being burned by fire by the upper class order of Nehor. Alma₂ and Amulek were eventually freed when an earthquake collapsed the prison, also killing a Nehor judge and others of the Nehor order (Alma 8-14). Later, the city of Ammonihah and its people were completely wiped out by a Lamanite army, with their bodies heaped up and covered, a great stench spread through the land, with the land of Ammonihah being then on referred to as the Desolation of Nehors (Alma 16:1-11). This religious order was again encountered by Aaron while attempting to teach the Amalekites in Jerusalem, where he was treated with hostility and rejected (Alma 21:1-11). The order of Nehor is mentioned again in the context of a massacre of converted Lamanites who refused to fight, with the followers of the order of Nehor being the primary individuals who did all the killing (Alma 24).

Based on this description, suitable etymological elements for Nehor are:

Sumerian

ne: strength; force

e: to rave

e₃-a-ra (form of *e*)

e'urra: prison

e'urre: grave

hara: ruffian, scoundrel

a: strength; wage; power

A: a weapon or a leather holder for a weapon

ara: an official

aru: an administrative category of persons

u: abuse

u: defeat

u: to gain control

ar: ruin

ur: to bake

ur₅-ra (form of *ur*)

ur: base leg of table

ur: to confine, imprison

ur: to smell

Constructed Compound Word: **Nehor(a)**

Hebrew

hara: to burn or ignite

haron: the burning of anger

hor: noble or nobleman

horim: to denote a social status

Ephraim

Ephraim would not be expected to have a potential Sumerian etymology, as Sumerian does not have an “f” or “ph” sound, and because its Biblical occurrence (son of Joseph) is after the departure of the Jaredites from the Old World, although it is possible that the use of the name may have occurred earlier. It looks to be a Hebrew translation of a Jaredite name done by Mosiah. Since it may be possible that some portion of the word bears

Sumerian etymological units, it will still be evaluated. It is only used in the Book of Mormon in a geographical context except where there is a direct Biblical citation.

Sumerian

e: barley?

e: chaff

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

*e*₂-*a* (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

ra: (compound verb verbal element)

ra: (to be) pure; (to be) clear

rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)

*rah*₂-*am*₃ (form of *rah*)

rah: a disease

a: arm; labor; wing; horn; side; strength; wage; power

*a*₂-*ka* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-*mu*, *a*-*am*₃, *a*-*am*₆ (form of *a*)

A: a weapon or a leather holder for a weapon

HA: a vegetable

HA'A: locust-grass?

a e: to rear, bring up (a child); to take care of

a'ea: breach, water outlet; gushing water

ah: (to be) dried (out), dry; to dry

ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison

i: clothing, garment

i: (vocative exclamation), hey!

i: oil, butter, container for oil

*i*₃-*a* (form of *i*)

im: to run

im: rainstorm

im: clay, mud, tablet

Hebrew

The name Ephraim originally denotes Joseph's younger son, brother of Manasseh (Genesis 41:52). Later it became the name of:

The half-tribe Ephraim (Joshua 16:5).

The hill country in Palestine (1 Samuel 1:1).

A forest where Absalom was killed (2 Samuel 18:6).

One of the gates of Jerusalem (2 Kings 14:13).

The meaning of the name Ephraim is somewhat debated:

Jones' Dictionary of Old Testament Proper Names and NOBSE Study Bible Name List go after Genesis 41:52, "...For [...] God has made me fruitful..". and take the name from the Hebrew verb פרה (*para*), meaning to bear fruit or be fruitful:

In the Hebrew language of the Bible, there are three roots of the form פרה (*prh*), one real root and one loanword of the form פור (*pwr*), one root of the form פרה (*prh*) and one פרא (*pr'*). Officially these roots have nothing to do with each other, but on a poet's pallet, they would certainly represent closely resembling hues.

Also note the obvious similarities with the roots פָּרַץ (*paras*), meaning to break (through), פָּרַשׁ (*paras* and *parash*), meaning to spread out or declare, and פָּרַס (*paras*), meaning to break in two or divide.

The root-verb פָּרַר (*parar*) generally reflects the undoing of a previously established agreement. Almost half of the more than fifty occurrences of our verb conveys the "breaking" or "violating" of a covenant, usually the covenant between God and man (Jeremiah 11:10, Judges 2:1) but also between just men (Isaiah 33:8). Other agreements that can be frustrated are: counsel (2 Samuel 15:34), vows (Numbers 30:9), reverential fear (Job 15:4), commandments (Ezra 9:14), even God's judgment (Job 40:8).

Note that the opposite of this verb is קָוַם (*qum*), literally to rise, but in this case to endorse or support (Numbers 30:9, Proverbs 15:22).

Also note that God's covenant leads to life; it turns dust into a living body (Genesis 2:7 and Acts 2). This verb acts out the opposite: it causes life to cease and turns a living body into dust.

The root-verb פָּרַר (*parar*) means to split or divide. It occurs in Arabic and Aramaic with the same or similar meanings, and in the Bible only twice: in Isaiah 24:19 and Psalm 74:13. Still, it takes no great leap to see the obvious kinship with the previous verb. Also note that in both occurrences, this verb conjugates into forms that are based on the form פֹּרַר (*pwr*), and see below.

There's no verb to root פָּרַר (*pr* III), but that doesn't mean there never was one; it's just not used in the Bible. That is, of course, if we maintain that the following nouns have nothing to do with the previous root-verb(s):

The masculine noun פָּר (*par*) denotes a young bull, and that almost exclusively as sacrificial animal. Bulls were sacrificed:

At the dedication of the altar of the tabernacle (Numbers 7:15).

As the sin offering for either the high priest or Israel at large (Leviticus 4:3, Leviticus 4:14).

On the Day of Atonement

When priests were invested (Leviticus 8:2).

At various feasts: of tabernacles (Numbers 29:20), of weeks (Numbers 28:28), of the new moon (Numbers 28:11).

The feminine equivalent פָּרָה (*para*), meaning cow or heifer (Numbers 19:1, 1 Samuel 6:7, Isaiah 11:7). Note the similarity between this noun and the verb פָּרַר (*para*; see below).

Perhaps these three roots indeed developed, or were introduced into the Hebrew language, independently, but to a Hebrew audience it would seem as if the Hebrew word for young bull literally meant "breaker, violator," which gave all the more sense to sacrificing such an animal.

The form פֹּרַר (*pwr*) occurs as expression of the verb פָּרַר (*parar* II; see above). But it's also the masculine noun פֹּר (*pur*), meaning lot, where the name of the feast of Purim comes from. It's not clear where this word itself comes from. Some scholars suggest that it was imported from Assyrian where it means stone, and that it was imply an unusual equivalent of the more regular word for lot: גֹּרֶל (*goral*). Here at Abarim Publications we are more persuaded by the similarity between our word and the previous roots. The noun פֹּר (*pur*) is only used in a narrative sense in Esther 3:7, where we read how a "pur was cast" before Haman, day in day out for twelve months until Haman finally forwards his evil plan to king Ahasuerus. Although this may refer to some repeated divination ritual, it obviously says very little about actual pebbles being tossed up, but a lot about a subtly increasing anger that caused Haman to finally choose the path of death. To a Hebrew audience, Esther 3:7 literally says that over the course of a year, Haman "came loose" from the path of life.

And then there is the proper root פור (*pwr*), which is also not used as verb but which yields the following nouns:

The feminine noun פורה (*pura*), meaning winepress (Isaiah 63:3 and Haggai 2:16 only).

The masculine noun פרור (*parur*), meaning boiling pot (Numbers 11:8, Judges 6:19 and 1 Samuel 2:14 only).

The root-verb פרה (*para*) means either to bear fruit or produce in case of vegetation (Isaiah 32:12), or to be fruitful in case of humans or animals (Genesis 26:22, Jeremiah 3:16). It occurs 29 times in the Bible.

This verb's sole derivative is the masculine noun פרי (*peri*), meaning produce of any kind (Genesis 4:3), fruit (2 Kings 19:20), offspring in case of animals or humans, and consequence - of actions (Isaiah 3:10, Hosea 10:13), of thoughts (Jeremiah 6:19), labor (Proverbs 31:16), works (Psalm 104:12), wisdom (Proverbs 8:19), of speech (Proverbs 18:21).

It should be noted that our words fruit and fruitfulness only approximate the meaning and compass of the Hebrew words פרה (*para*) and פרי (*peri*). And when the noun פרי (*peri*) is used for someone's children, there's nothing figurative of metaphorical going on. It's all held within the regular meaning of these words.

The form פרא (*pr'*) occurs on rare occasions as alternate spelling of the verb פרה (*para*), but it also occurs as the masculine noun פרא (*pere'*), meaning wild donkey. Where this noun comes from is unclear, and thus also what a donkey literally represented to the Hebrews. The angel of YHWH called Ishmael a donkey of a man (or the donkey-of-man; Genesis 16:12), while Zophar the Naamathite declared that an idiot will become intelligent when a donkey's foal would be born a man (Job 11:12).

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Shule “moulted” swords of steel out of the hill Ephraim in order to defeat his brother who had seized the kingdom from his father. It is directly apparent from the Hebrew etymology that the hill of Ephraim is probably referring to a volcano. All of the applicable etymological units (including the story of Shule) are:

Sumerian

e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in; to
raise

e: princely?

rah: to beat, kill; to break, crush
rah₂-am₃ (form of *rah*)

a: arm; labor; strength; power

a₂-ka (form of *a*)

A: a weapon or a leather holder for a weapon

ah: (to be) dried (out), dry; to dry

im: rainstorm

Constructed Compound Word: **Erahim**

Hebrew

parur: boiling pot

pur: casting lots, such as casting pebbles up in the air

paras: to break (through); causes life to cease and turns a living body into dust

paras and *parash*: to spread out

paras: to break in two or divide

Cohor

Sumerian

ku: to place, lay (down), lay eggs; to spread,
discharge

KU: hole

KU: plough?

- KU*: to strengthen
KUA: a wooden item
u: abuse
u: admiration
u: and
 u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
 u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
 u₂-ra, u₂-am₃, u₂-um (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
uha: a tool
uhur: a bird
har: ring
HAR: a bird
- hara*: a large container
hara: an ornament
hara: ruffian, scoundrel
hara: palm shoot
hara: a part of a wagon
hu: to scrape off, grub up
hur: ever (again)
hur: to scratch, draw
a: arm; labor; wing; horn; side; strength; wage; power
a: a bird-cry
a: time
a: water; semen; progeny
 a-ur₂ (form of *a*)
A: a weapon or a leather holder for a weapon
HA: a vegetable
HA'A: locust-grass?
ah: (to be) dried (out), dry; to dry
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
ar: (hymn of) praise; fame
 ar₂-e (form of *ar*)
ar: ruin
re: that
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen; step (math.)
ara: a boat part
ara: designation of milk
ara: designation of oil
aru: an administrative category of persons
ur: to be abundant
 ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to bake
 ur₅-ra (form of *ur*)
ur: base leg of table
ur: to confine, imprison
ur: to be convulsed
 ur₄-a, ur₄ (form of *ur*)
ur: dog, ~ figurine; ~ toy; lion
 ur-ra, ur-a, ur-re, ur-e, ur-re₂ (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
 ur₃-ra, ur₃ (form of *ur*)
ur: servant

ur: keel
ur: *ur*: liver; main body, bulk
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave;
 are corresponding to another; like
 (one another)
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e
 (form of *ur*)

ur: to smell
ur: cloth trimming
ur: roof
ur₃-e, ur₂-ra, ur₃-re (form of *ur*)
ur: root, base; limbs; loin, lap
ur₂-ra, ur₂-e (form of *ur*)
ur: servant
ur: to shut, protection
he₂-ur₃, ur₃-ra, ur₃-re, ur₃-re₂ (form of
ur)

Hebrew

The root-verb חרה (*hara*) means to burn or ignite. Cognate languages use this verb in the regular sense of fire starting, but in Biblical Hebrew this verb is exclusively used in the sense of being or getting furious; the burning of anger (Genesis 39:19, Exodus 22:23).

This verb's derivations are:

The masculine noun חרון (*haron*), meaning the burning of anger (Exodus 32:12, Numbers 25:4, Ezra 10:14).

The masculine noun חרי (*hori*), meaning a burning (Exodus 11:8, 1 Samuel 20:34).

What seems like a close cousin of the previous root, the verb חרר (*harar I*) means to be hot, burned or charred (Isaiah 24:6, Ezekiel 24:10). This verb often occurs in a figurative sense: the burning of bones of sick men in fever (Job 30:30, Ezekiel 15:4); to kindle strife (Proverbs 26:21).

This verb's derivations are:

The masculine noun חרר (*harer*), meaning parched place (Jeremiah 17:6 only).

The masculine noun חרחר (*harhur*), meaning violent heat or fever (Deuteronomy 28:22 only).

The root חרר (*hrr II*) is not used in the Bible but in cognate languages it consistently means to be or become free.

In extant Hebrew it yields the one derivation: the masculine noun חר (*hor*), meaning noble or nobleman. This word occurs only in the plural חרים (*horim*) to denote a social stratus (1 Kings 21:8, Jeremiah 39:6).

The unused root חרר (*hrr III*) yields:

The masculine noun חר (*hor*), meaning hole (2 Kings 12:10, 1 Samuel 14:11, Nahum 2:13).

The masculine noun חור (*hor*), also meaning hole or rather cavern (Isaiah 42:22).

A certain grammatical form of the verb חרר (*harar I*, or so it is assumed) also leads to נחר (*nhr*). This happens in three places in the Bible:

In Psalm 69:3, where Green translates it with scorched and NAS with parched.

Ezekiel 15:4, where Green and NAS both translate with charred.

Jeremiah 6:29, where Green translated with blow, and NAS has blow fiercely. These two translations obviously seem to derive this occurrence of the form נחר (*nhr*) from the nostril-group of words, but most scholars deny that this verb occurs in the Bible, and ascribe even this occurrence to the verb חרר (*harar I*).

The root-verb חור (*hawar I*) means to be or grow white (Isaiah 29:22). Its derivatives are:

The masculine noun חור (*hur*), meaning something white, or white stuff (Esther 1:6 and Esther 8:15).

The masculine noun חורי (*huray*), also meaning white stuff (Isaiah 19:9)

The masculine noun חרי (*hori*), meaning white bread or cake (Genesis 40:16).

The root חור (*hwr II*) is not used in Biblical Hebrew but in cognate languages it means to bend or turn, or as a noun it means hollow or depressed ground between hills. Its sole derivative is the masculine noun חר (*hor*), meaning hollow. This noun occurs only once in Scriptures, in Numbers 33:32.

(www.abarim-publications.com 2016)

Egyptian

hr: Horus (*Hr*)

There are three individuals named Cohor in the Book of Ether. The first was the brother Noah₁ and son of Corihor₁ (prior king) who was drawn away with Noah₁ when he rebelled against his father and king Shule (Ether 7:15). The second Cohor₂ was the son of Noah₁ (making him the nephew of Cohor₁) who ruled a divided kingdom. He fought Shule for the remainder of the kingdom but was slain by Shule. He had a son named Nimrod (Ether 7:20-22). The third Cohor₃ was a man, probably of rank, who was associated with Coriantumr₂ during the final Jaredite wars, along with Corihor₂ (Ether 13:17).

Possible etymological units for all Cohors are:

Sumerian

KU: to strengthen

u: abuse

u: admiration

u: defeat

u: to gain control

hara: ruffian, scoundrel

ar: fame

ar₂-e (form of *ar*)

ara: an official

aru: an administrative category of persons

ur: to confine, imprison

ur: man

Constructed Compound Word: **Cohor(a)**

Hebrew

haron: the burning of anger

hor: noble or nobleman

horim: to denote a social stratus

If there were any geographical etymology associated with any of the Cohors, the etymological units would be:

Sumerian*KU*: hole*u*: earth*u*: hole*u*: type of land*u*: earth pile*u*: totality, worldHebrew*hor*: hole or cavern*hwr II*: to bend or turn; hollow or depressed ground between hills*hori*: a burning*hara*: to burn or igniteEsromSumerian*e*: barley?*e*: chaff*e*₃-š*e*₃ (form of *e*)*e*: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate*e*₂-š*e*₃, *e*₂-*e*š₂ (form of *e*)*e*: a vocative interjection*e*: strip or piece of leather; leather bearing*e*: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent*e*₃-*a*-*a*š, *e*₃-*a*-š*e*₃, *e*₃-š*e*₃ (form of *e*)*e*: princely?*e*: perfect plural and imperfect stem of *dug*[to speak]*e*: trust*e*: tube, socket*e*: watch*e*'*E*š: prison*eh*: insect(s), bug(s); moth; head-louse; to have lice*e*š: (to be) cold*e*š: a flour*e*š: rope, thong, string*e*š: shrine; an establishment*e*š: tent, pavilion*e*š: three; triplets*e*š: a tree; a terebinth; almond (tree)*e*š: water*e*š *rah*: to measure*ra*: (compound verb verbal element)*ra*: (to be) pure; (to be) clear*rah*: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
*rah*₂-*ama*, *ša*-*rah*₂, *rah*₂-*am*₃ (form of *rah*)*rah*: a disease*ri*: to be distant*ri*-*a* (form of *ri*)*ri*, *RI*: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away
RI-*a*, *ru*-*ma*, *ru*-*a*-*me*, *RI*-*am*₃ (form of *ri*)*RI*: to cry out*re*: that*RU*: feature*rum*: perfect, ideal*a*: arm; labor; wing; horn; side; strength; wage; power*a*₂-*mu* (form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a*-*mu*, *a*-*am*₃, (form of *a*)*A*: a weapon or a leather holder for a weapon*HA*: a vegetable*HA*'*A*: locust-grass?*a*'*ea*: breach, water outlet; gushing water*ah*: (to be) dried (out), dry; to dry

ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
am: a bird
am: wild bull
u: abuse
u: admiration
u: and
 u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile

u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-am₃, *u₂-um* (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
um: a bird
um: reed rope
uma: triumph, victory
ma: to burn
ma: ship, boat
ma: a siege engine?

Hebrew

Esrom is the transliteration of the Greek spelling of the Biblical name Hezron. Potential Hebrew etymology for Hezron is:

There are two men and one town named Hezron in the Bible. The town named Hezron was situated somewhere in the south of the territory allotted to the tribe of Judah (Joshua 15:3). The name Hezron also occurs in Joshua 15:25, but it's not clear whether the text speaks of one town named Kerioth-hezron (Yes, say NAS, NIV, ASV and Darby), or two towns, one name Kerioth and one named Hezron (Yes, say KJV, JSP, and Young).

The men named Hezron are:

One of the sons of Reuben (Genesis 46:9, 1 Chronicles 5:3), whose progeny became known as the חצרונים (Hezronites) of Reuben (Numbers 26:6).

A son of Perez, son of Judah and Tamar, who became the patriarch of the Hezronites (חצרונים) of Judah (Numbers 26:21). A little known fact is that Hezron also became the ancestor of Jesse and David, who were, therefore Judaic Hezronites (Ruth 4:18-22). Hezron's son Caleb would found Bethlehem (1 Chronicles 2:18). And since he is an ancestor of Christ, he is also mentioned in the Greek New Testament (spelled Εσρωμ, Esrom; Matthew 1:3, Luke 3:33)

The name Hezron possibly comes from the noun חצר (*haser*), meaning court or enclosure:

There are four or five different roots חצר (*hsr*), which officially have nothing to do with each other. But at second glance, they all seem to reflect enclosure, mostly of a form or shape that starts out small and grows larger, like a trumpet:

The unused root חצר (*hsr I*) occurs in cognate languages with meanings like to encompass, surround or enclose. It's the root of the masculine noun חצר (*haser*) meaning court or enclosure.

Courts were common in near eastern architecture. Houses were designed around them and the tabernacle and the temple had outer courts; enclosed area's around the actual sanctuary. Ezekiel's temple and probably Solomon's temple as well, also had inner courts. It's of those courts that the Psalmist sang: better is one day in your courts than a thousand elsewhere (Psalm 84:10).

The root חצר (*hsr II*) occurs in cognate languages with meanings such as to be present, settle or dwell. In the Bible, only the derived masculine noun חצר (*haser*) occurs. It means settled abode (Nehemiah 11:25), settlement (Genesis 25:16) or village without a wall (Leviticus 25:31).

Note that this word is identical to the previous noun, meaning that in Hebrew courts and villages were known by the exact same word. Then take in account that the temple represented the human collective it was central to, and these two words blend into a harmonious one.

The root חצר (*hsr III*) occurs in cognate language as to be green. Still, in Hebrew it might have less to do with being green and much more with the frailty of the individual versus the strength of the collective. This root's sole surviving derivative is the masculine noun חציר (*hasir*), meaning grass. This word is used to denote food for animals (1 Kings 18:5, Isaiah 15:6) but more often in metaphors that describe how short and perishable a human individual life is (Job 8:12, Isaiah 37:27).

The metaphor immediately also argues that although one tent makes no village, and one blade of grass makes no lush carpet, the village and the lush carpet called humanity is quite perennial.

HAW Theological Wordbook of the Old Testament counts an extra root חצר (*hsr*), where BDB Theological Dictionary doesn't. HAW says that the noun חציר (*hasir*), meaning leek (Numbers 11:5 only), comes from a root חצר (*hsr IV*) that means to be narrow. Note that this noun is identical to the previous one, and also note that the trumpet-like form of a leek is precisely like a centralized city, but in three dimensions in stead of two.

HAW Theological Wordbook of the Old Testament suggests that the final root חצר (*hsr V*) may also mean to be narrow (like the previous one). Its derivatives are:

The feminine noun חצצרה (*hasosra*), meaning trumpet (2 Kings 12:14, Hosea 5:8, Numbers 10:5).

The denominative verb חצצר (*hssr*), meaning to sound the trumpet (2 Chronicles 5:13).

(www.abarim-publications.com 2016)

Esrom is mentioned once in the Book of Ether (Ether 8: 4-6). He was a brother of Coriantumr₁, both sons of Omer, the exiled king held in captivity by Jared. They raised an army against their other brother Jared and defeated Jared's army, rescuing their father, but sparing Jared's life. Reasonable etymological units for Esrom are:

Sumerian

e: princely?

e: trust

eš: three, triplets

rah: to beat, kill; to break, crush

*rah*₂-*ama*, *ša-rah*₂, *rah*₂-*am*₃ (form of *rah*)

ri, *RI*: to lay down, cast, place; to set in place, imbue; to impose; to throw down; to release, let go, to walk along

Rl-a, ru-ma, ru-a-me, Rl-am₃ (form of *ri*)
rum: perfect, ideal
ra: (to be) pure; (to be) clear
a: strength; wage; power
a₂-mu (form of *a*)

A: a weapon or a leather holder for a weapon
u: admiration
u: defeat
u: to gain control
uma: triumph, victory

Constructed Compound Word: **Eshrom**

While there is no implied geography for Esrom, the following might be applicable:

Sumerian

e: house; temple; (temple) household; room; house-lot; estate
e₂-še₃, e₂-eš₂ (form of *e*)
eš: shrine; an establishment
eš: tent, pavilion

Hebrew

haser: settled abode

Coriantumr

Sumerian

kar: to blow, to light up, shine
kar: to flee, take away by force, remove, to deprive, to save
kar-ra, kar-re, ka-re, kar-re-a, ka-re-a (form of *kar*)
kar₂: to insult, to slander
kar: senior
kar: to harbor, quay
kar-ra, kar-re, kar-e, kar-a (form of *kar*)
kur: to burn, to light up
kur-a-a (form of *kur*)
kur: to be different, to be strange, (to be) estranged, (to be) hostile, to be strong
kur₂-ra, kur₂-re, kur₂-ra-am, kur-ra-a-ni (form of *kur*)
kur: to enter
kur₉-ra, kur₉-ra-ni, kur₉-ra₂, kur₉-ra₂, kur₉-a, kur₉-ni, ku-ra, ku (form of *kur*)
kur: mountain(s), underworld, land, country, east, easterner, east wind

kur-ra, kur-re, kur-ra-na, kur₂-ra, kur-re₂, kur-a, kur-e (form of *kur*)
kur: unit of capacity based on vessel size
kur₂-ra, kur₂-ra-am, kur₂-a (form of *kur*)
kur: log?
kur-ra (form of *kur*)
kura: designation of looms
kurun: a beer, blood, (to be) good, (to be) sweet
ku: to place, lay (down), lay eggs; to spread, discharge
KU: hole
KU: plough?
KU: to strengthen
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat

- u*: earth
u: emery
u: sheep, ewe
 u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
 u₂-ra, u₂-am₃, u₂-um (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
ur: to be abundant
 ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to bake
 ur₅-ra (form of *ur*)
ur: base leg of table
ur: to confine, imprison
ur: to be convulsed
 ur₄-a, ur₄ (form of *ur*)
ur: dog, ~ figurine; ~ toy; lion
 ur-ra, ur-a, ur-re, ur-e, ur-re₂ (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
 ur₃-ra, ur₃ (form of *ur*)
- ur*: servant
ur: keel
ur: liver; main body, bulk
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave; are corresponding to another; like (one another)
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
 ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
 ur₃-e, ur₂-ra, ur₃-re (form of *ur*)
ur: root, base; limbs; loin, lap
 ur₂-ra, ur₂-e (form of *ur*)
ur: servant
ur: to shut, protection
 ur₃-ra, ur₃-re, ur₃-re₂ (form of *ur*)
uranna: plant
uri: a fish
uri: an illness
uri: a vessel
urin: blood
 urin-na (form of *urin*)
urin: to guard
 urin-a (form of *urin*)
urin: pure
 urin-na (form of *urin*)
urin: standard
urri: a designation of sheep
ri: to be distant
 ri-a (form of *ri*)
ri, RI: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away
 RI-a, RI-a-na (form of *ri*)
RI: to cry out
a: arm; labor; wind; horn; side; strength; wage; power
 a₂-na, an-na (form of *a*)
a: a bird cry
a: time
a: water
 a-ni, a-na (form of *a*)
A: a weapon, or leather holder for a weapon

<i>an</i> : sky, heaven, upper, crown (of a tree) <i>at-na, an-na, an-ne₂, an-e, an-na-ta, a-na, an-a</i> (form of <i>an</i>)	<i>tum</i> : wild dove
<i>anta</i> : companion, comrade	<i>tum</i> : a fish
<i>anta</i> : upper	<i>tum</i> : to be suitable <i>nu-tum₂, in-tum₃</i> (form of <i>tum</i>)
<i>i</i> : clothing, garment	<i>TUM</i> : a stone?
<i>i</i> : (vocative exclamation), hey!	<i>um</i> : a bird
<i>i</i> : oil, butter, container for oil <i>i₃-a</i> (form of <i>i</i>)	<i>um</i> : reed rope
<i>tu</i> : to beat, to weave	<i>uma</i> : triumph, victory
<i>tu</i> : a fish	<i>ma</i> : to burn
<i>tu</i> : incantation, spell	<i>ma</i> : ship, boat
<i>tu</i> : leader	<i>ma</i> : a siege engine?
<i>tu</i> : priest	<i>mah</i> : (to be) mature, milk producing (of cows)
<i>tu</i> : soup, broth <i>tu₇-a</i> (form of <i>tu</i>)	<i>mah</i> : to be) great
<i>TU</i> : priest <i>TU-e</i> (form of <i>TU</i>)	<i>mah</i> : to be) sick?
<i>TU</i> : sheep	<i>mah</i> : a tree
<i>tam</i> : (to be) bright; (to be) pure; to purify; (to be) clean	<i>mahra</i> : foremost
<i>tam</i> : to trust; to believe	<i>mar</i> : louse; worm; parasite
<i>ta'am</i> : each	<i>mar</i> : shovel
<i>tum</i> : imperfect singular stem of <i>de</i> [to bring] <i>an-tum₃</i> (form of <i>tum</i>)	<i>mar</i> : to smear
<i>tum</i> : cross-beam	<i>mar</i> : wagon
	<i>mar</i> : to winnow
	<i>rah</i> : to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
	<i>rah</i> : a disease
	<i>re</i> : that

There are actually three individuals named Coriantumr in the Book of Mormon. All are military leaders. The first one chronologically is Coriantumr₁, the son of king Omer (Ether 8:4-6), who raised an army against his brother Jared₂ in order to free his father from captivity. The second is one of the pre-eminent figures in the Book of Ether, a king-leader and warrior who was the survivor of the Jaredite civil war (Ether 12-15). The third Coriantumr₃ is not found in the Book of Ether, but was a later descendant of Zarahemla, Nephite dissenter. He was placed in charge of a Lamanite army that invaded and captured the heart of the Nephite lands before being killed in battle (Helaman 1:15-34). These individuals are all similar again, supporting the premise that the personal names in the Book of Mormon are created for the individual based on his exploits or characteristics. Coriantumr₁ the son of Omer would be considered a good individual, so the complimentary words in the following Coriantumr etymology would only apply to him, with the negative ones probably not applicable.

<i>kar</i> : to flee, take away by force, remove, to deprive, to save	<i>ur₃-ra, ur₃</i> (form of <i>ur</i>)
<i>kur</i> : (to be) hostile, to be strong <i>kur₂-ra, kur₂-re, kur₂-ra-am, kur-ra-a-ni</i> (form of <i>kur</i>)	<i>ur</i> : to gather, collect <i>ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e</i> (form of <i>ur</i>)
<i>kur</i> : to enter	<i>ur</i> : man
<i>u</i> : admiration	<i>ri, Ri</i> : to impose; to throw down; to lead away <i>Ri-a, Ri-a-na</i> (form of <i>ri</i>)
<i>u</i> : defeat	<i>a</i> : arm; strength: power <i>a₂-na, an-na</i> (form of <i>a</i>)
<i>u</i> : to gain control	<i>A</i> : a weapon, or leather holder for a weapon
<i>ur</i> : to wipe clean; to beat, sweep away	

an: upper
at-na, an-na, an-ne₂, an-e, an-na-ta, a-na, an-a (form of *an*)
anta: upper
tu: to beat
tu: leader
tum: imperfect singular stem of *de*[to bring]

an-tum₃ (form of *tum*)
tum: to be suitable
nu-tum₂, in-tum₃ (form of *tum*)
TUM: a stone?
uma: triumph, victory
rah: to beat, kill; to break, crush
Rl: to impose; to throw down; to lead away

Constructed Compound Word: **CoriantumR(l)**

From the standpoint of geography, there does not appear to be any direct indication of potential geography for this name, except, like Coriantum, that perhaps each is from the eastern mountains (*kur*).

Akish

Sumerian

a: arm; labor; wing; horn; side; strength;
 wage; power
a₂-ka (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-ka, a-ke₄ (form of *a*)
A: a weapon or a leather holder for a weapon
HA: a vegetable
HA'A: locust-grass?
a'ea: breach, water outlet; gushing water
ah: (to be) dried (out), dry; to dry
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison

kiš: totality, world
kiš: principal city of Sumer, located in the
 north (upriver) area of Sumer
ki: place, ground, earth, land, toward,
 underworld, lower, down below
ki: with (math)
iš: mountain(s)
kiši: ant
kiši: half
kiši: myrtle
kiši: the Netherworld
kiši: secret

Hebrew

- The most famous Kish is the Benjaminite father of Saul, the first king of Israel (1 Samuel 9:1). The apostle Paul mentions this Kish (spelled Kις, *Kis*) in his First Sabbath sermon at Pisidian Antioch (Acts 13:21)
- A great-uncle of Saul is also named Kish (1 Chronicles 8:30) and so is:
- The great-grandfather of Mordecai, the cousin and caretaker of Esther (Esther 2:5).

In the Merari branch of the Levites are also two men named Kish, one in David's time (1 Chronicles 23:21) and one in Hezekiah's time (2 Chronicles 29:12).

The name Kish comes from the verb *קוּשׁ* (*qosh*) meaning lay bait, or lure. This verb occurs only once in the Bible (Isaiah 29:21), but according to BDB Theological Dictionary, it's the root of the common verb *קָוַשׁ* (*yaqosh*), meaning to set a snare or lay a trap:

The verb **שק' (yaqosh)** originally meant to lay a bait or lure but came to denote laying a snare to catch animals, and from there to "snare" a person with alluring enticements (1 Samuel 18:21, Psalm 18:5, Jeremiah 5:26). This verb's derivatives are:

The masculine noun **שקו' (yaqosh)**, meaning bait-layer or fowler (Hosea 9:8).

The similar masculine noun **שק' (yaqush)**, also meaning bait-layer or fowler (Proverbs 6:5).

The masculine noun **שק' (moqesh)**, meaning either bait (Amos 3:5) or snare (Exodus 10:7, Exodus 23:33).

שק

The verb **שק (qush)** also means to lay bait or lure, and is doubtlessly related to **שק' (yaqosh)**. BDB Theological Dictionary even deems **שק (qush)** the root of **שק' (yaqosh)**. Our verb occurs only once in the Bible, in Isaiah 29:21, whereas the verb **שק' (yqs)** and its derivatives occur forty times.

(www.abarim-publications.com 2016)

The Book of Mormon Onomasticon (2016) notes the following:

The HEBREW PN (Personal Name) *Ikkesh*, cited in 2 Samuel 23:26 and 1 Chronicles 11:28; 27:9, is from the HEBREW root 'qš, "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 B.C. ruler of Ekron, not otherwise cited in the Old Testament) and has been connected with the Aegean name *Achish = Ikausu*. AKISH is also, according to Nibley, the Egypto-Hittite name for Cyprus.

Akish is both a personal name and a geographic name in the Book of Ether. Akish the person was the son of Kimnor and was sexually enticed through the plan of the daughter of Jared₂ to claim the kingdom for her father. Akish then became the instigator of a secret combination or society in conjunction with others with the goal to murder his friend king Omer and replace him with Jared₂ (Ether 8: 8-19). Omer was saved by fleeing the land, and Jared₂ was installed as king. Akish then sought to take the throne and head of his father-in-law Jared and was successful. He also was jealous of his son and imprisoned him and starved him to death. Ultimately, other sons of Akish led a revolt and civil war which wiped out the entire kingdom except for 30 people (Ether 9:1:12).

Reasonable etymological elements of the name Akish in this context are:

Sumerian

a: strength; wage; power

a₂-ka (form of *a*)

A: a weapon or a leather holder for a weapon

ki: underworld

kiši: the Netherworld

kiši: secret

Constructed Compound Word: **Akish(i)**

Proposed Meaning: "Secret Netherworld power"

Hebrew

'qš: twist, pervert

yaqosh: to lay a bait or lure, to "snare" a person with alluring enticements

The geographical name Akish is found in the Book of Ether as the wilderness of Akish (Ether 14: 3-4, 14) to which Shared (who became surrounded there) and later Coriantumr₂ fled as part of the final battles of the Jaredites. An appropriate geographical etymology for Akish would be:

Sumerian

a: water
a'ea: breach, water outlet; gushing water
kiš: totality, world
kiš: principal city of Sumer, located in the north (upriver) area of Sumer

ki: place, ground, earth, land, toward, underworld, lower, down below
iš: mountain(s)

Constructed Compound Word: **Akish**

Hebrew

יָקֹשׁ (*yaqosh*): to lay a bait or lure (perhaps descriptive of a military maneuver)
 'qš: twist

Kimnor

Sumerian

kim: stone
kim: willow
ki: place, ground, earth, land, toward, underworld, lower, down below
ki-am₃, *ki-a-me*, *ki-a-am* (forms of *ki*)
ki: with (math)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
im: to run
im: rainstorm
im: clay, mud, tablet
kimu: a fish
kimu: storage, a store house
ima: storm?
imna: clay pebble
na: (compound verb nominal element)
na: man
na: pestle; a stone
na: stone; stone weight
nar: musician; singer
nari: canal?
nu: a night bird
nu: creator, begetter
nu: (small) fly, mosquito
nu: male genitalia; sperm; offspring
nu: man
nu: (to be) not, no; without, un-

nu-ur₂, *nu-ar_{3-re}* (form of *nu*)

NU: to spin (thread)
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u_{8-ra} (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants

u₂-ra (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
ur: (to be) abundant
ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to bake
ur₅-ra (form of *ur*)
ur: base, legs of a table
ur: to confine, imprison
ur: to be convulsed
ur₄-a (form of *ur*)
ur: dog; ~ figurine; ~ toy; lion
ur-ra, ur-a, ur-re, ur-e, ur-a, ur-re₂ (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
ur₃-ra, (form of *ur*)
ur: a fish
ur: harness; yoked team
ur: he; that, this same; maid, female slave; one; corresponding (to one another); like (one another)
ur₅-re, ur₅-ra, ur₅-ra-ra, ur₅-a (form of *ur*)
ur: keel?
ur: liver; main body, bulk

ur: man
ur: to pluck; to gather, collect; to harvest
nu-ur₄, ur₄-ra, ur₄-a, ur₅-re, ur₅-ur₅, ur₃-ru (form of *ur*)
ur: to roam around
ur₄-ur₄ (form of *ur*)
ur: roof
ur₃-ra, ur₃-a, ur₃-re, ur₃-e, ur₃-ur₃ (form of *ur*)
ur: root, base; limbs; loin, lap
ur₂-ra, ur₂-e (form of *ur*)
ur: servant
ur: to shut; protection
in-ur₃, ur₃-ra, ur₃-re₂, ur₃-re (form of *ur*)
ur: to smell
nu-ur₅-ra, ur₅-ra (form of *ur*)
ur: a cloth trimming
urra: interest-bearing loan; debt; requital, favor
ur₅-ra, ur₅-e, ur₅-a (form of *urra*)
urri: a designation of sheep
uru: a fish
uru: flood, deluge
uru: bedding place; litter; lair, dwelling; dung
uru: seat, dwelling
uru: to sow; to cultivate
nu-uru₄ (form of *uru*)
uru: a literary subscript
uru: support; imposition; repair
uru: immediate vicinity, adjacent (place)
ar: (hymn of) praise; fame
ar: ruin
ri: to be distant
ri, RI: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away
nu-RI (form of *ri, RI*)
RI: to cry out

Hebrew

The masculine noun *qim* (קִים), meaning adversary; i.e. someone who rises up against someone (Job 22:20 only; BDB Theological Dictionary deems this text corrupt).

The feminine noun *qima* (קִימָה), meaning a rising up (Lamentations 3:63 only).

(www.abarim-publications.com 2016)

Kimnor is only known as the father of the evil traitor Akish (Ether 8:10) who was one of the co-founders of evil secret combinations and oaths. Akish and his family destroyed themselves and the kingdom save for 30 souls. Suitable etymological elements are:

Sumerian

ki: place, ground, earth, land, toward,
underworld, lower, down below
ki-am₃, *ki-a-me*, *ki-a-am* (forms of *ki*)
im: to run
nu: creator, begetter

nu: offspring
nu: man
nu: (to be) not, no; without, un-
nu-ur₂, *nu-ar₃-re* (form of *nu*)
ar: ruin

Constructed Compound Word: **Kimnor**

Hebrew

qim: adversary
qima: a rising up

From a geographical standpoint where one could be suggested, it is, like Kim, perhaps “lower place of clay/mud” and “canal”.

Cain

Like Adam, the references to Cain are to the Biblical figure, not to any Jaredite person, so no unique etymology is anticipated. However, as in the case of Adam, the English is a fairly straightforward transliteration from Hebrew, so there may be a possibility that the name Cain can be treated in the same way as other transliterated names in the Book of Mormon.

Sumerian

KA: (compound verb verbal element)
a: arm; labor; wing; horn; side; strength;
wage; power
a: a bird-cry
a: time
a: water; semen; progeny
A: a weapon or a leather holder for a weapon

i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-ni (form of *i*)
in: abuse
in: sector

Hebrew

Etymology of the name Cain

The name Cain is identical to the Hebrew word קַיִן (*qyn*) meaning spear, coming from the root cluster קנה, קין, and קנן:

There are two roots קַיִן (*qyn*), two roots קנה (*qana*), one root קנן (*qinnen*), and one root תַּקַּן (*taqan*), which appear to be somewhat related in form and meaning. None of the consulted sources hints at this and perhaps the relationship between these six roots doesn't formally and etymologically exist, but any Hebrew audience would surely have recognized these similarities as significant:

The root-verb קנה (*qana*) means to acquire or create. It's the regular verb for a commercial purchase, which extends into the financed redemption of slaves (Nehemiah 5:8). It's probably this line of thought that describes God as redeeming Israel from Egypt (Exodus 15:13).

In a small minority of instances this verb may mean to create: Psalm 139:13, Deuteronomy 32:6, Genesis 14:19). Our verb is also the one exclaimed by Eve when she says, "I have gotten/made a man-child with the Lord," after giving birth to Cain (Genesis 4:1).

The derivatives of this root are:

The masculine noun קנין (*qinyan*), meaning item acquired (Leviticus 22:11) or created, i.e. creatures (Psalm 104:23).

The masculine noun מקנה (*migneh*), meaning cattle (as unit of wealth - Genesis 13:2, Exodus 9:3).

The feminine noun מקנה (*miqna*), meaning purchase (Genesis 17:12) or purchase-price (Leviticus 25:16).

The identical but unused root קנה (*qana II*) occurs in cognate languages where it yields nouns with meanings like reed, spear-shaft or goad. In the Hebrew of the Bible, this root occurs in the masculine noun קנה (*qaneh*), denoting some herb on a stalk or reed (Genesis 41:5, 1 Kings 14:15).

This word for reed or stalk is quite common in the Bible. Most notable are its occurrences in the beautiful promise of Isaiah that a bruised reed will not broken (42:3) and its use as one of the four ingredients for the holy oil (Exodus 30:23).

This word is also incorporated in many reed-like items: a measuring-rod (Ezekiel 40:3), a unit of measure equaling six cubits (Ezekiel 40:5), the beam between two scales (Isaiah 46:6), the shaft of a lamp stand (Exodus 25:31) or its branches (Exodus 25:32).

The root-verb קין (*qyn*) occurs in cognate language with the meaning of to fit together, fabricate or forge. Derived nouns either have to do with metal work, or (curiously) with slaves singing or folks making music (perhaps in the sense of they being forged to do so?). The meaning of fabricating reminds of root קנה (*qana*).

In the Bible this root occurs only in the masculine noun קין (*qayin*), meaning spear (2 Samuel 21:16). This word for spear was possibly understood to refer to the way it was fabricated (forged; the point at least), but there's also a natural association with the noun קנה (*qana*), meaning reed or stalk.

The verb קין (*qyn*) comes from the feminine noun קינה (*qina*), which denotes a kind of sad poem; a dirge or lamentation (2 Chronicles 35:25, Jeremiah 7:29). The derived verb denotes the chanting of that dirge (2 Samuel 1:17, Jeremiah 9:16), and it brings to mind the previous verb קין (*qyn*), which means to forge or to produce music.

The root קנן (*qnn*) isn't used in the Bible and its meaning is lost. But the extant derived masculine noun קן (*qn*) means nest (Deuteronomy 22:6, Numbers 24:21) and once it means cell (in the Ark of Noah; Genesis 6:14).

And from this noun comes the verb קנן (*qinnen*), meaning to make a nest, which brings to mind the verb קנה (*qana I*), meaning to acquire or create, and possible also the noun קנה (*qaneh*) meaning reed or stalk.

The verb תקן (*taqan*) means to make or become straight. It's used only three times, always in Ecclesiastes: 1:15, 7:13, 12:9.

(www.abarim-publications.com 2016)

Unlike Adam, Cain does not seem to have a very close Sumerian etymology to the meaning or description of the individual other than the fact that one etymological unit is a weapon. In any event, possible etymologies in Sumerian are:

Sumerian

KA: (compound verb verbal element)
a: arm; labor; strength; wage; power
a: time
a: progeny

A: a weapon or a leather holder for a weapon
i: clothing, garment
in: abuse

Constructed Compound Word: **Cain**

Shim

Sumerian

šim: aromatic substance; beer malt
šim: type of basin
ši: to become tired
i: clothing, garment
i: (vocative exclamation), hey!

i: oil; butter; container for oil
i₃-am₃ (form of *i*)
im: to run
im: rainstorm
im: clay, mud, tablet

Hebrew

The name Shimei is among the most popular in the Bible. People named Shimei are:

A son of Gershon (Exodus 6:17).

A Benjaminite who pesters David (2 Samuel 16:5).

A brother of David, mostly known as Shimea (2 Samuel 21:21) and also called Shammah (1 Samuel 16:9).

A faithful follower of Solomon (1 Kings 1:8).

A brother of Zerubbabel (1 Chronicles 3:19).

A Simeonite (1 Chronicles 4:26).

A son of Merari (1 Chronicles 6:29).

A Kohathite (1 Chronicles 6:42).

A Benjaminite family head (1 Chronicles 8:21).

What seems to be two Gershonite family heads, one with three sons and the other with four sons (1 Chronicles 23:7, see 23:9 and 23:10).

A Levite prophet-musician in David's time (1 Chronicles 25:3).

A Ramathite, who was an overseer of the vineyards under David (1 Chronicles 27:27).

A Levite who helps to clean and purify the temple (2 Chronicles 29:14).

A Levite second-treasurer during Hezekiah's reign (2 Chronicles 31:12).

An ancestor of Mordecai (Esther 2:5).

An ancestor of Christ according to the Lucan genealogy through David's son Nathan (Luke 3:26). In Greek this name is spelled Σεμει, Semei, which most modern translations interpret as Semein. It's a Greek transliteration or Hellenized version of the Hebrew name Shimei.

The name Shimei comes from the verb שמע (*shama'*), meaning to hear:

The root-verb שמע (*shama'*) means to hear in much the same way as our English verb. It may mean to perceive a sound via the ears (Genesis 3:10, Deuteronomy 4:33), or to hear about something via the grapevine (1 Samuel 13:4, Isaiah 66:8). It may denote an observant listening, a paying attention to (Amos 4:1, Micah 3:9), or understanding someone's language (Genesis 11:7). It may mean to hear someone out (Genesis 23:6), or hear someone in a judicial setting (Deuteronomy 1:17). Our verb also often means to listen to someone in the sense of to obey that person (Judges 2:20, 1 Samuel 8:7), or to hear and forgive or help (1 Kings 8:30, Isaiah 30:19).

This verb's derivations are:

The masculine noun שמע (*shema'*), meaning sound (Psalm 150:5 only).

The masculine noun שמה (*shoma'*), meaning tidings or report (Exodus 23:1, Isaiah 23:5).

The feminine noun שמועה (*shemu'a*), meaning report (1 Samuel 2:24, Jeremiah 49:23), or mention (Ezekiel 16:56).

The feminine noun השמעות (*hashma'ut*), a causative form, literally meaning that which is caused to be heard. It occurs only in Ezekiel 24:56.

The masculine noun משמע (*mishma'*), rumor or a thing heard (Isaiah 11:3 only).

The feminine noun משמעת (*mishma'at*), meaning subjects, or literally group of guys who listen (1 Samuel 22:14, Isaiah 11:14).

(www.abarim-publications.com 2016)

The Jaredite mention of the hill Shim is literally in passing, in that Omer passed by it (Ether 9:3). The Nephite discussion of the hill indicates that it is in the land of Antum, and that all of the sacred records were deposited there (at least at the time of Mormon)(Mormon 1:3). Mormon then removed the records prior to the Lamanites taking over the land (Mormon 4:23). From a use standpoint, reasonable etymological elements would be:

Sumerian

šī: to become tired

im: tablet

Constructed Compound Word: Shim

Hebrew

shama': tidings or report, rumor, thing heard, observant listening, a paying attention to, understanding someone's language

From a geographical location standpoint the etymology would appear to be:

šim: type of basin

im: rainstorm

Constructed Compound Word: Shim

AblomSumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-bi, a₂-ba (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-bi, a-ba (form of *a*)

A: a weapon or a leather holder for a weapon

HA: a vegetable

HA'A: locust-grass?

a'ea: breach, water outlet; gushing water

ah: (to be) dried (out), dry; to dry

ah₃-a, ah₃-bi (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam,

scum; saliva, spittle; poison

uh₃-a, ah₆-bi (form of *ah*)

ab: cow

ab: a fish

ab: sea

ab: window, window opening

bal: to dig, excavate; to unload (a boat)

ba-al-la, ba-al-la₂, ba-al-me, ba-al-la-me, ba-al-um (form of *bal*)

bal: to recover (goods, property)

bal: type of stone

bala: to rotate, turn over, cross; to pour out,

libate, make a libation; reign,

rotation, turn, term of office; to

revolt; to hoist, draw (water); to

transfer (boats over weirs etc.

blocking a stream); to carry; to boil

(meat in water); to change,

transgress (the terms of an

agreement); conversion (math.)

bal-a-am₆, bal-a-me, bal-am₃, bal-am₆ (form of *bala*)

bala: wastage (in processing grain)

lam: cutting

am: to flourish; to make grow luxuriantly

lam: sapling; a tree

lam: a nut-bearing tree

lum: a spider or snail

lum: excrement

lum: (to be) full, replete, satisfied (with); (to

be) grown (tall); to fruit; (to be)

fructified; to shine

ha-ab-lum (form of *lum*)

lum: a small drinking vessel

LUM: a fish

la: flooding

la: to supervise, check; to weigh, weigh (out),

pay; to hang, balance, suspend, be

suspended; to show, display; to bind;

binding, (yoke-)team; to press,

throttle; to winnow (grain); to carry

la₂-e, la₂-am₃, la₂-um, la₂-ma (form of *la*)

la: to stretch out; to be in order

lah: to beat; to full (cloth, wool)

lah: plural stem of *de* [to bring]

lah₅-me, lah₄-a (form of *lah*)

lah: to dry

am: a bird

am: wild bull

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,

plants

u₂-bi, u₂-ba (form of *u*)

u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control
u₅-bi₂, u₅-bi (form of *u*)
u: to sleep
u: ten
u: totality, world
U: type of stone

U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
um: a bird
um: reed rope
uma: triumph, victory

Ablom is a place name in the Book of Ether that is described as being by the seashore, and coming "over" eastward of the hill Shim and Cumorah. It is where king Omer fled with his household to avoid being murdered (Ether 9:3). The etymology matching this geographic description is somewhat straightforward from the Sumerian:

ab: sea
ab: a fish
bal: to unload (a boat)
ba-al-la, ba-al-la₂, ba-al-me, ba-al-la-me, ba-al-um (form of *bal*)
bala: to cross; to transfer (boats over weirs etc. blocking a stream)

bal-a-am₆, bal-a-me, bal-am₃, bal-am₆ (form of *bala*)
lam: to flourish; to make grow luxuriantly
LUM: a fish
lum: (to be) full, replete, satisfied (with); (to be) grown (tall); to fruit; (to be) fructified; to shine
ha-ab-lum (form of *lum*)

Constructed Compound Word: **Ablom**

Proposed Meaning: "Sea, unload boats, grow and flourish"

Nimrah

Sumerian

nim: to buzz
nim: fly, insect
nim: (to be) high, elevated; (to be) early;
easterner
nim: a plant
ni: a bird
ni: fear, aura
ni: self
NI: a designation of nets
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-am₃ (form of *i*)
im: to run
im: rainstorm
im: clay, mud, tablet
imria: clan

im-ru-a (form of *imria*)
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
mu-rah₂, im-rah₂ (form of *rah*)
rah: a disease
a: arm; labor; wing; horn; side; strength;
wage; power
a₂-ka (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-mu, a-am₃, a-am₆ (form of *a*)
A: a weapon or a leather holder for a weapon
HA: a vegetable
HA'A: locust-grass?

a e: to rear, bring up (a child); to take care of
a'ea: breach, water outlet; gushing water
ah: (to be) dried (out), dry; to dry

ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison

Hebrew

The name Nimrah occurs only once in the Bible. It belonged to a place on the east side of the Jordan, which was a land good for grazing livestock, which was why the people of the tribes of Gad and Reuben chose to settle there in stead of west of the Jordan (Numbers 32:3).

Because the land directly east of the Jordan was Moab, most scholars assume that Nimrah was the same as the Moabitic town called Nimrim and the one called Beth-nimrah. The name Nimrim occurs twice in the Bible, both times in a prophetic passage directed at Moab, and each time connected to proverbially clear waters, which both Isaiah and Jeremiah foresee turning turbid (Isaiah 15:6, Jeremiah 48:34).

The name Nimrah comes from the root נמר (nmr) of unclear meaning:

The root נמר (nmr) isn't used as verb in the Bible and it's not clear what it may have reflected to the Hebrews. In Arabic a comparable root describes purity of water and in Assyrian it means to shine or gleam.

In the Bible only one derivation occurs, namely the masculine noun נמר (namer), denoting the leopard, and it's obviously also not quite clear for what exactly the leopard was known for to the Hebrews.

Our noun occurs five times. Twice the leopard is reckoned for its propensity to ambush its prey (Jeremiah 5:6 and Hosea 13:7), once for its speed (Habakkuk 1:8), once for its spotted fur (Jeremiah 13:23) and once for its beauty (or so it seems: Song of Solomon 4:8).

The prophet Isaiah predicts the harmony of the new world, and foresees the leopard reposing with a goat kid (Isaiah 11:6).

(www.abarim-publications.com 2016)

imrah: commandment, speech, word

(Strong's Concordance 2016, No. 565)

Nimrah was the son of the evil Akish, who became angry when his father imprisoned and starved his brother to death. He gathered men and fled to Ablom where Omer dwelt (Ether 9:7-9). Reasonable etymological units for his name are:

Sumerian

nim: (to be) high, elevated; (to be) early;
 easterner

ni: fear

ni: self

im: to run

imria: clan

im-ru-a (form of *imria*)

ra: (to be) pure; (to be) clear

rah: to beat, kill

mu-rah₂, *im-rah₂* (form of *rah*)

a: progeny

a-mu, *a-am₃*, *a-am₆* (form of *a*)

Constructed Compound Word: **Nimrah**

Proposed Meaning: "Run to the east, son, beats"

Hebrew

imrah: commandment, speech, word

Looking at potential geographical etymologies in the name there are:

Sumerian

nim: (to be) high, elevated; (to be) early; easterner

ra: (to be) pure; (to be) clear

a: water

a-mu, a-am₃, a-am₆ (form of *a*)

Constructed Compound Word: Nimra

Hebrew

Nimrah (Biblical place): a place on the east side of a river, which was a land good for grazing livestock

Amgid

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-m, a-am₃, a-am₆ (form of *a*)

A: a weapon or a leather holder for a weapon

HA: a vegetable

HA'A: locust-grass?

a'ea: breach, water outlet; gushing water

ah: (to be) dried (out), dry; to dry

ah₃-a (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam,

scum; saliva, spittle; poison

uh₃-a (form of *ah*)

am: a bird

am: wild bull

gi: an essence

gi: judgment

gi: kill

gi: reed, cane; a unit of length

gi: reed thicket

gi-da (form of *gi*)

gi: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)

gi₄-de₃ (form of *gi*)

gid: to drag, tow (a boat upstream); to pass along, transfer; to flay?

gid: (to be) long; to tighten; to survey, measure out a field

gida: lance, spear

gi: a bird

gi: night

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

id: river, watercourse, canal

Hebrew/Semitic

From the Book of Mormon Onomasticon (2016)

The element *am* in this name could be 'm, a common Semitic kinship term meaning variously "people, clan, paternal uncle, grandfather", and appears in several biblical PNs (*Personal Names*), e.g., Ammiel, Ammihud, Amram, and Amraphel. The second element, *gid*, compares to *dg* in the biblical PNs GAD, Gaddi, and Gaddiel and Ugaritic *gd* in the

PN *nrgd, “Wish/oath of (the god of) Fortune/Luck” (Gröndahl, 32). Cp. also the Amorite PNs with *gyd*. AMGID could thus mean “people of fortune”

Ether indicated that Amgid was a king who ended up losing his kingdom to Com, and who may have been in alliance with the robbers (secret society).

32 And it came to pass that Com drew away the half of the kingdom. And he reigned over the half of the kingdom forty and two years; and he went to battle against the king, Amgid, and they fought for the space of many years, during which time Com gained power over Amgid, and obtained power over the remainder of the kingdom.

33 And in the days of Com there began to be robbers in the land; and they adopted the old plans, and administered oaths after the manner of the ancients, and sought again to destroy the kingdom.

The Semitic etymology indicating “people of fortune” in conjunction with the beginning of robbers in the land is exactly consistent with the etymology of Gaddianton of the Gaddianton robbers, which the Book of Mormon Onomasticon (2016) indicates as “*gādī-‘āntōn* (my fortune is oppression/affliction/rapine)” from the Hebrew. Ether indicates this was the first occurrence of “robbers in the land” (although there was previous mention of a ‘robber’ who killed Shez).

A reasonable Sumerian etymology for Amgid would be:

a: strength; wage; power

a₂-mu (form of *a*)

A: a weapon or a leather holder for a weapon

gi: kill

gi: to change status; to go back (on an agreement)

gi₄-de₃ (form of *gi*)

gid: to flay?

gida: lance, spear

Constructed Compound Word: **A-m(u)gid**

A reasonable geographic etymology for Amgid would be:

a: water

a-m, *a-am₃*, *a-am₆* (form of *a*)

gi: reed thicket

gi-da (form of *gi*)

gid: to drag, tow (a boat upstream)

gid: (to be) long; to survey, measure out a field

id: river, watercourse, canal

Constructed Compound Word: **A-mgid**

Zerin

Sumerian

ze: dirt

ze: gall bladder; bile

zeh: a bird

zeh: piglet

e: barley?

e: chaff

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

e₂-ur₂, *e₂-ra*, *e₂-ur*, *e₂-a-ra* (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-a-ra, i-in (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch
er: weeping, mourning; tears; to weep
erin: people; troops
erin: to yoke; yoke; plow team
ri: to be distant
ri, RI: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to

throw down; to release, let go, to walk along; to pour out, to lead away
RI-a-na, a-RI-ni (forms of *ri*)
RI: to cry out
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-ni (form of *i*)
in: abuse
in-na, in-a (form of *in*)
in: sector
na: pestle; a stone
na: stone; stone weight

Ether 12: 30

For the brother of Jared said unto the mountain Zerín, Remove—and it was removed. And if he had not had faith it would not have moved; wherefore thou workest after men have faith.

Reasonable etymological units for Zerín are:

Sumerian

ze: dirt
e: a vocative interjection
e: to remove, take away
e₃-a-ra, i-in (form of *e*)
e: perfect plural and imperfect stem of *dug*[to speak]
ri, RI: to lay down, cast, place; to set in place; to throw down

RI-a-na, a-RI-ni (forms of *ri*)
RI: to cry out
i: oil; container for oil (priestly reference, discussed later)
i₃-ni (form of *i*)
na: a stone
na: stone; stone weight

Constructed Compound Word: Zerín(a)

Proposed Meaning: “Dirt commanded to be thrown down”

Israel

This is a Biblical reference so no Jaredite etymology is expected. A Jaredite/Sumerian etymology might be explored if the name was used for individuals or places in the New World, as that might be an indication that some meaning may be derived based on the character or story of the individual or place name. The name Israel was not used for any New World individual names or place names. However, since some Hebrew names utilized in the Book of Mormon also have Sumerian meaning, an evaluation of this name may be useful.

Sumerian

i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-iš (form of *i*)

iš: mountain(s)
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear

rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)

*šā-rah*₂ (form of *rah*)

rah: a disease

ra (form of *rah*)

a: arm; labor; wing; horn; side; strength; wage; power

a: a bird-cry

a: time

a: water; semen; progeny

a-e (form of *a*)

A: a weapon or a leather holder for a weapon

a e: to rear, bring up (a child); to take care of

a'e: foster-child

ah: (to be) dried (out), dry; to dry

*ah*_{3-a} (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison

*uh*_{3-a} (form of *ah*)

e: barley?

e: chaff

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

eli: a bird

eli: a description of ewes or lambs

lu: who(m), which; man; (s)he who, that which; of; ruler; person

lu: to disturb, stir up; to cover completely; to mix

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry

Hebrew

The Hebrew name *Yisra'el* may mean "God fights; rules; shines; heals" (HALOT s.v. ISRAEL). ISRAEL may also be mentioned in the Merneptah Stele 1.27, where we read that "Israel (EGYPTIAN *l.si.ri.'ar*, with foreign person/people determinative) is laid waste (EGYPTIAN *fk.t*) and his seed is not," although it may also refer to another people or place.

(Book of Mormon Onomasticon 2016)

Etymology of the name Israel

The meaning of Israel is not singular and distinct, but consists of many nuances and facets and bulges with theological significance.

Judging from Genesis 32:28, the form *ישראל* (Israel) appears to be a compilation of two elements. The first one is the noun *אל* (*El*), the common abbreviation of *Elohim*, meaning God:

In names, the segment *אל* (*'el*), usually refers to *אלהים* (*'elohim*), that is *Elohim*, or God, also known as *אלה* (*'eloah*). In English, the words 'God' and 'god' are strictly reserved to refer to deity but in Hebrew the words *אל* (*'l*) and *אלה* (*'lh*) are far more common. Consider the following:

אל (*'al*), which is the Hebrew transliteration of the Arabic article that survives in English in words like alcohol and algebra. There are some words in the Hebrew Bible that are transliterations of Arabic words, which contain this article.

אל (*'al*), particle of negation; not, no, neither.

אל (*'el*) preposition that expresses motion towards someone or something; unto, into, besides, in reference to.

אל (*'el*), which is a truncated form of *אלה* (*'elah*), meaning these (see below).

אלה (*'elah*), meaning these. Follow the link to read our article on this and the next three words

אלה ('*ala*), to swear; derivative אלה ('*ala*) means oath.

אלה ('*ala*), to wail.

אלה ('*alla*), oak, from the assumed and unused root אלל ('*ll*). Follow the link to read more on these and the next words

אלה ('*ela*), terebinth, from the root אול ('*wl*).

The second part of our name appears to be related to the verb שרה | (*sara l*):

The forms שרה (*srh*) and שרר (*srr*) are part of an enormous cluster of words, some of which are obviously related. Note that the difference between ש (*sin*; dot to the left, probably pronounced similar to our letter s) and ש (*shin*; dot to the right, probably pronounced as sh) is an interpretation made by the Masoretes more than a thousand years after the text of the Bible was written. The Biblical authors used only the letter ש (*s*; no dot; pronunciation probably somewhere in between s and sh):

The basic meaning of the root שרר (*srr*) is unclear but a similar root-verb in Assyrian, *sararu* means to rise in splendor (of the sun, for instance). BDB Theological Dictionary, however, deems to connection dubious. The Bible reflects this root in two closely related nouns and a denominative verb:

The masculine noun שר (*sar*), meaning chief or ruler. This common noun mostly denotes a social structure's sub-chief, like a clan head (Numbers 21:18) or regional ruler (Judges 9:30). In a few occasions the שר (*sar*) is an angelic captain (Joshua 5:14, Daniel 10:13).

The feminine equivalent שרה (*sara*), denoting a princess or noble lady (Judges 5:29, Isaiah 49:23).

The denominative verb שרר (*sarar*), meaning to be or act as a שר (*sar*), or in short: to rule or exercise dominion (Isaiah 32:1, Esther 1:22).

The root שרר (*srr*) appears to be related to words in cognate languages that have to do with firmness and hardness and even to be substantial and truthful. Perhaps it's a coincidence but these qualities are obviously those of a righteous ruler. The usages of this root in the Bible reveal this root's secondary charge of centrality, also a characteristic of a king or ruler:

The masculine noun שר (*shor*) meaning umbilical cord (Proverbs 3:8, Ezekiel 16:4).

The feminine noun שרה (*shera*), meaning bracelet (Genesis 24:22, Isaiah 3:19).

The masculine noun שריר (*sharir*), apparently denoting a sinew or muscle (Job 40:16 only).

The feminine noun שרירות (*sherirut*) or שררות (*sherirut*), meaning firmness in a negative sense: stubbornness. This noun is used always in a context with the noun לב (*leb*), meaning heart, the central-most organ and the Biblical seat of the mind.

The meaning of the verb שרה (*sara l*) is uncertain and explained in many ways, chiefly because it is limited to contexts which discuss the struggle of Jacob with the Angel of YHWH (Genesis 32:29 and Hosea 12:4 only), insinuating that where our language uses the common verb 'struggle,' the Hebrew uses a word that is specifically reserved for a certain action: the action of struggling with God.

BDB Theological Dictionary reports for שרה (*sara*) the Arabic cognate of to persist, persevere and interprets our verb as such. HAW Theological Wordbook of the Old Testament believes our verb to mean to contend or have power.

Perhaps a Hebrew audience would have viewed this enigmatic verb as having to do with the previous roots (containing words that have to do with royalty), possibly concluding that Jacob didn't simply stand up to a celestial bully, but rather that the angel saw in Jacob a worthy national ruler. The struggle of Jacob with the angel was not so much a bout between two hulks, but rather an international power struggle that resulted in an earth-heaven federation.

Linguists insist that the form שרה (*srh*) must be split into two separate roots, but why is not very clear. In the Bible the assumed root שרה (*srh*) is only reflected in the masculine noun משרה (*misra*), which only occurs in the famous

Messianic passage of Isaiah 9:6: ". . . and the government will be upon His shoulders". This is obviously not very far removed from the roots שרר (*srr*).

The following cluster of roots that are all spelled שרה (*shrh*) appear to reflect attributes of the royal office:

The verb שרה (*shara I*) means to release or let loose. It's used two times in the Bible. In Job 37:3, YHWH releases thunder and lightening from the heavens, in a passionate report that celebrates the Lord as the ruler of the earth. In Jeremiah 15:11, the Lord is portrayed as a military leader who promises to release Jeremiah from the enemy.

The root-verb שרה (*shrh II*) doesn't occur in the Bible but in cognate languages it exists with the meaning of to be moist. In the Bible only one derivative exists, namely the feminine noun משרה (*mishra*), denoting the juice of grapes. This noun occurs only once, in Numbers 6:3, where the juice of grapes is distinguished from fresh grapes or dried grapes.

The root שרה (*shrh III*) also doesn't occur in the Bible. Its sole derivative is the feminine noun שריה (*shirya*), which denotes some kind of weapon, most likely a ballistic one; perhaps a lance or javelin. It occurs only once, in Job 41:26.

Root שרה (*shrh IV*) is also not used, and only one derivative remains: the masculine noun שריון (*shiryon*) or שרין (*shiryon*), meaning body armor (1 Samuel 17:5, 1 Kings 22:34).

However, even though Genesis 32:28 uses the enigmatic verb שרה — which is assumed to mean to struggle but which might something else entirely — it's by no means certain that this verb is etymologically linked to our name Israel. When we say, "we named him Bob because that seemed like a good idea," we certainly don't mean to say that the name Bob means "good idea".

The first part of the name Israel looks a lot like the verb שרה that explains this name, but this apparent link is possibly a mere case of word-play. In fact, the name Israel may have more to do with the verb ישר (*yashar*), meaning to be upright. Note that the difference between the letter ש (sin) as found in the name ישראל (Israel) and the letter שׁ (*shin*) as found in the verb ישר (*yashar*) didn't exist in Biblical times and as it was invented more than a thousand years after the Bible was written:

The form אשר (*'sr*) occurs in two different ways: There's the verbal root אשר (*'ashar*), which indicates progression, and there's the particle אשר (*'asher*) that indicates relation. Whether the two are etymologically related isn't clear, although there seems to be an obvious intuitive connection. And then there is the verb ישר (*yashar*), which appears to be etymologically related and certainly is so in meaning:

The root-verb אשר (*'ashar*) generally indicates a decisive progression (Proverbs 4:14, Proverbs 9:6) or a setting right (Isaiah 1:17). On occasion it's used in the negative (literally: Isaiah 3:12; leading someone "straight astray"), but most often it's positive. So positive even that this verb's secondary meaning is that of being or being made happy (Psalm 41:2, Proverbs 3:18), or even being deemed or called happy (Genesis 30:13, Job 29:11, Psalm 72:16).

The derivatives of this verb are:

The masculine nouns אשר (*'asher*) and אשר (*'ashar*), meaning happiness or blessedness (1 Kings 10:8, Psalm 32:1, Isaiah 30:18). This word most often occurs in the plural construct (that's אשרי or 'happineses of ...' or 'happineses to ...', meaning 'happy is ...'), which is not all that odd. Hebrew uses plural to express emphasis, and so, on occasion, does English: 'very, very good times'.

The masculine noun אשר (*'osher*), meaning happiness as well, and only used in Genesis 30:13, in the construct באשרי (*b'asheray*), meaning in my happiness.

The feminine noun אשר (*ashur*), meaning a step or a walk; a going (Job 23:11, Psalm 17:4).

The feminine noun אשר (*ashur*), also meaning a step or going (Job 31:7, Psalm 17:5, 17:11 only).

The feminine noun תאשור (*te'ashur*), denoting a kind of tree, namely the box-tree, which appears to be distinguished by the upward direction of its branches; a happy-tree, or perhaps a straight-up tree (Ezekiel 27:6 only).

The relative particle אשר (*asher*), generally meaning who or which, looks like it came straight from the above root, but apparently, that's not so. None of the sources even hints at it, although BDB Theological Dictionary declares its "origin dubious". Our particle occurs in Moabitic with identical meanings but (as HAW Theological Wordbook of the Old

Testament notes) it has been found only once in the vast collection of Ugaritic texts that has been unearthed. Since Hebrew and Ugaritic are closely related, this absence of our particle in Ugaritic seems to disarm BDB's objection against one of two plausible theories of its origin:

This one theory suggests that our word אֲשֶׁר (*asher*) originated in a word that in Arabic means footstep or mark (which brings it very close to the previous root indeed), then went on to serve as a marker of locality (a place), then acquired the meaning of there and where, and evolved on to become the relative mark we know it as. BDB states that "the chief objection to this explanation is that it would isolate Hebrew from the other Semitic languages, in which pronouns are formed regularly from demonstrative roots".

The other theory BDB lists involves an unlikely exchange of the letter ל (lamed) of an assumed construction אֲשֶׁל ('sl) for the ר (resh) of our particle אֲשֶׁר (*asher*). BDB admits that, despite the objection, the previous theory remains most plausible.

The particle אֲשֶׁר (*asher*) occurs all over the Old Testament (instead of simply submitting a number, HAW Theological Wordbook of the Old Testament excitedly reports that Mandelkern's concordance lists "twenty pages, small print, four columns to each page" of occurrences of אֲשֶׁר (*asher*).

Our word primarily expresses relation: this which that, or he who such and such. In some cases it may express result: so that if a man could number the dust . . . (Genesis 13:16), or purpose: in order to find favor (Ruth 2:2), or causality: because of their sister (Genesis 34:27), or concession: although you made me see trouble (Psalm 71:20).

Our word very often comes with its own preposition, creating even more nuance and meaning:

With ב (*be*), meaning in it forms the word בְּאֲשֶׁר (*b'sr*), which means in which, or in that (Genesis 39:9, Isaiah 56:4).

With מ (*me*), meaning from, it forms מֵאֲשֶׁר (*m'sr*), which means from that which (Genesis 39:1, Joshua 10:11).

With the comparative particle כ (*ke*), meaning like, it forms כְּאֲשֶׁר (*k'sr*), which means according as, or simply as (Genesis 34:12, Exodus 10:10, Isaiah 9:2), or it means in so far as or since (Genesis 26:29, Numbers 27:14), or when (Genesis 18:33, 1 Samuel 6:6).

Closely synonymous to the relative particle אֲשֶׁר (*'asher*) is the relative prefix ש (*shi*). Scholars appear to have concluded that this particle and prefix share no etymological root, but the argumentation surrounding this conclusion is sketchy at best. Whether coincidentally or not, the particle אֲשֶׁר (*'asher*) and prefix ש (*shi*) are as alike as the particle על (*'al*) and the prefix ל (*le*), and the particle כי (*ki*) and the prefix כ (*ke*).

The verb יָשַׁר (*yashar*), generally means to be level or straight. It's used in four distinct ways:

Literally, of a road being straight (1 Samuel 6:12), or smooth (Isaiah 40:3).

Ethically; of a just or virtuous life style; blameless (Proverbs 11:5), or discerning (Psalm 119:128).

To be right in the eyes of someone, which means to obtain this person's approval (Judges 14:3).

Tranquility or harmony: of a soul being at peace (Habakkuk 2:4)

The derivatives of this verb are:

The adjective יָשָׁר (*yashar*), meaning right or upright (Isaiah 26:7, Exodus 15:26).

The masculine noun יֹשֶׁר (*yosher*), meaning uprightness (Proverbs 2:13, Job 6:25).

The feminine noun יֶשְׁרָה (*yeshara*), also meaning uprightness (1 Kings 3:6 only).

The noun מִישָׁר (*meshar*), means uprightness, straightness, mostly in an ethical sense (Isaiah 26:7, Proverbs 8:6).

The noun מִישׁוֹר (*mishor*) means a level place or uprightness mostly in a geographical sense (1 Kings 20:23, Psalm 26:12).

An obvious demonstration of the kinship of these two verbs can be found in the two names Asharelah and Jesharelah, which are applied to the same person.

(www.abarim-publications.com 2016)

The name Israel is ubiquitous in the Book of Mormon and is used in the same context as the Bible as a name of a people, a deified name, and as a geographic place. Reasonable etymological units for Israel, especially considering the Lord's treatment of Israel, are:

Sumerian

i: oil; butter; container for oil

i₃-iš (form of *i*)

ra: (to be) pure; (to be) clear

a: arm; labor; side; strength; wage; power

a: progeny

a-e (form of *a*)

a e: to rear, bring up (a child); to take care of

e: barley?

e: chaff

e: house; temple; (temple) household; estate

e: to leave, to go out; to thread, to remove, take away; to bring out; to enter; to

bring in; to raise, rear (a child); to sow; to winnow

e: princely?

e: trust

e: watch

eli: a description of ewes or lambs

lu: who(m), which; that which; of; ruler; person

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to winnow (grain); to carry

Constructed Compound Word: I(i)shrael(i)

Hebrew

Yisra'el: "God fights; rules; shines; heals"

Jerusalem

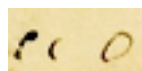
This is a Biblical reference so no Jaredite etymology is necessarily expected. However, there was a Nephite city identified as Jerusalem, so it is probably useful to see if the name might have some Jaredite/Sumerian etymological elements.

Jerusalem was evaluated as part of the translation of the Caractors Document (Grover 2015), and the relevant section is included below. This translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section. As a reminder, the letter "j" is not found in Sumerian dictionaries even though one was present.

Land of Jerusalem

Characters C-131 to C-133 are translated as "the Land of Jerusalem":

C-133, C-132, to C-131




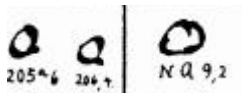
The Book of Mormon Onomasticon does not offer an etymology of Jerusalem. Another source identifies the etymology of Jerusalem:

Without a doubt the second and dominant part of the name [Jerusalem] reminded (then and now) of the word שלום (shalom), meaning peace.

The first part of the name Jerusalem may likely have reminded a Hebrew audience of the verb ירה (yara), throw, cast or shoot. (Uittenbogaard 2015)


C-131 is identified by Budge as the hieratic glyph for the Egyptian word *niwt* or *nut* for “city or town” (Budge 1920, 1:351; Scribd 2014; Dickson 2006) or “community or settlement” and derived from the hieroglyph Gardiner Number O-49:

O49: 



Möller Number 339, Bd. II-31-74-Taf, pg. II 339-352 (Möller 1965)


Character C-132 is the hieratic glyph for the Egyptian word *qm³* or *qma* for “throw” (Scribd 2014) and “to cast away” (Budge 1920, 2:770) and derived from hieroglyph Gardiner Number T-14:

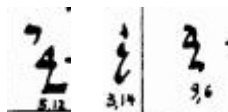
T14: 



Möller Number 457, Bd. I-23-76 I, pg. 455-464 (Möller 1965)

Character 133 is a close variant to the hieratic glyph for the Egyptian word *hetep* or *Htp* which means “be at peace,” “peaceful” (Dickson 2006; Budge 1920, 1:517) and derived from Gardiner Number R-4:

R4: 



Möller Number 552, Bd. II-31-74-Taf, II pg. 540b-552 (Möller 1965)

Also, Character 133 is the Egyptian word for mankind, *rmt*, (Petty 2012, 89) and matches more closely in the Egyptian demotic than *hetep*. It looks like this is another example of one glyph with two meanings.



(Chicago Demotic Dictionary, 2014, CDD R (01.1): Page 37)

Sumerian*e*: barley?*e*: chaff*e*₃-*a-am*₆, *e*₃-*a-am*₃, *e*₃-*am*₃, *e*₃-*mu*
(form of *e*)*e*: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate*e*₂-*ur*₂, *e*₂-*me*, *e*₂-*a-me*, *e*₂-*mu*, *e*₂-*a-im*,
*e*₂-*e-am*₃, *e*₂-*am*₃, *e*₂-*a-ra* (form of *e*)*e*: a vocative interjection*e*: strip or piece of leather; leather bearing*e*: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent*e*₃-*a-ra*, *e*₃-*am*₃, *e*₃-*a-am*₃, *e*₃-*ma*
(form of *e*)*e*: princely?*e*: perfect plural and imperfect stem of *dug*[to
speak]*me*, *im-me* (form of *e*)*e*: trust*e*: tube, socket*e*: watch*er*: weeping, mourning; tears; to weep*RU*: architectural feature*u*: abuse*u*: admiration*u*: and*u*: bed*u*: to bray, bellow, bawl, voice, cry, noise*u*: compound verb nominal element*u*: defeat*u*: earth*u*: emery*u*: sheep, ewe*u*₈-*še*₃ (form of *u*)*u*: finger*u*: gift*u*: wild goose*u*: grain*u*: hole*u*: horn*u*: type of land*u*: load*u*: peace*u*: earth pile*u*: pitfall*u*: planking*u*: plant*u*: bread, loaf; food; grass, herb; pasture,
plants*u*₂-*še*₃, *u*₂-*ne*, *u*₂-*na* (form of *u*)*u*: shepherd*u*: purslane*u*: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control*u*: to sleep*u*: ten*u*: totality, world*U*: type of stone*U*: tree*uh*: to be forgotten*uh*: trachea, uvula*uh*: turtle*uh-še*₃ (form of *uh*)*uh*: weathervane*uh*: to make paste*us*: (to be) of a lesser quality; to drag; to
stretch; to accompany, follow; a
qualification of grain; to thresh
(grain) by treading; to coagulate?*us*₂-*sa*, *us*₂-*sa*₂, *us*₂-*a* (form of *us*)*us*: to lean on, impose; to check*us*₂-*sa* (form of *us*)*us*: sheep*us*: side, edge; path*us*₂-*sa*, *us*₂-*a*, *us*₂-*sa*₂ (form of *us*)*usal*: meadow, pasture*uš*: to shut off, block up*uš*: blood, gore*uš*₂-*a* (form of *uš*)*uš*: to die; to be dead; to kill; death*uš*₂-*a* (form of *uš*)*uš*: a fish*uš*: foundation*uš-ša* (form of *uš*)*uš*: membrane; womb; afterbirth*uš*: poison*uš*: dead reed*uš*: spittle*uš*: a copper vessel*uš*: a unit of length

sa: advice, counsel; resolution, intelligence
sa: reed-bundle
sa: lexical entry
sa: to equal, compare, compete, be equal to,
 rival
sa: half; middle, center; to reach the middle
sa: jewelry
sa: to move about
sa: net
sa: to pay for, buy; to be paid for, sell
sa: to roast; to parch
sa: gut; sinew, tendon; string (of a bow,
 musical instrument); catgut string
sa: to sting
sa la: to tie up
sa la: to stretch a net out
sa la: to sweep
 sa, sa₁₁ (form of *sa*)
sah: a mat
sah: playful
sal: a pole
sal: (to be) thin, fine; to spread
sal: to winnow?

a: arm; labor; wing; horn; side; strength;
 wage; power
a: a bird-cry
a: time
a: water; semen; progeny
A: a weapon, or leather holder for a weapon
ah: (to be) dried (out), dry; to dry
 ah₃-a (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
 uh₃-a (form of *ah*)
al: (compound verb nominal element)
al: reed fencing
al: hoe, pickax; hoeing
 al-e (form of *al*)
ala: a demon
ala: a wooden drum
ala: an irrigation device
ala: manacles
ala: a metal object
ala: silt
le'um: writing board; board (of a plow)
 ^{ges}*le* (form of *le'um*)

Hebrew

The name Jerusalem in the Bible

There is no town as Biblical as Jerusalem, but it was neither built nor named by Hebrews. Remnants of a Canaanite town called Salem date back to the early bronze age, and the first Biblical mentioning of this place is in Genesis 14:18, where Abraham and Melchizedek meet. The name Jerusalem occurs first in Joshua 10:1 and the city of Jerusalem was conquered, sacked and apparently abandoned by Israel (Judges 1:8). Still, it remained occupied by Jebusites and it was originally located in the territory of not Judah but Benjamin (Judges 1:21). Four hundred years later David conquered Jerusalem from the Jebusites, annexed it and made it his capital (2 Samuel 5:6).

By the time the Hebrews had a say in it, the name Jerusalem had been long established. Most likely, the original name, that sounded something like Urusalimum or Ursalimmu, meant Foundation Of Shalem, the latter being a known Ugaritic god. The reason why the Hebrews didn't rename the city when they had the chance may be because its name was easily transliterated into something very striking in Hebrew (see below).

Our name is spelled mostly ירושלים (Jerusalem) but on rare occasions ירושלים (Jerusalim, namely in 1 Chronicles 3:5, 2 Chronicles 25:1, 32:9, Esther 2:6, Jeremiah 26:18). Jerusalem was built on a hill, which Isaiah calls the Hill of Jerusalem (Isaiah 10:32).

In the New Testament, the name Jerusalem curiously occurs in two distinct forms. About half of the approximately 150 times this name occurs in the New Testament, it is spelled as the neutral plural noun ἱεροσολυμα (*Hierosoluma*; Matthew 2:1, or ἱεροσολυμων, *Hierosolumon* in the genitive; Matthew 4:25). Spiros Zodhiates (*The Complete Wordstudy Dictionary*) supposes this plural is due to an allusion to the two parts of the city, lower and upper Jerusalem. In the other cases our name is spelled as a feminine single noun: ἱεροσαλημ (*Hierosalem*; Matthew 23:37). A man from Jerusalem is referred to as a ἱεροσολυμιτης (*Hierosolumites*; Mark 1:5, John 7:25 only).

Note that in Greek and as a fitting coincidence, the first part of our name Jerusalem resembles the words *ἱερός* (*hieros*), meaning sacred, and *ἱερεὺς* (*hiereus*), meaning priest.

Etymology of the name Jerusalem

Without a doubt the second and dominant part of the name reminded (then and now) of the word *שלום* (*shalom*), meaning peace. The root of this word, *שלם* (*shalem*), denotes completeness, wholeness and soundness:

The general meaning of the graceful root-verb *שלם* (*shalem*) is that of wholeness, completeness or "unbrokenness" (and see for the opposite the verb *רעע*, *ra'a*). Our verb is used to characterize the uncut stones of the altar (Deuteronomy 27:6) and the temple (1 Kings 6:7). It tells of a "full" or perhaps "righteous" wage (Ruth 1:12), and the entirety of a population (Amos 1:6). It also tells of "full" and just weights, which are God's delight (Deuteronomy 25:15 and Proverbs 11:1), and of "whole" hearts devoted to the Lord (1 Kings 8:61). This verb may even denote the completeness of sin (Genesis 15:16), and in some rare cases it may denote friendship (Jeremiah 20:10, Psalm 41:10).

In the Hebrew language it's quite simple to indicate not only a condition (like *shalem*), but also the means to get there (to "*shalemize*"). The usage of this *shalemize* form in Scriptures is quite revealing. Wholeness is achieved or restored most often by some kind of restitutory payment or covenant: God pays a man according to his work (Job 34:11), but the wicked borrows and does not pay back (Psalm 37:21). The owner of an accidentally killed ox is paid restitution (Exodus 21:36); oil is sold to pay off a debt (2 Kings 4:7); and the Gibeonites swindle Joshua into making a covenant with them (Joshua 10:1).

Likewise, *shalem* is used when vows are to be paid to the Most High, or when days of mourning are to be completed (Isaiah 60:20), and ties in directly to the Messiah and his salvific work (Joel 2:25).

The derivatives of this root-verb are:

- The famous masculine noun *שלום* (*shalom*), meaning peace (Isaiah 32:17, Psalm 49). Peace in the Bible doesn't just indicate a warless state, but rather a state of completeness and harmony or rather un-dividedness. It also covers completeness (Jeremiah 13:19), prosperity (Genesis 43:27), health and safety (Psalm 38:4).
- The masculine noun *שלם* (*shelem*) peace offering or a sacrifice for alliance or friendship (Amos 5:22, Exodus 24:5).
- The denominative verb *שלם* (*shalam*), meaning to be in a covenant of peace (Job 22:21, Isaiah 42:19).
- The adjective *שלם* (*shalem*), meaning perfect, whole, complete, safe (Genesis 15:16, Genesis 33:18, Genesis 34:21).
- The masculine noun *שלם* (*shillem*), meaning recompense (occurs only in Deuteronomy 32:35).
- The masculine noun *שלמן* (*shalmon*), meaning bribe or reward. This noun only occurs in plural and only in Isaiah 1:23.
- The masculine noun *שלום* (*shillum*) also spelled *שלם* (*shillum*), meaning recompense or reward (Isaiah 34:8, Micah 7:3).
- The feminine noun *שלמה* (*shillumma*), meaning reward (Psalm 91:8 only).

(www.abarim-publications.com 2016)

Egyptian and Hebrew

Discussed above in the section from the Caractors Document.

The Book of Mormon contains references to Jerusalem in the Old World, but also refers to the land and "great city" of Jerusalem. Referenced is "the land which was called by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon" (Alma 21:1-2). The great city of Jerusalem was

described as being built by the Lamanites, the Amalekites and the people of Amulon. Aaron unsuccessfully preached here in the synagogues that were built after the order of Nehors as the people were wicked and hard hearted (Alma 21:4-11).

The city of Jerusalem is one of those mentioned as being destroyed as part of the large scale destruction that occurred at the coming of Christ where Christ stated that the waters came “up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them” (3 Nephi 9-7). According to the Sorenson model, the submerged island city of Samabaj located in Lake Atitlan is the best candidate for the city of Jerusalem (Sorenson 2013).

Reasonable etymological units for the land and city of Jerusalem are:

Sumerian

e: house; temple; (temple) household; room;
house-lot; estate

*e₂-ur₂, e₂-me, e₂-a-me, e₂-mu, e₂-a-im,
e₂-e-am₃, e₂-am₃, e₂-a-ra* (form of *e*)

e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in; to
raise, rear (a child); to sow; to rave;
to winnow

e₃-a-ra, e₃-am₃, e₃-a-am₃, e₃-ma
(form of *e*)

e: perfect plural and imperfect stem of *dug*[to
speak]

me, im-me (form of *e*)

er: weeping, mourning; tears; to weep

us: (to be) of a lesser quality

us₂-sa, us₂-sa₂, us₂-a (form of *us*)

us: to lean on, impose; to check

us₂-sa (form of *us*)

us: side, edge; path

us₂-sa, us₂-a, us₂-sa₂ (form of *us*)

usal: meadow, pasture

uš: to shut off, block up

uš: to die; to be dead; to kill; death

uš₂-a (form of *uš*)

sa: half; middle, center; to reach the middle

a: water

ala: a demon

ala: an irrigation device

e: to raise

e₃-a-ra, e₃-am₃, e₃-a-am₃, e₃-ma
(form of *e*)

le'um: writing board

ĝeš^{le}le (form of *le'um*) [*ĝeš* is not
pronounced in Sumerian]

Constructed Compound Word: **Jerusalem(a)**

Egypt

This is a Biblical reference so no Jaredite etymology is expected. A Jaredite/Sumerian etymology might be explored if the name was used for individuals or places in the New World, as that might be an indication that some meaning may derived based on the character or story of the individual or place name. The name Egypt was not used for any New World individual names or place names, so it is not evaluated.

Joseph

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a: a bird-cry

a: time

a: water; semen; progeny

A: a weapon, or leather holder for a weapon

u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten

u: totality, world
U: type of stone
U: tree
us: (to be) of a lesser quality; to drag; to stretch; to accompany, follow; a qualification of grain; to thresh (grain) by treading; to coagulate?
*us*₂-e (form of *us*)
us: to lean on, impose; to check
us: sheep
us: side, edge; path
se: plural stem of *lug*[to dwell]
se: plural stem of *til*[to live]
e: barley?
e: chaff
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch

Hebrew/Semitic

The biblical and Book of Mormon PN JOSEPH may be the hypocoristic Hebrew *yôšēp*(*el/yah*), "he [God/the Lord] adds," or "may [God/the Lord] add," or possibly *yēhōšēp*(*el/yāh*), "may [God/the Lord] add," derived from the *qal* root *yāsap*, "to add."

(Book of Mormon Onomasticon 2016)

Etymology of the name Joseph

The name Joseph comes from the verb *יָסַף* (*yasap*) meaning to add, increase, or repeat:

The verb *יָסַף* (*yasap*) means to add, increase or do again. This verb is the common word to use when something is simply added, such as a son for Rachel (Genesis 30:24; hence the name Joseph), or a fifth to a certain value (Leviticus 27:13), or fifteen years to a life (Isaiah 38:5).

But it's also quite commonly used to mean repeat, such as marrying again (Genesis 25:1), or doing something on top of something else, "also," such as hardening one's heart on top of sinning again (Exodus 9:34), or praise some and then praise some more (Psalm 71:14).

Sometimes this verb used to indicate a gradual increase, such as people to a nation (Exodus 1:10) but sometimes the text treats increase as an autonomous concept. This doesn't occur in English, so translating this curious phenomenon takes a trick or two. In Psalm 115:14 for instance, Israel is wished increase, "you and your children".

(www.abarim-publications.com 2016)

The Biblical Joseph is mentioned in the Book of Mormon in Ether and other places. Joseph is also the youngest son of Lehi₁ and part of the original group of migrants. He was born in the wilderness prior to the departure to the New World (1 Nephi 18:7). He was consecrated as a priest and teacher by Nephi₁, and his patriarchal blessing indicated that he was small and should hearken unto his brother Nephi. Joseph accompanied Nephi when they were forced to depart from their initial settlement. Joseph was also the founding member of the Josephite tribe that is listed with the rest of the Nephite tribes at a few locations in the Book of Mormon. Joseph only renders an incomplete etymology from the Sumerian, but some possible elements are:

Sumerian

a: arm; labor; side; strength; wage; power
a: progeny
u: admiration
u: to voice, cry
u: peace
u: shepherd
us: to accompany, follow
 us₂-e (form of *us*)
us: to lean on

se: plural stem of *lug*[to dwell]
se: plural stem of *til*[to live]
e: house; temple; (temple) household; estate
e: to leave, to go out; to remove, take away;
 to bring out; to enter
e: perfect plural and imperfect stem of *dug*[to
 speak]
e: trust
e: watch

Constructed Compound Word: **Jose**

Hebrew/Semitic

yasap: to add, increase, or repeat

Shared

Sumerian

ša: a bird
ša: (compound verb verbal element)
ša: to snap off
šah: a fish
šah: pig
 šah₂-ra (forms of *šah*)
šar: totality, world; (to be) numerous; 3600
 šar₂-ra, šar₂-re, šar₂-a, ša-ra, šar₂-ra-
 da, šar-ra, šar₂-e (forms of *šar*)
šar: to make splendid
 šar-ra-a (form of *šar*)
šar: to mix
 šar₂-ra, šar₂-re (form of *šar*)
šar: to be perfect?
šar: to slaughter

šar₂-ra, šar₂-re (form of *šar*)
šar: cloth designation
šar: a designation of cows
a: arm; labor; wing; horn; side; strength;
 wage; power
a: a bird-cry
a: time
a: water; semen; progeny
 a-ur₂ (form of *a*)
A: a weapon, or leather holder for a weapon
ar: (hymn of) praise; fame
 ar₂-e (form of *ar*)
ar: ruin
arad: slave, servant
arada: a bird

arre: jest, mockery
re: that
re-da (form of *re*)
ri: to be distant
ri, RI: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away
RI-e-de₃, RI-de₃, ru-de₃ (form of *ri, RI*)
RI: to cry out
e: barley?
e: chaff
e₃-a-ta, e₃-ta (form of *e*)
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e₂-da (form of *e*)
e: a vocative interjection

e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e₃-de₃, e₃-da, e₃-de (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch
ed: to go up or down; to demolish; to scratch; to rage, be rabid
ed: pierce
ed: strengthen

Shared was a challenger to the Jaredite throne against Coriantumr₂ in the final civil war. Shared captured Coriantumr₂, who was then freed by his sons. Coriantumr₂ was “exceedingly angry” with Shared and went against him in battle where they met “in great anger” in the Valley of Gilgal. There was a “sore” battle for three days, and Coriantumr₂ beat him, causing him to flee to the plains of Heshlon where another battle was engaged, this time with Shared the victor. Coriantumr₂ retreated to the Valley of Gilgal where he slew Shared. In the battle, Coriantumr₂ was wounded in the thigh and was unable to go to battle for two years (Ether 13:23-31). Etymological units for Shared are:

Sumerian

šar: to slaughter
šar₂-ra, šar₂-re (form of *šar*)
a: arm; strength; wage; power
A: a weapon, or leather holder for a weapon
ar: fame

ar₂-e (form of *ar*)
ar: ruin
ed: to go up or down; to demolish; to scratch; to rage, be rabid
ed: pierce

Constructed Compound Word: **Shared**

Proposed Meaning: “Famed, slaughter, rage, ruin”

Heshlon

Sumerian

he: be it, be he
e: barley?
e: chaff
e₃-še₃, e₃-a-aš (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e₂-še₃, e₂-a-še₃, e₂-eš₂ (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing

- e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e₃-a-še₃, e₃-še₃ (form of *e*)
- e: princely?
- e: perfect plural and imperfect stem of *dug*[to speak]
- e: trust
- e: tube, socket
- e: watch
- e'EŠ*: prison
- eš*: (to be) cold
- eš*: a flour
- eš*: rope, thong, string
- eš*: shrine; an establishment
- eš*: tent, pavilion
- eš*: three; triplets
- eš*: a tree; a terebinth; almond (tree)
{ġeš}ešx(LAM) (form of *eš*)
- eš*: water
- eše*: a unit of area; a unit of volume
- eše*: a unit of length
- ešela*: (to be) bound
- ešla*: bond; band, belt
- ešla*: a bucket
- ešla*: a stick?; a tool
- ešla*: a trap
- ša*: a bird
- ša*: (compound verb verbal element)
- ša*: to snap off
- šala*: pity
- šalambi*: (to be) broad, spacious
- šalambi*: a grass
- še*: barley; grain; a unit of length; a unit of area; a unit of volume; a unit of weight
še-a, še-zu, še-za (form of *še*)
- še*: to call by name
še₂₁-a (form of *še*)
- še*: (conifer) cone
- še*: (compound verb nominal element)
- še*: hook?
- še*: a plant
- še*: a geometric shape
- še*: tear
- še*: that
- še.X.X*: a bird
- ši*: to become tired
- še'ila*: a festival
- šelu*: coriander
- šelu*: a metal
- šil*: a piece of equipment
- šu*: basket
- šu*: hand
- šu*: handle
- šu*: a stone or shell
- šu*: totality, world
- šu hulu*: to destroy
- šu il*: to raise the hand
- šu la*: to defile
- šu la*: to paralyze
- šu la₂*: to entrust
- šul*: (to be) manly; youth; young man
šul-lu₅, šul-a, šul-la, šul-u₂ (form of *e*)
- šula'a*: a type of consignment
- šulalum*: punishment
- šulu*: a bird
- la*: flooding
- la*: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
la₂-e, la₂-a-ni, ša-la-ni, ša-la-a, la₂-a-na (form of *la*)
- la*: to stretch out; to be in order
- lah*: to beat; to full (cloth, wool)
- lah*: plural stem of *de* [to bring]
lah₅-ka (form of *lah*)
- lah*: to dry
- a*: arm; labor; wing; horn; side; strength; wage; power
a₂-ni, an (form of *a*)
- a*: a bird-cry
- a*: time
- a*: water; semen; progeny
a-ni, a-na (form of *a*)
- A*: a weapon, or leather holder for a weapon
- an*: sky, heaven; upper; crown (of a tree)
an-na, an-ne₂, an-na, an-e, a-na, an-a, an-ne (form of *an*)
- an*: date spadix
a₂-an (form of *an*)
- u*: abuse
- u*: admiration

u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking

u: plant
u: bread, loaf; food; grass, herb; pasture, plants
*u*₂-*ni*, *u*₂-*ne*, *u*₂-*na* (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
un: to arise; sky; (to be) high

Hebrew

chashal: to shatter; stragglers

(Strong's Concordance 2016, No. 561)

HESHLOH may be based on the Hebrew *šl*, "make weak, prostrate, weary, thin, crush," with the place-name suffix *-ōn* as in the biblical PN Heshbon (1 Chronicles 6:18), hence "place of exhaustion; place of crushing," with reference to the site of the battle between CORIANTUMR and SHARED (Ether 13:28).

(Book of Mormon Onomasticon 2016)

As discussed with the name Shared, the battle on the "plains of Heshlon" occurred after the battle in the Valley of Gilgal where there was a "sore" battle for three days. Coriantumr₂ beat Shared, causing him to flee to the plains of Heshlon where another battle was engaged, this time with Shared the victor. Coriantumr₂ retreated to the Valley of Gilgal where he slew Shared. In the battle, Coriantumr₂ was wounded in the thigh and was unable to go to battle for two years (Ether 13:23-31). Etymological units for Heshlon are:

Sumerian

he: be it, be he
e: to leave, to go out; to bring out
*e*₃-*a-še*₃, *e*₃-*še*₃ (form of *e*)
eš: three
ešla: a trap
lah: to beat

u: defeat
u: type of land
u: grass, herb; pasture, plants
*u*₂-*ni*, *u*₂-*ne*, *u*₂-*na* (form of *u*)
un: to arise; (to be) high

Constructed Compound Word: **Heshlon**

Hebrew

chashal: to shatter; stragglers

-ōn: the place-name suffix

Gilgal

Sumerian

gi: an essence

gi: judgment

gi: kill

gi: reed, cane; a unit of length

gi: reed thicket

gi: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)

ĝi: a bird

ĝi: night

gil: to harness?

gil: treasure

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

il: a basket

il: a bird

il: to raise, carry

il₂-la-ĝu₁₀, il₂-la-ĝa₂ (form of *il*)

il: a tax

il: a worker

IL: type of fish

la: flooding

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry

la₂-e, la₂-ĝu₁₀ (form of *la*)

la: to stretch out; to be in order

lah: to beat; to full (cloth, wool)

lah: plural stem of *de* [to bring]

lah₅-ka (form of *lah*)

lah: to dry

ga'il: milk-carrier

gal: (to be) big, great; (to be) retired, former; (to be) mature (of male animals)

gal-gal (form of *gal*)

ĝal: to be (there, at hand, available); to exist; to put, place, lay down; to have

ĝal: compound verb nominal element)

ĝal: to guard, protect

ĝal: to open

ga: milk; suckling

ĝa: house

a: arm; labor; wing; horn; side; strength; wage; power

a: a bird-cry

a: time

a: water; semen; progeny

a-a (form of *a*)

A: a weapon, or leather holder for a weapon

al: (compound verb nominal element)

al: reed fencing

al: hoe, pickax; hoeing

Hebrew

The root-verb גיל (*gil*) yields words that have to do with a circular motion, usually expressing joy or celebration (Isaiah 65:19; Ps 21:1). It "most often refers to rejoicing at God's works or attributes," says HAW Theological Wordbook of the Old Testament.

The derivations of this verb are:

The masculine noun גיל (*gil*), meaning rejoicing (Psalm 45:16, Isaiah 16:10).

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The feminine noun גלה (*gulla*), meaning bowl, basin or spring (Joshua 15:19, Zechariah 4:2). Note that this noun is spelled the same as the verb הגל (*gala*).

The masculine noun גלגל (*gilgal*), meaning wheel (Isaiah 28:28 only)

(www.abarim-publications.com 2016)

Gilgal is both a city and a valley in the land northward in the Book of Mormon (3 Nephi 9:6; Mormon 6:14; Ether 13:27, 29, 30), and may be a derivative word of Gilgah, a son of Jared and an original colonizer. The valley is mentioned as the location of a significant battle between Coriantumr₂ and Shered in the final Jaredite civil war. The city of Gilgal is one of those mentioned as being destroyed as part of the large scale destruction that occurred at the coming of Christ. Gilgal is also a geographic place name that occurs in the Bible:

There is a bit of a disagreement about how many separate Gilgals are named in the Bible. BDB Theological Dictionary and HAW Theological Wordbook of the Old Testament list five; NOBSE Study Bible Name List mentions two, and Jones' Dictionary of Old Testament Proper Names goes straight for the payload, the famous Gilgal of Joshua, and disregards the others.

This famous Gilgal is where Israel was circumcised (Joshua 5). This is remarkable because Israel had just crossed the Jordan into enemy terrain. With the river in his back, Joshua incapacitated his entire army in obedience to God. Gilgal remained the city out of which Joshua conducted his campaigns.

The lesser known Gilgals are:

A town near Shechem (Deuteronomy 11:30), which BDB Theological Dictionary says is the same as the town of Elijah and Elisha, which is near Bethel (2 Kings 2:1, 4:38).

A place somewhere in the valley of Lebanon (Joshua 12:23).

A border city of Judah between Jericho and Jerusalem (Joshua 15:17).

Since it is only considered a place name in the Bible the following are etymological elements for the geographic name:

Sumerian

gi: reed thicket

gi: to go around

la: flooding

gal: (to be) big, great

a: water; progeny

a-a (form of *a*)

Constructed Compound Word: **Gil(a)gal**

Hebrew

gil: a circle

Interestingly, the name from which Gilgal probably derived, Gilgah, in a geographic etymology means "circular valley" with the second element *gah* meaning "valley", which corresponds to the description of the "valley of Gilgal" mentioned in the Book of Ether.

GileadSumerian

gi: an essence
gi: judgment
gi: kill
gi: reed, cane; a unit of length
gi: reed thicket
gi: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)
ĝi: a bird
ĝi: night
gil: to harness?
gil: treasure
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
il: a basket
il: a bird
il: to raise, carry
il₂-la, il₂-a, il₂-i-de₃, il₂-e (form of *il*)
il: a tax
il: a worker
il: type of fish
ila: elevation
il₂-la-da, il₂-la (form of *ila*)
ili: man
e: barley?
e: chaff
e₃-a (form of *e*)
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e₂-a, e₂-da (form of *e*)

e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e₃-a, e₃-de₃, e₃-da, e₃-e₃-da, e₃-de (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch
ea: a qualification of bitumen
e₃-a (form of *ea*)
a: arm; labor; wing; horn; side; strength; wage; power
a₂-da (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-da (form of *a*)
ad: bead
ad: a thorn bush
{ĝiš}ad₅-da (form of *ad*)
ad: (to be) crippled
ad: log; plank; raft
ad: wooden raft; plank of a boat
ad: voice; cry; noise
a-da-da (form of *ad*)

Hebrew

There are quite a few Gileads mentioned in the Bible:

Probably the most familiar Gilead is the mountainous area east of the Jordan, predominantly between the rivers Arnon and Jabbok but also applied to a larger area (Judges 20:1, 10:4). This Gilead is probably the same as Galeed (Genesis 31:47). Israel occupies this area in Numbers 21 and later it's assigned to Reuben, Gad and Manasseh. This Gilead is also the place of residence of the prophet Elijah the Tishbite (1 Kings 17:1). The famous balm of Gilead is mentioned by the prophet Jeremiah in a sermon addressed to Judah, and apparently it was so potent that it could heal entire nations (Jeremiah 8:22, 51:8).

The territory of Gilead probably received its name from a grandson of Manasseh named Gilead, who in turn became the ancestor of the גלעדי, the Gileadites (Numbers 26:29).

When Gideon camps prior to his battle against Midian, the Midianites are camped near mount Moreh, to the north of him, and west of the Jordan. Apparently, Gideon was camped close to a mountain called Gilead (Judges 7:3).

There was also a town named Gilead somewhere, although we don't exactly know where it might have been (Hosea 6:8). It might be the same as the town Jabesh-gilead, which was a town on the northern border of the area of Manasseh, probably east of the Jordan (Judges 21:8, 2 Samuel 2:4).

And then there was a man from Gad, who was called Gilead (1 Chronicles 5:1).

The father of the judge Jephthah (whose mother was a prostitute) was named Gilead as well (Judges 11:1).

Etymology and meaning of the name Gilead

There are a few ways to look at the name Gilead. BDB Theological Dictionary mentions an Arabic equivalent that comes from a root meaning camel, and assumes that the mountain of Gilead was known as Camel Hump.

NOBSE Study Bible Name List and Jones' Dictionary of Old Testament Proper Names assume that the first part of the name Gilead, like that of the names Galeed and Gilgal, comes from the verb גלל (*galal*), meaning to roll:

None of the consulted sources mentions anything about a relation between the roots גלל (*galal*) and גיל (*gil*), but their forms are quite obviously related and their meanings are similar as well:

The verb גלל (*galal*) is all about rolling; it means to roll some object on, upon or away. In a figurative sense it is used in ideas like to whirl or dazzle and even to roll oneself onto the Lord, meaning to put one's trust in Him (Psalm 22:8) or to commit oneself to Him (Psalm 37:5, Proverbs 16:3). When this verb is used for physically rolling something away or somewhere else, the object is usually stones (Genesis 29:3, Joshua 10:18).

This root-verb's enormous array of derivations:

The masculine noun גל (*gal*), meaning heap or pile (Joshua 7:26), a heap of ruins (Isaiah 25:2), or, in case of water: wave or billow (Jeremiah 5:22).

The masculine noun גיל (*gel*), meaning dung (Job 20:7, Ezekiel 4:12).

The feminine noun גלה (*gulla*), meaning bowl, basin or spring (Joshua 15:19, Zechariah 4:2). Note that this noun is spelled the same as the verb גלה (*gala*).

The masculine noun גלל (*galal*), meaning dung (1 Kings 14:10).

Scholars assume the existence of adjective גליל (*galil*), meaning turning or folding, to explain the statement made in 1 Kings 6:34, that two "leaves" of a door were turning or folding. Here at Abarim Publications we don't agree that the text speaks of a door's leaves, but read our article on the root צלע (*sl'*) for the details. We believe that this word is the same as the (obviously) identical masculine noun: גליל (*galil*), denoting a supporting cylinder or rod (Esther 1:6), or circuit or district (Isaiah 8:23).

The previous noun made feminine: גלילה (*gelila*), meaning circuit, boundary or territory (Joshua 4:4, Ezekiel 47:8).

The noun גלול (*gillul*), meaning idols (Ezekiel 22:3, 1 Kings 15:12). This word occurs only in plural. Scholars can't decide whether this noun came from the idols' shapes (round/curvy?) or whether they were considered "dung-things" or crap, so to speak.

The masculine noun גלגל (*galgal*), meaning wheel (Isaiah 5:28) or whirlwind (Psalm 77:18).

The masculine noun גלגל (*gilgal*), meaning wheel (Isaiah 28:28 only).

The feminine noun גלגלת (*gulgoleth*), meaning skull or head.

The feminine noun מגילה (*megilla*), meaning scroll (Jeremiah 36:28, Ezekiel 3:1).

There's a second root-verb גלל (*galal*), which doesn't occur in the Bible, but in cognate languages it means to be great in rank. Its sole derivative is the masculine noun גלל (*galal*), meaning account. This word only occurs in conjunction with the preposition ב (*be*), meaning in, to form the meaning of "on account of" (Genesis 39:5, Jeremiah 11:17).

The root-verb גיל (*gil*) yields words that have to do with a circular motion, usually expressing joy or celebration (Isaiah 65:19; Ps 21:1). It "most often refers to rejoicing at God's works or attributes," says HAW Theological Wordbook of the Old Testament.

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The masculine noun גיל (*gil*), meaning a circle or age. The phrase גילו בן (*ben gilul*) literally means 'son of circle' and denotes someone born at the same time, contemporary.

Gilead was the brother of Shared who had been slain by Coriantumr₂. Two years after Shared's death, Gilead battled Coriantumr₂ beating him and pursuing him to the wilderness of Akish. The battle became "exceedingly sore" with many thousands slain. Coriantumr₂ laid siege to the wilderness, but Gilead marched out by night and slew part of the siege army as they were drunk. Gilead came to the land of Moron and placed himself on the throne. He received "great strength" to his army because of secret combinations. Unfortunately for him, and perhaps because of the secret combinations, he was murdered as he sat upon the throne by his high priest, who in turn was murdered "in a secret pass" by one of the "secret combinations" whose name was Lib (Ether 14:3-10).

Etymological units for Gilead are:

gi: kill
gi: to turn, return; to go around; to change status
il: to raise, carry
il₂-la, il₂-a, il₂-i-de₃, il₂-e (form of *il*)
e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise; to rave

e₃-a, e₃-de₃, e₃-da, e₃-e₃-da, e₃-de
 (form of *e*)
a: strength; wage; power
a₂-da (form of *a*)
ad: (to be) crippled

Constructed Compound Word: **Gilead**

Agosh

Sumerian

a: arm; labor; wing; horn; side; strength; wage; power
a₂-ĝa₂, a₂-ĝu₁₀, a₂-ĝu₁₀-še₃, a₂-ĝa₂-a, a₂-ga₂ (form of *a*)

a: a bird-cry
a: time
a: water; semen; progeny
a-ĝu₁₀ (form of *a*)

a aĝ: to command; to instruct
aga: an ax
aga: rear; a building or a part of a building
a-ga-aš, a-ga-še₃ (form of *aga*)
aga: tiara, crown
aga: a type of vessel
aga'us: a soldier
aĝ: to measure
aĝ₂-ĝa₂, aĝ₂-ga₂, aĝ₂-a (form of *aĝ*)
ga: milk; suckling
ga'eš: a long distance trader; tax collector,
 customs collector
gaz: to kill, slaughter; to grind, grate; to beat;
 to thresh (grain); to execute, impose
 a death sentence; to break
ĝa: house
ĝae: "I"
gu: a bird
gu: cord, net; unretted flax stalks
gu-še₃ (form of *gu*)
gu: to eat, consume
gu₇-še₃, gu₇-a-še₃ (form of *gu*)
gu: entirety, sum, total
gu: force
gu: bank, side; neck
gu₂-uš, gu₂-še₃ (form of *gu*)
gu: pulse, bean
gu: to square (math.)
gu: voice, cry, noise
gu us: raise the neck
guš: a musical instrument?; a part of a
 musical instrument?
a'aš: sign
a'aš: supplies
a'aš: wish, desire; curse
aš: a boil (on skin)
aš: curse
aš: bread; a type of flour
aš: one
aš: six
aš: spider
aše: now
u: abuse
u: admiration
u₆-še₃ (form of *u*)
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element

u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-še₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
u₂-še₃ (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh-še₃ (form of *uh*)
uh: weathervane
uh: to make paste
uš: to shut off, block up
uš: blood, gore
uš: to die; to be dead; to kill; death
uš: a fish
uš: foundation
uš: membrane; womb; afterbirth
uš: poison
uš: dead reed
uš: spittle
uš: a copper vessel
uš: a unit of length

The plains of Agosh were the venue of a major battle between Lib and Coriantumr₂ as part of the final Jaredite war. Lib had wounded and battled Coriantumr₂ back and forth on the seashore, in the wilderness of Akish, and finally to the plains of Agosh. Coriantumr₂ had taken all the people with him as he fled to the plains of Agosh "in that quarter of the land". He "smote upon" Lib until he died., However, the brother of Lib (named Shiz) then came against him and the battle became "exceedingly sore." He was forced to flee (Ether 14: 11-17). Reasonable etymological units would be:

Sumerian

a: arm; labor; wing; horn; side; strength;
 wage; power
a₂-ĝa₂, *a₂-ĝu₁₀*, *a₂-ĝu₁₀-še₃*, *a₂-ĝa₂-a*,
a₂-ga₂ (form of *a*)
a aĝ: to command; to instruct
aga: an ax

aga'us: a soldier
gu: force
uš: to shut off, block up
uš: blood, gore
uš: to die; to be dead; to kill; death

Constructed Compound Word: **Agosh**

Proposed Meaning: "Axe, force, shut off, gore, death"

Shiz

Sumerian

ša: a bird
ša: (compound verb verbal element)
ša: to snap off
še: barley; grain; a unit of length; a unit of
 area; a unit of volume; a unit of
 weight
še-a, *še-zu*, *še-za* (form of *še*)
še: to call by name
še₂₁-a (form of *še*)
še: (conifer) cone
še: (compound verb nominal element)
še: hook?
še: a plant
še: a geometric shape
še: tear
še: that
še.X.X: a bird

ši: to become tired
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i'iz: (to be) numerous
i'iz: seed
izi: fire; brazier
izi: a fish
za: bead, gem
za: to close?
za: (compound verb verbal element)
za: man
za: property, estate
ZA: type of boat
zi: to chirp (birds)
zi: to cut, remove; to erase
zi: life

Shiz is a principal character as the leader of the rebels (and ostensibly secret combinations) in the final wars that finished the Jaredite civilization, ending with a final, gruesome one-on-one fight with Coriantumr₂. Shiz gathered half of the people and then swept through the land. The final combat between Shiz and Coriantumr₂ is recounted in Ether 15:26-32:

25 And when the night came there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr.

26 And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men as to the strength of men.

27 And it came to pass that they fought for the space of three hours, and they fainted with the loss of blood.

28 And it came to pass that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives; but behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr or he would perish by the sword.

29 Wherefore, he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with the loss of blood.

30 And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz.

31 And it came to pass that after he had smitten off the head of Shiz, that Shiz raised up on his hands and fell; and after that he had struggled for breath, he died.

32 And it came to pass that Coriantumr fell to the earth, and became as if he had no life.

A reasonable Sumerian etymology for Shiz is:

ša: to snap off

še: to call by name

še₂₁-a (form of *še*)

ši: to become tired

i'iz: (to be) numerous

za: to close?

za: man

zi: to cut, remove

zi: life

Constructed Compound Word: Shiz(i)

Proposed Meaning: "called a man, tired, remove and cut off life"

Shurr

Sumerian

šer: acquisition

šer: reddening, sunburn (?); (to be) bright;

brilliance, ray

sir₂-ra, sir₂-re (form of *šer*)

šer: a part of a wooden item

šer: to weaken

še'ur: a bird

šir: a song; to sing

šir₃-ra, šir₃-ra₂, šir₃-re, šir₃-e, šir₃-ra-a

(form of *šir*)

šir: testicle; bulb

šu: basket

šu: hand

šu: handle

šu: a stone or shell

šu: totality, world

šu rah: to beat; to knead

šu RI: to wring the hands

šu ur: to erase; to level off (surveying); to clip

(a bird)

šur: branches

šur: eyebrow

šu-ur₂ (form of *šur*)

u: abuse

u: admiration

u: and

<i>u</i> : bed	<i>ur</i> : dog; ~ figurine; ~ toy; lion
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>ur-ra</i> , <i>ur-a</i> , <i>ur-re</i> , <i>ur-e</i> , <i>ur-a</i> , <i>ur-re</i> ₂
<i>u</i> : compound verb nominal element	(form of <i>ur</i>)
<i>u</i> : defeat	<i>ur</i> : to go along; to wipe clean; to beat, sweep
<i>u</i> : earth	away; to drag; to raise a boat
<i>u</i> : emery	<i>ur</i> ₃ - <i>ra</i> , (form of <i>ur</i>)
<i>u</i> : sheep, ewe	<i>ur</i> : a fish
<i>u</i> ₈ - <i>ra</i> (form of <i>u</i>)	<i>ur</i> : harness; yoked team
<i>u</i> : finger	<i>ur</i> : he; that, this same; maid, female slave;
<i>u</i> : gift	one; corresponding (to one another);
<i>u</i> : wild goose	like (one another)
<i>u</i> : grain	<i>ur</i> ₅ - <i>re</i> , <i>ur</i> ₅ - <i>ra</i> , <i>ur</i> ₅ - <i>ra-ra</i> , <i>ur</i> ₅ - <i>a</i> (form of
<i>u</i> : hole	<i>ur</i>)
<i>u</i> : horn	<i>ur</i> : keel?
<i>u</i> : type of land	<i>ur</i> : liver; main body, bulk
<i>u</i> : load	<i>ur</i> : man
<i>u</i> : peace	<i>ur</i> : to pluck; to gather, collect; to harvest
<i>u</i> : earth pile	<i>ur</i> ₄ - <i>ra</i> , <i>ur</i> ₄ - <i>a</i> , <i>ur</i> ₅ - <i>re</i> , <i>ur</i> ₅ - <i>ur</i> ₅ , <i>ur</i> ₃ - <i>ru</i>
<i>u</i> : pitfall	(form of <i>ur</i>)
<i>u</i> : planking	<i>ur</i> : to roam around
<i>u</i> : plant	<i>ur</i> ₄ - <i>ur</i> ₄ (form of <i>ur</i>)
<i>u</i> : bread, loaf; food; grass, herb; pasture,	<i>ur</i> : roof
plants	<i>ur</i> ₃ - <i>ra</i> , <i>ur</i> ₃ - <i>a</i> , <i>ur</i> ₃ - <i>re</i> , <i>ur</i> ₃ - <i>e</i> , <i>ur</i> ₃ - <i>ur</i> ₃
<i>u</i> ₂ - <i>ra</i> (form of <i>u</i>)	(form of <i>ur</i>)
<i>u</i> : shepherd	<i>ur</i> : root, base; limbs; loin, lap
<i>u</i> : purslane	<i>ur</i> ₂ - <i>ra</i> , <i>ur</i> ₂ - <i>e</i> (form of <i>ur</i>)
<i>u</i> : to ride; attachment to a plow, upper pivot	<i>ur</i> : servant
of a door, ship's captain; to gain	<i>ur</i> : to shut; protection
control	<i>ur</i> ₃ - <i>ra</i> , <i>ur</i> ₃ - <i>re</i> ₂ , <i>ur</i> ₃ - <i>re</i> (form of <i>ur</i>)
<i>u</i> : to sleep	<i>ur</i> : to smell
<i>u</i> : ten	<i>ur</i> ₅ - <i>ra</i> (form of <i>ur</i>)
<i>u</i> : totality, world	<i>ur</i> : a cloth trimming
<i>U</i> : type of stone	<i>urra</i> : interest-bearing loan; debt; requital,
<i>U</i> : tree	favor
<i>uh</i> : to be forgotten	<i>ur</i> ₅ - <i>ra</i> , <i>ur</i> ₅ - <i>e</i> , <i>ur</i> ₅ - <i>a</i> (form of <i>urra</i>)
<i>uh</i> : trachea, uvula	<i>urri</i> : a designation of sheep
<i>uh</i> : turtle	<i>uru</i> : a fish
<i>uh</i> : weathervane	<i>uru</i> : flood, deluge
<i>uh</i> : to make paste	<i>uru</i> : bedding place; litter; lair, dwelling; dung
<i>uhur</i> : a bird	<i>uru</i> : seat, dwelling
<i>ur</i> : (to be) abundant	<i>uru</i> : to sow; to cultivate
<i>ur</i> ₃ - <i>ra</i> (form of <i>ur</i>)	<i>uru</i> : a literary subscript
<i>ur</i> : to rub in, anoint	<i>uru</i> : support; imposition; repair
<i>ur</i> : to bake	<i>uru</i> : immediate vicinity, adjacent (place)
<i>ur</i> ₅ - <i>ra</i> (form of <i>ur</i>)	<i>ri</i> : to be distant
<i>ur</i> : base, legs of a table	<i>ri</i> , <i>Ri</i> : to lay down, cast, place; to set in place,
<i>ur</i> : to confine, imprison	imbue; to lean on; to impose; to
<i>ur</i> : to be convulsed	throw down; to release, let go, to
<i>ur</i> ₄ - <i>a</i> (form of <i>ur</i>)	walk along; to pour out, to lead away

Rl: to cry out

Hebrew

The Book of Mormon Onomasticon (2016) notes the geographical name in the Bible, Shur, which would be consistent with its use in the Book of Ether:

The King James Bible GN Shur (HEBREW *šûr*, Genesis 16:7; 20:1; 25:18; Exodus 15:22; 1 Samuel 15:7), a wilderness region in NW Sinai, would seem to be an appropriate analog to SHURR, though the doubling of the r remains unexplained. A HEBREW word for “wall” or “barrier,” *šûr* (Genesis 49:22; 2 Samuel 22:30; and Psalm 18:30 [verse 29 in the KJV]) would also provide an appropriate etymology for a GN name, but would not account for the doubled r. HEBREW *šôr*, “bull,” with cognates in nearly all Semitic languages, would not account for the doubled r. The Akkadian (East Semitic) *šurrû*, meaning, “inception, beginning,” (and its verb *šurrû*) is possible, even though the vowel on the end is phonemic. Akkadian *šurru*, meaning, “to go down, bow down,” is plausible. *Šûru* is a Sumerian loanword in Mari and Nuzi texts that is some kind of geographic feature, lacks the doubled r. valley. Hebrew *šûr* meaning “wall” or “barrier”.

Ether 14: 27-31 identifies the valley of Shurr as the location where Coriantumr₂ pitched his tents just before a series of major battles with Shiz in the final Jaredite war that occurred on the nearby hill Comnor. Shiz had just “swept off the inhabitants before them, all them that would not join them.” Coriantumr₂ was wounded in the following battles, lost blood and fainted, and was carried away by his people. Possible etymological units in Sumerian for Shurr are:

šer: to weaken

šu rah: to beat

šu ur: to erase

u: defeat

ur: to beat, sweep away

ur₃-ra, (form of *ur*)

uru: bedding place; litter; lair, dwelling

uru: seat, dwelling

uru: immediate vicinity, adjacent (place)

ur: he; that, this same

ri, *Rl*: to throw down

Constructed Compound Word: Shu(u)rr(i)

The Biblical Hebrew etymology appears to be the likely geographic etymology of a valley that has the feature of a “wall” and/or served as a “barrier,” perhaps with the following additional Sumerian descriptors:

šu ur: to level off (surveying)

šur: branches

uru: flood, deluge

ur: to shut; protection

ur₃-ra, *ur₃-re₂*, *ur₃-re* (form of *ur*)

ri, *Rl*: to pour out

u: hole

Constructed Compound Word: Shurr(i)

Recent inquiries into the Biblical Shur has identified a valley (wadi) with steep-sided “walls” that drains into the northern end of the Gulf of Aquba (Humphreys 2004).

Comron (Comnor)

A note on the name Comnor: the spelling of this name in the current Book of Mormon 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 reversed the last two consonants to produce the 1830-1981 reading of Comnor. The likely correct spelling of Comnor is used for this analysis.

Sumerian

KA: (compound verb verbal element)

ka'a: fox

kam: to alter

kam: board, plaque

kam: to tune?

kaman: irrigation work

ku: to place, lay (down), lay eggs; to spread, discharge

ku-um (form of *ku*)

KU: hole

KU: plough?

KU: to strengthen

kum: (to be) hot

RU: architectural feature

u: abuse

u: admiration

u: and

u₃-am₃, u₃-ni-a (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u₂-am₃, u₂-um, u₂-ni, u₂-ne, u₂-na (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

um: a bird

um: reed rope

ra: (compound verb verbal element)

ra: (to be) pure; (to be) clear

rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)

mu-rah₂-ni, mu-rah₂, um-rah₂, rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form of *rah*)

rah: a disease

a: arm; labor; wing; horn; side; strength; wage; power

a₂-na, a₂-ni, a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ni, a-na, a-mu, a-am₃, a-am₆ (form of *a*)

A: a weapon or a leather holder for a weapon

ah: (to be) dried (out), dry; to dry

ah₃-a (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison

uh₃-a (form of *ah*)

an: sky, heaven; upper; crown (of a tree)

an-na, an-ne₂, an-na-ke₄, an-e, an-na-ka, an-na-kam, an-kam (form of *an*)

an: date spadix

am: a bird

am: wild bull

un: to arise; sky; (to be) high

Comron is identified as a hill that was near the valley of Shurr, and not too distant (probably adjacent to) the valley of Corihor. In the final struggle against Shiz, Coriantumr₂ pitched his tents in the valley of Shurr and gathered his armies upon the hill Comron. He sounded a trumpet to Shiz and his armies, inviting them to battle. Shiz attacked twice, being driven back each time. On the third try, the battle became “exceedingly sore,” and Shiz “smote upon” Coriantumr₂, giving him many deep wounds. Coriantumr₂ fainted because of loss of blood and was carried away as though he were dead. The loss of life of men, women, and children was so great that Shiz told his armies to pursue no further and returned to their camp (Ether 14:28-31). Reasonable etymological units for Comron based on the story are:

Sumerian

ku: to place, lay (down)

ku-um (form of *ku*)

u: to voice, cry, noise

u: horn

a: horn; strength; wage; power

a₂-na, a₂-ni, a₂-mu (form of *a*)

u: defeat

rah: to beat, kill; to break, crush

mu-rah₂-ni, mu-rah₂, um-rah₂, rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form of *rah*)

Constructed Compound Word: Co(-u)mro(h)n(a)

From solely a geographical standpoint:

Sumerian

kum: (to be) hot

ra: (to be) pure; (to be) clear

rah: to flood

mu-rah₂-ni, mu-rah₂, um-rah₂, rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form of *rah*)

un: to arise; sky; (to be) high

an: sky, heaven; upper; crown (of a tree)

an-na, an-ne₂, an-na-ke₄, an-e, an-na-ka, an-na-kam, an-kam (form of *an*)

Constructed Compound Word: Comron

Ripliancum

Although discussed previously as a glossed word, a more thorough treatment of Ripliancum is given here.

Sumerian

ri: to be distant

ri-a (form of *ri*)

ri, RI: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away

RI-a (form of *ri*)

RI: to cry out

rib: (to be) surpassing, outstanding; (to be) strong, massive

li: branch, twig

li: juniper

li: oil; fat; cream

li: to press (oil)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

ib: (to be) angry; to curse

ib: hips; middle

IB: a profession

lbila: heir

la: flooding

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind;

binding, (yoke-)team; to press, throttle; to winnow (grain); to carry <i>la₂-e, la₂-ka, la₂-ke₄, la₂-a-ni</i> (form of <i>la</i>)	<i>u</i> : defeat <i>u</i> : earth <i>u</i> : emery <i>u</i> : sheep, ewe <i>u₈-am₃</i> (form of <i>u</i>)
<i>la</i> : to stretch out; to be in order	<i>u</i> : finger
<i>lah</i> : to beat; to full (cloth, wool)	<i>u</i> : gift
<i>lah</i> : plural stem of <i>de</i> [to bring] <i>lah₅-ka</i> (form of <i>lah</i>)	<i>u</i> : wild goose
<i>lah</i> : to dry	<i>u</i> : grain
<i>a</i> : arm; labor; wing; horn; side; strength; wage; power <i>a₂-ka</i> (form of <i>a</i>)	<i>u</i> : hole <i>u</i> : horn <i>u</i> : type of land
<i>a</i> : a bird-cry	<i>u</i> : load
<i>a</i> : time	<i>u</i> : peace
<i>a</i> : water; semen; progeny <i>a-ni, a-na, a-ka, a-ke₄</i> (form of <i>a</i>)	<i>u</i> : earth pile
<i>an</i> : sky, heaven; upper; crown (of a tree) <i>an-na, an-ne₂, an-na-ke₄, an-e, an-na-ka, an-na-kam, an-kam</i> (form of <i>an</i>)	<i>u</i> : pitfall <i>u</i> : planking <i>u</i> : plant <i>u</i> : bread, loaf; food; grass, herb; pasture, plants <i>u₂-am₃, u₂-um</i> (form of <i>u</i>)
<i>an</i> : date spadix	<i>u</i> : shepherd
<i>ana</i> : a wooden object	<i>u</i> : purslane
<i>ana</i> : upper	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>ana</i> : what?; as much as (math.) <i>a-na, a-na-a</i> (form of <i>ana</i>)	<i>u</i> : to sleep
<i>KA</i> : (compound verb verbal element)	<i>u</i> : ten
<i>kam</i> : to alter	<i>u</i> : totality, world
<i>kam</i> : board, plaque	<i>U</i> : type of stone
<i>kam</i> : to tune?	<i>U</i> : tree
<i>kaman</i> : irrigation work	<i>uh</i> : to be forgotten
<i>ku</i> : to place, lay (down), lay eggs; to spread, discharge <i>ku-um</i> (form of <i>ku</i>)	<i>uh</i> : trachea, uvula <i>uh</i> : turtle <i>uh</i> : weathervane <i>uh</i> : to make paste <i>um</i> : a bird <i>um</i> : reed rope <i>uma</i> : triumph, victory <i>ma</i> : to burn <i>ma</i> : ship, boat <i>ma</i> : a siege engine
<i>KU</i> : hole	
<i>KU</i> : plough?	
<i>KU</i> : to strengthen	
<i>kum</i> : (to be) hot	
<i>u</i> : abuse	
<i>u</i> : admiration	
<i>u</i> : and <i>u₃-am₃</i> (form of <i>u</i>)	
<i>u</i> : bed	
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	
<i>u</i> : compound verb nominal element	

Hebrew

The Book of Mormon Onomasticon (2016) recognizes the Sumerian rib and further comments, with regards to other Semitic elements:

The -LIAN- element (as for -REAN- in IRREANTUM) might be derived from the Semitic root *rwy* “abundant waters,” with the nominalizing affix -**𐎎**. In such an instance, the -r- following a bilabial plosive would perform change to an -l-. Cf. Tupliaš River (Akkadian) = Duweirig.

Ether 15:8 provides a meaning for the word Ripliancum as “the waters of Ripliancum, which, by interpretation, is large, or to exceed all.” Sumerian provides essentially an exact etymology as specified in the Book of Mormon, with additional related terms:

<i>ri</i> : to be distant	<i>an</i> : upper
<i>ri-a</i> (form of <i>ri</i>)	<i>an-na, an-ne₂, an-na-ke₄, an-e, an-na-ka, an-na-kam, an-kam</i> (form of <i>an</i>)
<i>ri, RI</i> : to pour out	<i>ana</i> : upper
<i>RI-a</i> (form of <i>ri</i>)	<i>ana</i> : as much as
<i>rib</i> : (to be) surpassing, outstanding; (to be) strong, massive	<i>a-na, a-na-a</i>
<i>li</i> : branch	<i>ku</i> : to spread, discharge
<i>la</i> : flooding	<i>ku-um</i> (form of <i>ku</i>)
<i>la</i> : to stretch out	<i>kam</i> : to alter
<i>a</i> : water	<i>kaman</i> : irrigation work
<i>a-ni, a-na, a-ka, a-ke₄</i> (form of <i>a</i>)	

Constructed Compound Word: Ribliancum

Based on all the elements contained in the Sumerian, from a geographic context, it would seem that the type of water feature contemplated here involves water discharged from a river that extends into large riverine lagoons and swamplands, probably located at the boundary of the Jaredite lands.

Ogath

Sumerian

<i>a</i> : arm; labor; wing; horn; side; strength; wage; power	<i>aga</i> : a type of vessel
<i>a₂-ĝa₂, a₂-ĝa₂-a, a₂-ga₂, a₂-ta</i> (form of <i>a</i>)	<i>aĝ</i> : to measure
<i>a</i> : a bird-cry	<i>aĝ₂-a</i> (form of <i>aĝ</i>)
<i>a</i> : time	<i>u</i> : abuse
<i>a</i> : water; semen; progeny	<i>u</i> : admiration
<i>a-ĝu₁₀, a-ta</i> (form of <i>a</i>)	<i>u</i> : and
<i>A</i> : a weapon or a leather holder for a weapon	<i>u</i> : bed
<i>a aĝ</i> : to command; to instruct	<i>u</i> : to bray, bellow, bawl, voice, cry, noise
<i>ah</i> : (to be) dried (out), dry; to dry	<i>u</i> : compound verb nominal element
<i>ah₃-a</i> (form of <i>ah</i>)	<i>u</i> : defeat
<i>ah</i> : a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison	<i>u</i> : earth
<i>uh₃-a</i> (form of <i>ah</i>)	<i>u</i> : emery
<i>aga</i> : an ax	<i>u</i> : sheep, ewe
<i>aga</i> : rear; a building or a part of a building	<i>u</i> : finger
<i>a-ga-ta, a-ga-a-ta</i> (form of <i>aga</i>)	<i>u-ĝu₁₀</i> (form of <i>u</i>)
<i>aga</i> : tiara, crown	<i>u</i> : gift
<i>aga-ĝu₁₀</i> (form of <i>aga</i>)	<i>u</i> : wild goose
	<i>u₅{mušen}-ĝu₁₀</i> (form of <i>u</i>)
	<i>u</i> : grain
	<i>u</i> : hole

<i>u</i> : horn	<i>ug₅-ga</i> (form of <i>ug</i>)
<i>u</i> : type of land	<i>ug</i> : (to be) exalted
<i>u</i> : load	<i>ugx(EZEN)-ga</i> (form of <i>ug</i>)
<i>u</i> : peace	<i>ug</i> : (to be) furious; anger
<i>u</i> : earth pile	<i>ug</i> : lamentation
<i>u</i> : pitfall	<i>ug</i> : light
<i>u</i> : planking	<i>ug</i> : lion; a mythical lion; a large cat
<i>u</i> : plant	<i>ug</i> : a plant
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants	<i>ug</i> : tiny, very small
<i>u₂-ĝu₁₀, u₂-ĝa₂</i> (form of <i>u</i>)	<i>uga</i> : a fish
<i>u</i> : shepherd	<i>uga</i> : milk ewe
<i>u</i> : purslane	<i>uga</i> : raven
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>uĝ</i> : people
<i>u</i> : to sleep	<i>uĝ₃-ĝa₂, uĝ₃-ga₂</i> (form of <i>uĝ</i>)
<i>u</i> : ten	<i>ga</i> : milk; suckling
<i>u</i> : totality, world	<i>ga-ta</i> (form of <i>ga</i>)
<i>U</i> : type of stone	<i>ĝa</i> : house
<i>U</i> : tree	<i>ĝa₂-ta</i> (form of <i>ĝa</i>)
<i>uh</i> : to be forgotten	<i>ĝae</i> : I
<i>uh</i> : trachea, uvula	<i>ad</i> : bead
<i>uh</i> : turtle	<i>ad</i> : a thorn bush
<i>uh</i> : weathervane	<i>ad</i> : (to be) crippled
<i>uh</i> : to make paste	<i>ad</i> : log; plank; raft
<i>ug</i> : plural and imperfect singular stem of uš [to die]	<i>ad</i> : wooden raft; plank of a boat
	<i>ad</i> : voice; cry; noise
	<i>he</i> : be it, be he

The place called Ogath in the Book of Ether was the final camp for the army and people of Shiz in the final battle of the Jaredites. Coriantumr₂ had been wounded again and fainted from loss of blood at Ripliancum, but his armies “did press upon” and beat the armies of Shiz, with Shiz and his armies fleeing southward. Shiz and his armies pitched their tents “in a place which was called Ogath”, while Coriantumr₂ and his armies pitching their tents by the hill Ramah (Cumorah). All the people “upon all the face of the land” except for Ether were gathered together over a four year period, and all, including women and children, were armed for battle.

The armies engaged for one day, with no victor, and each returned to its camp (the armies of Shiz presumably to Ogath) where “they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that they did rend the air exceedingly.” After the second day of battle, which was “great and terrible,” both armies returned to their camps without victory where again “when the night came again they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people.” Coriantumr₂ petitioned Shiz to cease the conflict, but to no avail (Ether 15:9-19). From that point on they “slept upon their swords” which would seem to indicate they did not return to camp.

Etymological units for Ogath are:

Sumerian

ug: plural and imperfect singular stem of *uš*
[to die]
ug₅-ga (form of *ug*)
ug: (to be) furious; anger
ug: lamentation
ad: (to be) crippled
ad: voice; cry; noise

a: arm; horn; side; strength; wage; power
a₂-ĝa₂, a₂-ĝa₂-a, a₂-ga₂, a₂-ta (form of *a*)
A: a weapon or a leather holder for a weapon
aga: an ax
he: be it

Constructed Compound Word: **Ogat(a)h(e)** or **Ogadh(e)**

RamahSumerian

ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
rah₂-am₃, a-rah₂-a, (form of *rah*)
rah: a disease
a: arm; labor; wing; horn; side; strength; wage; power
a₂-mu (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-a, a-mu, a-am₃ (form of *a*)
A: a weapon or a leather holder for a weapon
a mah: to strengthen
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
uh₃-a (form of *ah*)
am: a bird
am: wild bull
am-ma (form of *am*)
ama: chamber; cell; women's quarters
ama: mother
ma: to burn
ma: ship, boat
ma: a siege engine?
mah: (to be) mature, milk producing (of cows)
mah: (to be) great
mah-a, ma-ha, mah-ra (form of *mah*)
mah: (to be) sick?
mah: a tree

Hebrew

The name Ramah in the Bible

It's not clear how many different towns or locations named Ramah exist in the Bible, and it's therefore not always clear which one is meant in the text, or even whether the author actually meant to use a name. In many cases the form רמה (*ramah*, meaning height; see below) is preceded by the definite article ה (*ha*, meaning the), and the authors could simply be referring to general highlands (The Heights). But even if they didn't and meant to convey a name, our translations should read Haramah and not Ramah:

A town in Benjamin, bordering Ephraim and about 5 miles north of Jerusalem (Joshua 18:25). Somewhere between Ramah and Bethel the judge Deborah held audience beneath her famous palm tree (Judges 4:5). This Ramah of Benjamin is also probably the same as:

The Ramah which king Baasha of Israel fortified in order to thwart traffic destined for or coming from king Asa of Judah (1 Kings 15:17-22).

The Ramah at which Jeremiah was incarcerated (Jeremiah 40:1).

The Ramah from where came a large group of returning exiles (Ezra 2:26, Nehemiah 7:30).

The Ramah from whence came Shimei the Ramathite (רמתִי), who held charge over the vineyards of king David (1 Chronicles 27:27).

Several prophets pronounced their concerns about this Benjaminite Ramah (Hosea 5:8, Isaiah 10:29). Jeremiah famously connects Ramah with Rachel weeping over her children (Jeremiah 31:15; Rachel died giving birth to Benjamin, when Israel's caravan had just left Bethel, so it was probably close to where Deborah would later be based) but Matthew applies this prophecy to Herod's genocide of the children of Bethlehem, which lies south of Jerusalem (Matthew 2:18; Rama is spelled Ραμα in Greek; see for a discussion of the perceived proximity of Bethlehem and Ephraim our article on the name Ephrathah). This seems to indicate that the name Ramah was also applied to the whole highland region from Benjamin to Judah (perhaps a bit like the name New York, which is applied to a city and the State it sits in).

The birthplace and later headquarters of Samuel, the last judge of Israel (1 Samuel 1:19, 1 Samuel 8:17). This Ramah may be the same as the previous one (as many commentators attest) but in 1 Samuel 1:1 we read that Elkanah, Samuel's father, was from Ramathaim-zophim (meaning The Heights Of The Watchmen) in the hill country of Ephraim. It could be that he was born in Ephraim but moved to Ramah in Benjamin, and it could be that the Ramah he ended up in applies to the region at large. But it might also be that Ramah is short for Ramathaim-zophim, and a different place all together (like New York's Washington Heights, popularly known as The Heights).

The place where king Joram fought Aram (2 Kings 8:29), also known as Ramoth-gilead (2 Kings 8:28). This Ramoth-gilead (בגלעד רמת) is certainly the same as the Ramoth in Gilead (בגלעד רמת) of Deuteronomy 4:43, which was situated east of the Jordan and obviously not the same as the previous two Ramah's.

A town close to Tyre, which marked the border of the territory of Asher (Joshua 19:29).

A town in the territory of Naphtali (Joshua 19:36). But note that the territories of Asher and Naphtali were adjacent; it may very well be that the latter two Ramah's are the same.

Many modern translations (NAS, NIV, JSP, ASV, Darby) also place a Ramah in Simeon (Joshua 19:8), but the large majority of manuscripts read רמת (Ramath). This Ramath is properly known as נגב רמת (Ramath Negev), and is most probably the same as the place called רמות־נגב (Ramoth-negev) mentioned in 1 Samuel 30:27. And so the King James Version reads Ramath and the Young Translation reads Ramoth in Joshua 19:8.

Etymology and meaning of the name Ramah

It's not immediately clear where the name Ramah comes from, or what it is supposed to mean. One good bet is that it is related to the verb רוּם (*rum*), meaning to be high or lofty:

The four forms רוּם (*rwm*), רָמַם (*rmm*), רָאֵם (*r'm*), and אָרַם (*'rm*) are similar and have similar meanings. Some scholars have concluded that the three are etymologically related. The form רָמַם (*rmm*), however, covers two separate root-verbs; one of which having nothing to do with the rest of these words. We also list the formally unrelated noun רָמוֹן (*rimmon*) in this root cluster for reasons we will explain below:

The verb רוּם (*rum*) means to be high, in several literal and figurative fashions. This verb is used to indicate either literal height (Psalm 61:2, Job 22:12), the height of rank, statues or glory (Numbers 24:7, 2 Samuel 22:47, Proverbs 24:7), or the height of pride or arrogance (Deuteronomy 8:14, Psalm 131:1, Ezekiel 31:10).

Its derivatives are:

The masculine noun רום (*rum*) or רם (*rum*), meaning height (Proverbs 25:3) or haughtiness (Isaiah 10:12, Jeremiah 48:29).

The adverb רום (*rom*), meaning on high (Habakkuk 3:10)

The adverb רומה (*roma*), meaning proudly (Micah 2:3).

The feminine noun רמה (*rama*), meaning height or high place (Ezekiel 16:25). Note that this noun is identical to the root-verbs רמה (*rama I and II*), meaning to throw or shoot (*I*) and to beguile, deceive or mislead (*II*).

The feminine noun רמות (*ramut*), meaning height or lofty stature (Ezekiel 32:5).

The masculine noun רומם (*romam*), meaning praise (Psalm 66:17).

The feminine noun רוממות (*romemut*), meaning uplifting, arising (Isaiah 33:5).

The masculine noun מרום (*merum*), a poetic word meaning height (Job 5:18, Micah 6:6).

The feminine noun תרומה (*teruma*), meaning contribution or offering (Exodus 25:2, Deuteronomy 12:6, Ezekiel 45:13).

The feminine noun תרומיה (*terumiya*), meaning portion, or that what belongs to a contribution (Ezekiel 48:12).

The verb רמם (*ramam I*) is a by-form of רום (*rum*), and means to be exalted. It occurs a mere four times in the Bible: Numbers 17:10, Job 24:24, Isaiah 33:10 and Ezekiel 10:15.

The root רמם (*rmm II*) isn't used as a verb in the Bible, but it exists in Arabic with the meaning of to grow rotten or decay. In the Bible the following derivatives occur:

The feminine noun רמה (*rimma*), meaning worm or maggot. This noun is used exclusively (and mostly in the Book of Job) to express decay or corruption (Exodus 16:24, Job 7:5, Job 17:14, Isaiah 14:11). In Job 25:6, Bildad calls man a maggot when he is compared to God.

The denominative verb רמם (*ramam*), meaning to be wormy. It occurs only in Exodus 16:20.

None of the sources we commonly consult mentions it, but it might be that in an agricultural symbolic jargon a ripening of fruits was recognized to be similar as a growing high. A sapling obviously bears no fruit; a tree has to be mature for that. In that sense, the words of this root could be interpreted as a state of over-ripeness, and this either because nobody picked the fruits when they were ready, or else they were picked but then discarded.

Quite tellingly, when fruit has ripened, its destiny is limited to two options: it can either be used to seed the next generation or turned into wine (or other consumable product) or else rot away. This is not at all too far a fetch; in our society today recreational intoxication is also referred to as "getting high".

Also note that the root צהר (*shr*) yields derivations that have either to do with elevation or else with fresh oil (extracted from ripe olives).

The verb ראם (*ra'am*) means to rise. It occurs only once, in Zechariah 14:10 (although some scholars state that even this one occurrence should be ascribed to the verb רום (*rum*), treated above), and has some peculiar derivations:

The masculine noun ראם (*re'em*), wild ox. This animal serves often as sign of strength (Numbers 23:22, Deuteronomy 33:17), which may explain why it is called Riser. Or perhaps it is because the wild ox stands a challenge with his head and horns lifted up.

A bit more difficult to explain is the word ראמות (*ramot*), meaning black coral, as used in Job 28:18 and Ezekiel 27:16. Perhaps these corals were known by the method of their acquisition: someone had to dive and bring them up.

The Hebrew root ארם (*'rm*) is assumed to have existed because there's a word in the Bible that could only have come from a root like that. The meaning of the root was lost over the ages, but one derivation stands to this day: ארמון (*'armon*), meaning citadel or palace (Jeremiah 30:18, Micah 5:4).

The use of this word is largely limited to the often returning message that God will burn up the various "palaces" of certain nations (Amos 1:3). Palaces were typically built on elevations, but symbolically they denoted the capital of nations, their apices.

(www.abarim-publications.com 2016)

Ramah, as discussed in conjunction with Ogath, was the hill near the last encampment of Coriantumr₂ at the final Jaredite battle. It was also identified by its later name (presumably provided by the Nephites) Cumorah. Cumorah was the location where all the records of the Nephites were stored and hidden up (except for the Book of Mormon). It is known to be in a "land of many waters, rivers, and fountains" (Mormon 6:4), at least at the time of the final Nephite battle. Reasonable etymological units based on the story for Ramah are:

Sumerian

rah: to beat, kill; to break, crush

rah₂-am₃, a-rah₂-a, (form of *rah*)

a: arm; horn; side; strength; wage; power

a₂-mu (form of *a*)

A: a weapon or a leather holder for a weapon

ama: chamber; cell (location of storage for records)

a mah: to strengthen

mah: (to be) great

mah-a, ma-ha, mah-ra (form of *mah*)

Constructed Compound Word: **Ra(h)mah**

Proposed Meaning: "To beat, kill, storage chamber, great"

Additional geographical etymological units would be:

Sumerian

ra: (to be) pure; (to be) clear

a: water

a-a, a-mu, a-am₃ (form of *a*)

Hebrew

ramah: height

Other Potential Geographic Names Located in Jaredite Areas Not Found in the Book of Ether

From geographical descriptions in the Book of Mormon (generally based on the Sorenson model) and from work done in the book *Geology of the Book of Mormon* (2015) there are some locations that can be determined to be geographically located in the Olmec heartland area that are not found in the Book of Ether. They are:

Local land and city of Bountiful

As this is not a transliteration, no Sumerian elements are anticipated. However the name Bountiful was evaluated as part of the translation of the Caractors Document (Grover 2015), and the relevant section is included under the discussion of the name Sidon later in this book.

HagothSumerian

a: arm; labor; wing; horn; side; strength;
wage; power
a₂-a, *a₂-ĝa₂*, *a₂-ĝu₁₀*, *a₂-ĝa₂-a*, *a₂-ga₂*
(form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-ĝu₁₀ (form of *a*)
A: a weapon, or leather holder for a weapon
a aĝ: to command; to instruct
a'aĝa: assignment; news
aga: an ax
aga: rear; a building or a part of a building
a-ga-ta, *a-ga-a-ta* (form of *aga*)
aga: tiara, crown
aga-ĝu₁₀ (form of *aga*)
aga: a type of vessel
agud: an ox
aĝ: to measure
aĝ₂-ga₂, *aĝ₂-a*, *a-aĝ₂*, *he₂-a-aĝ₂* (form
of *aĝ*)
ga: milk; suckling
ga-ta (form of *ga*)
gada: flax; linen
gada: with
ĝa: house
ĝa₂-ta (form of *ga*)
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-ta (form of *u*)
u: finger
u: gift

u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
plants
u₂-ta (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
ud: a bird
ud: if
ud: storm; storm demon
ud: day; heat; a fever; summer; sun
ud: when
ad: bead
ad: a thorn bush
{ĝiš}ad₅-da (form of *ad*)
ad: (to be) crippled
ad: log; plank; raft
ad: wooden raft; plank of a boat

ad: voice; cry; noise
a-da-da (form of *ad*)

he: be it, be he

Hebrew and Egyptian

HAGOTH may derive from the Hebrew *hāgâ* “he mused, devised; meditated” (Psalms 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) – in either the intensive plural *hagôt* “devisings,” or abstract “curious, skillful,” i.e., with either an abstract nominal termination in *-ôt*, *-ût* typical of biblical Hebrew, Arabic, East Semitic, and Egyptian, or as an intensive plural. The *-ôt* ending is used, in any case, as a termination for both feminine and masculine nouns. From the same root compare “meditation” in Psalm 19:14 (verse 15 in Hebrew) and the technical term Higgai 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” (OED) and “skillful; erudite; careful, diligent” (Chaucer), which fits well with the Hebrew root *hāgâ*.

Another possible Hebrew etymology is a form of *hgg*, with its meanings of festival, or pilgrimage in Arabic, *hajj*; feast in Old South Arabic, *hg*, *hgt*. The biblical masculine PN Haggai and the feminine Haggith derive from this root. Therefore, a hypothetical Hebrew word from this root, **hagôt*, with the abstract ending *-ôt*, could mean “jubilation, joy; pilgrimage.” The Hebrew word is also cognate with ancient Egyptian *h3g* “be glad,” and the reduplicated Hebrew *hāgag* “celebrate, dance,” with Egyptian *h3g3g* “rejoice.”

(Book of Mormon Onomasticon 2016)

Etymology of the name Haggai

The name Haggai is quite possibly derived from the Hebrew verb *גגן* (*hagag*), meaning to celebrate:

The two forms *גגן* (*hgg*) and *גגן* (*hwg*) are obviously related in form and meaning:

The root-verb *גגן* (*hagag*) describes a gathering up of people in order to celebrate or hold a feast, specifically any of the three main pilgrimage feasts that Israel was to celebrate (Exodus 23:14-16).

Our verb may also denote festive behavior as if one was at a feast (1 Samuel 30:16). The Arabic equivalent means “to betake oneself to or towards an object of reverence” (says BDB Theological Dictionary) and this verb returns in the prescribed pilgrimage to Mecca: the Hadj.

In Psalm 107:27 our verb is used in the meaning of to reel; to whirl around. Since the object of the verb is sailors in a storm, the connection to festive swirling may not seem very clear. Here at Abarim Publications we surmise that our verb deals with the same kind of circular and symbiotic dependency as does the verb *זבח* (*zabah*), meaning to sacrifice. The action of the verb then describes the transition from a large and slow circular motion to a concentrated, small and fast one; the large circular motion would constitute life in its daily symbiotic synchronicity, whereas the smaller, faster one would result from people gathered for their feast.

This verb demonstrates that feasts and storms form virtually in the same way and for the same reason: to alleviate tension and release energy.

Note that the verb *חול* (*hul l*), which means to whirl, reflects dancing as much as writhing in agony or shuddering in fear.

This root yields one, maybe two derivatives:

The masculine noun $\lambda\eta$ (*hag*) means feast or festival gathering, with the same scope as the verb (Exodus 23:14, Judges 21:19, 1 Kings 12:32).

The feminine noun $\lambda\eta\eta$ (*haga*), meaning a reeling. It's a curious word which is spelled like the Aramaic equivalent of an unused Hebrew word $\eta\eta$ (*haga*); the feminine version of $\lambda\eta$ (*hag*). This noun is used only once, in Isaiah 19:17, and HAW Theological Wordbook of the Old Testament declares "derivative from *hagag* unsure". But since Aramaic elements of the Bible are all late, it may reflect the modern usage that also appears in Psalm 107.

The root-verb $\lambda\eta\eta$ (*hug*) means to draw round or make a circle, and appears to be closely related to the secondary (or perhaps primary) meaning of our previous verb. It occurs only in Job 26:10, where God is said to have drawn a circle on the surface of the waters. Many commentators take this to denote the horizon, but here at Abarim Publications we're pretty sure from the textual context and the relation to the previous verb that the hydrologic cycle is meant. Its derivations are:

The masculine noun $\lambda\eta$ (*hug*), meaning circle or circuit. It's used a mere three times, twice to denote the hydrologic cycle (Job 22:14, Proverbs 8:27) and once to describe the "cycle of the earth," which appears to denote the more fundamental thermodynamic cycle (Isaiah 40:22).

The feminine noun $\lambda\eta\eta$ (*mehuga*), meaning compass or an instrument for circle-drawing. It's used only once, in Isaiah 44:13.

(www.abarim-publications.com 2016)

Hagoth is mentioned as an "exceedingly curious man" who built a very large ship and launched it in the west sea by the narrow neck which led to the land northward (Alma 63:5-8). Many Nephites entered the ship with women, children, and provisions. Hagoth built other ships, with the first ship returning to get more people and provisions and set out for the land northward. After that, they were not heard from again and it was supposed that they drowned at sea. Reasonable etymological units for Hagoth are:

Sumerian

a: strength

a_2-a , $a_2-\hat{g}a_2$, $a_2-\hat{g}u_{10}$, $a_2-\hat{g}a_2-a$, a_2-ga_2
(form of *a*)

a: water

$a-\hat{g}u_{10}$ (form of *a*)

a aĝ: to command; to instruct

aga: a type of vessel

ad: log; plank; raft

ad: wooden raft; plank of a boat

ĝa: house

$\hat{g}a_2-ta$ (form of *ga*)

he: be it, be he

Constructed Compound Word: H(e)agod(h) or H(e)agot(a)h(e)

Hebrew and Egyptian

hagôt: devisings; curious, skillful

**hagôt*: pilgrimage

hagag: to whirl around (water), circular motion

hug: circle or cycle (on the water)

OnihahSumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-a, a₂-na, a₂-ni, an-na (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-a, a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an-na-ni (form of *an*)

an: date spadix

u: abuse

u: admiration

u: and

u₃-ni-a (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u₂-ni, u₂-ne, u₂-na (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u₅-a-ni (form of *u*)

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

un: to arise; sky; (to be) high

un₃-na (form of *un*)

ni: a bird

ni: fear, aura

ni: self

ni₂-a (form of *ni*)

NI: a designation of nets

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

NI, i₃-a (form of *i*)

ia: (an exclamation), oh!

i₃-a, i-a (form of *ia*)

a'a: a text, the scribal exercise a-a

HA: a vegetable

HA'A: locust-grass?

ah: (to be) dried (out), dry; to dry

ah₃-a (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison

uh₃-a, uh₃ (form of *ah*)

he: be it, be he

Hebrew

The name On in the Bible

There are one man and one city named On in the Bible:

The city named On (or Aven) is mentioned in the story of Joseph, the son of Jacob and Rachel. After his brothers sold him into slavery, and a stint in an Egyptian prison, Joseph found favor with the Pharaoh, and he renamed him Zaphenath-paneah and gave him for a wife Asenath, daughter of Potiphara, priest of On (spelled אֵן in Genesis 41:45 and 46:20, and אֵן in Genesis 41:50; the Septuagint reads consistently Ἡλιούπολις or Heliopolis). The prophet Ezekiel mentions On ($\text{אֵן} / \text{Ἡλιούπολις}$) in his sermon on the doom of Egypt (Ezekiel 30:17) and it's generally assumed that On is the same as the Beth-shemesh mentioned by the prophet Jeremiah (Jeremiah 43:13). In Greek this city was known as Heliopolis. It was situated at the point of the Nile-delta triangle.

The man named On (אֵן and Auv in the Septuagint) was a son of Peleth of Reuben, who joined Dathan and Abiram, sons of Eliab of Reuben, and Korah the Levite and 250 leaders of Israel in an insurrection against Moses and Aaron (Numbers 16:1). Their main complaint was about the liturgic hierarchy that they thought should be annulled. Moses challenged the renegades to a fire-pan dual, which Korah accepted. This wasn't very clever of Korah, because Aaron had previously lost his two eldest sons Abihu and Nadab from doing something similar. Moses warned everybody about the seriousness of the situation, and it seems that On made a quiet retreat. Only Korah, Dathan and Abiram (and their wives, children and households) are reported to have descended alive into Sheol. The 250 supporters were incinerated, but On is mentioned no more.

Etymology of the name On

According to *How to Read Egyptian Hieroglyphs* by Mark Collier and Bill Manley, the Egyptian city of On was known in script by a single hieroglyph, which depicted a little pillar without a base and with a narrow vertical line sticking up from the top, like a stylized un-lit mini-fire cracker. We have no idea how the Egyptians pronounced this hieroglyph for the sad reason that we have no sound recordings from those days. We only have phonetic transcriptions of this name in languages that used letters, and although these lettered words are also beyond the reach of 8-tracks, it's possible to try to construct sounds from comparing transcriptions of various languages and clambering down the etymology tree talking out loud.

Collier and Manley state that our little-pillar-hieroglyph sounded like "lunu," and the *Encyclopedia Britannica* adds that it also might have been "Onu". In a footnote in the tome *History of Herodotus*, George Rawlinson writes, "The name of Heliopolis was ei-n-re, "the abode of the Sun," from which the Hebrew On or Aon — corrupted into Aven (Ezekiel 30:17) — was taken, and which translated Beth-shemesh, "the house of the Sun".

There is considerable variation between the various opinions, and the attempt of some to distill the proper pronunciation from the Hebrew אֵן is also doomed to fail, since we have also no idea how to pronounce אֵן . Even the Masoretic pronunciation symbols that were added to the text in the Middle Ages only grand a hint at what the Masoretes thought it should have sounded like (as if they knew) because, alas, we have no sound recordings from that period either.

What is probably much more fructuous than trying to figure out how the ancient languages sounded, is contemplating why the Hebrews transliterated the pillar-shaped word of the Egyptians with their אֵן , since that already meant something:

There are two roots אֵן (*'wn*), both unused and assumed and strikingly dissimilar in meaning:

The root אֵן (*'wn l*) doesn't occur in the Bible as verb but in other languages it means something like to be tired, troubled or weary. It comes with two derivatives:

The masculine noun און ('*awen*), meaning trouble (Numbers 23:21) and sorrow (Hosea 9:4), or wickedness (Job 22:15) or just plain idolatry (Isaiah 41:29). HAW Theological Wordbook of the Old Testament describes this noun eloquently as meaning "trouble in the sense of one step away from becoming wicked, or emptiness in the sense of one step away from becoming idolatrous".

The masculine noun תאנימ (*te'unim*), meaning toil. This noun occurs only in Ezekiel 24:12.

The root און ('*wn ll*) has equivalents in cognate languages where it means to be at rest or at ease; enjoy a life a plenty, and a life decidedly free from trouble. Its sole derivative is the masculine noun און ('*on*), meaning vigor or wealth.

HAW Theological Wordbook of the Old Testament says: "This root occurs as noun only twelve times. In Genesis 49:3, Deuteronomy 21:17, Job 40:16, Psalm 78:51 and Psalm 105:36 the word designates reproductive power as evidenced in the first born son. In Isaiah 40:26-27 the creative power of God is highlighted. Physical strength and/or wealth are denoted in Job 18:12, Job 20:10 and Hosea 12:9".

The final part is יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.es.

(www.abarim-publications.com 2016)

(The) (B)iblical 'ōn, "strength, wealth," from which several biblical GNs and PNs are formed, may comprise the first element. If the Book of Mormon suffix *-ihah* is really the divine name, then the possibility 'ōn-yhh, "(my) strength is Yah" is the only serious suggestion which can be entertained here.

Other possibilities include the root 'nh, "to sigh, groan," in the Qal f.s. participle, though this is an odd place name, unless some story goes with it. HEBREW 'onīyāh, "ship," is unlikely as the name of a city. Also unlikely is the HEBREW root 'nh (*ny), "to be poor" and in the noun form 'onî "poverty", because the verbal noun, found in several biblical passages, is actually *'anāwāh.

Perhaps EGYPTIAN *iwn-iḥ3, "pillar of battle" (iḥ3 being a variant of 'ḥ3) is possible.

(Book of Mormon Onomasticon 2016)

Onihah is one of the cities destroyed in the 3rd Nephi destruction, where "waters have I caused to come up in the stead thereof" to hide the wickedness and abominations of the city (3 Nephi 9:7). The city of Onihah does not have a determinative location by any of the Book of Mormon geographic models, so while it is not known if it is actually in Jaredite areas, it appears to be a close variation of the Jaredite name Orihah. Reasonable etymological units of Onihah are:

Sumerian

a: water

a-a, a-ni, a-na (form of *a*)

an: sky, heaven; upper; crown (of a tree)

an-na-ni (form of *an*)

ni: fear, aura

Ni: a designation of nets

un: to arise; sky; (to be) high

un₃-na (form of *un*)

he: be it

ah: foam, scum, spittle; poison

uh₃-a, uh₃ (form of *ah*)

Constructed Compound Word: **Onih(e)ah**

Hebrew*'onīyāh*: ship*'ōn*: strength, wealth*-ihah*: theophoric element “Yahweh/Jehovah”, the divine nameMocumSumerian*ma*: to burn*ma*: ship, boat*ma₂-ka, mah-ke₄*, (form of *ma*)*ma*: a siege engine?*mah*: (to be) mature, milk producing (of cows)*mah*: (to be) great*mah-ka, mah-a-ke₄* (form of *mah*)*mah*: (to be) sick?*mah*: a tree*mu*: to crush, mangle*mu*: a fish*mu*: good, beautiful*mu₅-kam* (form of *mu*)*mu*: to grow*mu₂-a-ke₄, mu₂-ka* (form of *mu*)*mu*: incantation, spell*mu*: manly; young man*mu*: name; line of text; son*mu*: to make a sound*mu*: year*mu-ka* (form of *mu*)*muh*: a cup or bowl*a*: arm; labor; wing; horn; side; strength; wage; power*a₂-ka* (form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a-ka, a-ke₄* (form of *a*)*A*: a weapon or a leather holder for a weapon*ak*: to do; to make; to act, perform; to proceed, proceeding (math.)*ak-am₃, ak-am₆, ak-ka₅* (form of *ak*)*u*: abuse*u*: admiration*u*: and*u₃-am₃* (form of *u*)*u*: bed*u*: to bray, bellow, bawl, voice, cry, noise*u*: compound verb nominal element*u*: defeat*u*: earth*u*: emery*u*: sheep, ewe*u₈-am₃* (form of *u*)*u*: finger*u*: gift*u*: wild goose*u*: grain*u*: hole*u*: horn*u*: type of land*u*: load*u*: peace*u*: earth pile*u*: pitfall*u*: planking*u*: plant*u*: bread, loaf; food; grass, herb; pasture, plants*u₂-ka, u₂-am₃, u₂-ka-me, u₂-mu, u₂-um* (form of *u*)*u*: shepherd*u*: purslane*u*: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control*u*: to sleep*u*: ten*u*: totality, world*U*: type of stone*U*: tree*uh*: to be forgotten*uh*: trachea, uvula*uh*: turtle*uh*: weathervane*uh*: to make paste*ukum*: dust storm*um*: a bird*um*: reed rope*uma*: triumph, victory

kam: to alter
kam: board, plaque
kam: to tune?
 mu-a-kam, mu-kam, a-kam (form of *kam*)
ku: to place, lay (down), lay eggs; to spread, discharge

a-ku-um, a-ku-ma, ku-um (form of *ku*)
KU: hole
KU: plough?
KU: to strengthen
kum: (to be) hot
a-kum₂ (form of *kum*)

Hebrew

Hebrew *maqōm*, “place, station, town, village; holy site”, also known from Syriac, Ethiopic, Arabic, and Phoenician with the analogous meaning; however, the vowel shift is rather dramatic.

(Book of Mormon Onomasticon 2016)

Like Onihah, Mocum is one of the cities destroyed in the 3rd Nephi destruction, where “waters have I caused to come up in the stead thereof” to hide the wickedness and abominations of the city (3 Nephi 9:7). The city of Mocum does not have a determinative location by any of the Book of Mormon geographic models, so is not known if it is actually in Jaredite areas. Reasonable etymological units of Mocum are:

Sumerian

mu: a fish
mu: good, beautiful
 mu₅-kam (form of *mu*)
mu: to crush, mangle
mu: to grow
 mu₂-a-ke₄, mu₂-ka (form of *mu*)
mu: incantation, spell

a: water; semen
 a-ka, a-ke₄ (form of *a*)
ku: to place, lay (down); to spread, discharge
 a-ku-um, a-ku-ma, ku-um (form of *ku*)
kum: (to be) hot
 a-kum₂ (form of *kum*)

Constructed Compound Word: **Mocum**

Hebrew

maqōm: place, station, town, village; holy site

Moronihah

Sumerian

ma: to burn
ma: ship, boat
ma: a siege engine?
ma'u: a barge
mah: (to be) mature, milk producing (of cows)
mah: (to be) great
 mah-a, mah-ha, mah-ra (form of *mah*)
mah: (to be) sick?
mah: a tree

mahra: foremost
mar: louse; worm; parasite
 mar-a (form of *mar*)
mar: shovel
mar: to smear
 mar-a (form of *mar*)
mar: wagon
 {ĝeš}mar-ra, {ĝeš}mar-ra-ni (form of *mar*)
mar: to winnow

mar-ru (form of *mar*)
marru: stormwind
mu: to crush, mangle
mu: a fish
mu: good, beautiful
mu: to grow
mu: incantation, spell
mu: manly; young man
mu: name; line of text; son
mu-ra (form of *mu*)
mu: to make a sound
mu: year
mu-ra (form of *mu*)
muh: a cup or bowl
mur: (compound verb verbal element)
mur: to get dressed, clothe oneself
mur₁₀-a (form of *mur*)
mur: a fish
mur: fodder; (to be) fat
mur-ra (form of *mur*)
mur: lung
mur-ra (form of *mur*)
muran: a tree
mur-ra-an-na (form of *muran*)
muru: a reed mat used as a cover
muru: rainstorm; mist; drizzle
a: arm; labor; wing; horn; side; strength;
wage; power
a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form
of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-a, a-na, a-ur₂ (form of *a*)
A: a weapon or a leather holder for a weapon
a ru: to dedicate
ar: (hymn of) praise; fame
a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-a-ni
(form of *ar*)
ar: ruin
ar₂-ra-ni (form of *ar*)
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen;
step (math.)
a-ra₂-ni (form of *ar*)
ara: a boat part
ara: designation of milk
ara: designation of oil

arah: storehouse, granary, storeroom;
storage vessel
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-ra (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
plants
u₂-ni, u₂-ne, u₂-ra, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
un: to arise; sky; (to be) high
ur: to be abundant
ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to bake
ur₅-ra (form of *ur*)

<i>ur</i> : base leg of table	<i>uru</i> : flood, deluge
<i>ur</i> : to confine, imprison	<i>uru</i> : bedding place; litter; lair, dwelling; dung
<i>ur</i> : to be convulsed	<i>uru</i> : seat, dwelling
<i>ur₄-a, ur₄</i> (form of <i>ur</i>)	<i>uru</i> : to sow; to cultivate
<i>ur</i> : dog, ~ figurine; ~ toy; lion	<i>nu-uru₄</i> (form of <i>uru</i>)
<i>ur-ra, ur-re, ur-e, ur-re₂, ur-ra-ni, ur-ra-na</i> (form of <i>ur</i>)	<i>uru</i> : a literary subscript
<i>ur</i> : to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat	<i>uru</i> : support; imposition; repair
<i>ur₃-ra, ur₃</i> (form of <i>ur</i>)	<i>uru</i> : immediate vicinity, adjacent (place)
<i>ur</i> : servant	<i>urun</i> : (to be) clever
<i>ur</i> : keel	<i>urun</i> : (to be) exalted; (to be) strong
<i>ur</i> : fish	<i>u₁₈-ru-ni</i> (form of <i>uru</i>)
<i>ur</i> : harness	<i>urun</i> : pacification (of waves)
<i>ur</i> : he; that, this some; maid, female, slave; are corresponding to another; like (one another)	<i>ra</i> : (compound verb verbal element)
<i>ur₅-ra, ur₅-a</i> (form of <i>ur</i>)	<i>ra</i> : (to be) pure; (to be) clear
<i>ur</i> : liver; main body, bulk	<i>rah</i> : to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
<i>ur₅-ra-ni</i> (form of <i>ur</i>)	<i>rah₂-a-ni, a-rah₂-a, rah₂-a₂-na</i> (form of <i>rah</i>)
<i>ur</i> : man	<i>rah</i> : a disease
<i>ur-ra-ni</i> (form of <i>ur</i>)	<i>RU</i> : architectural feature
<i>ur</i> : to roam around	<i>RU-am₃</i> (form of <i>RU</i>)
<i>ur</i> : to pluck, to gather, collect; to harvest	<i>an</i> : sky, heaven, upper, crown (of a tree)
<i>ur₄-ra, ur₄-a, ur₄-ra-a, me-ur₄, ur₅-e, ur₃-ru</i> (form of <i>ur</i>)	<i>an-na-ni</i> (form of <i>an</i>)
<i>ur</i> : to smell	<i>un</i> : to arise; sky; (to be) high
<i>ur</i> : cloth trimming	<i>ni</i> : a bird
<i>ur</i> : roof	<i>ni</i> : fear, aura
<i>ur₃-ra, ur₂-ra, ur₃-a</i> (form of <i>ur</i>)	<i>ni</i> : self
<i>ur</i> : root, base; limbs; loin, lap	<i>ni₂-a</i> (form of <i>ni</i>)
<i>ur₂-ra, ur₂-ra-na, ur₂-ra-ni, ur₂-a-ni, ur₂-ra-a-ni</i> (form of <i>ur</i>)	<i>NI</i> : a designation of nets
<i>ur</i> : servant	<i>i</i> : clothing, garment
<i>ur</i> : to shut, protection	<i>i</i> : (vocative exclamation), hey!
<i>ur₃-ra, ur₃-ra-a, mu-ur₃</i> (form of <i>ur</i>)	<i>i</i> : oil; butter; container for oil
<i>ur</i> : to smell	<i>NI, i₃-a</i> (form of <i>i</i>)
<i>ur₅-ra</i> (form of <i>ur</i>)	<i>ia</i> : (an exclamation), oh!
<i>ur</i> : a cloth trimming	<i>i₃-a, i-a</i> (form of <i>ia</i>)
<i>ura</i> : dejection?	<i>a'a</i> : a text, the scribal exercise a-a
<i>urra</i> : interest-bearing loan; debt; requital, favor	<i>HA</i> : a vegetable
<i>ur₅-ra, ur₅-a</i> (form of <i>urra</i>)	<i>HA'A</i> : locust-grass?
<i>uru</i> : a fish	<i>ah</i> : (to be) dried (out), dry; to dry
	<i>ah₃-a</i> (form of <i>ah</i>)
	<i>ah</i> : a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
	<i>uh₃-a, uh₃</i> (form of <i>ah</i>)
	<i>he</i> : be it, be he

Hebrew/Semitic

If MORON is from a Semitic root, it may be from the West Semitic *mr'*, "lord," with the attenuation (softening) of the aleph, as in *mrrn*, "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 hypocoristicon "(my) lord," from Aramaic *marōn*, "lord," plus the 1c.s. possessive suffix or hypocoristic ending, or a derivation from the HEBREW *marōn*, "rebellion," attested in the Mishnaic dialect.

(Book of Mormon Onomasticon 2016)

For "meron", the verb מרא (*mara'*) means to flap, or so we surmise. It's done by an ostrich, while she laughs at horse and rider (Job 39:18), and that's the only context we have of this verb.

The final part is יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.es.

The root-verb מרא (*mara' II*) isn't used in the Bible, but in cognate languages it means to be fat or well-fed. In the Hebrew experience, heaviness and importance went hand in, and the ostrich of Job 39:18 may very well have acted "well-fed" or important-slash-arrogant. But this root left two derivations in the Bible:

The masculine noun מריא (*meri'*), meaning fattling or fattened animal (Isaiah 1:11, Ezekiel 39:18).

The feminine noun מראה (*mur'a*), denoting a (fatty?) part of a bird. This noun is used only once, in Leviticus 1:16. Note that this noun is spelled the same as the nouns מראה (*mar'a*), meaning vision, מראה (*mar'a*), meaning mirror, and מראה (*mar'eh*), meaning sight or appearance; all from the root-verb ראה (*ra'a*), meaning to see.

(www.abarim-publications.com 2016)

.. the Book of Mormon suffix *-ihah* is really the divine name.

(Book of Mormon Onomasticon 2016)

Moronihah₁ was a Nephite prophet and general and was the son of Moroni₁, who turned his armies over to him. One initial defensive battle led by Moronihah₁ against the Lamanites is mentioned (Alma 62:43; 63:15). Moronihah₁ was in charge of the armies at the time that Coriantumr₃, (a Nephite rebel and dissenter to the Lamanites) and his armies penetrated to the heart of land of the Nephites. Moronihah₁ ultimately headed Coriantumr₃ and his armies and defeated them, with Coriantumr₃ being killed (Helaman 1:25-33). A later invasion by the Lamanites and Nephite dissenters caused Moronihah₁ to retreat to the land Bountiful, effectively losing all of the land southward. Moronihah₁ preached to the Nephites of their wickedness and was ultimately successful in retaking one half of the cities that had been lost (Helaman 4:6-19).

Little information is provided about Moronihah₂ other than he was a Nephite military leader that fell in the final Nephite battle with his army of ten thousand (Mormon 6:14).

Reasonable etymological units for Moronihah₁ and Moronihah₂ are:

Sumerian

mah: (to be) great

mah-a, ma-ha, mah-ra (form of *mah*)

mahra: foremost

ar: (hymn of) praise; fame

a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-a-ni
(form of *ar*)

ara: an official

a: arm; labor; strength; wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form of *a*)

a: progeny

a-a, a-na, a-ur₂ (form of *a*)

rah: to beat, kill;

rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form of *rah*)

urun: (to be) exalted; (to be) strong

u₁₈-ru-ni (form of *uru*)
un: to arise; sky; (to be) high
u: ten
ni: self
ni₂-a (form of *ni*)

i: oil; container for oil
NI (form of *i*)
he: be it, be he
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)

Constructed Compound Word: **Mo(h)ronih(e)ah**

Hebrew

mr': lord
marōn: rebellion
-ihah: theophoric element “Yahweh/Jehovah”, the divine name

Finally, Moronihah is identified as a wicked city that was destroyed at the death of Christ, where “earth was carried up upon the city of Moronihah, that in the place of the city there became a great mountain” (3 Nephi 8:10). Possible destruction scenarios for the city include an earthquake-triggered mudslide or a debris flow from a volcanic eruption. Reasonable etymological units for the city of Moronihah are:

Sumerian

ma: to burn
mu: to crush, mangle
ar: ruin
ar₂-ra-ni (form of *ar*)
u: earth pile
uru: immediate vicinity, adjacent (place)
uru: flood, deluge
rah: to beat, kill; to break, crush

rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form of *rah*)
an: sky, heaven, upper, crown (of a tree)
an-na-ni (form of *an*)
un: to arise; sky; (to be) high
ni: fear, aura
he: be it, be he
ah: a paste; foam
uh₃-a, uh₃ (form of *ah*)

Constructed Compound Word: **Mōronih(e)ah**

Hebrew

marōn: rebellion

Mulek and Muloch

According to Royal Skousen, there is some possibility that Muloch should be the proper spelling of Mulek, so both of these names are evaluated together.

Because the name Mulek is found in the Caractors Document and was translated, we have more information about the meaning of the name. The following section is from the book the Translation of the “Caractors” Document (Grover 2015). This translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section.

Mulek/Muloch

There is a bit of discrepancy in the earlier versions of the Book of Mormon and the Printer's Manuscript as to the spelling of Mulek, or whether there may be two individuals referenced (Book of Mormon Onomasticon 2015). I would suspect, based on Royal Skousen's analysis referenced in the Onomasticon, that the proper spelling is Muloch, but that does not bear any reference to the translation of the name Mulek from the Caractors Document, as the names determined so far do not appear to have a phonetic element in the document but are written in Egyptian according to their etymological meanings, not from a transliteration. The Onomasticon provided a likely etymology for Mulek:

It is very tempting to read MULEK as a shortened form, perhaps a hypocoristicon, of a longer name. For example, from the same time period, the days of ZEDEKIAH, the name Malchiah in Jeremiah 38:6, reads in Hebrew *malkiyahû* and means "Yahweh is (my) king." It has been proposed by some scholars that Malchiah may have been the son of ZEDEKIAH, which, if it is 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, LDS scholars have also suggested a connection between Book of Mormon MULEK and biblical Malchiah.

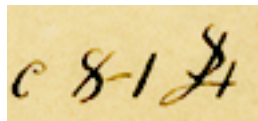
The form MULEK, if it is a hypocoristicon of a name similar to Malchiah, would be from the noun pattern for a diminutive or caritative, *pu'ail (fu'ayl* in Arabic), meaning "little king." The diphthong -ai- can shorten to /e/. Given that MULEK was the son of King ZEDEKIAH (see Helaman 8:21), then a Personal Name based on a diminutive of the Semitic root *mlk* would seem appropriate.

The following characters have been translated as "Mulek." The basis for some of the character definitions in the translation of Mulek is from Crowley's research. Crowley (1961) found a few definitions for some of these individual characters; he did not propose that they meant anything as a unit.

The definitions that are relevant to Mulek (including a few found by Crowley) are: C-8 is the hieratic sign for "walking fish"; C-9 is the Egyptian word *rn* meaning "to be young" (Brugsch 1868); C-10 is the Egyptian word *hwtj*, which is a determinative "male" adjective, *hwt* is also known to mean "male" in the Chicago Demotic Dictionary (CDD H (09:1) page 75); and C-11 is *hry*, which in Egyptian means "lord," "master," or "chief" (Chicago Demotic Dictionary 2014, (CDD H (09:1) page 219).

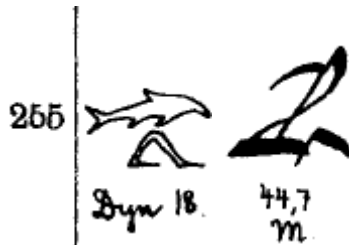
It is a fairly straight translation that "young" "male" "chief" would be equivalent to "little king" which would translate as Mulek (according to the Onomasticon), who would have been the first king of the Mulekites. "Walking fish" in the context of the Mayan language is a perfect match for Mulek as explained below. Each associated Egyptian glyph is shown below:

C-11, C-10, C-9, C-8



C-8



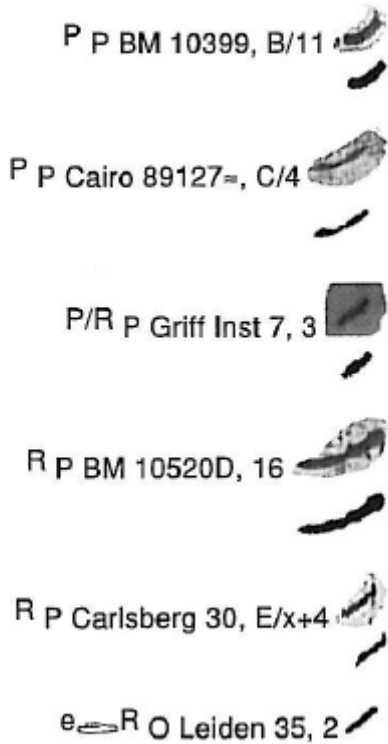


Möller Number 255, Harris Papyri H. M. (Möller 1965, Bd II 1-30, 249-257)



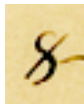
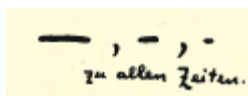
C-9

Example of "r"



(Chicago Demotic Dictionary 2014, CDD R (01.1) Page 1)

Example of "n" from the Erichsen's Glossar Demotisches (Erichsen 1954)



C-10

Example of *hwt*

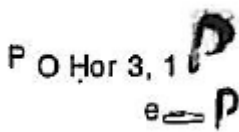


Ptolomaic hieratic (Erichsen 1954, 297)



C-11

Example of *hry*



Ptolomaic Ostrakon, cited from CDD Ḥ (09:1) Page 219 (Chicago Demotic Dictionary 2014)

It should also be noted that the fish portion of the Möller Number 255 glyph is included by Gardiner as the hieroglyph Number K-3, and that it is the initial phonetic element in the word for “administrator of a province,” and “excavator of canal(s),” *ḥ-mr* (Gardiner 1937, 477).

Something Fishy about Mulek

As noted above, the Egyptian hieratic glyphs closely matching part of Mulek’s name are the signs for Fish (Gardiner Number K-3) and Walking Legs (Gardiner Number D-55). In Egyptian, certain verbs involving the notion of movement add the Walking Legs ideogram. The Walking Legs ideogram can also indicate backwards movement when oriented as in the Caractors glyph. It could have been interpreted as “Moving Fish” but normally a designation for fish does not include some addition for movement as a fish is presumed to be able to move and swim.

As discussed in a previous chapter, the Mayan PDI and ADI glyph most always features the glyph called in the Mayan “Muloc” which depicts a fish, or “Xoc,” which is a shark.



ADI and PDI including the Muloc fish glyph and the PDI Xoc shark glyph (Stuart 1990, 217; Thompson, 1950, Figure 32)

Famous Mayanist David H. Kelley (Kelley 1960) noted a Hebrew connection to the Maya calendar involving three sequential Maya day names that corresponded with three sequential Hebrew letters. The day names are Manik, Lamed, and Muluc. The Manik glyph is of a hand and corresponds with the Yucatec Mayan word for hand *kab*. The corresponding Hebrew letter is *kaph*. The next Hebrew letter in the Hebrew alphabet is *lamed*, or *l*, and the next Maya calendar day name is *Lamat*. As discussed previously, *lamed* is the Paleo-Hebrew “curly 6” character. The

next Hebrew letter in sequence is *mem*, which means water, and the next sequential Maya calendar day name is *Muluc*, which features a fish as its glyph.

The symbol of a fish or a shark is well known in the late Olmec (Epi-Olmec) culture area. Shark iconography is especially associated with the Gulf lowlands, most deriving from Veracruz and Tabasco (Arnold 2005). This is precisely the area that most Mesoamerican Book of Mormon models place the landing place and initial settlement of the Mulekites. In relation to the ADI, it is interesting that one of the shark depictions in a ceramic plate from southeast Mexico has accentuated line drawings on it that match the Caractors and Mayan ADI (see Figure 9).



Figure 9--Highland Olmec shark depiction on the interior base of a ceramic plate from Tlapacoya, southeast of Mexico City (Arnold 2005, 7).

This ceramic plate is tentatively dated to the Early Formative period (1500-900 BC), which would predate the arrival of either the Lehites or the Mulekites, so might point to a Mesoamerican source for this particular sign.

Notably, the shark or fish theme has been featured in the royal headdresses of the Gulf Lowland region of the Epi-Olmec. A shark headdress is featured on the La Mojarra Stela 1, which includes a large shark hanging from the rear of the headdress, with four smaller sharks along its spine (see Figure 10). The stela was pulled from the Acula River near La Mojarra, Veracruz, Mexico, not far from the Tres Zapotes archaeological site.

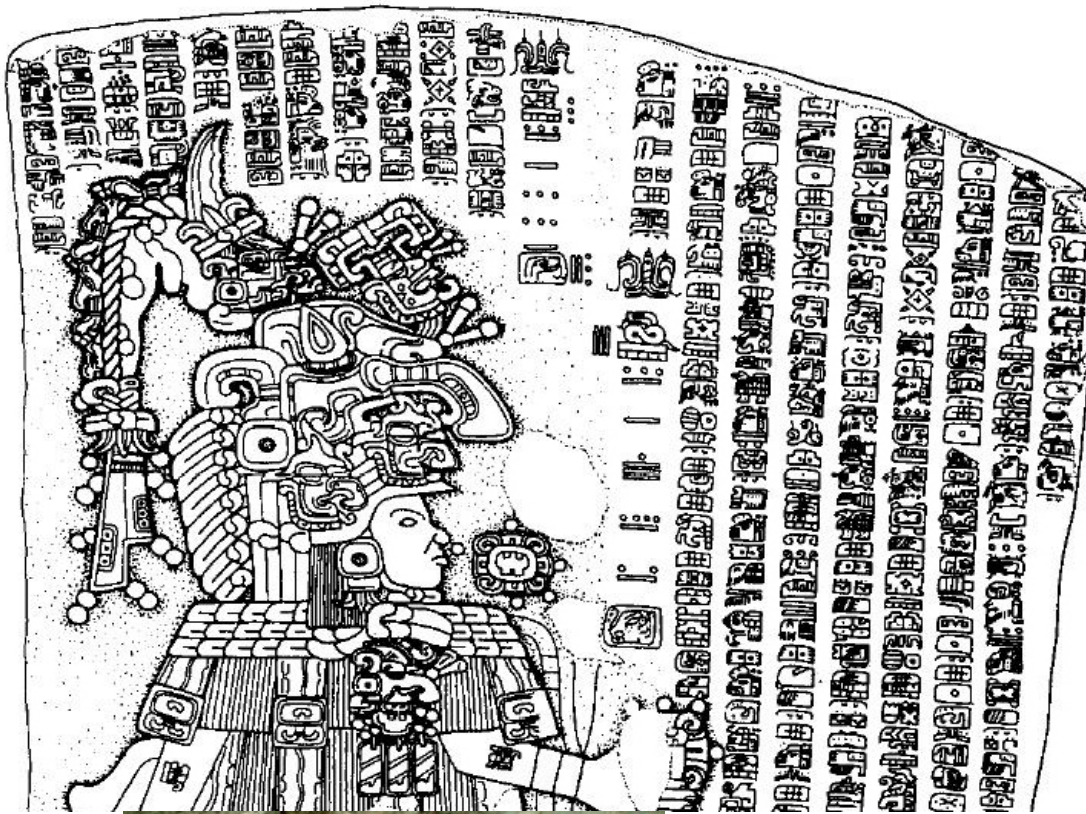


Figure 10--Shark headdress featured on the La Mojarra Stela 1 dating from the 300 BC to the 2nd century AD (Wikipedia.org 2015).

So other than the fish theme for the Mayan glyph Muluc, the correlation with the Paleo-Hebrew letter, and the association with the fish/shark theme in the area where the Mulekites would have been located, is there any further correspondence with the “Walking Fish” title for Mulek? John L. Sorenson (Sorenson 2013, 539) has provided some convincing arguments that the bearded Semitic-looking individual with a large aquiline nose on La Venta Stela 3 is in fact Mulek and the scene depicts the arrival of Mulek (see Figure 11). La Venta flourished during the 800 BC to 500 BC period, and was located in the area that fits the Book of Mormon for the location of the Mulekites. One detail apparently overlooked in Stela 3 is that the headdress that the individual identified as Mulek is wearing is in the form of a big fish! The designation in the Caractors Document as “Walking Fish” as either part of his name or as a ceremonial title is exactly consistent with the Mayan glyph Muluc, the ADI featuring Muluc, and the La Venta Stela 3 featuring Mulek.

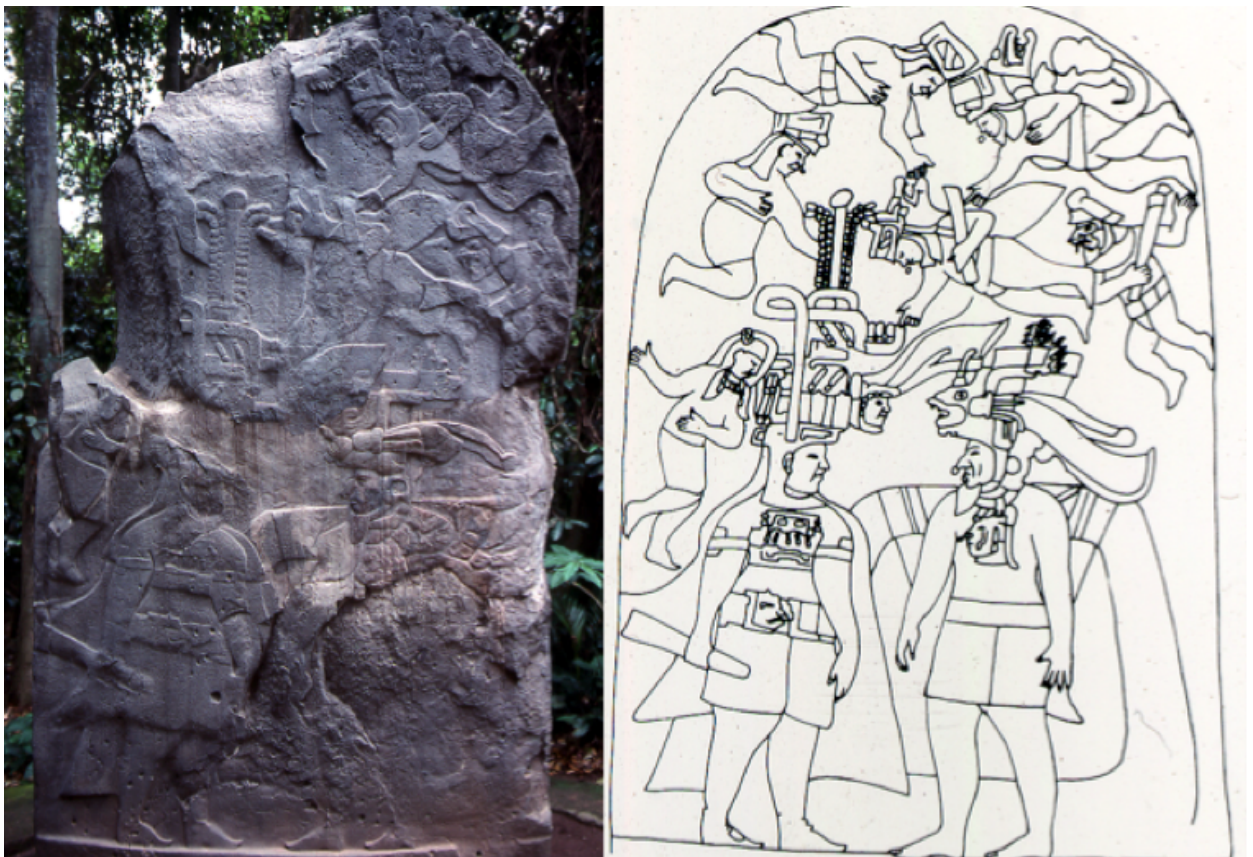


Figure 11--La Venta Stela 3 (Studyblue.org 2015).

Sumerian

mu: to crush, mangle
mu: a fish
mu: good, beautiful
mu: to grow
mu: incantation, spell
mu: manly; young man

mu: name; line of text; son
mu: to make a sound
mu: year
muh: a cup or bowl
mul: foundation(s)
mul: wood-wasp

mul: star, to shine, radiate (light); arrow; to radiate (branches)
mul-e, mul-la₂, mul-la, mul-a (form of *mul*)

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-ka (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u₂-ka (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

ul: anything, something

ul: to become bright, shine

ul: (to be) distant (in time); distant time
ul-e (form of *ul*)

ul: vault of heaven, firmament

ul: fruit; bud

ul: greatly

ul: to grind

ul: to hasten, (be) quick; (to be) early

ul: negative answer, refusal

ul: a demonstrative pronoun

ul: to swell, (to be) distended; to love;

attractiveness; pleasure; rejoicing

ul-e (form of *ul*)

ul: terror

ul: a unit of capacity

UL: a unit of measurement

e: barley?

e: chaff

e₃-ka (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-ke₄, e₂-ka (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a

string; to remove, take away; to bring

out; to enter; to bring in; to raise,

rear (a child); to sow; to rave; to

winnow; to measure (grain) roughly

(with a stick); to rent

e₃-a-ka, e₃-a-ke₄ (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

mulu: field surveyor

lu: (to be) abundant; to heap up

lu: "a fish"

lu: to flare up

lu: to disturb, stir up; to cover completely; to mix

lu: who(m), which; man; (s)he who, that which; of; ruler; person

mu-lu-ke₄, mu-lu₂, mu-lu, lu₂-ka (form of *lu*)

luh: to clean, wash

a: arm; labor; wing; horn; side; strength; wage; power

a₂-ka (form of *a*)

a: a bird-cry

a: time
a: water; semen; progeny
a-ka, a-ke₄ (form of *a*)
A: a weapon or a leather holder for a weapon

ak: to do; to make; to act, perform; to proceed, proceeding (math.)
he: be it, be he

In the Book of Mormon, the founder of a major people is Mulek, Son of Zedekiah, king of Judah (Mosiah 25:2; Helaman 6:10; 8:21).

Mulek is also the name of all of the land northward, originally settled by colony which included Mulek (Helaman 6:10).

Finally, Mulek is a city east of Zarahemla by the seashore and near the cities of Gid and Bountiful, which was a fortified Nephite city involved in various battles. It was also taken and held by the Lamanites (Alma 51:26; 52:2, 16, 17, 19, 20, 22, 26, 28, 34; 53:2, 6; Helaman 5:15).

For a reasonable etymology of the individual name Mulek, the following units appear to be consistent with the Hebrew, Egyptian, and Mesoamerican name elements as well as the basic story of Mulek:

mu: a fish
mu: manly; young man
mu: name; son
mul: foundation(s)
mul: star, to shine, radiate (light); arrow; to radiate (branches)
mul-e (form of *mul*)
ul: to become bright, shine
ul: (to be) distant (in time); distant time
ul-e (forms of *ul*)
ul: vault of heaven, firmament

ul: to hasten, (be) quick; (to be) early
ul: to swell, (to be) distended; to love; attractiveness; pleasure; rejoicing
ul-e (form of *ul*)
e: temple; (temple) household
e₂-ke₄, e₂-ka (form of *e*)
e: princely?
e: to leave, to go out; to remove, take away; to bring out; to enter; to raise, rear (a child)
e₃-a-ka, e₃-a-ke₄ (form of *e*)

Constructed Compound Word: **Mulek(a)**

If the correct spelling is in fact Muloch, the potential etymologic possibilities are slightly different:

Sumerian

mu: a fish
mu: manly; young man
mu: name; son
mul: foundation(s)
mul: star, to shine, radiate (light); arrow; to radiate (branches)
mul-la₂, mul-la, mul-a (form of *mul*)
ul: to become bright, shine
ul: (to be) distant (in time); distant time
ul: vault of heaven, firmament
ul: to hasten, (be) quick; (to be) early
ul: to swell, (to be) distended; to love; attractiveness; pleasure; rejoicing

ul-e (form of *ul*)
mulu: field surveyor
lu: (to be) abundant; to heap up
lu: "a fish"
lu: to mix
lu: man; ruler; person
mu-lu-ke₄, mu-lu₂, mu-lu, lu₂-ka (form of *lu*)
a: arm; labor; strength; wage; power
a₂-ka (form of *a*)
A: a weapon or a leather holder for a weapon
ak: to do; to make; to act, perform
he: be it, be he

Constructed Compound Word: **Muloch(e)**

Reasonable potential geographic etymologies for the land Mulek (land northward at the time) and the city of Mulek are:

mu: good, beautiful

mul: foundation(s)

mul: star, to shine, radiate (light); arrow; to radiate (branches)

mul-e (form of *mul*)

mu: to crush

u: to gain control

u: defeat

u: type of land

e: house; temple; (temple) household; estate
e₂-ke₄, e₂-ka (form of *e*)

e: to leave, to go out; to bring out; to enter; to bring in; to raise, rear (a child); to sow

e₃-a-ka, e₃-a-ke₄ (form of *e*)

Constructed Compound Word: **Mulek(a)**

The following etymological units might be considered descriptive of the city of Mulek specifically since it was one of the cities that had been fortified by erecting small forts, throwing up banks of earth, and building walls of stone to encircle them (Alma 48: 8-9).

u: earth pile

u: pitfall

u: planking

U: type of stone

Desolation (Land and city of)

Desolation is obviously an English translated term, so there is no expectation that there is a Sumerian or other ancient language etymology.

TeancumSumerian

te: a part of a boat, cart or chariot

te: cheek

te: membrane

te: to pierce

e: barley?

e: chaff

e₃-a (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-a, e₂-a-ni, e₂-a-na-ka, e₂-a-a-ni (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-a, e₃-a-ni, e₃-a-na (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

ea: a qualification of bitumen

e₃-a (form of *ea*)

<i>a</i> : arm; labor; wing; horn; side; strength; wage; power <i>a₂-na, a₂-ni, an, a-na</i> (form of <i>a</i>)	<i>u</i> : gift <i>u</i> : wild goose <i>u</i> : grain <i>u</i> : hole <i>u</i> : horn <i>u</i> : type of land <i>u</i> : load <i>u</i> : peace <i>u</i> : earth pile <i>u</i> : pitfall <i>u</i> : planking <i>u</i> : plant <i>u</i> : bread, loaf; food; grass, herb; pasture, plants <i>u₂-um, u₂-am₃</i> (form of <i>u</i>) <i>u</i> : shepherd <i>u</i> : purslane <i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control <i>u</i> : to sleep <i>u</i> : ten <i>u</i> : totality, world <i>U</i> : type of stone <i>U</i> : tree <i>uh</i> : to be forgotten <i>uh</i> : trachea, uvula <i>uh</i> : turtle <i>uh</i> : weathervane <i>uh</i> : to make paste <i>um</i> : a bird <i>um</i> : reed rope
<i>a</i> : a bird-cry <i>a</i> : time <i>a</i> : water; semen; progeny <i>a-ni</i> (form of <i>a</i>) <i>A</i> : a weapon or a leather holder for a weapon <i>an</i> : sky, heaven; upper; crown (of a tree) <i>an-na-ke₄, an-na-ka, an-na-kam, an-</i> <i>kam</i> (form of <i>an</i>) <i>an</i> : date spadix <i>anki</i> : the universe, heaven and earth <i>ku</i> : to place, lay (down), lay eggs; to spread, discharge <i>ku-um</i> (form of <i>ku</i>) <i>KU</i> : hole <i>KU</i> : plough? <i>KU</i> : to strengthen <i>kum</i> : (to be) hot <i>u</i> : abuse <i>u</i> : admiration <i>u</i> : and <i>u₃-am₃</i> (form of <i>u</i>) <i>u</i> : bed <i>u</i> : to bray, bellow, bawl, voice, cry, noise <i>u</i> : compound verb nominal element <i>u</i> : defeat <i>u</i> : earth <i>u</i> : emery <i>u</i> : sheep, ewe <i>u₈-am₃</i> (form of <i>u</i>) <i>u</i> : finger	

Teancum was the name of a Nephite military leader as well as the name of a city. Teancum is first mentioned as the military leader who killed Morionton and defeated his army. He is next mentioned, along with his "great warriors," as heading and stopping the bloody advance of Amalakah and his Lamanite army. Teancum then snuck into Amalakah's camp by night, put a javelin into Amalakah's heart, and escaped undetected. Amalakah's army then fled. Later, Teancum and his army served as a decoy to draw out Jacob₂ and his Lamanite army from a fortified city. Teancum continued as a military leader. After surrounding the Lamanite army, Teancum "in his anger," because of the great loss of Nephite life, sought to kill Ammoron, the brother of Amalakah. In a fashion similar to Amalakah, Teancum let himself down over the walls of the Lamanite camp and city, and "went forth with a cord, from place to place, insomuch that he did find the king." After finding him, he cast a javelin into him near his heart, killing Ammoron. However, before Ammoron died he was able to awaken his servants who pursued and killed Teancum. Teancum was described as a "true friend of liberty" who had fought valiantly for his country and suffered "very exceedingly sore afflictions" (Alma 50:35; 51-52; 53:3; 61:15-21; 62:3-37).

Reasonable etymological units for Teancum are:

Sumerian

te: to pierce

e: to leave, to go out; to remove, take away;
to enter; to rave; to rent

a: arm; power

a₂-na, a₂-ni, an, a-na (form of *a*)

an: date spadix (interpreted as a javelin
spike)

ku: to place; to discharge

ku-um (form of *ku*)

u: defeat

um: reed rope

Constructed Compound Word: **Teancum**

The city of Teancum lay in the in the borders by the seashore near the land of Desolation, which was a defensive stronghold against the Lamanites during one of the battles in the final Nephite struggle (Mormon 4: 3-8).

While the likelihood of geographical etymological units is not known, as the city would probably be assumed to be named after the military leader Teancum, there are a few possibilities which might suggest some river and volcanic features:

Sumerian

te: a part of a boat, cart or chariot

an: sky, heaven; upper; crown (of a tree)

an-na-ke₄, an-na-ka, an-na-kam, an-
kam (form of *an*)

a: water

a-ni (form of *a*)

anki: the universe, heaven and earth

ku: to spread, discharge

ku-um (form of *ku*)

KU: hole

KU: plough?

kum: (to be) hot

u: pasture, plants

u₂-um, u₂-am₃ (form of *u*)

u: type of land

u: earth pile

u: defeat

uh: trachea, uvula

uh: to make paste

Constructed Compound Word: **Teancum**

Boaz

Sumerian

ba: to divide into shares, share, halve; to allot

ba: a marine creature?

ba: a garment

ba: half; thirty

ba: a cutting tool

ba: type of vessel

bu: to flit, chase about

bu: perfect

bu-a, bu-za (form of *bu*)

bu: secret

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-zu, a₂-a (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-a, a-zu₅, a-zu (form of *a*)

A: a weapon or a leather holder for a weapon

a'a: a text, the scribal exercise a-a

az: bear; ~ figurine

az: myrtle

<i>u</i> : abuse	<i>u</i> : plant
<i>u</i> : admiration	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>u</i> : and	<i>u</i> ₂ - <i>a</i> , <i>u</i> ₂ - <i>za</i> (form of <i>u</i>)
<i>u</i> : bed	<i>u</i> : shepherd
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>u</i> : purslane
<i>u</i> : compound verb nominal element	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>u</i> : defeat	<i>u</i> ₅ - <i>a</i> (form of <i>u</i>)
<i>u</i> : earth	<i>u</i> : to sleep
<i>u</i> : emery	<i>u</i> ₃ - <i>a</i> (form of <i>u</i>)
<i>u</i> : sheep, ewe	<i>u</i> : ten
<i>u</i> : finger	<i>u</i> : totality, world
<i>u</i> : gift	<i>u</i> - <i>a</i> (form of <i>u</i>)
<i>u</i> : wild goose	<i>U</i> : type of stone
<i>u</i> ₁₁ - <i>a</i> (form of <i>u</i>)	<i>U</i> : tree
<i>u</i> : grain	<i>ua</i> : (a soothing expression); oh
<i>u</i> : hole	<i>ua</i> : owl; a bird
<i>u</i> : horn	<i>ua</i> : provisioner
<i>u</i> : type of land	<i>u</i> ₂ - <i>a</i> - <i>zu</i> , <i>u</i> _x - <i>a</i> - <i>zu</i> (form of <i>ua</i>)
<i>u</i> : load	<i>uaz</i> : a bird
<i>u</i> : peace	
<i>u</i> : earth pile	
<i>u</i> : pitfall	
<i>u</i> : planking	

Hebrew

In the Bible the Boaz is the name of the left of two pillars in Solomon's temple; the right pillar is named Jachin (1 Kings 7:21).

The single word בוע does not exist in Hebrew and the name Boaz can only be explained as a compound. Most Bible scholars feel confident that our name starts with the common Hebrew preposition ב (*be*), in, at or by:

The particle ב (*be*) basically means in, either in a spatial sense, or temporal (within a time frame), and even conditional, predicative and causal (in, as, because of).

The forms צע ('*zz*) and נע ('*nz*) have nothing to do with each other etymologically, but both produce words that are spelled ע ('*z*). Then there is the root וע ('*uz*), which possibly is related to צע ('*zz*):

The Hebrew verb צע ('*azaz*), generally means to be strong or powerful. This verb is often applied to denote one of God's inherent qualities (Psalm 89:13) compared to man's weakness, and when it's applied to man, it usually denotes either a prevalence in battle (Judges 3:10) or arrogance (Proverbs 21:29). Ecclesiastes notes that wisdom is strong for the wise (7:19).

This verb yields the following derivatives:

The adjective ע ('*az*), meaning strong, mighty or fierce (Numbers 13:28, Judges 14:18). This word is never applied to God.

The masculine noun ע ('*oz*), meaning strength (Isaiah 26:1, Psalm 8:2). This word is used primarily for God, particularly in the Psalms.

The masculine noun עע ('*ezuz*), meaning strength, might, fierceness (Isaiah 42:5, Psalm 145:5).

The adjective עזוז ('izzuz), meaning mighty or powerful (Isaiah 43:17, Psalm 24:7).

The feminine noun עזניה ('ozniya), denoting some kind of bird of prey; a vulture or osprey (Deuteronomy 14:12, Leviticus 11:13). This curious word is probably imported from another language.

The root ענז ('nz) isn't used in the Bible but it occurs all over the Semitic language spectrum with meanings relating to wayward motions or a turning aside. Its sole derived Biblical noun occurs in other languages as well, all with meanings similar to the Biblical one: the feminine noun עז ('ez), meaning she-goat.

She-goats could be utilized as unit of wealth (Genesis 30:32), were used for food (Genesis 27:9), or for sacrifices (Leviticus 22:27). The hair of the she-goat could be used to fabricate items such as blankets (1 Samuel 19:16), and the sight of his lover's flowing hair reminded king Solomon of a flock of she-goats descending from Mount Gilead (Song of Solomon 4:1).

The verb עוז ('uz), meaning to rush or bring into refuge or to seek safety, is possibly related to the verb אזז ('azaz), meaning strong. It occurs a mere half a dozen time (Exodus 9:19, Isaiah 30:2, Jeremiah 4:6).

This verb's sole derivative is the masculine noun מעוז (ma'oz), meaning place or agent of safety or protection. It may describe a literal place of safety; a stronghold (2 Samuel 22:33, Ezekiel 24:25, Daniel 11:7), or the protectorate of a human person (Isaiah 30:2), or a helmet (Psalm 60:7), or an angel (Daniel 11:1). But mostly it describes the protectorate of YHWH (Nehemiah 8:10, Psalm 27:1, Isaiah 25:4, Nahum 1:7).

It sometimes serves to indicate proximity (by, near), instrumentality (by means of) or even antagonism (against, upon).

(www.abarim-publications.com 2016)

The city of Boaz is mentioned in the final Nephite struggle against the Lamanites. The Nephites fled from defeat in the city and land of Desolation to the city of Boaz, where they made a successful defensive stand against the Lamanites, however they were not so fortunate upon the second attack by the Lamanites, where they were driven and slaughtered. Their women and children were again sacrificed unto idols (Mormon 4:20).

While there is not much information to go on with Boaz, and no obvious geographical etymological units, reasonable etymological units are as follows:

Sumerian

bu: to flit, chase about

ua: provisioner

u₂-a-zu, u_x-a-zu (form of *ua*)

a: arm; strength; power

a₂-zu, a₂-a (form of *a*)

a: water

a-a, a-zu₅, a-zu (form of *a*)

Constructed Compound Word: **Boaz(u)**

Hebrew

Usage in the Bible: the left of two pillars in Solomon's temple

be: in, at or by

'azaz: to be strong or powerful; prevalence in battle

'uz: to rush or bring into refuge or to seek safety

There is a possibility that the correct spelling of this name is Beaz as it was originally written that way in the Printer's Manuscript before being corrected. The 1830 edition compositor also set it as Beaz (Skousen 2009a, 3622). If it is in fact Beaz, than additional Sumerian etymological units would be:

Sumerian

be: to deduct, remove; to diminish, reduce;

to withdraw, receive (as an allotment)

e: barley?

e: chaff

*e*₃-*a*, *e*₃-*a-aš* (form of *e*)

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;

estate

*e*₂-*a*, *e*₂-*ka* (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring

out; to enter; to bring in; to raise,

rear (a child); to sow; to rave; to

winnow; to measure (grain) roughly
(with a stick); to rent

*e*₃-*a*, *e*₃-*a-aš*, *e*₃-*a-za*, *e*₃-*a-zu* (form of
e)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust

e: tube, socket

e: watch

ea: a qualification of bitumen

Beaz may actually offer a better match than Boaz considering the events that occurred in relation to the city:

be: to remove; to diminish, reduce; to withdraw

e: to leave, to go out; to remove, take away; to bring out

*e*₃-*a-za*, *e*₃-*a-zu* (form of *e*)

Constructed Compound Word: **Beaz(a)**

Cumorah

Sumerian

ku: to place, lay (down), lay eggs; to spread,
discharge

ku-um (form of *ku*)

KU: hole

KU: plough?

KU: to strengthen

kum: (to be) hot

*kum*₄-*ma*, *kum*₂-*ma*, *kum*₂-*a* (form of
kum)

u: abuse

u: admiration

u: and

*u*₃-*am*₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

*u*₈-*am*₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u₂-am₃, u₂-mu, u₂-um (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
um: a bird
um: reed rope
uma: triumph, victory
umu: a place for storing fish
ma: to burn
ma: ship, boat
ma: a siege engine?
mah: (to be) mature, milk producing (of
cows)
mah: (to be) great
mah-a, ma-ha, mah-ra (form of *mah*)
mah: (to be) sick?
mah: a tree
mahra: foremost
mar: louse; worm; parasite
mar-a (form of *mar*)
mar: shovel
mar: to smear
mar-a (form of *mar*)
mar: wagon
{ĝeš} *mar-ra* (form of *mar*)
mar: to winnow
mar-ru (form of *mar*)
marah: unknown meaning
mu: to crush, mangle
mu: a fish
mu: good, beautiful
mu: to grow
mu: incantation, spell
mu: manly; young man
mu: name; line of text; son
mu-ra (form of *mu*)
mu: to make a sound
mu: year
mu-ra (form of *mu*)

muh: a cup or bowl
mur: (compound verb verbal element)
mur: to get dressed, clothe oneself
mur₁₀-a (form of *mur*)
mur: a fish
mur: fodder; (to be) fat
mur-ra (form of *mur*)
mur: lung
mur-ra (form of *mur*)
a: arm; labor; wing; horn; side; strength;
wage; power
a: a bird-cry
a: time
a: water; semen; progeny
a-a, a-ur₂ (form of *a*)
A: a weapon or a leather holder for a weapon
a rah: to drown
ar: (hymn of) praise; fame
ar₂-ra (form of *ar*)
ar: ruin
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen;
step (math.)
a-ra₂-e, a-ra₂-da (form of *ara*)
ara: a boat part
ara: designation of milk
ara₃-da, ara₃-de₃ (form of *ara*)
ara: designation of oil
a-ra₂-a (form of *ara*)
arah: storehouse, granary, storeroom;
storage vessel
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to
thresh (grain with a flail)
u₃-mu-ra₂, u₃-ma-rah₂, mu-rah₂ (form
of *rah*)
rah: a disease
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison
uh₃-a (form of *ah*)
he: be it, be he

Hebrew

The Book of Mormon Onomasticon (2016) proposes for Cumorah the following Hebrew genesis:

CUMORAH may be the English equivalent of the abstract noun for *kēmōrāh*, based on the HEBREW noun pattern *pe'ullāh*, from the HEBREW verbal noun *kōmer* (parallel to the HEBREW *kehunnah*, "priesthood," from the HEBREW noun *kōhēn*, "priest." One may also compare the HEBREW *kōmer* with *kumirtu*, "priestess," the feminine of West Semitic *kumru*, "priest," found on an ASSYRIAN tablet from the time of Asshurbanipal, now in the British Museum.

The Book of Mormon Onomasticon (2016) also proposes for Cumorah the Biblical name Gomorrah. The Biblical usage and etymology of Gomorrah is:

Gomorrah is a city that went down with Sodom, Admah, and Zeboiim (Genesis 19; Deuteronomy 29:23).

We hear first of Gomorrah in the War of Four Against Five Kings, when king Amraphel of Shinar and three of his royal friends waged war against king Birsha of Gomorrah and four of his associates (Genesis 14:2).

Etymology of the name Gomorrah

The name Gomorrah is clearly similar to the root group עמר ('amar I, II & III):

There are at least two separate roots עמר ('amar) recorded in the Bible, but some scholars insist that there's a third one. This third root isn't used in the narrative; only as the source of names.

The root עמר ('amar I) doesn't occur in the Bible, but (as BDB Theological Dictionary suggests) perhaps it's related to an Arabic verb that means to be abundant. Its derivations are:

The masculine noun עמר ('omer), meaning sheaf (Deuteronomy 24:19, Ruth 2:7).

The identical masculine noun עמר ('omer), which is a unit of measure used only in Exodus 16.

The masculine noun עמיר ('amir), denoting a row of fallen grain (Amos 2:13, Micah 4:12).

The denominative verb עמר ('amar), meaning to bind in sheaves (Psalm 129:7 only).

The verb עמר ('amar II), meaning to deal tyrannically with, occurs only twice in the Bible: Deuteronomy 21:14 and 24:7.

The verb עמר ('amar III) is omitted from the narrative of the Bible. But it exists in other languages, where it means to live or live long, or even to worship. The Biblical name Omri also exists in other languages, and it is believed to have come from this root-verb.

Alfred Jones' Dictionary of Old Testament Proper Names, however, says that the name Gomorrah consists of two elements, the first one being עם ('am), meaning people, from the assumed root עמם:

There are two separate roots of the form עמם ('mm) in the Bible, which don't seem to have anything to do with each other:

The assumed root עמם ('mm) isn't used in the Bible, so we don't know what it might have meant. But cognate verbs mean to be comprehensive or include. And it yields some derivatives that have the common meaning of togetherness (which leads some scholars to believe that it might be kindred to the root אמם ('mm), from whence stems the word אמה ('umma), meaning tribe or people):

The preposition עם ('im), meaning 'with' in a wide variety of senses. This particle has the exact same meaning as את ('et II).

The word מַעַם (*me'im*), meaning from, with or beside in a wide variety of senses;

The feminine juxtaposition עַמָּה (*'umma*), meaning against, beside.

But our root also yields the following, less abstract words:

The masculine noun אָמ (*'am*), meaning a people in ways ranging from pretty much all mankind (Genesis 11:6) to a specific nation (Exodus 1:20) to the population of a town (Genesis 19:4). It sometimes occurs to differentiate between common folks and their leader (Leviticus 4:27), or to indicate people in general (Genesis 50:20) or simply general public, as in Jeremiah 17:19, where the prophet speaks of the Gate of the People.

The masculine noun אָמ (*'am*), meaning (paternal) kinsman. This word occurs mostly in plural, and is commonly translated simply with people or my people (Genesis 49:29, Numbers 27:13).

The word אָמ (*'am*) postfixed with the letter yod forms the compound אָמִי (*ami*) meaning either my people (kinsman), or people (kinsman) of.

The verb אָמַם (*'amam*) means to darken or dim, and figuratively: to make secret. It occurs two or three times: Ezekiel 28:3, (perhaps Ezekiel 31:8) and Lamentations 4:1.

(www.abarim-publications.com 2016)

Cumorah is identified in the Book of Mormon as a land and a hill, also known as Ramah, located in a land of many waters, rivers, and fountains in the land northward (Mormon 6:2-11; 8:2; Ether 15:11). The hill was located within the land, and was the location of the final catastrophic battle between the Nephites and the Lamanites. It was also the location where all the records of the Nephites were stored and hidden up (except for the Book of Mormon).

Reasonable etymological units for Cumorah that are indicative of the events there are:

Sumerian

ku: to place, lay (down)

ku-um (form of *ku*)

u: defeat

ma: a siege engine?

mah: (to be) great

mah-a, *ma-ha*, *mah-ra* (form of *mah*)

mahra: foremost

mu: to crush, mangle

arah: storehouse, storeroom

ar: fame

ar₂-ra (form of *ar*)

ar: ruin

rah: to beat, kill; to break, crush

u₃-mu-ra₂, *u₃-ma-rah₂*, *mu-rah₂* (form of *rah*)

Constructed Compound Word: Cumorah

Etymological units that would appear to be more related to the geographical description provided in the Book of Mormon are:

ku: to discharge

ku-um (form of *ku*)

kum: (to be) hot

kum₄-ma, *kum₂-ma*, *kum₂-a* (form of *kum*)

mah: (to be) great

mah-a, *ma-ha*, *mah-ra* (form of *mah*)

mahra: foremost

a: water

a-a, *a-ur₂* (form of *a*)

mu: a fish

mu: good, beautiful

ah: foam

uh₃-a (form of *ah*)

he: be it, be he

Constructed Compound Word: **Cumo(h)rah**Hebrew

There does not appear to be a convincing Hebrew etymology that matches the events and geographical description for Cumorah. Probably the best match is Gomorrah, which corresponds to the War of Four Against Five Kings, when king Amraphel of Shinar and three of his royal friends waged war against king Birsha of Gomorrah and four of his associates (Genesis 14:2). This has some similarities to the final battle of the Lamanites and Nephites, where various leaders (kings?) stood with their separate armies to fight.

AntumSumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-na, a₂-ni, an-na, an (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ni, a-ni-ta, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an-ta, an-na-ta (form of *an*)

an: date spadix

ana: a wooden object

a₂-na-ta (form of *ana*)

ana: upper

ana: what?; as much as (math.)

a-na, a-na-a (form of *ana*)

anta: companion, comrade

anta: upper

tu: to beat, to weave

tu: (compound verb verbal element)

tu₅-a-me (form of *tu*)

tu: a fish

tu: incantation, spell

tu: leader

tu: priest

tu: soup, broth

tu₇-a (form of *tu*)

TU: priest

TU-e (form of *TU*)

TU: sheep

tum: imperfect singular stem of *de*[to bring]

an-tum₃ (form of *tum*)

tum: cross-beam

tum: wild dove

tum: a fish

tum: to be suitable

nu-tum₂, in-tum₃ (form of *tum*)

TUM: a stone?

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u₂-am₃, u₂-mu, u₂-um (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

um: a bird

um: reed rope

Egyptian

*`n.tm(w), "many waters, 10,000 waters"

(Book of Mormon Onomasticon 2016)

Antum is mentioned near the end of the Book of Mormon as being a land north of Desolation, where the hill Shim is located (Mormon 1:3). Reasonable geographical etymological units for Antum are:

Sumerian

a: water

a-ni, a-ni-ta, a-na (form of *a*)

an: sky, heaven; upper; crown (of a tree)

an-ta, an-na-ta (form of *an*)

anta: upper

tum: imperfect singular stem of *de*[to bring]

an-tum₃ (form of *tum*)

u: grass, herb; pasture, plants

u₂-am₃, u₂-mu, u₂-um (form of *u*)

tum: to be suitable

nu-tum₂, in-tum₃ (form of *tum*)

Constructed Compound Word: **Antum**

Egyptian

*`n.tm(w), "many waters, 10,000 waters"

It appears that the land of Antum was in an elevated area, with pasture area with plentiful water.

Jashon

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-še₃, a₂-na, a₂-ni, an-na (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-še₃, a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an: date spadix

a'aš: sign

a'aš: supplies

a'aš: wish, desire; curse

aš: a boil (on skin)

aš: curse

aš₂-a, aš₂-a-ni (form of *aš*)

aš: bread; a type of flour

aš: one

aš-a, aš-a-ni (form of *aš*)

aš: six

aš: spider

aše: now

ašša: lamentation; clamor, uproar, voice, cry,
noise

<i>ašša</i> : perfect	<i>u</i> : hole
<i>ša</i> : a bird	<i>u</i> : horn
<i>ša</i> : (compound verb verbal element)	<i>u</i> : type of land
<i>ša₄-ni</i> (form of <i>ša</i>)	<i>u</i> : load
<i>ša</i> : to snap off	<i>u</i> : peace
<i>šah</i> : a fish	<i>u</i> : earth pile
<i>šah</i> : pig	<i>u</i> : pitfall
<i>šah₂-ni</i> (form of <i>šah</i>)	<i>u</i> : planking
<i>šu</i> : basket	<i>u</i> : plant
<i>šu</i> : hand	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>šu-na, šu-ni, šu-ne</i> (form of <i>šu</i>)	<i>u₂-ni, u₂-ne, u₂-na</i> (form of <i>u</i>)
<i>šu</i> : handle	<i>u</i> : shepherd
<i>šu</i> : a stone or shell	<i>u</i> : purslane
<i>šu</i> : totality, world	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>šun</i> : to shine	<i>u</i> : to sleep
<i>u</i> : abuse	<i>u</i> : ten
<i>u</i> : admiration	<i>u</i> : totality, world
<i>u</i> : and	<i>U</i> : type of stone
<i>u</i> : bed	<i>U</i> : tree
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>uh</i> : to be forgotten
<i>u</i> : compound verb nominal element	<i>uh</i> : trachea, uvula
<i>u</i> : defeat	<i>uh</i> : turtle
<i>u</i> : earth	<i>uh-še₃</i> (form of <i>uh</i>)
<i>u</i> : emery	<i>uh</i> : weathervane
<i>u</i> : sheep, ewe	<i>uh</i> : to make paste
<i>u</i> : finger	<i>un</i> : to arise; sky; (to be) high
<i>u</i> : gift	
<i>u</i> : wild goose	
<i>u</i> : grain	

Hebrew

The name Jashen occurs only one time in the Bible. He is the father of some of the heroes of David, but it's not clear who exactly (2 Samuel 23:32).

The name Jashen comes from the verb ישן, meaning to sleep:

The forms ישן (*ysn*), שן (*snn*), and שנה (*snh*) are closely related, and their meanings also appear to be in each other's close vicinity. Then there is the verb שנה (*sane'*), which looks identical to a noun derived from the verb ישן (*yashen*):

The root-verb ישן (*yashen*) means to sleep and is used in every sense of our English verb to sleep, even in its figurative meanings. The adjective ישן (*yashen*) means sleeping, and the nouns שנה (*shena*), שנה (*shena'*) and שנת (*shenat*) all mean sleep.

The only odd one out is the noun ישן (*yashen*), which means old. BDB Theological Dictionary proposes that its original meaning may have been "withered or flabby, like a lifeless plant with top hanging down as if in sleep" (Leviticus 25:22, Isaiah 22:11). But perhaps, in the experience of the Hebrews, our verb ישן (*yashen*) meaning to sleep was closely akin to the verb שנה (*shana III*; see below), meaning to repeat.

Sleep may be the opposite of being awake, but the state of being awake consists of a vast array of impressions and actions, while the act of being asleep may be regarded as a singular event that is repeated every night.

The verb שָׂנֵא (*sane'*) is identical to the noun שָׂנְאָה (*shena'*) meaning sleep, save for the symbols that at some point in the middle ages were added to the ancient Hebrew text by the Masoretes to preserve its assumed original pronunciation. Our verb שָׂנֵא (*sane'*) means to hate and is the antithesis of the verb אָהַב (*'ahab*), which means to love. This latter verb is not as emotionally charged as our English verb to love; it mostly describes a motion towards someone or something in order to acquire it, join with it or become intimately acquainted with it. Our verb שָׂנֵא (*sane'*) means precisely the opposite: a motion away from someone or something with the intent to disassociate from it and forget about it.

Our verb may describe hate between people (Genesis 26:27, Judges 11:7, Isaiah 60:15) but frequently also of YHWH towards people or some of their behaviors (Amos 6:8, Hosea 9:15, Malachi 2:16).

From this verb derive:

The adjective שָׂנֵי (*sani'*), meaning the hated (the hated wife; Deuteronomy 21:15 only).

The feminine noun שָׂנְאָה (*sin'a*), meaning a hating or hatred (Numbers 35:20, Deuteronomy 1:27, Proverbs 25:10).

The root-verb שָׁנָה (*shana I*) means to change (Lamentations 4:1) or to create a difference (Esther 1:7). It may be used to indicate a change of clothes (Jeremiah 52:33), or a change of mind (Psalm 89:34). It may also denote a perversion of justice (Proverbs 31:5) or even the act of disguising oneself (1 Kings 14:2).

This verb's sole derivative is the feminine noun שָׁנָה (*shana*), meaning year (שָׁנָה means 'year of' and שָׁנִים means 'years'). The temporal unit year primarily denotes the repeating cycle of seasonal change, and in plural it is used to indicate a period that spans several years (in the formula "during the years of" this or that king).

There are several expressions in the Bible that use this noun שָׁנָה (*shana*) to indicate a certain (prolonged) event that marks a profound change: The "year of favor" (Isaiah 61:2), the "year of release" (Leviticus 25:10, Ezekiel 46:17), the "year of Jubilee" (Leviticus 25:13), the "year of remission" (Deuteronomy 15:1), the "year of vengeance" (Isaiah 63:4).

The meaning of root שָׁנָה (*shana II*) is officially obscure. BDB Theological Dictionary submits that there is an Arabic verb, which is somewhat similar to this Hebrew root, which means to shine. And in Ethiopian exists a comparable verb that means to be beautiful. A Hebrew audience, however, would probably have associations with either שָׁנָה (*shana I*) meaning to change, or שָׁנָה (*shana III*) meaning to repeat.

The sole extant derivative of our root שָׁנָה (*shana II*) is the masculine noun שָׁנִי (*shani*), denoting the color scarlet. Perhaps the Hebrews figured this noun to match שָׁנָה (*shana I*) because cloth dipped in scarlet dye changes from being ordinary to something worthy of God's tabernacle (Exodus 26:1, Exodus 26:31). Scarlet also seemed to have symbolized the process of purification (Leviticus 14:4, Numbers 19:6), and in the case of Rahab the prostitute, showcasing scarlet meant salvation (Joshua 2:18). But why?

HAW Theological Wordbook of the Old Testament suggests that "since shani was the color of blood it would be its natural symbol in such a ceremony". But why would Israel need to symbolize blood with a dye while there was so much real blood readily available, and the dispensing of this prescribed in so much ritual? The prophet Isaiah seems to disagree with HAW as he doesn't link scarlet to blood but rather to sin: "Though your sins are as scarlet, they will be white as snow . . ." (Isaiah 1:18).

Here at Abarim Publications, we guess that a scarlet item was known as something that had changed from natural to permanently tainted, and obviously through a process of repetition. Snow, on the other hand, covers everything in minutes but is easily removed by warmth and vanishes without a further trace. Sin, Isaiah seems to say, is not an isolated event but a condition of repeated failure that leads to permanent alteration and ultimately death. Confessing sin, as Rahab did, is the first step to having this persistent dye changed into utterly elusive snow.

The root-verb שנה (*shana III*) means to repeat or do again. It's used a dozen times, in contexts ranging from a reoccurring dream (Genesis 41:32), to men not speaking again (Job 29:22), or a fool returning to his folly like a dog to his vomit (Proverbs 26:11). Its derivatives are:

The dual masculine or feminine noun שנים (*shenayim*) or שתים (*shetayim*), meaning two. This word is used in the expected ways when the number two is expressed (Genesis 24:22, Ruth 1:19, Jeremiah 34:18), but also when items are paired or coupled (1 Samuel 23:18), when contrast or differentiation is emphasized (1 Kings 18:21), or when an indefinite small number is reflected in the construction "one or two" (Exodus 21:21). Combined with the word עשר ('*eser*), meaning ten, it creates the number twelve (Genesis 42:13, Exodus 28:21).

The adjective שני (*sheni*) or שנית (*shenit*), meaning second (Genesis 6:16, 2 Samuel 16:10, Malachi 2:13).

The masculine noun משנה (*misneh*), meaning second (Genesis 41:43), double (Genesis 43:12), or copy (Deuteronomy 17:18).

The masculine noun שנאן (*shin'an*), which occurs only once (Psalm 68:18), in a kind of superlative statement: "twice ten thousand". The whole statement expresses a myriad or huge number.

The root-verb שן (*shanan*) means to sharpen, and since sharpening of tools and blades was done by repeatedly stroking it across a wet-stone, the relation between this root and the previous one is overly obvious.

Our verb is mostly used for actual sharpening of arrows (Psalm 45:5, Isaiah 5:28) or swords (Deuteronomy 32:41), and twice figuratively for "sharp" tongues (Psalm 64:3, Psalm 140:3).

Our verb also serves to express the sharpening of one's children's minds by talking about the Words of YHWH at every opportunity (Deuteronomy 6:7). This also obviously relates our verb to the previous one, meaning to repeat. It may even be that the sharp tongue mentioned by the Psalmist is not so much the tongue of someone who makes a harrowing statement once, but much more of someone who keeps repeating the same insult over and over.

This verb derivatives are:

The feminine noun שן (*shen*), meaning tooth (literally: a sharpie). This noun may be used to describe the teeth of humans (Exodus 21:27, Proverbs 10:26), of animals (Deuteronomy 32:24, Job 41:6), and even of a fork (1 Samuel 2:13) or a cliff (1 Samuel 14:4). This word also became applied to the tusks of elephants, or ivory as a commercial product (Ezekiel 27:15, Amos 6:4).

The feminine noun שנינה (*shenina*), denoting a "sharp" word; a taunt (Deuteronomy 28:37, 1 Kings 9:7).

The masculine plural noun שנהבים (*shenhabbim*), meaning ivory (1 Kings 10:22). This word may be a compound of the word שן (*shen*) for tooth and הבים (*habbim*), which might be derived from an African word meaning elephant. Gesenius proposed it but BDB Theological Dictionary deems it "dubious".

(www.abarim-publications.com 2016)

As with Jared and Jacom, it was noted that Sumerian lexicons and dictionaries do not identify a letter "j" even though one was present originally. The land and city of Jashon are mentioned as part of the final struggle of the Nephites (Mormon 2:16, 17). The land of Jashon was a place where the Nephites fled (and were pursued) during a retreat where they were able to successfully stop their retreat. The city of Jashon was near the land where Ammaron had deposited the records to the Lord.

Reasonable etymological units for Jashon are:

Sumerian

a: arm; labor; horn; side; strength; wage;
power

*a*₂-*še*₃, *a*₂-*na*, *a*₂-*ni*, *an-na* (form of *a*)

aš: curse

*aš*₂-*a*, *aš*₂-*a-ni* (form of *aš*)

ašša: lamentation; clamor, uproar, voice, cry,
noise

an: sky, heaven; upper; crown (of a tree)

Constructed Compound Word: Jashon

Hebrew

shana: scarlet, color of blood

ShemSumerian

še: barley; grain; a unit of length; a unit of
area; a unit of volume; a unit of
weight

*še-am*₃, *še-am*₆, *še-me*, *še-mu* (form
of *še*)

še: to call by name

še: (conifer) cone

še: (compound verb nominal element)

še: hook?

še: a plant

še: a geometric shape

še: tear

še: that

šem: a drum

e: barley?

e: chaff

*e*₃-*am*₃, *e*₃-*mu* (form of *e*)

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

*e*₂-*me*, *e*₂-*mu*, *e*₂-*am*₃ (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

*e*₃-*am*₃, *e*₃-*ma* (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust

e: tube, socket

e: watch

Hebrew

šem: name

Shem was the first born son of Noah, and brother of Japheth and Ham (Genesis 10:21 & 9:24). The name Shem is equal to the word שֵׁם (*shem*), which itself means "name," whether it is meant as a regular name or as fame (to make a 'name' for oneself):

There are two Hebrew words of the form שֵׁם (*shm*), and they have nothing to do with each other:

The noun שֵׁם (*shem*) means name. It's not certain where this noun comes from. In other words, we don't precisely know what exactly a name meant to the Hebrews, or what it means in the Bible.

It's been proposed that our noun has something to do with an Arabic verb meaning to mark or brand; a name would be one's 'verbal' mark. Perhaps this is true but it's not very satisfying; names in the Bible are far more than abstract marks.

Another possibility is a relationship with the root שמה (*shmh*), from whence comes the word שמים (*shamayim*), the Bible's common word for (the) heaven(s); which is either the natural sky, or the mental sphere and also the abode of God. Etymologically, the relation between שמה (*shmh*) and שם (*shem*) may be hard to establish, but poetically spoken, the relationship is clear and well defensible.

In the Bible, names are applied to rivers (Genesis 2:11), animals (Genesis 2:19, although no animal exists in the Bible with a personal name), cities (Genesis 4:17), humans, and God.

A name may be passed on to mark ownership or another strong relation (2 Samuel 12:28). It may change to signify an intense experience or mission (Genesis 17:5, 32:28). It may be carried to somewhere as an emissary of the owner of the name (1 Samuel 25:5).

One may become noted by making a name for oneself (Genesis 11:4), and God promises a name to the outcast (Zephaniah 3:19). One may be defamed and thus become a proverbial name (Ezekiel 23:10). And one's legal children may preserve or form one's name (Deuteronomy 25:6).

As is specifically demonstrated by the Name of God: a name to the Hebrews reflected character, personage and perhaps even certain events and deeds (Exodus 3:15, Isaiah 52:6, Jeremiah 33:2, Amos 5:8).

The adverb שם (*sham*) means here. Preceded by the relative particle אשר (*asher*) it forms the meaning of where. After verbs of motion it means thither. It occurs preceded by the definite article ה (*he*) in the meaning of there. In conjunction with the preposition מן (*min*) it forms משם (*meshem*), which means from there.

These expressions of locality may also be applied to temporal contexts: then, when, etcetera.

(www.abarim-publications.com 2016)

Shem is the name of a Nephite military leader slain in the final battles with the Lamanites along with his "ten thousand" (Mormon 6:14). It is also the name of a Nephite city and land to which the people of Nephi under Mormon were driven by the Lamanites (Mormon 2:20, 21). The city was fortified, and the Nephites gathered in their people there to the extent possible to save them from destruction. When the Lamanites prepared to attack, Mormon urged his people "with great energy" to stand and fight against the Lamanites, which they did successfully.

Reasonable geographic and descriptive etymological units for Shem are:

Sumerian

še: to call by name

še: (conifer) cone

še: a geometric shape

šem: a drum (possibly a war drum to raise the energy of the army, or could indicate the shape of a geographic feature)

e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in
e₃-am₃, e₃-ma (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e₂-me, e₂-mu, e₂-am₃ (form of *e*)

Constructed Compound Word: **Shem**

Hebrew

shem: name

shmh: the natural sky, or the mental sphere and also the abode of God

JordanSumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-na, a₂-ni (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ur₂, a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

ar: (hymn of) praise; fame

ar₂-e (form of *ar*)

ar: ruin

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-ra (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u₂-ra (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

ur: (to be) abundant

ur₃-ra (form of *ur*)

ur: to rub in, anoint

ur: to bake

ur₅-ra (form of *ur*)

ur: base, legs of a table

ur: to confine, imprison

ur: to be convulsed

ur₄-a (form of *ur*)

ur: dog; ~ figurine; ~ toy; lion

ur-da (form of *ur*)

ur: to go along; to wipe clean; to beat, sweep
away; to drag; to raise a boat

ur₃-ra, (form of *ur*)

ur: a fish

ur: harness; yoked team

ur: he; that, this same; maid, female slave;

one; corresponding (to one another);

like (one another)

ur₅-da (form of *ur*)

ur: keel?

ur: liver; main body, bulk

ur₅-da (form of *ur*)

ur: man

ur: to pluck; to gather, collect; to harvest

ur₄-de₃, ur₄-dam (form of *ur*)

ur: to roam around

ur: roof

ur₃-ra, ur₃-a, ur₃-re, ur₃-e (form of *ur*)

ur: root, base; limbs; loin, lap

ur₂-ra, ur₂-e (form of *ur*)

ur: servant

ur: to shut; protection

ur₃-ra, ur₃-re₂, ur₃-re (form of *ur*)

ur: to smell
nu-ur₅-ra, ur₅-ra (form of *ur*)
ur: a cloth trimming
da: a bird
da: (compound verb verbal element)
da: line, edge, side
da-ni (form of *da*)

da: side board (of a chariot)
da: to stir into a liquid
da: writing board
dan: (to be) pure, clear; to clean
an: sky, heaven; upper; crown (of a tree)
an: date spadix

Hebrew

The Jordan is the famous river of Canaan, which flows from the Sea of Galilee south to the Salt Sea (Genesis 13:10).

The name Jordan comes from the common verb ירד (*yarad*) meaning to go down:

The root-verb ירד (*yarad*) is a very common verb expressing a downward motion: to decline, descend or to go down towards some lower location or to sink into something, etcetera. This root seems to be related to the verb רדה (*rada*), meaning to rule or have dominion.

It's used in all expected ways, from a going down a mountain (Exodus 19:14) to the falling of hail (Exodus 9:18). But it also means a going away from a place of prominence, such as a palace (2 Samuel 11:9). Since one "goes up" to Jerusalem, going away from Jerusalem is described as a "going down" (Judges 1:9).

One who is humbled is made to "go down" (Isaiah 47:1). One who is defeated "goes down" (Hosea 7:12). Being sad is being down (Isaiah 15:3 — an expression surviving in English). And at death one descends into Sheol (Numbers 16:30).

The many references to the Lord 'coming down' (Genesis 11:5, Exodus 19:18) should not be confused with a physical descending from some high heaven in space, but rather His inclining toward an issue, or simply a natural consequence of some man-made situation (like the 'one descending from Jacob' mentioned in Numbers 24:19).

This verb's sole extant derivative, the masculine noun מורד (*morad*), means descent (Joshua 10:11) or hanging work (1 Kings 7:29).

The final letter *nun* upon which this name ends may be a remnant of the common *waw-nun* extension that personalizes or localizes a root.

(www.abarim-publications.com 2016)

The Jordan River in Israel is mentioned early in the Book of Mormon (1 Nephi 10:9; 2 Nephi 19:1). The Nephite city of Jordan (Mormon 5:3-4) is discussed as a place where the Nephites had fled during one of the battles in the final Nephite/Lamanite war. The Nephites were able to successfully defend the city at least twice. Remembering that the letter "j", while existent in Sumerian, is not transliterated into the current dictionaries, reasonable etymological units for Jordan are:

Sumerian

a: water
a-ur₂, a-ni, a-na (form of *a*)
ur: (to be) abundant
ur₃-ra (form of *ur*)
ur: to shut; protection

ur₃-ra, ur₃-re₂, ur₃-re (form of *ur*)
da: line, edge, side
da-ni (form of *da*)
dan: (to be) pure, clear; to clean

Constructed Compound Word: **Jordan**

Hebrew

yarad: to decline, descend or to go down

An interesting note here is that in the translation of the Caractors Document (Grover 2016), it is apparent that the Egyptian direction system was employed, and in the Egyptian hieroglyphs, the river is represented as a line. Interestingly, part of the Sumerian word unit found in Jordan (*da*) also means “line” which is consistent with a river.

Sherrizah (tower)

Sumerian

še: barley; grain; a unit of length; a unit of area; a unit of volume; a unit of weight

še-ra, (form of *še*)

še: to call by name

še: (conifer) cone

še: (compound verb nominal element)

še: hook?

še-ba (form of *še*)

še: a plant

še: a geometric shape

še: tear

še: that

šer: acquisition

šer: reddening, sunburn (?); (to be) bright; brilliance, ray

sir₂-ra, *sir₂-re* (form of *šer*)

šer: a part of a wooden item

šer: to weaken

še-er-a (form of *šer*)

šeri: disabled

e: barley?

e: chaff

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-ra, *e₂-ur* (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

er: weeping, mourning; tears; to weep

er₂-ra, *er₂-re*, *er₂-e*, *i-ra*, *re-e* (form of *er*)

ere: perfect plural stem of *ĝen*[to go]

ere: to press, throttle

{*e-ri*}*er₁₃*(|*LU₂×ŠE₃@t*|), {*e-ri*}*er₁₃*(|*LU₂×ŠU*|) (form of *ere*)

ri: to be distant

ri: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away

e-RI (form of *ri*)

RI: to cry out

za: bead, gem

za: to close?

za: (compound verb verbal element)

za: man

za: property, estate

ZA: type of boat

zah: to disappear; to move away, withdraw; to stay away; (to be) lost; (to be) fugitive

zah: a mark on the liver

zah: a part or qualification of a piece of jewelry

a: arm; labor; wing; horn; side; strength; wage; power

a: a bird-cry

a: time

a: water; semen; progeny

A: a weapon or a leather holder for a weapon
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
uh₃-a (form of *ah*)

Hebrew

Sherrizah is derived from the Biblical name Sherezzer or Sharezer; Hebrew *shar-eh 'tser*, meaning "prince of fire"; for the word tower some of the potential meanings in Hebrew are , *o'fel* meaning "hill" or *bakh'an* (also corresponding with the Egyptian *bekhen, bakhun, bekhat*, meaning "outlook or tower built on a hill" (Fallows 1922, 1563, 1574, 1674).

Sherrizah is mentioned at the end of the Book of Mormon in relation to the last battles, but is not identified as being a "land" or a "city" so has the likelihood of being some sort of geographic feature. One description identifies "the tower of Sherrizah" from which men, women, and children were taken prisoner by the Lamanites. Mormon indicated there were many widows and daughters who remained in Sherrizah who wandered withersoever they could for food, with many old women fainting and dieing by the way. This was caused by the carrying away of provisions by the Lamanites and the army of Zenephi. Mormon indicated later that the armies of the Lamanites were "betwixt Sherrizah and me" (Mormon 9: 7,16-17).

Reasonable etymological units related to the events related to Sherrizah are:

Sumerian

še: to call by name
šer: to weaken
še-er-a (form of *šer*)
šeri: disabled
er: weeping, mourning; tears; to weep
er₂-ra, er₂-re, er₂-e, i-ra, re-e (form of *er*)
ri: to be distant

ri: to lay down, cast, place; to set in place,
 imbue; to lean on; to impose; to
 throw down; to release, let go, to
 walk along; to pour out, to lead away
e-RI (form of *ri*)
zah: to disappear; to move away, withdraw;
 to stay away; (to be) lost; (to be)
 fugitive

Constructed Compound Word: **Sherrizah**

Reasonable etymological units related to the geography of Sherrizah are:

še: to call by name
še: a geometric shape
šer: reddening, sunburn (?); (to be) bright;
 brilliance, ray
sir₂-ra, sir₂-re (form of *šer*)
ere: to press, throttle

ri: to cast, place; to release, let go; to pour
 out
e-RI (form of *ri*)
ri: to be distant
za: property, estate
ah: a paste; foam
uh₃-a (form of *ah*)

Constructed Compound Word: **Sherrizah**

MoriantumSumerian

ma: to burn
ma: ship, boat
ma: a siege engine?
ma'u: a barge
mah: (to be) mature, milk producing (of cows)
mah: (to be) great
mah-a, ma-ha, mah-ra (form of *mah*)
mah: (to be) sick?
mah: a tree
mahra: foremost
mar: louse; worm; parasite
mar-a (form of *mar*)
mar: shovel
mar: to smear
mar-a (form of *mar*)
mar: wagon
{ĝeš}mar-ra (form of *mar*)
mar: to winnow
mar-ru (form of *mar*)
marru: stormwind
mu: to crush, mangle
mu: a fish
mu: good, beautiful
mu: to grow
mu: incantation, spell
mu: manly; young man
mu: name; line of text; son
mu-ra (form of *mu*)
mu: to make a sound
mu: year
mu-ra (form of *mu*)
muh: a cup or bowl
mur: (compound verb verbal element)
mur: to get dressed, clothe oneself
mur₁₀-a (form of *mur*)
mur: a fish
mur: fodder; (to be) fat
mur-ra (form of *mur*)
mur: lung
mur-ra (form of *mur*)
a: arm; labor; wing; horn; side; strength; wage; power
a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form of *a*)
a: a bird-cry

a: time
a: water; semen; progeny
a-na, a-ur₂, a-ni (form of *a*)
A: a weapon or a leather holder for a weapon
a ru: to dedicate
ar: (hymn of) praise; fame
a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-a-ni (form of *ar*)
ar: ruin
ar₂-ra-ni (form of *ar*)
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen; step (math.)
ara: a boat part
ara: designation of milk
ara: designation of oil
a ri: to impregnate
ari: a disease
aria: a disease
aria: steppe
arina: a fish
arina: a root
ri: to be distant
ri-a (form of *ri*)
ri, RI: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away
RI-a, RI-a-na (form of *ri*)
RI: to cry out
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a (form of *i*)
ia: (an exclamation), oh!
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth

<i>u</i> : emery	<i>ur</i> : servant
<i>u</i> : sheep, ewe	<i>ur</i> : keel
<i>u_{8-ra}, u_{8-am₃}</i> (form of <i>u</i>)	<i>ur</i> : fish
<i>u</i> : finger	<i>ur</i> : harness
<i>u</i> : gift	<i>ur</i> : he; that, this some; maid, female, slave; are corresponding to another; like (one another)
<i>u</i> : wild goose	<i>ur_{5-ra}, ur_{5-a}</i> (form of <i>ur</i>)
<i>u</i> : grain	<i>ur</i> : liver; main body, bulk
<i>u</i> : hole	<i>ur_{5-ra-ni}</i> (form of <i>ur</i>)
<i>u</i> : horn	<i>ur</i> : man
<i>u</i> : type of land	<i>ur-ra-ni</i> (form of <i>ur</i>)
<i>u</i> : load	<i>ur</i> : to roam around
<i>u</i> : peace	<i>ur</i> : to pluck, to gather, collect; to harvest
<i>u</i> : earth pile	<i>ur_{4-ra}, ur_{4-a}, ur_{4-ra-a}, me-ur₄, ur_{5-e},</i> <i>ur_{3-ru}</i> (form of <i>ur</i>)
<i>u</i> : pitfall	<i>ur</i> : to smell
<i>u</i> : planking	<i>ur</i> : cloth trimming
<i>u</i> : plant	<i>ur</i> : roof
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants	<i>ur_{3-ra}, ur_{2-ra}, ur_{3-a}</i> (form of <i>ur</i>)
<i>u_{2-ra}, u_{2-am₃}, u_{2-um}</i> (form of <i>u</i>)	<i>ur</i> : root, base; limbs; loin, lap
<i>u</i> : shepherd	<i>ur_{2-ra}, ur_{2-ra-na}, ur_{2-ra-ni}, ur_{2-a-ni},</i> <i>ur_{2-ra-a-ni}</i> (form of <i>ur</i>)
<i>u</i> : purslane	<i>ur</i> : servant
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>ur</i> : to shut, protection
<i>u</i> : to sleep	<i>ur_{3-ra}, ur_{3-ra-a}, mu-ur₃</i> (form of <i>ur</i>)
<i>u</i> : ten	<i>ur</i> : to smell
<i>u</i> : totality, world	<i>ur_{5-ra}</i> (form of <i>ur</i>)
<i>U</i> : type of stone	<i>ur</i> : a cloth trimming
<i>U</i> : tree	<i>uri</i> : a fish
<i>uh</i> : to be forgotten	<i>uri</i> : an illness of the joints, arthritis?; an illness
<i>uh</i> : trachea, uvula	<i>uri</i> : a vessel
<i>uh</i> : turtle	<i>an</i> : sky, heaven; upper; crown (of a tree)
<i>uh</i> : weathervane	<i>an-na, an-ta, an-na-ta, a-na</i> (form of <i>an</i>)
<i>uh</i> : to make paste	<i>an</i> : date spadix
<i>ur</i> : to be abundant	<i>anta</i> : companion, comrade
<i>ur_{3-ra}</i> (form of <i>ur</i>)	<i>anta</i> : upper
<i>ur</i> : to rub in, anoint	<i>tah</i> : to add, increase
<i>ur</i> : to bake	<i>tah-a-ni, in-tah</i> (form of <i>tah</i>)
<i>ur_{5-ra}</i> (form of <i>ur</i>)	<i>tu</i> : to beat, to weave
<i>ur</i> : base leg of table	<i>tu</i> : a fish
<i>ur</i> : to confine, imprison	<i>tu</i> : incantation, spell
<i>ur</i> : to be convulsed	<i>tu_{6-ni}</i> (form of <i>tu</i>)
<i>ur_{4-a}, ur₄</i> (form of <i>ur</i>)	<i>tu</i> : leader
<i>ur</i> : dog, ~ figurine; ~ toy; lion	<i>tu</i> : priest
<i>ur-ra, ur-re, ur-e, ur-re₂, ur-ra-ni, ur-</i> <i>ra-na</i> (form of <i>ur</i>)	<i>tu</i> : soup, broth
<i>ur</i> : to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat	<i>tu_{7-a}</i> (form of <i>tu</i>)
<i>ur_{3-ra}, ur₃</i> (form of <i>ur</i>)	

TU: priest
TU-e (form of *TU*)
TU: sheep
tum: imperfect singular stem of *de*[to bring]
an-tum₃ (form of *tum*)
tum: cross-beam
tum: wild dove

tum: a fish
tum: to be suitable
an-na-tum₂ (form of *tum*)
TUM: a stone?
um: a bird
um: reed rope

Hebrew

The name Moriah in the Bible

The name Moriah occurs only twice in the Bible, which is rather curious because it belongs to a place of supreme prominence. The first time we hear of Moriah (spelled מריה) is in Genesis 22:2, where YHWH instructs Abraham to sacrifice his son Isaac in the land of Moriah, on one of the mountains there. At the last moment, Isaac was spared and a replacement ram was provided for, and this mechanism became a central concept in Hebrew and especially Christian thought (John 1:29).

The second time the name Moriah (now spelled מוריה) is mentioned, it appears to have been assumed by one specific mountain — which is generally considered to be the same as the mountain on which Abraham and Isaac endured their trial — namely the mountain upon which Solomon built the temple of YHWH (2 Chronicles 3:1). Again, the temple of YHWH became central in both Hebraic and Christian theologies (John 2:19).

Etymology of the name Moriah

The name Moriah consists of two elements, the final one being יה (*Yah*), which is an abbreviated form of the Tetragrammaton יהוה, YHWH, or *Yahweh*.

Where the first part comes from isn't clear, and it may very well be that the meaning of this name is not restricted to one proper etymology but rather reflects the whole range of possibilities. Especially the spelling with the central ו (*waw*) may have reminded some of the noun מורה (*moreh*), which means both early rain and teacher, and is closely related to the familiar noun תורה (*tora*) or Torah. Or the highly similar noun מורה (*mora*), meaning terror or something awe-inspiring, from the verb ירא (*yara' l*), meaning to fear or revere:

The forms ירה (*yrh*) and ירא (*yr'*) are officially unrelated but their basic mechanisms appear to overlap somewhat. Both reflect an exchange of energy from a higher, dispensing level to a lower, receiving level. It appears that the form ירה (*yrh*) mostly describes the sending of the energy; either the exchange viewed from the perspective of the dispensing side, or else the shock-free absorption of the energy on the receiving side. The form ירא (*yr'*) appears to deal mostly with the receiving of the energy; the exchange viewed from the perspective of the receiving side, and that usually with the anticipation of intense alteration.

Note that one of the two verbs ראי (*yara'*) is a by-form of ירה (*yara*), and also note the similarity between these forms and the verb ראה (*ra'a*), meaning to see or look at:

The verb ירה (*yara*) means to throw cast or shoot. It's used when arrows are shot (1 Chronicles 10:3), stones are stacked (Genesis 31:51) and even when lots are cast (Joshua 18:6). This verb is also connected to the act of raining (Hosea 6:3) and to teaching or instructing (Exodus 35:34, Proverbs 4:4).

Basically, the verb and its nouns have to do with many little impulses that cause a larger and unified event, or serve to obtain a larger and unified objective (also see our article on the noun יין, *yayan*, meaning wine).

Israel's agricultural lifestyle lead to the extended symbolical system in which many of her theology is expressed: mankind's most fundamental identity comes from our common ancestor Adam, whose name is related to the word for arable land. We the people are designed to bear fruit (Psalm 1:3), while the time for harvest is near (Matthew 13:37-42).

This verb's derivatives are:

The masculine noun יורה (*yoreh*), meaning early rain, which is the rain that falls from October to December (Deuteronomy 11:14, Jeremiah 5:24).

The wonderful masculine noun מורה (*moreh*), which may either also mean early rain (Joshua 2:23, Psalm 84:7) or it means teacher (Judges 7:1, Job 36:22).

Most striking is the feminine noun תורה (*tora*), which is the familiar word Torah. BDB Theological Dictionary proposes that this word may have originated in the casting of lots, but here at Abarim Publications we find the connection to the above mentioned symbolic structure more compelling. The meanings of our noun fall into three categories:

Instruction, of humans by humans (Proverbs 1:8, Psalm 78:1), or of humans by God (Isaiah 30:9 Jeremiah 9:12).

Law and legislation (Exodus 16:28, Joshua 24:26).

Customs or manners (2 Samuel 7:19).

Note that the form רבב (*rabab*) reflects a similar structure. It yields the verb רבב (*rabab I*), meaning to be or become many, and its derivative רביבים (*rebibim*), meaning copious showers, and the verb רבב (*rabab II*), meaning to shoot.

The verb ירא (*yara' I*) is customarily translated with either to fear, to be afraid (Genesis 3:10, Judges 7:3, Isaiah 54:14) or to revere, to stand in awe of (Exodus 34:30, 1 Kings 3:28, Psalm 33:8), but these sentiments are really quite far apart and can hardly be reconciled if we don't recognize that the more fundamental meaning of this verb has to do with the observing of an external force, which is about to change the observer to the core.

It so happens that this verb is spelled the same as the imperfect third person singular form of the verb ראה (*ra'a*), which is the common verb meaning to see (all the instances of 'and God saw...' of Genesis 1 uses this form ירא).

If the observer feels aversion to this change, the observation will lead to fear, but if the observer trusts the force, he will feel awe. This distinction may seem rather trifle but it really isn't. When the Word of the Lord appeared to Abram and said: "Do not fear (אל־תִּירָא); I am a shield to you," He basically said that Abram should neither fear nor revere Him. The command אל־תִּירָא is the single most repeated command in the Bible (more than fifty times in the Old Testament alone), and it doesn't only state that we should have no fear, it also states that we should not revere.

A careful footnote is in order: blindly turning off one's fear does not erase the danger ahead. Fear has the function of telling the observer that whatever is out there is incompatible with him. Fear doesn't lead to the dark side, as the saying goes, but it leads to a change in the observer. For instance: if the observer has a rightful fear of bears, he will arm himself and surround himself with other men. That means that the command "have no fear" does not lead to him foolishly running out to hug the bear, but is obeyed by developing defenses and being wise about his goings about. Likewise, someone who rightly fears the Lord and hears the command to not fear, will not try to believe in a six-foot new-age elf who is nothing but love, but will work to be as perfect as God is Himself (Matthew 5:48, 1 John 4:18). Not fear but confidence without wisdom leads to the dark side (namely a very dark grave).

Likewise standing in awe. Standing in awe is generally considered to be virtuous but in fact, awe says nothing about the greatness of what is observed and everything about the smallness of the observer. We either hate or love what we are familiar with but either fear or stand in awe of what we don't know (John 15:15).

This verb's derivatives are:

The feminine noun *יראה* (*yir'a*), meaning a fear or terror (Isaiah 7:25, Ezekiel 30:13), or a terrifying thing (Ezekiel 1:18), or reverence (Genesis 20:11, Isaiah 11:3, Psalm 19:9).

The masculine noun *מורא* (*mora'*), meaning fear (Genesis 9:2, Deuteronomy 11:25), reverence (Malachi 1:6, Isaiah 8:12), or something awe-inspiring (Deuteronomy 4:34, Jeremiah 32:21).

The masculine noun *מורה* (*mora*), meaning terror or something awe-inspiring. This noun occurs only in Hosea 6:11, and note that it is spelled the same as the noun *מורה* (*moreh*), meaning either early rain or teacher (see above).

The verb *ירא* (*yara' ll*) is a Aramaic-style by-form of the verb *ירה* (*yara*), and has the same meaning: to shoot (1 Samuel 11:24, 2 Chronicles 26:15) or to water (Proverbs 11:25).

There are two locations known by the name Moreh in the Bible:

A place near Shechem, known fully as *מורה אלון* (*'elon moreh*), or Oak (Of) Moreh. This is where Abraham built an altar to YHWH right after his arrival in Canaan and just prior to his stay in Bethel (Genesis 12:6). The wording of these statements and the activities they describe strongly suggest that Abraham was not simply wandering around, but was rather on a specific course along a network of centers of learning. The second time the oaks (plural this time) of Moreh are mentioned is in the highly significant passage of Deuteronomy 11:26-32, where the Lord sets before Israel a blessing (Mount Gerizim) and a curse (Mount Ebal), beside the Oaks Of Moreh (Deuteronomy 11:30, only here spelled *מרה*).

A hill (*הגבעה*, *gib'a*) in the valley of Jezreel, where the Midianites were camped just prior to being defeated by Gideon and his 300 men (Judges 7:1, see 6:33).

(www. www.abarim-publications.com 2016)

Moriantum is not specifically identified as a land or a city, but near the end of the Nephites is noted for the Nephite depravity that took place there. In Moriantum, the “daughters of the Lamanites” were taken prisoner and were first deprived of chastity and virtue, then murdered in a “most cruel manner.” The Nephites tortured them unto death, and then they devoured their flesh like wild beasts as a token of bravery (Moroni 9: 9-10).

Reasonable etymological units for Moriantum are:

Sumerian

Specifically relating to the murder and consumption of women:

mu: to crush, mangle

mur: fodder

mur-ra (form of *mur*)

ur: female, slave

ur: to harvest

ur₄-ra, *ur₄-a*, *ur₄-ra-a*, *me-ur₄*, *ur₅-e*,
ur₃-ru (form of *ur*)

ur: limbs; loin, lap

ur₂-ra, *ur₂-ra-na*, *ur₂-ra-ni*, *ur₂-a-ni*,
ur₂-ra-a-ni (form of *ur*)

uri: a vessel

an: sky, heaven; upper

an-na, *an-ta*, *an-na-ta*, *a-na* (form of
an)

tu: incantation, spell

tu₆-ni (form of *tu*)

tu: priest

tu: soup, broth

tu₇-a (form of *tu*)

tum: imperfect singular stem of *de*[to bring]

an-tum₃ (form of *tum*)

Specifically relating to the rape of women:

u: abuse

ur: female, slave

ur₅-ra, ur₅-a (form of *ur*)

mu: manly

uri: an illness

a ri: to impregnate

ur: loin, lap

ur₂-ra, ur₂-ra-na, ur₂-ra-ni, ur₂-a-ni,

ur₂-ra-a-ni (form of *ur*)

a: semen; progeny

a-na, a-ur₂, a-ni (form of *a*)

Constructed Compound Word: **Moriantum**

Hebrew

mora: terror; to fear

yara' l: to fear, to be afraid

Laman

The name Laman was evaluated as part of the translation of the Caractors Document (Grover 2015) and the relevant section is copied below. This translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section.


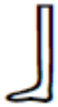

Laman

The Book of Mormon Onomasticon lists a few possible Hebrew etymologies for the name Laman, but no matches to these etymologies were found that corresponded with any potential Egyptian hieroglyphs as reflected by the Caractors glyphs meaning Laman, C-108 and C-217:

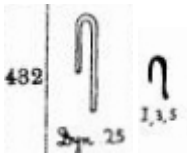
C-108  C-217 

Since we don't yet have a Hebrew etymology with the glyph for Laman, a phonetic match in Mesoamerica is the best approach to analyze this glyph. It has been suggested that the Maya city of Lamanai, Belize may provide a Mesoamerican phonetic source for the name Laman (there are a variety of internet posts to this effect, but it is not clear who the original source is for this suggestion). It is not presumed that Lamanai is in fact a Lamanite city, just that it might provide a phonetic basis for the name Laman.

Lamanai means "submerged crocodile" in the ancient Yucatec Mayan language (Pendergast 1981, 32). The Egyptian word that most closely matches the Laman glyph form related to crocodile is *Sbk*, which is the name of Sobek, the Egyptian Crocodile God. One of the Egyptian forms for Sobek consists of hieroglyphs with Gardiner Numbers S-29, D-58, and V-31 (Budge 1920 2:660):

S29:  D58:  V31: 

The hieratic forms of these glyphs for Sobek the Crocodile God most similar to the Laman glyph are:



Möller Number 432 (Gardiner Number S-29), Bd. III-32-72-Taf, pg. III 425-435 (Möller 1965)

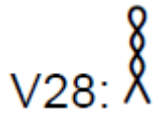
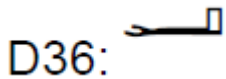


Möller Number 124 (Gardiner Number D-58), Bd. III-1-31, pg. III 120-128bis (Möller 1965)

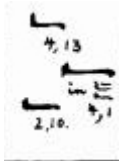


Möller Number 511 (Gardiner Number V-31), Bd. I-23-76, pg. I 504-512 (Möller 1965)

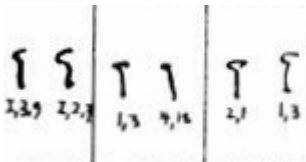
Words for "submerge" in Egyptian most consistent with the Laman glyph are *bāh* (using Budge phonetics) and *ḥs* (Budge 1920 1:213, 505). The word *bāh* consists of Gardiner Number hieroglyphs D-58, D-36, and V-28. The D-58 form has just been shown. D-36 and V-28 are as follows:



The hieratic forms of these glyphs most similar to the Laman glyph are:

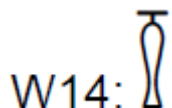


Möller Number 99 (Gardiner D-36), Bd. II-1-30, pg. II 90-99 (Möller 1965)



Möller Number 525 (Gardiner V-28), Bd. III-32-72-Taf, pg. III 518-526 (Möller 1965)

The word *ḥs* consists of three hieroglyphs with Gardiner Numbers V-28, W-14, and S-29. V-28 and S-29 have just been shown above. The remaining glyph W-14 in the hieroglyphic and hieratic form is:

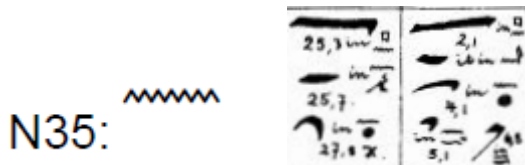




Möller Number 502, Bd. II-31-74-Taf, pg. II 498-509 (Möller 1965)

The word *hs* also means “filthy” when consisting of only two hieroglyphs V-28 and S-29 (Budge 1920 1:505). Use of the word “filthy” is consistent with references to the Lamanites made by the Nephites in the Book of Mormon (1 Nephi 12:23, Jacob 3:5, Jacob 3:9, Enos 1:20, and Mormon 5:15).

All of the Egyptian hieroglyphs for *Sbk*, *bāh*, and *hs* that make up the word Laman are consistent in form with the upper hook portion of the Laman glyph, so the glyph for Laman is considered a multiple combination glyph, with multiple meaning and multiple substitutions. The lower portion of the glyph is consistent with the hieroglyph for water, Gardiner Number N-35:



This is consistent in meaning with the “submerged crocodile” meaning, and also creates a directional glyph that matches the geographical location of the Lamanites, which will be discussed in relation to the name Sidon.

The submerged crocodile meaning is also consistent with the Book of Mormon concept that the Lamanites had “gone native” and had adopted the pagan forms of religion present around them in Mesoamerica. The crocodile was prominent in Mesoamerica religious iconography and deity forms (Pacheco et al 2015). The meaning of Laman as a submerged crocodile is also consistent with the Book of Mormon references to the Lamanites in battle that “fought like dragons.”

Finally, the presence of the nearly identical name of the Egyptian Crocodile God in Mesoamerica in the Nahuatl language of the Aztecs (*sipak*) was recognized long ago by the renowned Semiticist and pioneering authority in Ugaritic, Cyrus Gordon (Gordon 1971, 135). Further linguistic analysis has indicated that the Egyptian and Nahuatl terms are actually linguistically phonetically identical (Stubbs 2014, 63).

At this point, although a bit speculative, it might be possible to “reverse engineer” some ideas for a Semitic or Egyptian etymology of Laman from the Mesoamerican etymology and the Caractors glyph form. The fact that a river was named after Laman while Lehi’s party was traveling through the Arabian peninsula (1 Nephi 2:6-7) is consistent with an etymology that might have some relationship with water. One of the Egyptian words for “fish” is *lm* (Chicago Demotic Dictionary 2015, CDD L (01.1) 7).

The top of the Caractors glyph for Laman is in the form of a hook, which matches the Paleo-Hebrew letter *lamed*.

𐤀	'alep	'	𐤁	lamed	l
𐤂	bet	b	𐤃	mem	m
𐤄	gimel	g	𐤅	nun	n
𐤆	dalet	d	𐤇	samek	s
𐤈	he	h	𐤉	ayin	'
𐤊	waw	w	𐤋	pe	p
𐤌	zayin	z	𐤍	tsade	š
𐤎	het	ḥ	𐤏	qop	q
𐤐	tet	ṭ	𐤑	reš	r
𐤒	yod	y	𐤓	šin	š
𐤔	kap	k	𐤕	taw	t

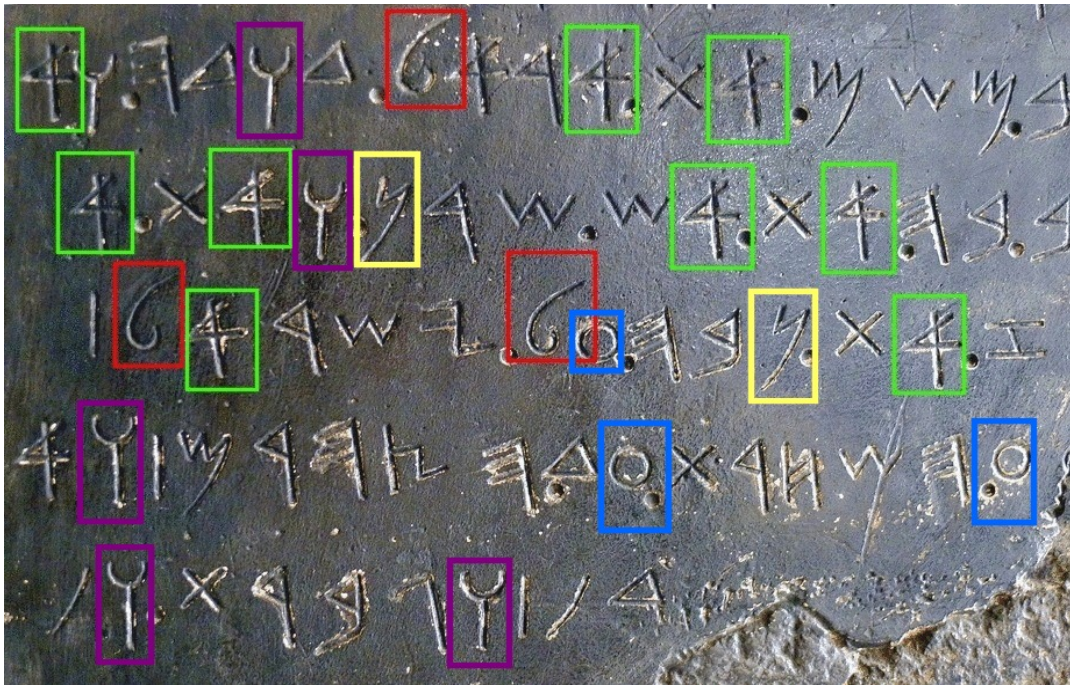


Figure 12--Moabite Stone with Paleo-Alphabet--Green *aleph*, red *lamed*, purple *waw*, yellow *nun*, blue *ayin* (Wikipedia.org 2016a).

While one would not suspect a Sumerian source for Laman, as the first person with this name was part of the first group of Lehitites that immigrated to the New World, there were later persons and a city with this name, and there may have been Sumerian etymological elements incorporated into the formation of those names.

Sumerian

<p><i>la</i>: flooding <i>la</i>: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry <i>la₂-a-me-en, la₂-am₃, la₂-um, la₂-ma</i> (form of <i>la</i>) <i>la</i>: to stretch out; to be in order <i>lah</i>: to beat; to full (cloth, wool) <i>lah</i>: plural stem of <i>de</i> [to bring] <i>lah₅-me, lah₄-a</i> (form of <i>lah</i>) <i>lah</i>: to dry <i>lam</i>: cutting <i>lam</i>: to flourish; to make grow luxuriantly <i>lam</i>: sapling; a tree <i>lam</i>: a nut-bearing tree <i>a</i>: arm; labor; wing; horn; side; strength; wage; power <i>a₂-mu, a₂-na, a₂-ni, an-na, an</i> (form of <i>a</i>) <i>a</i>: a bird-cry <i>a</i>: time</p>	<p><i>a</i>: water; semen; progeny <i>a-mu, a-am₃, a-am₆, a-ni, a-na</i> (form of <i>a</i>) A: a weapon or a leather holder for a weapon <i>am</i>: a bird <i>am</i>: wild bull <i>ama</i>: chamber; cell; women's quarters <i>ama</i>: mother <i>ama-ni, ama-mu, ama-na, ama-me</i> (form of <i>ama</i>) <i>ma</i>: to burn <i>ma</i>: ship, boat <i>ma₂-ni</i> (form of <i>ma</i>) <i>ma</i>: a siege engine? <i>ma'u</i>: a barge <i>mah</i>: (to be) mature, milk producing (of cows) <i>mah</i>: (to be) great <i>mah-a-ni, mah-a-na, mah-ni, mah-na</i> (form of <i>mah</i>) <i>man</i>: companion, partner <i>an</i>: sky, heaven; upper; crown (of a tree) <i>an</i>: date spadix</p>
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Laman₁ was the son of Lehi, and was one of the sons that turned to wickedness and eventually became the father of the Lamanite tribe. (1 Nephi 1:Preface; 2:5, 9, 11, 12, 18; 3:11 (x2), 14, 28 (x3), 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). As the older brother of Nephi, Laman, together with Lemuel, beat Nephi and “did bind” him outside Jerusalem (1 Nephi 7:16). Later, on the ship headed towards the New World, Laman and Lemuel again took Nephi and did “bind” him “with cords” (1 Nephi 18:11). Although Laman₁ originated in Israel and traveled to the New world, a quite appropriate and reasonable Sumerian etymology exists:

<p><i>la</i>: to supervise, check; to bind; to press, throttle <i>la₂-a-me-en, la₂-am₃, la₂-um, la₂-ma</i> (form of <i>la</i>) <i>lah</i>: to beat <i>lah</i>: plural stem of <i>de</i> [to bring] <i>lah₅-me, lah₄-a</i> (form of <i>lah</i>) <i>lam</i>: cutting <i>a</i>: arm; labor; side; strength; wage; power <i>a₂-mu, a₂-na, a₂-ni, an-na, an</i> (form of <i>a</i>)</p>	<p><i>a</i>: progeny <i>a-mu, a-am₃, a-am₆, a-ni, a-na</i> (form of <i>a</i>) A: a weapon or a leather holder for a weapon <i>ma</i>: ship, boat <i>ma₂-ni</i> (form of <i>ma</i>) <i>man</i>: companion, partner <i>an</i>: upper <i>an</i>: date spadix (shape of a javelin)</p>
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Constructed Compound Word: **Laman**

Laman₂ was a king of the Lamanites in the land of Nephi who made a deal with Zeniff to allow him and his group of Nephites to resettle in the land of Nephi. This he did “for the sole purpose of bringing this people into subjection or

into bondage.” He then laid heavy taxes on them. After some period of time, he stirred up some of the Lamanites against the Nephites (Mosiah 7:21; 9:10, 11, 13; 10:6, 18).

Laman₃ was also a king of the Lamanites, perhaps the son of Laman₂ (Mosiah 24:3, 9). He appointed teachers to teach the language of the Nephites among the Lamanites and taught them to keep records. Under his reign, the Lamanites were friendly amongst themselves and became rich, but were a cunning and wise people “delighting in all manner of wickedness and plunder.”

Possible Sumerian etymologies for Laman₂ and Laman₃ are:

Sumerian

la: to supervise, check; to bind; binding,
(yoke-)team; to press, throttle
la₂-a-me-en, la₂-am₃, la₂-um, la₂-ma
(form of *la*)

lam: to flourish; to make grow luxuriantly
a: strength; power

a₂-mu, a₂-na, a₂-ni, an-na, an (form of
a)
mah: (to be) great
mah-a-ni, mah-a-na, mah-ni, mah-na
(form of *mah*)
man: partner
an: upper; crown (of a tree)

Constructed Compound Word: **Laman**

Laman₄ was a Nephite soldier who had been a servant to a Lamanite king (Alma 55:4-8, 10, 12, 15). Moroni had a search made for a soldier who was a descendant of Laman₁ and located Laman₄. Being a Lamanite himself, he was able to trick Lamanite guards into believing he was an escaped Lamanite, administering them wine so that then Moroni was able to retake the city of Gid.

Possible Sumerian etymologies for Laman₄ are:

Sumerian

la: to check; to show, display; to carry
la₂-a-me-en, la₂-am₃, la₂-um, la₂-ma (form of *la*)

a: progeny
a-mu, a-am₃, a-am₆, a-ni, a-na (form of *a*)

man: companion, partner

Constructed Compound Word: **Laman**

Laman is also an Arabian river named after Laman₁ by his father Lehi (1 Nephi 2:8; 16:12). The river emptied into the Red Sea. Lehi exhorted his son, Laman₁ to be like the river, “continually running into the fountain of all righteousness.”

Possible Sumerian etymologies for the river Laman are:

Sumerian

la: flooding
a: strength; power
a₂-mu, a₂-na, a₂-ni, an-na, an (form of
a)

a: water; progeny
a-mu, a-am₃, a-am₆, a-ni, a-na (form
of *a*)
lam: to flourish; to make grow luxuriantly

mah: (to be) great

mah-a-ni, mah-a-na, mah-ni, mah-na
(form of *mah*)

Constructed Compound Word: **Laman**

A city of Laman was a wicked city identified as part of the destruction that occurred at the death of Christ. The city was destroyed by being burned with fire, with the fire being sent down (3 Nephi 9:10-11). The description is referencing fire caused by fallout or pyroclastic flows from a volcanic eruption (Grover 2014), and it was indicated that the wickedness of the city was of casting out prophets and stoning them.

Possible Sumerian etymologies for the city of Laman are:

Sumerian

la: flooding (interpreted here figuratively of the eruptive cloud, not of water)

lam: cutting

ma: to burn

an: sky, heaven

Constructed Compound Word: **Laman**

Josh

As with previous words evaluated containing the letter "j", it is noted that Sumerian lexicons and dictionaries do not identify a letter "j" even though one was present originally in Sumerian.

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-še₃ (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-še₃ (form of *a*)

A: a weapon or a leather holder for a weapon

a'aš: sign

a'aš: supplies

a'aš: wish, desire; curse

ah: (to be) dried (out), dry; to dry

ah₃-še₃ (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam,

scum; saliva, spittle; poison

ah₃-še₃ (form of *ah*)

aš: a boil (on skin)

aš: curse

aš: bread; a type of flour

aš: one

aš: six

aš: spider

aše: now

u: abuse

u: admiration

u₆-še₃, (form of *u*)

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-še₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

<i>u</i> : load	<i>U</i> : tree
<i>u</i> : peace	<i>uh</i> : to be forgotten
<i>u</i> : earth pile	<i>uh</i> : trachea, uvula
<i>u</i> : pitfall	<i>uh</i> : turtle
<i>u</i> : planking	<i>uh-še₃</i> (form of <i>uh</i>)
<i>u</i> : plant	<i>uh</i> : weathervane
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants	<i>uh</i> : to make paste
<i>u₂-še₃</i> (form of <i>u</i>)	<i>uš</i> : to shut off, block up
<i>u</i> : shepherd	<i>uš</i> : blood, gore
<i>u</i> : purslane	<i>uš</i> : to die; to be dead; to kill; death
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>uš</i> : a fish
<i>u</i> : to sleep	<i>uš</i> : foundation
<i>u</i> : ten	<i>uš</i> : membrane; womb; afterbirth
<i>u</i> : totality, world	<i>uš</i> : poison
<i>U</i> : type of stone	<i>uš</i> : dead reed
	<i>uš</i> : spittle
	<i>uš</i> : a copper vessel
	<i>uš</i> : a unit of length

Hebrew

Etymology and meaning of the name Joshua

The name Joshua is a compilation of two elements, the first one being the appellative יה (*Yah*) = יהו (*Yahu*) = יו (*Yu*), which in turn are abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.

The second element of the name Joshua/Jesus comes from the root-verb ישע (*yasha'*), meaning to save or deliver:

The two roots ישע (*yasha'*) and שוע (*shawa'*) are closely related in meaning and probably also linguistically. Their forms are so alike that especially in names the two can often not be told apart:

The root-verb ישע (*yasha'*), probably originally meant something like to be wide or spacious (in Arabic it still does), and its counterpart is the verb צרר (*sarar*), meaning to be narrow, to bind or to be in distress. Our verb ישע (*yasha'*) means exactly the opposite: to be wide, to be loose or delivered, and to be saved.

The derivatives of this verb are:

The feminine noun ישועה (*yeshua*) meaning salvation (Genesis 49:18, 2 Samuel 10:11).

The masculine noun ישע (*yasha'*) meaning salvation too. This word can also be used to mean financial salvation; prosperity or welfare (2 Samuel 23:5, Psalm 12:5).

Following the previous type of meaning, the adjective שוע (*shoa'*), meaning independent indicates a 'free man,' a (financially) independent person (Isaiah 32:5).

The feminine noun תשועה (*teshua*), meaning salvation or deliverance (1 Samuel 11:9, Psalm 51:16).

The root-verb שוע (*shawa'*), means to cry, or more specifically, to cry out for help (Psalm 30:2, Psalm 72:12). More than half of the twenty-two occurrences of this verb are in the first person singular (I cry/ I cried), and most often this verb occurs in the Psalms.

Derivatives:

The masculine nouns שוע (*shua'*) and שוע (*shoa'*) both mean a cry (Job 30:24, Isaiah 22:5). Note the similarity between these words and the word שוע (*shoa'*), meaning noble, mentioned above.

The feminine noun שועה (*shawa*) means the more specific cry for help (Jeremiah 8:19, Psalm 39:13).

The proximity of these word groups is shown in Job 36:19. Some translations read here the peculiar, "If your cry for help is set in order . . ." (Jay P. Green), while others read, "Will your riches keep you from distress . . ." (NAS).

Etymology and meaning of the name Josiah

The name Josiah consists of two elements. The final part is יה (*Yah*) = יהו (*Yahu*) = יו (*Yu*), which in turn are abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.

The origin of the first part of the name Josiah is unclear. To start with, it looks exactly like the verb שא' (*ya'ash*), meaning to despair:

The verb שא' (*ya'ash*) means to despair and is pretty much parallel with the English verb to despair. It occurs less than a dozen times in the Bible (Jeremiah 2:25, Isaiah 57:10).

Thus the name Josiah also carries the unmistakable meaning of The Despair Of Yahweh.

BDB Theological Dictionary dictates that the name Josiah derives from the verb אשה (*'shh*), which is unused in the Bible but which probably means to support. Its derivative אשיה (*'oshyga*) means buttress or pillar and occurs only in Jeremiah 50:15. Hence BDB reads Yah Supporteth.

This verb, however, is strikingly similar to the word אשה (*'ishsha*), meaning woman or female, which comes from the root group אנש (*'nsh*), having meanings like to be sick, weak or social (see the name Enosh):

Scholars insist that there are three separate roots אנש (*'nsh*) and one root איש (*'ysh*), which have nothing to do with each other. BDB Theological Dictionary acknowledges the few who have assumed that there are certainly relationships, but decrees a single ancestral root "impossible".

This may be theoretically true, but we may as readily assume that the Hebrew authors and audience were more persuaded by these words' similarities than by their differences:

The root-verb אנש (*anash*) means to be sick or weak (Job 34:6, 2 Samuel 12:15, Micah 1:9). This verb occurs about a dozen times in the Old Testament, and has no derivatives.

The root אנש (*'nsh*) isn't used as verb in the Bible, but in cognate languages it means to be inclined to, friendly or social. It yields one derivative, the masculine noun אנוש (*'enosh*), meaning man or mankind (Job 28:13, Psalm 8:4, Isaiah 24:6). This word is one of a few to mean man, and *'enosh* seems to indicate man without any special characteristic; hence the name Enosh.

Other words for man are: אדם (*'adam*; see the name Adam), which describes man as corporeal being and איש (*'ish*; see below), which denotes a man in a specific function.

Both HAW Theological Wordbook of the Old Testament and BDB Theological Dictionary quote theories that put this root and the previous one together, and *enosh* may denote man as frail and helpless creature. Perhaps it even teaches that the strength of society in general is a direct result of the frailty of the human individual, which is an idea also expressed by the Greek words ψυχή (*psuche*), meaning soul or needy thing, and πνευμα (*pneuma*) meaning spirit or synchronously moving things. Perhaps mysterious texts such as Revelation 13:3 should be understood in part against the backdrop of this principle.

Some scholars have suggested that the mysterious noun $\psi\alpha$ (*'esh*), meaning fire, was derived from this root, but others refute this (reports BDB Theological Dictionary).

The third root $\alpha\eta\sigma$ (*'nsh*) is again unused in the Bible, but in cognate languages it may mean soft or delicate. Its sole derivative is the feminine noun $\eta\psi\alpha$ (*'ishsha*), meaning woman or wife. Since the Bible views societies as female individuals (i.e. mother Babylon, or the Bride of Christ), and women are generally weaker than man, here at Abarim Publications we see much reason to assume one single core idea behind these roots, even if the roots themselves are separate in theory.

And then there is root $\psi\alpha\iota$ (*'ysh*) which yields the masculine noun $\psi\alpha\iota$ (*'ish*), meaning man or mankind. It's obviously one of a few Hebrews words that can be translated as 'man' but appears to be most alike our English word 'man'. It differs from $\alpha\delta\alpha\mu$ (adam), or 'corporeal one' and the noun $\alpha\eta\sigma\eta\tau\alpha$ (*'enosh*), or 'human' in that $\psi\alpha\iota$ (*'ish*) regards man as an individual and that mostly in some specific function. In constructions like "man of the earth" (Genesis 9:20) or "man of God" (Deuteronomy 33:1), this word $\psi\alpha\iota$ (*'ish*) is used. This word is also the common word for husband.

(www.abarim-publications.com 2016)

The Book of Mormon Personal Name and Geographic Name JOSH may be a hypocoristic form of the Hebrew biblical PN Josiah (Zechariah 6:10, *yo'shiyyā*, and Jeremiah 27:1, *yo'shiyyāhū*), that is, Josiah minus the theophoric element. Meaning Josiah, and therefore JOSH, could mean "Jehovah has healed," from the hypothetical HEBREW root **šā*, "to heal," posited on the basis of the attested Arabic root *'sā*, "to heal." On the other hand, Josiah, and thus JOSH, could mean "Jehovah has given," or "gift of Jehovah," from the West Semitic root *'wš*, "to give a present" (see Ugaritic *ušn*, "gift"). As such, JOSH may be related to the biblical period HEBREW PN *y'wš*, attested in the Lachish ostraca (where it probably had the pronunciation *yā'uš*) and in the Elephantine Aramaic documents. In either case, the Nephite form JOSH, if it does derive from *'wš* or *'sā*, suggests that the aleph must have become quiescent by the time the name appears in the NEPHITE record.

Probably unrelated are the instances of the Amorite names containing *ya-(ú-)uš* plus a theophoric element, etc., listed in Huffmon, *Amorite Personal Names in the Mari Texts* (Baltimore: Johns Hopkins, 1965), 171. Not only does Huffmon list the root as "uncertain," but he suggests the preferred etymology be taken from **šw*.

JOSH as a hypocoristic form of Jeshua is somewhat less likely. Ancient Semitic hypocoristica do not function in this manner, i.e., whole lexemes can be dropped, but the lexemes 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 *yehoshua*), where *Jo-* is a shortened version of Jehovah and *-shua* is from the lexeme for "help; succor."

Less likely is a derivation from the HEBREW existential particle, *yēš*, "there is." It would be hard to account for the /o/ in JOSH from the /ē/ in *yēš*.

(Book of Mormon Onomasticon 2016)

Josh is the name of a Nephite military leader slain in the final battles with the Lamanites along with his "ten thousand" (Mormon 6:14).

Reasonable etymological units for Josh are:

Sumerian

a: arm; strength; wage; power

*a*₂-*še*₃ (form of *a*)

u: admiration

*u*₆-*še*₃ (form of *u*)

u: defeat

u: ten

uš: to die; to be dead; death

Constructed Compound Word: **Josh**

Hebrew

ya'ash: to despair
'ish: man

A city of Josh was a wicked city identified as part of the destruction that occurred at the death of Christ. The city was destroyed by being burned with fire, with the fire being sent down (3 Nephi 9:10-11). The description is referencing fire caused by fallout or pyroclastic flows from a volcanic eruption (Grover 2014), and it was indicated that the wickedness of the city was of casting out prophets and stoning them.

Reasonable etymological units for the city of Josh are:

Sumerian

a'aš: curse
ah: (to be) dried (out), dry; to dry
 ah₃-še₃ (form of *ah*)
ah: a paste (interpreted as volcanic material)
 ah₃-še₃ (form of *ah*)
aš: curse

uh: trachea, uvula (interpreted as a volcanic vent)
uh: to make paste
uš: to shut off, block up
uš: blood, gore
uš: to die; to be dead; death

Constructed Compound Word: **Josh**

Hebrew

'esh: fire

Gad

Sumerian

ga: milk; suckling
ĝa: house
gada: flax; linen
 gada-a (form of *gada*)
gada: with
a: arm; labor; wing; horn; side; strength;
 wage; power
 a₂-da (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
 a-da (form of *a*)
A: a weapon or a leather holder for a weapon
a de: to irrigate (by flooding)
ad: bead

ad: a thorn bush
 {ĝiš}ad₅-da (form of *ad*)
ad: (to be) crippled
ad: log; plank; raft
ad: wooden raft; plank of a boat
ad: voice; cry; noise
 a-da-da (form of *ad*)
adda: corpse; wreck (of a boat)
adda: father
 ad (form of *adda*)
ah: (to be) dried (out), dry; to dry
 ah-da (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
 ah-da (form of *ah*)

Hebrew

Etymology of the name Gad

The name Gad comes from the verb גָּדַד (*gadad*), meaning to cut or invade:

The two forms גָּדַד (*gdd*) and גָּדָה (*gdh*) may be related etymology and their meanings appear to overlap somewhat:

The verb גָּדַד (*gadad*), means to cut or invade but with a very special connotation.

According to HAW Theological Wordbook of the Old Testament, in nine out of eleven occurrences this verb specifically refers to forbidden self-laceration in an act of worship (Deuteronomy 14:1, 1 Kings 18:28, Jeremiah 16:6). And when in Genesis 49:19 Jacob blesses his sons on his deathbed, he says of Gad (whose name comes from this verb):

Jacob	Gad		Gad	Gad	Gad
עֲקֵב	יִגְד	וְהוּא	יִגְדֵנּוּ	גָּדוּד	גָּד
their heel		shall cut and he	shall raid them	raiders	Gad

This verb's derivatives, however, reveal the deeper meaning:

The masculine noun גָּדוּד (*gedud*), meaning a band of raiders, possibly (as BDB Theological Dictionary suggests) in the sense of invaders or a guerilla group severed from a main group or society (1 Samuel 30:8, 1 Kings 11:24). In later Scriptures this word also came to denote military divisions in Israel (1 Chronicles 7:4, Micah 4:14).

The identical masculine noun גָּדוּד (*gedud*), and its feminine counterpart גָּדוּדָה (*geduda*) both meaning furrow, cutting (Psalm 65:10, Jeremiah 48:37).

The noun גָּד (*gad*), possibly meaning fortune (Genesis 30:11). In Isaiah 65:11 this word occurs as possibly the divine name Gad (see the translations of Young, Darby and JSP1917). The NIV, NAS and ASV versions interpret this occurrence of גָּד (*gad*) as a name but translate it with Fortune. KJV reads "that troop".

It seems that the verb indicates a cutting with the distinct purpose of laying a treasure bare. The ritualistic cutting results in the exposure of precious blood, and a raid produces loot. But note that the somewhat similar verb גָּאָד (*'agad*) means to bind in the same sense that גָּדוּד (*gedud*) denotes a band of raiders.

The verb גָּדָה (*gdh*) isn't used in the Bible, but BDB Theological Dictionary proposes a meaning of to cut, cut or tear away. And that obviously links it to the verb גָּדַד (*gadad*) treated above. In the Bible only the following derivatives remain:

The feminine noun גָּדָה (*gadda*), meaning bank (of a river). It occurs only in Joshua 3:15, 4:18, 1 Chronicles 12:6 and Isaiah 8:7.

The masculine noun גָּדִי (*gedi*), meaning kid (young animal), and that almost exclusively as source of a meal (Genesis 27:9, Judges 6:19, 1 Samuel 10:3).

The feminine plural noun גָּדִיָּה (*gediya*), meaning kids (Song of Songs 1:8 only).

The name Gad indicates a fortune for which a troublesome, invasive effort is made. There are plenty of words to indicate treasure or felicity, but Leah who named the son of her maid, chose this painful word גָּד, Gad.

Perhaps the reason for this is that she gave Zilpah to Jacob only because she could not conceive anymore. In those days, that was pretty awful, even though she had already given her husband four sons. Subsequently, she harshly accused her sister Rachel of stealing her husband (30:15). Jacob loved Rachel, after all, and Leah probably didn't conceive because Jacob wasn't sleeping with her anymore.

Leah and Rachel exchanged a harvest of mandrakes for the right to sleep with Jacob, and Leah conceived again. Her fifth son, Issachar, she names after the word for wage, because, she says, God gave me my wage for I gave my maid to my husband. After son five Jacob keeps coming around, and Leah gives birth to one more son and a daughter; Jacob's only.

The name Gad tells of a wife's deep anguish, shame and loneliness.

Gad meaning

For the meaning of Gad, the NOBSE Study Bible Name List reads Good Fortune. Jones' Dictionary of Old Testament Proper Names has the same, but adds Good Luck.

A more accurate translation would be Harrowing Fortune.

(www.abarim-publications.com 2016)

The city of Gad was a wicked city identified as part of the destruction that occurred at the death of Christ. The city was destroyed by being burned with fire, with the fire being sent down (3 Nephi 9:10-11). The description is referencing fire caused by fallout or pyroclastic flows from a volcanic eruption (Grover 2014), and it was indicated that the wickedness of the city was of casting out prophets and stoning them. There is also little doubt that the city name is related to Gaddianton and the Gaddianton robbers.

Sumerian

gada: with

ad: (to be) crippled

ad: voice; cry; noise

a-da-da (form of *ad*)

adda: corpse

ah: (to be) dried (out), dry; to dry

ah-da (form of *ah*)

ah: a paste; foam, scum (figurative for volcanic material)

ah-da (form of *ah*)

a de: to irrigate (by flooding) (figurative for deposition of volcanic material)

Constructed Compound Word: Ga(h)d(a)

Hebrew

gad: a fortune for which a troublesome, invasive effort is made

gadad: to cut or invade

gadda: bank of a river

Kishcumen

Sumerian

kiš: totality, world

kiš-ke₄ (form of *kiš*)

kiš: principal city of Sumer, located in the north (upriver) area of Sumer

kišuk: a cultic place

ki: place, ground, earth, land, toward, underworld, lower, down below

ki-še₃ (form of *ki*)

ki: with (math)

kiši: ant

kiši: half

kiši: myrtle

kiši: the Netherworld

kiši: secret

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-iš (form of *i*)

iš: mountain(s)

ku: to place, lay (down), lay eggs; to spread, discharge

ku-um (form of *ku*)

KU: hole

KU: plough?

KU: to strengthen

kum: (to be) hot

kum₄-ma, kum₂-ma, kum₂-a (form of *kum*)

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u₂-am₃, u₂-mu (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u₅-bi₂, u₅-bi (form of *u*)

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

um: a bird

um: reed rope

me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance

me-ni (form of *me*)

me: battle; combat

me₃-ni, me₃-na (form of *me*)

me: to be

me-en (form of *me*)

me: desire

me: to wash, refine

me: silence

me: stiffness

men: tiara, type of crown

e: barley?

e: chaff

e₃-ni (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-ni, e₂-na (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-a-ni, e₃-ni, i-in (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

en: (compound verb nominal element)

en: incantation, spell

en: lord; master; ruler

u₃-mu-un (form of *en*)

en: a priest

Hebrew

Etymology of Kish

- The most famous Kish is the Benjaminite father of Saul, the first king of Israel (1 Samuel 9:1). The apostle Paul mentions this Kish (spelled Κίς, *Kis*) in his First Sabbath sermon at Pisidian Antioch (Acts 13:21)
- A great-uncle of Saul is also named Kish (1 Chronicles 8:30) and so is:
- The great-grandfather of Mordecai, the cousin and caretaker of Esther (Esther 2:5).
- In the Merari branch of the Levites are also two men named Kish, one in David's time (1 Chronicles 23:21) and one in Hezekiah's time (2 Chronicles 29:12).

The name Kish comes from the verb **קוּשׁ** (*qosh*) meaning lay bait, or lure. This verb occurs only once in the Bible (Isaiah 29:21), but according to BDB Theological Dictionary, it's the root of the common verb **שָׂקַי** (*yaqosh*), meaning to set a snare or lay a trap:

The verb **שָׂקַי** (*yaqosh*) originally meant to lay a bait or lure but came to denote laying a snare to catch animals, and from there to "snare" a person with alluring enticements (1 Samuel 18:21, Psalm 18:5, Jeremiah 5:26). This verb's derivatives are:

The masculine noun **יָקוּשׁ** (*yaqosh*), meaning bait-layer or fowler (Hosea 9:8).

The similar masculine noun **שָׂקֵי** (*yaqush*), also meaning bait-layer or fowler (Proverbs 6:5).

The masculine noun **מוֹקֵשׁ** (*moqesh*), meaning either bait (Amos 3:5) or snare (Exodus 10:7, Exodus 23:33).

קוּשׁ

The verb **קוּשׁ** (*qush*) also means to lay bait or lure, and is doubtlessly related to **שָׂקַי** (*yaqosh*). BDB Theological Dictionary even deems **קוּשׁ** (*qush*) the root of **שָׂקַי** (*yaqosh*). Our verb occurs only once in the Bible, in Isaiah 29:21, whereas the verb **שָׂקַי** (*yaqosh*) and its derivatives occur forty times.

Etymology of *qum*

The root-verb **קוּם** (*qum*) generally means to rise up or stand. It's used in all the expected ways, from getting up from a prostrate position (Exodus 21:19, Joshua 3:16), a kneeling position (1 Kings 8:54) or sitting position (Genesis 25:34). It may indicate the start of a journey (Deuteronomy 17:8), a paying attention (Numbers 23:18), a giving testimony (Deuteronomy 19:15).

This verb is used when items are set up (idols - Leviticus 26:1), or when one assumes an office or position: that of leader (Genesis 37:7), prophet (Deuteronomy 34:10), judge (Judges 10:1). Thus this verb also used covenant is established (Exodus 6:4) or maintained (Isaiah 28:16). This verb is also frequently used in a military sense of rising up against someone or some army (Judges 7:15, Exodus 2:17). In conjunction with God, this verb often occurs in a plea for God to rise up against enemies (Psalm 3:7).

The derivatives of this verb are:

The feminine noun **קָמָה** (*qoma*) or **קוֹמָה** (*qoma*), meaning height; of people (1 Samuel 16:7), of a tree (2 Kings 19:23), or of buildings (1 Kings 6:2, Jeremiah 52:21).

The feminine noun **קָמָה** (*qama*), denoting standing grain (Exodus 22:5, Judges 15:5).

The masculine noun קים (*qim*), meaning adversary; i.e. someone who rises up against someone (Job 22:20 only; BDB Theological Dictionary deems this text corrupt).

The feminine noun קימה (*qima*), meaning a rising up (Lamentations 3:63 only).

The feminine noun קיממיות (*qommiyut*), meaning uprightness (Leviticus 26:13 only).

The masculine noun יקום (*yequm*), meaning substance or existence (Genesis 7:4 and 23 and Deuteronomy 11:6 only).

The feminine noun תקומה (*tequma*), denoting an ability or power to stand (Leviticus 26:37 and Psalm 139:21 only).

The masculine noun מקום (*maqom*), denoting some set location, place to stand or station (Genesis 18:24, Exodus 21:13, Joshua 8:19).

(www. www.abarim-publications.com 2016)

Kishcumen is the Original Manuscript spelling of this name found in the Book of Mormon. Kishcumen was a Gaddianton leader and assassin (Helaman 1-2; 6:18, 24). Kishcumen and his band were a secret combination designed to murder, rob, and gain power, attempting to overthrow the government by murder of political and religious leaders. That he led both a religious and political organization is clear by the fact that they “all entered into a covenant, yea, swearing by their everlasting Maker, that they would tell no man that Kishcumen had murdered Pahoran.” They also had secret signs and were in disguise among the people. Gaddianton then became leader of the band and sent Kishcumen to murder Helaman who held the judgment-seat, but he was discovered and killed in the attempt.

Reasonable etymological units for Kishcumen are:

Sumerian

ki: underworld, lower, down below

ki-še₃ (form of *ki*)

kiši: the Netherworld

kiši: secret

i: clothing, garment

ku: to place; to spread, discharge

ku-um (form of *ku*)

me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance

me-ni (form of *me*)

me: battle; combat

me₃-ni, me₃-na (form of *me*)

me: to be

me-en (form of *me*)

me: desire

men: tiara, type of crown

en: incantation, spell

en: lord; master; ruler

u₃-mu-un (form of *en*)

en: a priest

Constructed Compound Word: **Kish(i)cumen**

Proposed Meaning: “Secret Netherworld incantation cult priest king that spreads”

Hebrew

qosh: lay bait, or lure

qum: items are set up (idols - Leviticus 26:1), or when one assumes an office or position; of rising up against someone

The city of Kishcumen was a wicked city identified as part of the destruction that occurred at the death of Christ. The city was burned with fire, with the fire being sent down (3 Nephi 9:10-11). The description is referencing fire

caused by fallout or pyroclastic flows from a volcanic eruption (Grover 2014), and it was indicated that the wickedness of the city was of casting out prophets and stoning them.

Reasonable etymological units for Kishcumen, recognizing it was destroyed by a volcanic eruption are:

Sumerian

ki: place, ground, earth, land, toward,
underworld, lower, down below
ki-še₃ (form of *ki*)
kiši: the Netherworld
iš: mountain(s)
kum: (to be) hot
kum₄-ma, kum₂-ma, kum₂-a (form of
kum)
ku: to place, lay (down); to spread, discharge
ku-um (form of *ku*)
KU: hole

uh: trachea (figurative for volcanic throat)
u: earth pile
uh: to make paste
me: to be
me-en (form of *me*)
e: tube, socket
e: to leave, to go out; to remove, take away;
to bring out; to rave; to winnow
e₃-a-ni, e₃-ni, i-in (form of *e*)
en: incantation, spell

Constructed Compound Word: **Kishcumen**

Hebrew

qoma: height
qum: to rise up

Jacob

As with previous words evaluated containing the letter "j", it is noted that Sumerian lexicons and dictionaries do not identify a letter "j" even though one was present originally in Sumerian.

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power
a₂-ka, a₂-bi, a₂-ba (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-ka, a-bi, a-ba (form of *a*)
A: a weapon or a leather holder for a weapon
ak: to do; to make; to act, perform; to
proceed, proceeding (math.)
a-ka, ak-ka₅, ak-a-ba, ak-a-bi, ak-ab,
ak-bi (form of *ak*)
aka: fleece
KA: (compound verb verbal element)
kab: wing of a horse bit; nose rope
kab: to blow away
kab: to test; test

ku: to place, lay (down), lay eggs; to spread,
discharge
ku-ba-a (form of *ku*)
KU: hole
KU: plough?
KU: to strengthen
u: abuse
u: admiration
u: and
u₃-bi (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe

<i>u</i> : finger	<i>u</i> : to sleep
<i>u</i> : gift	<i>u</i> : ten
<i>u</i> : wild goose	<i>u</i> : totality, world
<i>u</i> : grain	<i>U</i> : type of stone
<i>u</i> : hole	<i>U</i> : tree
<i>u</i> : horn	<i>uh</i> : to be forgotten
<i>u</i> : type of land	<i>uh</i> : trachea, uvula
<i>u</i> : load	<i>uh</i> : turtle
<i>u</i> : peace	<i>uh</i> : weathervane
<i>u</i> : earth pile	<i>uh</i> : to make paste
<i>u</i> : pitfall	<i>ub</i> : cavity
<i>u</i> : planking	<i>ub</i> : corner, recess
{ĝeš}u ₃ -bi (form of <i>u</i>)	<i>ub</i> : a drum
<i>u</i> : plant	<i>ub</i> : to enunciate
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants	<i>ab</i> : cow
u ₂ -bi, u ₂ -ba (form of <i>u</i>)	<i>ab</i> : a fish
<i>u</i> : shepherd	<i>ab</i> : a fish
<i>u</i> : purslane	<i>ab</i> : sea
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>ab-ba</i> (form of <i>ab</i>)
u ₅ -bi ₂ , u ₅ -bi (form of <i>u</i>)	<i>ab</i> : window, window opening <i>ab-ba</i> (form of <i>ab</i>)

Hebrew

Jacob is from the Hebrew *ya'āqōb*, probably a shortened form (it lacks the theophoric element) that therefore could mean “may (God) protect.” (Book of Mormon Onomasticon 2016).

The name Jacob comes from the common Hebrew noun עקב (*aqeb*) meaning heel or rear:

עקב

Formally it's not quite certain where the noun עקב (*'aqeb*) comes from but some scholars suggest from an unused verb that means to be protuberant. But the meaning of the noun becomes clear from its applications in the Bible. It seems that the basic idea of this word is anything last of lowest. It may denote the hoofs of horses (Genesis 49:17) but also a man's buttocks (Jeremiah 13:22). It means the rear of a troop (Genesis 49:19) or the print of one's foot (Psalm 89:51).

Its sibling derivatives are:

The verb עקב (*'abaq*), meaning to follow at the heel, assail, circumvent, supplant (Genesis 25:26, Jeremiah 9:3, Job 37:4).

The adjective עקב (*'aqeb*, which is spelled and pronounced identical to the verb), meaning over-reacher. This adjective occurs only in Psalm 49:5; the iniquity of my over-reachers or supplanters, as the NAS has it.

The adjective עקב (*'aqob*), meaning insidious or deceitful (Jeremiah 17:9) or quite literally: showing footprints (Hosea 6:8).

The adjective עקב (*'aqob*), meaning steep or hilly (Isaiah 40:4).

The feminine noun עקבה (*'aqeba*), meaning deceitfulness (2 Kings 10:19).

The masculine noun עָקַב ('*eqeb*), meaning consequence or because (Isaiah 5:23, Psalm 19:11, Psalm 119:33).

Jacob meaning

The name Jacob may be simply facsimilative and inconsequential; he was named after how he was holding on to Esau's heel. But in Genesis 25:23 we read that God foretold the twins' fate: the older shall serve the younger. Young Jacob certainly must have displayed more behaviors, but the holding on to Esau's heel must have reminded his parents of the prophecy, and named the boy accordingly.

BDB Theological Dictionary and NOBSE Study Bible Name List both read Supplanter. BDB adds Heel, Overreach, One Closely Following. Jones' Dictionary of Old Testament Proper Names reads He Will Supplant, A Heeler, One Who Trips Up or Takes Hold By The Heel.

Besides in Genesis 27:36, the word עָקַב occurs twice as regular word in the text: in Job 37:4 it's used in the sense of 'he holds back [thunderings]' and in Jeremiah 9:4 as meaning 'deal craftily' (NAS) or 'will supplant' (KJV).

(www.abarim-publications.com 2016)

In addition to the Biblical Jacob which is referenced in the Book of Mormon, there are 3 individuals and a city bearing the name Jacob. Jacob₁ is the high priest and the brother of Nephi (1 Nephi 18:7-Alma 3:6), and is a significant righteous leader in the Book of Mormon. He also produced plates bearing his name (Jacob 3:14).

Jacob₂ was a Zoramite leader of a Lamanite army against Moroni₁ (Alma 52:20-35). He had holed up in the fortified city of Mulek that had previously been captured by the Lamanites. He refused to come out onto the plains to fight the Nephites, but was lured out by a decoy stratagem employed by Moroni. After being lured out, he was followed and attacked from the rear and surrounded, which led to a battle with "exceeding fury." However, he was unsuccessful against Moroni. He was described as having an "unconquerable spirit."

Jacob₃ was the head of a secret combination and was referred to as their king. He contended with the tribes of the Nephites, destroying the peace and the government of the land. Being ultimately outnumbered, he fled to the northernmost parts of the land to build up a kingdom, taking in dissenters that would follow, and becoming the wicked king of the great city Jacob-Ugath (3 Nephi 7:9-9:9). The city was destroyed along with others in the disaster preceding the coming of Christ.

The city of Jacob was likely found in the land northwards and was "caused to be sunk, and made hills and valleys in the places thereof" with the inhabitants being buried (3 Nephi 9:8) as part of the great destruction preceding the coming of Christ. These features were likely noted as the remnant deposit following a volcanic pyroclastic flow (Grover 2015).

Recognizing that as part of the original Lehite party (so Jaredite elements may not be expected), reasonable etymological units for Jacob₁ are:

Sumerian

a: strength; power

ak: to do; to make; to act, perform; to proceed, proceeding (math.)

a-ka, ak-ka₅, ak-a-ba, ak-a-bi, ak-ab, ak-bi (form of *ak*)

u: and

u₃-bi (form of *u*)

u: admiration

Constructed Compound Word: **Jacob(i)**

Hebrew

ya'ăqōb: may (God) protect

Etymological units for Jacob₂ and Jacob₃ are:

Sumerian

a: strength; power

ak: to do; to make; to act, perform; to proceed, proceeding (math.)

a-ka, ak-ka₅, ak-a-ba, ak-a-bi, ak-ab, ak-bi (form of *ak*)

u: to ride; to gain control

u₅-bi₂, u₅-bi (form of *u*)

u: defeat

ub: corner, recess

kab: to test; test

Constructed Compound Word: **Jacob**

Hebrew

'abaq: follow at the heel, assail, circumvent, supplant

'aqeb: over-reacher

'aqob: insidious or deceitful

'aqeba: deceitfulness

Etymological units for the city of Jacob are:

Sumerian

a: strength; power

ak: to do; to make; to act, perform; to proceed

a-ka, ak-ka₅, ak-a-ba, ak-a-bi, ak-ab, ak-bi (form of *ak*)

kab: to blow away

ku: to place, lay (down); to spread, discharge

ku-ba-a (form of *ku*)

KU: hole

uh: trachea, uvula

uh: to make paste

ub: cavity

Constructed Compound Word: **Jacob**

Hebrew

'aqob: steep or hilly

'eqeb: consequence or because

Jacob-Ugath

The great city of Jacob-Ugath will have the same elements as found for the city of Jacob just discussed. The Jaredite place of Ogath was discussed previously, and is etymologically identical in analysis since the letter “o” for purposes of this analysis in Sumerian can be equivalent to “u”. In all likelihood, based on the hyphen, Jacob-Ugath was located in land of Ogath (Grover 2015). Both Ogath and Jacob-Ugath involved great destruction. However, because the method was different (civil war versus a volcanic eruption), perhaps the slight difference in spelling between Ogath and Ugath has some difference in meaning. In addition to the destructive event etymologically described for the city of Jacob, the Ugath element of the city name might consist of the following etymological units:

ug: plural and imperfect singular stem of *uš*
 [to die]
ug₅-ga (form of *ug*)
ug: (to be) furious; anger
ug: lamentation
ad: (to be) crippled
ĝa: house
ĝa₂-ta (form of *ĝa*)

ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)
ah: a paste; foam, scum
uh₃-a (form of *ah*)
tab: to burn, fire; to dye (red); to brand, mark
tab: to flatten
tab: illness, disease
he: be it, be he

Constructed Compound Word: Jacob-**U**gat(ab)h(e) or Jacob-**U**gat(a)h(e)

Gadiandi

Sumerian

ga: milk; suckling
ĝa: house
gada: flax; linen
gada-a (form of *gada*)
gada: with
a: arm; labor; wing; horn; side; strength;
 wage; power
a₂-da, a₂-na, a₂-ni, a₂-ni-da, an-na
 (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-da, a-ni, a-na (form of *a*)
A: a weapon or a leather holder for a weapon
a de: to irrigate (by flooding)
ad: bead
ad: a thorn bush
{ĝiš}ad₅-da (form of *ad*)
ad: (to be) crippled
ad: log; plank; raft
ad: wooden raft; plank of a boat
ad: voice; cry; noise
a-da-da (form of *ad*)

adda: corpse; wreck (of a boat)
adda: father
ad (form of *adda*)
ah: (to be) dried (out), dry; to dry
ah-da (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
ah-da (form of *ah*)
di: go
di: to have a bowel disorder
di: to shine
di: non-finite imperfect stem of *dug*[to speak]
na-di, nu-di, i-na-di, a-di (form of *di*)
dih: chaos, turmoil
dih: a weed with thorns
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a (form of *i*)
ia: (an exclamation), oh!
an: sky, heaven; upper; crown (of a tree)
an-da (form of *an*)
an: date spadix

Hebrew

Etymology of the name Gad

The name Gad comes from the verb **גדל** (*gadad*), meaning to cut or invade:

The two forms **גדל** (*gdd*) and **גדח** (*gdh*) may be related etymology and their meanings appear to overlap somewhat:

The verb **גדל** (*gadad*), means to cut or invade but with a very special connotation.

According to HAW Theological Wordbook of the Old Testament, in nine out of eleven occurrences this verb specifically refers to forbidden self-laceration in an act of worship (Deuteronomy 14:1, 1 Kings 18:28, Jeremiah 16:6). And when in Genesis 49:19 Jacob blesses his sons on his deathbed, he says of Gad (whose name comes from this verb):

Jacob	Gad		Gad	Gad	Gad
עקב	יגד	והוא	יגדו	גדוד	גד
their heel		shall cut and he	shall raid them	raiders	Gad

This verb's derivatives, however, reveal the deeper meaning:

The masculine noun גדוד (*gedud*), meaning a band of raiders, possibly (as BDB Theological Dictionary suggests) in the sense of invaders or a guerilla group severed from a main group or society (1 Samuel 30:8, 1 Kings 11:24). In later Scriptures this word also came to denote military divisions in Israel (1 Chronicles 7:4, Micah 4:14).

The identical masculine noun גדוד (*gedud*), and its feminine counterpart גדודה (*geduda*) both meaning furrow, cutting (Psalm 65:10, Jeremiah 48:37).

The noun גד (*gad*), possibly meaning fortune (Genesis 30:11). In Isaiah 65:11 this word occurs as possibly the divine name Gad (see the translations of Young, Darby and JSP1917). The NIV, NAS and ASV versions interpret this occurrence of גד (*gad*) as a name but translate it with Fortune. KJV reads "that troop".

It seems that the verb indicates a cutting with the distinct purpose of laying a treasure bare. The ritualistic cutting results in the exposure of precious blood, and a raid produces loot. But note that the somewhat similar verb אגד (*'agad*) means to bind in the same sense that גדוד (*gedud*) denotes a band of raiders.

The verb גדה (*gdh*) isn't used in the Bible, but BDB Theological Dictionary proposes a meaning of to cut, cut or tear away. And that obviously links it to the verb גדד (*gadad*) treated above. In the Bible only the following derivatives remain:

The feminine noun גדה (*gadda*), meaning bank (of a river). It occurs only in Joshua 3:15, 4:18, 1 Chronicles 12:6 and Isaiah 8:7.

The masculine noun גדי (*gedi*), meaning kid (young animal), and that almost exclusively as source of a meal (Genesis 27:9, Judges 6:19, 1 Samuel 10:3).

The feminine plural noun גדיה (*gediya*), meaning kids (Song of Songs 1:8 only).

The name Gad indicates a fortune for which a troublesome, invasive effort is made. There are plenty of words to indicate treasure or felicity, but Leah who named the son of her maid, chose this painful word גד, Gad.

Perhaps the reason for this is that she gave Zilpah to Jacob only because she could not conceive anymore. In those days, that was pretty awful, even though she had already given her husband four sons. Subsequently, she harshly accused her sister Rachel of stealing her husband (30:15). Jacob loved Rachel, after all, and Leah probably didn't conceive because Jacob wasn't sleeping with her anymore.

Leah and Rachel exchanged a harvest of mandrakes for the right to sleep with Jacob, and Leah conceived again. Her fifth son, Issachar, she names after the word for wage, because, she says, God gave me my wage for I gave my maid to my husband. After son five Jacob keeps coming around, and Leah gives birth to one more son and a daughter; Jacob's only.

The name Gad tells of a wife's deep anguish, shame and loneliness.

Gad meaning

For the meaning of Gad, the NOBSE Study Bible Name List reads Good Fortune. Jones' Dictionary of Old Testament Proper Names has the same, but adds Good Luck.

A more accurate translation would be Harrowing Fortune.

(www.abarim-publications.com 2016)

The city of Gadiandi was likely found in the land northwards and was "caused to be sunk, and made hills and valleys in the places thereof" with the wicked inhabitants being buried (3 Nephi 9:8) as part of the great destruction preceding the coming of Christ. These features were likely noted as the remnant deposit following a volcanic pyroclastic flow (Grover 2015). Gadiandi, based on the first syllable of the name, was likely a city with ties to or under the control of the Gaddianton robbers as well.

Reasonable etymological units for Gadiandi, recognizing that the burial likely occurred from volcanic material are:

Sumerian

gada: with

a: strength; power

a₂-da, a₂-na, a₂-ni, a₂-ni-da, an-na
(form of *a*)

ga: milk; suckling

ah: a paste, foam

ah-da (form of *ah*)

a de: to irrigate (by flooding)

ad: voice; cry; noise

a-da-da (form of *ad*)

adda: corpse

dih: chaos, turmoil

an: sky, heaven; upper

di: to shine

di: to have a bowel disorder

Constructed Compound Word: **Gad(a)iandi**

Proposed Meaning: "With power, noise and chaos; flooded with shining paste from the sky"

Hebrew

gad: a fortune for which a troublesome, invasive effort is made

gadam: to cut or invade

gadda: bank of a river

Gadiomnah

Sumerian

ga: milk; suckling

ga: house

gada: flax; linen

gada-a (form of *gada*)

gada: with

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-da, a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-da, a-ni, a-na, a-mu, a-am₃, a-am₆
(form of *a*)

A: a weapon or a leather holder for a weapon

a de: to irrigate (by flooding)

ad: bead

ad: a thorn bush

{*giš*}*ad₅-da* (form of *ad*)

ad: (to be) crippled

ad: log; plank; raft

ad: wooden raft; plank of a boat

ad: voice; cry; noise

a-da-da (form of *ad*)
adda: corpse; wreck (of a boat)
adda: father
ad (form of *adda*)
ah: (to be) dried (out), dry; to dry
ah-da (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
ah-da (form of *ah*)
di: go
di: to have a bowel disorder
di: to shine
di: non-finite imperfect stem of *dug*[to speak]
a-di (form of *di*)
dih: chaos, turmoil
dih: a weed with thorns
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a (form of *i*)
ia: (an exclamation), oh!
am: a bird
am: wild bull
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose

u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-am₃, u₂-mu, u₂-um (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
um: a bird
um: reed rope
na: (compound verb nominal element)
me-na, im-na (form of *na*)
na: man
na: pestle; a stone
na: stone; stone weight
na-e, na₄-a, na₄-e (form of *na*)
he: be it, be he

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The verb גדה (*gdh*) isn't used in the Bible, but BDB Theological Dictionary proposes a meaning of to cut, cut or tear away. And that obviously links it to the verb גאד (*gadda*) treated above. In the Bible only the following derivatives remain:

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Leah and Rachel exchanged a harvest of mandrakes for the right to sleep with Jacob, and Leah conceived again. Her fifth son, Issachar, she names after the word for wage, because, she says, God gave me my wage for I gave my maid to my husband. After son five Jacob keeps coming around, and Leah gives birth to one more son and a daughter; Jacob's only.

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The city of Gadiomnah was likely found in the land northwards and was “caused to be sunk, and made hills and valleys in the places thereof” with the wicked inhabitants being buried (3 Nephi 9:8) as part of the great destruction preceding the coming of Christ. These features were likely noted as the remnant deposit following a volcanic pyroclastic flow (Grover 2015). Gadiomnah, based on the first syllable of the name, was likely a city with ties to or under the control of the Gaddianton robbers as well.

Reasonable etymological units for Gadiomnah, recognizing that the burial likely occurred from volcanic material are:

Sumerian

<i>gada</i> : with	<i>u</i> : to bray, bellow, bawl, voice, cry, noise
<i>ga</i> : milk; suckling	<i>uh</i> : to make paste
<i>a de</i> : to irrigate (by flooding)	<i>u</i> : earth pile
<i>ad</i> : voice; cry; noise	<i>a</i> : side; strength; power
<i>a-da-da</i> (form of <i>ad</i>)	<i>a₂-da, a₂-mu</i> (form of <i>a</i>)
<i>adda</i> : corpse	<i>na</i> : stone; stone weight
<i>dih</i> : chaos, turmoil	<i>na-e, na₄-a, na₄-e</i> (form of <i>na</i>)
<i>di</i> : to shine	<i>ah</i> : a paste; foam
<i>di</i> : to have a bowel disorder	<i>ah-da</i> (form of <i>ah</i>)

Constructed Compound Word: **Gad(a)iom(u)nah**

Proposed Meaning: “With power, bellow and chaos; corpses; flooded with paste”

Hebrew

gad: a fortune for which a troublesome, invasive effort is made
gadad: to cut or invade
gadda: bank of a river

Gimgimno

Sumerian

<i>gi</i> : an essence	legal case); to go back (on an agreement)
<i>gi</i> : judgment	<i>gi₄-mu, gi₄-am₃, gi₄-im-ma, gi₄-gi₄-me, gi₄-a-am₃</i> (form of <i>gi</i>)
<i>gi</i> : kill	<i>ĝi</i> : a bird
<i>gi</i> : reed, cane; a unit of length	<i>ĝi</i> : night
<i>gi-me, gi-am₃, gi-am₆, gi-um</i> (form of <i>gi</i>)	<i>i</i> : clothing, garment
<i>gi</i> : reed thicket	<i>i</i> : (vocative exclamation), hey!
<i>{ĝeš}gi-me, {ĝeš}gi-im</i> (form of <i>gi</i>)	<i>i</i> : oil; butter; container for oil
<i>gi</i> : to turn, return; to go around; to change status; to return (with claims in a	<i>i₃-am₃</i> (form of <i>i</i>)

<i>im</i> : to run	<i>u</i> : sheep, ewe
<i>im</i> : rain; rain storm	<i>u</i> : finger
<i>im</i> : clay, mud; tablet	<i>u</i> : gift
<i>na</i> : (compound verb nominal element)	<i>u</i> : wild goose
<i>me-na</i> (form of <i>na</i>)	<i>u</i> : grain
<i>na</i> : man	<i>u</i> : hole
<i>na</i> : pestle; a stone	<i>u</i> : horn
<i>na</i> : stone; stone weight	<i>u</i> : type of land
<i>nu</i> : a night bird	<i>u</i> : load
<i>nu</i> : creator, begetter	<i>u</i> : peace
<i>nu</i> : (small) fly, mosquito	<i>u</i> : earth pile
<i>nu</i> : male genitalia; sperm; offspring	<i>u</i> : pitfall
<i>nu</i> : man	<i>u</i> : planking
<i>nu</i> : (to be) not, no; without, un-	<i>u</i> : plant
<i>im-nu</i> (form of <i>nu</i>)	<i>u</i> : bread, loaf; food; grass, herb; pasture,
<i>NU</i> : to spin (thread)	plants
<i>a</i> : arm; labor; wing; horn; side; strength;	<i>u</i> : shepherd
wage; power	<i>u</i> : purslane
<i>a</i> : a bird-cry	<i>u</i> : to ride; attachment to a plow, upper pivot
<i>a</i> : time	of a door, ship's captain; to gain
<i>a</i> : water; semen; progeny	control
<i>a-a</i> (form of <i>a</i>)	<i>u</i> : to sleep
<i>A</i> : a weapon or a leather holder for a weapon	<i>u</i> : ten
<i>u</i> : abuse	<i>u</i> : totality, world
<i>u</i> : admiration	<i>U</i> : type of stone
<i>u</i> : and	<i>U</i> : tree
<i>u</i> : bed	<i>uh</i> : to be forgotten
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>uh</i> : trachea, uvula
<i>u</i> : compound verb nominal element	<i>uh</i> : turtle
<i>u</i> : defeat	<i>uh</i> : weathervane
<i>u</i> : earth	<i>uh</i> : to make paste
<i>u</i> : emery	

Egyptian

This may be related to ancient EGYPTIAN *gmgm* "smash, tear up, break," (cf. Coptic *demdom* "strong," from which the PN in EGYPTIAN Arabic *Jamjūn/Gamgūm*), *gbgb* "cast down, kill enemy; be lame," *gbgbw* "headlong (flight)" > Coptic **čobčb, čbčōb*=; or Demotic and Coptic *kmkm* "strike; drum"; or refer to EGYPTIAN GN *Gmgm.w* (with foreign-land determinative), which appears in the "Prophecy of the Lamb" in Demotic Papyrus Vienna 10,000, column 2, which Robert Ritner interprets as "the foreign powers," and which may be the same place suggested by Nibley as the "City-of-Gingim," citing EGYPTIAN *Kenkeme*, or *Gibgib/Kipkip*, the capital of the Nubian dynasty of EGYPT (whence King Paanchi flees). That, together with the EGYPTIAN word *niwt* "city, town, village" (= *Nō'*, in HEBREW *Nō'-Āmōn*, "City of Amon/ Thebes/ Diopolis" [*Nahum* 3:8; *Ezekiel* 30:14-16 = *Niwt rst*; = *W3st* with "city" determinative], or Greek *Naukratis*). With EGYPTIAN *No* appended, we could account for the partial etymology of this geographical name.

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

(Book of Mormon Onomasticon, 2016)

The city of Gimgimno was likely found in the land northwards and was “caused to be sunk, and made hills and valleys in the places thereof” with the wicked inhabitants being buried (3 Nephi 9:8) as part of the great destruction preceding the coming of Christ. These features were likely noted as the remnant deposit following a volcanic pyroclastic flow (Grover 2015).

Reasonable etymological units for Gimgimno, recognizing that the burial likely occurred from volcanic material and debris, are:

Sumerian

gi: kill

im: rain; rain storm

im: clay, mud

na: pestle; a stone

na: stone; stone weight

uh: trachea, uvula (figurative for volcanic vent)

uh: to make paste

Constructed Compound Word: **Gimgimno**

Egyptian

gmgm: smash, tear up, break

Gid

Sumerian

gi: an essence

gi: judgment

gi: kill

gi: reed, cane; a unit of length

gi: reed thicket

gi-da (form of *gi*)

gi: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)

gi₄-de₃ (form of *gi*)

gid: to drag, tow (a boat upstream); to pass along, transfer; to flay?

gid: (to be) long; to tighten; to survey, measure out a field

gida: lance, spear

gi: a bird

gi: night

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

id: river, watercourse, canal

Hebrew/Semitic

Cf. the KJV GN *Gidom* = infinitive construct HEBREW *gid'ôm* “they had been cut down,” with 3rd masculine plural suffix (Judges 20:45; JH), and *gidu*, a village near Ebla (JAT). This may simply be the mimated form of HEBREW *gid'ôn* “Iconoclast, Destroyer, Slasher, Hacker, Hearer” (Judges 6:11– 8:35), which is the alternate name of Jeruba'al. The etymology remains obscure, though HEBREW *gīd*, “sinew,” is not impossible (see the “sinew” incident in Genesis 32) (JH). Nibley suggests a corruption of the Meroitic (i.e., post-LEHI, *Nubian/EGYPTIAN) names KIB and Keb. If this name is related to the Book of Mormon names GIDDIANHI and GIDDONAH or GIDGIDDONAH, then the root would be **gdd* or *gdgd*, respectively.

It would be a variant of *gād*, “luck, etc.” (See GAD above), though this seems less likely because the vowel quality of *gād* as a noun is phonemic. Even less likely is a derivation from the HEBREW PN GIDEON, though GID may be a

hypocoristicon thereof (RFS). Cf. The SAMARIA ostraca seal PN *gdyhw* (ABM, 237), which as a hypocoristicon would be *gd*.

(Book of Mormon Onomasticon 2016)

Etymology of the name Gideon

The name Gideon comes from the Hebrew verb גָּדַד (*gada'*), meaning to hew down or cut off:

The verb גָּדַד (*gada'*), meaning to hew down or cut off, usually shows up when conflicting convictions slug it out, and one party destroys the regalia of the other (Ezekiel 6:6). Or when a person, or a body gets expelled from the mother group (Judges 21:6) or gets cut down a size (Isaiah 10:33). Or even when an entity separates from a quality (Lamentations 2:3).

(www.abarim-publications.com 2016)

There is an individual named Gid in the Book of Mormon. Gid was the chief captain over a group who was appointed to guard Lamanite prisoners as they were taken down to the land of Zarahemla. En route, news came that the armies of the Lamanites were marching on the city of Cumeni. Upon hearing this, the prisoners rebelled, the result being that the Nephites “should come upon them” and in a body did “run upon” the words where most of them were killed with a few escaping. Gid then took his “band” and assisted in preserving the city of Cumeni. Gid was also involved in the retaking of the city of Manti by stratagem, where he and a small number of men concealed themselves while the Lamanite army passed out of the city of Manti, pursuing another group of Nephites. Gid and his men, together with another small group, then killed the rearguard Lamanite spies, cutting off contact with the city. They then defeated the few Lamanite guards left, retaking the city of Manti (Alma 57, 58).

Reasonable etymological units for the individual named Gid related to both of the military events he was involved in are:

Sumerian

gi: kill
gi: to turn, return; to go around; to change
 status; to return
gi₄-de₃ (form of *gi*)

gid: to pass along, transfer; to flay?
gid: to tighten
gida: lance, spear

Constructed Compound Word: **Gid**

Hebrew

gada': to hew down or cut off

The city of Gid is located on the “east borders by the seashore” and was captured by Amalickiah, a rebel Lamanite king (Alma 51:26). The city was also a location where Nephite prisoners were placed, which under the direction of Moroni, the Lamanite guards were provided wine by Nephite spies, with the Lamanite guards becoming drunk and fell asleep during the night. The Nephite prisoners within the city were then provided weapons. Moroni then surrounded the outside of the city, causing the Lamanites to surrender the city, which Moroni then strengthened the fortifications around the city (Alma 55:7-26). In the Book of Mormon, these defensive fortifications often consisted (among other features) of a ditch surrounding the city. It is not clear whether the ditches contained

water or not, but in all likelihood often did because of the nature of the climate. Later, the city of Gid was listed as one of preaching stops for the sons of Helaman (Helaman 5:15).

Reasonable etymological units for the city of Gid are:

Sumerian

gi: kill

gi: reed thicket

gi-da (form of *gi*)

gi: to turn, return; to go around; to change status

gi₄-de₃ (form of *gi*)

gid: to tighten

gida: lance, spear

ĝi: night

id: river, watercourse, canal

Constructed Compound Word: **Gid**

Jershon

Again, the letter “j” is indicated to be present originally in Sumerian, but the current dictionaries do not include it.

Sumerian

e: barley?

e: chaff

e₃-ni (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-ur₂, e₂-ni, e₂-na, e₂-ra, e₂-ur (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-a-ni, e₃-a-ra, e₃-ni, e₃-a-na (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

er: weeping, mourning; tears; to weep

er₂-še₃ (form of *er*)

ereš: cultivator

ereš: lady, queen; a quality designation

ereš-a (form of *ereš*)

ereš: wise

ša: a bird

ša: (compound verb verbal element)

ša₄-ni (form of *ša*)

ša: to snap off

šu: basket

šu: hand

šu-na, šu-ni, šu-ni-a, šu-ne (form of *šu*)

šu: handle

šu: a stone or shell

šu: totality, world

šun: to shine

u: abuse

u: admiration

u: and

u₃-ni-a (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-ra (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

<i>u</i> : type of land	<i>u</i> ₅ - <i>a-ni</i> (form of <i>u</i>)
<i>u</i> : load	<i>u</i> : to sleep
<i>u</i> : peace	<i>u</i> : ten
<i>u</i> : earth pile	<i>u</i> : totality, world
<i>u</i> : pitfall	<i>U</i> : type of stone
<i>u</i> : planking	<i>U</i> : tree
<i>u</i> : plant	<i>uh</i> : to be forgotten
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants	<i>uh</i> : trachea, uvula
<i>u</i> ₂ - <i>ni</i> , <i>u</i> ₂ - <i>ne</i> , <i>u</i> ₂ - <i>na</i> (form of <i>u</i>)	<i>uh</i> : turtle
<i>u</i> : shepherd	<i>uh</i> : weathervane
<i>u</i> : purslane	<i>uh</i> : to make paste
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>un</i> : to arise; sky; (to be) high

Hebrew

JERSHON is probably from the HEBREW root *yrš*, “to inherit” (JWW), in the nominal form **yirš* (this *qitl* form as a possible HEBREW Vorlage has been suggested by SDR) and with ending *-ōn*, yielding the GN *yeršōn*, “place of inheritance” (JAT, JH, and more recently, Ricks/Tvedtnes with ample commentary and notes). The HEBREW word *yěrešā* “inheritance” (Numbers 24:18), appears to be a feminine noun close to Book of Mormon JERSHON (JAT). Compare also the biblical feminine PNs *yěrūšā’* and *yěrūšā* (Jerusha/Jerushah, “Inherited One, Inheritance” in the KJV; see 2 Kings 15:33 and 2 Chronicles 27:1), and *yěrūššā* “inheritance, possession” = Samaritan Pentateuch *yarišša* (Deuteronomy 2:5,9,12,19, Joshua 1:15, Jeremiah 32:8). The same root probably stands behind the Ugaritic PNs *yrt*, “Heir,” and *iarīšunu* (JH). The same root stands behind Old South Arabic *wrt*, Arabic *warita* “inherit,” and probably Akkadian *rašu* “take possession of.”

If JERSHON does mean “place of inheritance,” then Alma 27:22 preserves a typical HEBREW play on words that would seem to confirm this etymology (perhaps even metonymy): “We will give up the land of Jershon . . . and this land Jershon is the land which we will give unto our brethren for an inheritance” (as also in Alma 27:24, 35:14, all with puns). The GN also appears in Abraham 2:16–17, which some have linked with ancient Jerash. Because the Arabic name for this site is *jeraš*, we would normally expect a HEBREW root *grš/s*. The confusion comes because the letter /j/ in the English scriptures (at least KJV) nearly always stands for HEBREW /y/, not /g/; whereas the Arabic /j/ corresponds with HEBREW /g/ and therefore in the KJV as /g/. JERSHON, then, in the Book of Abraham might not be etymologically related to Jerash. But it is possible that it does derive from the same root as the Book of Mormon name, yielding a nice play on words (like the Book of Alma text), because the biblical GN Haran probably comes from a word meaning “journey” or “trip” (see East Semitic *ḥarranu*, “road, caravan, business venture,” etc.), while JERSHON could mean “place of inheritance,” thus contrasting the nomadic and sedentary patterns of living occurred in ABRHAM’s life (JAT).

G. Reynolds, suggested, “Land of the expelled or the strangers,” but without an etymology. This suggestion seems to be derived from *grš*, “to expel, drive out,” or from *gēr*, “stranger, sojourner” and *šām*, “there,” along the lines of the biblical PN *geršōn* and its variant *geršōm*, so named because he had been a stranger in a strange land (Exodus 2:22; see also Judges 18:30 and Ezra 8:2) (RFS). As the transcription in the KJV demonstrates, a HEBREW /g/ is normally transliterated into English as a /g/, not the /j/ of JERSHON. Therefore, the suggestion to derive Book of Mormon JERSHON from either *grš* or from *gēr* plus *šām* is unlikely.

(Book of Mormon Onomasticon 2016)

Etymology of Jerusha

Either version of the name Jerusha(h) comes from the verb ירש (*yarash*), meaning to take possession of:

The two roots רוש (*rush*), meaning to be owned due to poverty or low status, and ירש (*yarash*), meaning to take possession of, are etymologically related.

The former yields the noun ראש (*re'sh*), meaning poverty, which is spelled identically to the important root ראש (*ro'sh*), which expresses primality; being first in time or rank.

The shape-shifting verb רוש (*rush*), ריש (*rish*), ראש (*re'sh*) or simply רש (*rash*) means to be disenfranchised; to have lost liberty and civil rights, usually due to poverty or conquest. Psalm 34:10 speaks of disenfranchised young lions, and Proverbs 22:7 observes that the rich rule the disenfranchised. When king Saul invited David to marry princess Michal, David reminded Saul of his previous offer of marriage to princess Merab, who was ultimately given to Adriel the Meholathite, by referring to himself as disenfranchised (1 Samuel 18:23).

The derived noun ריש (*rish*) or ראש (*ri'sh*) reflects the state of being disenfranchised (2 Samuel 12:2, Proverbs 6:11). This noun is usually translated simply with "poverty" but it clearly contains the subtle nuance of a state of bondage and want in contrast to a previous state of freedom and plenty. This not only demonstrates Israel's pervasive social concerns, but also the understanding that the rich and the poor are not separated by quality but by circumstance (Job 34:19, Proverbs 22:2, Ecclesiastes 9:11) — an intellectual achievement that even eludes many moderns:

The obviously related verb ירש (*yarash*) appears to reflect the opposite of the verb רוש (*rush*). It means to enfranchise; to empower or endow with possessions. But because coming into possession often means that someone else is going out of it, our verb may also be used to describe the bringing about of the situation described by the verb רוש (*rush*), meaning to disenfranchise.

In the Bible our verb is used in two main ways. In civil matters it denotes the transfer of land or goods due to an inheritance (Genesis 15:3) or even the right of purchases due to inheritance (Jeremiah 32:8). And in military cases (the majority of usages) it means to conquer or gain control over an area (Genesis 15:7, Joshua 18:13) or people (Deuteronomy 2:12, Amos 9:12).

On rare occasions this verb is used to indicate the enslavement of persons (Leviticus 25:46) or to impoverish or dispossess them (Judges 14:15).

This verb comes with the following derivatives:

The feminine noun ירשה (*yerasha*), meaning a possession (Numbers 24:18 only).

The feminine noun ירשה (*yerushsha*), also meaning possession or inheritance (2 Chronicles 20:11, Psalm 61:5).

The feminine noun רשת (*reshet*), denoting a net or some other device to catch game with (Proverbs 1:17, Hosea 5:1).

The masculine noun מורש (*morash*), meaning a possession (Obadiah 1:17, Job 17:11).

The feminine equivalent מורשה (*morasha*), also meaning possession (Exodus 6:8, Ezekiel 25:4).

The root ראש (*ro'sh*) occurs all over the Semitic language spectrum and expresses primality: chief, head, top, etcetera.

It's perfectly possible that this word for primality became spelled identical to the word for being disenfranchised purely by accident and coincidence, but accident and coincidence are rare in Biblical Scripture and the resulting association does not depend on the origin of the similarity.

The parent noun ראש (*ro'sh*, plural ראשים, *roshim*) comes with the following additional derivations:

The feminine noun ראשה (*ri'sha*), apparently meaning a proverbially good time in the past (Ezekiel 36:11 only).

The feminine noun ראשה (*ri'sha*), apparently denoting the apex of the temple of Zerubbabel, which was so full of grace that it turned a high mountain into a plain (obviously an image pertaining to the end of tyranny, which is what Christ came to do — Luke 4:18).

The adjective ראשון (*ri'shon*), which is a very common adjective with the same compass as the parent noun. But mostly it's used in the sense of former or previous (Genesis 25:25, Numbers 21:26, 2 Samuel 21:9), or first (Deuteronomy 16:4, 1 Samuel 14:14, Job 15:17).

The adjective ראשני (*ri'shoni*), meaning first (Jeremiah 25:1 only).

The masculine noun ראש (*ro'sh*, which is identical to the parent noun) or רוש (*rosh*) denotes either a kind of bitter and poisonous herb (Deuteronomy 29:17, Lamentations 3:19, Psalm 69:21 and thus Matthew 27:34), or the venom of serpents (Deuteronomy 32:33, Job 20:16). It's not clear how the relation with the parent noun works, but perhaps the herb was endowed with a crown of little bright star-like flowers, and the venom was named after the herb and for its bitterness. But that's just a guess.

The masculine noun ראש (*ro'sh*) is used in several nuances, and note that many have in some form or other been ascribed to Christ:

Our word often describes the physical head of a person (Genesis 40:16, Judges 5:30), or that of an animal (Genesis 3:15, 2 Samuel 3:8), or even of a statue (1 Samuel 5:4).

Then it's often used for the top-end part of an item that has no distinct head: a mountain (Genesis 8:5) or hill (Exodus 17:9) or rock (Numbers 23:9) or crag (2 Chronicles 25:12); a tower (Genesis 11:4), ladder (Genesis 28:12), a bed (Genesis 47:31), the tabernacle (Exodus 26:24), the high priest's robe (Exodus 28:32), stronghold (Judges 6:26), tree (2 Samuel 5:24), a pillar (1 Kings 7:16), staves (1 Kings 8:8), throne (1 Kings 10:19), a scepter (Esther 5:2), ears of grain (Job 24:24), the conspicuously styled stone at the top of the corner of an important building (Psalm 118:22, hence Matthew 21:42), a mast (Proverbs 23:34), bough (Isaiah 17:6), lampstand (Zechariah 4:2).

Our word also often refers to the first or rather the most important or leading member of a series: of men, either a chief or ruler (Exodus 18:25, Judges 10:18), or simply the first in line or sequence (1 Chronicles 12:9). Of cities (Joshua 11:10), of nations (Jeremiah 31:7), of priests (2 Kings 25:18), of a family (Exodus 6:14), of months (Exodus 12:2) of river heads (Genesis 2:10).

It may denote the start of a period (Judges 7:19, Proverbs 8:23, Isaiah 40:21), but not as simply synonymous to 'beginning' but rather to 'header'.

It may denote the 'top-notch' or best or preferred of a large collection (Exodus 30:23, Ezekiel 27:22).

It may denote a primary division, such as a military unit consisting of multiple troops (Judges 7:16).

It may denote a total sum, an amounting to of multiple values of multiple items, probably closely parallel to our word 'head count' (Exodus 30:12, Leviticus 5:24, Psalm 139:17).

Our word ראש (*ro'sh*) does not simply denote primality, but rather essentiality: primality in service of some much larger continuum, often with a whole lot other heads, which are of equal primality. Just like a person's head is not the tyrannical boss of the body but part of it, so is the ראש (*ro'sh*) part of whatever continuum it is the head of. And most usages of our word indeed denote the kind of heads that usually come in a signature multitude: from human heads to heads of grain to mountain tops.

In Job 22:12 occurs the difficult statement: "See the ראש (*ro'sh*) of the stars for they are high (or of high esteem)", which doesn't only reflect the difficult idea of primality of stars but rather their signature multitudinousness. It's that same combination of primality and multitudinousness that makes the material universe tick (see our celebrated

Introduction to Quantum Mechanics), that makes life possible, which is expressed in God's promise to Abraham (Genesis 15:5), Daniel's understanding of righteousness (Daniel 12:3), and finally of course in the very working principle of the Body of Christ (1 Peter 2:5).

From our noun ראש (ro'sh) derives the important feminine noun ראשית (re'shit), which is often erroneously thought to describe some patriarchal beginning of a later phenomenon, or the first occurrence of a later common event.

This noun ראשית (re'shit) looks like a plural but behaves like a singular, and that probably illustrates its core principle: it describes the focal point of a greater effort, not simply the best few individual items of a larger batch. Our word describes the amounting pinnacle rather than the first feeble step: the essence of what it represents. It quite literally means 'heads' but refers to the unified result of many heads operating together.

The ראשית (re'shit) of Nimrod's empire (whatever that was) was Babel, which probably does not mean that Babel was the first in time but rather the most prominent embodiment of the operating principle of Nimrod's empire. Likewise the word of YHWH probably did not come to Jeremiah on the kings' days of ascent, but rather at the heights of their respective administration (Jeremiah 26:1, 27:1, 28:1, etcetera).

Our word may denote the essence or cumulative apex of sin (Micah 1:13), strife (Proverbs 17:14), wisdom (Psalm 111:10) or knowledge (Proverbs 4:7) — in all these cases the ראשית (re'shit) represents not the first event but rather the cumulative total of whatever it's tied to; a sample that reflects the essence of the whole. Likewise Reuben was not where Jacob's manliness started in a temporal sense, but rather he who represented the whole and essence of his father's might (see the Greek word πρωτοτοκος, prototokos, meaning first-born). Likewise Balaam did not deem Amalek the earliest of nations but rather the region's economic poster child (Numbers 24:20). And the prophet Amos speaks of folks anointing themselves not just with the best but rather with a selection of the whole spectrum of oils and ointments available (Amos 6:6).

Our word is also frequently used to describe which part of the harvest belongs to the Lord (Exodus 23:19, Deuteronomy 26:2, Leviticus 23:10). Most translations speak of First Fruits, which suggests that we can buy off God with the first few flaccid strawberries, but our word really refers to the whole of the harvest represented by a token sample. That's how Ezekiel could speak of the "first of the ראשית" (Ezekiel 44:30) and Hosea of the Lord finding Israel like a very young (from בכר, bakar) but wildly fructuous (ראשית) fig tree.

Most spectacularly, our noun ראשית (re'shit) is used as first word of the Scriptures, not to indicate a point in time (it doesn't mean: "in the beginning" because time begins in the universe, not the other way around — time is a product of the universe, not vice versa, and in the Bible time begins on day four: see Genesis 1:14) but rather as representation of the fundamental operating principle of creation.

(www.abarim-publications.com 2016)

The land of Jershon is a land east of the River Sidon and Zarahemla, on the Lamanite border, given to the Ammonites by the Nephites for an inheritance (Alma 27, 28). It later served as a place of religious refuge for Zoramites who were expelled from their land for believing in Christ. These refugees consisted primarily of the poor who were humble (Alma 35). Later a great battle occurred between the Lamanites and the Nephites (Alma 43). Some reasonable etymological units for the land of Jershon are:

Sumerian

e: house; temple; (temple) household; estate
e₂-ur₂, e₂-ni, e₂-na, e₂-ra, e₂-ur (form of e)

e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow
e₃-a-ni, e₃-a-ra, e₃-ni, e₃-a-na (form of e)

ereš: cultivator
ereš: wise

un: to arise; sky; (to be) high

Constructed Compound Word: **Jer(e)shon**

Hebrew

yrš: to inherit
grš: to expel, drive out
re'sh: poverty
ro'sh: being first in time or rank
rush, rish, re'sh, rash: means to be disenfranchised; to have lost liberty and civil rights, usually due to poverty or conquest
ro'sh: physical head ascribed to Christ; a mountain or hill

Lehi

The name Lehi seemed to have originated from a non-Sumerian source because the first use is in Jerusalem. However, because of later usage in the Book of Mormon, an 'assigned' Sumerian/Jaredite etymology may also be at play for these later usages.

Sumerian

le'um: writing board; board (of a plow)

^{ġeš}*le* (form of *le'um*)

e: barley?

e: chaff

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

he₂-i-i, e₃-i₃, he₂-l, he-i (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

he: be it, be he

eh: insect(s), bug(s); moth; head-louse; to have lice

hi: to mix (up); process (skin; wool, in the latter possibly a stage between combing and spinning); alloy

HI: (compound verb nominal element)

HI: a fish

Hla: a vegetable

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

Hebrew

The name Lehi is the same as the noun לחי (*lehi*) meaning jaw:

The root לחל (*lhh*) does not occur as verb in the Bible, and its existence is assumed because of the curious noun לחי (*lehi*), meaning jaw or cheek. This noun also exists in Arabic, where it is related to a verb that means to peel off, and in Syriac it means to strip off or erase. Perhaps (and this is a guess) these connections suggest that the jaw of an animal was recognized as the instrument with which an animal grazes or peels bark off a tree or a skin off fruit.

In Hebrew this connection doesn't exist and instead our noun closely resembles a compound of ל (*le*), meaning for and ח (*hay*), meaning life. Whether the Hebrews commonly made that connection isn't clear but the compound לחי (*lehay*) being ל (*le*) plus ח (*hay*) occurs frequently in the Bible. It's for instance the lahai-part of the name Beer-lahai-roi and means "the living". It occurs in Daniel 4:34 with a similar meaning and in 1 Samuel 25:6 it's part of a cheer or blessing, comparable with the familiar לחיים (*lahayim!*). Most spectacularly is the occurrence of לחי (*lehay*) in 2 Samuel 23:11, where the Philistines gather either "into a company" or a place called Lehi, which means Jaw.

But whatever the common connection was, the jaw is certainly a remarkable body part. It's essential for chewing food and helping the mouth speak. It cradles the tongue and forms the base of one's face.

This word for jaw appears twenty-one times in the Bible, but mostly in texts that deal with subdual. To catch a creature, one hooks its jaw (Job 41:2, Ezekiel 29:4, Ezekiel 38:4). To steer a creature, one places a bridle in its jaw (Isaiah 30:28). To stop a person from talking, one strikes him on the jaw (1 Kings 22:24, Job 16:10, Micah 5:1).

The particle ל (*le*) is a preposition governing a relationship or a motion towards or into whatever it's placed in front of. It may be translated with to, towards, in order to, in or into, resulting in, for, for the purpose of, with the aim of, with reference to or even belonging to, on behalf of, in view of, etcetera.

It's used in much the same way as the particle על (*'al*), and they are probably as related to each other as the prefix כ (*ke*) is to the particle כי (*ki*), or the particle אשר (*'asher*) and the prefix ש (*shi*).

The adjective חי (*hay*) meaning living, from the root-verb חיה (*haya*), meaning to live:

The verb חיה (*haya*) means to live or have life, or to give or restore life; quickening or revive, nourish or refresh. This very important root-verb obviously occurs all over the Bible. Its derivations are:

The adjective חי (*hay*), meaning living (Genesis 25:6, Joshua 3:10), lively (2 Samuel 23:20) and reviving (Genesis 18:10, 2 Kings 4:16).

The identical masculine noun חי (*hay*), meaning kinsfolk. This word occurs only once, in 1 Samuel 18:18.

The feminine noun חיה (*hayya*) meaning living thing. It may denote a living, active animal (Genesis 8:17), an angelic animal-like creature (Ezekiel 1:5), or it may denote life in general (Psalm 143:3), and even appetite in an active sense (Job 38:39) or revival or renewal (Isaiah 57:10).

The identical feminine noun חיה (*hayya*), meaning community. This word occurs once or twice in the Bible (2 Samuel 23:13 = 1 Chronicles 11:15, and perhaps Psalm 68:10). Note that in Hebrew reality, a community was the same kind of thing as one living creature.

The adjective חיה (*hayeh*), meaning lively or having the vigor of life. This word occurs only once, in Exodus 1:19.

The masculine plural noun חיים (*hayyim*), meaning life, or rather 'living[s]'. Why this word comes in a plural form is open for debate but it might be to indicate that to the Hebrews, 'life' was not some abstract concept but rather the effect of a whole array of goings on; the common term 'living water' for running water uses this word (Genesis 26:19). The nuances of this word fall in three categories:

Life as a period: the life of Sarah — Genesis 23:1.

Welfare and happiness; earthly felicity combined with spiritual blessing (as beautifully put by BDB Theological Dictionary — Proverbs 16:15, Deuteronomy 30:6).

Sustenance, maintenance (Proverbs 27:27).

The feminine noun חיות (*hayyut*), which occurs in the phrase חיות אלמנות (*'almanot hayyut*), literally meaning widowhood of livingness. By this phrase were known women who weren't living with their husbands; widows whose husbands hadn't died; divorcees (2 Samuel 20:3).

The feminine noun מחיה (*mihya*), denoting the preservation of life (Genesis 45:5), sustenance (Judges 6:4), restoration of flesh (Leviticus 13:10).

Also see the noun נפש (*nepesh*), meaning a living being, and the verb נשם (*nasham*), meaning to breathe.

(www.abarim-publications.com 2016)

There are four individuals named Lehi in the Book of Mormon. Lehi₁ was the prophet and head of the founding family of the Nephites and Lamanites, immigrating from Jerusalem to the New World. He was the original custodian of the plates of the metal alloy brass and kept records after his own right. Much of his record involves the blessings given to his children.

Reasonable etymological units for Lehi₁ are:

Sumerian

le'um: writing board

^{ĝeš}*le* (form of *le'um*) [*ĝeš* is not pronounced in Sumerian but indicates "wood"]

e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rent
he₂-i-i, *e₃-i₃*, *he₂-l*, *he-i* (form of *e*)
hi: to mix (up); alloy

Constructed Compound Word: Lehi

Hebrew

lehay (being ל (*le*) plus חי (*hay*)): "the living", part of a cheer or blessing

le: to, towards, in order to, in or into, resulting in, for, for the purpose of, with the aim of, with reference to or even belonging to, on behalf of, in view of

hay: kinsfolk

Lehi₂ was the son of a chief Nephite captain, Zoram. He, his father, and a brother Aha were involved in a rescue of certain Nephites that had been captured by the Lamanites (Alma 16:5-8). Lehi₃ was a Nephite general honored and respected to the level of Moroni by the Nephites (Alma 53:2). He could possibly be the same individual as Lehi₂. He was involved in a major battle with the Lamanites on the River Sidon, where their protective clothing made the difference in the vicious battle. He was later made chief captain over the city of Noah and led a great defensive battle against Lamanites trying to take the city (Alma 43, 49). Lehi₃ was involved with Teancum in the stratagems and battles to retake the city of Mulek (Alma 52). Lehi₃ was involved with Teancum and Moroni in the putting down of dissenters who were in insurrection and rebellion against the government, in subsequent battles against king Ammoron and his Lamanite armies (Alma 61, 62), and in a later battle stopped a major Lamanite intrusion led by Coriantumr₃ (Helaman 1:28).

Reasonable etymological units for Lehi₂ and Lehi₃ are:

Sumerian

le'um: writing board; board (of a plow)

^{ĝeš}le (form of *le'um*) [*ĝeš* is not pronounced in Sumerian]
e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rent
*he*₂-*i*-*i*, *e*₃-*i*₃, *he*₂-*l*, *he*-*i* (form of *e*)

e: strip or piece of leather; leather bearing
hi: process (skin; wool, in the latter possibly a stage between combing and spinning)
i: clothing, garment

Constructed Compound Word: **Lehi**

Hebrew

lehi: jaw or cheek meaning subdual (to catch a creature, one hooks its; to steer a creature, one places a bridle in its jaw; to stop a person from talking, one strikes him on the jaw)

Lehi₄ was the youngest son of Helaman₃ (Helaman 3:21) who (often with his brother Nephi₂) preached and prophesied to the people (Helaman 4:14). At one point they were imprisoned only to receive miraculous divine intervention, converting their captors and being released (Helaman 5). Lehi₄ and Nephi₂ continued to preach and prophesy to the Lamanites and Nephites.

Reasonable etymological units for Lehi₄ are:

Sumerian

le'um: writing board; board (of a plow)
^{ĝeš}le (form of *le'um*) [*ĝeš* is not pronounced in Sumerian]
e: to leave, to go out; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to winnow
*he*₂-*i*-*i*, *e*₃-*i*₃, *he*₂-*l*, *he*-*i* (form of *e*)

e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: watch
i: (vocative exclamation), hey!
i: oil; container for oil (priestly function)

Constructed Compound Word: **Leh(e)i**

Hebrew

le: to, towards, in order to, in or into, resulting in, for, for the purpose of, with the aim of, with reference to or even belonging to, on behalf of, in view of
haya: means to live or have life, or to give or restore life; quickening or revive, nourish or refresh

The land of Lehi was considered all of the land southward of the narrow neck (Helaman 6:10). The city and land of Lehi was located on the eastern shore, with the city being "on the north, one in a particular manner which they called Lehi, which was in the north by the borders of the seashore." At one point, the city came into contention against the people of Morionton (Alma 50). It was later a city (and land) involved in various battles against the Lamanites (Alma 59, 62).

Reasonable etymological units for the land and city of Lehi are:

Sumerian

le'um: board (of a plow)

^{ĝeš}le (form of *le'um*) [*ĝeš* is not pronounced in Sumerian]

e: barley?
e: chaff
e: house; temple; (temple) household; room;
 house-lot; estate
e: to leave, to go out; to remove, take away;
 to bring out; to enter; to bring in; to
 raise, rear (a child); to sow; to
 winnow; to rent

he₂-i-i, e₃-i₃, he₂-l, he-i (form of *e*)
hi: to mix (up); process (skin; wool, in the
 latter possibly a stage between
 combing and spinning); alloy
Hi: a fish
Hla: a vegetable

Constructed Compound Word: **Lehi**

Hebrew

le: to, towards, in order to, in or into, resulting in, for, for the purpose of, with the aim of, with reference to
 or even belonging to, on behalf of, in view of
hayya: community
hayeh: lively or having the vigor of life

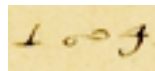
Moroni

The glyph in the reformed Egyptian was present in the Caractors Document and the meaning was translated there (Grover 2015) and the section from that book is included here. That translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section.

Moroni


The name “Moroni” is contained in the second to last clause in the Caractors Document consisting of characters C-219, C-220, and C-221:

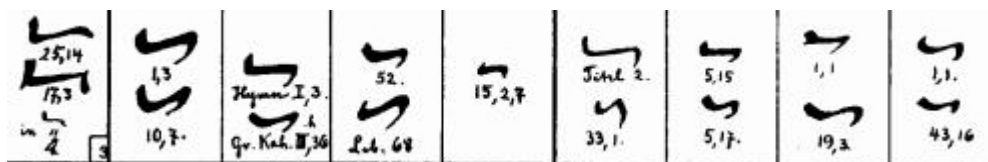
C-221, C-220, C-219



Character C-221 has previously been translated as “Son or Christ”; C-219 is identical to character C-66 that was part of the name of King Benjamin and is equivalent to the Egyptian phonetic sound “*m*” (G-17). The equivalents of C-220 were just discussed and constitute the name of Moroni’s father, Mormon.

The Book of Mormon Onomasticon does not include any potential etymology for the name Moroni as found in the Caractors Document. The meaning of Moroni involves the phonetic-roots hieroglyphs for “*m*” and “*a*” (“*ᶜ*”), in the Egyptian language represented by hieroglyphs with Gardiner Numbers G-17 and D-36 making the word *m*ᶜ which means “in the hand, possession, charge of, together with, from, owing to” (Scrib.com 2015; Petty 2012, 64; Dickson 2006, 71). The form of G-17 was previously discussed as part of the name of King Benjamin. The Egyptian hieroglyph and hieratic for D-36 are:

D36: 



Möller Number 99, Bd. I-1-22, pg. I 98-107 (Möller 1965)

As can be observed from this glyph, it has a similar form to the Mormon name glyph, so the Mormon name glyph replaced it in this glyph set.

As in all the name glyphs, this one has multiple meanings. This set is translated as “Mormon and Moroni in the hands of Christ”; it is possible that the intent is only for Moroni, but the substitution of the D-36 glyph with the glyph for the name of Mormon might imply that Mormon is included. It is also possible that the actual name of Moroni features the glyph for the name of his father and that would imply only Moroni is intended. The other glyph play going on here is that the glyph for Christ means “son,” so the glyph also says “Mormon’s son.”

Sumerian

ma: to burn

ma: ship, boat

ma: a siege engine?

ma'u: a barge

mah: (to be) mature, milk producing (of cows)

mah: (to be) great

mah-a, *ma-ha*, *mah-ra* (form of *mah*)

mah: (to be) sick?

mah: a tree

mahra: foremost

mar: louse; worm; parasite

mar-a (form of *mar*)

mar: shovel

mar: to smear

mar-a (form of *mar*)

mar: wagon

{ĝeš}mar-ra, {ĝeš}mar-ra-ni (form of *mar*)

mar: to winnow

mar-ru (form of *mar*)

marru: stormwind

mu: to crush, mangle

mu: a fish

mu: good, beautiful

mu: to grow

mu: incantation, spell

mu: manly; young man

mu: name; line of text; son

mu-ra (form of *mu*)

mu: to make a sound

mu: year

mu-ra (form of *mu*)

muh: a cup or bowl

mur: (compound verb verbal element)

mur: to get dressed, clothe oneself

mur₁₀-a (form of *mur*)

mur: a fish

mur: fodder; (to be) fat

mur-ra (form of *mur*)

mur: lung

mur-ra (form of *mur*)

muran: a tree

mur-ra-an-na (form of *muran*)

muru: a reed mat used as a cover

muru: rainstorm; mist; drizzle

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-na, *a₂-ni*, *a₂-a-na*, *a₂-a-ni*, *an* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-na, *a-ur₂* (form of *a*)

A: a weapon or a leather holder for a weapon

a ru: to dedicate

ar: (hymn of) praise; fame

a-ar₂, *ar₂-ra*, *a-ar₃-a*, *a-ar₃*, *ar₂-a-ni* (form of *ar*)

ar: ruin

ar₂-ra-ni (form of *ar*)

ara: to grind

ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen;
 step (math.)
 a-ra₂-ni (form of *ar*)
ara: a boat part
ara: designation of milk
ara: designation of oil
arah: storehouse, granary, storeroom;
 storage vessel
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
 u₈-ra (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-ni, u₂-ne, u₂-ra, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula

uh: turtle
uh: weathervane
uh: to make paste
un: to arise; sky; (to be) high
ur: to be abundant
 ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to bake
 ur₅-ra (form of *ur*)
ur: base leg of table
ur: to confine, imprison
ur: to be convulsed
 ur₄-a, ur₄ (form of *ur*)
ur: dog, ~ figurine; ~ toy; lion
 ur-ra, ur-re, ur-e, ur-re₂, ur-ra-ni, ur-
 ra-na (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep
 away; to drag; to raise a boat
 ur₃-ra, ur₃ (form of *ur*)
ur: servant
ur: keel
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave;
 are corresponding to another; like
 (one another)
 ur₅-ra, ur₅-a (form of *ur*)
ur: liver; main body, bulk
 ur₅-ra-ni (form of *ur*)
ur: man
 ur-ra-ni (form of *ur*)
ur: to roam around
ur: to pluck, to gather, collect; to harvest
 ur₄-ra, ur₄-a, ur₄-ra-a, me-ur₄, ur₅-e,
 ur₃-ru (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
 ur₃-ra, ur₂-ra, ur₃-a (form of *ur*)
ur: root, base; limbs; loin, lap
 ur₂-ra, ur₂-ra-na, ur₂-ra-ni, ur₂-a-ni,
 ur₂-ra-a-ni (form of *ur*)
ur: servant
ur: to shut, protection
 ur₃-ra, ur₃-ra-a, mu-ur₃ (form of *ur*)
ur: to smell
 ur₅-ra (form of *ur*)
ur: a cloth trimming
ura: dejection?

urra: interest-bearing loan; debt; requital, favor
ur₅-ra, ur₅-a (form of *urra*)
uru: a fish
uru: flood, deluge
uru: bedding place; litter; lair, dwelling; dung
uru: seat, dwelling
uru: to sow; to cultivate
nu-uru₄ (form of *uru*)
uru: a literary subscript
uru: support; imposition; repair
uru: immediate vicinity, adjacent (place)
urun: (to be) clever
urun: (to be) exalted; (to be) strong
u₁₈-ru-ni (form of *uru*)
urun: pacification (of waves)
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form of *rah*)
rah: a disease
RU: architectural feature

RU-am₃ (form of *RU*)
an: sky, heaven, upper, crown (of a tree)
an-na-ni (form of *an*)
un: to arise; sky; (to be) high
ni: a bird
ni: fear, aura
ni: self
ni₂-a (form of *ni*)
NI: a designation of nets
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
NI, i₃-a (form of *i*)
ia: (an exclamation), oh!
i₃-a, i-a (form of *ia*)
a'a: a text, the scribal exercise a-a
HA: a vegetable
HA'A: locust-grass?
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
uh₃-a, uh₃ (form of *ah*)

Hebrew/Semitic

If MORON is from a Semitic root, it may be from the West Semitic *mr'*, "lord," with the attenuation (sofenting) of the aleph, 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 hypocoristicon "(my) lord," from Aramaic *marōn*, "lord," plus the 1c.s. possessive suffix or hypocoristic ending, or a derivation from the HEBREW *marōn*, "rebellion," attested in the Mishnaic dialect.

(Book of Mormon Onomasticon 2016)

For "meron", the verb מרא (*mara'*) means to flap, or so we surmise. It's done by an ostrich, while she laughs at horse and rider (Job 39:18), and that's the only context we have of this verb.

The final part is יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.es.

The root-verb מרא (*mara' II*) isn't used in the Bible, but in cognate languages it means to be fat or well-fed. In the Hebrew experience, heaviness and importance went hand in, and the ostrich of Job 39:18 may very well have acted "well-fed" or important-slash-arrogant. But this root left two derivations in the Bible:

The masculine noun מריא (*meri'*), meaning fatling or fattened animal (Isaiah 1:11, Ezekiel 39:18).

The feminine noun מראה (*mur'a*), denoting a (fatty?) part of a bird. This noun is used only once, in Leviticus 1:16. Note that this noun is spelled the same as the nouns מראה (*mar'a*), meaning vision, מראה (*mar'a*),

meaning mirror, and מראה (*mar'eh*), meaning sight or appearance; all from the root-verb ראה (*ra'a*), meaning to see.

(www.abarim-publications.com 2016)

There are two Moronis mentioned in the Book of Mormon, both principal and important characters of high repute and righteousness. Moroni₁ was the quintessential righteous Nephite war general whose exploits span a good portion of the latter part of the book of Alma (Alma 43-63). Reasonable etymologies for Moroni₁ are:

Sumerian

mah: (to be) great
mah-a, ma-ha, mah-ra (form of *mah*)
mahra: foremost
ar: (hymn of) praise; fame
a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-a-ni
 (form of *ar*)
ara: an official
a: arm; labor; strength; wage; power
a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form
 of *a*)
a: progeny
a-na, a-ur₂ (form of *a*)

ra: (to be) pure; (to be) clear
rah: to beat, kill
rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form
 of *rah*)
urun: (to be) exalted; (to be) strong
u₁₈-ru-ni (form of *uru*)
un: to arise; sky; (to be) high
ni: self
ni₂-a (form of *ni*)
ni: aura
i: oil; container for oil
NI (form of *i*)

Constructed Compound Word: **Mo(h)roni**

Hebrew

mr': lord
marōn: rebellion

Moroni₂ was the son of Mormon, and was part of the final battle of the Nephites. He was the final righteous prophet who abridged the Jaredite record (Book of Ether) and added some addition material from his father as well as his own record to the plates, which he then buried.

Sumerian

mah: (to be) great
mah-a, ma-ha, mah-ra (form of *mah*)
mahra: foremost
ara: an official
a: arm; labor; strength; wage; power
a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form
 of *a*)
a: progeny
a-na, a-ur₂ (form of *a*)

ra: (to be) pure; (to be) clear
urun: (to be) exalted; (to be) strong
u₁₈-ru-ni (form of *uru*)
un: to arise; sky; (to be) high
ni: self
ni: aura
i: oil; container for oil
NI (form of *i*)

Constructed Compound Word: **Mo(h)roni**

Hebrew*mr'*: lord*mar'a*: vision

The city of Moroni was one of the cities destroyed after the death of Christ. It was adjacent to the east sea and was “on the south by the line of the possessions of the Lamanites” (Alma 50:13-14). The word “line” in this context has been indicated to be a river (Grover 2015), so the city was adjacent to a river and the east sea. A land of Moroni is also mentioned, which was “in the borders by the seashore” (Alma 51:22). Later the land was mentioned as a battle location and a place of military encampment, where Teancum killed Ammoron, the Lamanite king (Alma 62). The city of Moroni at the time of its destruction was characterized as a “great city” and was “sunk in the depths of the sea” and the inhabitants drowned (3 Nephi 9:4).

Reasonable etymological units for the city and land of Moroni are:

Sumerian*mah*: (to be) great*mah-a, ma-ha, mah-ra* (form of *mah*)*uru*: seat, dwelling*ur*: to sweep away*ur₃-ra, ur₃* (form of *ur*)*uru*: flood, deluge*uru*: immediate vicinity, adjacent (place)*a*: water*a-na, a-ur₂* (form of *a*)*rah*: to beat, kill; to flood*rah₂-a-ni, a-rah₂-a, rah₂-a₂-na* (form of *rah*)*ni*: fear

Constructed Compound Word: **Mo(h)roni**

Nephihah

When looking at the “ph” sound indicates in the Book of Mormon, it is interesting that for the English ‘f’ sound, one only finds “ph” (i.e. Nephi), and “ff” (i.e. Ziff). A standard “f” is not found. The “f” sound is not found in Sumerian. We know that Jaredite (Sumerian) names were incorporated (or at least recognized) by the Nephites, and that once merging with the people of Zarahemla some portion of the populace was bilingual (Omni 1:17-18). The Biblical Hebrew “p” had two allophones (different ways of pronouncing a letter), “p” and “f,” which then later was formally split into separate sounds “p” and “f” in Standard Israeli Hebrew (Hetzron 1987). In evaluating potential Sumerian etymologies for names possessing a “ph,” it is likely that the Sumerian dictionary equivalent is a “p” with an “h”, so that will be the assumption for that sound.

One should also not make the assumption that the name Nephi actually has a “ph” or “f” sound in it. It may be that the proper pronunciation of the name is with a syllable break after “p” or “Nep” and then “hi”. The Caractors Document contains the name Nephi, but verification of an “f” sound in Egyptian was not identified (Grover 2015). If in fact Nephi has an Egyptian phonology, very roughly during the time that Lehi left, a sound change was occurring in Egyptian where the sound for the letter “p” had an original “b” sound which might also be a possibility as the phoneme “b” probably was pronounced as a fricative [β], and became “p” after a stressed vowel in syllables which were closed in earlier Egyptian (Loprieno 1995). An Arabic source of Nephi has been suggested (Brian Stubbs, 2016) which would probably necessitate an “f” sound as Arabic has no true “p.” As a result, when looking through Sumerian, the “f”, “p” and “b” sound possibilities were all included.

Like other names derived from the first party that exited from Jerusalem, the original etymology would not be expected to be Sumerian, but may have exhibited a constructed etymology consistent with a separate meaning of the name.

Sumerian

ne: brazier
ne: (compound verb nominal element)
ne-bi (form of *ne*)
ne: strength; force
ne₃-ba, ne₃-bi-a (form of *ne*)
NE: type of bird
NE: designation of silver
NE-ba, NE-bi (form of *NE*)
NE: a designation of trees
e: barley?
e: chaff
e₃-a-bi (form of *e*)
e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate
e₂-bi, e₂-ba (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent
e₃-bi, e₃-a-bi, nu-e₃-e (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
speak]
na-e (form of *e*)

e: trust
e: tube, socket
e: watch
Pl: a unit of capacity
hi: to mix (up); process (skin; wool, in the
latter possibly a stage between
combing and spinning); alloy
HI: (compound verb nominal element)
HI: a fish
HIa: a vegetable
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
HA: a vegetable
HA'A: locust-grass?
a: arm; labor; wing; horn; side; strength;
wage; power
a: a bird-cry
a: time
a: water; semen; progeny
a-a (form of *a*)
A: a weapon or a leather holder for a weapon
a'ea: breach, water outlet; gushing water
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison
uh₃-a (form of *ah*)
he: be it, be he

Hebrew and Egyptian

The most likely derivation of the name is EGYPTIAN *nfr* "good, beautiful." The final r in EGYPTIAN had dropped out of pronunciation about a thousand years earlier, and it is attested as a personal name at the time of LEHI.

In Semitic languages, two directions exist for seeking the etymology of this important Book of Mormon name, *nph/h* or *nṽ p* or *n aleph p*. Historical and current LDS pronunciation of the name would favor the latter, reading the ph as one phoneme [f], rather than as two, [p] and [h/h̄]. However, I am unaware of any root in Semitic corresponding with *nṽ/p*. Both *nph*, "to breathe, blow" (JAT, JH), and *nph*, "to discard, banish, reject" (JH) exist in West Semitic, though the latter is not attested in North-west Semitic (JH). *Nap_pnu* means "anblasen, entzünden; aufgehen" and appears in the form *niphu* "Aufleuchten, Entbrennen" and refers metaphorically to sun up and star up. It occurs in the feminine names *i-na-ni-ip-pni-ša-al-si-iš* and *i-na-nippni(SAR)-ša-al-si-iš* (Stamm, ANG, 200). The form may be related to the

biblical Zimri/Omri and Book of Mormon LEHI/LIMHI, etc. (PN). The root also occurs in the Akkadian term *nappahu* "smith".

An equally or even more promising derivation would come from EGYPTIAN *nfw* (later *nfy*), "captain, skipper, chief of sailors" (Coptic *ne(e)ff*, *neeb*), from meaning "breathe, blow at" (RFS, JH, JAT).[4] Nibley wrote that "*Nfy* was the name of an EGYPTIAN captain," implying a PN rather than a word meaning "captain" (LID, 27; see also ABM, 290); the term *nfy* is attested as an EGYPTIAN name but not after the New Kingdom. See also EGYPTIAN *nf=i*, "I am driven away" (passive *sdm=f*) (EHA). If correct, the name could be metonymic, in view of NEPHI's forced departure from his homeland (JAT). This is unlikely because the so-called passive *sdm=f* is a circumstantial past passive meaning in this case "since I had been driven away." It would have to be a dependent clause and is not nominalized.

Nibley notes the PN *nfy* on at least 10 Nabatean inscriptions. In one case, *nfy* is the father of one *lmy*, where the *y* is defective and may, according to Jaussen, have been *n*, hence LAMAN (if it is really *y*, cf. Book of Mormon LAMAH—JAT), while in another *hnfy* appears with the name *mrmw*, for which cf. MORMON (ABM, 290 and esp. fn. 28 [in the reprint by FARMS; fn. 27 in the 1964 Deseret edition] to Chap. 22).

The Aramaic GN *np'* occurs in the Elephantine documents (7:4) (EHA).

-ihah is the theophoric element "Yahweh/Jehovah" (RFS; see also Reynolds, Commentary on the Book of Mormon, VI, p. 116).

(Book of Mormon Onomasticon 2016)

Nephihah was the second chief judge, of which little is said other than he "filled the judgment-seat with perfect uprightness before God" (Alma 50:37) and was appointed by Alma₂ to take his place. Some etymological units for Nephihah are:

Sumerian

ne: strength; force

ne₃-ba, *ne₃-bi-a* (form of *ne*)

e: perfect plural and imperfect stem of *dug*[to speak]

na-e (form of *e*)

e: trust

Pl: a unit of capacity

i: clothing, garment

hi: process

a: strength; wage; power

a: progeny

a-a (form of *a*)

he: be he

Constructed Compound Word: Nep(i)hi(h)ah(e)

Hebrew

nfr: good

-ihah: theophoric element "Yahweh/Jehovah", the divine name

The city of Nephihah was a military refugee and battle location that was later lost in battle to the Lamanites (Alma 51, 59) and retaken by Moroni without the loss of life. The Nephite soldiers entered the city by night when the Lamanites soldiers were found to be sleeping (Alma 62). Also mentioned is a plains of Nephihah which was near the city of Nephihah (Alma 62:18). Reasonable possible etymological units for the geographic name Nephihah are:

Sumerian

ne: strength; force

NE: a designation of trees

e: house; temple; (temple) household; estate

e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in; to
raise, rear (a child); to sow; to
winnow

nu-e₃-e (form of *e*)

Pl: a unit of capacity

hi: to mix (up); process (skin; wool, in the
latter possibly a stage between
combing and spinning); alloy

Hl: (compound verb nominal element)

Hl: a fish

Hla: a vegetable

a: strength; wage; power

a: water

a-a (form of *a*)

a'ea: breach, water outlet; gushing water

ah: (to be) dried (out), dry; to dry

ah₃-a (form of *ah*)

he: be it

Constructed Compound Word: **Nep(i)hiah(e)**

Hebrew

nfr: good

-ihah: theophoric element “Yahweh/Jehovah”, the divine name

Omner

Sumerian

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u₂-am₃, u₂-mu, u₂-um (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

um: a bird

um: reed rope

umnur: a bird

a: arm; labor; wing; horn; side; strength; wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₆ (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

man: companion, partner

ne: brazier

ne: (compound verb nominal element)

ne: strength; force

NE: type of bird

NE: designation of silver

NE: a designation of trees

e: barley?

e: chaff

e: house; temple; (temple) household; station

(of the moon)?; room; house-lot;

estate

e₂-ur₂, e₂-ra, e₂-ur (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-a-ra (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

na-e (form of *e*)
e: trust
e: tube, socket

e: watch
er: weeping, mourning; tears; to weep

Hebrew

There are two separate roots of the form נהר (*nhr*) in the Bible, one of which appears closely related to another root, of the form נור (*nwr*):

We don't know what this assumed root-verb נור (*nwr*) might have meant, although the renowned theologian Gesenius insisted that it was derived from the verb נהר (*nahar II*), meaning to light or shine (see below). Gesenius might be quite right because the derivatives of the unknown root נור (*nwr*) are:

The masculine noun נר (*ner*), meaning lamp (Exodus 27:20, 1 Samuel 3:3).

The masculine noun ניר (*nir*), also meaning lamp (1 Kings 11:36).

The feminine noun מנורה (*menorah*) or מנרה (*menorah*), the familiar word for lampstand (Exodus 25:31, 2 Kings 4:10, Zechariah 4:2).

The root-verb נהר (*nahar I*) means to flow or stream. This verb occurs in several cognate languages, with the same meaning. Although our verb primarily describes the flowing of a river or stream, in the Bible it's connected only to people movements (Isaiah 2:2, Jeremiah 51:44). It occurs about half a dozen times, but its sole derivative occurs much more often:

The masculine noun נהר (*nahar*) means river or stream (Genesis 2:10, Numbers 24:6, Isaiah 48:18). This word is applied to rivers like the Euphrates and the rivers of Eden, but curiously, never to the Jordan, or the Nile. This last river is called יאר (*ye'or*), which is probably a loan-word, although it comes close to אור (*'or*), which is the Hebrew word for light. The same parallel exists between this root for to flow and the next, identical root:

The root-verb נהר (*nahar II*) means to light or shine (as a lamp), and it's obviously related to the verb נור (*nwr*; see above). It occurs only two times in the Bible, both in the sense of people being radiant with joy (Psalm 34:5 and Isaiah 60:5). Its derivatives are:

The feminine noun נהרה (*nahara*), meaning light or daylight. HAW Theological Wordbook of the Old Testament adds that "our word signifies the first "rays" of the morning sun". It occurs only one time, in Job 3:4.

The feminine noun מנהרה (*minhara*), which literally means "place of nahara". It's used only once, in Judges 6:2, and we're not sure what it may mean. Some scholars think that a מנהרה (*minhara*) is a cavern \hollowed out by water, others think it has to do with an opening through which light may enter a cave. Here at Abarim Publications we imagine that our word may signify a natural cavern with its mouth to the east, which could have been used as a shrine to the sun.

(www.abarim-publications.com 2016)

Omner is one of the sons of Mosiah (Mosiah 27:34) who sought to destroy the church, but after being visited by an angel he and his brothers changed and became preachers and missionaries to the Lamanites with great success. Upon the reunion of the sons of Mosiah, they experienced great joy. Omner was also part of a mission to the apostate Zoramites (Alma 31). Reasonable etymological units for Omner are:

Sumerian

a: arm; labor; strength; power

a₂-mu (form of *a*)

a: progeny

a-mu, a-am₆ (form of *a*)

u: admiration

man: companion, partner

ne: strength; force

e: princely?

Constructed Compound Word: **Om(u)ner**

e: to leave, to go out; to bring out; to enter;
to bring in; to sow

e₃-a-ra (form of *e*)

e: perfect plural and imperfect stem of *dug*[to
speak]

na-e (form of *e*)

er: to weep

Hebrew

nahar: to light or shine

The city of Omner was one of a series of Nephite cities that was conquered by the Lamanite Amalakiah, and was located “on the east borders by the seashore” (Alma 51:26). Reasonable etymological units for the city of Omner are:

Sumerian

a: arm; side; strength; wage; power

a₂-mu (form of *a*)

u: defeat

ne: strength; force

e: to leave, to go out; to remove, take away; to bring out; to enter

e₃-a-ra (form of *e*)

er: weeping, mourning; tears; to weep

Constructed Compound Word: Om(u)ner

Hebrew

nahar: river or stream

Joshua (potentially along Pacific Coast in area of Olmec influence)

Joshua is another name where one must be reminded that the Sumerian “j” is not shown in the dictionaries although it was originally present.

Sumerian

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
*u*₂-*a*, *u*₂-š*e*₃ (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
*u*₅-*a* (form of *u*)
u: to sleep
*u*₃-*a* (form of *u*)
u: ten
u: totality, world
u-*a* (form of *u*)
U: type of stone
U: tree
uš: to shut off, block up
uš: blood, gore
*uš*₂-*a* (form of *uš*)
uš: to die; to be dead; to kill; death
uš: a fish
uš: foundation
uš: membrane; womb; afterbirth

uš: poison
uš: dead reed
uš: spittle
uš: a copper vessel
uš: a unit of length
ušu: alone
ušu: thirty
ua: (a soothing expression); oh
ua: a bird
ua: provisioner
a: arm; labor; wing; horn; side; strength; wage; power
*a*₂-š*e*₃ (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-š*e*₃ (form of *a*)
A: a weapon or a leather holder for a weapon
šu: basket
šu: hand
šu-*a* (form of *šu*)
šu: handle
šu: a stone or shell
šu: totality, world
*šu*₄-*a* (form of *šu*)
šua: a wooden item
šua: stool

Hebrew

The name Joshua occurs four times in the Bible. Most famous is the judge Joshua the Ephraimite, the successor of Moses and the one who leads Israel into the Promised Land. The original name of this Joshua is Hosea (הוֹשֵׁעַ) but Moses names him Joshua (Numbers 13:16). His name is spelled יהושוע in Deuteronomy 3:21 and Judges 2:7 only.

Other Joshua's are:

The owner of a field in Beth-shemesh where the Ark returns to Israel (1 Samuel 6:14);

A governor of Jerusalem (2 Kings 23:8).

A famous, post-exilic high priest (Haggai 1:1).

Joshua is also the original Hebrew form of the Greek name Jesus. A shortened form of Joshua is the name Jeshua (ישוע).

Etymology of the name Joshua

The name Joshua is a compilation of two elements, the first one being the appellative יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.

The second element of the name Joshua/Jesus comes from the root-verb ישע (*yasha'*), meaning to save or deliver:

The two roots *ישע* (*yasha'*) and *שוע* (*shawa'*) are closely related in meaning and probably also linguistically. Their forms are so alike that especially in names the two can often not be told apart:

The root-verb *ישע* (*yasha'*), probably originally meant something like to be wide or spacious (in Arabic it still does), and its counterpart is the verb *צרר* (*sarar*), meaning to be narrow, to bind or to be in distress. Our verb *ישע* (*yasha'*) means exactly the opposite: to be wide, to be loose or delivered, and to be saved.

The derivatives of this verb are:

The feminine noun *ישועה* (*yeshua*) meaning salvation (Genesis 49:18, 2 Samuel 10:11).

The masculine noun *ישע* (*yasha'*) meaning salvation too. This word can also be used to mean financial salvation; prosperity or welfare (2 Samuel 23:5, Psalm 12:5).

Following the previous type of meaning, the adjective *שוע* (*shoa'*), meaning independent indicates a 'free man,' a (financially) independent person (Isaiah 32:5).

The feminine noun *תשועה* (*teshua*), meaning salvation or deliverance (1 Samuel 11:9, Psalm 51:16).

The root-verb *שוע* (*shawa'*), means to cry, or more specifically, to cry out for help (Psalm 30:2, Psalm 72:12). More than half of the twenty-two occurrences of this verb are in the first person singular (I cry/ I cried), and most often this verb occurs in the Psalms.

Derivatives:

The masculine nouns *שוע* (*shua'*) and *שוע* (*shoa'*) both mean a cry (Job 30:24, Isaiah 22:5). Note the similarity between these words and the word *שוע* (*shoa'*), meaning noble, mentioned above.

The feminine noun *שועה* (*shawa*) means the more specific cry for help (Jeremiah 8:19, Psalm 39:13).

The proximity of these word groups is shown in Job 36:19. Some translations read here the peculiar, "If your cry for help is set in order . . ." (Jay P. Green), while others read, "Will your riches keep you from distress . . ." (NAS).

(www.abarim-publications.com 2016)

The land of Joshua is mentioned near the end of the Book of Mormon and was a city to which the Nephites fled in retreat from a Lamanite offensive. It was apparently at least a temporary place of refuge where the Nephites attempted to gather all their people together, and was located "in the borders west by the seashore" (Mormon 2:5-7). Reasonable etymological units for Joshua are:

Sumerian

u: bread, loaf; food; grass, herb; pasture, plants

u₂-a, u₂-še₃ (form of *u*)

uš: to shut off, block up

ušu: alone

šu: totality, world

šu₄-a (form of *šu*)

ua: provisioner

Constructed Compound Word: **Joshua**

Hebrew

Yah, Yahu, Yu: abbreviated forms of the Tetragrammaton; the name of the Lord

yasha': to save or deliver

yasha': to be wide or spacious

yesha': salvation; prosperity or welfare

shawa': to cry out for help

Chapter 4

Analysis, Observations, and Conclusions

This work is intended to be resource material for ongoing future research, so all additional names in the Book of Mormon beyond the Book of Ether and names in Jaredite territories are also evaluated. However, because the list is extensive, and in the interest of readability, the analysis section will be dealt with at this stage, even though it will utilize some elements found in the rest of the Book of Mormon names. The etymological construction of those remaining names are included as the ultimate chapter in the book.

Compound pattern

It appears that most Book of Mormon names, not only those that are clearly Jaredite, consist of compounded Sumerian words. Those that are not straightforward compounds using Sumerian appear to be either Hebrew-Sumerian hybrids, or at least Hebrew names that have apparent Sumerian elements within them. In addition to direct word compounding, the interesting concepts of “words within words” or “overlapping words within words” are found. This can be classified as a form of linguistic conflation, which has been identified as a linguistic phenomenon found in the Mayan glyphs (Kettunen et al 2004, 16). This technique of glyph sharing was also found in the Caractors Document (Grover 2015).

Because of the overlapping or conflation, a comparison of the structure of the Book of Mormon words and names to Sumerian compound word structures is not a direct one. Also as previously mentioned, with thousands of years of potential linguistic change after arriving in Mesoamerica, grammar would not be expected to remain static. Nevertheless it is useful to at least compare the Book of Mormon name structure to Sumerian. Because each individual name can have potentially many meanings and variations in compounding, it is most useful to look at the words or names that are glossed, and a few of the names that are not glossed but only have a few possibilities in how they are put together.

Noun compounds in Sumerian have adjective-noun, noun-adjective, noun-noun and noun-verb (participle) structures (Jagersma 2010, 117-119). The following Book of Mormon names/terms have the following structures contained in the name:

Adjective-Noun: *onti, antion, Irreantum*

Noun-Adjective: *Rabbonah*

Noun-Noun: *curelom, cumom, Gazelem, shum, seon, senine, amnor, shilum, Sheum, Akish, Abish, Manti*

Noun-Verb: *Gazelem, senum, leah, Deseret, Irreantum, Zerin*

Most of the Book of Mormon names consist of longer strings of units than two, so may consist of compound names that are themselves compounded. In any event, the Book of Mormon names and terms, for the most part, appear to be consistent with Sumerian compound noun structures.

Prefixes and Suffixes

Naturalistic Prefixes and Suffixes

The exercise of utilizing the description of a name as provided by the features, characteristics, or activities of an individual or place was useful to determine the method of Jaredite name construction from Sumerian. In going through this exercise, it was noted that there are a variety of naturalistic prefixes and suffixes that are possible for various of the Book of Mormon names, principally those that appear to have Jaredite derivations.

This possibility was established with the presence of the “walking fish” Egyptian glyph that was a title and headdress for Mulek. In looking at the Sumerian etymology for Mulek, “*mu*” means “fish”, so it is apparent that the reformed Egyptian glyph word and the Sumerian phonetic word are identical. Another example from the Caractors Document is Zarahemla, which is discussed later. The word “*zarah*” in Sumerian is “stork or heron”. In the reformed Egyptian glyph for Zarahemla, the leading Egyptian glyph is G-39 or also potentially G-47. The Egyptian glyph G-39 is a pin-tailed duck, while G-47 is a duckling. While a “stork or heron” is not an exact avian match to a “pintail duck” or a “duckling” the correlation is still compelling.

One of the Egyptian glyphs in the name Jared is G-1, a vulture, another consists of a falcon on a standard (R-13). The Sumerian word “*a*” means “bird-cry.” The name Zeniff in the reformed Egyptian derived from *snb* contains G-29 which is the saddle-billed stork or Jabiru bird, which has the occurrence of similar species in both Egypt and Mesoamerica. Potential etymological units in Zeniff from the Sumerian are *zeh*, meaning “a bird” and *ni*, also meaning “a bird”. The reformed Egyptian for Benjamin contains the Egyptian hieroglyphs G-17, an owl, G-7, a falcon on a standard, and R-13, which also contains a falcon on a feathered standard. One of the Sumerian etymological units in Benjamin is *am*, meaning “a bird”. The reformed Egyptian for Laman contains the S-29 Egyptian hieroglyph which is “folded cloth”, the Sumerian etymological unit *lah* means “to full cloth”.

Some correlation of the Olmec naturalistic titles or deity is possibly at play here when looking at Jaredite name prefixes and suffixes. The principal naturalistic supernatural entities for the Olmec are the dragon, maize (grain), rain spirit and the were-jaguar, the feathered serpent, the fish or shark monster, the banded-eye god, the bird monster, the water god and the earth monster. Many of the common suffixes and prefixes do appear to be theophoric (i.e. invoking deity) in nature. The word ‘*ām*’ is also known to have theophoric meaning in Hebrew.

Naturalistic Sumerian prefixes or suffixes found on names from the Book of Ether, or in the geographical area of the Jaredites are listed here. Others are found on other Nephite names, many derived from Jaredite names.

<i>e</i> : barley, chaff	<i>tum</i> : a fish
<i>a</i> : bird-cry	<i>TUM</i> : a stone
<i>ah</i> : poison or snake	<i>um</i> : a bird
<i>am</i> : bird	<i>hem</i> : a type of stone
<i>da</i> : bird	<i>še</i> : barley, grain
<i>du</i> : fish	<i>še</i> : a plant
<i>ku</i> : hole	<i>lam</i> : sapling or tree
<i>ur</i> : beast (dog or potentially lion)	<i>lam</i> : nut bearing tree
<i>mur</i> : fish	<i>lum</i> : a spider or snail
<i>mur</i> : rainstorm	<i>LUM</i> : a fish
<i>am</i> : wild bull	<i>kur</i> : mountain or underworld
<i>arada</i> : a bird	<i>ur</i> : a fish
<i>KU</i> : hole	<i>ni</i> : a bird
<i>tar</i> : kind of fish	<i>HAR</i> : a bird
<i>mu</i> : a fish	<i>li</i> : juniper
<i>tum</i> : wild dove	<i>ki</i> : earth, underworld, lower, down below

<i>iš</i> : mountains	<i>ĝi</i> : a bird
<i>kim</i> : stone	<i>ĝi</i> : night
<i>kim</i> : willow	<i>pa</i> : wing, branch, frond
<i>im</i> : rainstorm	<i>NE</i> : type of bird
<i>mah</i> : a tree	<i>NE</i> : designation of silver
<i>mar</i> : louse, worm, parasite	<i>NE</i> : designation of trees
<i>mur</i> : a fish	<i>ur</i> : to harvest
<i>an</i> : sky, heaven	<i>eš</i> : a tree, a terebinth, almond (tree)
<i>kiš</i> : world	<i>eš</i> : water
<i>ša</i> : a bird	<i>kimu</i> : a fish
<i>šezah</i> : a grain	<i>ab</i> : cow
<i>eh</i> : insect(s), bug(s), moth; head-louse	<i>ab</i> : a fish
<i>eme</i> : a female donkey	<i>ab</i> : sea
<i>amar</i> : calf, chick	<i>id</i> : river, watercourse, canal
<i>šu</i> : world	<i>zeh</i> : a bird
<i>šulu</i> : a bird	<i>zeh</i> : a piglet
<i>kib</i> : a bird	<i>šah</i> : a fish
<i>kib</i> : wheat	<i>šar</i> : world
<i>a</i> : water	<i>un</i> : sky
<i>nim</i> : fly, insect	<i>aš</i> : a spider
<i>ni</i> : a bird	<i>uš</i> : fish
<i>ad</i> : a thorn bush	<i>uš</i> : dead reed
<i>ud</i> : storm, storm demon	<i>i'iz</i> : seed
<i>ud</i> : day, summer, sun	<i>še'ur</i> : a bird
<i>lum</i> : to fruit	<i>šu</i> : a stone or shell
<i>na</i> : stone	<i>šu</i> : world
<i>nu</i> : night bird	<i>šur</i> : branches
<i>nu</i> : (small) fly, mosquito	<i>uhur</i> : a bird
<i>nua</i> : a designation of ewes or nanny goats	<i>ka'a</i> : fox
<i>ua</i> : owl; a bird	<i>mah</i> : a tree
<i>gi</i> : reed, cane	<i>mul</i> : wood wasp
<i>gi</i> : reed thicket	<i>mul</i> : star, branches

Some of the more common prefixes and suffixes in the Book of Mormon that would fall under the naturalistic category with Sumerian meanings are:

Am- and -am : bird, wild bull

Ki- and -ki: ground, earth, land; underworld; lower, down below

Ko- and Co- (Ku in Sumerian): hole (*KU*)

An- and -an: sky, heaven

On- or -on (un- or -un in Sumerian): sky

Ab- : cow, fish, sea

Ah- and -ah: venom (snake)

Ze- : dirt (*ze*), bird, piglet (*zeh*)

-om (-am in Sumerian): bird, wild bull

-om (-um in Sumerian): bird

-um: bird

-or (-ur in Sumerian): fish, beast

-hor (-har in Sumerian): bird (*HAR*)

This potential correlation of naturalistic titles is consistent with what little is known about the Olmec. The Bird Monster has been shown to be associated with kings, royalty, and rulership (Pool 2007, 117; Diehl 2004. 102).

Egyptian “*ḥaḥ*” suffix and military leadership

The suffix found on certain names may imply the fact that the individual (or at least the first individual by that name) was a military leader of a certain level over a certain number of men. The word for “million” or also a “great number” in Egyptian is “*ḥaḥ*” (HH) (Dickson 2006). Accounting for all the names in the Book of Mormon ending in “hah”, the following individuals were military leaders:

Cumenihah -- Nephite military leader over ten thousand at the final Nephite battle (Mormon 6:14)

Limhah -- Nephite military leader over ten thousand at the final Nephite battle (Mormon 6:14)

Moronihah -- Nephite military leader over ten thousand at the final Nephite battle (Mormon 6:14)

Orihah -- son of Jared, appointed first king of the Jaredites, possibly served as a military leader as the Jaredite population was small at that time (Ether 6:14, 27)

Zemnah -- Gaddianton military commander (3 Nephi 4:17)

Others with ‘hah’ suffix:

Ammonihah -- Chief judge, but likely not the first individual named Ammonihah as there is a land and city of that name prior to mention of this individual Ammonihah (Alma 8:6-7)

Mahah -- Son of Jared, no other information provided (Ether 6:14)

Mathonihah -- Nephite apostle and brother of Mathoni, no other information provided (3 Nephi 19:4)

Nephihah -- A wise man who was among the elders of the church appointed as chief judge (Alma 4:16-17). It is unknown what his occupation was prior to appointment.

Onihah -- City destroyed by being covered with water (3 Nephi 9:7)

At this point, it would not be inconsistent to assert that the suffix ‘hah’ may be an indication of military leadership status.

Sumerian “*hi*” Suffix and Relationship to Plate Records

In Sumerian, the word *hi* means “to alloy”. Based on the Book of Mormon individual names that carry this as a final suffix, it appears that some have this suffix based on the creation or possession of written metal plates. The following are the names and the relation to records (plates):

Nephi₁ -- Small plates of Nephi, Large plates of Nephi

Nephi₂ -- Large plates of Nephi and other records

Nephi₃ -- Large plates of Nephi and other records

Nephi₄ -- Large plates of Nephi and other records

Lehi₁ -- Plates of Lehi

Limhi -- Plates of Limhi (note that the Caractors Document glyph for Limhi has the form of a plate)

Giddianhi -- Record of Secret Society of Gaddianton (society and works handed down and are of ancient date)(3 Nephi 3:9)

Paanchi -- Likely held record as the leader of the secret society that took the name of Gaddianton not long after his execution. These would be the records that were likely handed down later to Giddianhi. Paanchi led a group of people in rebellion, but was caught and executed. His followers than sent Kishcumen, clearly identified as a member of the secret society, as an assassin (Helaman 1:3-9).

Kumenonhi -- Named only as an original disciple of Christ, it is not mentioned or known if he created or kept any records.

Zenephi -- This name has little information except as a Nephite military leader. It may be that this is just a modified reuse of the name Nephi without the record connotation.

Priestly Function and Javelins

It became apparent that the Sumerian word “*an*” which can mean “oil” (and also “garments”) seemed to occur in relation to kings and/or priests. In many Mesoamerican cultures the kings also had priestly functions. The practice of the anointing of kings is noted in Ether 6:22, 27 and later at least among the early Nephites (Jacob 1:9).

The spadix of the date tree flower is the word “*an*” in Sumerian. It is clear from the context that this word is representative of a javelin weapon. In botany, a spadix is a type of spike flower head of a plant with small flowers borne on a fleshy stem. The spadix is surrounded or housed in the spathe. There are various species of palms in Mesoamerica including the coconut palm. It has a spear shaped spadix and spathe as well.



Figure 13--Date Palm Spadix (www.medjool-date-palms.com 2016).



Figure 14--Coconut Spadix and Spathe (www.dreamstime.com 2016).

Questions Relating to Historical Linguistics, Source Language and Interpretation

First, the Book of Mormon names (both personal and place names) do not appear to have undergone much if any phonological change through time. So far, they also do not appear to have incorporated phonetic elements from native New World populations. A Jaredite example would be Corihor, which occurred both early and late in Jaredite history. A nearly identical name, Korihor, is mentioned in the middle of the Nephite history. Names like Nephi and Lehi are found both early and late in Nephite history. Coriantumr is found in early and late Jaredite history as well as in the midst of Nephite history. Possible explanations for this paucity of historical linguistic sound changes are:

1. Names, especially place names, have been known to survive relatively unchanged for long periods. Colman (1992: 15) notes the possibility that a personal name element can be exempt from a sound-change. River-names of the British mainland belonging to what might be referred to as the Old European language appear to have survived for more than 2500 years (Gillian Fellows-Jensen 2016). The place-name creations of the last eight centuries of English history have not had a great effect on pre-existing names (Coates 2016). At least a few Jaredite place names were replaced by Nephite names, as was the case with the Jaredite hill Ramah that Nephites called Cumorah. While some new cultural groups replace existing place names with their own, this is not always the case:

The Normans, whose influence on the personal nomenclature of the English was so great that forenames of pre-Norman origin had dropped almost completely out of use by the early years of the thirteenth century, made singularly little impression on the placenames of England. In general the Normans after the Conquest in 1066 seem to have been content to employ the settlement names they found on their arrival.

The Romans in Britain showed little interest in imposing new Latin names on existing localities. Most of the existing Celtic names that were of interest to them were employed in semi-Latinized forms. That these forms can sometimes still be identified in the modern names suggests that the ruins of the settlements in question must have been sufficiently substantial for the English arrivals to have allowed the sites to develop into their future greatness. Only four Latin names survive for the over 600 villas the Romans are known to have constructed in Britain.

(Gillian Fellows-Jensen 2016)

2. Many of the Jaredite names may have been established phonetically when the Jaredite records were interpreted, as opposed to having been passed on through residual Jaredite culture after the civilization collapsed. The first Jaredite records known to have been interpreted were by Mosiah₁ around 190 BC. Names with suitable Sumerian and Hebrew etymologies are known before this time, so this premise would only offer a partial explanation.
3. There is some evidence of linguistic modification through time in the form of the Sumerian-based metrological system. Not all of the terms found there are exactly straightforward from Sumerian. The Nephites apparently knew the terms and, potentially, their phonetics, as they were “names given by the Nephites” (Alma 11:4).
4. The most likely explanation is that the divine translation/interpretation provided the phonologies of Book of Mormon names based on the overt and embedded meanings of the logographic reformed Egyptian, reverting to Biblical Hebrew and ancient Sumerian as the target source languages for phonetic name construction as opposed to transliteration. A few other Mulekite names could be derived from Greek, which assumes a Mediterranean route. The actual original or closely approximated pronunciation of the names may perhaps be reflected and preferred in the interpreted names where possible, but this is not necessarily so. This would be a reasonable translation strategy when one considers the 3000 years of potential Mesoamerican linguistic and phonetic drift through the time period of the Book of Mormon, the fact that the Nephites were at least bi-lingual, and the multiple source records from different points in time in which names are found. Mesoamerica currently has over 100 native languages. In some Mesoamerican areas, linguistic diversity is so great that every town has its own dialect or even its own language (Carmack

et al 2007, 419). While the language situation may have been a bit simpler anciently, it appears that it was still fairly complex and diverse.

This translation approach with names would not be inconsistent with what is known to have occurred with the overall translation target language into 1500 and early 1600 AD English (Skousen 2005). The intent of the translator with regards to names seems to have been a translation with a primary purpose of conveying the actual underlying meaning, and a secondary purpose of remaining true to the original languages of Biblical Hebrew and Sumerian (with a few in Greek) while retaining principles of name philology. A similar type of practice is widespread in Mesoamerica and is called “loan translation” (Carmack et al 2007, 418). “Loan translation” (aka calques) is where an expression is translated word for word into other languages. For example, in most Mesoamerican languages the word for ‘egg’ is ‘bird-stone’. The concept was clearly loaned from one language to another, but when it was loaned, it was incorporated by translating it into the language, not by the borrowing or transliteration of a foreign word. There were a variety of word types in Mesoamerica where “loan translation” took place:

Calendrical terms, place names, personal names, and even metaphorical couplets passed from one language community to the other in the form of calques, or semantic loans, in which ideas were translated without the phonological structures associated with them in a given language. (Wright-Carr 2013)

In the Book of Mormon, this concept appears to have been applied to the translation of names, attempting to construct the original meanings of the names into primarily Hebrew and Sumerian phonologies and etymologies. Those phonologies or portions of phonologies may also have been originally present in some of the names. This translation approach is consistent with the intent of the Book of Mormon as a religious text, not as a historical or linguistic book.

Second, in order to assign or construct names that have Sumerian, Egyptian, or Hebrew phonetic etymologies (or some combination thereof), some knowledge of the original pronunciation and meaning must have been present late into Nephite history. How would this be possible over such a long period of time?

The likely explanation to this question is that there probably was not a pure phonetic or oral knowledge of these languages very far past their introduction into Mesoamerica, but, rather, portions of an existing language or language family may have incorporated them. From a script or written standpoint, there were records available in the original Jaredite (plates of Jared), in the Jaredite script at the time of Ether (24 Jaredite plates), and in various Egyptian and Hebrew records originating from the Lehite group. The reformed Egyptian does not appear to have much if any phonological units and is primarily logographic (Grover 2015). As a result, it is doubtful that there is any phonology necessarily linked to an individual character, so one would not expect much if any continuity of phonology over time as a result of that script. Sumerian proto-cuneiform was probably similar in this regard, although Paleo-Hebrew might have been different phonetically. The concept that the Book of Mormon translator likely supplied some portion of the names appears to be the only sufficient explanation to this question. This may have been accomplished utilizing the interpreters at the time of Joseph Smith and may also have occurred anciently utilizing the same interpreters.

Why did Mormon not write the Book of Mormon in Egyptian instead of reformed Egyptian?

The answer to this question would be a relatively easy one, namely, that he did not know Egyptian, except for the apparent inclusion of the small plates of Nephi in the Book of Mormon plate stack where at least Nephi’s contribution is indicated to be written in Egyptian, and Mormon clearly knew what it said. Nephi 1:2 indicates that Nephi made his record in the language of the Egyptians, which was also the language of his father. The time of Nephi’s statement was around 557 BC or shortly thereafter (2 Nephi 5:28-31, 34), after he had been in the New World for some time. The large plates of Nephi, which were started after reaching the New World but before the small plates (1 Nephi 19:1; 1:17), formed a continuous record that was maintained through much of the Nephite

history. This record was a principal source for Mormon's abridgement. Nephi does not indicate what language was used for the large plates.

However, a close reading of what Mormon actually said regarding the small plates is important. He states:

3 And now, I speak somewhat concerning that which I have written; for after I had made an abridgment from the plates of Nephi, down to the reign of this king Benjamin, of whom Amaleki spake, I searched among the records which had been delivered into my hands, and I found these plates, which contained this small account of the prophets, from Jacob down to the reign of this king Benjamin, and also many of the words of Nephi.

4 And the things which are upon these plates pleasing me, because of the prophecies of the coming of Christ; and my fathers knowing that many of them have been fulfilled; yea, and I also know that as many things as have been prophesied concerning us down to this day have been fulfilled, and as many as go beyond this day must surely come to pass—

5 Wherefore, I chose these things, to finish my record upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people.

6 But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren.

7 And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will.

8 And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ; that they may once again be a delightsome people.

9 And now I, Mormon, proceed to finish out my record, which I take from the plates of Nephi; and I make it according to the knowledge and the understanding which God has given me.

(Words of Mormon)

Mormon only indicates that the plates “contained this small account of the prophets.” There is no specific indication that they were the original plates; most people have just made that assumption. He does not formally call them the “small plates.” In addition, one interpretation of verse 5 is that he is finishing the balance of his record upon the very plates, implying that perhaps he is engraving on these very plates the Words of Mormon. If that is the case, this is also evidence that these plates are not the original plates as the original plates were “full” at the time the last author (Amaleki) finished his record (Omni 1:30). To have any additional space for writing is indicative that the plates Mormon had were not the original plates.

Some have viewed Mosiah 1:2-7 (circa 131 BC) as indicative that Egyptian was known and understood by King Benjamin and his sons. However, a close reading does not provide quite such a definitive answer. It indicates that the sons of Benjamin “were taught in all the language of his fathers, that thereby they might become men of understanding; and that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord.” The plates of brass are mentioned, with the statement that Lehi was “taught in the language of the Egyptians therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to the present time.” Benjamin continues, “I say unto you, my sons, were it not for these things, which have been kept and preserved by the hand of God, that we might read and understand of his mysteries... Oh my sons, I would that ye should remember that these sayings are true, and also that these records are true [emphasis added]. And behold, also the plates of Nephi, which contain the records and the sayings of our fathers from the time they left Jerusalem until now, and they are true; and we can know of their surety because we have them before our eyes. And now, my sons, I would that ye should remember to search them diligently, that ye may profit thereby ...”

Without making any assumptions, it can be said that the plates of brass contained Egyptian and that Lehi could read them. It does not say specifically that he taught his children Egyptian—just that he taught what he read to his children. There is a distinction made between the “sayings” being true and the “record” itself being true. It is not definitively established that Benjamin’s instructions to his sons to search “them” “diligently” meant that he was referring to everything including the plates of brass, or just the “sayings” and/or the plates of Nephi (large plates), which may not have been in Egyptian. For example, the large plates may have been written in Hebrew, or had a mix of languages.

The likely answer that would explain all the necessary elements is that the additional plates included by Mormon were an interpreted translation of the original small plates, which were engraved by Nephi and the early prophets. The following additional facts are also supportive of this answer:

1. None of the modern persons who described the Book of Mormon plate stack indicated there was any difference as to size, color, or plate thickness of any portion of the observable stack (except the sealed portion). The binding of the stack was also uniform and consisted of a set of three uniform D-shaped rings that went through holes in each of the plates.
2. The plates of the brother of Jared that were included as the sealed portion in the plate stack were the “interpreted” version (Ether 4:5), not the original so this would be consistent with the small plates being similarly interpreted and the original not included.
3. The inclusion of Irreantum, with an associated “interpreted” meaning, is consistent with the original small plates having gone through a process of translation/interpretation using the interpreters. Hoskisson et al (2002) have suggested that Irreantum is a South Semitic name, so it would have been Nephi that inserted the interpretation with the premise that his people in the New World would not have understood the term. While that is possible, it is more likely that the definition may have been added as part of a later interpretation/translation of the small plates of Nephi.
4. The only other names in the Book of Mormon clearly stating that they were “interpreted,” implying they underwent a process using the interpreters, are *Rameumptom* (interpreting the language of the Zoramites), *Deseret* (interpreting the original language of the Jaredites), *Rabbonah* (interpreting the language of the Lamanites), *Ripliancum* (interpreting the language of the Jaredites on the 24 plates), and *Liahona* (interpreting “the language of our fathers”).

Third, when would the change from Egyptian to reformed Egyptian have occurred?

It likely started when a record-keeper who did not have a full knowledge of the total corpus of language had to write something original (instead of copying an existing record). Remember that the surrounding culture into which the Lehites arrived spoke a different language and some of them likely had different writing systems. With each passing generation, there was likely more and more integration of the foreign language. With the Egyptian script, it appears that the primary source is the brass plates, and maybe some other records that were brought, and whatever record was written by those fluent in the language such as Nephi and perhaps some others in the first party. Later record keepers would have to rely on what was taught to them based on the records that they had, which means when they needed to discuss new words or concepts they were limited to the script available to them. Whatever phonetic elements existed in Egyptian probably were quickly rendered ineffective as the population was likely at least bi-lingual, and different groups likely spoke different languages or dialects, tending to push the written elite record script to a primarily logographic system in order to be understood.

For example, it is estimated that we only have one-fifth of ancient Hebrew as reflected in the Biblical Hebrew in the Bible (Albright 1962, 62). Since the Nephites would only likely have available to them what the Lehiite immigration group brought or wrote in Egyptian, they would have been similarly limited. If 80 percent of a language is unavailable, it becomes necessary to change, create, or incorporate in order to effectively communicate the

remaining 80 percent. If one were to pick a period based on the Book of Mormon record where the most significant changes might have taken place, the period of the Book of Omni is a good candidate, as the entries of the record keepers became very short.

Fourth, is there any indication as to when the original small plates were actually translated/interpreted to different plates that Mormon included in the plate stack?

The word "*Liahona*" had to be interpreted from "the language of our fathers". The term would not have been found in the brass plates as the *Liahona* postdates them, so "the language of our fathers" probably could only mean Egyptian or one of the potential Semitic languages known to the Lehighes (Hebrew, Aramaic, Arabic, etc.). This is clearly evidence that there was a significant shift in the language understood at the time of Alma.

It is clear that at the time of Alma's discussion of the *Liahona* (Alma 37:38; circa 76 BC), the small plates do not appear to have been interpreted/translated at that time, since the interpretation had to be made that the ball was actually a "compass". The mere fact that "*Liahona*" had to be interpreted by Alma is also indicative that the small plates were not linguistically available and that the "language of the fathers" (at least in this case) was not understood. The ball was already called a "compass" as found in 2 Nephi 5:12 in the small plates, and this fact was apparently unknown to Alma.

In around 86 BC, Alma clearly states that he does not know whether Jesus will come to the Nephites (Alma 7:8) even though this fact and prophecy is quite explicitly stated by Nephi on the small plates (1 Nephi 12:4-7; 2 Nephi 26:1-9, 32:6).

Samuel the Lamanite prophesies of the coming destruction at the time of Christ's death, indicating that an angel had directed him to prophesy of the event among other things (Helaman 14:3-6; Helaman 13:7). It is clear that Samuel the Lamanite had an intimate knowledge of the Nephite scripture (Helaman 15:7-17) and even cites Zenos, a prophet from the brass plates. It is interesting that Samuel implies his source as the angel, and never mentions the extensive and detailed prophecies of Nephi regarding the destruction at Christ's coming (1 Nephi 19:10-12; 2 Nephi 26:3-8). This would indicate that the small plates were not part of the corpus of scripture at the time of the coming of Christ.

Samuel the Lamanite also prophesied that the fourth generation after Christ would see the destruction of the Nephites, again based on being informed by an angel (Helaman 13:10). This same prophecy (together with others) was made as prophecy by Alma earlier, but his instructions were that the prophecy should not be made known until after it actually happened (Alma 45:9-13), so his version would not be available to Samuel. The fourth-generation prophecy was made in the small plates by Nephi (1 Nephi 12:11-15; 2 Nephi 26:8-10). Both Alma and Samuel appeared to be unaware of Nephi's prophecy.

While there are numerous mentions of the large plates of Nephi, both by implication and as physically being passed down as a record from father to son etc., there is no mention of the small plates anywhere outside of the small plates (except in the Words of Mormon).

The interpretation/translation of the original small plates would have to be later than Samuel the Lamanite and was likely much later as they are never mentioned.

Fifth, why were there terms in the Book of Mormon that were left untranslated or uninterpreted?

As has been discussed, the few terms that were not glossed in prior ancient interpretations and were not translated to English during the Joseph Smith translation were items where there was no English word for the item within the 1500 to early 1600 AD time frame (*Ziff*, *cureloms*, *cumoms*, *neas*, and *Sheum*). *Ziff* and *Sheum* also likely had religious Mesoamerican connotations. Like other names in the Book of Mormon, it is likely that these terms, while not interpreted in English, indeed were actually interpreted at the time of Joseph Smith to the origination language(s). *Sheum*, *cureloms*, *cumoms*, and *neas* are Sumerian-derived. *Ziff* has both Sumerian and

Aramaic/Hebrew sources. All of the Nephite metrological (measurement) terms appear to have been interpreted to Sumerian, likely because the Nephites “did not reckon after the manner of the Jews” or “measure after the manner of the Jews” (Alma 11:4), but may reflect some original phonetics as it is unlikely that all of the terms existed in one of the original languages since it was a system that was created to be unique to the Nephite culture.

When Did Jaredite Name Incorporation Begin? - Analysis of the Lehite First Party Names

Although the interpretation of the names from a target source might mask the original phonetics, it still may be possible to determine when incorporation of Jaredite names with Nephite names would be useful in identifying when incorporation with the native populations began. Most of the names/words of Lehi’s first group are evaluated for Sumerian roots in a following section of this book, but this section is an appropriate place to evaluate the names from the initial Lehi migratory group as a starter.

One would not expect that the names of the early Lehite migratory group would reflect Sumerian roots unless the Semitic language from which they derived contained some loan words of elements. Known locations and personages of the Old World found in the record of Nephi are not included as a transliteration of these names would not be expected during translation, as the Biblical Hebrew names would be expected to be used.

The following names showed little correlation with Sumerian:

Joseph

The following names showed some correlation as to a potential Sumerian form, but not much that would indicate a Sumerian based meaning matching the individual or place:

Lemuel

Nahom

The following names showed a partial correlation as to Sumerian form and meaning:

Nephi

Sariah

Sam

Ishmael

Zoram

Shazer

Jacob

The following names showed a good match to both Sumerian based form and meaning:

Lehi

Laman

Laban

Irreantum

Since some of the names do have what appears to a good match a potentially to Sumerian/Jaredite language, does this mean that the names of the original party were also metonymic and assigned to these individuals after the arrival in the New World, with an attempt to incorporate Hebrew/Semitic elements as well as the native language with Jaredite/Sumerian root? It is a fact that Nephi did not begin to write on the small plates until (2 Nephi 5:28) until 30 years after his departure from Jerusalem, with the likely time spent in the New World at around 20 years.

It is apparent that the audience that he was then writing to (as well as future generations) was a mix of locals and immigrants (Sorenson 1992). It may perhaps be a combination, evidenced by the fact that a few of the names were not good matches to Sumerian/Jaredite, or only partial matches. It is interesting that Joseph is not used further as Book of Mormon name except as referring to the tribe in a few later instances. This is interesting considering that he is a righteous founding member of one of the original tribes.

Irreantum is also a word that has similar meanings in a Hebrew and a Sumerian/Jaredite construction. Since the ocean that the Lehiters departed on was the same ocean upon which they arrived, it is possible that the name was not assigned until after arrival. The scripture indicates “we beheld the sea, which we called Irreantum, which, being interpreted, is many waters.” (1 Nephi 17:5) While the context might indicate that the name was assigned in

the Old World, an alternate construction is that the sea was identified after arrival in the New World. It is also interesting that the term used is “being interpreted”, which is the terminology used when considering translation of written term that was clearly Jaredite (such as *Deseret* and *Ripliancum*). The term is also used for the *Liahona*, *Rabbanah*, and *Rameumptom*. In the case of *Rabbanah*, it was a foreign term of the Lamanites, and *Rameumptom* of the Zoramites, which because of apostasy may also have incorporated a foreign language. Second hand accounts of the Book of Lehi indicate that Nephi may have been in possession of the Jaredite interpreters at the time that he created the small plates (Lapham 1870) so the use of these terms might indicate that the word or glyph for *Irreantum* may be a translation of a Jaredite term by use of the interpreters.

Overwhelming Evidence of the Sumerian Sources

While some of the Book of Mormon names have a lot of various compound word possibilities from the Sumerian, the fact that all of the glossed names/words provided in the Book of Mormon where we have definitions given can be found fairly directly by compounds of Sumerian words is empirical evidence that Sumerian is the source language. The matching with underlying Sumerian of other unknown words which are still known in some specific context (i.e. *curelom* is an animal) is additional evidence of the source of the Jaredite language. Finally, metonymic names where sufficient description is given to arrive at a meaning, and where the choice of Sumerian words from which to construct the name are more limited provides additional proof for the Sumerian roots. Examples of these from the Book of Ether or land northward are: Shelem, Pagag, Akish, Ablom, Nimrah, Zerim, Shared, Agosh, Ramah, Sherrizah, Kishcumen, Gadiandi, and Gadiomnah.

Flexibility of Jaredite/Sumerian

Because of the large number of homonyms and short words, compound words formed from Sumerian can contain a lot of information on multiple levels which may have been one element that led to the comment by Moroni that the words of brother of Jared were mighty (Ether 12:24):

24 And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.

25 Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.

Chapter 5

Other Jaredite/Sumerian Names/Words in the Book of Mormon

Evaluation of Remaining Book of Mormon Names

The balance of all remaining names that cannot be definitively shown by the Book of Mormon text to be Jaredite or in the land northward are evaluated here. *Virtually all the names in the Book of Mormon can be derived from Sumerian, and hence Jaredite, roots.* All names are analyzed in alphabetical order.

Abinadi

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-bi, a₂-ba, a₂-da (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-bi, a-ba, a-da (form of *a*)

A: a weapon or a leather holder for a weapon

ab: cow

ab: a fish

ab: a fish

ab: a fish

ab: sea

ab-ba (form of *ab*)

ab: window, window opening

ab-ba (form of *ab*)

abba: old (person); witness; father; elder; an

official

ab-a (form of *abba*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-ni (form of *i*)

in: abuse

in-na, in-a (form of *in*)

in: sector

na: (compound verb nominal element)

in-na, i₃-na, i-na (form of *na*)

na: man

na: pestle; a stone

na: stone; stone weight

na₄-da (form of *na*)

ad: bead

ad: a thorn bush

ad: (to be) crippled

ad: log; plank; raft

ad: wooden raft; plank of a boat

ad: voice; cry; noise

di: go

di: to have a bowel disorder

di: to shine

di: non-finite imperfect stem of *dug*[to speak]

na-di (form of *di*)

Hebrew

In Hebrew the word אב (*'ab*) is the proper word for father, but it comes from an assumed root אבה (*'bh*). What that root (verb) may have meant to the Hebrews, we don't know because it's not used in the Bible, and that means we have no context to try it to. BDB Theological Dictionary is even less yielding and declares this root "perhaps at least formally justified as the stem of אב (*'ab*), but existence and meaning wholly dubious". But, sayeth BDB in the shortest

abbreviations justifiable, there is an Assyrian verb *abu*, which means to decide. The 'ab would thus be the one who decides.

And then, to make matters worse, there's the verb אבה ('aba), which is spelled and pronounced identical to the assumed root of אב ('ab). This verb is quite common in the Bible, and it means to accede to a wish, consent or accept to a reproach. HAW Theological Wordbook notes, "The primary meaning of this root is the willingness (inclination) to do something under obligation or upon request".

And of course there's the word אב ('eb), which means freshness or fresh green, from the assumed root אבב ('bb). Another derivation of this root is the word אביב ('abib), meaning barley. Hence the name Tel Aviv.

But the word אב ('ab), meaning father, also occurs in meanings other than that of a biological parent. Sometimes it's used to indicate the lord of a village (Isaiah 22:21), or an elder (2 Kings 2:12), or an ancestor (Genesis 10:21), and often it simply indicates a position of authority; a counselor (Genesis 45:8) or prophet (2 Kings 6:21). The word 'ab is also ascribed to God (Isaiah 63:16, Hosea 11:1)

It stands to reason that the word אב ('ab) is not, like our word "father" reserved for the male parent and used metaphorically for other people, but rather a word of unknown and unparalleled meaning, which expresses respect to persons of authority, including male parents.

The word 'ab followed by the letter yod usually makes the ab-part possessive. The construct אבי ('abi) may mean "father of," "my father," or form the adjective fatherly (literally "of father").

Also note the following structure, and remember that a man's "house" is not simply a building but rather his wife and children:

The noun אב ('ab) means father and possibly comes from the root אבה ('bh). A verb spelled and pronounced exactly the same as the assumed root of the word אב ('ab) is the verb אבה ('aba), meaning to do something under obligation or upon request.

The noun בן (ben) means son and probably comes from the verb בנה (bana) meaning to build, such as a house. From בן (ben) in turn comes the word בת (bat), which means daughter. Linguistically unrelated but still striking is the word בית (bayit, or beth in constructs such as Bethel or Bethlehem), which means house. And equally unrelated but still striking is the verb בין (bin), literally meaning being able to see a difference; perceive or discern. A derivative of this verb is the substantive בין (ben), meaning between.

(www.abarim-publications.com 2016)

If the name is divided Abi-nadi, then the name could mean, "The (my) father is cast down," from 'b, "father," a common element in biblical PNs and other Semitic onomastica, and nd' "to cast down" in the stative. (The medial /i/ could be the 1c.s. pronominal suffix, or a hireq compaginis.) The grammar and the meaning are satisfactory.

If the name is divided Abin-adi, it could mean "The rock is my father." The first element could be 'bn, "stone," and the second element 'd, "father".

(Book of Mormon Onomasticon 2016)

Abinadi was a Nephite prophet who preached to the wicked king Noah₂ and his priests and was put to death as a martyr (Mosiah 12-17). He preached with authority and power and at one point "the people of king Noah durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord" (Mosiah 13:5).

The manner that he was put to death was he was first scourged, and then put on fire, and at the end then “he fell, having suffered death by fire” (Mosiah 17:20). Reasonable etymological units for Abinadi are:

Sumerian

a: strength; power

a₂-bi, a₂-ba, a₂-da (form of *a*)

abba: old (person); witness; father; elder; an official

ab-a (form of *abba*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; container for oil

i₃-ni (form of *i*)

in: abuse

in-na, in-a (form of *in*)

na: man

na: pestle; a stone (rock, gospel figurative)

na: stone; stone weight

na₄-da (form of *na*)

ad: (to be) crippled

ad: voice; cry; noise

di: go

di: to shine

di: non-finite imperfect stem of *dug*[to speak]

na-di (form of *di*)

Constructed Compound Word: **Abinadi**

Hebrew

'*ab*: father, an elder; position of authority; a counselor

bin: perceive, discern

'*b*: father

nd': to cast down

'*bn*: stone

'*d*,: father

Abinadom

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-bi, a₂-ba, a₂-da (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-bi, a-ba, a-da (form of *a*)

A: a weapon or a leather holder for a weapon

ab: cow

ab: a fish

ab: a fish

ab: a fish

ab: sea

ab-ba (form of *ab*)

ab: window, window opening

ab-ba (form of *ab*)

abba: old (person); witness; father; elder; an official

ab-a (form of *abba*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-ni (form of *i*)

in: abuse

in-na, in-a (form of *in*)

in: sector

na: (compound verb nominal element)

in-na, i₃-na, i-na (form of *na*)

na: man

na: pestle; a stone

na: stone; stone weight

na₄-da (form of *na*)

ad: (to be) crippled

ad: log; plank; raft

ad: wooden raft; plank of a boat

ad: voice; cry; noise

da: a bird

da: (compound verb verbal element)

a-da-ma (form of *da*)
da: line, edge, side
da: side board (of a chariot)
da: to stir into a liquid
da: writing board
dam: spouse
du: all
du: to build, make; to do, perform
du₃-a-am₆, du₃-a-am₃, du₃-a-am, du₃-a-me (form of *du*)
du: a fish
du: imperfect singular stem of *ĝen*[to go]
du-am₃ (form of *du*)
du: to heap up, pile up
du: to hold, keep in custody
du: lament
du: to plant; to fix upright, erect; to impregnate; to drive in, fix; a designation of grain
du: throne platform for a deity
du: to play (a musical instrument)
du: to push, thrust, gore; to make encounter (math.)
du₇-am₃ (form of *du*)
du: to bake; to spread out mud to make bricks; to caulk
du: to square
du: (to be) fitting, suitable
du: to whirl
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element

u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-am₃, u₂-mu, u₂-um (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
um: a bird
um: reed rope
am: a bird
am: wild bull

Hebrew

In Hebrew the word אב (*'ab*) is the proper word for father, but it comes from an assumed root אבה (*'bh*). What that root (verb) may have meant to the Hebrews, we don't know because it's not used in the Bible, and that means we have no context to try it to. BDB Theological Dictionary is even less yielding and declares this root "perhaps at least formally justified as the stem of אב (*'ab*), but existence and meaning wholly dubious". But, sayeth BDB in the shortest abbreviations justifiable, there is an Assyrian verb *abu*, which means to decide. The *'ab* would thus be the one who decides.

And then, to make matters worse, there's the verb אבה (*'aba*), which is spelled and pronounced identical to the assumed root of אב (*'ab*). This verb is quite common in the Bible, and it means to accede to a wish, consent or accept to a reproach. HAW Theological Wordbook notes, "The primary meaning of this root is the willingness (inclination) to do something under obligation or upon request".

And of course there's the word אב ('*eb*), which means freshness or fresh green, from the assumed root אבב ('*bb*). Another derivation of this root is the word אביב ('*abib*), meaning barley. Hence the name Tel Aviv.

But the word אב ('*ab*), meaning father, also occurs in meanings other than that of a biological parent. Sometimes it's used to indicate the lord of a village (Isaiah 22:21), or an elder (2 Kings 2:12), or an ancestor (Genesis 10:21), and often it simply indicates a position of authority; a counselor (Genesis 45:8) or prophet (2 Kings 6:21). The word '*ab* is also ascribed to God (Isaiah 63:16, Hosea 11:1)

It stands to reason that the word אב ('*ab*) is not, like our word "father" reserved for the male parent and used metaphorically for other people, but rather a word of unknown and unparalleled meaning, which expresses respect to persons of authority, including male parents.

The word '*ab* followed by the letter yod usually makes the ab-part possessive. The construct אבי ('*abi*) may mean "father of," "my father," or form the adjective fatherly (literally "of father").

Also note the following structure, and remember that a man's "house" is not simply a building but rather his wife and children:

The noun אב ('*ab*) means father and possibly comes from the root אבה ('*bh*). A verb spelled and pronounced exactly the same as the assumed root of the word אב ('*ab*) is the verb אבה ('*aba*), meaning to do something under obligation or upon request.

The noun בן (*ben*) means son and probably comes from the verb בנה (*banā*) meaning to build, such as a house. From בן (*ben*) in turn comes the word בת (*bat*), which means daughter. Linguistically unrelated but still striking is the word בית (*bayit*, or *beth* in constructs such as Bethel or Bethlehem), which means house. And equally unrelated but still striking is the verb בין (*bin*), literally meaning being able to see a difference; perceive or discern. A derivative of this verb is the substantive בין (*ben*), meaning between.

(www.abarim-publications.com 2016)

If the name is divided Abi-nadi, then the name could mean, "The (my) father is cast down," from 'b, "father," a common element in biblical PNs and other Semitic onomastica, and *nd* "to cast down" in the stative. (The medial /i/ could be the 1c.s. pronominal suffix, or a hireq compaginis.) The grammar and the meaning are satisfactory.

If the name is divided Abin-adi, it could mean "The rock is my father." The first element could be 'bn, "stone," and the second element 'd, "father".

(Book of Mormon Onomasticon 2016)

The meaning is not clear. If the name is to be divided into Abi-nadom the first element would translate as "(my) father." The second element remains unclear. It could be a noun form derived from *nwd* "to wander, move to and fro; show grief," with an ending like the *-om* on the biblical HEBREW PN Gershom (Exodus 2:22; and others). The name could then mean "(my) father is a wanderer," or "(my) father is grieved."

If the name is divided Abin-adom, the first element could be "stone," and the second could be "man; red; earth." But a translation such as "the rock is a man" seems a bit stretched.

HEBREW *nwd*, "to wander, show grief" (JAT, JH, RFS), thus '*abi-nadām*, "father of their wandering" (JAT), or '*abî-nadôm*, "my (divine) father is a wanderer." Biblical Aramaic *nwd*, "to flee" (JH). Arabic *nadam*, "remorse, regret, repentance," hence '*abî-nādum*, "my father repented" (RFS). Akkadian *nadû*, "eject" (RFS).

(Book of Mormon Onomasticon 2016)

Abinadom was one of the Nephite record-keepers of the small plates who wrote little. Not much is said regarding him other than he took "the lives of many of the Lamanites" in the defense of his brethren (Omni 1:10). Lacking much information reasonable etymological units for Abinadom are:

Sumerian

a: arm; labor; strength; wage; power
*a*₂-*bi*, *a*₂-*ba*, *a*₂-*da* (form of *a*)
na: man
da: writing board
du: to push, thrust, gore

*du*₇-*am*₃ (form of *du*)
du: to build, make; to do, perform
*du*₃-*a-am*₆, *du*₃-*a-am*₃, *du*₃-*a-am*, *du*₃-*a-me* (form of *du*)

Constructed Compound Word: Abinad**o**(a)m

Hebrew

'*ab*: father
nwd: to wander, show grief

Abish

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power
*a*₂-*bi*, *a*₂-*bi-še*₃, (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-bi (form of *a*)
A: a weapon or a leather holder for a weapon
ab: cow
ab: a fish
ab: a fish
ab: a fish
ab: sea

ab-ba (form of *ab*)
ab: window, window opening
ab-ba (form of *ab*)
abba: old (person); witness; father; elder; an official
ab-a, |*AB.AŠ*| (form of *abba*)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
*i*₃-*iš* (form of *i*)
iš: mountain(s)
iši: radiance
išiu: deathly silence

Hebrew

Abishag is a name used in the Bible similar to Abish. The word אב ('*ab*), meaning father, also occurs in meanings other than that of a biological parent. Sometimes it's used to indicate the lord of a village (Isaiah 22:21), or an elder (2 Kings 2:12), or an ancestor (Genesis 10:21), and often it simply indicates a position of authority; a counselor (Genesis 45:8) or prophet (2 Kings 6:21). The word '*ab* is also ascribed to God (Isaiah 63:16, Hosea 11:1).

It stands to reason that the word אב ('*ab*) is not, like our word "father" reserved for the male parent and used metaphorically for other people, but rather a word of unknown and unparalleled meaning, which expresses respect to persons of authority, including male parents.

The word '*ab* followed by the letter yod usually makes the ab-part possessive. The construct אבי ('*abi*) may mean "father of," "my father," or form the adjective fatherly (literally "of father").

The noun אב ('*ab*) means father and possibly comes from the root אבה ('*bh*). A verb spelled and pronounced exactly the same as the assumed root of the word אב ('*ab*) is the verb אבה ('*aba*), meaning to do something under obligation or upon request.

The noun בן (*ben*) means son and probably comes from the verb בנה (*bana*) meaning to build, such as a house. From בן (*ben*) in turn comes the word בת (*bat*), which means daughter. Linguistically unrelated but still striking is the word בית (*bayit*, or *beth* in constructs such as Bethel or Bethlehem), which means house. And equally unrelated but still striking is the verb בין (*bin*), literally meaning being able to see a difference; perceive or discern. A derivative of this verb is the substantive בין (*ben*), meaning between.

The root-verb שוע (*shawa'*), means to cry, or more specifically, to cry out for help (Psalm 30:2, Psalm 72:12). More than half of the twenty-two occurrences of this verb are in the first person singular (I cry/ I cried), and most often this verb occurs in the Psalms.

The masculine nouns שוע (*shua'*) and שוע (*shoa'*) both mean a cry (Job 30:24, Isaiah 22:5). Note the similarity between these words and the word שוע (*shoa'*), meaning noble, mentioned above.

The feminine noun שועה (*shawa*) means the more specific cry for help (Jeremiah 8:19, Psalm 39:13).

The proximity of these word groups is shown in Job 36:19. Some translations read here the peculiar, "If your cry for help is set in order . . ." (Jay P. Green), while others read, "Will your riches keep you from distress . . ." (NAS).

(www.abarim-publications.com 2016)

The story involving Abish is the conversion of the Lamanite King Lamoni and his wife the queen. King Lamoni had collapsed before the preaching of Ammon₂, and the queen and others feared the king dead because he had been unresponsive for days. The queen sent for Ammon₂, who also inquired of her faith, when the king arose, all three were then overpowered with joy and collapsed. All of the servants present were struck with fear, they then prayed to the Lord and were also overcome, except for Abish, who was a servant of the queen, who was described as "Lamanitish" and had been "converted unto the Lord for many years, on account of a remarkable vision of her father". Abish knew that the collapse of all present was because of "the power of God", and hoping that the rest of the Lamanites would then believe in God once they had witnessed the scene, she "ran forth from house to house, making it known unto the people" (Alma 19).

Reasonable etymological units for Abish are:

Sumerian

a: strength; power

a₂-bi, *a₂-bi-še₃*, (form of *a*)

abba: old (person); witness; an official

ab-a, *[AB.AŠ]* (form of *abba*)

i: (vocative exclamation), hey!

išī: radiance

išiu: deathly silence

Constructed Compound Word: **Abish(i)**

Hebrew

'ab: an elder; position of authority; a counselor

bin: perceive, discern

shua': to cry out

AhaSumerian

a: arm; labor; wing; horn; side; strength;
 wage; power
a: a bird-cry
a: time
a: water; semen; progeny
a-a (form of *a*)
A: a weapon or a leather holder for a weapon
ah: (to be) dried (out), dry; to dry

ah₃-a (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
uh₃-a (form of *ah*)
HA: a vegetable
HA'A: locust-grass?
a'ea: breach, water outlet; gushing water

Hebrew

ahah: alas! (אָהָה) A primitive word expressing pain exclamatorily

(Strong's Concordance, 2016, No. 162)

AHA looks very much like a hypocoristic from *'ah*, "brother," with the hypocoristic ending *h*. (For a discussion of hypocoristic endings, see under ALMA) See the HEBREW PN *'h*' on an 8th c. BC bowl found at Arad (**) (JAT) and other HEBREW PNs containing *'ah*, e.g., Ahab, Ahiah, Ahimelech, etc.

(Book of Mormon Onomasticon 2016)

Egyptian

Other suggestions include EGYPTIAN *'h3*, "warrior," name of the first EGYPTIAN pharaoh, (HWN in LID 25 and ABM 286). This is perhaps an example of metonymy, since the ZORAMITES were very militant and AHA himself is a military officer, a "chief captain," as was his father (HWN in ABM, 286; RFS, JAT); EGYPTIAN, "The name of a watchman at the gates of one of the many gods of Egyptian mythology" (Reynolds, CBM, VI, 160).

(Book of Mormon Onomasticon 2016)

Aha was the son of Zoram, the chief captain of the Nephites and with his brother Lehi₂ were military as well. They were involved in a rescue of certain Nephites that had been captured by the Lamanites (Alma 16:5-8) which rescue involved the prophetic instruction to intercept the Lamanites as they crossed the River Sidon. Reasonable etymological units for Aha are:

Sumerian

a: arm; labor; horn; side; strength; wage;
 power
a: water; progeny
a-a (form of *a*)

A: a weapon or a leather holder for a weapon
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)
a'ea: breach, water outlet; gushing water

Constructed Compound Word: **Aha**

Hebrew

'ah: brother

Egyptian

'h3: warrior

AlmaSumerian

a: arm; labor; wing; horn; side; strength;
 wage; power
a: a bird-cry
a: time
a: water; semen; progeny
A: a weapon or a leather holder for a weapon
a la: 'to bind the arm'
al: (compound verb nominal element)
al: reed fencing
al: hoe, pickax; hoeing
 al-mu (form of *al*)
a'il: carrier

a'il: laborer
a mah: to strengthen
ma: to burn
ma: ship, boat
ma: a siege engine?
ma'u: a barge
mah: (to be) mature, milk producing (of
 cows)
mah: (to be) great
 al-mah (form of *mah*)
mah: (to be) sick?
mah: a tree

Hebrew

In LEHI's day the name would have been spelled with an initial *'ayin*, *'Im*, not the aleph of the Bar Kokhba period. The HEBREW common noun *'Im*, meaning "youth" or "lad," occurs twice in the Old Testament, 1 Samuel 17:56 and 20:22. In its feminine form, *'almâ* appears nine times in the Old Testament, where it means "a young woman (of marriageable age)," including the famous passage in Isaiah 7:14.

The form of ALMA in the Book of Mormon reflects the HEBREW segholate noun form, *'elem*, as in 1 Samuel 20:22, but with the addition of the hypocoristic ending *—a*. When an ending is added, the accent shifts and the original /a/ vowel of the segholate qatl form returns. (The pausal form, because of the shift in accent, also reveals the original /a/ vowel, e.g., as in the pausal form in 1 Samuel 17:56.)

Given the usage of *ǵlm* in Ugaritic literature (*ǵlm* is the spelling of the name before *'* (*'ayin*) and *ǵ* (*ǵayin*) fell together in HEBREW orthography) as an epithet, the significance of ALMA as a personal name becomes clear. In one of the more famous epics from Ugaritic, the hero, named KRT (pronounced either "Kirta" or "Keret") is called *ǵlm 'l*, "lad of [the god]El" (KTU 1.14.II.8-9). If the Book of Mormon person name is analogous to this epithet, then ALMA would probably mean exactly what the Ugaritic epithet meant, "lad of God," a rather appropriate meaning for both Book of Mormon prophets who bear this name, especially since ALMA, when first introduced, is called a "young man" (Mosiah 17:2, first noted by RFS). In this sense, ALMA would be analogous to the HEBREW *geber*, which means "man, hero," and which appears in names such as Gabriel, "hero/man of God."

In addition to its post-biblical attestation as a personal name in the Bar Kokhba letter, its use as an epithet in Ugaritic literature, and the biblical usage as a common noun, "youth, young man," the name is also attested in the Ebla cuneiform texts that predate the HEBREW Exodus from EGYPT by about a thousand years. There the name is written *al6-ma*, as would be expected in cuneiform.

(Book of Mormon Onomasticon 2016)

Alma₁ is a principal righteous character in the Book of Mormon who is first mentioned as a priest under wicked king Noah₂ (Mosiah 17-29). Alma₁ was converted by the words of Abinadi, for which Alma₁ had to flee for his life, teaching Abinadi's words in secret, organizing the church at the waters of Mormon. The location was discovered, and Alma₁ and his converts fled and established the city of Helam. Lamanites discovered Helam and placed Alma's people under their jurisdiction, taxing them heavily. Finally, Alma₁'s people escaped the Lamanites and were led by

God through the wilderness until they arrived in the land of Zarahemla, then the chief Nephite population center. During the escape, after the first day, they stopped at a valley which they named Alma after Alma₁ (Mosiah 24:20-21). Zarahemla's King Mosiah soon authorized Alma₁ to serve as the first high priest over the Church in Zarahemla. Alma₁ continued in this capacity for many years. Alma₁ "lived to fulfill the commandments of God" (Mosiah 29:45).

Alma₂ was the son of Alma₁ and also a principal righteous character in the Book of Mormon. As a young man, he and others wanted to destroy the church and actively persecuted its members. After they were visited personally by an angel and rebuked for their actions, Alma₂ fell into an unconscious state where for three days and three nights he lay unable to move until he felt within himself that he had been forgiven of his sins. He and those who persecuted church members with him abdicated their role as persecutors and became followers of Christ.

Alma₂ subsequently became the first elected chief judge of the Nephites as well as their religious leader. He resigned his post as chief judge and began traveling from city to city to preach to the Nephites because of wickedness (Mosiah 27; Alma 1-8).

Reasonable etymological units for Alma₁ and the valley of Alma are:

Sumerian

a: labor; strength; power

al: (compound verb nominal element)

mah: (to be) great

al-mah (form of *mah*)

Constructed Compound Word: **Alma(h)**

Hebrew

'lm: youth, lad, stripling

g'lm 'l: lad of God

Reasonable etymological units for Alma₂ are:

a: labor; strength; power

a: progeny

al: (compound verb nominal element)

mah: (to be) great

al-mah (form of *mah*)

Constructed Compound Word: **Alma(h)**

Hebrew

'lm: youth, lad, stripling

g'lm 'l: lad of God

Amaleki

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time
a: water; semen; progeny
a-mu, a-am₃, a-am₆ (form of *a*)
A: a weapon or a leather holder for a weapon
am: a bird
am: wild bull
am-ma, am-e (form of *am*)
a mah: to strengthen
ama: chamber; cell; women's quarters
ama: mother
ma: to burn
ma: ship, boat
ma: a siege engine?
mah: (to be) mature, milk producing (of cows)
mah: (to be) great
mah-a, ma-ha (form of *mah*)
mah: (to be) sick?
mah: a tree
mala: as much as there is
mala: freight boat
a la: 'to bind the arm'
al: (compound verb nominal element)
al: reed fencing
al: hoe, pickax; hoeing
al-e (form of *al*)
ala: a demon
ala: a wooden drum
ala: an irrigation device
ala: manacles
ala: a metal object
ala: silt

alla: oak; acorn; a suppository
le'um: writing board; board (of a plow)
ġeš'le (form of *le'um*)
e: barley?
e: chaff
e₃-ka (form of *e*)
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e₂-e-ke₄, e₂-ke₄, e₂-a-ka, e₂-ka, e₂-e-ka, e₂-a-ke₄ (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e₃-a-ka, e₃-a-ke₄ (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch
ki: place, ground, earth, land, toward, underworld, lower, down below
ki: with (math)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil

Hebrew

The name Amalek in the Bible

The name Amalek is assigned to a few people in the Bible, but it isn't clear how many different Amaleks there are: The first Amalek to appear is a son of Eliphaz, a son of Esau, the son of Isaac and Rebekah and the brother of Jacob. This Amalek's mother is called Timna and his grandmother is Adah (Genesis 36:12), and he becomes a chief in Edom (v16).

But even though this is the first Amalek to be called by name, there probably was one before him. During the war of Four against Five Kings, a people called the Amalekites is mentioned conquered by the Tetrads Coalition of kings Amraphel, Arioch, Chedorlaomer and Tidal (Genesis 14:7), but it isn't clear whether they were called Amalekites because they descended from a man named Amalek or simply lived in a town or region called that way.

In his fourth oracle, the prophet Balaam proclaims Amalek to have been the "first" of the nations, but it isn't clear if he means Amalek's prominence or earliness (Numbers 24:20), or even whether he means the descendants of Esau or the Amalekites who were first trounced by the four kings.

Etymology of the name Amalek

The word עמלק does not really exist, and BDB Theological Dictionary dares not to propose an interpretation. But, says Jones' Dictionary of Old Testament Proper Names, as a name it may be a compound of the Hebrew word עַם ('am), people or nation, from the assumed root עמם:

There are two separate roots of the form עמם ('mm) in the Bible, which don't seem to have anything to do with each other:

The assumed root עמם ('mm) isn't used in the Bible, so we don't know what it might have meant. But cognate verbs mean to be comprehensive or include. And it yields some derivatives that have the common meaning of togetherness (which leads some scholars to believe that it might be kindred to the root אמם ('mm), from whence stems the word אמה ('umma), meaning tribe or people):

The preposition עם ('im), meaning 'with' in a wide variety of senses. This particle has the exact same meaning as את ('et II).

The word מעם (me'im), meaning from, with or beside in a wide variety of senses;

The feminine juxtaposition עמה ('umma), meaning against, beside.

But our root also yields the following, less abstract words:

The masculine noun עם ('am), meaning a people in ways ranging from pretty much all mankind (Genesis 11:6) to a specific nation (Exodus 1:20) to the population of a town (Genesis 19:4). It sometimes occurs to differentiate between common folks and their leader (Leviticus 4:27), or to indicate people in general (Genesis 50:20) or simply general public, as in Jeremiah 17:19, where the prophet speaks of the Gate of the People.

The masculine noun עם ('am), meaning (paternal) kinsman. This word occurs mostly in plural, and is commonly translated simply with people or my people (Genesis 49:29, Numbers 27:13).

The word עם ('am) postfixed with the letter yod forms the compound עמי (ami) meaning either my people (kinsman), or people (kinsman) of.

The verb עמם ('amam) means to darken or dim, and figuratively: to make secret. It occurs two or three times: Ezekiel 28:3, (perhaps Ezekiel 31:8) and Lamentations 4:1

Jones further proposes that the second part of the name Amalek comes from the Hebrew verb לקק (laqq), lap or lick:

The verb לקק (laqq) means to lap or lick (what a dog does). It occurs in Arabic with a similar meaning. In the Bible it occurs in Judges 7:5-6, 1 Kings 22:19 and 22:38.

The second part of the name Amalek may also have something to do with the Hebrew verb מלק (malaq), meaning to nip:

The verb מלק (malaq) means to nip or wring off the head of a bird with or without severing it from the body. It's used only in Leviticus 1:15 and 5:8.

(www.abarim-publications.com 2016)

Years ago, this and other names containing the English consonants mlk were connected with the common Semitic root meaning, depending on the language, "king; to rule; to advise, to counsel" (AC). The most common meaning in the West Semitic languages, including HEBREW, is "to rule, 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 place name and the final vowel could be the gentilic ending, which would yield the meaning, "the (one from) Malek."

(Book of Mormon Onomasticon 2016)

Amaleki₁, the son of Abinadom, was a scribe during the time period that Mosiah₁ fled from the land of Nephi and encountered the people of Mulek at Zarahemla. It is possible that Amaleki₁ was born in the land of Nephi and as a young man was part of the group that fled with Mosiah₁. He was likely more than a scribe as he also included some elements of religious preaching in his record (Omni 1). He had a brother who left Zarahemla with the party of Zeniff back to the land of Nephi.

Reasonable etymological units for the religious record keeper Amaleki₁ are:

Sumerian

a: arm; labor; strength; power

*a*₂-*mu* (form of *a*)

a: time

a: progeny

a-*mu*, *a*-*am*₃, *a*-*am*₆ (form of *a*)

a mah: to strengthen

ama: chamber; cell (place to keep records, see Ramah)

mala: as much as there is

al: (compound verb nominal element)

le'um: writing board

^{ĝeš}*le* (form of *le'um*) [*ĝeš* is not pronounced in Sumerian but indicates "wood"]

e: to leave, to go out; to bring out

*e*₃-*a*-*ka*, *e*₃-*a*-*ke*₄ (form of *e*)

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

ki: place, ground, earth, land, toward (perhaps referring to location of records as well)

ki: with (math)

i: clothing, garment

i: oil

Constructed Compound Word: **Amaleki**

Hebrew

'am: (paternal) kinsman

mlk: king: to advise, to counsel

Amaleki₂ was one of the sixteen strong men that was sent to determine the fate of the remnants of the party of Zeniff that had returned to the land of Nephi. He was a brother of the leader of the group, Ammon₁ and one of the four that were initially imprisoned by the Limhites and then brought before King Limhi (Mosiah 7).

Reasonable etymological units for Amaleki₂ are:

a: arm; labor; strength; wage; power

*a*₂-*mu* (form of *a*)

a: progeny

a-*mu*, *a*-*am*₃, *a*-*am*₆ (form of *a*)

mala: as much as there is

al: (compound verb nominal element)

Constructed Compound Word: **Amal(a)leki**

Hebrew

'am: (paternal) kinsman

mlk: king: to advise, to counsel

e: to leave, to go out; to enter

*e*₃-*a*-*ka*, *e*₃-*a*-*ke*₄ (form of *e*)

e: princely?

ki: with (math)

ki: place, ground, earth, land, toward, lower, down below

Amalickiah

There has been no little confusion about the proper spelling of Amalickiah in the dictation of the Book of Mormon. It has a variant spelling of Ameleckiah. I have included some of the “e” words in Sumerian here for interest, but do not use them in the proposed etymology.

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-mu, a₂-a (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₃, a-am₆, a-a (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

am-ma, am-e (form of *am*)

a mah: to strengthen

ama: chamber; cell; women's quarters

ama: mother

ma: to burn

ma: ship, boat

ma: a siege engine?

mah: (to be) mature, milk producing (of cows)

mah: (to be) great

mah-a, ma-ha (form of *mah*)

mah: (to be) sick?

mah: a tree

mala: as much as there is

mala: freight boat

a la: 'to bind the arm'

al: (compound verb nominal element)

al: reed fencing

al: hoe, pickax; hoeing

ala: a demon

ala: a wooden drum

ala: an irrigation device

ala: manacles

ala: a metal object

ala: silt

alla: oak; acorn; a suppository

e: barley?

e: chaff

e₃-ka (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-e-ke₄, e₂-ke₄, e₂-a-ka, e₂-ka, e₂-e-ka, e₂-a-ke₄ (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-a-ka, e₃-a-ke₄ (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

ki: place, ground, earth, land, toward, underworld, lower, down below

ki-a (form of *ki*)

ki: with (math)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-ka, i₃-a (form of *i*)

ia: (an exclamation), oh!

ah: (to be) dried (out), dry; to dry

ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison

Hebrew

The name Amalek in the Bible

The name Amalek is assigned to a few people in the Bible, but it isn't clear how many different Amaleks there are: The first Amalek to appear is a son of Eliphaz, a son of Esau, the son of Isaac and Rebekah and the brother of Jacob. This Amalek's mother is called Timna and his grandmother is Adah (Genesis 36:12), and he becomes a chief in Edom (v16).

But even though this is the first Amalek to be called by name, there probably was one before him. During the war of Four against Five Kings, a people called the Amalekites is mentioned conquered by the Tetrads Coalition of kings Amraphel, Arioch, Chedorlaomer and Tidal (Genesis 14:7), but it isn't clear whether they were called Amalekites because they descended from a man named Amalek or simply lived in a town or region called that way.

In his fourth oracle, the prophet Balaam proclaims Amalek to have been the "first" of the nations, but it isn't clear if he means Amalek's prominence or earliness (Numbers 24:20), or even whether he means the descendants of Esau or the Amalekites who were first trounced by the four kings.

Etymology of the name Amalek

The word עמלק does not really exist, and BDB Theological Dictionary dares not to propose an interpretation. But, says Jones' Dictionary of Old Testament Proper Names, as a name it may be a compound of the Hebrew word עַם ('am), people or nation, from the assumed root עַמַּם:

There are two separate roots of the form עַמַּם ('mm) in the Bible, which don't seem to have anything to do with each other:

The assumed root עַמַּם ('mm) isn't used in the Bible, so we don't know what it might have meant. But cognate verbs mean to be comprehensive or include. And it yields some derivatives that have the common meaning of togetherness (which leads some scholars to believe that it might be kindred to the root אַמַּם ('mm), from whence stems the word אַמָּה ('umma), meaning tribe or people):

The preposition עַם ('im), meaning 'with' in a wide variety of senses. This particle has the exact same meaning as אֶת ('et II).

The word מֵעַם (me'im), meaning from, with or beside in a wide variety of senses;

The feminine juxtaposition עַמָּה ('umma), meaning against, beside.

But our root also yields the following, less abstract words:

The masculine noun עַם ('am), meaning a people in ways ranging from pretty much all mankind (Genesis 11:6) to a specific nation (Exodus 1:20) to the population of a town (Genesis 19:4). It sometimes occurs to differentiate between common folks and their leader (Leviticus 4:27), or to indicate people in general (Genesis 50:20) or simply general public, as in Jeremiah 17:19, where the prophet speaks of the Gate of the People.

The masculine noun עַם ('am), meaning (paternal) kinsman. This word occurs mostly in plural, and is commonly translated simply with people or my people (Genesis 49:29, Numbers 27:13).

The word עַם ('am) postfixed with the letter yod forms the compound עַמִּי (ami) meaning either my people (kinsman), or people (kinsman) of.

The verb עַמַּם ('amam) means to darken or dim, and figuratively: to make secret. It occurs two or three times: Ezekiel 28:3, (perhaps Ezekiel 31:8) and Lamentations 4:1

Jones further proposes that the second part of the name Amalek comes from the Hebrew verb לִקַּח (laqaq), lap or lick:

The verb לִקַּח (laqaq) means to lap or lick (what a dog does). It occurs in Arabic with a similar meaning. In the Bible it occurs in Judges 7:5-6, 1 Kings 22:19 and 22:38.

The second part of the name Amalek may also have something to do with the Hebrew verb מִלַּק (*malaq*), meaning to nip:

The verb מִלַּק (*malaq*) means to nip or wring off the head of a bird with or without severing it from the body. It's used only in Leviticus 1:15 and 5:8.

(www.abarim-publications.com 2016)

Years ago, this and other names containing the English consonants mlk were connected with the common Semitic root meaning, depending on the language, “king; to rule; to advise, to counsel” (AC). The most common meaning in the West Semitic languages, including HEBREW, is “to rule, 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 place name and the final vowel could be the gentilic ending, which would yield the meaning, “the (one from) Malek.”

It is possible that the ending, *-iah*, is the theophoric HEBREW shortened form of the divine name *yhwh*, Jehovah.

(Book of Mormon Onomasticon 2016)

Amalickiah was a Nephite rebel and dissenter who opposed the righteous Nephites and led a group of Nephites seeking to become king. He was described as a “large and a strong man.” Moroni raised an army against him, and Amalickiah, seeing he was out-numbered fled to the land of Nephi to the Lamanites. Moroni₁ did not want to strengthen the Lamanites, and so attempted to stop him. Moroni successfully stopped most of the followers, but Amalickiah and a few of his men were able to reach the land of Nephi. He stirred up the Lamanites against the Nephites and through intrigue was able to gain control of the entire Lamanite army, and killed the king of the Lamanites, making himself king. He then brought the Lamanites to battle against Moroni₁ (Alma 46-52), and laid siege to fortified Nephite cities unsuccessfully resulting in great slaughter, but later was able to take advantage of an internal Nephite political struggle and captured a number of Nephite cities. He promised to drink the blood of Moroni₁. During this last military campaign he was killed while he slept when Teancum drove a javelin into his heart.

Reasonable etymological units for the savage Nephite rebel Amalickiah who became king of the Lamanites are:

Sumerian

a: arm; labor; strength; wage; power

a₂-mu, a₂-a (form of *a*)

A: a weapon or a leather holder for a weapon

am: wild bull

am-ma, am-e (form of *am*)

a mah: to strengthen

ma: a siege engine?

al: pickax

ala: a demon

i: (vocative exclamation), hey!

ki: underworld, lower, down below

ki-a, ki-ki (form of *ki*)

ah: phlegm, mucus, sputum; foam, scum; saliva, spittle; poison

Constructed Compound Word: **Amalikiah**

Hebrew

'am: (paternal) kinsman

mlk: king: to advise, to counsel

AmaronSumerian

a: arm; labor; wing; horn; side; strength;
 wage; power
a₂-mu, a₂-na, a₂-ni, an-na, an (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-mu, a-am₃, a-am₆, a-ni (form of *a*)
A: a weapon or a leather holder for a weapon
am: a bird
am: wild bull
am-ma (form of *am*)
a mah: to strengthen
ama: chamber; cell; women's quarters
ama: mother
ama-ra (form of *ama*)
amar: calf; young, youngster, chick; son,
 descendant
amar-ra, amar-a (form of *amar*)
amaru: flood; emergency
a-ma-ru-um (form of *amaru*)
ma: to burn
ma: ship, boat
ma: a siege engine?
mah: (to be) mature, milk producing (of
 cows)
mah: (to be) great
mah-a, ma-ha, mah-ra (form of *mah*)
mah: (to be) sick?
mah: a tree
mahra: foremost
mar: louse; worm; parasite
mar-a (form of *mar*)
mar: shovel
mar: to smear
mar-a (form of *mar*)
mar: wagon
{ĝeš}mar-ra, {ĝeš}mar-ra-ni (form of
mar)
mar: to winnow
mar-ru (form of *mar*)
marru: stormwind
a rah: to drown
a ru: to dedicate
ar: (hymn of) praise; fame
ar₂-a-ni, ar₂-ra (form of *ar*)

ar: ruin
ar₂-a-ni (form of *ar*)
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen;
 step (math.)
a-ra₂-ni, a-ra₂-a-ni (form of *ara*)
ara: a boat part
ara: designation of milk
ara: designation of oil
aru: an administrative category of persons
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to
 thresh (grain with a flail)
rah₂-a-ni, rah₂-a₂-na (form of *rah*)
rah: a disease
RU: architectural feature
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
u₂-ni, u₂-ne, u₂-na (form of *u*)
u: shepherd

<i>u</i> : purslane	<i>U</i> : tree
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>uh</i> : to be forgotten
<i>u</i> : to sleep	<i>uh</i> : trachea, uvula
<i>u</i> : ten	<i>uh</i> : turtle
<i>u</i> : totality, world	<i>uh</i> : weathervane
<i>U</i> : type of stone	<i>uh</i> : to make paste
	<i>un</i> : to arise; sky; (to be) high

Hebrew

Etymology of the name Amariah

The name Amariah consists of two elements. The first part of the name comes from the Hebrew verb אמר (*amar*), meaning to speak:

The very common verb אמר (*'amar*) occurs all over the Semitic language spectrum and basically means to utter, say or tell (Genesis 3:1, Numbers 22:28, Psalm 40:10), command (Numbers 15:38, Joshua 11:9), promise (1 Chronicles 27:23, Esther 4:7) and even to think (in the construction בלבב אמר (*'mr blbb*); "to say in one's heart" - Genesis 8:21, Deuteronomy 8:17.

This verb *amar* should be distinguished from the verb דבר (*dabar*) in that *dabar* generally reflects an entire message, while *'amar* tends to reflect the act of speaking. When, for instance, the name of the Lord occurs in conjunction with the word *'amar*, it's translated as something like "the Lord spoke," or "the Lord promised," while the word *dabar* would usually lead to "the Word of the Lord . . . "

The root אמר (*'amar*) yields the following derivations:

The masculine noun אומר (*'omer*), meaning speech or word (Job 6:26, Proverbs 2:1) or even promise (Psalm 77:9), decree (Job 20:29) or plan (Job 22:28).

The feminine noun אמרה (*'imra*), meaning utterance or speech (Deuteronomy 32:2, Psalm 119:103, Isaiah 5:24).

The similar but slightly differently pronounced feminine noun אמרה (*'emra*), also meaning utterance or speech (Lamentations 2:17 only).

The masculine noun מאמר (*ma'amar*), meaning word or command (Esther 1:15, 2:20 and 9:32 only).

Most notable is the masculine derivation אמיר (*'amir*), which occurs twice in the Bible — in Genesis 49:21 and in Isaiah 17:6 — where it means top or summit of a tree. It's unclear how this beautiful metaphor is formed. It may be that the Hebrews saw the fruits of a tree as its words, but it may also be that a man's words were regarded as his fruits. But it certainly sheds clarifying light on the Biblical scenes where birds pick fruits from trees, or when men somehow are hanging from or sitting on a tree's branches (Absalom, 2 Samuel 18:9; Zaccheus, Luke 19:1-10).

The waw-nun (on) extension of the name Gideon denotes a personification of the verb: he who does what the verb means.

(www.abarim-publications.com 2016)

AMARON seems most likely to be connected with the West Semitic root *'mr*, "to speak, to say, to command; word." Biblical PNs such as *'mryh*, Amariah and *'mry*, Imri tend to reinforce this connection, as does the Ammonite PN *'mr'l* and the Ugaritic PN *a-mar-daddu*. It would be easy to suggest that AMARON is a nominal form of this root plus the diminutive ending *-ōn*, such as the biblical PNs Ammon, Amnon, Gideon, and Sampson. The name would thus translate as, approximately, "the command," perhaps a shortened form (without a theophoric element) of Amariah, "command of Yahweh," or perhaps a form analogous to "Yahweh has spoken."

It is possible to connect the biblical PN Imri, *'imrî* (1 Chronicles 9:4) with the Arabic *'amîr*, “commander, emir”, possibly the with EGYPTIAN *imy-r3*, “overseer,” to wordplays in Omni 1:2–3, 6, 9; Jarom 1:1, 15. (RFS)

Another possibility would be to derive AMARON from the same form as the Aramaic PN *'m[r]n* or the Arabic PN *'amrān* from the root *'mr* “to live, to honor” (KAI, #229:2–3), and could mean approximately, “worshipper,” without a theophoric element. This root is possibly reflected in the biblical Hebrew PN Omri, *'ōmrî*, one of the kings of ISRAEL, and may also appear in the Amorite PN element *ḥamr-*, as in Ḥamrurapi.

If the root is *'mr*, “to worship, live,” and if AMARON was more attentive to his religious duties than his father OMNI was, does his name suggest that his life would be spared (or was spared) due to righteousness? According to his short account, the Lord destroyed the wicked NEPHITES but spared the righteous (Omni 1:2, 7) (RFS).

Less likely, but still possible, is biblical HEBREW *'am-’ārôn*, “people of the ark” (JH).

It is interesting that both AMARON and AMMARON were NEPHITE scribes/historians, though separated in time by many centuries.

(Book of Mormon Onomasticon 2016)

Amaron was an early scribe and historian, the son of Omni, of which little is known, except that he kept the records during a time in which many of the Nephites were destroyed because of wickedness (Omni 1: 3-7). There is no indication that he would be considered a prophet, and he was not a king.

Reasonable etymological units for Amaron are:

Sumerian

amar: son, descendant

amar-ra, amar-a (form of *amar*)

ara: an official

aru: an administrative category of persons

un: (to be) high

Constructed Compound Word: Amaron

Hebrew

'amar: to utter, say or tell

Rm: extension of the name denotes a personification of the verb: he who does what the verb means

Aminadab

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-mu, a₂-bi, a₂-ba, a₂-da (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₃, a-am₆, a-da, a-bi, a-ba

(form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

am-ma (form of *am*)

mi: (compound verb nominal element)

mi: praise

min: two; ditto

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-ni (form of *i*)

in: abuse

in-na, in-a (form of *in*)

in: sector

na: (compound verb nominal element)

in-na, i₃-na, i-na (form of *na*)

na: man
na: pestle; a stone
na: stone; stone weight
 na₄-da (form of *na*)
ad: bead
ad: a thorn bush
ad: (to be) crippled
ad: log; plank; raft
ad: wooden raft; plank of a boat
ad: voice; cry; noise
ada: riddle?; fight, contest?
adda: corpse; wreck (of a boat)
adda: father
da: a bird

da: (compound verb verbal element)
da: line, edge, side
 da-bi, da-ba (form of *da*)
da: side board (of a chariot)
da: to stir into a liquid
da: writing board
dab: to seize, take, hold; to bind; to envelop,
 overwhelm; to choose (by extispicy
 [divination by entrails of sacrificed
 animals]); to accept; to take charge of
 *mi-ni-dab₅, im-ma-ni-in-dab₅, i₃-na-
 dab₅, im-mi-in-dab₅, nu-dab*
 (form of *dab*)

Hebrew

Etymology of the name Amminadab

The name Amminadab consists of two elements. The first part of our name comes from the unused root עמם ('*mm*):

There are two separate roots of the form עמם ('*mm*) in the Bible, which don't seem to have anything to do with each other:

The assumed root עמם ('*mm*) isn't used in the Bible, so we don't know what it might have meant. But cognate verbs mean to be comprehensive or include. And it yields some derivatives that have the common meaning of togetherness (which leads some scholars to believe that it might be kindred to the root אמם ('*mm*), from whence stems the word אמה ('*umma*), meaning tribe or people):

The preposition עם ('*im*), meaning 'with' in a wide variety of senses. This particle has the exact same meaning as את ('*et il*).

The word מעם (*me'im*), meaning from, with or beside in a wide variety of senses;

The feminine juxtaposition עמה ('*umma*), meaning against, beside.

But our root also yields the following, less abstract words:

The masculine noun עם ('*am*), meaning a people in ways ranging from pretty much all mankind (Genesis 11:6) to a specific nation (Exodus 1:20) to the population of a town (Genesis 19:4). It sometimes occurs to differentiate between common folks and their leader (Leviticus 4:27), or to indicate people in general (Genesis 50:20) or simply general public, as in Jeremiah 17:19, where the prophet speaks of the Gate of the People.

The masculine noun עם ('*am*), meaning (paternal) kinsman. This word occurs mostly in plural, and is commonly translated simply with people or my people (Genesis 49:29, Numbers 27:13).

The word עם ('*am*) postfixed with the letter yod forms the compound עמי (*ami*) meaning either my people (kinsman), or people (kinsman) of.

The verb עמם ('*amam*) means to darken or dim, and figuratively: to make secret. It occurs two or three times: Ezekiel 28:3, (perhaps Ezekiel 31:8) and Lamentations 4:1

The second part of the name Amminadab comes from the root-verb נדב (*nadab*), meaning to make willing or entice:

The graceful verb נדב (*nadab*) connotes "an uncompelled and free movement of the will unto divine service or sacrifice," according to HAW Theological Wordbook of the Old Testament. It occurs in the Bible to indicate a volunteering for war (Judges 5:2) or other service (2 Chronicles 17:16), but most often for donating goods to the first and second temple (1 Chronicles 29:5, Ezra 1:4).

Some derivatives are:

The feminine noun נדבה (*nedaba*), meaning freewill offering (Exodus 35:29, Hosea 14:5).

The masculine noun and adjective נדיב (*nadib*), meaning generous or noble (Psalm 51:14, Psalm 107:40).

The feminine version of previous noun: נדיבה (*nediba*), meaning noble deed (Job 30:15, Isaiah 32:8).

(www.abarim-publications.com 2016)

Aminadab was a Nephite dissenter who went over to the Lamanites (Helaman 5:39, 41) described as a “Nephite by birth, who had once belonged to the church of God but had dissented from them”. He was present during the miraculous events when Nephi and Lehi were in prison and a cloud of darkness overshadowed the prison and all the Lamanites, yet the faces of Nephi and Lehi shined as they lifted their eyes and talked to some heavenly messenger. Aminadab appeared to have some sort of religious authority among the Lamanites as they turned to him for explanation of the event and what they needed to do. They prayed to the voice they heard calling them to repentance and were in turn enveloped with a pillar of fire along with Nephi and Lehi. Aminidab was apparently converted back to the church of God along with 300 souls. Reasonable etymological units for Aminadab are:

Sumerian

a: arm; labor; side; strength; wage; power
a₂-mu, a₂-bi, a₂-ba, a₂-da (form of *a*)

mi: praise

i: oil; container for oil
i₃-ni (form of *i*)

na: man

ad: voice

adda: father

dab: to seize, take, hold; to bind; to envelop, overwhelm

mi-ni-dab₅, im-ma-ni-in-dab₅, i₃-na-dab₅, im-mi-in-dab₅, nu-dab
(form of *dab*)

Constructed Compound Word: Aminadab

Hebrew

'*am*: a people

'*amam*: to darken or dim

nadab: an uncompelled and free movement of the will unto divine service or sacrifice

Aminadi

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-mu, a₂-da (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₃, a-am₆, a-da (form of *a*)

A: a weapon or a leather holder for a weapon

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na: man

na: pestle; a stone

na: stone; stone weight

na₄-da (form of *na*)

ad: bead

ad: a thorn bush

ad: (to be) crippled
ad: log; plank; raft
ad: wooden raft; plank of a boat
ad: voice; cry; noise
di: go

di: to have a bowel disorder
di: to shine
di: non-finite imperfect stem of *dug*[to speak]
na-di, i-na-di, a-di (form of *di*)

Hebrew

Utilizing the Hebrew analysis for “Amina-“ from Aminadab and “inadi” from Abinadi:

If the name is divided Abi-nadi, then the name could mean, “The (my) father is cast down,” from *'b*, “father,” a common element in biblical PNs and other Semitic onomastica, and *nd'* “to cast down” in the stative. (The medial /i/ could be the 1c.s. pronominal suffix, or a hireq compaginis.) The grammar and the meaning are satisfactory.

If the name is divided Abin-adi, it could mean “The rock is my father.” The first element could be *'bn*, “stone,” and the second element *'d*, “father”.

AMINADI is to be compared with ABINADI, with the substitution of *'m* “people” or “kinsman” for *'b* “father.” The name would translate “My people is praised.” See the discussion under ABINADI.

Less likely is the suggestion that the name means “people/clan of my wandering” (JAT), or “my paternal uncle is a nomad/nomadic,” “my paternal uncle is a preacher” (RFS) or “my (divine) kinsman is present” or “my (divine) kinsman is/was given” (JH).

Some have suggested that this name contains the EGYPTIAN element *imn*, the god Amon (HWN in LID 30, ABM 286-287).

(Book of Mormon Onomasticon 2016)

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The preposition עם (*'im*), meaning 'with' in a wide variety of senses. This particle has the exact same meaning as תת (*'et Il*).

The word מעם (*me'im*), meaning from, with or beside in a wide variety of senses;

The feminine juxtaposition עמה (*'umma*), meaning against, beside.

But our root also yields the following, less abstract words:

The masculine noun עם (*'am*), meaning a people in ways ranging from (pretty much all mankind (Genesis 11:6) to a specific nation (Exodus 1:20) to the population of a town (Genesis 19:4). It sometimes occurs to differentiate between common folks and their leader (Leviticus 4:27), or to indicate people in general (Genesis 50:20) or simply general public, as in Jeremiah 17:19, where the prophet speaks of the Gate of the People.

The masculine noun עם (*'am*), meaning (paternal) kinsman. This word occurs mostly in plural, and is commonly translated simply with people or my people (Genesis 49:29, Numbers 27:13).

The word **עַם** (*'am*) postfixed with the letter yod forms the compound **עַמִּי** (*ami*) meaning either my people (kinsman), or people (kinsman) of.

The verb **עָמַם** (*'amam*) means to darken or dim, and figuratively: to make secret. It occurs two or three times: Ezekiel 28:3, (perhaps Ezekiel 31:8) and Lamentations 4:1

(www.abarim-publications.com 2016)

Aminadi was a prophet, and is identified by Amulek (in establishing his bona fides) as a descendant of Nephi and an ancestor of Amulek. Not much information is provided except that he “interpreted the writing which was upon the wall of the temple, which was written by the finger of God” (Alma 10:2-3). Reasonable etymological units for Aminadi are:

Sumerian

a: arm; labor; side; strength; wage; power

*a*₂-*mu*, *a*₂-*da* (form of *a*)

a: time

a: progeny

a-*mu*, *a*-*am*₃, *a*-*am*₆, *a*-*da* (form of *a*)

mi: praise

i: oil; container for oil

*i*₃-*ni* (form of *i*)

na: (compound verb nominal element)

in-*na*, *i*₃-*na*, *i*-*na* (form of *na*)

na: man

ad: voice; cry; noise

di: go

di: to shine

di: non-finite imperfect stem of *dug*[to speak]

na-*di*, *i*-*na*-*di*, *a*-*di* (form of *di*)

Constructed Compound Word: **Aminadi**

Hebrew

'am: people, kinsman

'd: father

Amlici

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

*a*₂-*mu* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-*mu*, *a*-*am*₃, *a*-*am*₆ (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

li: branch, twig

li: juniper

li: oil; fat; cream

li: to press (oil)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

ki: place, ground, earth, land, toward, underworld, lower, down below

ki: with (math)

Hebrew

It is possible that AMLICI is derived from the common Semitic root *mlk*, “to reign; advise; king; advisor.” The form, however, is interesting. It could be the qal 1c.s. imperfect verb, “I reign,” and would fit the context of his life. It could also be hiphil 1c.s. imperfect *'mlyk*, as in 1 Samuel 12:1, “[I] have made a king over you.” This form would explain all but the final *i* vowel, which could simply be a NEPHITE strengthening of a final aspiration.

It could be an unusual noun form with prosthetic aleph and 1c.s. pronominal suffix, meaning “my kingship” (JH). In this regard note the biblical PN Melicu (Nehemiah 12:14) with the Kethib *mlwky*, and the Qere *mlykw*. The addition of a prosthetic aleph would yield a form similar to AMLICI (JH).

There is also the root *mlš*, yielding ‘*mš*, possibly “shark.” This is suggested by an emendation of Psalms 74:14, *l'mšy ym*, “to the sharks of the sea.” See HALOT entry. This solution would solve the challenge of the final sibilant.

It could be that an identical root, *mlk*, “sacrifice, offering,” (DNWSI “*mlk5*”) would yield a similar PN, “my sacrifice.”

A distant possibility is to derive AMLICI from West Semitic *ml'k*, “messenger, envoy; angel,” with prosthetic aleph and 1c.s. pronominal suffix. This would yield the hypocoristic “my messenger [is DN].”

(Book of Mormon Onomasticon 2016)

Amlici was a wicked Nephite who was able to gain a significant following such that many people desired that he be king. However, when the majority rejected him, his followers gathered and appointed him king. They then took up arms against the remainder of the Nephites, and commenced a battle near Zarahemla, initially killing many Nephites. After Amlici and his followers were routed and fled, he joined forces with a Lamanite army and commenced an attack on the civilian Nephite population. The Nephite army intercepted the Amlicite and Lamanite army at the River Sidon, where there was a great slaughter, with so many bodies that the bodies had to be thrown into the River Sidon to clear a path to battle. During this battle Amlici was slain by Alma₂ (Alma 2). Some reasonable etymological units for Amlici are:

Sumerian

a: arm; labor; side; strength; wage; power

a₂-mu (form of *a*)

a: water

a-mu, *a-am₃*, *a-am₆* (form of *a*)

A: a weapon or a leather holder for a weapon

li: to press (oil)

i: (vocative exclamation), hey!

i: oil; container for oil

ki: toward, underworld, lower, down below

Constructed Compound Word: (a)Amlici

Hebrew

mlk: to reign; advise; king; advisor

Ammah

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, *a-am₃*, *a-am₆* (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

am-ma (form of *am*)

a mah: to strengthen

ama: chamber; cell; women's quarters

ama: mother

ma: to burn

ma: ship, boat

ma: a siege engine?

mah: (to be) mature, milk producing (of cows)

mah: (to be) great

mah-a, *ma-ha* (form of *mah*)

mah: (to be) sick?

mah: a tree

a'a: a text, the scribal exercise a-a

ah: (to be) dried (out), dry; to dry

ah: a paste; phlegm, mucus, sputum; foam,

scum; saliva, spittle; poison

Hebrew

The most likely root here seems to be *'mm*, a common Semitic kinship term meaning variously “people, clan, paternal uncle, grandfather,” and appears in several biblical PNs, e.g., Ammiel, Ammihud, Amram, and Amraphel. This name could be a hypocoristic similar to the Aramaic PN *'m*, and the Punic PN *'m* (KAI 78:9), of the Book of Mormon type AMINADAB, AMINADI, or the Amorite PNs *ḥa-am-mu-dda-gan* “people/kinsman of (the god) Dagan,” and *am-mi-ad-du*, “people/kinsman of (the god) Addu.” Compare also the Amorite PN *am-mi-ia*, and the Palmyrene PN *'mbkr*. Cf. the HEBREW or Aramaic *'m*, name of an artisan on stone inscription from Persian period (JAT).

Also possibly same as KJV GN Ammah, HEBREW *'ammâ*, a hill east of Gibeon (2 Samuel 2:24), which may derive from HEBREW *'ammâ* “cubit; foundation.”

(Book of Mormon Onomasticon 2016)

Etymology of the name Ammah

The name Ammah comes from the root group אמם (*'mm*):

The forms אמם (*'mm*) and אמ (*'m*) and אמה (*'mh*) are closely kindred and appear to largely overlap in meaning. So much even that for all practical purposes they could be considered one and the same.

The core idea of these words is that of motherhood (אם, *'em*, means mother; see below). In our modern worlds, our personal identity is dominant, and our mother is merely someone who brought us into life and hopefully cared for us during the first few years of it. In the Hebrew mindset, however, the collective identity was dominant, and a mother was that within what one was conceived (in stead of born out of). A person's mother was literally the social group this person was part of, and he remained 'a son of his mother' until he married and 'became one' with his wife (Genesis 2:24).

Some scholars believe that our root is kindred to the root עמם (*'mm*), from whence comes the noun עם (*'am*), meaning people. Also note the similarity between our root אמם (*'mm*) and אמן (*'mn*), which expresses certainty and firmness.

The root אמם (*'mm*) is formally of unclear origin and meaning because it isn't used as verb in the Bible. But it probably expressed the core activity of mothers, whatever that might have been perceived to be — BDB Theological Dictionary claims that Assyrian cognates have to do with being roomy.

This root's derivatives are:

The important feminine noun אם (*'em*) meaning mother. It's used for:

The biological, human mother (Genesis 20:12, Exodus 2:8, Psalm 51:7).

A not-biological mother (in English this would constitute a metaphor, but in Hebrew this is still a literal usage of our word, as explained above):

Of Eve it was said that she was כל־הי אם (*em kal hay*), meaning the mother of all life (Genesis 3:20). Contrary to popular understanding, Eve was not the 'first human female' but rather is the whole biosphere.

Of Deborah it was said that she was בישראל אם (*em b'israel*), meaning a mother in Israel (Judges 5:7). By placing this lady under a tree (Judges 4:4-5), the author indicates that she ran a wisdom school (like Abraham at the oaks of Mamre, or even Zaccheus in the sycamore tree) and this school appears to have involved military studies.

Of a city, also called a mother in Israel (2 Samuel 20:19).

Of Israel at large (Hosea 2:4, 4:5), of Judah (Isaiah 50:1), of Jerusalem (Ezekiel 16:3). The apostle Paul uses this same imagery when equating Hagar to Jerusalem as the mother of slaves (Galatians 4:21-31).

An animal mother (Exodus 22:29, Deuteronomy 22:6)

A point of departure or division of roads. This particular usage occurs only once in the Bible, in Ezekiel 21:21, and marvelously illustrates the Hebrew core concept of motherhood.

The feminine noun אמה ('amma), meaning mother city (2 Samuel 8:1). This word is probably a variant of אמ ('em) listed above.

The identical noun אמה ('amma), meaning cubit, the Bible's standard smaller unit of length. How the word for mother came to express a unit of length isn't clear, but one may surmise that this unit of length started out as a bag of pebbles (after all, one pebble every, say, two steps easily measures a field). In that sense, this word אמה ('amma) is like our word 'knot' as unit of speed.

The identical noun אמה ('amma) of unclear meaning. It's used only once, in Isaiah 6:4, where it denotes a collection of שֹׁפָר (sap), which in turn probably denotes a place of gathering on the outside of a building, near its entrance(s); probably something like a fire-pot on the porch. Our word obviously refers to these items in the sense of them forming a single thing, and could probably be translated as 'the porch lighting'.

The highly similar noun אמה ('umma), meaning tribe or people (Genesis 25:16, Numbers 25:15, Psalm 117:1), an obvious extension of the word אמ ('em).

The common hypothetic particle אמ ('im) means if (Genesis 13:16) or "isn't such and such . . . ?" (Judges 5:8) or "Oh that . . . !" (Psalm 81:8) or something to that order. Dictionaries normally deny any relation between this particle and the root that expresses motherhood, but that's clearly not warranted. Our particle inquires about inclusion, or expresses the wish for it and is obviously animated by the spirit of Hebrew motherhood.

Particularly striking is Rachel's use of this word when she exclaims unto Jacob: 'give me sons ואם אין I will die!' which both means (1) 'and if there aren't any, I will die' and (2) 'not being mother will be the death of me'.

Dictionaries lists a root אמה ('mh), but there is no proof that it ever existed separately from אמם ('mm) and here at Abarim Publications we doubt it did. Its sole Biblical derivative would be the common feminine noun אמה ('ama), which describes a certain type of maid-servant or female servant, corresponding with the masculine word עבד ('abed), which literally means 'worker'. Our noun אמה ('ama) is used for female servants or handmaids (Genesis 20:17, Exodus 2:5), but also as an expression of humility, corresponding to our modern phrases "yours truly" or "at your service" (Ruth 3:9, 1 Samuel 1:16).

(www.abarim-publications.com 2016)

Ammah was a missionary who served with Muloki, and was placed in prison (Alma 20:2; 21:11) where he suffered greatly. He was referred to separately as preaching with "his brethren". Reasonable etymological units for Ammah are:

Sumerian

a: arm; labor; side; strength; wage; power

a₂-mu (form of *a*)

a mah: to strengthen

ama: cell

mah: (to be) mature

mah: (to be) great

mah-a, ma-ha (form of *mah*)

mah: (to be) sick?

Constructed Compound Word: Am(u)mah

Hebrew

'*mm*: people, clan, paternal uncle, grandfather

AmmaronSumerian

a: arm; labor; wing; horn; side; strength;
wage; power
a₂-mu, a₂-na, a₂-ni, an-na, an (form of
a)

a: a bird-cry

a: time

a: water; semen; progeny
a-mu, a-am₃, a-am₆, a-ni (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull
am-ma (form of *am*)

a mah: to strengthen

ama: chamber; cell; women's quarters

ama: mother
ama-ra (form of *ama*)

amar: calf; young, youngster, chick; son,
descendant

amar-ra, amar-a (form of *amar*)

amaru: flood; emergency
a-ma-ru-um (form of *amaru*)

ma: to burn

ma: ship, boat

ma: a siege engine?

mah: (to be) mature, milk producing (of
cows)

mah: (to be) great
mah-a, ma-ha, mah-ra (form of *mah*)

mah: (to be) sick?

mah: a tree

mahra: foremost

mar: louse; worm; parasite
mar-a (form of *mar*)

mar: shovel

mar: to smear
mar-a (form of *mar*)

mar: wagon
{ĝeš}mar-ra, {ĝeš}mar-ra-ni (form of
mar)

mar: to winnow
mar-ru (form of *mar*)

marru: stormwind

a rah: to drown

a ru: to dedicate

ar: (hymn of) praise; fame
ar₂-a-ni, ar₂-ra (form of *ar*)

ar: ruin
ar₂-a-ni (form of *ar*)

ara: to grind

ara: hand-mill; lower grindstone

ara: an official

ara: times (with numbers); ways; way; omen;
step (math.)

a-ra₂-ni, a-ra₂-a-ni (form of *ara*)

ara: a boat part

ara: designation of milk

ara: designation of oil

aru: an administrative category of persons

ra: (compound verb verbal element)

ra: (to be) pure; (to be) clear

rah: to beat, kill; to break, crush; to flood; to
thresh (grain with a flail)

rah₂-a-ni, rah₂-a₂-na (form of *rah*)

rah: a disease

RU: architectural feature

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

*u*₂-*ni*, *u*₂-*ne*, *u*₂-*na* (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

un: to arise; sky; (to be) high

Hebrew

Etymology of the name Amariah

The name Amariah consists of two elements. The first part of the name comes from the Hebrew verb אמר (*amar*), meaning to speak:

The very common verb אמר (*'amar*) occurs all over the Semitic language spectrum and basically means to utter, say or tell (Genesis 3:1, Numbers 22:28, Psalm 40:10), command (Numbers 15:38, Joshua 11:9), promise (1 Chronicles 27:23, Esther 4:7) and even to think (in the construction בלבב אמר (*'mr blbb*); "to say in one's heart" - Genesis 8:21, Deuteronomy 8:17).

This verb *amar* should be distinguished from the verb דבר (*dabar*) in that *dabar* generally reflects an entire message, while *'amar* tends to reflect the act of speaking. When, for instance, the name of the Lord occurs in conjunction with the word *'amar*, it's translated as something like "the Lord spoke," or "the Lord promised," while the word *dabar* would usually lead to "the Word of the Lord . . . "

The root אמר (*'amar*) yields the following derivations:

The masculine noun אומר (*'omer*), meaning speech or word (Job 6:26, Proverbs 2:1) or even promise (Psalm 77:9), decree (Job 20:29) or plan (Job 22:28).

The feminine noun אמרה (*'imra*), meaning utterance or speech (Deuteronomy 32:2, Psalm 119:103, Isaiah 5:24).

The similar but slightly differently pronounced feminine noun אמרה (*'emra*), also meaning utterance or speech (Lamentations 2:17 only).

The masculine noun מאמר (*ma'amar*), meaning word or command (Esther 1:15, 2:20 and 9:32 only).

Most notable is the masculine derivation אמיר (*'amir*), which occurs twice in the Bible — in Genesis 49:21 and in Isaiah 17:6 — where it means top or summit of a tree. It's unclear how this beautiful metaphor is formed. It may be that the Hebrews saw the fruits of a tree as its words, but it may also be that a man's words were regarded as his fruits. But it certainly sheds clarifying light on the Biblical scenes where birds pick fruits from trees, or when men somehow are hanging from or sitting on a tree's branches (Absalom, 2 Samuel 18:9; Zaccheus, Luke 19:1-10).

The waw-nun (*on*) extension of the name Gideon denotes a personification of the verb: he who does what the verb means.

(www.abarim-publications.com 2016)

AMARON seems most likely to be connected with the West Semitic root *'mr*, "to speak, to say, to command; word." Biblical PNs such as *'mryh*, Amariah and *'mry*, Imri tend to reinforce this connection, as does the Ammonite PN *'mr'l* and the Ugaritic PN *a-mar-daddu*. It would be easy to suggest that AMARON is a nominal form of this root plus the diminutive ending *-ōn*, such as the biblical PNs Ammon, Amnon, Gideon, and Sampson. The name would thus

translate as, approximately, “the command,” perhaps a shortened form (without a theophoric element) of Amariah, “command of Yahweh,” or perhaps a form analogous to “Yahweh has spoken.”

It is possible to connect the biblical PN Imri, *'imrî* (1 Chronicles 9:4) with the Arabic *'amîr*, “commander, emir”, possibly the with EGYPTIAN *imy-r3*, “overseer,” to wordplays in Omni 1:2–3, 6, 9; Jarom 1:1, 15. (RFS)

Another possibility would be to derive AMARON from the same form as the Aramaic PN *'m[r]n* or the Arabic PN *'amrān* from the root *'mr* “to live, to honor” (KAI, #229:2–3), and could mean approximately, “worshipper,” without a theophoric element. This root is possibly reflected in the biblical Hebrew PN Omri, *'ōmrî*, one of the kings of ISRAEL, and may also appear in the Amorite PN element *ḥamr-*, as in Ḥamrurapi.

If the root is *'mr*, “to worship, live,” and if AMARON was more attentive to his religious duties than his father OMNI was, does his name suggest that his life would be spared (or was spared) due to righteousness? According to his short account, the Lord destroyed the wicked NEPHITES but spared the righteous (Omni 1:2, 7) (RFS).

Less likely, but still possible, is biblical HEBREW *'am-’ārôn*, “people of the ark” (JH).

It is interesting that both AMARON and AMMARON were NEPHITE scribes/historians, though separated in time by many centuries.

(Book of Mormon Onomasticon 2016)

Ammaron was a late scribe and historian, who kept the Nephite records after his brother Amos died. He was instructed to hide up the sacred records which had been passed down from generation to generation (4 Nephi 1:47-49). Ammaron apparently gave tutelage to Mormon as a boy (Mormon 1:2-5). Etymologically, Ammaron is nearly identical to Amaron, which was previously discussed. Both of them held the apparent position of scribe and historian.

Reasonable etymological units for Ammaron are:

Sumerian

a: progeny

a-mu, a-am₃, a-am₆, a-ni (form of *a*)

mah: (to be) mature

amar: descendant

amar-ra, amar-a (form of *amar*)

ara: an official

aru: an administrative category of persons

un: (to be) high

Constructed Compound Word: (a)Amma(h)aron

Hebrew

'amar: to utter, say or tell

-on: extension of the name denotes a personification of the verb: he who does what the verb means

Ammon

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-mu, a₂-na, a₂-ni, an-na, an, a₂-a-na, a₂-a-ni (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₃, a-am₆, a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

am-ma (form of *am*)

ama: chamber; cell; women's quarters

ama: mother

ama-ni, ama-a-ni, ama-na (form of *ama*)

aman: maltster

<i>ma</i> : to burn	<i>u</i> : emery
<i>ma</i> : ship, boat	<i>u</i> : sheep, ewe
<i>ma₂-ni</i> (form of <i>ma</i>)	<i>u</i> : finger
<i>ma</i> : a siege engine?	<i>u</i> : gift
<i>ma'u</i> : a barge	<i>u</i> : wild goose
<i>mah</i> : (to be) mature, milk producing (of cows)	<i>u</i> : grain
<i>mah</i> : (to be) great	<i>u</i> : hole
<i>mah-a, ma-ha, mah-a-ni, mah-ni, mah-na</i> (form of <i>mah</i>)	<i>u</i> : horn
<i>mah</i> : (to be) sick?	<i>u</i> : type of land
<i>mah</i> : a tree	<i>u</i> : load
<i>man</i> : companion, partner	<i>u</i> : peace
<i>mu</i> : to crush, mangle	<i>u</i> : earth pile
<i>mu</i> : a fish	<i>u</i> : pitfall
<i>mu</i> : good, beautiful	<i>u</i> : planking
<i>mu</i> : to grow	<i>u</i> : plant
<i>mu</i> : incantation, spell	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>mu</i> : manly; young man	<i>u₂-ni, u₂-ne, u-ra, u₂-na</i> (form of <i>u</i>)
<i>mu</i> : name; line of text; son	<i>u</i> : shepherd
<i>mu-ni, mu-na</i> (form of <i>mu</i>)	<i>u</i> : purslane
<i>mu</i> : to make a sound	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>mu</i> : year	<i>u₅-a-ni</i> (form of <i>u</i>)
<i>mu-ni</i> (form of <i>mu</i>)	<i>u</i> : to sleep
<i>muh</i> : a cup or bowl	<i>u</i> : ten
<i>mun</i> : a fish	<i>u</i> : totality, world
<i>mun</i> : (to be) brackish; salt	<i>U</i> : type of stone
<i>a-mun₄</i> (form of <i>mun</i>)	<i>U</i> : tree
<i>u</i> : abuse	<i>uh</i> : to be forgotten
<i>u</i> : admiration	<i>uh</i> : trachea, uvula
<i>u</i> : and	<i>uh</i> : turtle
<i>u</i> : bed	<i>uh</i> : weathervane
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>uh</i> : to make paste
<i>u</i> : compound verb nominal element	<i>un</i> : to arise; sky; (to be) high
<i>u</i> : defeat	
<i>u</i> : earth	

Hebrew and Egyptian

The name Ammon derives of the assumed root עמם:

There are two separate roots of the form עמם ('*mm*) in the Bible, which don't seem to have anything to do with each other:

The assumed root עמם ('*mm*) isn't used in the Bible, so we don't know what it might have meant. But cognate verbs mean to be comprehensive or include. And it yields some derivatives that have the common meaning of togetherness (which leads some scholars to believe that it might be kindred to the root אמם ('*mm*), from whence stems the word אמה ('*umma*), meaning tribe or people):

The preposition עם ('*im*), meaning 'with' in a wide variety of senses. This particle has the exact same meaning as תא ('*et Il*).

The word מעם (*me'im*), meaning from, with or beside in a wide variety of senses;

The feminine juxtaposition עמה (*'umma*), meaning against, beside.

But our root also yields the following, less abstract words:

The masculine noun עם (*'am*), meaning a people in ways ranging from pretty much all mankind (Genesis 11:6) to a specific nation (Exodus 1:20) to the population of a town (Genesis 19:4). It sometimes occurs to differentiate between common folks and their leader (Leviticus 4:27), or to indicate people in general (Genesis 50:20) or simply general public, as in Jeremiah 17:19, where the prophet speaks of the Gate of the People.

The masculine noun עם (*'am*), meaning (paternal) kinsman. This word occurs mostly in plural, and is commonly translated simply with people or my people (Genesis 49:29, Numbers 27:13).

The word עם (*'am*) postfixed with the letter yod forms the compound עמי (*ami*) meaning either my people (kinsman), or people (kinsman) of.

The verb עמם (*'amam*) means to darken or dim, and figuratively: to make secret. It occurs two or three times: Ezekiel 28:3, (perhaps Ezekiel 31:8) and Lamentations 4:1

The ן upon which the name Ammon ends is a common construction to localize or personify the root.

The wonderful root-verb אמן (*'aman*) reflects certainty in various forms and nuances. It's either used to convey or describe trustworthiness or faithfulness of either a person (1 Samuel 2:35, Isaiah 8:2) or something someone is saying (Genesis 42:20, 1 Kings 8:26), or it describes stability or continuity of various facets of a person's identity, such as his name (1 Chronicles 17:24), his house or dynasty (1 Samuel 2:35), his general position in this world (Isaiah 22:23), or even chronic diseases he might have (Deuteronomy 28:59).

Often our verb occurs in the sense of having faith (Exodus 4:31, Isaiah 7:9), and sometimes this verb is used in the sense of literally upholding, nourishing or carrying a child (Numbers 11:12, Ruth 4: 16, 2 Kings 10:1). In 2 Kings 18:16 our verb is used to state how pillars or posts support a door.

Noteworthy wordplay occurs in Isaiah 7:9 (תאמנו לא תאמינו לא אם), literally meaning: if no believing, then no perpetuity) and 2 Chronicles 20:10 (ותאמנו ביהוה האמינו), meaning the faith in YHWH results in perpetuity).

This verb yields the following derivatives:

The masculine noun אמן (*'omen*), meaning faithfulness (Isaiah 25:1 only).

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(www.abarim-publications.com 2016)

AMMON is a name given to figures in both ISRAELITE and NEPHITE history. Cf. Heb. '*ammon*, "little uncle; people" (HALOT).

The name could be a hypocoristicon based on '*mm*, a common Semitic kinship term meaning variously "people, clan, paternal uncle, grandfather" (HALOT, 710) appearing in several biblical PNs, e.g., Ammiel, Ammihud, Amram, and Amraphel, plus the hypocoristic ending *-on*, such as the biblical PNs Amnon and Sampson or the West Semitic PN **ššama'-on*.

It is also possible that AMMON is derived from the HEBREW root '*mn*, meaning "master workman; architect; firmness, faithfulness". But this etymology does not account for the doubling of the m. As a hypocoristicon the name could mean "[my god is] faithfulness." See the biblical PN Amon, carried by a Judean king (2 Kings 21 passim, etc.) (JAT and RFS). Compare from the same root the Amorite PN *a-ma-nu-um* etc.

It is doubtful that Lehitites or Mulekites would carry a name derived from the biblical PN '*mmwn*, AMMON, who was the eponymous ancestor of the AMMONITES, enemies of the ISRAELITES.

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The biblical gentile AMMON is related by Genesis 19:38 to the root '*mm*. Thus, though the Book of Mormon name probably does not derive from the gentile, etymologically the two are related (JAT, RFS).

EGYPTIAN *imn*, originally from southern EGYPT, is the most common name of the later EGYPTIAN Empire. Nibley notes also that AMMON is the most common name in the EGYPTIAN Empire. Nibley sees this name in other Book of Mormon names, i.e., AMINADAB, AMINADI, AMNIHU, AMNOR, Helamon (HELAMAN), etc. Nibley's connection of AMMON to Hem is perhaps his best evidence that this is the correct etymology. In EGYPT, the high priest of AMMON was called *ntr h.m tp*, "chief servant of the God," while in the Book of Mormon, the name of the earlier AMMON is Hem, hence "servant" in EGYPTIAN. Were this a single occurrence, we might ignore it, but Nibley has shown connections between other such pairs of names in EGYPT and the Book of Mormon. EGYPTIAN *imn* (variously transliterated Amun, Amen, Amon, AMMON; Greek '*ammôn*', Coptic amoun) is the name of the chief god of Thebes, capital of Upper EGYPT. It has been pointed out, in this connection, that the LAMANITE king LAMONI thought AMMON to be the Great Spirit." The name comes from the root mn or imn, "establish, make firm; be firm, remain; eternal." EGYPTIAN imn also means "right, west, westward," and refers to the kingdom of the dead (*imn.t, imny.t*, Coptic emnt, amnte, etc.), which can be compared with HEBREW *ymyn*, "right, right hand, south, southward" (RFS).

The variant Amon suggests a different etymology. The occurrence of this name in the 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 '*mn*, "craftsman; faithfulness; truth,"

(Book of Mormon Onomasticon 2016)

Ammon₁ was one of the people of Mulek who was sent out with a group of 16 men to see if they could locate the people that had earlier departed with Zeniff to the land of Nephi. He was described as “a strong and mighty man, and a descendant of Zarahemla; and he was also their leader”. He and his men discovered the Limhites (after being bound and placed in prison for two days) and eventually helped lead the Limhites out of bondage from the Lamanites and back to the main Nephite body (Mosiah 7, 8, 21, 22). A reasonable etymology for Ammon₁ is:

Sumerian

a: arm; labor; strength; wage; power

a₂-mu, a₂-na, a₂-ni, an-na, an, a₂-a-na, a₂-a-ni (form of *a*)

a: progeny

a-mu, a-am₃, a-am₆, a-ni, a-na, a-ur₂ (form of *a*)

ama: cell

mah: (to be) mature

mah: (to be) great

mah-a, ma-ha, mah-a-ni, mah-ni, mah-na (form of *mah*)

man: companion, partner

mu: manly; young man

mu: name; son

mu-ni, mu-na (form of *mu*)

un: to arise; sky; (to be) high

Constructed Compound Word: (a)Ammon

Hebrew

'am: (paternal) kinsman

-on: personalization of root word

'aman: trustworthiness or faithfulness of either a person or something someone is saying

Ammon₂ was the son of Mosiah₂ and was initial a wicked man who attempted to destroy the church of God before being confronted and rebuked by an angel. He then repented and strove to destroy the damage that had been done, and became a missionary to the Lamanites and through his faithfulness converted the Lamanite king and his household. The people converted by Ammon₂ came to be known as the people of Ammon (Mosiah 27; Alma 17-27). Reasonable etymological units for Ammon₂ are:

Sumerian

a: arm; labor; strength; wage; power

a₂-mu, a₂-na, a₂-ni, an-na, an, a₂-a-na, a₂-a-ni (form of *a*)

a: progeny

a-mu, a-am₃, a-am₆, a-ni, a-na, a-ur₂ (form of *a*)

mah: (to be) mature

mah: (to be) great

mah-a, ma-ha, mah-a-ni, mah-ni, mah-na (form of *mah*)

man: companion, partner

mu: good, beautiful

mu: manly; young man

mu: name; son

mu-ni, mu-na (form of *mu*)

u: admiration

un: to arise; (to be) high

Constructed Compound Word: (a)Ammon

Hebrew

'am: (paternal) kinsman

-on: personalization of root word

'aman: trustworthiness or faithfulness of either a person or something someone is saying

AmmonihahSumerian

a: arm; labor; wing; horn; side; strength;
wage; power

*a*₂-*mu*, *a*₂-*na*, *a*₂-*ni*, *an-na*, *an*, *a*₂-*a*-*na*, *a*₂-*a*-*ni* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-*mu*, *a*-*am*₃, *a*-*am*₆, *a*-*ni*, *a*-*na* (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

am-*ma* (form of *am*)

ama: chamber; cell; women's quarters

ama: mother

ama-*ni*, *ama*-*a*-*ni*, *ama*-*na* (form of *ama*)

aman: maltster

amani: a plant

ma: to burn

ma: ship, boat

*ma*₂-*ni* (form of *ma*)

ma: a siege engine?

ma'u: a barge

mah: (to be) mature, milk producing (of cows)

mah: (to be) great

mah-*a*, *ma*-*ha*, *mah*-*a*-*ni*, *mah*-*ni*, *mah*-*na* (form of *mah*)

mah: (to be) sick?

mah: a tree

man: companion, partner

mu: to crush, mangle

mu: a fish

mu: good, beautiful

mu: to grow

mu: incantation, spell

mu: manly; young man

mu: name; line of text; son

mu-*ni*, *mu*-*na* (form of *mu*)

mu: to make a sound

mu: year

mu-*ni* (form of *mu*)

muh: a cup or bowl

mun: a fish

mun: (to be) brackish; salt

a-*mun*₄ (form of *mun*)

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

*u*₂-*ni*, *u*₂-*ne*, *u*₂-*na* (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

*u*₅-*a*-*ni* (form of *u*)

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle
uh: weathervane
uh: to make paste
un: to arise; sky; (to be) high
ni: a bird
ni: fear, aura
ni: self

*ni*₂-*a* (form of *ni*)

Nl: a designation of nets
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil

Nl, *i*₃-*a* (form of *i*)
ia: (an exclamation), oh!
*i*₃-*a*, *i*-*a* (form of *ia*)
a'a: a text, the scribal exercise a-a
HA: a vegetable
HA'A: locust-grass?
ah: (to be) dried (out), dry; to dry
*ah*₃-*a* (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
*uh*₃-*a*, *uh*₃ (form of *ah*)
he: be it, be he

Hebrew and Egyptian

The name Ammon derives of the assumed root עמם:

There are two separate roots of the form עמם ('*mm*) in the Bible, which don't seem to have anything to do with each other:

The assumed root עמם ('*mm*) isn't used in the Bible, so we don't know what it might have meant. But cognate verbs mean to be comprehensive or include. And it yields some derivatives that have the common meaning of togetherness (which leads some scholars to believe that it might be kindred to the root אמם ('*mm*), from whence stems the word אמה ('*umma*), meaning tribe or people):

The preposition עם ('*im*), meaning 'with' in a wide variety of senses. This particle has the exact same meaning as את ('*et II*).

The word מעם (*me'im*), meaning from, with or beside in a wide variety of senses;

The feminine juxtaposition עמה ('*umma*), meaning against, beside.

But our root also yields the following, less abstract words:

The masculine noun עם ('*am*), meaning a people in ways ranging from pretty much all mankind (Genesis 11:6) to a specific nation (Exodus 1:20) to the population of a town (Genesis 19:4). It sometimes occurs to differentiate between common folks and their leader (Leviticus 4:27), or to indicate people in general (Genesis 50:20) or simply general public, as in Jeremiah 17:19, where the prophet speaks of the Gate of the People.

The masculine noun עם ('*am*), meaning (paternal) kinsman. This word occurs mostly in plural, and is commonly translated simply with people or my people (Genesis 49:29, Numbers 27:13).

The word עם ('*am*) postfixed with the letter yod forms the compound עמי (*ami*) meaning either my people (kinsman), or people (kinsman) of.

The verb עמם ('*amam*) means to darken or dim, and figuratively: to make secret. It occurs two or three times: Ezekiel 28:3, (perhaps Ezekiel 31:8) and Lamentations 4:1

The ׀ upon which the name Ammon ends is a common construction to localize or personify the root.

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Noteworthy wordplay occurs in Isaiah 7:9 (תַּאֲמִינוּ לֹא תֵאֱמִינוּ לֹא אֵם), literally meaning: if no believing, then no perpetuity) and 2 Chronicles 20:10 (וְתֵאֱמִינוּ בִּיהוָה הָאֱמִינוּ), meaning the faith in YHWH results in perpetuity).

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The final part is יָה (Yah) = יְהוּ (Yahu) = יוּ (Yu), which in turn are abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.es.

(www.abarim-publications.com 2016)

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.. the Book of Mormon suffix *-ihah* is really the divine name.

(Book of Mormon Onomasticon 2016)

Ammonihah was an individual in the Book of Mormon but is only tangentially mentioned as the founder of the city of Ammonihah (Alma 8:7). Since no other information is known, there are a variety of etymological possibilities a few for a righteous founder might be:

Sumerian

a: arm; labor; strength; wage; power

a₂-mu, *a₂-na*, *a₂-ni*, *an-na*, *an*, *a₂-a-na*, *a₂-a-ni* (form of *a*)

a: progeny

a-mu, *a-am₃*, *a-am₆*, *a-ni*, *a-na* (form of *a*)

A: a weapon or a leather holder for a weapon

mah: (to be) great

mah-a, *ma-ha*, *mah-a-ni*, *mah-ni*, *mah-na* (form of *mah*)

man: companion, partner

mu: manly; young man

u: admiration

un: to arise; sky; (to be) high

ni: fear, aura

ni: self

ni₂-a (form of *ni*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; container for oil

NI, *i₃-a* (form of *i*)

ia: (an exclamation), oh!

i₃-a, *i-a* (form of *ia*)

a'a: a text, the scribal exercise a-a

ah: scum; spittle; poison

uh₃-a, *uh₃* (form of *ah*)

he: be he

Constructed Compound Word: (a)**Ammonih**(e)ah

Hebrew

'*am*: (paternal) kinsman

-*on*: personalization of root word

'*aman*: trustworthiness or faithfulness of either a person or something someone is saying

-*ihah*: theophoric element "Yahweh/Jehovah", the divine name

The city and the land of Ammonihah are mentioned in the Book of Mormon. The city ended up being a wicked city where Alma₂ preached with some success, along with Amulek who lived in the city. Unfortunately the majority of the city was wicked and Alma₂ and Amulek were imprisoned and smitten. The believers and their holy scriptures are burned by fire. The prison walls which held Alma₂ and Amulek were miraculously destroyed with Alma₂ and Amulek being delivered, and their persecutors are slain.

The residents of the city remained wicked and were of the "profession of Nehor". They classified their city as a "great city" which could not be destroyed but was later destroyed by an invading Lamanite army and was later referred to as the "Desolation of Nehors" (Alma 8-10, 14-16, 25, 49).

Sumerian

a: arm; strength; wage; power

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ama: cell

ma: to burn

mah: (to be) great

mah-a, *ma-ha*, *mah-a-ni*, *mah-ni*, *mah-na* (form of *mah*)

mah: (to be) sick?

mu: to crush, mangle

mu: incantation, spell

mun: (to be) brackish

*a-mun*₄ (form of *mun*)

u: abuse

u: to bray, bellow, bawl, voice, cry, noise

u: defeat

un: (to be) high

ni: fear

i: (vocative exclamation), hey!

ia: (an exclamation), oh!

*i*₃-*a*, *i-a* (form of *ia*)

ah: phlegm, mucus, sputum; foam, scum; saliva, spittle; poison

*uh*₃-*a*, *uh*₃ (form of *ah*)

he: be it

Constructed Compound Word: **Am(u)monih**(e)ah

Hebrew

'*amam*: to darken or dim, and figuratively: to make secret

hamon: people

-*ihah*: theophoric element "Yahweh/Jehovah", the divine name

Ammoron

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

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a: time

a: water; semen; progeny

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am-ma (form of *am*)
ma: to burn
ma: ship, boat
ma: a siege engine?
ma'u: a barge
mah: (to be) mature, milk producing (of cows)
mah: (to be) great
mah-a, *ma-ha*, *mah-ra* (form of *mah*)
mah: (to be) sick?
mah: a tree
mahra: foremost
mar: louse; worm; parasite
mar-a (form of *mar*)
mar: shovel
mar: to smear
mar-a (form of *mar*)
mar: wagon
{ĝeš}mar-ra (form of *mar*)
mar: to winnow
mar-ru (form of *mar*)
marru: stormwind
mu: to crush, mangle
mu: a fish
mu: good, beautiful
mu: to grow
mu: incantation, spell
mu: manly; young man
mu: name; line of text; son
mu-ra (form of *mu*)
mu: to make a sound
mu: year
mu-ra (form of *mu*)
muh: a cup or bowl
mur: (compound verb verbal element)
mur: to get dressed, clothe oneself
mur₁₀-a (form of *mur*)
mur: a fish
mur: fodder; (to be) fat
mur-ra (form of *mur*)
mur: lung
mur-ra (form of *mur*)
muran: a tree
murru: a reed mat used as a cover
murru: rainstorm; mist; drizzle
a ru: to dedicate
ar: (hymn of) praise; fame
a-ar₂, *ar₂-ra*, *a-ar₃-a*, *a-ar₃*, *ar₂-a-ni*
(form of *ar*)
ar: ruin

ar₂-ra-ni (form of *ar*)
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen; step (math.)
a-ra₂-ni (form of *ar*)
ara: a boat part
ara: designation of milk
ara: designation of oil
arah: storehouse, granary, storeroom; storage vessel
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
rah₂-a-ni, *a-rah₂-a*, *rah₂-a₂-na* (form of *rah*)
rah: a disease
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-ni, *u₂-ne*, *u-ra*, *u₂-na* (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula

uh: turtle
uh: weathervane
uh: to make paste
un: to arise; sky; (to be) high
an: sky, heaven; upper; crown (of a tree)
an: date spadix

Hebrew/Semitic

Two different sets of etymologies are possible, depending on whether the name is divided. Amm-moron/Am-oron can be analyzed as '*mm*, "people, etc. of PN," with the PN being either moron or oron. Moron could come from the West Semitic root *mr'*, "lord, master" (JH), with attenuation of the aleph, as in *mrn*, "our lord," in Hatrean texts DNWSI 684; compare with the 9th C. Aramaic *mr'n*, "our lord," Cross and Freedman, Early Hebrew Orthography, AOS 36, p. 22, n.10 (RFS). The name would then mean "people of our lord" or "the (divine) kinsman is our lord," both plausible appellations.

Though less likely, with a slight change of the initial vowel oron could be derived from *'rwn*, "ark." The name would then mean, "people of the ark" (JH), a plausible but unlikely PN.

Ammor-on could come from the root *'mr*, "to say, speak; word, command," with hypocoristic *-on*, meaning approximately "(god's) word" or "(god's) command," a plausible name, even though the double h is not accounted for.

Less likely is Ammor-on from *'mr*, "to inhabit, live," with hypocoristic *-on*, meaning approximately "(god) dwells."

If MORON is from a Semitic root, it may be from the West Semitic *mr'*, "lord," with the attenuation (softening) of the aleph, 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 *mēronōtī* (1 Chronicles 27:30 and Nehemiah 3:7) Somewhat less likely is a hypocoristicon "(my) lord," from Aramaic *marōn*, "lord," plus the 1c.s. possessive suffix or hypocoristic ending, or a derivation from the HEBREW *marōn*, "rebellion," attested in the Mishnaic dialect.

(Book of Mormon Onomasticon 2016)

For "meron", the verb מרא (*mara'*) means to flap, or so we surmise. It's done by an ostrich, while she laughs at horse and rider (Job 39:18), and that's the only context we have of this verb.

(www.abarim-publications.com 2016)

Ammoron was a descendant of Zoram, a Nephite traitor, who came to be king of the Lamanites and commander of the Lamanite armies after the death of his wicked brother Amalackiah. He maintained the captured Nephite cities and commenced additional offensive actions of his own. Moroni₁ referred to him as a "child of hell." Reasonable etymological units for Ammoron are (there are others that might also be included):

Sumerian

a: arm; labor; side; strength; wage; power
a₂-mu, *a₂-na*, *a₂-ni*, *an-na*, *an*, *a₂-a-na*, *a₂-a-ni* (form of *a*)
A: a weapon or a leather holder for a weapon
mar: louse; worm; parasite
mar-a (form of *mar*)

mu: name; son
mu-ra (form of *mu*)
ar: ruin
ar₂-ra-ni (form of *ar*)
ara: an official
ur: to confine, imprison

rah: to beat, kill; to break, crush
rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form of *rah*)

an: upper; crown (of a tree)
an: date spadix (shape of a javelin)

Constructed Compound Word: **Am(u)moron**

Hebrew

mrn: our lord
marōn: rebellion

Amnihu

Sumerian

a: arm; labor; wing; horn; side; strength;
 wage; power
a₂-mu (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-mu, a-am₃, a-am₆ (form of *a*)
A: a weapon or a leather holder for a weapon
am: a bird
am: wild bull
ni: a bird
ni: fear, aura
ni: self
NI: a designation of nets
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
NI (form of *i*)
hu: to scrape off, grub up
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth

u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree

Hebrew

Given the tendency to name places after people, it is likely that AMNIHU was originally a PN. The most likely etymology would derive the name from *'mn*, "craftsman; faithfulness; truth," with the 3m.s. pronominal suffix, *hū*, yielding the meaning "his faithfulness," or even "he is faithfulness" (RFS and JAT).

For "faithfulness" in PNs see *'mwn* in IPN 228; *a-mi-num* in CAAA 235; and *'mwn* in Stark, 69. For the 3m.s. pronoun in PNs compare Ugaritic *hw'i*, "he is (my) God" (Gröndahl, 134 and CAAA 33). An EGYPTIAN etymology would not be out of the question.

Doubtful is any connection with *'amānāh*, a river near DAMASCUS (The Song of Solomon 4:8 and 2 Kings 5:12, where the Qere is *'amānāh*, but the Kethib is *'abānāh*) (JAT).

It is doubtful that a HEBREW based culture would use EGYPTIAN theophoric elements in its onomasticon. Therefore, it is unlikely that AMNIHU is derived from the EGYPTIAN element *imn*, the god Amon (HWN in LID 30 & ABM 235, misspelled Amminihu). RFS draws attention 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), W. H. Brownlee, BASOR Supplement 10–12:39, n. 17; Jack Finegan, Handbook of Biblical Chronology, §§ 84–7, 112.

(Book of Mormon Onomasticon 2016)

Amnihu is a hill which was east of the river Sidon, which ran by the land of Zarahemla where the Amlicites initiated a civil war against the balance of the Nephites (Alma 2). The battle was severe on the hill, with many casualties on both sides, with the Nephites finally prevailing. Reasonable etymological units for Amnihu are:

Sumerian

a: arm; labor; side; strength; wage; power

a₂-mu (form of *a*)

a: water

a-mu, *a-am₃*, *a-am₆* (form of *a*)

A: a weapon or a leather holder for a weapon

ni: fear

i: (vocative exclamation), hey!

hu: to scrape off, grub up

u: to bray, bellow, bawl, voice, cry, noise

u: defeat

u: earth

u: earth pile

u: pasture

u: to gain control

Constructed Compound Word: (a)Amnihu

Hebrew

'mn: craftsman; faithfulness; truth

hū: his

Amnor

The word *amnor* also occurs in the Nephite gold/silver/grain measurement system, but as with the multiple meanings of identical names a separate analysis of the individual named Amnor in the Book of Mormon is appropriate.

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, *a-am₃*, *a-am₆*, *a-ur₂* (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

na: (compound verb nominal element)

na: man

na: pestle; a stone

na: stone; stone weight

nar: musician; singer

nari: canal?

nu: a night bird

nu: creator, begetter

nu: (small) fly, mosquito

nu: male genitalia; sperm; offspring

nu: man

nu: (to be) not, no; without, un-

a-ma-nu, *nu-ur₂*, *nu-ar₃-re* (form of *nu*)

NU: to spin (thread)

u: abuse

u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
 u₈-ra (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-ra (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree

uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
ur: (to be) abundant
ur: to rub in, anoint
ur: to bake
ur: base, legs of a table
ur: to confine, imprison
ur: to be convulsed
ur: dog; ~ figurine; ~ toy; lion
ur: to go along; to wipe clean; to beat, sweep
 away; to drag; to raise a boat
ur: a fish
ur: harness; yoked team
ur: he; that, this same; maid, female slave;
 one; corresponding (to one another);
 like (one another)
ur: keel?
ur: liver; main body, bulk
ur: man
ur: to pluck; to gather, collect; to harvest
 mu-un-ur₄, *nu-ur₄* (form of *ur*)
ur: to roam around
ur: roof
ur: root, base; limbs; loin, lap
ur: servant
ur: to shut; protection
 in-ur₃ (form of *ur*)
ur: to smell
 nu-ur₅-ra (form of *ur*)
ur: a cloth trimming
ar: (hymn of) praise; fame
ar: ruin

Hebrew/Semitic/Egyptian

AMNOR may be composed of two elements in Hebrew, **mm*, "people, clan, paternal uncle, grandfather," which is used in Semitic names as a theophoric element ("divine kinsman"), and **nwr*, "light." The name might then mean "people of light" (JAT), or "(my divine) kinsman is light" (JH). Several biblical PNs contain the root element **nr*, including Abner ("the [divine] father is light") and Neriah ("the Lord is light"); cf. the Ugaritic PNs *nu-ra-nu*, *nûr-i-dma-lik* and the Palmyrene PNs *nwrbl* and *nwry* and the EA PN *amunira*.

AMNOR may also be composed of *'mn*, "craftsman; faithfulness; truth," and *'wr*, "light," yielding the meaning "faithfulness is light." For "light" in a positive passage, see Micah 7:8 (RFS).

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

(Book of Mormon Onomasticon 2016)

Amnor was one of four Nephite spies who went out with their men to watch the camp of the Amlicites where they discovered the Amlicites and Lamanites armies that later intercepted the Nephites at the River Sidon where a bloody battle ensued (Alma 2). He may have also been one of Alma₂'s guards who contended with the guards of the king of the Lamanites until the guards slew and drove them back, "thus he cleared the ground, or rather the bank, which was on the west of the river Sidon, throwing the bodies of the Lamanites who had been slain into the waters of Sidon." Reasonable etymological units for Amnor are:

Sumerian

a: arm; labor; side; strength; wage; power
a₂-mu (form of *a*)

a: water
a-mu, a-am₃, a-am₆, a-ur₂ (form of *a*)

A: a weapon or a leather holder for a weapon

na: man

na: pestle; a stone

na: stone; stone weight

nar: musician; singer

nu: (small) fly, mosquito

nu: man

nu: (to be) not, no; without, un-
a-ma-nu, nu-ur₂, nu-ar₃-re (form of
nu)

u: admiration

u: defeat

ur: man

ur: to roam around

ar: (hymn of) praise; fame

Constructed Compound Word: (a)**Amnor**

Hebrew/Semitic

'*mn*: faithfulness; truth

'*wr*: light

Amoron

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power
*a₂-mu, a₂-na, a₂-ni, an-na, an, a₂-a-
na, a₂-a-ni* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny
a-mu, a-am₃, a-am₆, a-ni, a-na, a-ur₂
(form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

am-ma (form of *am*)

ma: to burn

ma: ship, boat

ma: a siege engine?

ma'u: a barge

mah: (to be) mature, milk producing (of
cows)

mah: (to be) great

mah-a, ma-ha, mah-ra (form of *mah*)

mah: (to be) sick?

mah: a tree

mahra: foremost

mar: louse; worm; parasite

mar-a (form of *mar*)

mar: shovel

mar: to smear

mar-a (form of *mar*)

mar: wagon

{*ĝeš*}*mar-ra* (form of *mar*)

mar: to winnow

mar-ru (form of *mar*)

marru: stormwind

mu: to crush, mangle

mu: a fish

mu: good, beautiful

mu: to grow

mu: incantation, spell

mu: manly; young man

mu: name; line of text; son
mu-ra (form of *mu*)
mu: to make a sound
mu: year
mu-ra (form of *mu*)
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mur: (compound verb verbal element)
mur: to get dressed, clothe oneself
mur_{10-a} (form of *mur*)
mur: a fish
mur: fodder; (to be) fat
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mur: lung
mur-ra (form of *mur*)
muran: a tree
muru: a reed mat used as a cover
muru: rainstorm; mist; drizzle
a ru: to dedicate
ar: (hymn of) praise; fame
a-ar₂, ar_{2-ra}, a-ar_{3-a}, a-ar₃, ar_{2-a-ni}
(form of *ar*)
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thresh (grain with a flail)
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of *rah*)
rah: a disease
u: abuse

u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
plants
u_{2-ni}, u_{2-ne}, u-ra, u_{2-na} (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
un: to arise; sky; (to be) high

Hebrew/Semitic

Two different sets of etymologies are possible, depending on whether the name is divided. Amm-moron/Am-oron can be analyzed as *mm*, "people, etc. of PN," with the PN being either moron or oron. Moron could come from the West Semitic root *mr*, "lord, master" (JH), with attenuation of the aleph, as in *mrn*, "our lord," in Hatrean texts DNWSI 684; compare with the 9th C. Aramaic *mr'n*, "our lord," Cross and Freedman, Early Hebrew Orthography, AOS 36, p. 22,

n.10 (RFS). The name would then mean “people of our lord” or “the (divine) kinsman is our lord,” both plausible appellations.

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Ammor-on could come from the root *'mr*, “to say, speak; word, command,” with hypocoristic *-on*, meaning approximately “(god’s) word” or “(god’s) command,” a plausible name, even though the double h is not accounted for.

Less likely is Ammor-on from *'mr*, “to inhabit, live,” with hypocoristic *-on*, meaning approximately “(god) dwells.”

If MORON is from a Semitic root, it may be from the West Semitic *mr'*, “lord,” with the attenuation (softening) of the aleph, 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 hypocoristicon “(my) lord,” from Aramaic *marōn*, “lord,” plus the 1c.s. possessive suffix or hypocoristic ending, or a derivation from the HEBREW *marōn*, “rebellion,” attested in the Mishnaic dialect.

(Book of Mormon Onomasticon 2016)

For “meron”, the verb מרא (*mara'*) means to flap, or so we surmise. It's done by an ostrich, while she laughs at horse and rider (Job 39:18), and that's the only context we have of this verb.

(www.abarim-publications.com 2016)

Amoron was apparently a Nephite soldier, perhaps a military leader who lived near the end of the Nephite record and reported to Mormon (Mormon 9:7). Reasonable etymological units for Amoron are:

Sumerian

a: arm; labor; wing; side; strength; wage;
power

a₂-mu, a₂-na, a₂-ni, an-na, an, a₂-a-na, a₂-a-ni (form of *a*)

A: a weapon or a leather holder for a weapon

mah: (to be) great

mah-a, ma-ha, mah-ra (form of *mah*)

mu: name; son

mu-ra (form of *mu*)

mu: good, beautiful

mu: manly; young man

ar: fame

a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-a-ni (form of *ar*)

ara: an official

rah: to beat, kill; to break, crush

rah₂-a-ni, a-rah₂-a, rah₂-a₂-na (form of *rah*)

ra: (to be) pure; (to be) clear

un: to arise; (to be) high

Constructed Compound Word: **Amoron**

Hebrew

mrn: our lord

'mr: to say, speak; word, command,” with hypocoristic *-on*, meaning approximately “(god’s) word” or “(god’s) command”

AmosSumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, *a-am₃*, *a-am₆* (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

am-ma (form of *am*)

ama: chamber; cell; women's quarters

ama: mother

ma: to burn

ma: ship, boat

ma: a siege engine?

ma'u: a barge

mah: (to be) mature, milk producing (of
cows)

mah: (to be) great

mah-a, *ma-ha* (form of *mah*)

mah: (to be) sick?

mah: a tree

mu: to crush, mangle

mu: a fish

mu: good, beautiful

mu: to grow

mu: incantation, spell

mu: manly; young man

mu: name; line of text; son

mu: to make a sound

mu: year

muh: a cup or bowl

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

us: (to be) of a lesser quality; to drag; to
stretch; to accompany, follow; a
qualification of grain; to thresh
(grain) by treading; to coagulate?

am₃-us₂, *im-us₂*, *e-ma-us₂* (form of *us*)

us: to lean on, impose; to check

ma-us₂, *ha-ma-us₂* (form of *us*)

us: sheep

us: side, edge; path

Hebrew

The name Amos derives from the Hebrew verb עָמַס (*amas*) to load or carry a load:

There are two versions of the same root: עמש ('amas) and עמס ('amas). Version עמס ('amas) appears to be older; it's used in the older texts of the Bible (like the Psalms). In younger texts of the Bible (like the Books of Samuel and Kings), our verb is spelled as עמש ('amas):

Both verbs עמס ('amas) and עמש ('amas) mean to load (Genesis 44:13) or carry a load (Isaiah 46:3) or burden (Isaiah 46:1).

The derived feminine noun מעמסה (*ma'amasa*) means load or burden (Zechariah 12:3 only).

Amos₁ and Amos₂ were father and son Nephite record keepers during and at the end of the period of Nephite prosperity (4 Nephi 1). Little is said of them other than they were apparently responsible for keeping multiple records, so reasonable etymological units might include:

Sumerian

a: arm; labor; strength; power

*a*₂-*mu*, (form of *a*)

a: progeny

a-*mu*, *a*-*am*₃, *a*-*am*₆ (form of *a*)

ama: chamber (presumably a place for records)

mah: (to be) great

mah-a, *ma-ha* (form of *mah*)

mu: good, beautiful

mu: name; line of text; son

us: to accompany, follow

*am*₃-*us*₂, *im-us*₂, *e-ma-us*₂ (form of *us*)

us: to check

*ma-us*₂, *ha-ma-us*₂ (form of *us*)

Constructed Compound Word: **Amos**

Hebrew

amas: to load or carry a load

Amulek

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

*a*₂-*mu* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-*mu*, *a*-*am*₃, *a*-*am*₆ (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

mu: to crush, mangle

mu: a fish

mu: good, beautiful

mu: to grow

mu: incantation, spell

mu: manly; young man

mu: name; line of text; son

mu: to make a sound

mu: year

muh: a cup or bowl

mul: foundation(s)

mul: wood-wasp

mul: star, to shine, radiate (light); arrow; to radiate (branches)

mul-e (form of *mul*)

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
ul: anything, something
ul: to become bright, shine
ul: (to be) distant (in time); distant time
ul-e (forms of *ul*)
ul: vault of heaven, firmament
ul: fruit; bud
ul: greatly
ul: to grind

ul: to hasten, (be) quick; (to be) early
ul: negative answer, refusal
ul: a demonstrative pronoun
ul: to swell, (to be) distended; to love; attractiveness; pleasure; rejoicing
ul-e (form of *ul*)
ul: terror
ul: a unit of capacity
UL: a unit of measurement
e: barley?
e: chaff
e₃-ka (form of *e*)
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e₂-ke₄, e₂-ka (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e₃-a-ka, e₃-a-ke₄ (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch

Hebrew

Probably a variant form from MULEK, on which see the same below. The initial vowel could be the vestiges of the definite article (see the discussion under “*a-*” in “Studies”), and would translate approximately “the Mulek.”

It is very tempting to read MULEK as a shortened form, perhaps a hypocoristicon, of a longer name. For example, from the same time period, the days of ZEDEKIAH, the name Malchiah in Jeremiah 38:6, reads in Hebrew *malkiyahû* and means “Yahweh is (my) king.” It has been proposed by some scholars that Malchiah may have been the son of ZEDEKIAH, which, if it is 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, LDS scholars have also suggested a connection between Book of Mormon MULEK and biblical Malchiah.

The form MULEK, if it is a hypocoristicon of a name similar to Malchiah, would be from the noun pattern for a diminutive or caritative, *pu'ail* (*fu'ayl* in Arabic), meaning “little king.” The diphthong –ai- can shorten to /e/.

Given that MULEK was the son of King ZEDEKIAH (see Helaman 8:21), then a Personal Name based on a diminutive of the Semitic root *mlk* would seem appropriate.

(Book of Mormon Onomasticon 2016)

Amulek was a righteous man in the wicked city of Ammonihah who provided refuge for Alma₂ and was converted by him. He identified himself as a descendant of Aminadi the prophet, and as a descendant of Nephi₁. He later accompanied Alma₂ preaching to the inhabitants of Ammonihah, and contended with the lawyer (and future convert) Zeezrom. There, he witnessed righteous women and children being burned alive along with their scriptures. Amulek pleaded unsuccessfully for Alma₂ to use divine power to save the victims from the flames; Alma₂ assured his companion that the innocent would be received by God and that the wicked would face their judgment "at the last day." Amulek and Alma₂ were later bound and imprisoned, but broke from their bonds through the power of faith, causing the prison walls to crumble, slaying their captors (Alma 8-16). He later performed other missions and preaching to the Zoramites and others.

Sumerian

a: strength; wage; power

a₂-mu (form of *a*)

a: progeny

a-mu, a-am₃, a-am₆ (form of *a*)

mu: good, beautiful

mu: to grow

mu: manly; young man

mu: name; line of text; son

mul: star, to shine, radiate (light); arrow; to radiate (branches)

mul-e (form of *mul*)

u: admiration

u: to voice, cry

u: peace

ul: to become bright, shine

ul: vault of heaven, firmament

ul: fruit; bud

ul: greatly

ul: to swell, to love; attractiveness; pleasure; rejoicing

ul-e (form of *ul*)

e: house; temple; (temple) household; room; house-lot; estate

e₂-ke₄, e₂-ka (form of *e*)

e: to leave, to go out; to bring out; to enter; to bring in; to raise

e₃-a-ka, e₃-a-ke₄ (form of *e*)

e: trust

Constructed Compound Word: **Amulek(a)**

Hebrew

a-: the

malkiyahû: "Yahweh is (my) king"

Amulon

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-mu, a₂-na, a₂-ni, an-na (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₃, a-am₆, a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

mu: to crush, mangle

mu: a fish

mu: good, beautiful

mu: to grow

mu: incantation, spell

mu: manly; young man

mu: name; line of text; son

mu: to make a sound
mu: year
muh: a cup or bowl
mul: foundation(s)
mul: wood-wasp
mul: star, to shine, radiate (light); arrow; to radiate (branches)
mul-la, mul-a, mul-la₂ (form of *mul*)
mulan: heavenly star
mulu: field surveyor
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-ni, u₂-ne, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane

ul: anything, something
ul: to become bright, shine
ul: (to be) distant (in time); distant time
ul-la (forms of *ul*)
ul: vault of heaven, firmament
ul: fruit; bud
ul-la (forms of *ul*)
ul: greatly
ul: to grind
ul: to hasten, (be) quick; (to be) early
ul₄-la (forms of *ul*)
ul: negative answer, refusal
ul: a demonstrative pronoun
ul-la (forms of *ul*)
ul: to swell, (to be) distended; to love; attractiveness; pleasure; rejoicing
ul-la (forms of *ul*)
ul: terror
ul: a unit of capacity
UL: a unit of measurement
ula: anything
ula: battle
ula: (to be) feeble
ulu: south wind; south; a demon
ulu₃{lu}-ni (forms of *ulu*)
la: flooding
la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
la₂-a-na, la₂-a-ni (form of *la*)
la: to stretch out; to be in order
lah: to beat; to full (cloth, wool)
lah: plural stem of *de* [to bring]
lah: to dry
lahan: a bottle
lahan: flask
lu: (to be) abundant; to heap up
lu: a fish
lu: to flare up
lu: to disturb, stir up; to cover completely; to mix
lu: who(m), which; man; (s)he who, that which; of; ruler; person
lu₂-ni, lu₂-ne, lu₂-na (form of *lu*)
luh: to clean, wash
an: sky, heaven; upper; crown (of a tree)
an: date spadix
un: to arise; sky; (to be) high

Hebrew

Etymology of the name Amal

The name Amal comes from the verb עמל (*amal*), meaning to labor:

The verb עמל (*'amal*) is one of a few words meaning work or labor (Psalm 90:10, Proverbs 16:26). According HAW Theological Wordbook of the Old Testament, this root "relates to the dark side of labor, the grievous and unfulfilling aspect of work".

This root yields three derivatives, which are all spelled identical to the root, but pronounced slightly different:

The masculine noun עמל (*'amal*) means trouble, toil or labor (Jeremiah 20:18, Psalm 105:43).

The noun עמל (*'amel*) means laborer or sufferer (Judges 5:26, Job 3:20).

The identical "verbal adjective" (as BDB Theological Dictionary terms it) עמל (*'amel*) means toiling and occurs only in Ecclesiastes (2:18, 3:9, 4:8, 9:9).

(www.abarim-publications.com 2016)

The name AMULON may be derived from the biblical PN Amal (1 Chronicles 7:35), from root *'ml* "trouble, toil, labor," plus the hypocoristic diminutive *-on* (IPN 38) (JH). See also the Palmyrene PN *'ml* (Stark, p. 106). Since the full name is nowhere preserved, the meaning of the hypocoristic remains unexplained. Perhaps the vowel pattern is based on the pattern exemplified by the PN *klwb*, Chelub (1 Chronicles 27:26).

It may be that the u vowel is a vestige of the old nominative singular case ending, such as in Methuselah and Methusael. But this would leave *-lon*, which does not make sense. (JH)

HEBREW *'am mālôn*, "people of the lodging place" is an unlikely PN because it would appear that the am in PNs refers always to kinship relations (JH).

Another remote possibility would be to see *mul* as a separate lexeme meaning either "opposite" or "circumcision" (RFS). Combining this with *'am* and the hypocoristic ending *-on* does not yield plausible names, 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, unlikely because the hypocoristic ending *-on* occurs only on shortened names and *'am mul* is not a shortened name.

(Book of Mormon Onomasticon 2016)

Amulon was a Nephite and was one of the wicked priests of the evil king Noah₂. Upon king Noah₂'s death and the invasion of the Lamanites into the land of Nephi, Amulon and a group of priests (later called Amulonites) fled into the wilderness where they kidnapped 24 Lamanite women to be their new wives, and settled a new land. The Amulonites were later found by the Lamanite army in a place which they had named Amulon (after their leader). After Amulon persuaded the Lamanites to spare their lives, the people joined the Lamanites in returning to the land of Nephi, only to stumble upon the group settled at Helam, led by Alma₁ (who was also once a priest of king Noah₂). Amulon was then placed as a puppet ruler by the Lamanites over the people at Helam (Mosiah 23, 24). Later nearly all of the seed of Amulon was hunted down and slain, with the survivors ultimately hunted by the Lamanites. Possible reasonable etymological units for Amulon the individual are:

Sumerian

a: labor; strength; wage; power

a₂-mu, a₂-na, a₂-ni, an-na (form of *a*)

a: progeny

a-mu, a-am₃, a-am₆, a-ni, a-na (form of *a*)

mu: to crush, mangle

mu: incantation, spell

mu: name; line of text; son

mul: foundation(s)

mulu: field surveyor

u: to gain control

ul: terror

ula: (to be) feeble

ulu: a demon

*ulu*₃{*lu*}-*ni* (forms of *ulu*)

la: to supervise, check

*la*₂-*a-na*, *la*₂-*a-ni* (form of *la*)

la: to stretch out; to be in order

lu: to disturb, stir up

lu: who(m), which; man; (s)he who, that
which; of; ruler; person

*lu*₂-*ni*, *lu*₂-*ne*, *lu*₂-*na* (form of *lu*)

an: upper

un: to arise; (to be) high

Constructed Compound Word: **Amulon**

Hebrew

'amal: trouble

–*on*: hypocoristic diminutive

The land of Amulon is not described except as a place that they settled and began to till the ground. Possible etymological units for the geographic land of Amulon are:

a: labor; side

*a*₂-*mu*, *a*₂-*na*, *a*₂-*ni*, *an-na* (form of *a*)

a: water

a-*mu*, *a*-*am*₃, *a*-*am*₆, *a*-*ni*, *a*-*na* (form
of *a*)

mu: a fish

mu: good, beautiful

mu: to grow

muh: a cup or bowl

mulan: heavenly star

ul: vault of heaven, firmament

ul: fruit; bud

ul-la (forms of *ul*)

ulu: south

*ulu*₃{*lu*}-*ni* (forms of *ulu*)

la: flooding

lu: (to be) abundant; to heap up

lu: a fish

an: sky, heaven; upper; crown (of a tree)

un: to arise; sky; (to be) high

Constructed Compound Word: **Amulon**

Hebrew

amal: to labor

–*on*: hypocoristic diminutive

Angola or Angolah

The Printer's Manuscript and the 1830 edition of the Book of Mormon identify the spelling of this name as Angolah.

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

*a*₂-*na*, *a*₂-*ni*, *an-na* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-*ni*, *a*-*na* (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

*an-na-gu*₁₀ (form of *an*)

an: date spadix

anaĝ: drink

anga: moreover

angal: spot, marking

anĝa: however

ga: milk; suckling

gal: (to be) big, great; (to be) retired, former;
(to be) mature (of male animals)

gu-la, *gal-la*, *gal-a*, *gu-la*₂ (form of
gal)

gala: lamentation singer

gala: female genitals, vulva

- ĝa*: house
ĝal: to be (there, at hand, available); to exist;
to put, place, lay down; to have
ĝal₂-la, ĝal₂-a (form of *ĝal*)
ĝal: (compound verb nominal element)
ĝal: to guard, protect
ĝal: to open
ĝala: (compound verb nominal element)
gu: a bird
gu: cord, net; unretted flax stalks
gu: to eat, consume
an-gu₇ (form of *gu*)
gu: entirety, sum, total
gu: force
gu: bank, side; neck
gu: pulse, bean
gu: to square (math.)
gu: voice, cry, noise
gu la: to embrace
gu la: to lean over
gul: to destroy; to break; to flatten; to carve,
cut; to engrave
gul-la, gul-a, an-gul-a-ni, nu-gul (form
of *gul*)
GUL: a designation of chariots
gula: a disease
gula: sheaf of reeds
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
plants
u₂-ni, u₂-ne, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control
u₅-a-ni (form of *u*)
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
ul: anything, something
ul: to become bright, shine
ul: (to be) distant (in time); distant time
ul-la (forms of *ul*)
ul: vault of heaven, firmament
ul: fruit; bud
ul-la (form of *ul*)
ul: greatly
ul: to grind
ul: to hasten, (be) quick; (to be) early
ul₄-la (form of *ul*)
ul: negative answer, refusal
ul: a demonstrative pronoun
ul-la (form of *ul*)
ul: to swell, (to be) distended; to love;
attractiveness; pleasure; rejoicing
ul-la (form of *ul*)
ul: terror
ul: a unit of capacity
UL: a unit of measurement
ula: anything
ula: battle
ula: (to be) feeble
la: flooding
la: to supervise, check; to weigh, weigh (out),
pay; to hang, balance, suspend, be
suspended; to show, display; to bind;
binding, (yoke-)team; to press,
throttle; to winnow (grain); to carry
la: to stretch out; to be in order
ah: (to be) dried (out), dry; to dry
ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison
he: be it, be he

Hebrew

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 "progressive assimilation" or "regressive assimilation" (i.e., "ng" or "gn" becomes "gg"). Thus, the name may derive from the HEBREW word 'ayn, "spring, well," and a word from the root GLH, "to uncover, reveal" or GLL, with the basic meaning of "to roll, roll away (a rock or stone)." A combination of 'ayn plus a form of either of the roots may generate the names "Open Spring" or "Rock Spring." An EGYPTIAN etymology is also possible, as is one from an indigenous language.

(Book of Mormon Onomasticon 2016)

Angolah is a city identified late in the Book of Mormon in the final conflict as the Nephites were retreating. The Nephites took possession of the city and made preparation to defend themselves, fortifying the city "with their might" but the Lamanites successfully drove them out of the city (Mormon 2:4). Reasonable etymological units for Angolah are:

Sumerian*Event Descriptor units*

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

*an-na-ĝu*₁₀ (form of *an*)

gal: (to be) big, great

*gu-la, gal-la, gal-a, gu-la*₂ (form of *gal*)

ĝal: to be (there, at hand, available); to exist; to put, place, lay down; to have

ĝal₂-la, ĝal₂-a (form of *ĝal*)

ĝal: to guard, protect

gu: force

gul: to destroy; to break; to flatten; to carve, cut

gul-la, gul-a, an-gul-a-ni, nu-gul (form of *gul*)

GUL: a designation of chariots

u: defeat

ul: vault of heaven, firmament

ul: greatly

ul: to hasten, (be) quick; (to be) early

ul₄-la (form of *ul*)

ul: terror

ula: battle

ula: (to be) feeble

la: to press, throttle

he: be it

Constructed Compound Word: **Angolah(e)**

Geographical Description units

a: water

a-ni, a-na (form of *a*)

an: sky, heaven; upper; crown (of a tree)

*an-na-ĝu*₁₀ (form of *an*)

anaĝ: drink

angal: spot, marking

gu: bank, side; neck

u: earth pile

U: type of stone

ul: vault of heaven, firmament

ul: fruit; bud

ul-la (form of *ul*)

la: flooding

he: be it

Constructed Compound Word: **Angolah(e)**

Hebrew*'ayn*: spring, well*GLH*: to uncover, reveal*GLL*: to roll, roll away (a rock or stone)Ani-AntiSumerian*a*: arm; labor; wing; horn; side; strength;
wage; power
a₂-na, a₂-ni, an-na, a₂-ni-ta (form of
a)*a*: a bird-cry*a*: time*a*: water; semen; progeny
a-ni, a-na, a-ni-ta (form of *a*)*A*: a weapon or a leather holder for a weapon*an*: sky, heaven; upper; crown (of a tree)
*an-na, an-ne₂, an-ta, an-e, a-na, an-
ne, an-a* (form of *an*)*an*: date spadix*ni*: a bird*ni*: fear, aura*ni*: self*ni₂-a* (form of *ni*)*NI*: a designation of nets*i*: clothing, garment*i*: (vocative exclamation), hey!*i*: oil; butter; container for oil*NI, i₃-a* (form of *i*)*ane*: he, she*e-ne-ta* (form of *ane*)*anta*: companion, comrade*anta*: upper*ti*: arrow*ti*: a bird of prey*ti*: a fish*ti*: ribEgyptian and Hebrew

If *anti* is a transliteration, it might come from the EGYPTIAN relative marker *nty* (Coptic *ente*) meaning "which is," which can be nominalized as "that which is". Since the gentilic of the term is used in the plural, if it were pluralized as EGYPTIAN it should be *ntyw*. This would mean something like "those who are Nephi-Lehi". In later stages of EGYPTIAN, the relative marker and the genitive marker were confused. If this term derived from such a situation, it would mean something like "those of Nephi-Lehi".

If *anti* is a translation, the meaning could be "facing Nephi-Lehi," from the HEBREW word that means approximately "anti," (*neged*), i.e., "facing, opposite, etc." (HWN). It is the HEBREW Vorlage in Genesis 2:18 of "help meet." (The Greek Vorlage of English "anti" can mean "opposite, against, in exchange, instead, representing, rivaling, simulating." See OED.) Perhaps from such considerations, it has been suggested that the significance of ANTI-NEPHI-LEHI is "those who imitate the teachings of the descendants of NEPHI and LEHI" (Ludlow, *A Companion to Your Study of the Book of Mormon*, 210).

(Book of Mormon Onomasticon 2016)

Ani-Anti was a Lamanite village where Muloki and Ammah and his brethren preached the word, and "contended with many about the word". They observed that the people hardened their hearts, so they left (Alma 21:11-12).

Reasonable etymological units for Ani-Anti are:

Sumerian*a*: arm; labor; side; strength; wage; power
a₂-na, a₂-ni, an-na, a₂-ni-ta (form of
a)*an*: sky, heaven; upper; crown (of a tree)*an-na, an-ne₂, an-ta, an-e, a-na, an-
ne, an-a* (form of *an*)*ni*: fear, aura*ni*: self*ni₂-a* (form of *ni*)

ane: he, she
e-ne-ta (form of *ane*)
anta: companion, comrade

anta: upper
i: oil; container for oil
NI, i₃-a (form of *i*)

Constructed Compound Word: **Ani-Ant(a)i**

Egyptian

nty: "that which is"

Anti-Nephi-Lehites

As Nephi and Lehi have been previously dealt with, only the "Anti" portion of this name is dealt with here.

Sumerian

a: arm; labor; wing; horn; side; strength;
 wage; power
a₂-na, a₂-ni, an-na, a₂-ni-ta (form of
a)
a: a bird-cry
a: time
a: water; semen; progeny
a-ni, a-na, a-ni-ta (form of *a*)
A: a weapon or a leather holder for a weapon
an: sky, heaven; upper; crown (of a tree)
*an-na, an-ne₂, an-ta, an-e, a-na, an-
 ne, an-a* (form of *an*)
an: date spadix
ane: he, she
e-ne-ta (form of *ane*)
anta: companion, comrade

anta: upper
ti: arrow
ti: a bird of prey
ti: a fish
ti: rib
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
i, i-l (form of *e*)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a (form of *i*)

Egyptian and Hebrew

If *anti* is a transliteration, it might come from the EGYPTIAN relative marker *nty* (Coptic *ente*) meaning "which is," which can be nominalized as "that which is". Since the gentilic of the term is used in the plural, if it were pluralized as EGYPTIAN it should be *ntyw*. This would mean something like "those who are Nephi-Lehi". In later stages of EGYPTIAN, the relative marker and the genitive marker were confused. If this term derived from such a situation, it would mean something like "those of Nephi-Lehi".

If *anti* is a translation, the meaning could be "facing Nephi-Lehi," from the HEBREW word that means approximately "anti," (*neged*), i.e., "facing, opposite, etc." (HWN). It is the HEBREW Vorlage in Genesis 2:18 of "help meet." (The Greek Vorlage of English "anti" can mean "opposite, against, in exchange, instead, representing, rivaling, simulating." See OED.) Perhaps from such considerations, it has been suggested that the significance of ANTI-NEPHI-LEHI is "those who imitate the teachings of the descendants of NEPHI and LEHI" (Ludlow, *A Companion to Your Study of the Book of Mormon*, 210).

(Book of Mormon Onomasticon 2016)

The missionary work of the sons of Mosiah as recorded in Alma 17–27 resulted in many Lamanite conversions. Among those converted were groups of Lamanites taught by Ammon₂, who, upon their conversion, took the name Anti-Nephi-Lehies (Alma 23:4–18). This, the text informs, was done so that these converts "might be distinguished from their brethren" who remained unconverted.

Included among the converts was the Lamanite king, who gave his son a new name—Anti-Nephi-Lehi—upon his ascension to the throne (Alma 24:1–6). Anti-Nephi-Lehi was the brother of Lamoni, who was also a Lamanite king who was converted. Concerning these converted Lamanites, Mormon wrote, “They began to be a very industrious people; yea, and they were friendly with the Nephites; therefore, they did open a correspondence with them, and the curse of God did no more follow them” (Alma 23:18). The group of people who took the name Anti-Nephi-Lehites, after their religious conversion, made a covenant that they would not participate in war, and buried all of their weapons.

The hyphenated place name “Anti-” may be explained by the designation that each individual part of the larger name is a subset of a larger geographic area (Grover 2014). However, reflecting possible historical meanings, reasonable etymologic units for “Anti-” are:

Sumerian

a: arm; labor; side; strength; wage; power
a₂-na, a₂-ni, an-na, a₂-ni-ta (form of *a*)

a: progeny
a-ni, a-na, a-ni-ta (form of *a*)

A: a weapon or a leather holder for a weapon
an: sky, heaven; upper; crown (of a tree)
an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a (form of *an*)

an: date spadix (possible indication of a javelin)

ane: he, she
e-ne-ta (form of *ane*)
anta: companion, comrade
anta: upper
ti: arrow
e: to remove, take away
i, i-l (form of *e*)
i: (vocative exclamation), hey!
i: oil; container for oil
i₃-a (form of *i*)

Constructed Compound Word: **Anti**

Egyptian

nty: "that which is"

Antiomno

Sumerian

a: arm; labor; wing; horn; side; strength; wage; power
a₂-mu, a-mu, a-am₃, a-am₆, a₂-na, a₂-ni, an-na, a₂-ni-ta (form of *a*)

a: a bird-cry
a: time
a: water; semen; progeny
a-ni, a-na, a-ni-ta (form of *a*)

A: a weapon or a leather holder for a weapon
an: sky, heaven; upper; crown (of a tree)
an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a (form of *an*)

an: date spadix
ane: he, she

e-ne-ta (form of *ane*)
anta: companion, comrade
anta: upper
ti: arrow
ti-um, ti-am₃, ti-a-me (form of *ti*)
ti: a bird of prey
ti: a fish
ti: rib
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a tick); to rent

i, i-l (form of *e*)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a, i₃-am₃ (form of *i*)
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants

u₂-am₃, u₂-mu, u₂-um (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
am: a bird
am: wild bull
um: a bird
um: reed rope
na: (compound verb nominal element)
na: man
na: pestle; a stone
na: stone; stone weight
nu: a night bird
nu: creator, begetter
nu: (small) fly, mosquito
nu: male genitalia; sperm; offspring
nu: man
nu: (to be) not, no; without, un-
a-ma-nu, um-ma-nu (form of *nu*)
NU: to spin (thread)

Hebrew

If the name of ANTIOMNO is to be divided into the constituent elements anti- and -omno, the first part of this PN, anti, may have the same initial element as in ANTI-NEPHI-LEHI. Since there are no HEBREW or Semitic roots that provide a plausible etymology for these names, an EGYPTIAN or Indo-European (Greek) etymology may need to be considered. The EGYPTIAN element *nty*, *'nty*, pronounced "nety, enty" and possibly realized in English as "Anti," may have the meaning "he (of), they (of), partisan(s) (of)," like the element ze- in the PN ZEEZROM and ZENEPHI. The Indo-European (Greek) root *anti* may have the meaning "facing; against." The second element, omno, may be from a root such as *'MN*, with the sense "faithfulness, firmness; craftsman, maker," with a 3m.s. pronominal suffix, with a possible meaning "his faithfulness, firmness" or "faithfulness, firmness to(ward) him." If one considers the EGYPTIAN root, the meaning may be "he of, one showing faithfulness to him"; if one considers the Indo-European (Greek) root, the meaning may be "facing his faithfulness."

Antiomno was a Lamanite king in the land of Middoni who had imprisoned the Nephite missionaries Aaron, Muloki, and Ammah. The converted Lamanite king Lamoni entreated Antiomno to release them, which he did (Alma 20). Reasonable etymological units for Antiomno are:

Sumerian

a: strength; wage; power

*a*₂-*mu*, *a*-*mu*, *a*-*am*₃, *a*-*am*₆, *a*₂-*na*, *a*₂-*ni*, *an*-*na*, *a*₂-*ni*-*ta* (form of *a*)

an: upper; crown (of a tree)

an-*na*, *an*-*ne*₂, *an*-*ta*, *an*-*e*, *a*-*na*, *an*-*ne*, *an*-*a* (form of *an*)

anta: upper

i: oil; container for oil

*i*₃-*a*, *i*₃-*am*₃ (form of *i*)

e: to leave, to go out; to bring out

i, *i*-*l* (form of *e*)

u: abuse

u: and

*u*₃-*am*₃ (form of *u*)

na: man

nu: man

nu: (to be) not, no; without, un-

a-*ma*-*nu*, *um*-*ma*-*nu* (form of *nu*)

Constructed Compound Word: **Ant(a)iam(a)no**

Hebrew

'*MN*: faithfulness, firmness; craftsman, maker

Egyptian

nty: "that which is"

AntionahSumerian

a: arm; labor; wing; horn; side; strength;
wage; power

*a*₂-*na*, *a*₂-*ni*, *an*-*na*, *a*₂-*ni*-*ta* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-*ni*, *a*-*na*, *a*-*ni*-*ta* (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an-*na*, *an*-*ne*₂, *an*-*ta*, *an*-*e*, *a*-*na*, *an*-*ne*, *an*-*a* (form of *an*)

an: date spadix

ane: he, she

e-*ne*-*ta* (form of *ane*)

anta: companion, comrade

anta: upper

ti: arrow

ti: a bird of prey

ti: a fish

ti: rib

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to

winnow; to measure (grain) roughly (with a tick); to rent

i, *i*-*l* (form of *e*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

*i*₃-*a* (form of *i*)

u: abuse

u: admiration

u: and

*u*₃-*ni*-*a* (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
*u*₂-*ni*, *u*₂-*ne*, *u*₂-*na* (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone

U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
un: to arise; sky; (to be) high
*un*₃-*na*, *u*₃-*na* (form of *un*)
na: (compound verb nominal element)
na: man
na: pestle; a stone
na: stone; stone weight
*na*₄-*a* (form of *na*)
ah: (to be) dried (out), dry; to dry
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
he: be it, be he

Hebrew

If the name is to be divided into the elements anti- and -onah, the first part of this PN, anti, may have the same constituent elements as ANTI-NEPHI-LEHI. If the first element anti- is from the EGYPTIAN *nty*, *enty*, *nad* has the same meaning, it may be pronounced like the English "Anti-", with the sense "who; he (of), the one having; partisan (of)." Onah may possibly be explained as *wnh*, a type of priestly functionary (DNWSI 833). With the first element anti having the sense "he (of), the one having; partisan (of)," the PN may have the meaning "one having a priestly/priesthood function," which may be appropriate given that AMMONIAH was religiously--and politically--dissident. **nh*, "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 chief ruler of the renegade Nephite city of AMMONIAH and ZEEZROM, who 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."

(Book of Mormon Onomasticon 2016)

Antionah was a "chief ruler" of the primarily dissident wicked Nephite city of Ammonihah. Although not specifically mentioned, it is assumed that he would have been part of the class of the city that desired to have Alma₂ and Amulek punished after they preached to the city (Alma 12). Reasonable etymological units for Antionah are:

Sumerian

a: strength; wage; power
*a*₂-*na*, *a*₂-*ni*, *an-na*, *a*₂-*ni-ta* (form of *a*)
an: upper; crown (of a tree)
an-na, *an-ne*₂, *an-ta*, *an-e*, *a-na*, *an-ne*, *an-a* (form of *an*)
anta: companion, comrade
anta: upper
i: (vocative exclamation), hey!
i: oil; container for oil

*i*₃-*a* (form of *i*)
u: abuse
u: to voice
u: to gain control
un: to arise; (to be) high
*un*₃-*na*, *u*₃-*na* (form of *un*)
na: man
ah: sputum; scum; saliva, spittle; poison
he: be it, be he

Constructed Compound Word: **Ant(a)ionah**

Hebrew and Egyptian

nty, enty, nad: who; he (of), the one having; partisan (of)
wnh: a type of priestly functionary

AntionumSumerian

a: arm; labor; wing; horn; side; strength;
 wage; power

a₂-na, a₂-ni, an-na, a₂-ni-ta (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ni, a-na, a-ni-ta (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a (form of *an*)

an: date spadix

ane: he, she

e-ne-ta (form of *ane*)

anta: companion, comrade

anta: upper

ti: arrow

ti: a bird of prey

ti: a fish

ti: rib

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

i, i-l (form of *e*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-a (form of *i*)

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u₂-ni, u₂-ne, u₂-na (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

un: to arise; sky; (to be) high

un₃-na, u₃-na (form of *un*)

nu: a night bird

nu: creator, begetter

nu: (small) fly, mosquito

nu: male genitalia; sperm; offspring

nu: man

nu: (to be) not, no; without, un-
nu-ma, nu-e, nu-u₂ (form of *nu*)
NU: to spin (thread)

um: a bird
um: reed rope

Hebrew

The name of the city may derive from the gold ANTION (Alma 11:19), the most valuable unit of NEPHITE money. There is an old East Semitic terminative adverbial ending, *-um*, which acts like the prepositions “at, in,” and indicates location. (The old East Semitic locative adverbial ending *-iš* is reflected in HEBREW as *-n*, *-ah*, and indicates motion toward.)

It is a fitting name for the ZORAMITE city of pride and wealth (Alma 31:3ff) and may be an example of metonymy. See the discussion of the name ZEEZROM. (GCT)

Possible is EGYPTIAN *ntywnm*, “(he) who exists there (in paradise or heaven),” inasmuch as this commander of 10,000 died at the hill CUMORAH under MORMON’s command. Cf. *ntyms3.f*, name of two pharaohs of Dynasty VI. (RFS)

(Book of Mormon Onomasticon 2016)

Antionum is the name of a Nephite military leader slain in the final battles with the Lamanites along with his “ten thousand” (Mormon 6:14).

Antionum is also a land “which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land of Jershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites” (Alma 31). It was a land where the Zoramites have gathered, and at the time it is mentioned in the Book of Mormon, the Zoramites had dissented and separated themselves from the Nephites and “were perverting the ways of the Lord” and were worshipping idols. They had created the Rameumpton as a place of worship. Alma₂ and other missionaries attempted to preach to the Zoramites in Antionum, where they had some success, principally among the poor. These converts were rejected by the general population of Antionum, and the Zoramites then formed alliances with the Lamanites against the Nephites (Alma 31). Antionum is later mentioned as a military base of operations for the Lamanites.

Reasonable etymological units for the military leader Antionum are:

Sumerian

a: arm; strength; wage; power
a₂-na, a₂-ni, an-na, a₂-ni-ta (form of *a*)
A: a weapon or a leather holder for a weapon
an: upper
an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a (form of *an*)
an: date spadix (descriptor for javelin)
ane: he, she
e-ne-ta (form of *ane*)

anta: companion, comrade
anta: upper
ti: arrow
u: admiration
u: defeat
u: ten
un: to arise; (to be) high
un₃-na, u₃-na (form of *un*)
nu: man
nu: (to be) not, no; without, un-
nu-ma, nu-e, nu-u₂ (form of *nu*)

Constructed Compound Word: **Antionum(a)**

Egyptian

ntywnm: “(he) who exists there (in paradise or heaven)”

Reasonable etymological units for the land of Antionum are:

Sumerian*a*: strength; wage; power*a₂-na, a₂-ni, an-na, a₂-ni-ta* (form of *a*)*A*: a weapon or a leather holder for a weapon*an*: sky, heaven; upper; crown (of a tree)*an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a* (form of *an*)*an*: date spadix*anta*: upper*ti*: arrow*u*: abuse*u*: and*u₃-am₃* (form of *u*)*u*: defeat*u*: earth*u*: type of land*u*: earth pile*u*: to gain control*u*: totality, world*un*: to arise; sky; (to be) high*un₃-na, u₃-na* (form of *un*)*nu*: man*nu*: (to be) not, no; without, un-*nu-ma, nu-e, nu-u₂* (form of *nu*)Constructed Compound Word: **Antionum(a)**AntiparahSumerian*a*: arm; labor; wing; horn; side; strength; wage; power*a₂-na, a₂-ni, an-na, a₂-ni-ta* (form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a-ni, a-na, a-ni-ta* (form of *a*)*A*: a weapon or a leather holder for a weapon*an*: sky, heaven; upper; crown (of a tree)*an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a* (form of *an*)*an*: date spadix*ane*: he, she*e-ne-ta* (form of *ane*)*anta*: companion, comrade*anta*: upper*ti*: arrow*ti*: a bird of prey*ti*: a fish*ti*: rib*e*: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent*i, i-l* (form of *e*)*i*: clothing, garment*i*: (vocative exclamation), hey!*i*: oil; butter; container for oil*i₃-a* (form of *i*)*pa*: wing; branch, frond*pa-ar* (form of *pa*)*PA*: pouch*pa e*: to cause to appear*pa* (form of *pa e*)*pah*: leg of an animal, haunch, lap*par*: (small) canal, irrigation ditch*pa₅-re* (form of *par*)*a rah*: to drown*ar*: (hymn of) praise; fame*a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃* (form of *ar*)*ar*: ruin*ara*: to grind*ara*: hand-mill; lower grindstone*ara*: an official*ara*: times (with numbers); ways; way; omen; step (math.)*a-ra₂-e* (form of *ara*)*ara*: a boat part*ara*: designation of milk*ara₃-da, ara₃-de₃* (form of *ara*)*ara*: designation of oil*a-ra₂-a* (form of *ara*)*arah*: storehouse, granary, storeroom; storage vessel

ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
rah: a disease
ah: (to be) dried (out), dry; to dry

ah₃-de₃, ah-da (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
ah-da (form of *ah*)
he: be it, be he

Hebrew

Etymology of the name Parah

The name Parah looks like it has to do with either the noun פרה (*para*), meaning cow from the root פRR III, or the identical verb פרה (*para*), meaning to be fruitful:

In the Hebrew language of the Bible, there are three roots of the form פRR (*pr*), one real root and one loanword of the form פRR (*pwr*), one root of the form פRR (*prh*) and one פRR (*pr'*). Officially these roots have nothing to do with each other, but on a poet's pallet, they would certainly represent closely resembling hues.

Also note the obvious similarities with the roots פRR (*paras*), meaning to break (through), פRR (*paras* and *parash*), meaning to spread out or declare, and פRR (*paras*), meaning to break in two or divide.

The root-verb פRR (*parar*) generally reflects the undoing of a previously established agreement. Almost half of the more than fifty occurrences of our verb conveys the "breaking" or "violating" of a covenant, usually the covenant between God and man (Jeremiah 11:10, Judges 2:1) but also between just men (Isaiah 33:8). Other agreements or agreeablenesses that can be frustrated are: counsel (2 Samuel 15:34), vows (Numbers 30:9), reverential fear (Job 15:4), commandments (Ezra 9:14), even God's judgment (Job 40:8).

Note that the opposite of this verb is קRR (*qum*), literally to rise, but in this case to endorse or support (Numbers 30:9, Proverbs 15:22).

Also note that God's covenant leads to life; it turns dust into a living body (Genesis 2:7 and Acts 2). This verb acts out the opposite: it causes life to cease and turns a living body into dust.

The root-verb פRR (*parar*) means to split or divide. It occurs in Arabic and Aramaic with the same or similar meanings, and in the Bible only twice: in Isaiah 24:19 and Psalm 74:13. Still, it takes no great leap to see the obvious kinship with the previous verb. Also note that in both occurrences, this verb conjugates into forms that are based on the form פRR (*pwr*), and see below.

There's no verb to root פRR (*pr* III), but that doesn't mean there never was one; it's just not used in the Bible. That is, of course, if we maintain that the following nouns have nothing to do with the previous root-verb(s):

The masculine noun פRR (*par*) denotes a young bull, and that almost exclusively as sacrificial animal. Its masculine form is פRR (same as Purim) or פRR (meaning 'bulls of'), and note that the latter form is spelled the same as the word meaning fruit (see below).

Bulls were sacrificed:

- At the dedication of the altar of the tabernacle (Numbers 7:15).
- As the sin offering for either the high priest or Israel at large (Leviticus 4:3, Leviticus 4:14).
- On the Day of Atonement
- When priests were invested (Leviticus 8:2).
- At various feasts: of tabernacles (Numbers 29:20), of weeks (Numbers 28:28), of the new moon (Numbers 28:11).

The feminine equivalent פRR (*para*), meaning cow or heifer (Numbers 19:1, 1 Samuel 6:7, Isaiah 11:7). Note the similarity between this noun and the verb פRR (*para*; see below).

Perhaps these three roots indeed developed, or were introduced into the Hebrew language, independently, but to a Hebrew audience it would seem as if the Hebrew word for young bull literally meant "breaker, violator," which gave all the more sense to sacrificing such an animal.

The form פור (*pwr*) occurs as expression of the verb פָּרַר (*parar II*; see above). But it's also the masculine noun פֹּר (*pur*), meaning lot, where the name of the feast of Purim comes from. It's not clear where this word itself comes from. Some scholars suggest that it was imported from Assyrian where it means stone, and that it was imply an unusual equivalent of the more regular word for lot: גָּרַל (*goral*). Here at Abarim Publications we are more persuaded by the similarity between our word and the previous roots. The noun פֹּר (*pur*) is only used in a narrative sense in Esther 3:7, where we read how a "pur was cast" before Haman, day in day out for twelve months until Haman finally forwards his evil plan to king Ahasuerus. Although this may refer to some repeated divination ritual, it obviously says very little about actual pebbles being tossed up, but a lot about a subtly increasing anger that caused Haman to finally choose the path of death. To a Hebrew audience, Esther 3:7 literally says that over the course of a year, Haman "came loose" from the path of life.

And then there is the proper root פֹּר (*pwr*), which is also not used as verb but which yields the following nouns:

The feminine noun רֶהַפּוֹ (*pura*), meaning winepress (Isaiah 63:3 and Haggai 2:16 only).

The masculine noun פָּרוֹר (*parur*), meaning boiling pot (Numbers 11:8, Judges 6:19 and 1 Samuel 2:14 only).

The root-verb פָּרָה (*para*) means either to bear fruit or produce in case of vegetation (Isaiah 32:12), or to be fruitful in case of humans or animals (Genesis 26:22, Jeremiah 3:16). It occurs 29 times in the Bible.

This verb's sole derivative is the masculine noun פֵּרִי (*peri*), meaning produce of any kind (Genesis 4:3), fruit (2 Kings 19:20), offspring in case of animals or humans, and consequence - of actions (Isaiah 3:10, Hosea 10:13), of thoughts (Jeremiah 6:19), labor (Proverbs 31:16), works (Psalm 104:12), wisdom (Proverbs 8:19), of speech (Proverbs 18:21).

It should be noted that our words fruit and fruitfulness only approximate the meaning and compass of the Hebrew words פָּרָה (*para*) and פֵּרִי (*peri*). And when the noun פֵּרִי (*peri*) is used for someone's children, there's nothing figurative of metaphorical going on. It's all held within the regular meaning of these words.

The form פָּרָא (*pr'*) occurs on rare occasions as alternate spelling of the verb פָּרָה (*para*), but it also occurs as the masculine noun פָּרָא (*pere'*), meaning wild donkey. Where this noun comes from is unclear, and thus also what a donkey literally represented to the Hebrews. The angel of YHWH called Ishmael a donkey of a man (or the donkey-of-man; Genesis 16:12), while Zophar the Naamathite declared that an idiot will become intelligent when a donkey's foal would be born a man (Job 11:12).

Hosea uses the donkey as image of loneliness, powerlessness and promiscuity (Hosea 8:9). Jeremiah describes the donkey as one accustomed to wilderness and passionate in heat (Jeremiah 2:24), and panting for air and food (Jeremiah 14:6), and according to Isaiah, donkeys love to roam abandoned palaces and cities (Isaiah 32:14).

Job too uses the donkey as image of one who searches the wilderness for food (Job 24:5), but also seems to suggest that a donkey takes his grass for granted (Job 6:5). In His response, YHWH challenges Job to say who set the donkey free, and loosened the bands of the wild ass (עֲרוּד, 'arod; Job 39:5). And the Psalmist declares that the donkey quenches his thirst with the water that YHWH provides (Psalm 104:11).

(www.abarim-publications.com 2016)

If the name can be divided anti- (for which see ANTI-NEPHI-LEHI) and -parah, it may be that the second element is *prh*, "cow," which could be appropriate for a GN, "opposite the cow." See the biblical GN Parah (Joshua 18:23) (RFS).

Other possible etymologies for -parah include HEBREW *pr'*, "payment; to pay" (DNWSI 942); biblical PHARAOH, *pr'h* (for EGYPTIAN *pr'3*, "great house") (RFS); EGYPTIAN *ntypr3r*, "which is the sun (Ra)" (RFS); EGYPTIAN *p3dip3r* for Potiphar or Potiphara (RFS); and EGYPTIAN *ntypr'3*, "who is Pharaoh/king" (RFS).

Also possible are HEBREW **pera'*, "commander, leader" and Arabic **far'ûn*, "prince, head of family," thus, or "head family" (RFS). Much less likely is an etymology based on Greek, such as **antipara*, "contrariwise, opposite side"; **anti'pera*, "on the opposite side" (Luke 8:26); **antiara*, "dispute" (RFS).

(Book of Mormon Onomasticon 2016)

Antiparah was a Nephite city on the Lamanite border which is first mentioned after its capture by the Lamanites and was likely referred to as one of the Lamanite “strongholds”. At that time it was identified as the city that had the greatest number of Lamanite soldiers. Using a military stratagem, a small group of Nephites was split from the main force and marched past the city carry provisions, enticing a Lamanite force to leave the city and pursue them, which they did. This Lamanite force was eventually surrounded and trapped by additional Nephites and became prisoners of war. Upon returning to Antiparah, the Nephites indicated that now their forces were sufficient to take back the city of Antiparah. After making a proposal to exchange the city for prisoners which was rebuffed, the Lamanites abandoned the city and went to other cities they held. After retaking the city, a resupply of provisions came to the Nephite army and additional men (Alma 56-57).

Reasonable etymological units for Antiparah are:

Sumerian

a: side; strength; wage; power

a₂-na, a₂-ni, an-na, a₂-ni-ta (form of *a*)

a: water

a-ni, a-na, a-ni-ta (form of *a*)

A: a weapon or a leather holder for a weapon

an: upper; crown (of a tree)

an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a (form of *an*)

an: date spadix (representing a javelin)

anta: upper

ti: arrow

e: to leave, to go out; to remove, take away; to bring out; to enter
i, i-l (form of *e*)

par: (small) canal, irrigation ditch (defensive fortification)

pa₅-re (form of *par*)

ar: ruin

ara: an official

arah: storehouse, granary, storeroom; storage vessel

rah: to beat, kill; to break, crush

Constructed Compound Word: **Antiparah**

Hebrew

nty, enty, nad: who; he (of), the one having; partisan (of)

paras: to break (through)

parar: means to split or divide

para: to bear fruit or produce in case of vegetation; to be fruitful in case of humans or animals

Antipas

Sumerian

a: arm; labor; wing; horn; side; strength; wage; power

a₂-na, a₂-ni, an-na, a₂-ni-ta (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ni, a-na, a-ni-ta (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a (form of *an*)

an: date spadix

ane: he, she

e-ne-ta (form of *ane*)

anta: companion, comrade

anta: upper

ti: arrow

ti: a bird of prey

ti: a fish

ti: rib

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
i, i-l (form of *e*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-a (form of *i*)

pa: wing; branch, frond

PA: pouch

pa e: to cause to appear

pa (form of *pa e*)

pah: leg of an animal, haunch, lap

asi: whip; hinge; strap

Hebrew

It is possible that this GN is related to the Greek PN recorded in Revelation 2:13, ANTIPAS, a common hypocoristic form for **anti'patros*, "like (his) father" (cf. **anti'pais*, "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 (Josephus, Antiquities of the Jews 16:142ff.).

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 -pas, cf. Nabatean *ps*, "part, portion," Punic *ps*, "tablet," or Nabatean *pšš*, "to be divided, to be violated, to be separated" (DNWSI 921 & 931).

(Book of Mormon Onomasticon 2016)

Antipas was a mountain in Lamanite territory where an army of Lamanites had assembled under a Lamanite named Lahonti, which army did not want to fight against the Nephites as the Lamanite king had ordered, under the goading of Amalickiah, a Nephite dissenter. The Lamanite king sent Amalickiah to confront this army, but instead, he by intrigue against his own men, surrendered his army to Lahonti after Lahonti descended from the mountain and surrounded Amalickiah's army, and Amalickiah was appointed second in command under Lahonti. He later poisoned Lahonti, took the entire army, and returned and killed and deposed the existing Lamanite king (Alma 47).

Reasonable etymological units as potential geographical or other descriptors for the mount of Antipas are:

Sumerian

a: strength; wage; power

a₂-na, a₂-ni, an-na, a₂-ni-ta (form of *a*)

a: water

a-ni, a-na, a-ni-ta (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper

an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a (form of *an*)

an: date spadix (javelin form)

anta: upper

ti: arrow

pa: branch, frond

PA: pouch

pa e: to cause to appear

pa (form of *pa e*)

pah: haunch, lap

asi: whip; hinge; strap

Constructed Compound Word: **Antipas(i)**

Hebrew

nty, enty, nad: who; he (of), the one having; partisan (of)

pšš: to be divided, to be violated, to be separated (Nabatean)

AntipusSumerian

a: arm; labor; wing; horn; side; strength;
wage; power
a₂-na, a₂-ni, an-na, a₂-ni-ta (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny
a-ni, a-na, a-ni-ta (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)
an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a (form of *an*)

an: date spadix

ane: he, she
e-ne-ta (form of *ane*)

anta: companion, comrade

anta: upper

ti: arrow

ti: a bird of prey

ti: a fish

ti: rib

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
i, i-l (form of *e*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil
i₃-a (form of *i*)

pu: mouth

pu: fruit orchard

pu: lower course, footing; cistern, well; fish pond; source (of river); hole, pit; depth

PU: architectural feature

PU: a fish

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe
u₈-ra (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants
u₂-ni, u₂-ne, u-ra, u₂-na, u₂-ra (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

us: (to be) of a lesser quality; to drag; to stretch; to accompany, follow; a qualification of grain; to thresh (grain) by treading; to coagulate?
us₂-sa, us₂-sa₂, us₂-a (form of *us*)

us: to lean on, impose; to check

us₂-sa (form of *us*)
us: sheep

us: side, edge; path
us₂-sa, us₂-a, us₂-sa₂ (form of *us*)

Hebrew

It is possible that this GN is related to the Greek PN recorded in Revelation 2:13, ANTIPAS, a common hypocoristic form for **anti'patros*, "like (his) father" (cf. **anti'pais*, "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 (Josephus, Antiquities of the Jews 16:142ff.).

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 -pas, cf. Nabatean *ps*, "part, portion," Punic *ps*, "tablet," or Nabatean *pšš*, "to be divided, to be violated, to be separated" (DNWSI 921 & 931).

(Book of Mormon Onomasticon 2016)

Antipus was a Nephite general who was also appointed as a leader of the people, whose undermanned force had lost a "vast number" of men, struggled against the Lamanites and is first mentioned as he and his men "toiling with their might" to fortify the city of Judea, with he and his men having suffered "great affliction". The state of him and his men was described as "depressed in body as well as in spirit, for they had fought valiantly by day and toiled by night to maintain their cities; and thus they had suffered great afflictions of every kind".

Antipus was the military leader in charge of the splitting of his forces (sons of Helaman) and by stratagem getting the main force of the Lamanites to leave the city of Antiparah in pursuit. Antipus then followed with his remaining forces to attack the Lamanites and overtook them from the rear. Because of the fast pursuit, Antipus and his men were weary and began to wilt before the Lamanites, with Antipus being killed because of his weariness (Alma 56).

Reasonable etymological units for Antipus include:

Sumerian

a: labor; strength; wage; power
a₂-na, a₂-ni, an-na, a₂-ni-ta (form of *a*)
a: water (part of fortification)
a-ni, a-na, a-ni-ta (form of *a*)
A: a weapon or a leather holder for a weapon
an: upper
an-na, an-ne₂, an-ta, an-e, a-na, an-ne, an-a (form of *an*)
an: date spadix (javelin form)
anta: companion, comrade
anta: upper
ti: arrow
e: to leave, to go out
i, i-l (form of *e*)
pu: lower course, footing; source (of river);
 hole, pit; depth (fortification)

PU: architectural feature
u: abuse
u: admiration
u: defeat
u: earth
u: hole
u: earth pile
u: pitfall
u: to gain control
u: to sleep
us: (to be) of a lesser quality; to drag; to stretch; to accompany, follow
us₂-sa, us₂-sa₂, us₂-a (form of *us*)
us: to lean on, impose; to check
us₂-sa (form of *us*)

Constructed Compound Word: **Antipus**

Hebrew

nty, enty, nad: who; he (of), the one having; partisan (of)

pšš: to be divided, to be violated, to be separated (Nabatean)

Archeantus

There is no known “ch” (as in “cherry”) sound in Sumerian, so the only possibility is that there may be some distinctive “k” sound represented by “ch”. Otherwise the “ch” will need to be interpreted as a separate “k” and “h” sound.

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-na, a₂-ni, an-na, a₂-ni-ta (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ni, a-na, a-ni-ta (form of *a*)

A: a weapon or a leather holder for a weapon

ar: (hymn of) praise; fame

a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-re-ka, ar₂-a-ke₄ (form of *ar*)

ar: ruin

ar₂-ra-ka (form of *ar*)

he: be it, be he

he₂-a (form of *ar*)

e: barley?

e: chaff

e₃-a (form of *e*)

e: house; temple; (temple) household; station

(of the moon)?; room; house-lot; estate

e₂-a, e₂-a-na, e₂-a-ni (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-a, e₃-a-ni (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

ea: a qualification of bitumen

an: sky, heaven; upper; crown (of a tree)

an-ta (form of *an*)

an: date spadix

anta: companion, comrade

anta: upper

tu: to beat, to weave

tu: a fish

tu: incantation, spell

tu: leader

tu: priest

tu: soup, broth

TU: priest

TU: sheep

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-ra (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u₂-ni, u₂-ne, u-ra, u₂-na, u₂-ra (form of *u*)

<i>u</i> : shepherd	<i>uš</i> : to shut off, block up
<i>u</i> : purslane	<i>uš</i> : blood, gore
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>uš₂-a</i> (form of <i>uš</i>)
<i>u</i> : to sleep	<i>uš</i> : to die; to be dead; to kill; death
<i>u</i> : ten	<i>uš₂-a</i> (form of <i>uš</i>)
<i>u</i> : totality, world	<i>uš</i> : a fish
<i>U</i> : type of stone	<i>uš</i> : foundation
<i>U</i> : tree	<i>uš-ša</i> (form of <i>uš</i>)
<i>us</i> : to lean on, impose; to check	<i>uš</i> : membrane; womb; afterbirth
<i>us₂-sa</i> (form of <i>us</i>)	<i>uš</i> : poison
<i>us</i> : sheep	<i>uš</i> : dead reed
<i>us</i> : side, edge; path	<i>uš</i> : spittle
<i>us₂-sa, us₂-a, us₂-sa₂</i> (form of <i>us</i>)	<i>uš</i> : a copper vessel
	<i>uš</i> : a unit of length

Archeantus is the name of a Nephite military person, probably a military leader, slain by the sword in one of the lead up battles to the final battle with the Lamanites (Moroni 9:2). Reasonable etymological units for Archeantus are:

Sumerian

<i>a</i> : strength; wage; power	<i>an</i> : date spadix (form of a javelin)
<i>a₂-na, a₂-ni, an-na, a₂-ni-ta</i> (form of <i>a</i>)	<i>anta</i> : companion, comrade
<i>A</i> : a weapon or a leather holder for a weapon	<i>anta</i> : upper
<i>ar</i> : (hymn of) praise; fame	<i>tu</i> : to beat
<i>a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-re-ka,</i> <i>ar₂-a-ke₄</i> (form of <i>ar</i>)	<i>tu</i> : leader
<i>ar</i> : ruin	<i>tu</i> : priest
<i>ar₂-ra-ka</i> (form of <i>ar</i>)	<i>TU</i> : priest
<i>he</i> : be it, be he	<i>u</i> : admiration
<i>he₂-a</i> (form of <i>ar</i>)	<i>u</i> : defeat
<i>an</i> : upper; crown (of a tree)	<i>us</i> : to lean on, impose
<i>an-ta</i> (form of <i>an</i>)	<i>us₂-sa</i> (form of <i>us</i>)
	<i>uš</i> : to die; to be dead; to kill; death
	<i>uš₂-a</i> (form of <i>uš</i>)

Constructed Compound Word: **Ar(ra)c(a)heantus**

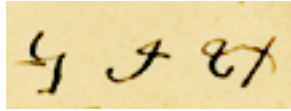
Benjamin

Although Benjamin is clearly originating as a Hebrew name, like other names, there are possible Sumerian etymologies.

The name Benjamin was one included in the Caractors Document and previously translated by the author (Grover 2015). The section from that book is copied in its entirety below:

King Benjamin

The name for Benjamin consists of characters C-64, C-65, C-66, and C-67:

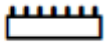













C-67, C-66, C-65, C-64

The Book of Mormon Onomasticon discusses the following etymology for the name Benjamin:

For the etymology of BENJAMIN see the standard 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*.

There appears to be a significant amount of phonetic and definitional word play going on with regards to this name, which was apparently not an uncommon event with Old Testament names. Characters C-64 and C-65 are in fact one character, not two. This character consists of the hieratic form of the compound Egyptian hieroglyphic consisting of Gardiner numbers Y-5 and G-17:


Y5: 

540											
	Thutmosis III.	Amenophis II.	Amenophis II/IV.	Sethos I.	Menephtah, Sethos II.	Ramses IV.	Ramses IX.	21. Dynasty			

Möller Number 540, Bd. II-31-74, pg. II 530-540 (Möller 1965)

As is apparent, C-64-65 might be considered a character that may have undergone a bit of alteration as opposed to just scribal differences of the hieratic example. Gardiner notes that this character can serve as a phonetic character for the sound *mn*, consistent with a portion of the phonetics for *yāmîn* (Gardiner 1957, 534).

Gardiner notes that the G-17 (C-66) hieroglyph can serve as a phonetic character for the sound *m* (Gardiner 1957, 469).

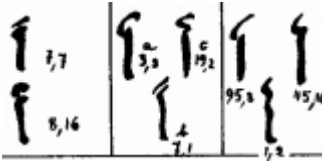
G17: 



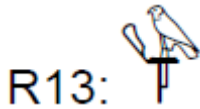
Golan. Papyri

Möller Number 196, Bd. I-1-22, pg. I 189-196b (Möller 1965)

Character C-67 is similar in the hieratic to two hieroglyphs with Gardiner Numbers G-7 and R-13.



Möller Number 188b, Bd. I-1-22, pg. I 181-188b (Möller 1965)

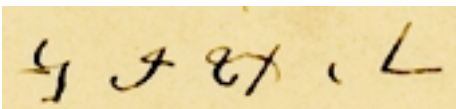


Möller Number 189, Bd. I-1-22, pg. I 189-196b (Möller 1965)

The etymology for “King Benjamin” is indeed interesting. Gardiner notes that hieroglyph G-7 is a determinative for “king,” and that hieroglyph R-13 is an ideogram and emblem for the ‘West’ and related words such as “right hand” or “right side” (Gardiner 1957, 468, 502). Gardiner indicates the phonetic word in Egyptian for “right” is *imn*. The letter “i” is considered one of the weak consonants in Egyptian and it is surmised that it was often not pronounced, which would leave the reading as “mn” for this particular character, which means both “king” and “right hand.” Character C-64-65 is also pronounced “mn,” and together with character C-66 “n” forms the phonetic word “mnm” which could then be read as “right hand” from either direction!

Essentially, this part of the name constitutes a complex multi-level phonetic and ideogramatic palindrome (reading the same forward and backwards). It should also not be forgotten that it was Benjamin who changed the Nephite glyph so that the “tribe” in the glyph could be on the “right hand” of Christ (chapter 7).

There is one final play on the name of King Benjamin. As is noted in the etymology of “Benjamin,” to be complete, the word “son” should also be represented. In fact, by placing the name adjacent to “Mosiah,” and by placing the title for “king” on the left, the name for Benjamin is able to “borrow” the last two characters from the name of Mosiah, which mean “son of,” making the complete name “son of the right hand”!



One other interesting aspect of the name of King Benjamin is that it not only means “right hand,” but also means “west.” Because of the Caractors Document, we now know that Benjamin was born after his father, Mosiah₁, fled to the west. This may constitute a palindromic double entendre, if such a thing is even known to exist.

Just like the term “Nephites and Lamanites” where the “tribe” glyph is shared by both words, the same has occurred with the names “Benjamin” and “Mosiah.” “Glyph sharing” to an adjacent glyph is known as “transference.” It can be presumed that this was a common practice by Mormon. This practice reduces the space needed for any given pair of words, a concept consistent with the statements by Mormon that space was at a premium on the Book of Mormon plates.

In addition, C-67 has been translated as “king” as an adjective to Benjamin; however, consistent with the double use of a glyph it also serves as an indicative verb of the ascension to the kingship, as it is immediately followed by the ascension date of Benjamin.

This practice of glyph transference is very definitely consistent with Mesoamerica writing style. Transference of affixes to adjacent glyphs was a practice recognized early on in the decipherment of the Maya script (Thompson 1950, 38-41).

Sumerian

be: to deduct, remove; to diminish, reduce;
to withdraw, receive (as an
allotment)

be₄-in (form of *be*)

e: barley?

e: chaff

e₃-ni (form of *e*)

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

e₂-a-na, e₂-a-ni, e₂-ni, e₂-na (form of
e)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

e₃-a-ni, e₃-ni, e₃-ne (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

na-e (form of *e*)

e: trust

e: tube, socket

e: watch

en: (compound verb nominal element)

en: incantation, spell

en: lord; master; ruler

en-nam, en-am₃, u₃-mu-un, en-na-
am₃ (form of *en*)

en: a priest

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₃, a-am₆ (form of *a*)

A: a weapon or a leather holder for a weapon

a mah: to strengthen

am: a bird

am: wild bull

am-ma, am-e (form of *am*)

mi: (compound verb nominal element)

mi: praise

min: two; ditto

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-ni (form of *i*)

in: abuse

in: sector

King Benjamin is a principal figure in the Book of Mormon and was a righteous leader and king, and was the son of Mosiah₁ born not long after Mosiah₁ and his followers fled from the land of Nephi to Zarahemla (Omni 1; Words of Mormon 1; Mosiah 1-8). Reasonable etymological units for Benjamin are:

Sumerian

be: to deduct, remove; to withdraw, receive
(as an allotment)

be₄-in (form of *be*)

e: house; temple; (temple) household; room;
house-lot; estate

e₂-a-na, e₂-a-ni, e₂-ni, e₂-na (form of
e)

e: to leave, to go out; to remove, take away;
to bring out; to enter

e₃-a-ni, e₃-ni, e₃-ne (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

na-e (form of *e*)

e: trust

en: lord; master; ruler

*en-nam, en-am₃, u₃-mu-un, en-na-
am₃* (form of *en*)

en: a priest

a: arm; labor; strength; wage; power

a₂-mu (form of *a*)

a: progeny

a-mu, a-am₃, a-am₆ (form of *a*)

a mah: to strengthen

mi: praise

min: two; ditto

i: oil; container for oil

i₃-ni (form of *i*)

Constructed Compound Word: **Benjamin**

Cezoram

It is possible that the English transliteration may have the “c” in Cezoram pronounced as either a “k” or “s” so both possibilities are evaluated.

Sumerian

ki za: to bow down

se: plural stem of *lug*[to dwell]

se: plural stem of *til*[to live]

e: barley?

e: chaff

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

*e₂-zu, e₂-z, e₂-e-z, e₂-zu-a, e₂-za-ra, e₂-
za-a* (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

e₃-zu, e₃-a-zu, e₃-a-za (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

na-e (form of *e*)

e: trust

e: tube, socket

e: watch

ezurah: lying-in-state room?

za: bead, gem

za-ar (form of *za*)

za: to close?

za: (compound verb verbal element)

za: man

za-ur₂ (form of *za*)

za: property, estate

ZA: type of boat

zah: to disappear; to move away, withdraw;
to stay away; (to be) lost; (to be)
fugitive

zah: a mark on the liver

zah: a part or qualification of a piece of jewelry
zar: sheaf (of barley); stack of sheaves
 zar-ra (form of *zar*)
zara: (excessive) concern
zara: a garment
zara: (to be) braided; to overlap
zara: (door) pivot
zarah: stork, heron
zarah: wailing, lamentation
zu: flint
zu: to know; to learn
zu: type of building material
zu: plow share; blade of the hoe; point (of a battering ram)
zu: tooth
zu rah: to bite
zu ur: to tear with teeth
zuh: to steal
zur: to break
zur: to roil
zur: to take care of
zurah: siege weapon
a: arm; labor; wing; horn; side; strength; wage; power
 a₂-mu (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
 a-mu, *a-am₃*, *a-am₆* (form of *a*)
A: a weapon or a leather holder for a weapon
a rah: to drown
ar: (hymn of) praise; fame
 a-ar₂, *ar₂-ra*, *a-ar₃-a*, *a-ar₃* (form of *ar*)
ar: ruin
 ar₂-mu (form of *ar*)
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen; step (math.)
ara: a boat part
ara: designation of milk
ara: designation of oil
 a-ra₂-a (form of *ara*)
arah: storehouse, granary, storeroom; storage vessel
u: abuse
u: admiration

u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
 u₈-ra (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
 u₂-ra (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
ur: to be abundant
 ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to bake
 ur₅-ra (form of *ur*)
ur: base leg of table
ur: to confine, imprison
ur: to be convulsed
 ur₄-a, *ur₄* (form of *ur*)
ur: dog, ~ figurine; ~ toy; lion
 ur-am₃, *ur-ra*, *ur-a*, *ur-re*, *ur-e*, *ur-re₂* (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
 ur₃-ra (form of *ur*)

ur: servant
ur: keel
ur: liver; main body, bulk
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave;
 are corresponding to another; like
 (one another)
 ur₅-am₃, ur₅-ra, ur₅-a (form of *ur*)
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
 ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e
 (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
 ur₃-e, ur₂-ra, ur₃-re (form of *ur*)

ur: root, base; limbs; loin, lap
 ur₂-ra, ur₂-e (form of *ur*)
ur: servant
ur: to shut, protection
 ur₃-ra-me, ur₃-ra, ur₃-re, ur₃-re₂ (form
 of *ur*)
ur: to smell
 ur₅-ra (form of *ur*)
ur: a cloth trimming
ura: dejection?
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to
 thresh (grain with a flail)
rah: a disease
am: a bird
am: wild bull

Hebrew

If the initial *ce*- of CEZORAM is a phonetic variant of the HEBREW independent demonstrative pronoun *ze*, meaning "this, these, such a one, he of," then this personal name may be etymologized as "he of ZORAM," perhaps analogically related to *ze sînay*, "He of Sinai" (Judges 5:5) and ZENEPIHI, "he of NEPIHI." If this etymology is correct, then the name may be related to the Book of Mormon name, SEEZORAM, but not ZERAM, ESROM, ZEEZROM, or EZROM (an amount of silver) since the later four appellatives do not allow for a long /o/ or /u/ vowel between the sibilants z/s and the liquid /r/. (For more detailed information on each of these names, see the individual entries.) If CEZORAM is not derived from 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. See ZORAM and ZERAM for etymological possibilities. Note that CEZORAM's brother's name, SEANTUM, according to the Deseret Alphabet spelling also begins with the sound, /i:/. CEZORAM could possibly be from *sZR*, though the combination of two initial sibilants is a very unusual in West Semitic. Unlikely is the suggestion that CEZORAM is related to Chi-zi-ri, the EGYPTIAN governor of a Late Bronze Age Syrian city (LID 26, 28). Similarly unlikely is a derivation from the EGYPTIAN PN Zoser/Zeser (LID, 30) because the consonants do not easily correspond.

Also possible, though unlikely because it would mix languages, is that *ce* is EGYPTIAN s3, prefix for "son" (JAT).

ZORAM has five plausible etymologies, though only the first etymology given below is attested in an ancient Semitic source (see below). The first three of the five are only slightly different from each other: "The Rock is the (divine) kinsman," "Rock of the people," and "Their Rock." These three plausible etymologies will be discussed in that order, with the first discussion supplying most of the basic information. The fourth and fifth suggested meanings were made by Matthew L. Bowen, "The one who is exalted," and approximately, "[The deity] has flooded forth."

In the first of the five etymologies, the only etymology with an attested ancient Semitic instance, the first part of the PN Zoram is the HEBREW word *šûr*, meaning "rock, cliff face," but is used metaphorically for the God of Israel, as in 2 Samuel 22:47, "The Lord liveth; and blessed be my rock [*šûr*]; and exalted be the God of the rock [*šûr*] of my salvation" (PYH). The vocable *šûr* also appears in several biblical personal names, such as Zur *šûr* "Rock" (Numbers 25:15), Zuriel, *šûrî-êl* "El (God) is my rock" (Numbers 3:35).

The second part of the PN ZORAM could come from the common Semitic vocable *ʾām*, meaning "father's brother," "(divine) kinsman," and "people." The vocable *ʾām* is quite common in ancient Semitic name giving. As an element in Hebrew names, there is no question that it is a theophoric element, appearing in names such as Jekameam, *yěqam-ʾām* (1 Chronicles 23:19). In addition to appearing as the final element in PNs, it also can be found at the beginning of

names, e.g., Amminadab, *'ammî-nādāb* (Numbers 1:7), "my father's brother is generous" (PYH). (Note that this biblical PN also appears in the Book of Mormon as AMINADAB - RFS).

The question of meaning hinges partly on how to view *'ām* as a theophoric element. The translation "father's brother/paternal uncle" does not convey the same connotation in English as it does in Hebrew. To approximate the Semitic connotation, some translators render *'ām* with "divine kinsman." To avoid the issue of meaning, some translations simply transliterate the vocable. For example, in the PN mentioned above, Jekameam, HALOT The possibility that *ḥamm*, **ḥam* and *'am* ("people") can be confused with the various Semitic orthographies complicates the efforts to provide a clear etymology. This tripartite etymology is reflected in HALOT renders *yəqam-'ām* with "may 'Am deliver," where *'Am* is understood as a deity, a divine kinsman (PYH).

Combining *šûr* with *'ām* would give the meaning "The Rock is the (divine) kinsman." To modern ears, this meaning may seem like a strange PN. However, though *šûr* and *'ām* are not used together in any known biblical PN, they are used together in the Amorite Bronze Age PN *šûrî-'ammu*, which is translated as "My rock is the Father's brother" (PYH).

A second possibility for ZORAM is hypothetical *šûr-'ām*, "Rock of the people," where *'ām* would not mean "paternal uncle," but rather "people," though in PNs the meaning "people" seems to be quite rare (PYH). Biblical PNs such as Jeroboam and Rehoboam may lend legitimacy to the use of "people." Jeroboam can be interpreted as "may the people increase." Rehoboam can mean "The people have become extensive." Additionally, the PN Jekameam could mean "may the people arise" (RFS).

The third possibility for ZORAM is that it could be patterned after Psalm 78:35, "God was their rock," where "their rock" in Hebrew is *šûrām*. In this etymology, ZORAM would be a hypocoristic with the theophoric element "God" (*'ēlōhîm* in Psalm 78:35) omitted. That "Rock" is a name or title for the God of Israel is not in doubt, especially from passages such as Deuteronomy 32:30 where *šûrām*, "their Rock" parallels YHWH "the LORD" (LXX Greek *theos* "God")(RFS).

The fourth possibility has been suggested by Matthew Bowen, namely, that ZORAM is formed from two parts, *zu* and *ram*. The first would be common West Semitic deictic particle *zû* and would mean "the one of" or "that one of," and the second could be the stative verb *rām*, meaning "is exalted." The two vocables together would yield the meaning "The one who is exalted," referring of course to the God of Israel.

The fifth possibility, also suggested by Matthew Bowen, would make ZORAM a *pô'al* verb form akin to the Hebrew word *zerem*, which designates a kind of rain or overflowing of water. The verb occurs only once in the Old Testament, namely, in Psalm 77:17 (18 in Hebrew), where the KJV translates, "poured out." Thus Bowen translates the name, "'He [i.e., the deity] has [is] poured forth' or 'He has flooded forth.'"

It has also been suggested that ZORAM could be a form of the Hebrew segholate noun *zerem*, defined above as a kind of rain or overflowing water." Though the consonants match up well, the vowels do not; *zerem* is a segholate noun from the Hebrew *qatl* paradigm which would not produce the vowels of ZORAM.

Cf. EGYPTIAN divine name *zrm* (LGG, 6:431); see also the variant name of *zrm*, *rks*, that appears in the Book of the Dead, utterance 39 S 5.

(Book of Mormon Onomasticon 2016)

Cezoram was a chief judge of the Nephites (Helaman 5, 6). While not much is known about him he was presumably righteous as Nephi yielded the judgment-seat up to him. Cezoram was murdered by an unknown hand as he sat upon the judgment-seat and in the same year, his son, who had been appointed by the people in his stead, was also murdered. This instituted a period where the people became wicked. Reasonable etymological units for Cezoram are:

Sumerian

ki za: to bow down

se: plural stem of *lug*[to dwell]

se: plural stem of *til*[to live]

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

*e*₂-*zu*, *e*₂-*z*, *e*₂-*e-z*, *e*₂-*zu-a*, *e*₂-*za-ra*, *e*₂-*za-a* (form of *e*)
e: to leave, to go out; to remove, take away
*e*₃-*zu*, *e*₃-*a-zu*, *e*₃-*a-za* (form of *e*)
e: perfect plural and imperfect stem of *dug*[to speak]
na-e (form of *e*)
e: trust
ezurah: lying-in-state room?
a: arm; labor, strength; power
*a*₂-*mu* (form of *a*)
ar: (hymn of) praise; fame
*a-ar*₂, *ar*₂-*ra*, *a-ar*₃-*a*, *a-ar*₃ (form of *ar*)
ar: ruin
*ar*₂-*mu* (form of *ar*)
ara: an official
za: man

Constructed Compound Word: **Cizoram(u)** or **Cezoram(u)**

Hebrew

ze: this, these, such a one, he of
šûr: rock
‘ām: father's brother, (divine) kinsman, and people

Chemish

Since a “ch” blend is not known in Sumerian the “c” will be assumed to have a “k” or “k” and “h” sound.

Sumerian

ku: to place, lay (down), lay eggs; to spread, discharge
KU: hole
KU: plough?
KU: to strengthen
kam: to alter
kam: board, plaque
kam: to tune?
kam-aš, *kam-še*₃ (form of *kam*)
ki: place; ground, earth, land; toward; underworld; land, country; lower, down below
*ki-am*₃, *ki-a-am* (form of *ki*)
ki: with (math.)
kim: a stone
kim: willow
kimah: grave; a cultic place
*ki-mah-še*₃ (form of *kimah*)

*za-ur*₂ (form of *za*)
zah: to disappear; (to be) lost
zarah: wailing, lamentation
zu: to know; to learn
zur: to take care of
u: admiration
ur: to be abundant
*ur*₃-*ra* (form of *ur*)
ur: to rub in, anoint
ur: he; that, this some; are corresponding to another; like (one another)
*ur*₅-*am*₃, *ur*₅-*ra*, *ur*₅-*a* (form of *ur*)
ur: man
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush
a: arm; labor, strength; power
*a*₂-*mu* (form of *a*)

kimaš: a stone
he: be it, be he
hem: type of stone
e: barley?
e: chaff
*e*₃-*a-am*₆, *e*₃-*a-am*₃, *e*₃-*am*₃, *e*₃-*a-me*, *e*₃-*mu* (form of *e*)
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
*e*₂-*me*, *e*₂-*m*, *e*₂-*am*₃ (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to

winnow; to measure (grain) roughly (with a stick); to rent <i>e₃-am₃, e₃-ma</i> (form of <i>e</i>)	<i>emeš</i> : summer
<i>e</i> : princely?	<i>emi</i> : queen's household
<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak] <i>na-e</i> (form of <i>e</i>)	<i>e₂-mi₂-še₃</i> (form of <i>emi</i>)
<i>e</i> : trust	<i>mi</i> : (compound verb nominal element)
<i>e</i> : tube, socket	<i>mi</i> : praise
<i>e</i> : watch	<i>i</i> : clothing, garment
<i>emeš</i> : priest	<i>i</i> : (vocative exclamation), hey!
	<i>i</i> : oil; butter; container for oil
	<i>i₃-iš</i> (form of <i>i</i>)
	<i>iš</i> : mountain(s)

Hebrew

Even though this could be taken as the name of a pagan god, it may possibly be derived from HEBREW-Canaanite DN and PN, Kemiš, Kemôš = KJV Chemosh (Numbers 21:29, Judges 11:24, 1 Kings 11:7,33, 2 Kings 23:13, Jeremiah 48:7, 13,46 [*ketib* Kemiš; *qere* Kemôš]), as attested on a seal in the Israel Museum ,20 and same as ASSYRIAN DN ^d*Ka-am-muš* (= Resheph/Nergal), Eblaite ^d*Ka-mi-iš*, ^d*Ka-me-iš*, Ugaritic *kmš*, Moabite Kemoš || 'Aštar-Kemoš (especially in the 830 B.C. Moabite Mesha Inscription, as well as the inscription at Dhiban/Dibon), and the Eblaite PN *iti kamiš*.21 Cf. CARCHEMISH, "City/Port-of-the-god-Kemish," which is located on the bank of the Euphrates River (Kar-kemīš; 2 Nephi 20:9 ||Isaiah 10:9 Jeremiah 46:2), transliterated in EGYPTIAN of the Ramesses II period as Qa-ar-qa-mi-ša = Gargamiš.22 The appearance of this name in the Book of Mormon is consistent with the extensive pattern of names connected with the trans-Jordanian area throughout the Book of Mormon.

Since numbers are sometimes used as name-components (as for Bathsheba), Jo Ann Hackett has been suggested that the derivation of CHEMISH is from Hebrew *ḥameš* "five," possibly because CHEMISH was the 5th generation from LEHI.

CHEMISH may also be derived from the HEBREW verb *kāmaš* (*kābaš*), "conquer, subdue," as used in the GN Mikmāš = KJV 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).

John Tvedtnes has suggested derivation from the HEBREW passive participle *ḥumaš*, "warrior" (JH), as in *ḥamušim* [*ḥamišim* in some mss] "in battle array," describing the ISRAELITES at the time of their Exodus (Exodus 13:18 KJV "in harness" = Targum Onqelos "armed" – also in Joshua 1:14). There were debates concerning the meaning of the Exodus passage in medieval Judaism: Rashi noted the Onqelos translation, 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 *ḥms*, "five") and "harnessed" (i.e., "assembled together," cf. Arabic *ḥmš*. "to collect, gather"). But, comparing the HEBREW with the Arabic root *ḥms*, "to be courageous," he suggested that the real meaning in Exodus 13:18 was that the ISRAELITES went up out of EGYPT "courageously." 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 *ḥa-me-š* from an original **ḥa-miš*, "courageous." The vowels of the latter suggest Book of Mormon CHEMISH.

(Book of Mormon Onomasticon 2016)

Etymology of the name Chemosh

It's a mystery where the name Chemosh comes from. It's obviously Semitic but in Hebrew there is no trilateral root *כמש* (*kms*), as far as we know. According to recovered Moabite texts, the father of king Mesha (מישע) of Moab was called Chemoshmelek (כמשמלך), an extra-biblical name comparable in form to Biblical names like Elimelech and Abimelech), which seems to suggest that Chemosh (כמוש) may be Che-mesha, formed from the prefix *כ* (*ke*):

The two particles *כ* (*ke*) and *כי* (*ki*) are probably closely akin, with the ubiquitous adverb *כה* (*koh*) as their distant cousin. Their shared function is to compare one idea with another. The main difference between the first two is that *כ* (*ke*) is an inseparable prefix and *כי* (*ki*) is a word.

Also note that as a postfixed particle, the letter ך (*k*) serves to indicate the second person single: you.

The inseparable prefix כ (*ke*) expresses a comparison to the noun it is attached to. Most literally it means something like "in the manner of" and mostly ends up being translated as "like" as in: X, like-Y. But often "like" doesn't cut it, and translations speak of: about, according to, and even when or while. This prefix occurs very often in the Bible, but perhaps most prominently in the name Michael, or mi-ke-el; "who [is] like God?". Our particle is part of the following substantives:

The substantive כמו (*kemo*) is כ (*ke*) plus the particle of inquisition מו (*mo*) and literally means something like "in the manner of the essence of..". It's used in the same way as כ (*ke*), but mostly in the poetic texts of the Bible and is possibly a bit more deft and theatrical.

In combination with the relative particle אשר (*asher*), which generally means who or which, our particle כ (*ke*) forms the conjunction כאשר (*ka'asher*), which would meaning something like "according to that which..".

The substantive כי (*ki*), expresses "a temporal, causal, or objective relationship among clauses expressed or unexpressed" (in the elegant words of HAW Theological Wordbook of the Old Testament). It's used more than 4,000 times in the Old Testament and can most often be translated with "that" or "in that (= because)" or "in that (= when)".

The ubiquitous adverb כה (*koh*) means thus and occurs in a wide array of phrases, such as 'thus says the Lord' or 'thus you shall say'.

And the verb ישע (*yasha'*) meaning to save:

The two roots ישע (*yasha'*) and שוע (*shawa'*) are closely related in meaning and probably also linguistically. Their forms are so alike that especially in names the two can often not be told apart:

The root-verb ישע (*yasha'*), probably originally meant something like to be wide or spacious (in Arabic it still does), and its counterpart is the verb צרר (*sarar*), meaning to be narrow, to bind or to be in distress. Our verb ישע (*yasha'*) means exactly the opposite: to be wide, to be loose or delivered, and to be saved.

This root and its derivatives occur 353 times in the Old Testament. HAW Theological Wordbook of the Old Testament notes that deliverance indicates a movement from distress to safety, and generally must come from some somewhere outside the party oppressed. The one who brings this deliverance is known as the "savior," and this may be a human agent delivering from any kind of earthly oppression, to God and man's deliverance from evil. However, any human savior is regarded as empowered by YHWH, and so, all deliverance comes from YHWH; the God of our salvation and deliverance (Psalm 68:19-20).

The derivatives of this verb are:

The feminine noun ישועה (*yeshua*) meaning salvation (Genesis 49:18, 2 Samuel 10:11).

The masculine noun ישע (*yasha'*) meaning salvation too. This word can also be used to mean financial salvation; prosperity or welfare (2 Samuel 23:5, Psalm 12:5).

Following the previous type of meaning, the adjective שוע (*shoa'*), meaning independent indicates a 'free man,' a (financially) independent person (Isaiah 32:5).

The feminine noun תשועה (*teshua*), meaning salvation or deliverance (1 Samuel 11:9, Psalm 51:16).

שוע

The root-verb שוע (*shawa'*), means to cry, or more specifically, to cry out for help (Psalm 30:2, Psalm 72:12). More than half of the twenty-two occurrences of this verb are in the first person singular (I cry/ I cried), and most often this verb occurs in the Psalms.

Derivatives:

The masculine nouns שוע (*shua'*) and שוע (*shoa'*) both mean a cry (Job 30:24, Isaiah 22:5). Note the similarity between these words and the word שוע (*shoa'*), meaning noble, mentioned above.

The feminine noun שועה (*shawa*) means the more specific cry for help (Jeremiah 8:19, Psalm 39:13).

The proximity of these word groups is shown in Job 36:19. Some translations read here the peculiar, "If your cry for help is set in order . . ." (Jay P. Green), while others read, "Will your riches keep you from distress . . ." (NAS).

Also note the similarity with roots שעע (*sha'a*) and verb שעה (*sha'a*; follow the link for more info on both).

It's highly likely that the Hebrew authors who wrote down this name knew very well what it was supposed to mean in Moabite, but as they copied it from Moabite into Hebrew, it came to mean something else (something similar would occur with, say, the German word *schlimm*, meaning bad or terrible, which transliterated into Dutch would be slim, meaning clever or smart, which in English means slender or thin). As is, the name Chemosh in Hebrew looks like it consists of כ (*ke*) plus an expression of one of the roots מוש (*mush*):

There are two roots מוש (*mush*), one of which is a by form of מושש (*mashash*):

The verb מוש (*mush I*), which is also spelled מיש (*mish*), means to depart or remove. It occurs about twenty times in the Old Testament, and appears typically employed to describe situations in which something is not removed: the pillar of cloud (Exodus 13:22), Joshua from the tabernacle (Exodus 33:11), the book of the Law from Joshua's mouth (Joshua 1:8), and the list goes on. This verb has no derivatives.

The verb מיש (*mush II*) means to feel (Genesis 27:21, Psalm 115:7 and Jeremiah 16:26 only). It's a secondary form of the verb מושש (*mashash*), meaning the same. This verb too has no derivatives.

The verb מושש (*mashash*) means to feel. It's used a dozen times, with meanings ranging over a narrow spectrum, from tactile recognizance (Genesis 27:12) to groping (Deuteronomy 28:29) and searching (Genesis 31:34).

(www.abarim-publications.com 2016)

Chemish was an early Nephite record keeper, who was the son of Omni, the brother of Amaron, and the father of Abinadom (Omni 1). Nothing else is recorded about Chemish. Reasonable etymological units are:

Sumerian

ku: to place, lay (down); to spread, discharge

KU: hole

KU: to strengthen

kam: to alter

kam: to tune?

kam-aš, kam-še₃ (form of *kam*)

kim: a stone

kimah: grave; a cultic place

ki-mah-še₃ (form of *kimah*)

he: be it, be he

hem: type of stone

e: house; temple; (temple) household; station

(of the moon)?; room; house-lot;

estate

e₂-me, e₂-m, e₂-am₃ (form of *e*)

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow

e₃-am₃, e₃-ma (form of *e*)

e: trust

e: watch

emeš: priest

emi: queen's household

e₂-mi₂-še₃ (form of *emi*)

mi: praise

i: oil; container for oil

i₃-iš (form of *i*)

iš: mountain(s)

Constructed Compound Word: C(u)**hemish**

Hebrew

kābaš: conquer, subdue

ke: expresses a comparison to the noun it is attached to

mish: means to depart or remove

CoriantonSumerian

<i>kar</i> : to blow, to light up, shine	<i>u</i> : emery
<i>kar</i> : to flee, take away by force, remove, to deprive, to save	<i>u</i> : sheep, ewe
<i>kar-ra, kar-re, ka-re, kar-re-a, ka-re-a</i> (form of <i>kar</i>)	<i>u</i> : finger
<i>kar₂</i> : to insult, to slander	<i>u</i> : gift
<i>kar</i> : senior	<i>u</i> : wild goose
<i>kar</i> : to harbor, quay	<i>u</i> : grain
<i>kar-ra, kar-re, kar-e, kar-a</i> (form of <i>kar</i>)	<i>u</i> : hole
<i>kur</i> : to burn, to light up	<i>u</i> : horn
<i>kur-a-a</i> (form of <i>kur</i>)	<i>u</i> : type of land
<i>kur</i> : to be different, to be strange, (to be) estranged, (to be) hostile, to be strong	<i>u</i> : load
<i>kur₂-ra, kur₂-re, kur₂-ra-am, kur-ra-a-ni</i> (form of <i>kur</i>)	<i>u</i> : peace
<i>kur</i> : to enter	<i>u</i> : earth pile
<i>kur₉-ra, kur₉-ra-ni, kur₉-ra₂, kur₉-ra₂, kur₉-a, kur₉-ni, ku-ra, ku</i> (form of <i>kur</i>)	<i>u</i> : pitfall
<i>kur</i> : mountain(s), underworld, land, country, east, easterner, east wind	<i>u</i> : planking
<i>kur-ra, kur-re, kur-ra-na, kur₂-ra, kur-re₂, kur-a, kur-e</i> (form of <i>kur</i>)	<i>u</i> : plant
<i>kur</i> : unit of capacity based on vessel size	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>kur₂-ra, kur₂-ra-am, kur₂-a</i> (form of <i>kur</i>)	<i>u₂-ra, u₂-ne</i> (form of <i>u</i>)
<i>kur</i> : log?	<i>u</i> : shepherd
<i>kur-ra</i> (form of <i>kur</i>)	<i>u</i> : purslane
<i>kura</i> : designation of looms	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>kurun</i> : a beer, blood, (to be) good, (to be) sweet	<i>u</i> : to sleep
<i>ku</i> : to place, lay (down), lay eggs; to spread, discharge	<i>u</i> : ten
<i>KU</i> : hole	<i>u</i> : totality, world
<i>KU</i> : plough?	<i>U</i> : type of stone
<i>KU</i> : to strengthen	<i>U</i> : tree
<i>u</i> : abuse	<i>uh</i> : to be forgotten
<i>u</i> : admiration	<i>uh</i> : trachea, uvula
<i>u</i> : and	<i>uh</i> : turtle
<i>u</i> : bed	<i>uh</i> : weathervane
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>uh</i> : to make paste
<i>u</i> : compound verb nominal element	<i>ur</i> : to be abundant
<i>u</i> : defeat	<i>ur₃-ra</i> (form of <i>ur</i>)
<i>u</i> : earth	<i>ur</i> : to rub in, anoint
	<i>ur</i> : to bake
	<i>ur₅-ra</i> (form of <i>ur</i>)
	<i>ur</i> : base leg of table
	<i>ur</i> : to confine, imprison
	<i>ur</i> : to be convulsed
	<i>ur₄-a, ur₄</i> (form of <i>ur</i>)
	<i>ur</i> : dog, ~ figurine; ~ toy; lion
	<i>ur-ra, ur-a, ur-re, ur-e, ur-re₂</i> (form of <i>ur</i>)

ur: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
ur₃-ra, ur₃ (form of *ur*)
ur: servant
ur: keel
ur: liver; main body, bulk
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave; are corresponding to another; like (one another)
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
ur₃-e, ur₂-ra, ur₃-re (form of *ur*)
ur: root, base; limbs; loin, lap
ur₂-ra, ur₂-e (form of *ur*)
ur: servant
ur: to shut, protection
ur₃-ra, ur₃-re, ur₃-re₂ (form of *ur*)
ur: to smell
ur₅-ra (form of *ur*)
ur: a cloth trimming
uranna: plant
uri: a fish
uri: an illness
uri: a vessel
urin: blood
urin-na (form of *urin*)
urin: to guard
urin-a (form of *urin*)
urin: pure
urin-na (form of *urin*)
urin: standard
urri: a designation of sheep
ri: to be distant

ri-a (form of *ri*)
ri: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away
RI-a, RI-a-na (form of *ri*)
RI: to cry out
a: arm; labor; wind; horn; side; strength; wage; power
a₂-na, an-na (form of *a*)
a: a bird cry
a: time
a: water
a-ni, a-na (form of *a*)
A: a weapon, or leather holder for a weapon
an: sky, heaven, upper, crown (of a tree)
at-na, an-na, an-ne₂, an-e, an-na-ta, a-na, an-a (form of *an*)
anta: companion, comrade
anta: upper
i: clothing, garment
i: oil, butter, container for oil
i₃-a (form of *i*)
tu: to beat, to weave
tu: a fish
tu: incantation, spell
tu: leader
tu: priest
tu: soup, broth
tu₇-a (form of *tu*)
TU: priest
TU-e (form of *TU*)
TU: sheep
aru: an administrative category of persons
ar: (hymn of) praise; fame
a-ar₂ (form of *ar*)
ar: ruin
tun: ax, adze
tun: bag; stomach; a container
tun: lip; chin
un: to arise; sky; (to be) high

Hebrew

Because of the -nt- consonant cluster, it would be difficult to propose a West Semitic etymology. There are, however, plenty of final yod stems in the Semitic languages to allow for the root, “cori,” for instance, Old Akkadian *gārium*, “opponent, enemy” (GOA 119), in PN Gari’, Ga-ri’-um from the time of Sargon and Ur III (JAT). Also a middle weak stem *g/k/qūr* could fit. Because the name appears exclusively in the NEPHITE record and was given by ALMA the Elder to his son, I think the name must be NEPHITE, even though it could be related to the exclusively JAREDITE PNs

CORANTUM, CORIANTOR, and the JAREDITE/NEPHITE name CORIANTUMR. There is also the question of whether or not ALMA would have been conversant enough with the JAREDITE onomasticon to give one of his sons a JAREDITE name (See the discussion in the introduction about JAREDITE names entering the NEPHITE onomasticon.).

It has been suggested that the name may have something to do with lion cub, cf. HEBREW *gūr*, and would parallel his brother's name, "SHIBLON," from Arabic *šibl*, "lion cub." But "SHIBLON" is also a JAREDITE PN. This suggestion would make ALMA the Elder, who in his youth was "a very wicked and an idolatrous man" (Mosiah 27:8), worshipping the lion (jaguar) god (BU in NPSEHA 150.0 [Aug. 1982], also Ensign, Mar. 1978, p. 76. and New Era, June 1983, pp. 40–41). If true, this would imply that ALMA's conversion took place after the birth of his sons. The same author believes that feline names such as CORIANTOR/ CORIANTON/ CORIANTUM/ CORIANTUMR, SHIBLON/N, and MORIANCUMER, indicate worship of the jaguar by the JAREDITES and by the priests of NOAH, of whom ALMA the Elder was one. Arlene Robinson prefers to believe that the feline names refer to JESUS CHRIST, the "Lion of Judah." One fact mitigates against this position of feline worship, i.e., the name of the brother of JARED—hardly a pagan—was MAHONRI MORIANCUMER, thus containing the element (MORIANCUMER) which according to the theory translates as "beloved of the life of the leopard" (JAT). A second challenge is that the priests of NOAH claim to teach the law of MOSES (Mosiah 12:28), which would also mitigate against any worship of a feline God, unless the feline somehow represented the God of the Old Testament.

(Book of Mormon Onomasticon 2016)

Corianton is the son of Alma₂ and accompanied Alma₂ on a mission to the Zoramites. He was reprimanded by his father for leaving his mission work for a harlot. He apparently responded and repented as he also later preached amongst the Nephites. Later in life it is indicated that he transported provisions to the land northward in a ship (Alma 31:7; 39: 49:30; 63:10). Reasonable etymological units for Corianton are:

Sumerian

kar: to light up, shine

kar: to save

kar-ra, kar-re, ka-re, kar-re-a, ka-re-a
(form of *kar*)

kur: to burn, to light up

kur-a-a (form of *kur*)

kur: to be strong

kur₂-ra, kur₂-re, kur₂-ra-am, kur-ra-a-ni
(form of *kur*)

kurun: (to be) good, (to be) sweet

KU: to strengthen

ar: (hymn of) praise; fame

a-ar₂ (form of *ar*)

u: admiration

u: to gain control

ur: to be abundant

ur₃-ra (form of *ur*)

ur: to rub in, anoint

ur: man

ur: to roam around

ur: to gather, collect; to harvest

ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e
(form of *ur*)

urin: pure

urin-na (form of *urin*)

i: oil, container for oil

i₃-a (form of *i*)

a: arm; labor; side; strength; wage; power

a₂-na, an-na (form of *a*)

anta: companion, comrade

anta: upper

tu: leader

tu: priest

TU: priest

TU-e (form of *TU*)

un: to arise; (to be) high

Constructed Compound Word: **Corianton**

also related to Corianton going after a harlot:

kur: (to be) estranged
kur₂-ra, kur₂-re, kur₂-ra-am, kur-ra-a-ni (form of *kur*)
ku: lay (down)
u: to sleep
uri: an illness
ri: to lay down; , to lead away

Rl-a, Rl-a-na (form of *ri*)
a ri: to impregnate
ur: loin, lap
ur₂-ra, ur₂-ra-na, ur₂-ra-ni, ur₂-a-ni, ur₂-ra-a-ni (form of *ur*)
a: semen; progeny
a-na, a-ur₂, a-ni (form of *a*)

Constructed Compound Word: **Corianton**

Cumeni

Sumerian

ku: to place, lay (down), lay eggs; to spread, discharge
ku-um (form of *ku*)
KU: hole
KU: plough?
KU: to strengthen
kum: (to be) hot
kum₄-ma, kum₂-ma, kum₂-a (form of *kum*)
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant

u: bread, loaf; food; grass, herb; pasture, plants
u₂-am₃, u₂-mu (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u₅-bi₂, u₅-bi (form of *u*)
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
um: a bird
um: reed rope
me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance
me-ni (form of *me*)
me: battle; combat
me₃-ni, me₃-na (form of *me*)
me: to be
me-en (form of *me*)
me: desire
me: to wash, refine
me: silence
me: stiffness
men: tiara, type of crown
e: barley?
e: chaff

e₃-ni (form of *e*)
e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate
e₂-ni, e₂-na (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
e₃-a-ni, e₃-ni, i-in (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
 speak]
e: trust

e: tube, socket
e: watch
en: (compound verb nominal element)
en: incantation, spell
en: lord; master; ruler
en-ni-a, u₃-mu-un (form of *en*)
en: a priest
en-ni-a (form of *en*)
ni: a bird
ni: fear, aura
ni: self
ni₂-a (form of *ni*)
Ni: a designation of nets
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
Ni, i₃-iš (form of *i*)

Cumeni was a Nephite city that was lost to the Lamanites “by the shedding of blood” of many valiant men. It and many Lamanites were later surrendered to the Nephites by surrounding and intercepting supplies to the city (Alma 56-57). Etymological units that describe possible events involving the city are:

ku: to place, lay (down); to spread, discharge
ku-um (form of *ku*)
KU: to strengthen
u: defeat
u: to gain control
u₅-bi₂, u₅-bi (form of *u*)
me: Being, divine properties enabling cosmic
 activity; office; (cultic) ordinance
me-ni (form of *me*)
me: battle; combat
me₃-ni, me₃-na (form of *me*)
me: to be
me-en (form of *me*)
e: house; temple; (temple) household; room;
 house-lot; estate

e₂-ni, e₂-na (form of *e*)
e: to leave, to go out; to remove, take away;
 to bring out; to enter; to bring in
e₃-a-ni, e₃-ni, i-in (form of *e*)
e: watch
en: incantation, spell
en: lord; master; ruler
en-ni-a, u₃-mu-un (form of *en*)
en: a priest
en-ni-a (form of *en*)
ni: fear, aura
i: oil; container for oil
Ni, i₃-iš (form of *i*)

Constructed Compound Word: **Cumeni**

Etymologies for Cumeni that would be specific to geographic characteristics would include:

Sumerian

ku: to place, lay (down); to spread, discharge
ku-um (form of *ku*)
KU: hole
KU: plough?
kum: (to be) hot

kum₄-ma, kum₂-ma, kum₂-a (form of
kum)
u: earth
u: emery
u: sheep, ewe
u₈-am₃ (form of *u*)

u: grain
u: hole
u: type of land
u: earth pile
u: pitfall
u: plant
u: food; grass, herb; pasture, plants
*u*_{2-am₃}, *u*_{2-mu} (form of *u*)
u: shepherd
u: totality, world
U: type of stone

U: tree
uh: trachea, uvula
uh: to make paste
me: to be
me-en (form of *me*)
e: barley?
e: chaff
*e*_{3-ni} (form of *e*)
en: incantation, spell
ni: aura
Ni: a designation of nets

Constructed Compound Word: **Cumeni**

Cumenihah

Sumerian

ku: to place, lay (down), lay eggs; to spread,
 discharge
ku-um (form of *ku*)
KU: hole
KU: plough?
KU: to strengthen
kum: (to be) hot
*kum*_{4-ma}, *kum*_{2-ma}, *kum*_{2-a} (form of
kum)
u: abuse
u: admiration
u: and
*u*_{3-am₃} (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
*u*_{8-am₃} (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall

u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
*u*_{2-am₃}, *u*_{2-mu} (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
*u*_{5-bi₂}, *u*_{5-bi} (form of *u*)
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
um: a bird
um: reed rope
me: Being, divine properties enabling cosmic
 activity; office; (cultic) ordinance
me-ni (form of *me*)
me: battle; combat
*me*_{3-ni}, *me*_{3-na} (form of *me*)
me: to be
me-en (form of *me*)
me: desire
me: to wash, refine

me: silence
me: stiffness
men: tiara, type of crown
e: barley?
e: chaff
 e₃-ni (form of *e*)
e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate
 e₂-ni, e₂-na (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
 e₃-a-ni, e₃-ni, i-in (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
 speak]
e: trust
e: tube, socket
e: watch
en: (compound verb nominal element)

en: incantation, spell
en: lord; master; ruler
 en-ni-a, u₃-mu-un (form of *en*)
en: a priest
 en-ni-a (form of *en*)
ni: a bird
ni: fear, aura
ni: self
 ni₂-a (form of *ni*)
NI: a designation of nets
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
 NI, i₃-a (form of *i*)
ia: (an exclamation), oh!
 i₃-a, i-a (form of *ia*)
a'a: a text, the scribal exercise a-a
HA: a vegetable
HA'A: locust-grass?
ah: (to be) dried (out), dry; to dry
 ah₃-a (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
 uh₃-a, uh₃ (form of *ah*)
he: be it, be he

Hebrew

If Semitic languages can be appealed to for JAREDITE etymologies, then it may be that this name means "(my) light is Jehovah," from 'ōr(i), "(my) light," and from the tetragrammaton, if *-ihah* is the theophoric element "Yahweh/Jehovah" (RFS; see also Reynolds, Commentary on the Book of Mormon, VI, p. 116). The pattern would be the same as Book of Mormon ONIHAAH. For similar biblical PNs see 'ūrīyāh (2 Samuel 11:3; Isaiah 8:2), 'ūrīyāhū (Jeremiah 26:20), "(my) light is Jehovah," and 'ūrī 'ēl (1 Chronicles 15:5, 11; 2 Chronicles 13:2), "(my) light is El." We also have West Semitic *urriia* (R. Zadok, BASOR 231:73) (RFS).

(Book of Mormon Onomasticon 2016)

Cumenihah is the name of a Nephite military leader slain in the final battles with the Lamanites along with his "ten thousand" (Mormon 6:14). Reasonable etymological units for Cumenihah are:

Sumerian

ku: to place, lay (down); to spread, discharge
 ku-um (form of *ku*)
KU: to strengthen
u: admiration
u: defeat
u: ten
u: ship's captain; to gain control
 u₅-bi₂, u₅-bi (form of *u*)

me: Being, divine properties enabling cosmic
 activity; office; (cultic) ordinance
 me-ni (form of *me*)
me: battle; combat
 me₃-ni, me₃-na (form of *me*)
me: to be
 me-en (form of *me*)
me: stiffness

men: type of crown

e: princely?

e: trust

en: lord; master; ruler

en-ni-a, u₃-mu-un (form of *en*)

en: a priest

en-ni-a (form of *en*)

ni: fear, aura

ni: self

ni₂-a (form of *ni*)

i: (vocative exclamation), hey!

i: oil; container for oil

NI, i₃-a (form of *i*)

ia: (an exclamation), oh!

i₃-a, i-a (form of *ia*)

he: be it, be he

Constructed Compound Word: **Cumeniah(e)**

Hebrew

-ihah: theophoric element “Yahweh/Jehovah”, the divine name

David

David is mentioned in the Book of Mormon referencing the Biblical David, but later refers to a land in the New World by that name, so even though Sumerian is not known to have a “v” sound it may be useful to evaluate it etymologically.

Sumerian

da: a bird

da: (compound verb verbal element)

da: line, edge, side

da-bi (form of *da*)

da: side board (of a chariot)

da: to stir into a liquid

da: writing board

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-bi, a₂-bi-a (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-bi (form of *a*)

A: a weapon or a leather holder for a weapon

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-a (form of *i*)

id: river, watercourse, canal

Hebrew

Etymology and meaning of the name David

Most Bible translators and commentator will render the name David as Beloved, but as always with important names, the etymology of the name David is disputed. But we can't help noticing the distinct similarity of this name with the Hebrew root דוד (*dwd*) that yields דוד (*dod*), generally meaning beloved. This word is also the Hebrew word for uncle — 1 Chronicles 27:32, for instance, speaks of דוד־דוד, or "David's uncle":

The two forms דד' (*ydd*) and דוד (*dwd*) are obviously related. But there are two separate roots דד' (*ydd*) that don't seem to have a lot to do with each other:

The root-verb דוד (*dwd*) isn't used in the Bible, so we don't exactly know what it means, or even how it was pronounced. But judging from its derivatives and equivalents in cognate languages, it probably expressed an action that reflected affection: to gently swing, dandle, fondle, etc.

The derivatives of the root-verb דוד (*dwd*) are:

The masculine noun דוד (*dod*), meaning beloved or loved one (Song of Solomon 1:13, Isaiah 5:1). This word also typically describes an uncle (Leviticus 10:4, Numbers 36:11). Sporadically, this word is spelled דד (*dd*), also pronounced as *dod* (Leviticus 10:4, Esther 2:15)

The feminine version of the previous noun is דודה (*doda*), which means aunt (Exodus 6:20, Leviticus 18:14).

The masculine noun דודי (*duday*), literally meaning a "love-bringer", and denoting a mandrake (Genesis 30:14).

The masculine noun דוד (*dud*), meaning pot or jar (1 Samuel 2:14, Jeremiah 2:2). Scholars assume that this word reflects the original meaning of the root, namely that of some kind of gentle movement, reminiscent of the idea of boiling. But this word is used as often for a cook pot as for a mere receptacle or carrier. It's probably just as logical to assume that the act of loving was seen as "containing" something, or keeping something within oneself. And since general anger was equated with heat, perhaps arousal was seen kindred to that.

The masculine noun דד (*dad*) indicates a women's nipple or breast, predominantly while talking about love-making (Proverbs 5:19, Ezekiel 23:3). This noun also occurs in Aramaic, but its root or etymology seems to be obscure. BDB Theological Dictionary suggests that our noun is a "primitive caressing word". Here at Abarim Publications we see no reason why this word shouldn't be tied to the above discussed root דוד (*dwd*). Note that our noun דד (*dad*) is spelled the same as and pronounced slightly different from דד (*dod*), the rare form of דוד (*dod*), meaning beloved.

The verb דדה (*dada*) occurs only twice in the Bible. It means to move slowly or to lead slowly, as in a procession (Psalm 42:4), or as a wandering soul drifting about (Isaiah 38:15). This verb has no derivations, apart from a few names, but there seems to be an intuitive connection with the more popular verb דוד (*dwd*) discussed above.

A Hebrew root that seems at least visually related (no etymological relationship is mentioned by the sources used) to דוד (*dwd*) is ידד (*ydd I*). This root too isn't used in the Bible, so officially we don't know what it may have meant. But this word shows up in cognate languages where it means to love, and its derivatives come very close to those of the previous root:

The adjective ידיד (*yadid*), meaning beloved (Isaiah 5:1) or lovely (Psalm 84:1).

The feminine noun ידידות (*yedidot*), meaning love, as in "a song of love" (Psalm 45:1). BDB Theological Dictionary claims that this is not a separate word but rather the feminine plural of the previous one. BDB spells it ידידת (*ydydt*).

The feminine noun ידידות (*yedidut*), meaning love in the sense of beloved one. In Jeremiah 12:7, the Lord speaks of the love of His heart, who He has surrendered into the hands of her enemies.

Then there is the verb ידד (*yadad II*), which is identical to the root-verb ידד (*ydd*) discussed above. This verb means to cast a lot (Nahum 3:10 and Obadiah 1:11). How the Hebrew language produced a verb that means to raffle, which is identical to a verb that most likely meant to love, is a mystery. It seems that it's related to the verb ידה (*yada*), which originally meant to cast but which evolved to mean to praise (see our article on the name Judah).

(www.abarim-publications.com 2016)

The land of David is mentioned as part of the pathway of retreat of the Nephites from the onslaught of the Lamanites in the final battles at the end of the Book of Mormon (Mormon 2:5). It indicates that they were driven out of the land of David. Reasonable etymological units for the land of David are:

Sumerian

da: line, edge, side

da-bi (form of *da*)

a: side; strength; wage; power

Constructed Compound Word: **Dabid**

a₂-bi, a₂-bi-a (form of *a*)

A: a weapon or a leather holder for a weapon

id: river, watercourse, canal

Hebrew

dwd: beloved

EmronSumerian

e: barley?

e: chaff

*e*₃-*a-am*₆, *e*₃-*a-am*₃, *e*₃-*am*₃, *e*₃-*a-me*,
*e*₃-*mu* (form of *e*)

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

*e*₂-*me*, *e*₂-*a-me*, *e*₂-*mu*, *e*₂-*am*₃ (form
of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

*e*₃-*am*₃, *e*₃-*a-am*₃, *e*₃-*ma* (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust

e: tube, socket

e: watch

mir: (to be) angry; anger, rage

mir-ra, *mir-a*, *mir-a-ni*, *mi-ri*₂-*a-ni*
(form of *mir*)

mir: a mythical snake; a snake-like weapon

mir: north wind; north; storm

mir-a, *mir-ra* (form of *mir*)

ra: (compound verb verbal element)

ra: (to be) pure; (to be) clear

rah: to beat, kill; to break, crush; to flood; to
thresh (grain with a flail)

rah: a disease

a: arm; labor; wing; horn; side; strength;
wage; power

*a*₂-*na*, *a*₂-*ni*, *an* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ni, *a-na* (form of *a*)

A: a weapon or a leather holder for a weapon

ah: (to be) dried (out), dry; to dry

ah-da (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison
ah-da (form of *ah*)

an: sky, heaven; upper; crown (of a tree)

an: date spadix

RU: architectural feature

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

*u*₂-*ne*, *u*₂-*ni*, *u*₂-*na* (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

un: to arise; sky; (to be) high

Hebrew

The Lehite PN EMRON may derive from HEBREW *'āmar* "to speak." If so, it may be a hypocoristic form with the HEBREW/common Semitic ending *-ōn* of the GNs and masculine PNs meaning "Word (of God); (God) has spoken, commanded" (PYH). Cf. biblical HEBREW *'imrô* "his command" (Job 20:29), and possibly forming the HEBREW PNs Omri and Imri (1 Chronicles 9:4) (JH).

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

(Book of Mormon Onomasticon 2016)

Emron was a Nephite warrior or perhaps leader who "fell by the sword" in one of the battles in the final war against the Lamanites (Moroni 9:2). Reasonable etymological units for Emron are:

Sumerian

e: house; temple; (temple) household; room;
house-lot; estate

e₂-me, e₂-a-me, e₂-mu, e₂-am₃ (form
of *e*)

e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in; to
rave

e₃-am₃, e₃-a-am₃, e₃-ma (form of *e*)

e: princely?

e: trust

e: watch

mir: (to be) angry; anger, rage

mir-ra, mir-a, mir-a-ni, mi-ri₂-a-ni
(form of *mir*)

mir: a snake-like weapon

ra: (to be) pure; (to be) clear

rah: to beat, kill; to break, crush

a: labor; strength; wage; power

a₂-na, a₂-ni, an (form of *a*)

A: a weapon or a leather holder for a weapon

an: upper

an: date spadix (shape of a javelin)

u: admiration

u: defeat

u: ship's captain; to gain control

un: to arise; (to be) high

Constructed Compound Word: **Em(a)ron**

Hebrew

'āmar: to speak

-ōn: hypocoristic form

Enos

Sumerian

e: barley?

e: chaff

e₃-ni (form of *e*)

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

e₂-ni, e₂-na (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

e₃-ne, e₃-a-ni, e₃-ni (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch
en: (compound verb nominal element)
en: incantation, spell
en: lord; master; ruler
en-na, *en-ne₂*, *en-ni-a* (form of *en*)
en: a priest
en-ni-a (form of *en*)
enna: until, up to
na: (compound verb nominal element)
na: man
na: pestle; a stone
na: stone; stone weight
nu: a night bird
nu: creator, begetter
nu: (small) fly, mosquito
nu: male genitalia; sperm; offspring
nu: man
nu: (to be) not, no; without, un-
NU: to spin (thread)
nua: a designation of ewes or nanny goats
a: arm; labor; wing; horn; side; strength; wage; power
a: a bird-cry
a: time
a: water; semen; progeny
a-a (form of *a*)
A: a weapon or a leather holder for a weapon
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat

u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-ne (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
us: (to be) of a lesser quality; to drag; to stretch; to accompany, follow; a qualification of grain; to thresh (grain) by treading; to coagulate?
in-us₂ (form of *us*)
us: to lean on, impose; to check
e-na-us₂ (form of *us*)
us: sheep
us: side, edge; path

Hebrew

KJV Enos = HEBREW 'ĕnôš "Man" (Genesis 4:26, 5:6-11) = KJV Enosh (1 Chronicles 1:1). Matt Bowen argues for wordplay at the introduction of ENOS as son of a just "man" 'ĕnôš.

(Book of Mormon Onomasticon 2016)

Etymology of the name Enosh

Enosh is one of a few Hebrew words that indicate man or mankind and it is rooted in the root group אנוש ('*nsh* I, II & III):

Scholars insist that there are three separate roots אִנַּשׁ ('*nsh*) and one root אִישׁ ('*ysh*), which have nothing to do with each other. BDB Theological Dictionary acknowledges the few who have assumed that there are certainly relationships, but decrees a single ancestral root "impossible".

This may be theoretically true, but we may as readily assume that the Hebrew authors and audience were more persuaded by these words' similarities than by their differences:

The root-verb אִנַּשׁ (*anash*) means to be sick or weak (Job 34:6, 2 Samuel 12:15, Micah 1:9). This verb occurs about a dozen times in the Old Testament, and has no derivatives.

The root אִנַּשׁ ('*nsh*) isn't used as verb in the Bible, but in cognate languages it means to be inclined to, friendly or social. It yields one derivative, the masculine noun אִנוּשׁ ('*enosh*), meaning man or mankind (Job 28:13, Psalm 8:4, Isaiah 24:6). This word is one of a few to mean man, and '*enosh* seems to indicate man without any special characteristic; hence the name Enosh.

Other words for man are: אָדָם ('*adam*; see the name Adam), which describes man as corporeal being and אִישׁ ('*ish*; see below), which denotes a man in a specific function.

Both HAW Theological Wordbook of the Old Testament and BDB Theological Dictionary quote theories that put this root and the previous one together, and *enosh* may denote man as frail and helpless creature. Perhaps it even teaches that the strength of society in general is a direct result of the frailty of the human individual, which is an idea also expressed by the Greek words ψυχή (*psuche*), meaning soul or needy thing, and πνεύμα (*pneuma*) meaning spirit or synchronously moving things. Perhaps mysterious texts such as Revelation 13:3 should be understood in part against the backdrop of this principle.

Some scholars have suggested that the mysterious noun אֵשׁ ('*esh*), meaning fire, was derived from this root, but others refute this (reports BDB Theological Dictionary).

The third root אִנַּשׁ ('*nsh*) is again unused in the Bible, but in cognate languages it may means soft or delicate. Its sole derivative is the feminine noun אִשָּׁה ('*ishsha*), meaning woman or wife. Since the Bible views societies as female individuals (i.e. mother Babylon, or the Bride of Christ), and women are generally weaker than man, here at Abarim Publications we see much reason to assume one single core idea behind these roots, even if the roots themselves are separate in theory.

And then there is root אִישׁ ('*ysh*) which yields the masculine noun אִישׁ ('*ish*), meaning man or mankind. It's obviously one of a few Hebrews words that can be translated as 'man' but appears to be most alike our English word 'man'. It differs from אָדָם (*adam*), or 'corporeal one' and the noun אִנוּשׁ ('*enosh*), or 'human' in that אִישׁ ('*ish*) regards man as an individual and that mostly in some specific function. In constructions like "man of the earth" (Genesis 9:20) or "man of God" (Deuteronomy 33:1), this word אִישׁ ('*ish*) is used. This word is also the common word for husband.

(www.abarim-publications.com 2016)

Enos was a scribe and prophet, the son of Jacob₁, and father of Jarom. The principle story of Enos was that he went alone into the forest to hunt beasts. While there he prayed mightily all the day long and into the night when he then heard a voice indicating he had received a forgiveness of his sins. He then prayed for his fellow Nephites and then for his brethren the Lamanites (Book of Enos). Reasonable etymological units for Enos are:

Sumerian

e: house; temple; (temple) household

*e*₂-*ni*, *e*₂-*na* (form of *e*)

e: to leave, to go out; to bring out; to enter;

to bring in

*e*₃-*ne*, *e*₃-*a-ni*, *e*₃-*ni* (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

en: incantation

en: lord; master; ruler

en-na, *en-ne*₂, *en-ni-a* (form of *en*)

en: a priest
en-ni-a (form of *en*)
na: man
nu: a night bird
nu: creator, begetter
nu: man
a: arm; labor; wing; horn; side; strength;
wage; power
u: admiration

u: to voice, cry
u: grass, herb; pasture, plants
u₂-ne (form of *u*)
us: to stretch; to accompany, follow
in-us₂ (form of *us*)
us: to lean on
e-na-us₂ (form of *us*)
us: side, edge; path

Constructed Compound Word: **Enos**

Hebrew

'ēnôš: Man

Ezias

The correct spelling based on evaluation of the Printer's Manuscript of this name is actually Ezaias. The only reference to this name in the Book of Mormon is most likely referring to an Old World prophet, so it is not likely that there will be a Sumerian etymology consistent with the name, but an attempt will be made.

Sumerian

e: barley?
e: chaff
e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate
e₂-zu, e₂-za, e₂-zu-a, e₂-za-a (form of
e)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent
e₃-zu, e₃-a-zu, e₃-a-za (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
speak]
na-e (form of *e*)
e: trust
e: tube, socket
e: watch
ezi: a bird
ezi: en-priest of Ea

za: bead, gem
za-ar (form of *za*)
za: to close?
za: (compound verb verbal element)
za: man
za-ur₂ (form of *za*)
za: property, estate
ZA: type of boat
zah: to disappear; to move away, withdraw;
to stay away; (to be) lost; (to be)
fugitive
zah: a mark on the liver
zah: a part or qualification of a piece of
jewelry
a: arm; labor; wing; horn; side; strength;
wage; power
a: a bird-cry
a: time
a: water; semen; progeny
A: a weapon or a leather holder for a weapon
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a (form of *i*)

Hebrew

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 and the 1999 The Book of Mormon: Restored Covenant Edition.

The correct spelling may reflect KJV NT PN Esaias = Greek hēsaias (Matthew 3:3), which is simply another form of OT ISAIAS = HEBREW *yěš'ayāh(û)* "Salvation of God"[2] or "the Lord is salvation" (Isaiah 1:1).[3]

The misspelling as hapax legomenon "Ezias" may follow KJV Apocrypha PN Ezias in 1 Esdras 8:2 (IV Ezra); cf. the Greek Septuagint (LXX) spelling variants Oziou, Ozeiou, Eziou and Ezariou.

As George Reynolds observes: "Orson Pratt suggests. . . that 'Ezias may have been identical with Esaias'," 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 Book of Mormon EZAIAS is a variant form for the NT rendering in Greek of ISAIAS, Esaias (contra JAT). Based on this assumption, a Semitic root along the line of 'z/š(y)s/ś might prove fruitful.

(Book of Mormon Onomasticon 2016)

Ezaias is mentioned as an ancient prophet (probably from the Old World) who testified of Christ (Helaman 8:20). The etymological units found could not construct completely but some units that may work are as follows:

Sumerian

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

*e*₂-*zu*, *e*₂-*za*, *e*₂-*zu-a*, *e*₂-*za-a* (form of *e*)

e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in
*e*₃-*zu*, *e*₃-*a-zu*, *e*₃-*a-za* (form of *e*)

e: perfect plural and imperfect stem of *dug*[to
speak]

na-e (form of *e*)

e: trust

za: man

*za-ur*₂ (form of *za*)

a: strength; wage; power

i: oil; butter; container for oil

*i*₃-*a* (form of *i*)

Constructed Compound Word: **Ezaia**

Gadianton and Gaddianton

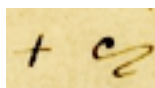
There are actually two spellings in the Book of Mormon of Gadianton with the second being Gaddianton. (Royal Skousen 2009a, 2894). Gaddianton appears to be the spelling most supported by the Original Manuscript of the Book of Mormon.

The name Gaddianton is found in the Characters Document and was translated by the author (Grover 2015). A section copied from the publication is included as follows:

Gaddianton Tribe (Robbers)

The Gaddianton 'tribe' consists of characters C-141 and C-142:

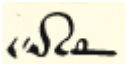
C-141, C-142



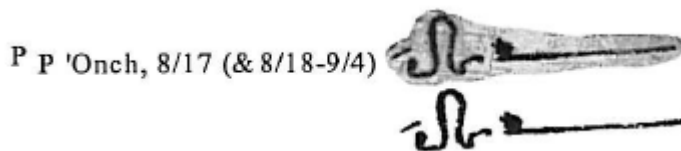
Amongst the etymological possibilities that the Book of Mormon Onomasticon evaluated for the name "Gaddianton" was one that they considered unlikely:

Unlikely are the suggestions from HEBREW * *gādî-’āntôn*, “my fortune is oppression/affliction/rapine,” from *gād*, “lot, good fortune, riches, name of good fortune” + *’ēnût*, “labor upon, exercise upon, oppress, afflict,” in *piel* “rape,” with noun affirmatives *-t* and *-ōn*; or perhaps *gad-ya-nton*, “fortune is given by Yah,” with *ntn*, “to give” (RFS). The root of *’ēnût* and *ntn* both would require a vowel between the “n” and the “t,” but for different reasons.

In fact, what the Onomasticon scholars considered unlikely the Caractors Document indicates is actually the name of the Gaddianton tribe. In the Egyptian demotic, according to the Chicago Demotic Dictionary, the following character means “wealth, riches; (good) fortune” (CDD R (01.1) page 50) and constitutes the Egyptian word *rnn.t*. The match with the Caractors Document and Gaddianton is nearly exact:



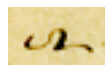
(Erichsen 1954, 250)



Ptolomaic Papyrus, Onchsheshonqy, CDD R (01.1) page 50 (Chicago Demotic Dictionary 2014)

Character 181 is also the same character as “Gaddianton,” but is not the tribal name. However, it retains the same meaning (“wealth, riches”) but in the context of its use during the time that people had all things in common the best translation would probably be “prosperous.” The previous glyph (C-142) used to describe the tribe is slightly different in that it is stylized and on a slant.

C-181



Similar to the name for Jared in relation to the Jaredites, it would seem that the name of Gaddianton was applied after the fact, as it describes the nature of the group as opposed to some sort of birth name. There is some precedence for the renaming of individuals after the fact in the Book of Mormon (Jacob 1:11):

Wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would.

Sumerian

ga: milk; suckling

ġa: house

gada: with

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-da, a₂-na, an-na (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-da, a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

a de: to irrigate (by flooding)

ad: bead

ad: a thorn bush

{*ġiš*}*ad₅-da* (form of *ad*)

ad: (to be) crippled

ad: log; plank; raft

ad: wooden raft; plank of a boat

<i>ad</i> : voice; cry; noise <i>a-da-da</i> (form of <i>ad</i>)	<i>u</i> : bed
<i>ada</i> : riddle?; fight, contest?	<i>u</i> : to bray, bellow, bawl, voice, cry, noise
<i>adda</i> : corpse; wreck (of a boat)	<i>u</i> : compound verb nominal element
<i>adda</i> : father <i>ad</i> (form of <i>adda</i>)	<i>u</i> : defeat
<i>ah</i> : (to be) dried (out), dry; to dry <i>ah-da</i> (form of <i>ah</i>)	<i>u</i> : earth
<i>ah</i> : a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison <i>ah-da</i> (form of <i>ah</i>)	<i>u</i> : emery
<i>di</i> : go	<i>u</i> : sheep, ewe
<i>di</i> : to have a bowel disorder	<i>u</i> : finger
<i>di</i> : to shine	<i>u</i> : gift
<i>di</i> : non-finite imperfect stem of <i>dug</i> [to speak]	<i>u</i> : wild goose
<i>i</i> : clothing, garment	<i>u</i> : grain
<i>i</i> : (vocative exclamation), hey!	<i>u</i> : hole
<i>i</i> : oil; butter; container for oil <i>i₃-a</i> (form of <i>i</i>)	<i>u</i> : horn
<i>an</i> : sky, heaven, upper, crown (of a tree) <i>at-na, an-na, an-ne₂, an-e, an-na-ta,</i> <i>a-na, an-a</i> (form of <i>an</i>)	<i>u</i> : type of land
<i>anta</i> : companion, comrade	<i>u</i> : load
<i>anta</i> : upper	<i>u</i> : peace
<i>tu</i> : to beat, to weave	<i>u</i> : earth pile
<i>tu</i> : a fish	<i>u</i> : pitfall
<i>tu</i> : incantation, spell	<i>u</i> : planking
<i>tu</i> : leader	<i>u</i> : plant
<i>tu</i> : priest	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants <i>u₂-ne</i> (form of <i>u</i>)
<i>tu</i> : soup, broth <i>tu₇-a</i> (form of <i>tu</i>)	<i>u</i> : shepherd
<i>TU</i> : priest <i>TU-e</i> (form of <i>TU</i>)	<i>u</i> : purslane
<i>TU</i> : sheep	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>tun</i> : ax, adze	<i>u</i> : to sleep
<i>tun</i> : bag; stomach; a container	<i>u</i> : ten
<i>tun</i> : lip; chin	<i>u</i> : totality, world
<i>u</i> : abuse	<i>U</i> : type of stone
<i>u</i> : admiration	<i>U</i> : tree
<i>u</i> : and	<i>uh</i> : to be forgotten
	<i>uh</i> : trachea, uvula
	<i>uh</i> : turtle
	<i>uh</i> : weathervane
	<i>uh</i> : to make paste
	<i>un</i> : to arise; sky; (to be) high

Additional Hebrew

Etymology of the name Gad

The name Gad comes from the verb גָּדַד (*gadad*), meaning to cut or invade:

The two forms גָּדַד (*gdd*) and גָּדַח (*gdh*) may be related etymology and their meanings appear to overlap somewhat:

The verb גָּדַד (*gadad*), means to cut or invade but with a very special connotation.

According to HAW Theological Wordbook of the Old Testament, in nine out of eleven occurrences this verb specifically refers to forbidden self-laceration in an act of worship (Deuteronomy 14:1, 1 Kings 18:28, Jeremiah 16:6). And when in Genesis 49:19 Jacob blesses his sons on his deathbed, he says of Gad (whose name comes from this verb):

Jacob	Gad		Gad	Gad	Gad
עקב	יגד	והוא	יגדו	גדוד	גד
their heel		shall cut and he	shall raid them	raiders	Gad

This verb's derivatives, however, reveal the deeper meaning:

The masculine noun גדוד (*gedud*), meaning a band of raiders, possibly (as BDB Theological Dictionary suggests) in the sense of invaders or a guerilla group severed from a main group or society (1 Samuel 30:8, 1 Kings 11:24). In later Scriptures this word also came to denote military divisions in Israel (1 Chronicles 7:4, Micah 4:14).

The identical masculine noun גדוד (*gedud*), and its feminine counterpart גדודה (*geduda*) both meaning furrow, cutting (Psalm 65:10, Jeremiah 48:37).

The noun גד (*gad*), possibly meaning fortune (Genesis 30:11). In Isaiah 65:11 this word occurs as possibly the divine name Gad (see the translations of Young, Darby and JSP1917). The NIV, NAS and ASV versions interpret this occurrence of גד (*gad*) as a name but translate it with Fortune. KJV reads "that troop".

It seems that the verb indicates a cutting with the distinct purpose of laying a treasure bare. The ritualistic cutting results in the exposure of precious blood, and a raid produces loot. But note that the somewhat similar verb אגד (*'agad*) means to bind in the same sense that גדוד (*gedud*) denotes a band of raiders.

The verb גדה (*gdh*) isn't used in the Bible, but BDB Theological Dictionary proposes a meaning of to cut, cut or tear away. And that obviously links it to the verb גדד (*gadad*) treated above. In the Bible only the following derivatives remain:

The feminine noun גדה (*gadda*), meaning bank (of a river). It occurs only in Joshua 3:15, 4:18, 1 Chronicles 12:6 and Isaiah 8:7.

The masculine noun גדי (*gedi*), meaning kid (young animal), and that almost exclusively as source of a meal (Genesis 27:9, Judges 6:19, 1 Samuel 10:3).

The feminine plural noun גדיה (*gediya*), meaning kids (Song of Songs 1:8 only).

The name Gad indicates a fortune for which a troublesome, invasive effort is made. There are plenty of words to indicate treasure or felicity, but Leah who named the son of her maid, chose this painful word גד, Gad.

Perhaps the reason for this is that she gave Zilpah to Jacob only because she could not conceive anymore. In those days, that was pretty awful, even though she had already given her husband four sons. Subsequently, she harshly accused her sister Rachel of stealing her husband (30:15). Jacob loved Rachel, after all, and Leah probably didn't conceive because Jacob wasn't sleeping with her anymore.

Leah and Rachel exchanged a harvest of mandrakes for the right to sleep with Jacob, and Leah conceived again. Her fifth son, Issachar, she names after the word for wage, because, she says, God gave me my wage for I gave my maid to my husband. After son five Jacob keeps coming around, and Leah gives birth to one more son and a daughter; Jacob's only.

The name Gad tells of a wife's deep anguish, shame and loneliness.

Gad meaning

For the meaning of Gad, the NOBSE Study Bible Name List reads Good Fortune. Jones' Dictionary of Old Testament Proper Names has the same, but adds Good Luck.

A more accurate translation would be Harrowing Fortune.

(www.abarim-publications.com 2016)

As pointed out by Jack Welch in 1985, the HEBREW word for “band/bandits.” is spelled with the double-d, *gědûd*. In fact, the HEBREW phrase *’iš gědûdîm* “band of robbers” is even used in Hosea 6:9 (cf. Hosea 7:1 “bandits” NRSV; Job 19:12 “troops” NRSV). Thus perhaps the name is metonymic or a symbolic epithet. This might also apply to later GIDDIANHI (note the double-d), who was also chief of this powerful criminal conspiracy (3 Nephi 3). This explains the basic root word, but does not explain -IANTON, or -IANHI. (See the PYH “Introduction” for “-nt-” constructions).

This name may also be an expansion of the biblical PN GAD (which see), and perhaps related to the Book of Mormon PN GADIANDI (which see).

Unlikely are the suggestions from HEBREW * *gādî-’āntôn*, “my fortune is oppression/affliction/rapine,” from *gād*, “lot, good fortune, riches, name of good fortune” + *’ēnût*, “labor upon, exercise upon, oppress, afflict,” in piel “rape,” with noun affirmatives -t and -ōn; or perhaps *gad-ya-nton*, “fortune is given by Yah,” with *ntn*, “to give” (RFS). The root of *’ēnût* and *ntn* both would require a vowel between the “n” and the “t,” but for different reasons.

(Book of Mormon Onomasticon)

Gaddianton, a primary evil character in the Book of Mormon, was a rebel, thief, murderer, and the head of secret band of robbers and assassins (Helaman 2, 3, 8, 11; 3 Nephi 1, 3). Reasonable etymological units for Gadianton/Gaddianton are:

Sumerian

ĝa: house

gada: with

a: arm; labor; strength; wage; power

a₂-da, a₂-na, an-na (form of *a*)

A: a weapon or a leather holder for a weapon

ad: (to be) crippled

ad: voice; cry; noise

a-da-da (form of *ad*)

ada: fight, contest?

adda: corpse

ah: phlegm, mucus, sputum; foam, scum;

saliva, spittle; poison

ah-da (form of *ah*)

di: go

di: non-finite imperfect stem of *dug*[to speak]

i: clothing, garment

i: oil; container for oil

i₃-a (form of *i*)

an: upper

at-na, an-na, an-ne₂, an-e, an-na-ta,

a-na, an-a (form of *an*)

anta: companion, comrade

anta: upper

tu: to beat

tu: incantation, spell

tu: leader

tu: priest

TU: priest

TU-e (form of *TU*)

tun: ax, adze

u: abuse

u: to bray, bellow, bawl, voice, cry, noise

u: defeat

u: to gain control

un: (to be) high

Constructed Compound Word: **Gaddianton**

Hebrew

* *gādî-‘āntôn*: my fortune is oppression/affliction/rapine

gedud: meaning a band of raiders

gdh: to cut or tear away

GiddianhiSumerian

gi: an essence

gi: judgment

gi: kill

gi: reed, cane; a unit of length

gi: reed thicket

gi-da (form of *gi*)

gi: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)

gi₄-de₃, *gi₄-a-da* (form of *gi*)

gid: to drag, tow (a boat upstream); to pass along, transfer; to flay?

gid₂-i, *gid₂-de₃*, *gid₂-da* (form of *gid*)

gid: (to be) long; to tighten; to survey, measure out a field

gid₂-i, *gid₂-da*, *gid₂-de₃*, *gid₂-a*, *gid₂-e* (form of *gid*)

gida: lance, spear

ġi: a bird

ġi: night

ġi₆-da, *ġi₆-de₃* (form of *ġi*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-a (form of *i*)

id: river, watercourse, canal

id₂-da, *id₂-de₃* (form of *id*)

dī: go

dī: to have a bowel disorder

dī: to shine

dī: non-finite imperfect stem of *dug*[to speak]

a: arm; labor; wing; horn; side; strength; wage; power

a₂-da, *a₂-na*, *an-na*, *an* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a₂-a-ni, *a-ni*, *a-na* (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an-na-ni (form of *an*)

an: date spadix

hi: to mix (up); process (skin; wool, in the latter possibly a stage between combing and spinning); alloy

an-hi (form of *hi*)

HI: (compound verb nominal element)

HI: a fish

Hla: a vegetable

Hebrew/Semitic

Cf. the KJV GN *Gidom* = infinitive construct HEBREW *gid'ôm* "they had been cut down," with 3rd masculine plural suffix (Judges 20:45; JH), and *gidu*, a village near Ebla (JAT). This may simply be the mimated form of HEBREW *gid'ôn* "Iconoclast, Destroyer, Slasher, Hacker, Hewer" (Judges 6:11– 8:35), which is the alternate name of Jeruba'al. The etymology remains obscure, though HEBREW *gîd*, "sinew," is not impossible (see the "sinew" incident in Genesis 32) (JH). Nibley suggests a corruption of the Meroitic (i.e., post-LEHI, *Nubian/EGYPTIAN) names KIB and Keb. If this name is related to the Book of Mormon names GIDDIANHI and GIDDONAH or GIDGIDDONAH, then the root would be **gdd* or *gdgd*, respectively.

It would be a variant of *gād*, "luck, etc." (See GAD above), though this seems less likely because the vowel quality of *gād* as a noun is phonemic. Even less likely is a derivation from the HEBREW PN GIDEON, though GID may be a hypocoristic thereof (RFS). Cf. The SAMARIA ostraca seal PN *gdylhw* (ABM, 237), which as a hypocoristic would be *gd*.

(Book of Mormon Onomasticon 2016)

Etymology of the name Gideon

The name Gideon comes from the Hebrew verb גָּדַע (*gada'*), meaning to hew down or cut off:

The verb גָּדַע (*gada'*), meaning to hew down or cut off, usually shows up when conflicting convictions slug it out, and one party destroys the regalia of the other (Ezekiel 6:6). Or when a person, or a body gets expelled from the mother group (Judges 21:6) or gets cut down a size (Isaiah 10:33). Or even when an entity separates from a quality (Lamentations 2:3).

(www.abarim-publications.com 2016)

Giddianhi was a governor of the secret society known as the Gaddianton robber tribe (3 Nephi 3, 4) who very nearly destroyed the Nephite nation. After gathering the Nephites together, the Nephites were successful in depleting the supplies of the Gaddianton robbers, as they were dependent on plunder for survival. The Gaddianton robbers were forced to attack, but were defeated with Giddianhi being slain. Reasonable etymological units for Giddianhi are:

Sumerian

gi: kill

gi: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)

gi₄-de₃, gi₄-a-da (form of *gi*)

gid: to drag, tow (a boat upstream); to pass along, transfer; to flay?

gid₂-i, gid₂-de₃, gid₂-da (form of *gid*)

gid: (to be) long; to tighten; to survey, measure out a field

gid₂-i, gid₂-da, gid₂-de₃, gid₂-a, gid₂-e
(form of *gid*)

gida: lance, spear

di: go

a: arm; labor; strength; wage; power

a₂-da, a₂-na, an-na, an (form of *a*)

A: a weapon or a leather holder for a weapon

an: upper; crown (of a tree)

an-na-ni (form of *an*)

an: date spadix (shape of a javelin)

hi: to mix (up)

Constructed Compound Word: **Giddianhi**

Hebrew

gid'ôn: "Iconoclast, Destroyer, Slasher, Hacker, Hewer"

Gidanah

Sumerian

gi: an essence

gi: judgment

gi: kill

gi: reed, cane; a unit of length

gi: reed thicket

gi-da, {ĝeš}gi-da (form of *gi*)

gi: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)

gi₄-de₃, gi₄-a-da (form of *gi*)

gid: to drag, tow (a boat upstream); to pass along, transfer; to flay?

gid₂-i, gid₂-de₃, gid₂-da (form of *gid*)

gid: (to be) long; to tighten; to survey, measure out a field

gid₂-i, gid₂-da, gid₂-de₃, gid₂-a, gid₂-e
(form of *gid*)

gida: lance, spear

gid₂-da-ne (form of *gida*)

ĝi: a bird

ĝi: night

ġi₆-da, ġi₆-de₃ (form of *ġi*)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
id: river, watercourse, canal
id₂-da, id₂-de₃ (form of *id*)
da: a bird
da: (compound verb verbal element)
i-da-a (form of *da*)
da: line, edge, side
da-ni (form of *da*)
da: side board (of a chariot)
da: to stir into a liquid
da: writing board
dan: (to be) pure, clear; to clean
dan₃-na, dan₄-na-a, dan₆-na-a (form of *dan*)
dana: a unit of length, double-hour (distance), double-mile
da-na-a (form of *dana*)
a: arm; labor; wing; horn; side; strength; wage; power

a₂-na, an-na, an (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a₂-a-ni, a-ni, a-na (form of *a*)
A: a weapon or a leather holder for a weapon
an: sky, heaven, upper, crown (of a tree)
an-na, an-ne₂, an-e, an-na-ta, a-na, an-a (form of *an*)
an: date spadix
a₂-an-a (form of *an*)
ana: a wooden object
ana: upper
ana: what?; as much as (math.)
a-na, a-na-a (form of *ana*)
ah: (to be) dried (out), dry; to dry
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
HA: a vegetable
HA'A: locust-grass?

Hebrew

Also possible is the root *ġdn* > *'dn*, “luxury” (JH).

Cf. the KJV GN *Gidom* = infinitive construct HEBREW *gid'ôm* “they had been cut down,” with 3rd masculine plural suffix (Judges 20:45; JH), and *gidu*, a village near Ebla (JAT). This may simply be the mimated form of HEBREW *gid'ôn* “Iconoclast, Destroyer, Slasher, Hacker, Hewer” (Judges 6:11– 8:35), which is the alternate name of Jeruba'al. The etymology remains obscure, though HEBREW *gīd*, “sinew,” is not impossible (see the “sinew” incident in Genesis 32) (JH). Nibley suggests a corruption of the Meroitic (i.e., post-LEHI, *Nubian/EGYPTIAN) names KIB and Keb. If this name is related to the Book of Mormon names GIDDIANHI and GIDDONAH or GIDGIDDONAH, then the root would be **gdd* or *gdgd*, respectively.

It would be a variant of *gād*, “luck, etc.” (See GAD above), though this seems less likely because the vowel quality of *gād* as a noun is phonemic. Even less likely is a derivation from the HEBREW PN GIDEON, though GID may be a hypocoristicon thereof (RFS). Cf. The SAMARIA ostraca seal PN *gdyhw* (ABM, 237), which as a hypocoristicon would be *gd*.

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(www.abarim-publications.com 2016)

Gidanah is a Nephite son of Ishmael, and father of Amulek (Alma 10:2) as cited by Amulek when trying to establish his religious bona fides. Presumably he was upstanding, or would not have been mentioned by Amulek. Nothing else is known of him. Reasonable possible etymological units for Gidanah are:

Sumerian

gi: judgment

gi: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)

gi₄-de₃, gi₄-a-da (form of *gi*)

gid: to drag, tow (a boat upstream); to pass along, transfer; to flay?

gid₂-i, gid₂-de₃, gid₂-da (form of *gid*)

gid: (to be) long; to tighten; to survey, measure out a field

gid₂-i, gid₂-da, gid₂-de₃, gid₂-a, gid₂-e (form of *gid*)

gida: lance, spear

gid₂-da-ne (form of *gida*)

i: oil; container for oil

da: writing board

dan: (to be) pure, clear; to clean

dan₃-na, dan₄-na-a, dan₆-na-a (form of *dan*)

a: arm; labor; side; strength; wage; power

a₂-na, an-na, an (form of *a*)

a: progeny

a₂-a-ni, a-ni, a-na (form of *a*)

an: upper, crown (of a tree)

an-na, an-ne₂, an-e, an-na-ta, a-na, an-a (form of *an*)

an: date spadix (shape of a javelin)

a₂-an-a (form of *an*)

ana: upper

ana: as much as (math.)

a-na, a-na-a (form of *ana*)

ah: (to be) dried (out), dry; to dry

Constructed Compound Word: **Gidanah**

Hebrew

gdh > *'dn*: luxury

Giddonah

Sumerian

gi: an essence

gi: judgment

gi: kill

gi: reed, cane; a unit of length

gi: reed thicket

gi-da, {gêš}gi-da (form of *gi*)

gi: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)

gi₄-de₃, gi₄-a-da (form of *gi*)

gid: to drag, tow (a boat upstream); to pass along, transfer; to flay?

gid₂-i, gid₂-de₃, gid₂-da (form of *gid*)

gid: (to be) long; to tighten; to survey, measure out a field

gid₂-i, gid₂-da, gid₂-de₃, gid₂-a, gid₂-e (form of *gid*)

gida: lance, spear

gî: a bird

gî: night

gî₆-da, gî₆-de₃ (form of *gî*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-a (form of *i*)

id: river, watercourse, canal

id₂-da, id₂-de₃ (form of *id*)

da: a bird

da: (compound verb verbal element)

da: line, edge, side

da: side board (of a chariot)

da: to stir into a liquid

da: writing board
dan: (to be) pure, clear; to clean
dan₃-na (form of *da*)
dana: a unit of length, double-hour
(distance), double-mile
du: all
du: to build, make; to do, perform
du: a fish
du: imperfect singular stem of *ĝen*[to go]
du-na, mi-du, i₃-du, du-ni (form of *du*)
du: to heap up, pile up
du: to hold, keep in custody
du: lament
du: to plant; to fix upright, erect; to
impregnate; to drive in, fix; a
designation of grain
du: throne platform for a deity
du: to play (a musical instrument)
du: to push, thrust, gore; to make encounter
(math.)
du: to bake; to spread out mud to make
bricks; to caulk
du: to square
du: (to be) fitting, suitable
du: to whirl
dun: to dig
dun-a (form of *dun*)
dun: humble
dun: profit
dun-a (form of *dun*)
dun: to roam around; to rock, churn
dun: to lay (the warp)
i₃-dun (form of *dun*)
dun: a thrusting weapon
a: arm; labor; wing; horn; side; strength;
wage; power
a₂-na, an-na, an (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a₂-a-ni, a-ni, a-na (form of *a*)
A: a weapon or a leather holder for a weapon
u: abuse
u: admiration
u: and
u₃-ni-a (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise

u: compound verb no0nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
plants
u₂-ni, u₂-ne, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control
u: to sleep
u: ten
u: totality, world
un: to arise; sky; (to be) high
un₃-na, u₃-na (form of *un*)
una: wild, proud; a wild animal
an: sky, heaven, upper, crown (of a tree)
an-na, an-ne₂, an-e, an-na-ta, a-na,
an-a (form of *an*)
an: date spadix
a₂-an-a (form of *an*)
ana: a wooden object
ana: upper
ana: what?; as much as (math.)
a-na, a-na-a (form of *ana*)
ah: (to be) dried (out), dry; to dry
ah₃-de₃, ah-da (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison
ah-da (form of *ah*)
he: be it, be he

Hebrew

Also possible is the root *gdn* > *'dn*, “luxury” (JH).

Cf. the KJV GN *Gidom* = infinitive construct HEBREW *gid'ôm* “they had been cut down,” with 3rd masculine plural suffix (Judges 20:45; JH), and *gidu*, a village near Ebla (JAT). This may simply be the mimated form of HEBREW *gid'ôn* “Iconoclast, Destroyer, Slasher, Hacker, Hearer” (Judges 6:11– 8:35), which is the alternate name of Jeruba'al. The etymology remains obscure, though HEBREW *gîd*, “sinew,” is not impossible (see the “sinew” incident in Genesis 32) (JH). Nibley suggests a corruption of the Meroitic (i.e., post-LEHI, *Nubian/EGYPTIAN) names KIB and Keb. If this name is related to the Book of Mormon names GIDDIANHI and GIDDONAH or GIDGIDDONAH, then the root would be **gdd* or *gdgd*, respectively.

It would be a variant of *gād*, “luck, etc.” (See GAD above), though this seems less likely because the vowel quality of *gād* as a noun is phonemic. Even less likely is a derivation from the HEBREW PN GIDEON, though GID may be a hypocoristicon thereof (RFS). Cf. The SAMARIA ostraca seal PN *gdyhw* (ABM, 237), which as a hypocoristicon would be *gd*.

(Book of Mormon Onomasticon 2016)

Etymology of the name Gideon

The name Gideon comes from the Hebrew verb *גדל* (*gada'*), meaning to hew down or cut off:

The verb *גדל* (*gada'*), meaning to hew down or cut off, usually shows up when conflicting convictions slug it out, and one party destroys the regalia of the other (Ezekiel 6:6). Or when a person, or a body gets expelled from the mother group (Judges 21:6) or gets cut down a size (Isaiah 10:33). Or even when an entity separates from a quality (Lamentations 2:3).

(www.abarim-publications.com 2016)

Giddonah was a Nephite high priest who rendered a preliminary judgment on Korihor, an anti-Christ, passing him along to the chief judge for judgment (Alma 20:23). Reasonable etymological units for Giddonah are:

Sumerian

gi: judgment

gi: to turn, return; to go around; to change status; to return (with claims in a legal case)

gi₄-de₃, gi₄-a-da (form of *gi*)

gid: to pass along, transfer

gid₂-i, gid₂-de₃, gid₂-da (form of *gid*)

i: oil; container for oil

i₃-a (form of *i*)

da: writing board

dan: (to be) pure, clear; to clean

dan₃-na (form of *da*)

du: to build, make; to do, perform

du: to hold, keep in custody

du: lament

du: throne platform for a deity

du: to square

du: (to be) fitting, suitable

dun: humble

a: arm; labor; side; strength; wage; power
a₂-na, an-na, an (form of *a*)

u: admiration

u: and

u₃-ni-a (form of *u*)

u: to voice

un: to arise; (to be) high

un₃-na, u₃-na (form of *un*)

an: upper, crown (of a tree)

an-na, an-ne₂, an-e, an-na-ta, a-na, an-a (form of *an*)

ana: upper

ana: what?; as much as (math.)

a-na, a-na-a (form of *ana*)

ah: (to be) dried (out), dry; to dry

ah₃-de₃, ah-da (form of *ah*)

he: be he

Constructed Compound Word: **Giddonah(e)**GideonSumerian*gi*: an essence*gi*: judgment*gi*: kill*gi*: reed, cane; a unit of length*gi*: reed thicket*gi-da*, {*ĝeš*}*gi-da* (form of *gi*)*gi*: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)*gi₄-de₃*, *gi₄-a-da* (form of *gi*)*gid*: to drag, tow (a boat upstream); to pass along, transfer; to flay?*gid₂-i*, *gid₂-de₃*, *gid₂-da* (form of *gid*)*gid*: (to be) long; to tighten; to survey, measure out a field*gid₂-i*, *gid₂-da*, *gid₂-de₃*, *gid₂-a*, *gid₂-e*, *gid₂-i-ni* (form of *gid*)*gida*: lance, spear*ĝi*: a bird*ĝi*: night*ĝi₆-da*, *ĝi₆-de₃* (form of *ĝi*)*ĝi'eden*: deep shade*i*: clothing, garment*i*: (vocative exclamation), hey!*i*: oil; butter; container for oil*i₃-a* (form of *i*)*id*: river, watercourse, canal*id₂-da*, *id₂-de₃* (form of *id*)*de*: to bring, carry*de₆-a*, *i₃-de₆*, *i₃-de₆-a*, *i-de₆* (form of *de*)*de*: to pour; to winnow*de₂-a*, *i₃-de₂*, *i₃-de₂-a*, *i-de₂* (form of *de*)*de*: to shape, create*e*: barley?*e*: chaff*e*: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate*e₂-a*, *e₂-a-ni* (form of *e*)*e*: a vocative interjection*e*: strip or piece of leather; leather bearing*e*: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent*e₃-a*, *e₃-a-ni*, *e₃-a-na* (form of *e*)*e*: princely?*e*: perfect plural and imperfect stem of *dug*[to speak]*na-e* (form of *e*)*e*: trust*e*: tube, socket*e*: watch*a*: arm; labor; wing; horn; side; strength; wage; power*a₂-na*, *an-na*, *an* (form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a₂-a-ni*, *a-ni*, *a-na* (form of *a*)*A*: a weapon or a leather holder for a weapon*u*: abuse*u*: admiration*u*: and*u₃-ni-a* (form of *u*)*u*: bed*u*: to bray, bellow, bawl, voice, cry, noise*u*: compound verb nominal element*u*: defeat*u*: earth*u*: emery*u*: sheep, ewe*u*: finger*u*: gift*u*: wild goose*u*: grain*u*: hole*u*: horn*u*: type of land*u*: load*u*: peace

u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
*u*₂-*ni*, *u*₂-*ne*, *u*₂-*na* (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep
u: ten
u: totality, world
un: to arise; sky; (to be) high
*un*₃-*na*, *u*₃-*na* (form of *un*)
an: sky, heaven, upper, crown (of a tree)
an-*na*, *an*-*ne*₂, *an*-*e*, *an*-*na*-*ta*, *a*-*na*, *an*-*a* (form of *an*)
an: date spadix
*a*₂-*an*-*a* (form of *an*)

Hebrew

Etymology of the name Gideon

The name Gideon comes from the Hebrew verb גָּדַד (*gada'*), meaning to hew down or cut off:

The verb גָּדַד (*gada'*), meaning to hew down or cut off, usually shows up when conflicting convictions slug it out, and one party destroys the regalia of the other (Ezekiel 6:6). Or when a person, or a body gets expelled from the mother group (Judges 21:6) or gets cut down a size (Isaiah 10:33). Or even when an entity separates from a quality (Lamentations 2:3).

The *waw-nun* extension of the name Gideon denotes a personification of the verb: he who does what the verb means.

(www.abarim-publications.com 2016)

Gideon is first found in the Book of Mormon as “a strong man” and an enemy of king Noah₂ who drew his sword and swore that he would slay the king. Gideon fought the king, overpowering him, yet the king was saved because at that time the Lamanites began to attack so Gideon spared king Noah₂'s life. Gideon appears to have had some position of leadership as he later sent men into the wilderness to locate king Noah₂. He was identified later as the king's captain to King Limhi (Mosiah 19, 20, 22). Gideon, in his old age, was slain by the sword by Nehor because he challenged Nehor's wicked teachings (Alma 1).

There is a valley, city, and land of Gideon mentioned in the Book of Mormon, all being in the same geographic area. It was east of the river Sidon. Alma₂ preached there and “established the order of the church” (Alma 6-8). Korihor, an anti-Christ, later attempted to teach here but was bound and taken before the high priest and also the chief judge of the land (Alma 30). Pahoran, the chief governor of land, had to flee there as a result of an attempted coup (Alma 61) and where Moroni and his army later met up with Pahoran (Alma 62). Samuel the Lamanite later identified the city of Gideon as having “wickedness and abominations” (Helaman 13:15).

Reasonable etymological units for the person Gideon are:

Sumerian

gi: judgment
gi: kill
gi: to turn, return; to go around; to change status; to return (with claims in a legal case)
*gi*₄-*de*₃, *gi*₄-*a*-*da* (form of *gi*)
gid: (to be) long; to tighten

*gid*₂-*i*, *gid*₂-*da*, *gid*₂-*de*₃, *gid*₂-*a*, *gid*₂-*e*, *gid*₂-*i*-*ni* (form of *gid*)
gida: lance, spear
de: to bring, carry
*de*₆-*a*, *i*₃-*de*₆, *i*₃-*de*₆-*a*, *i*-*de*₆ (form of *de*)

e: house; temple; (temple) household; room;
house-lot; estate
e₂-a, e₂-a-ni (form of *e*)
e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in
e₃-a, e₃-a-ni, e₃-a-na (form of *e*)
e: princely?
e: trust
e: watch
a: arm; labor; strength; wage; power
a₂-na, an-na, an (form of *a*)
A: a weapon or a leather holder for a weapon

u: abuse
u: admiration
u: defeat
u: ship's captain; to gain control
un: to arise; (to be) high
un₃-na, u₃-na (form of *un*)
an: upper
an-na, an-ne₂, an-e, an-na-ta, a-na,
an-a (form of *an*)
an: date spadix (shape of javelin)
a₂-an-a (form of *an*)

Constructed Compound Word: **Gideon**

Hebrew

gada': to hew down or cut off

Reasonable etymological units for the land, city or valley of Gideon are:

Sumerian

gi: judgment
gi: kill
gi: reed thicket
gi-da, {ĝeš}gi-da (form of *gi*)
gi: to turn, return; to go around; to change
status
gi₄-de₃, gi₄-a-da (form of *gi*)
gid: to drag, tow (a boat upstream); to pass
along, transfer; to flay?
gid₂-i, gid₂-de₃, gid₂-da (form of *gid*)
gid: (to be) long; to tighten; to survey,
measure out a field
gid₂-i, gid₂-da, gid₂-de₃, gid₂-a, gid₂-e,
gid₂-i-ni (form of *gid*)
gida: lance, spear
ĝi'eden: deep shade
id: river, watercourse, canal
id₂-da, id₂-de₃ (form of *id*)
de: to bring, carry
de₆-a, i₃-de₆, i₃-de₆-a, i-de₆ (form of
de)
de: to pour
de₂-a, i₃-de₂, i₃-de₂-a, i-de₂ (form of
de)

e: house; temple; (temple) household; room;
house-lot; estate
e₂-a, e₂-a-ni (form of *e*)
e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in
e₃-a, e₃-a-ni, e₃-a-na (form of *e*)
a: arm; labor; strength; wage; power
a₂-na, an-na, an (form of *a*)
a: water
a₂-a-ni, a-ni, a-na (form of *a*)
u: earth
u: grain
u: hole
u: type of land
u: earth pile
u: pitfall
u: plant
u: grass, herb; pasture, plants
u₂-ni, u₂-ne, u₂-na (form of *u*)
un: to arise; sky; (to be) high
un₃-na, u₃-na (form of *un*)
an: sky, heaven, upper, crown (of a tree)
an-na, an-ne₂, an-e, an-na-ta, a-na,
an-a (form of *an*)

Constructed Compound Word: **Gideon**

Hebrew

gada': meaning to hew down or cut off, usually shows up when conflicting convictions slug it out, and one party destroys the regalia of the other (Ezekiel 6:6), or when a person, or a body gets expelled from the mother group.

GidgiddonahSumerian

gi: an essence

gi: judgment

gi: kill

gi: reed, cane; a unit of length

gi: reed thicket

gi-da, {*ĝeš*}*gi-da* (form of *gi*)

gi: to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)

gi₄-de₃, *gi₄-a-da* (form of *gi*)

gid: to drag, tow (a boat upstream); to pass along, transfer; to flay?

gid₂-i, *gid₂-de₃*, *gid₂-da* (form of *gid*)

gid: (to be) long; to tighten; to survey, measure out a field

gid₂-i, *gid₂-da*, *gid₂-de₃*, *gid₂-a*, *gid₂-e* (form of *gid*)

gida: lance, spear

ĝi: a bird

ĝi: night

ĝi₆-da, *ĝi₆-de₃* (form of *ĝi*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-a (form of *i*)

id: river, watercourse, canal

id₂-da, *id₂-de₃* (form of *id*)

da: a bird

da: (compound verb verbal element)

da: line, edge, side

da: side board (of a chariot)

da: to stir into a liquid

da: writing board

dan: (to be) pure, clear; to clean

dan₃-na (form of *da*)

dana: a unit of length, double-hour (distance), double-mile

du: all

du: to build, make; to do, perform

du: a fish

du: imperfect singular stem of *ĝen*[to go]

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du: to push, thrust, gore; to make encounter (math.)

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du: to square

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du: to whirl

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 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
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an: sky, heaven, upper, crown (of a tree)
 an-na, *an-ne*₂, *an-e*, *an-na-ta*, *a-na*,
 an-a (form of *an*)
an: date spadix
 *a*₂-*an-a* (form of *an*)
ana: a wooden object
ana: upper
ana: what?; as much as (math.)
 a-na, *a-na-a* (form of *ana*)
ah: (to be) dried (out), dry; to dry
 *ah*₃-*de*₃, *ah-da* (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
 ah-da (form of *ah*)
he: be it, be he

Hebrew

Also possible is the root *gdn* > '*dn*, "luxury" (JH).

Cf. the KJV GN *Gidom* = infinitive construct HEBREW *gid'ôm* "they had been cut down," with 3rd masculine plural suffix (Judges 20:45; JH), and *gidu*, a village near Ebla (JAT). This may simply be the mimated form of HEBREW *gid'ôn* "Iconoclast, Destroyer, Slasher, Hacker, Hearer" (Judges 6:11– 8:35), which is the alternate name of Jeruba'al. The etymology remains obscure, though HEBREW *gîd*, "sinew," is not impossible (see the "sinew" incident in Genesis 32) (JH). Nibley suggests a corruption of the Meroitic (i.e., post-LEHI, *Nubian/EGYPTIAN) names KIB and Keb. If this name is related to the Book of Mormon names GIDDIANHI and GIDDONAH or GIDGIDDONAH, then the root would be **gd* or *gdgd*, respectively.

It would be a variant of *gād*, "luck, etc." (See GAD above), though this seems less likely because the vowel quality of *gād* as a noun is phonemic. Even less likely is a derivation from the HEBREW PN GIDEON, though GID may be a hypocoristicon thereof (RFS). Cf. The SAMARIA ostraca seal PN *gdylhw* (ABM, 237), which as a hypocoristicon would be *gd*.

(Book of Mormon Onomasticon 2016)

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(www.abarim-publications.com 2016)

Gidgiddonah was a Nephite military leader that fell in the final Nephite battle with his army of ten thousand (Mormon 6:13). Reasonable potential etymological units are:

Sumerian

gi: kill
gi: to turn, return; to go around; to change status;
gi₄-de₃, gi₄-a-da (form of *gi*)
gid: to flay?
gid₂-i, gid₂-de₃, gid₂-da (form of *gid*)
gid: (to be) long; to tighten;
gid₂-i, gid₂-da, gid₂-de₃, gid₂-a, gid₂-e (form of *gid*)
gida: lance, spear
dan: (to be) pure, clear; to clean
dan₃-na (form of *da*)
du: all
du: to build, make; to do, perform
du: imperfect singular stem of *ĝen*[to go]
du-na, mi-du, i₃-du, du-ni (form of *du*)
du: to hold, keep in custody
du: lament
du: to push, thrust, gore
du: (to be) fitting, suitable
du: to whirl
dun: humble
dun: profit

dun-a (form of *dun*)
dun: to roam around
dun: a thrusting weapon
a: arm; labor; strength; wage; power
a₂-na, an-na, an (form of *a*)
A: a weapon or a leather holder for a weapon
u: admiration
u: defeat
u: ship's captain; to gain control
u: ten
un: to arise; (to be) high
un₃-na, u₃-na (form of *un*)
una: wild, proud
an: upper
an-na, an-ne₂, an-e, an-na-ta, a-na, an-a (form of *an*)
an: date spadix
a₂-an-a (form of *an*)
ana: upper
ana: as much as (math.)
a-na, a-na-a (form of *ana*)
he: be he

Constructed Compound Word: **Gidgiddonah(e)**

Hebrew

gid'ôn: Iconoclast, Destroyer, Slasher, Hacker, Hower

GidgiddoniSumerian

gi: an essence
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gi: reed, cane; a unit of length
gi: reed thicket
gi-da, {ĝeš}gi-da (form of *gi*)
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gid₂-i, gid₂-de₃, gid₂-da (form of *gid*)
gid: (to be) long; to tighten; to survey, measure out a field
gid₂-i, gid₂-da, gid₂-de₃, gid₂-a, gid₂-e (form of *gid*)
gida: lance, spear
ĝi: a bird

ĝi: night
ĝi₆-da, ĝi₆-de₃ (form of *ĝi*)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
NI, i₃-a (form of *i*)
id: river, watercourse, canal
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du: to bake; to spread out mud to make bricks; to caulk
du: to square
du: (to be) fitting, suitable
du: to whirl
dun: to dig
dun-a (form of *dun*)
dun: humble
dun: profit
dun-a (form of *dun*)
dun: to roam around; to rock, churn
dun: to lay (the warp)
i₃-dun (form of *dun*)
dun: a thrusting weapon
a: arm; labor; wing; horn; side; strength; wage; power
a₂-na, an-na, an (form of *a*)
a: a bird-cry
a: time

a: water; semen; progeny
a₂-a-ni, a-ni, a-na (form of *a*)
A: a weapon or a leather holder for a weapon
u: abuse
u: admiration
u: and
u₃-ni-a (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-ni, u₂-ne, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
un: to arise; sky; (to be) high
un₃-na, u₃-na (form of *un*)
an: sky, heaven, upper, crown (of a tree)
an-na, an-ne₂, an-e, an-na-ta, a-na, an-a (form of *an*)
an: date spadix
a₂-an-a (form of *an*)
ni: a bird
ni: fear, aura
ni: self
NI: a designation of nets

Hebrew

Also possible is the root *gdn* > *'dn*, “luxury” (JH).

Cf. the KJV GN *Gidom* = infinitive construct HEBREW *gid'ôm* “they had been cut down,” with 3rd masculine plural suffix (Judges 20:45; JH), and *gidu*, a village near Ebla (JAT). This may simply be the mimated form of HEBREW *gid'ôn* “Iconoclast, Destroyer, Slasher, Hacker, Hewer” (Judges 6:11– 8:35), which is the alternate name of Jeruba'al. The etymology remains obscure, though HEBREW *gīd*, “sinew,” is not impossible (see the “sinew” incident in Genesis 32) (JH). Nibley suggests a corruption of the Meroitic (i.e., post-LEHI, *Nubian/EGYPTIAN) names KIB and Keb. If this name is related to the Book of Mormon names GIDDIANHI and GIDDONAH or GIDGIDDONAH, then the root would be **gdd* or *gdgd*, respectively.

It would be a variant of *gād*, “luck, etc.” (See GAD above), though this seems less likely because the vowel quality of *gād* as a noun is phonemic. Even less likely is a derivation from the HEBREW PN GIDEON, though GID may be a hypocoristicon thereof (RFS). Cf. The SAMARIA ostraca seal PN *gdyhw* (ABM, 237), which as a hypocoristicon would be *gd*.

(Book of Mormon Onomasticon 2016)

Etymology of the name Gideon

The name Gideon comes from the Hebrew verb *גדל* (*gada'*), meaning to hew down or cut off:

The verb *גדל* (*gada'*), meaning to hew down or cut off, usually shows up when conflicting convictions slug it out, and one party destroys the regalia of the other (Ezekiel 6:6). Or when a person, or a body gets expelled from the mother group (Judges 21:6) or gets cut down a size (Isaiah 10:33). Or even when an entity separates from a quality (Lamentations 2:3).

(www.abarim-publications.com 2016)

Gidgiddoni was appointed as a Nephite great commander who developed the strategy utilized against the Gaddianton robbers to consolidate and gather in one location for a long term fortification, leaving the Gaddianton robbers without persons or places to pillage. This ultimately resulted in Giddianhi, the leader of the Gaddianton robbers, ultimately attacking and being repulsed with Giddianhi being slain. The Nephites continued to maintain their central location under Gidgiddoni's command, with various forays going out to battle the Gaddiantons. Another leader of the Gaddianton robbers was appointed named Zemnah, who decided that the Gaddiantons would withdraw and retreat to the northernmost parts of the land, but was cut off by Gidgiddoni's forces and captured, with Zemnah being hanged on a tree, with the tree then cut down (3 Nephi 3, 4). Reasonable etymological units for Gidgiddoni are:

Sumerian

gi: kill

gi: to turn, return; to go around

gi₄-de₃, *gi₄-a-da* (form of *gi*)

gid: (to be) long; to tighten; to survey,

measure out a field

gid₂-i, *gid₂-da*, *gid₂-de₃*, *gid₂-a*, *gid₂-e*
(form of *gid*)

gida: lance, spear

id: river, watercourse, canal

id₂-da, *id₂-de₃* (form of *id*)

dan: (to be) pure, clear; to clean

du: to build, make; to do, perform

du: imperfect singular stem of *ĝen*[to go]
du-ni (form of *du*)

du: to hold, keep in custody

du: to push, thrust, gore

du: (to be) fitting, suitable

dun: humble

dun: to roam around

dun: a thrusting weapon

a: arm; labor; side; strength; wage; power

a₂-na, an-na, an (form of *a*)

a: time

a: water

a₂-a-ni, a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

u: admiration

u: defeat

u: pitfall

u: planking

u: bread, loaf; food; grass, herb; pasture, plants

u₂-ni, u₂-ne, u₂-na (form of *u*)

u: ship's captain; to gain control

un: to arise; (to be) high

un₃-na, u₃-na (form of *un*)

an: upper, crown (of a tree)

an-na, an-ne₂, an-e, an-na-ta, a-na,

an-a (form of *an*)

an: date spadix

a₂-an-a (form of *an*)

ni: fear, aura

ni: self

Constructed Compound Word: **Gidgiddoni**

Hebrew

gid'ôn: Iconoclast, Destroyer, Slasher, Hacker, Hewer

Helam

Sumerian

he: be it, be he

he'am: so be it!

e: chaff

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

ela: canopy

la: flooding

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
la₂-am₃, la₂-um, la₂-ma (form of *la*)

la: to stretch out; to be in order

lam: cutting

lam: to flourish; to make grow luxuriantly

lam: sapling; a tree

lam: a nut-bearing tree

a: arm; labor; wing; horn; side; strength; wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₃, a-am₆ (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

Hebrew

The name Helam in the Bible

The name Helam occurs twice in the Bible, in consecutive verses, but the strange thing is that in these two verses the spelling of this name varies considerably. The author of the Book of Samuel tells us how David's well-meant envoy of

consolatory ambassadors is mistreated by king Hanun of the Ammonites, whose father had passed away. A war erupts and Israel's army defeats the Ammonites and their Aramean associates. 2 Samuel 10:16 tells us how the Aramean king Hadadezer musters his army and gathers at a place called Helam (חילם). Upon hearing about this (according to 1 Samuel 10:17) David gathers his troops, crosses the Jordan river and arrives at Helam (חלאם). Then the Arameans form their ranks, engage Israel and are thoroughly defeated.

Traditionally, exegetes have understood that both armies gathered at the same place, which was called Helam in two different ways, but it's also possible that the Arameans gathered at one place, called לםחי ("Hilm"), while Israel gathered at another, adjacent place called חלאם ("Hlam"), and that the Arameans marched from Hilm to Hlam to charge Israel.

Etymology of the name Helam

Both names Helam may come from the noun חיל (*hayil*), meaning might, derived from the verb חול II (*hul II*), meaning to be firm or to endure. Or it's made from the similar noun חיל (*hel*), meaning rampart or fortress, derived from the verb חול I (*hul I*), meaning to whirl or writhe:

There are two different roots חול (*hwl*) in Hebrew, and they don't seem to have much in common. Then there are two roots חלם (*hlm*), one of which appears to be a continuation of one of the roots of the form חול (*hwl*).

Also note the similarities between this group of words and the חלל (*halal*) cluster.

The first verb חול (*hul*) denotes a whirling in circular motions or a writhing in agony. Hence this verb is used for dancing (Judges 21:21) or the shuddering of mountains during an earthquake (Habakkuk 3:10), and also for the contractions during the labor of child birth (Isaiah 45:10) or the averting motions of people who fear the wrath of God (Joel 2:6). HAW Theological Wordbook of the Old Testament sums the meaning of this word up as "the physical writhing expresses the inner terror aroused by knowledge of God's great deeds".

Derivatives are:

The masculine noun חל (*hol*), meaning sand (Genesis 22:17, Job 6:3, Jeremiah 33:22). BDB Theological Dictionary suggests that the link between sand and a verb that means to whirl may lie in the image of sand being blown about by a whirling wind. Note that another noun חל (*hol*) means profaneness or commonness. The latter comes from the verb חלל (*halal II*).

The masculine noun חל (*hil*), meaning pain, agony or sorrow (Exodus 15:14, Micah 4:9).

The feminine equivalent of the former noun, חילה (*hilla*), also meaning pain (Job 6:10 only).

The masculine noun חל (*hel*) or חיל (*hel*), meaning rampart (2 Samuel 20:15, Isaiah 26:1) or fortress (Obadiah 1:20). BDB Theological Dictionary supposes an original meaning of a surrounding wall.

What seems to be the feminine equivalent of the former noun, חילה (*hela*), rampart or fortress (Psalm 48:13 only).

The feminine noun חלחלה (*halhala*), meaning writhing (Isaiah 21:3, Nahum 2:11, Ezekiel 30:4 and 30:9 only).

The masculine noun מחול (*mahol*), meaning dance or dancing (Jeremiah 31:4, Psalm 149:3).

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The second verb חול (*hul*) curiously seems to mean something completely opposite, namely to be firm or to endure. The verb is used only twice in the Bible (Psalm 10:5, Job 20:21), but the derived noun חיל (*hayil*), meaning might, occurs a whopping 244 times.

Most often this noun denotes plain might, either God's (Psalm 59:11), man's (Ecclesiastes 10:10) or even plants (Joel 2:22). Often it means wealth (Job 31:25), or worthiness (1 Kings 1:52), but both in the sense of might-giving; substance. Our word may also be used as synonym for army — that is: the king's force(s); Exodus 14:4.

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mighty-men (2 Samuel 23:8). Similar phrases are *enosh hayil*, or "mighty man" (Genesis 47:6, Exodus 18:21) and *'ish hayil*; man of might (Judges 3:29). Naomi called her daughter-in-law Ruth a *ishot hayil*, or a 'woman of might' (Ruth 3:11) and so does king Lemuel his more-precious-than-rubies wife (Proverbs 31:10; chauvinistic tradition turns this 'mighty woman' into a woman of unspecified but decidedly docile virtues, but that's neither fair nor correct; she's a one-woman army who kicks butt where butts need).

The verb חלם (*halam I*) means to be healthy or strong. It occurs a mere two times: the young of mountain goats and deer grow strong (Job 39:4) and Hezekiah implored YHWH to restore him to health (Isaiah 38:16). This verb has no derivatives other than perhaps the name Helem.

The verb חלם (*halam II*) means to dream, and scholars attest that in Arabic it's linked to the former verb in that a pubescent boy's wet dream demonstrates his growing stronger. This verb's sole affirmed derivation is the masculine noun חלום (*halom*), meaning dream. There is also a feminine noun חלמות (*hallamut*), which looks like a plural of a noun derived from חלם, but its derivation is unclear. This noun occurs only once in the Bible, namely in Job 6:6, where it appears to describe some oozing tasteless slime (perhaps a hallucinogenic plant? Most translations have "white of an egg" but it doesn't mean that. The Young translation speaks of the "drivel of dreams").

(www.abarim-publications.com 2016)

Helam was the first convert of Alma₁ in the land of Lehi-Nephi, with the Book of Mormon describing his baptism. Helam was also a city and land founded by righteous followers of Alma₁ where they multiplied and "prospered exceedingly". However, the land was discovered by the Lamanites, who subjected the area to their control. They are persecuted and would be subject to execution if they were caught praying. They ultimately escaped the land and their overlords when the Lord caused their Lamanite guards to go into a deep sleep.

Reasonable etymological units for the individual Helam are:

Sumerian

he: be he

he'am: so be it!

e: to enter

la: flooding

la: to be in order

la: to show, display; to bind

la₂-am₃, la₂-um, la₂-ma (form of *la*)

lam: to flourish; to make grow luxuriantly

a: arm; strength; power

a₂-mu (form of *a*)

a: water

a-mu, a-am₃, a-am₆ (form of *a*)

Constructed Compound Word: **Helam**

Hebrew

hayil: might, derived from the verb חול II (*hul II*)

Reasonable etymological units for the land and city of Helam are:

Sumerian

he: be it

he'am: so be it!

e: house; temple; (temple) household; estate

e: to leave, to go out; to remove, take away;

to bring out; to enter; to bring in; to

raise, rear (a child); to sow

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: watch

la: flooding

la: to show, display; to bind; binding, (yoke-team); to press, throttle; to winnow (grain); to carry

la₂-am₃, la₂-um, la₂-ma (form of *la*)

la: to be in order

lam: to flourish; to make grow luxuriantly

lam: sapling; a tree

lam: a nut-bearing tree

a: arm; labor; strength; wage; power

*a*₂-*mu* (form of *a*)*a*: water*a*-*mu*, *a*-*am*₃, *a*-*am*₆ (form of *a*)Constructed Compound Word: **Helam**HelamanSumerian*he*: be it, be he*he'am*: so be it!*e*: chaff*e*: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate*e*: a vocative interjection*e*: strip or piece of leather; leather bearing*e*: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
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The waw-nun (*on*) extension denotes a personification of the verb: he who does what the verb means.

(www.abarim-publications.com 2016)

There are three individuals named Helaman in the Book of Mormon. Helaman₁ was the son of King Benjamin (Mosiah 1). He was taught all the language of his fathers, and became a man of understanding along with his brothers.

Helaman₂ was the eldest son of Alma₂ who became a prophet and leader of the Church and a military commander over the stripling warriors. He was the recipient of the plates from Alma₂ with the responsibility of maintaining and adding to the record (Alma 31, 37, 38, 45, 46, 49, 50, 53, 56-63).

Helaman₃ was the son of Helaman₂ and also received the Nephite records and is the source of the Book of Helaman. He was appointed to fill the judgment-seat by the voice of the people, and was the target of an assassination attempt by Kishcumen (Helaman 1-6).

Reasonable etymological units for Helaman₁ are:

Sumerian

he: be it, be he

e: temple; (temple) household

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

la: to be in order

a: arm; labor; strength; wage; power

a₂-mu, a₂-na, a₂-ni, an-na, an, a-na
(form of *a*)

a: progeny

a-mu, a-am₃, a-am₆, a-ni (form of *a*)

man: companion, partner

an: upper

Constructed Compound Word: **Helaman**

Hebrew

hayil: might

halam I: to be healthy or strong

on: extension denotes a personification of the verb

Reasonable etymological units for Helaman₂ are:

Sumerian

he: be it, be he

e: temple; (temple) household

e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in; to
raise, rear (a child)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

la: to supervise, check

la₂-am₃, la₂-um, la₂-ma, la₂-a-me-en
(form of *la*)

la: to be in order

lam: to flourish

a: arm; labor; strength; wage; power

a₂-mu, a₂-na, a₂-ni, an-na, an, a-na
(form of *a*)

Constructed Compound Word: **Helaman**

Hebrew

hayil: might

halam l: to be healthy or strong

on: extension denotes a personification of the verb

Reasonable etymological units for Helaman₃ are:

Sumerian

he: be it, be he

e: temple; (temple) household

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team

Constructed Compound Word: **Helaman**

Hebrew

hayil: might

halam l: to be healthy or strong

on: extension denotes a personification of the verb

Helem

Sumerian

he: be it, be he

he'am: so be it!

e: chaff

e₃-am₃, e₃-mu (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-me, e₂-a-me, e₂-mu, e₂-e-am₃, e₂-am₃ (form of *e*)

a: progeny

a-mu, a-am₃, a-am₆, a-ni (form of *a*)

A: a weapon or a leather holder for a weapon

man: companion, partner

an: upper; crown (of a tree)

an: date spadix (shape of javelin)

la₂-am₃, la₂-um, la₂-ma, la₂-a-me-en
(form of *la*)

la: to be in order

lam: to flourish

man: companion, partner

a: arm; labor; strength; wage; power

a₂-mu, a₂-na, a₂-ni, an-na, an, a-na
(form of *a*)

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e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-am₃, e₃-ma (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

le'um: writing board; board (of a plow)
ġeš'le (form of *le'um*)

Hebrew

The name Helem in the Bible

There are two different Hebrew names in the Bible that in translations appear as the same name Helem. We'll call them Helem I (הלים) and Helem II (הלם), although it may very well be that Helem II (הלם) is not a name at all:

The name Helem I in the Bible

The name Helem, spelled with the letter ה (*he*), occurs only once in the Bible. Helem of Asher is mentioned as the brother of probably Shemer ("his brother", 1 Chronicles 7:34-35), but it's not clear how they fit in. Two verses prior we read about the sons of Heber, two of whom are named Shomer and Hotham, and some scholars assume that Shomer and Hotham are the same as Shemer and Helem, but there's no proof for this either way.

Etymology of the name Helem I

The name Helem I comes from the verb הלם (*halam*), meaning to hammer:

The verb הלם (*halam*) means to hammer or smite. It occurs less than a dozen times: of striking an anvil (Isaiah 41:7) or destroying carved works (Psalm 74:6) or uppity generals (Judges 5:26), or clusters of vines (Isaiah 16:8). It's used to describe a righteous person correcting someone (Psalm 141:5) or the hammering of horses' hoofs (Judges 5:22), and once quite literally getting hammered from wine (Isaiah 28:1).

This verb's derivations are:

The feminine noun הלמות (*halmut*), meaning hammer or mallet (Judges 5:26 only).

The feminine noun יהלם (*yahalom*), denoting some kind of precious gem. We don't know exactly which gem this word denotes (jasper has been proposed but that's just a guess). All we know is that it was known as smasher, or it will hammer (or it will require hammering, possibly because it's so hard). This stone is mentioned three times, twice in reference to the high priest's breast plate (Exodus 28:18 and 39:11) and once in reference to the king of Tyre's covering (Ezekiel 28:13).

The feminine plural noun מהלמות (*mahalumot*), meaning strokes or blows. It occurs twice, both times referring to blows exchanged between humans (Proverbs 18:6, 19:29).

For a meaning of the name Helem I, Jones' Dictionary of Old Testament Proper Names reads Hammerer. BDB Theological Dictionary does not translate this name but does list it under the verb הלם (*halam*), meaning to hammer. NOBSE Study Bible Name List doesn't acknowledge a difference between Helem I and II and reads Strength for both (which is incorrect).

The name Helem II in the Bible

It's not clear whether the name Helem II (spelled with the letter ה, heth) is a name or not. It occurs only once, in Zechariah 6:14, where the crown of Joshua is said to be a memorial in the temple of YHWH to Helem, and to Tobijah, and to Jedaiah, and to Hen son of Zephaniah. The odd thing is that in 6:10, YHWH orders Zechariah to collect a contribution from Heldai, and from Tobijah and from Jedaiah to make the crown. The names Hen and Helem II occur nowhere else in the Bible, which is odd enough to begin with, but why would Tobijah and Jedaiah get to pay for the crown and then also enjoy its use in the temple, while Heldai pays but won't enjoy and Helem and Hen don't pay but do enjoy?

To make matters even more complicated: Zechariah wrote in the late sixth century BC, during a time when the restoration had already long begun and appears to have been as good as finished (Zechariah 4:9). About two and a half centuries later (3rd century BC), Hellenized Jews would compose the Septuagint, and they didn't interpret Heldai,

Tobijah, Jedaiah, Helem II and Hen as names but as regular words of the narrative. Six centuries after the Septuagint came Jerome's Vulgate (382-405 AD), and Jerome was the first to impose names on Zechariah 6:9-15 (or at least to print them there). Traditions had obviously diverged but since our modern translations are all either directly based on or otherwise heavily influenced by the Vulgate, modern translations still all endorse the dubious existence of a group of men, of few of whom no other writer mentions.

Etymology of the name Helem II

Whether Helem II is a name or not, it appears to stem from the verb חלם (*halam*), which either means to be or grow strong, or else to dream:

There are two different roots חול (*hwl*) in Hebrew, and they don't seem to have much in common. Then there are two roots חלם (*hlm*), one of which appears to be a continuation of one of the roots of the form חול (*hwl*).

Also note the similarities between this group of words and the חלל (*halal*) cluster.

The first verb חול (*hul*) denotes a whirling in circular motions or a writhing in agony. Hence this verb is used for dancing (Judges 21:21) or the shuddering of mountains during an earthquake (Habakkuk 3:10), and also for the contractions during the labor of child birth (Isaiah 45:10) or the averting motions of people who fear the wrath of God (Joel 2:6). HAW Theological Wordbook of the Old Testament sums the meaning of this word up as "the physical writhing expresses the inner terror aroused by knowledge of God's great deeds".

Derivatives are:

The masculine noun חל (*hol*), meaning sand (Genesis 22:17, Job 6:3, Jeremiah 33:22). BDB Theological Dictionary suggests that the link between sand and a verb that means to whirl may lie in the image of sand being blown about by a whirling wind. Note that another noun חל (*hol*) means profaneness or commonness. The latter comes from the verb חלל (*halal II*).

The masculine noun חל (*hil*), meaning pain, agony or sorrow (Exodus 15:14, Micah 4:9).

The feminine equivalent of the former noun, חילה (*hilla*), also meaning pain (Job 6:10 only).

The masculine noun חל (*hel*) or חיל (*hel*), meaning rampart (2 Samuel 20:15, Isaiah 26:1) or fortress (Obadiah 1:20). BDB Theological Dictionary supposes an original meaning of a surrounding wall.

What seems to be the feminine equivalent of the former noun, חילה (*hela*), rampart or fortress (Psalm 48:13 only).

The feminine noun חלחלה (*halhala*), meaning writhing (Isaiah 21:3, Nahum 2:11, Ezekiel 30:4 and 30:9 only).

The masculine noun מחול (*mahol*), meaning dance or dancing (Jeremiah 31:4, Psalm 149:3).

The feminine equivalent of the former noun, מחולה (*mehola*), also meaning dancing (Exodus 15:20, Judges 11:34, 1 Samuel 18:16).

The second verb חול (*hul*) curiously seems to mean something completely opposite, namely to be firm or to endure. The verb is used only twice in the Bible (Psalm 10:5, Job 20:21), but the derived noun חיל (*hayil*), meaning might, occurs a whopping 244 times.

Most often this noun denotes plain might, either God's (Psalm 59:11), man's (Ecclesiastes 10:10) or even plants (Joel 2:22). Often it means wealth (Job 31:25), or worthiness (1 Kings 1:52), but both in the sense of might-giving; substance. Our word may also be used as synonym for army — that is: the king's force(s); Exodus 14:4.

HAW Theological Wordbook of the Old Testament notes that the familiar phrases *gibbor hayil* ('mighty-man') or *ben hayil* ('son of might') may have indicated a social class. An elite group of David's army consisted of these so-called mighty-men (2 Samuel 23:8). Similar phrases are *enosh hayil*, or "mighty man" (Genesis 47:6, Exodus 18:21) and 'ish hayil; man of might (Judges 3:29). Naomi called her daughter-in-law Ruth a *ishot hayil*, or a 'woman of might' (Ruth 3:11) and so does king Lemuel his more-precious-than-rubies wife (Proverbs 31:10; chauvinistic tradition turns this 'mighty woman' into a woman of unspecified but decidedly docile virtues, but that's neither fair nor correct; she's a one-woman army who kicks butt where butts need).

The verb חלם (*halam I*) means to be healthy or strong. It occurs a mere two times: the young of mountain goats and deer grow strong (Job 39:4) and Hezekiah implored YHWH to restore him to health (Isaiah 38:16). This verb has no derivatives other than perhaps the name Helem.

The verb חלם (*halam II*) means to dream, and scholars attest that in Arabic it's linked to the former verb in that a pubescent boy's wet dream demonstrates his growing stronger. This verb's sole affirmed derivation is the masculine noun חלום (*halom*), meaning dream. There is also a feminine noun חלמות (*hallamut*), which looks like a plural of a noun derived from חלם, but its derivation is unclear. This noun occurs only once in the Bible, namely in Job 6:6, where it appears to describe some oozing tasteless slime (perhaps a hallucinogenic plant? Most translations have "white of an egg" but it doesn't mean that. The Young translation speaks of the "drivel of dreams").

(www.abarim-publications.com 2016)

Helem accompanied Ammon₁ to discover the fate of the Zeniff party in the land of Nephi, and was called one of "his brethren" (Mosiah 7:6). Reasonable etymological units for Helem are:

Sumerian

he: be it, be he

he'am: so be it!

e: house; temple; (temple) household

e₂-me, *e₂-a-me*, *e₂-mu*, *e₂-e-am₃*, *e₂-am₃* (form of *e*)

e: to leave, to go out; remove, take away; to bring out; to enter; to bring in

e₃-am₃, *e₃-ma* (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

le'um: writing board; board (of a plow)

^{ĝeš}*le* (form of *le'um*) [*ĝeš* is not

pronounced in Sumerian but indicates "wood"]

Constructed Compound Word: **Helem(a)**

Hebrew

halam: to hammer, to strike

halam I: to be healthy or strong

Helorum

Sumerian

he: be it, be he

e: chaff

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

ela: canopy

la: flooding

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry (form of *la*)

la: to stretch out; to be in order

lu: (to be) abundant; to heap up

lu-a-ra (form of *lu*)
lu: "a fish"
lu: to flare up
lu: to disturb, stir up; to cover completely; to mix
lu: who(m), which; man; (s)he who, that which; of; ruler; person
lu₂-ra (form of *lu*)
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-ra, u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-ra, u₂-am₃, u₂-mu, u₂-um (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
ur: to be abundant
ur₃-ra (form of *ur*)
ur: to rub in, anoint

ur: to bake
ur₅-ra (form of *ur*)
ur: base leg of table
ur: to confine, imprison
ur: to be convulsed
ur₄-a, ur₄ (form of *ur*)
ur: dog, ~ figurine; ~ toy; lion
ur-am₃, ur-ra, ur-a, ur-re, ur-e, ur-re₂ (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
ur₃-ra, ur₃ (form of *ur*)
ur: servant
ur: keel
ur: liver; main body, bulk
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave; are corresponding to another; like (one another)
ur₅-am₃, ur₅-ra, ur₅-a (form of *ur*)
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
ur₃-ru, ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
ur₃-e, ur₂-ra, ur₃-re (form of *ur*)
ur: root, base; limbs; loin, lap
ur₂-ra, ur₂-e (form of *ur*)
ur: servant
ur: to shut, protection
ur₃-ra-me, ur₃-ra, ur₃-re, ur₃-re₂ (form of *ur*)
ur: to smell
ur₅-ra (form of *ur*)
ur: a cloth trimming
uru: a fish
uru: flood, deluge
uru: bedding place; litter; lair, dwelling; dung
uru: seat, dwelling
uru: to sow; to cultivate
uru: a literary subscript
uru: support; imposition; repair
uru: immediate vicinity, adjacent (place)
urum: male
urum: property

a: arm; labor; wing; horn; side; strength;
wage; power
a: a bird-cry
a: time
a: water; semen; progeny
A: a weapon or a leather holder for a weapon
a ru: to dedicate
ar: (hymn of) praise; fame

ar: ruin
aru: an administrative category of person
RU: architectural feature
RU-am₃ (form of *RU*)
rum: perfect, idea
um: a bird
um: reed rope

Helorum was the son of King Benjamin (Mosiah 1). Little is said of him other than he was taught all the language of his fathers, and became a man of understanding along with his brothers. Potential etymological units for Helorum are:

Sumerian

he: be it, be he
e: temple; (temple) household
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to carry (form of *la*)
la: to stretch out; to be in order
lu: (to be) abundant; to heap up
lu-a-ra (form of *lu*)
lu: to disturb, stir up; to cover completely; to mix
lu: who(m), which; man; (s)he who, that which; of; ruler; person
lu₂-ra (form of *lu*)
u: admiration
ur: to be abundant
ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
ur₃-ra, ur₃ (form of *ur*)

ur: servant
ur: he; that, this some; are corresponding to another; like (one another)
ur₅-am₃, ur₅-ra, ur₅-a (form of *ur*)
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
ur₃-ru, ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e (form of *ur*)
ur: servant
ur: to shut, protection
ur₃-ra-me, ur₃-ra, ur₃-re, ur₃-re₂ (form of *ur*)
uru: seat, dwelling
uru: to sow; to cultivate
uru: a literary subscript
uru: support; imposition; repair
urum: male
urum: property
a: arm; labor; strength; wage; power
a: progeny
a ru: to dedicate
ar: (hymn of) praise; fame
aru: an administrative category of person
rum: perfect, idea

Constructed Compound Word: **Helorum**

Hem

Sumerian

he: be it, be he
he₂-a (form of *he*)
he'am: so be it!

hem: type of stone
he₂-em (form of *hem*)
e: barley?

e: chaff

*e*₃-*a-am*₆, *e*₃-*a-am*₃, *e*₃-*am*₃, *e*₃-*a-me*
(form of *e*)

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

*e*₂-*me*, *e*₂-*a-me*, *e*₂-*a-im*, *e*₂-*e-am*₃, *e*₂-
*am*₃ (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring

out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

*e*₃-*a-am*₃ (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust

e: tube, socket

e: watch

Hebrew and Egyptian

Perhaps the same as biblical HEBREW *hām*, son of NOAH, which means “father in-law” and also appears in the Bible as a place name (Genesis 38:13, 25; 1 Samuel 4:19, 21). Less likely is an etymology from the HEBREW root *hmm*, “hot” (JH).

There are several EGYPTIAN etymologies that might apply. Nibley suggests EGYPTIAN *hm*, “servant,” especially in the title *hm tp n imn*, “chief servant of Amon,” i.e., the high priest of Thebes. There are several other possible EGYPTIAN etymologies: *hm*, “be burning;” *hm*, “coward;” *hm*, “majesty (of king);” *hm*, “ignorant man” *hm*, “shrine, sacred image.” 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 highly doubtful (LID, 21, 26). If the actual vocalization of the EGYPTIAN is with a rather than the arbitrary *e* assigned by Egyptologists to make reading easier, then the EGYPTIAN connection may not exist (JH) any more than the connection with HEBREW Ham.

(Book of Mormon Onomasticon 2016)

Etymology of the name Ham I

This name Ham is identical to the adjective חם (*ham*), meaning warm, and also to the noun חם (*ham*), meaning father in law:

The two roots חמם (*hamam*) and חם' (*yaham*) are most probably etymologically related; they look the same and mean the same. There are even instances where it can not be determined which of the two verbs is used (Genesis 30:39, Hosea 7:7). The root חום (*hwm*) is also a close cousin of the previous two. The root חמה (*hmh*) officially has nothing to do with either, but produces forms that are identical to the forms produced by the other two:

The root-verb חמם (*hamam*) means to be hot or warm, and that usually in the physical sense (Exodus 16:21, Haggai 1:6). Sometimes it's used to describe a non-physical heat: determination (Psalm 39:3), non-sexual excitation (Isaiah 57:5), and sexual-excitation (of animals only - Genesis 30:38).

Its derivations are:

The masculine noun חם (*hom*), meaning heat (Genesis 8:22, Jeremiah 17:8).

The adjective חם (*ham*), meaning hot (Joshua 9:12, Job 37:17).

The feminine noun חמה (*hamma*), meaning heat, typically of the sun (Psalm 19:6). In poetic passages, this word is used as substitute for the word שמש (*shemesh*), meaning sun (Isaiah 24:23, Job 30:28).

The masculine noun חמן (*hamman*) and its plural form חמנים (*hammanim*), denoting small pillars used in idolatrous worship (Leviticus 26:30, Isaiah 27:9).

The assumed root חום (*hwm*) yields one adjective: the similar חום (*hum*), which apparently conveys a color or pattern of coloration.

In the Bible this adjective is applied only to sheep (and only in Genesis 30) and although this color is commonly guessed to be dark or black, it's probably much more likely a fiery red, or even not a color at all but indicative of a pattern of coloration, perhaps one that reminds of sparks flying, or a head that's a different color than the rest of the body.

This adjective is used along words meaning "speckled," "spotted" and "striped," to indicate which goats and sheep were Jacob's. It seems unlikely that Jacob's wage consisted of speckled, spotted and... solid black individuals.

The root-verb חם (yham) means to be hot. Where חמם (hamam) is mostly used for physical heat and sometimes figurative heat, the root חם (yham) is used sometimes for physical heat and most often for some kind of mental arousal.

The verb itself occurs only three times: In Psalm 51:5 it conveys human conception, and in Genesis 30:41 and Genesis 31:10 it denotes animals in reproductive heat.

This verb's sole derivation occurs much more often: the feminine noun חמה (hema), meaning most often rage or anger: of men (Genesis 27:44, 2 Samuel 11:20), of the male goat in Daniel's vision (Daniel 8:6), but most often of God (Numbers 25:11, Isaiah 27:4, Ezekiel 36:6). This noun may also mean heat in the sense of (wine)-fever (Hosea 7:5), or venom (Deuteronomy 32:24).

The root-verb חמה (hmh) is not used in the Bible, but in cognate languages it means to surround, guard or protect. Its derivations are:

The masculine noun חם (ham) meaning father-in-law (Genesis 38:13, 1 Samuel 4:19). Note that this noun is identical to the adjective חם (ham), meaning hot.

The feminine equivalent חמות (hamot), meaning mother-in-law (Ruth 2:11, Micah 7:6).

The feminine noun חומה (homa), meaning wall (as protection, says BDB Theological Dictionary). This word is used for a wall of a city (Deuteronomy 28:52, Isaiah 22:11), or of a building (Ezekiel 40:5, Lamentations 2:7). It's also used for the waters of the Sea of Reeds (Exodus 14:22), David's men (1 Samuel 25:16), of a woman (Song of Solomon 8:9), and of YHWH (Zechariah 2:9).

(www.abarim-publications.com 2016)

Hem accompanied Ammon₁ to discover the fate of the Zeniff party in the land of Nephi, and was called one of "his brethren" (Mosiah 7:6). Reasonable etymological units for Hem are:

Sumerian

he: be it, be he

he₂-a (form of he)

he'am: so be it!

hem: type of stone

he₂-em (form of hem)

e: temple; (temple) household

e₂-me, e₂-a-me, e₂-a-im, e₂-e-am₃, e₂-am₃ (form of e)

e: to leave, to go out; to remove, take away; to bring out; to enter

e: princely?

e: perfect plural and imperfect stem of dug[to speak]

e: trust

Constructed Compound Word: **Hem**

Hebrew and Egyptian

hmh: to surround, guard or protect

HermountsSumerian*he*: be it, be he*e*: chaff*e*: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate*e₂-ra, e₂-ur* (form of *e*)*e*: a vocative interjection*e*: strip or piece of leather; leather bearing*e*: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent*e*: princely?*e*: perfect plural and imperfect stem of *dug*[to
speak]*he₂-e* (form of *e*)*e*: trust*e*: tube, socket*e*: watch*er*: weeping, mourning; tears; to weep*er₂-am₃* (form of *e*)*ma*: to burn*ma*: ship, boat*ma*: a siege engine?*ma'u*: a barge*mu*: to crush, mangle*ma₅* (form of *mu*)*mu*: a fish*mu*: good, beautiful*mu₅-a-na* (form of *mu*)*mu*: to grow*mu₂-a-am₆* (form of *mu*)*mu*: incantation, spell*mu*: manly; young man*mu*: name; line of text; son*mu-ra, mu-ni, mu-na* (form of *mu*)*mu*: to make a sound*mu*: year*mu-ra, mu-na, mu-ni* (form of *mu*)*a*: arm; labor; wing; horn; side; strength;

wage; power

a₂-bi, a₂-ba (form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a-bi, a-ba* (form of *a*)*a'u*: an exclamation*a'u*: towman of a boat*a'u*: high water*u*: abuse*u*: admiration*u*: and*u*: bed*u*: to bray, bellow, bawl, voice, cry, noise*u*: compound verb nominal element*u*: defeat*u*: earth*u*: emery*u*: sheep, ewe*u₈-u₃* (form of *u*)*u*: finger*u*: gift*u*: wild goose*u*: grain*u*: hole*u*: horn*u*: type of land*u*: load*u*: peace*u*: earth pile*u*: pitfall*u*: planking*u*: plant*u*: bread, loaf; food; grass, herb; pasture,
plants*u₂-ni, u₂-ne, u₂-na* (form of *u*)*u*: shepherd*u*: purslane*u*: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control*u*: to sleep*u*: ten*u*: totality, world*U*: type of stone*U*: tree*u'u*: a stone*un*: to arise; sky; (to be) high*un₃-ta* (form of *un*)*una*: wild, proud; a wild animal

ni: a bird
nita: a bird
tuš: to sit (down); to dwell
ti: a bird of prey

su: a bird
us: sheep
us: side, edge; path

Egyptian

Hugh Nibley compared the Greek GN Hermónthis, the Graecized transliteration of the Upper EGYPTIAN name around Thebes **Hr-Mntw* = the god of *Iwnw-Mntw*, the sanctuary of **Hr-Mntw*, the falcon-headed warrior-god Month, whose name is often written with a falcon on a standard as the divine determinative (Sinuhe, B 206) = Coptic Ermont and Rmont (Arabic 'Armant). EGYPTIAN Month/Mendes is, of course, the equivalent of the Greek god Pan, god of wild places and things.

(Book of Mormon Onomasticon 2016)

Hermounts was a part of a wilderness where the Amlicites fled before the Nephites. It was the part of the wilderness that was “infested by wild and ravenous beasts” where many died in the wilderness because of their wounds, a were devoured by those beasts and also the vultures of the air; and their bones have been found, and have been heaped up on the earth” (Alma 2:37). Reasonable etymological units consistent with Hermounts are:

Sumerian

he: be it
e: estate
e₂-ra, e₂-ur (form of *e*)
e: to enter; to bring in
er: weeping, mourning; tears; to weep
er₂-am₃ (form of *e*)
mu: to crush, mangle
ma₅ (form of *mu*)
a: a bird-cry
a: water
a-bi, a-ba (form of *a*)

a'u: high water
u: to bray, bellow, bawl, voice, cry, noise
u: wild goose
u: type of land
un: sky; (to be) high
un₃-ta (form of *un*)
una: wild, proud; a wild animal
ni: a bird
nita: a bird
ti: a bird of prey
su: a bird

Constructed Compound Word: **Hermoun(a)t(i)s(u)**

Himni

Sumerian

hi: to mix (up); process (skin; wool, in the latter possibly a stage between combing and spinning); alloy
hi-a-am₆ (form of *hi*)
HI: (compound verb nominal element)
HI-am₃ (form of *HI*)
HI: a fish
Hla: a vegetable
i: clothing, garment
i: (vocative exclamation), hey!

i: oil; butter; container for oil
i₃-am₃, NI (form of *i*)
im: to run
im: rainstorm
im: clay, mud, tablet
ni: a bird
ni: fear, aura
ni: self
NI: a designation of nets

Hebrew and Egyptian

This Nephite name, HIMNI, no doubt is related to the PN *hmn* on a seal found at Megiddo. 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 uncertain.

Nibley suggested an EGYPTIAN theophoric name *Hmn*, which Egyptologists interpret as a falcon-god, the falcon being symbolic of the king. This would be a reference to an obscure local-god *Hemen*, whom Faulkner lists as the god “Hemen, a falcon-god worshipped near Esna in Upper EGYPT.”

(Book of Mormon Onomasticon 2016)

Himni was the son of King Mosiah₂ who was initially wicked and sought to destroy the Church, but then converted after an angel appeared to him and his brothers and called them to repentance. He became a Nephite missionary. Himni and his three brothers Ammon₂, Omner, and Aaron left their father, and his people, to travel to the land of the Lamanites in order to preach the gospel to them. During their sojourn there, Himni was imprisoned and beaten, but eventually aided in the conversion of thousands of Lamanites, who later became the Anti-Nephi-Lehis (Mosiah 27, Alma 22, 23, 25, 27, and 31). Reasonable etymological units for Himni are:

Sumerian

hi: to mix (up)

hi-a-am₆ (form of *hi*)

i: oil; container for oil

i₃-am₃, NI (form of *i*)

im: to run

im: tablet

ni: aura

ni: self

Constructed Compound Word: **Himni**

Isabel

Sumerian

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

sa: advice, counsel; resolution, intelligence

sa₂-a-bi, sa₂-a-ba (form of *sa*)

sa: reed-bundle

sa-bi (form of *sa*)

sa: lexical entry

sa: to equal, compare, compete, be equal to, rival

sa₂-bi, sa₂-a-bi (form of *sa*)

sa: half; middle, center; to reach the middle

sa: jewelry

sa: to move about

sa: net

sa-ba (form of *sa*)

sa: to pay for, buy; to be paid for, sell

i₃-sa₁₀, sa₁₀-bi, sa₁₀-a-bi, sa₁₀-a-ba
(form of *sa*)

sa: to roast; to parch

sa: gut; sinew, tendon; string (of a bow, musical instrument); catgut string

sa-bi (form of *sa*)

sa: to sting

saAB: a net

sab: an oil jar

sah: a mat

sah: playful

a: arm; labor; wing; horn; side; strength; wage; power

a₂-bi, a₂-ba (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-bi, a-ba (form of *a*)

A: a weapon or a leather holder for a weapon

ah: (to be) dried (out), dry; to dry

ah₃-bi (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison

ah₆-bi (form of *ah*)

ab: cow

ab₂-e (form of *ab*)

ab: a fish

ab: a fish

ab: a fish

<i>ab</i> : sea	out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
<i>ab-ba</i> , <i>ab-e</i> (form of <i>ab</i>)	
<i>ab</i> : window, window opening	
<i>ab-ba</i> (form of <i>ab</i>)	
<i>be</i> : to deduct, remove; to diminish, reduce; to withdraw, receive (as an allotment)	<i>e</i> : princely?
<i>e</i> : barley?	<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak]
<i>e</i> : chaff	<i>e</i> : trust
<i>e</i> : house; temple; (temple) household; station (of the moon)?; room; house-lot; estate	<i>e</i> : tube, socket
<i>e</i> : a vocative interjection	<i>e</i> : watch
<i>e</i> : strip or piece of leather; leather bearing	<i>la</i> : to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind, binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
<i>e</i> : to leave, to go out; to thread, hang on a string; to remove, take away; to bring	<i>e-la₂</i> (form of <i>la</i>)

Hebrew

The PN ISABEL is a variant spelling of biblical Jezebel, from the Hebrew *ʾīzebel*, “where is (the) Prince?” (The King James spelling follows the Septuagint, ἰεζαβελ, not the Hebrew.)

(Book of Mormon Onomasticon 2016)

Etymology of Jezebel

The etymology and meaning of the name Jezebel is unclear. It's also so unique in Semitic that BDB Theological Dictionary assumed it's a contraction of the extra-biblical Phoenician name בעל־אזבל, Baalazebel, meaning Baal has exalted, and that pious scribes deleted the reference to Baal. BDB also acknowledges that in its present form the name Jezebel should have seemed to a Hebrew audience to be a construct of two elements:

The first part of the name Jezebel seems related to any of the words אֵי (*'i*):

There are four separate roots אָוה (*'wh*), two of which produce words that are spelled אֵי (*'i*). One of these roots yields the word אָו (*'aw*), meaning desire, which is spelled the same as an unrelated conjunction או (*'o*), which conveys an alternative or exception. The identical particle אֵי (*'i*) describes negation, and so does the possibly related substantive אֵי (*'ayin*). Then there are two more words that are identical to the two previously mentioned: אֵי (*'i*). Then there is the similarly spelled interrogative adverb אֵי (*'ay*), which spawns a small array of inquisitive particles.

The root אָוה (*'wh l*) isn't used in the Bible, but an Arabic equivalent means (according to BDB Theological Dictionary) (1) to betake oneself to a place for dwelling; and (2) to be tenderly inclined. This root's sole Biblical derivative is the masculine noun אֵי (*'i*) meaning coast or region (according to BDB: a place whither one betakes oneself for resting, etc., originally from a mariner's standpoint).

The verb אָוה (*'wh ll*) means to desire (or to wish or covet, etc). This verb is not by itself negative; the emotions it rides can be either good or bad. The criterion is whether that which one desires is available to this person, meaning it's not already someone else's and it's not illegal to want to have. Often this verb occurs without an object, but when they're mentioned they can be fruit (Micah 7:1), food and drink (Deuteronomy 14:26), rule (2 Samuel 3:21), a dwelling place (Psalm 132:13), the beauty of a princess (Psalm 45:11), but the soul of the wicked desires evil (Proverbs 21:10). The Ten Commandments prohibit coveting of all kinds of items; in Exodus 20:17 the verb חָמַד (hamad) is used but in Deuteronomy the verb חָמַד (hamad) only covers the wife. Coveting the rest is prohibited by means of our verb אָוה (*'wh*).

This verb yields four derivatives, which all mean desire: the masculine nouns או (*'aw*) and מאוי (*ma'away*), and the feminine nouns אוה (*'awwa*) and תאוה (*ta'awa*).

The verb אִוָּה ('*wh III*) means to sign or make a sign, mark or describe with a mark, etc. Its obvious derivation is the noun אוֹת ('*ot*), meaning sign or mark. This word is the Bible's common word for any sign or token (stars - Genesis 1:14; Cain's mark - Genesis 4:15; Noah's rainbow - Genesis 9:12; etc.). Another mark-making verb is נָקַב (*naqab I*), which also means to curse.

The unused root אִוָּה ('*wh IV*) has probably to do with the verb חָח ('*hh II*), an onomatopoeic verb meaning to howl. Its two derivatives denote two animals that were probably known for the howling or crying sounds they made: אֵי ('*i*), meaning jackal (note that this word is exactly the same as the word 'i meaning coast or region, mentioned earlier), and אֵיָה (*ayya*), meaning hawk or falcon. This noun occurs in Leviticus 11:14 (where it is mentioned among the detestable birds), Deuteronomy 14:13 and Job 28:7 (where the falcon's eye-sight is indirectly praised).

Spelled identical to the word אָו ('*aw*) but pronounced slightly different, is the conjunction או ('*o*). It occurs about 300 times in the Bible, and, in the words of HAW Theological Wordbook: "introduces an alternative situation or an exception to a general principle".

Our particle often shows up with the meaning of 'or' in such evergreen juxtapositions as 'left or right' (Genesis 24:49), 'bad or good' (Genesis 24:50), 'silver or gold' (Genesis 44:8), 'sons or daughters' (Exodus 21:4), 'man or woman' (Exodus 21:28), 'ox or donkey' (Exodus 21:33), and so on. Sometimes it assumes an air of unspecified proposition: 'perhaps' (Genesis 24:55), 'a day or two' (Exodus 21:21), 'whether ... or ...' (Exodus 21:31). And sometimes it is directly suggestive: 'if' or 'in case of' (Leviticus 4:23, 4:28, etcetera).

Formally this conjunction או ('*o*) has nothing to do with the previous roots, but to the Hebrew mind, their two meanings are not that far apart. The particle לוּ (*lu*), for instance, denotes potentiality (if such then so) and desire.

There are four separate but identical words אֵי ('*i*), and one that's spelled the same but pronounced slightly different:

The masculine noun אֵי ('*i*), meaning coast or region, from the root אִוָּה ('*wh I*) mentioned above.

The masculine noun אֵי ('*i*), meaning jackal, from the root אִוָּה ('*wh II*) mentioned above.

The interjection אֵי ('*i*), which expresses regret: alas! This word is used only in Ecclesiastes 4:10 and 10:16.

The adverb אֵי ('*i*), a particle of negation. In the Bible's narrative this word is used only in Job 22:30, but it appears to also be part of the names Ichabod and Jezebel.

Then there is the root אֵי ('*ay*), which is an interrogative adverb, meaning where? It's usually deployed in rhetorical questions (Micah 7:10, Malachi 2:17). It combines with other adverbs to form the following particles of inquisition:

אֵיָה ('*ayyeh*), meaning where?

אֵיךְ ('*ek*), meaning how?

אֵיכָה ('*eka*), meaning how? or where?

אֵיכֹן ('*eko*), meaning where?

אֵיכָכָה ('*ekaka*), meaning how?

אֵינִי ('*ayin*), meaning where? This word shouldn't be confused with the noun עֵינַי ('*ayin*), meaning eye or fountain.

אֵינִי ('*an*), meaning where?

אֵיפֹה ('*epoh*), meaning where?

Spelled identical to the adverb meaning 'where' and possibly to do with the particle of negation אֵי ('*i*), the substantive אֵינִי ('*ayin*) expresses negation (Exodus 5:10), absence (Genesis 2:5) and nothingness (Isaiah 40:23). It occurs more than 600 times in the Bible.

In the sense of it expressing absence, this word is obviously not far removed from the identical adverb meaning where. Both occur frequently in combination with the prefix מִן (*me*), meaning from, and the resulting term מֵאֵינִי may either ask 'from where' (that is: where is this now not; where is this now absent) or state 'because of the absence of'.

The second part of the name Jezebel (and Baalazebel) comes from the root זבל (*zabal*), meaning to exalt or honor:

The root-verb זבל (*zabal*), means exalt or honor, and occurs only once, in Genesis 30:20, in a word play on the name Zebulun. When Leah gives birth to her sixth son, she says, "Now my husband will be honored to dwell with me, because I borne him six sons".

This verb's sole derivation is the masculine noun זבל (*zebul*), which typically denotes a dwelling place which is designed to honor the occupant. It's used only five times in Scriptures:

In 1 Kings 8:13 Solomon gives his Temple initiation speech. He addresses God, and speaks of a lofty dwelling for the Lord. The prophet Isaiah portrays God looking down from His holy and glorious dwelling place (Isaiah 63:15). Habakkuk 3:11 may refer to Joshua's longest day (Joshua 10:12) and tells of the heavens as dwelling place for the sun and the moon. The last occurrence is in Psalm 49:14, where the authors exclaim that the form of the dead will be consumed in Sheol, so that they have no habitation.

Isabel was a person in the Book of Mormon who was a harlot who caused Alma₂'s son Corianton to abandon his mission and follow her into the land of Siron (Alma 39:3). Reasonable etymological units for Isabel are:

Sumerian

i: (vocative exclamation), hey!

sa: to pay for, buy; to be paid for, sell

i₃-sa₁₀, sa₁₀-bi, sa₁₀-a-bi, sa₁₀-a-ba
(form of *sa*)

a: semen

a-bi, a-ba (form of *a*)

ah: scum; spittle; poison

ah₆-bi (form of *ah*)

ab: window, window opening

ab-ba (form of *ab*)

be: to remove; to withdraw

e: to enter

la: to pay

e-la₂ (form of *la*)

Constructed Compound Word: **Isabel(a)**

Hebrew

'*i* -- ('*wh*), ('*aw*): desire

'*i*: which expresses regret: alas!

zabal: exalt or honor

Isaiah

While Isaiah is a Biblical name, it is used in the Book of Mormon as the name of an individual in the New World, so will be evaluated.

Sumerian

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-a, i₃-iš (form of *i*)

sa: advice, counsel; resolution, intelligence

sa: reed-bundle

sa: lexical entry

sa: to equal, compare, compete, be equal to,
rival

sa: half; middle, center; to reach the middle

sa: jewelry

sa: to move about

sa: net

sa: to pay for, buy; to be paid for, sell

i₃-sa₁₀ (form of *sa*)

sa: to roast; to parch

sa: gut; sinew, tendon; string (of a bow,
musical instrument); catgut string

sa: to sting

sah: a mat

sah: playful

a: arm; labor; wing; horn; side; strength;
 wage; power
a: a bird-cry
a: time
a: water; semen; progeny
A: a weapon, or leather holder for a weapon

ia: (an exclamation), oh!
ah: (to be) dried (out), dry; to dry
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
a'a: a text, the scribal exercise a-a
he: be it, be he

Hebrew

The name Isaiah in the Bible

There are seven men endowed with the name Isaiah or Isaiahu in the Bible, but for some reason, the English translations only call the famous prophet Isaiah, and the rest Jeshaihu. This is probably to force a distinction between the famous prophet and his less laureate namesakes but since the original texts don't do that, translations shouldn't do that either. A similar fraudulent distinction exists between the name of the prophet Hosea and his namesakes commonly known as Hoshea.

Also note that the forms ישעיה (Isaiah) and ישעיהו (Isaiahu) are really quite the same name. Most Biblical names that end with יה (*yah*) also exist with the ending יהו (*yahu*) and the difference does not at all change the meaning.

Etymology of the name Isaiah(u)

The name Isaiah(u) consists of two parts: The final part is יה or יהו, both abbreviated forms of יהוה; YHWH or Yahweh.

The first part of the name Isaiah comes from the root-verb ישע (*yasha'*), meaning to be saved or delivered:

The two roots ישע (*yasha'*) and שוע (*shawa'*) are closely related in meaning and probably also linguistically. Their forms are so alike that especially in names the two can often not be told apart:

The root-verb ישע (*yasha'*), probably originally meant something like to be wide or spacious (in Arabic it still does), and its counterpart is the verb צרר (*sarar*), meaning to be narrow, to bind or to be in distress. Our verb ישע (*yasha'*) means exactly the opposite: to be wide, to be loose or delivered, and to be saved.

This root and its derivatives occur 353 times in the Old Testament. HAW Theological Wordbook of the Old Testament notes that deliverance indicates a movement from distress to safety, and generally must come from some somewhere outside the party oppressed. The one who brings this deliverance is known as the "savior," and this may be a human agent delivering from any kind of earthly oppression, to God and man's deliverance from evil. However, any human savior is regarded as empowered by YHWH, and so, all deliverance comes from YHWH; the God of our salvation and deliverance (Psalm 68:19-20).

The derivatives of this verb are:

The feminine noun ישועה (*yeshua*) meaning salvation (Genesis 49:18, 2 Samuel 10:11).

The masculine noun ישע (*yasha'*) meaning salvation too. This word can also be used to mean financial salvation; prosperity or welfare (2 Samuel 23:5, Psalm 12:5).

Following the previous type of meaning, the adjective שוע (*shoa'*), meaning independent indicates a 'free man,' a (financially) independent person (Isaiah 32:5).

The feminine noun תשועה (*teshua*), meaning salvation or deliverance (1 Samuel 11:9, Psalm 51:16).

The root-verb שוע (*shawa'*), means to cry, or more specifically, to cry out for help (Psalm 30:2, Psalm 72:12). More than half of the twenty-two occurrences of this verb are in the first person singular (I cry/ I cried), and most often this verb occurs in the Psalms.

Derivatives:

The masculine nouns שוע (*shua'*) and שוע (*shoa'*) both mean a cry (Job 30:24, Isaiah 22:5). Note the similarity between these words and the word שוע (*shoa'*), meaning noble, mentioned above.

The feminine noun שועה (*shawā*) means the more specific cry for help (Jeremiah 8:19, Psalm 39:13).

The proximity of these word groups is shown in Job 36:19. Some translations read here the peculiar, "If your cry for help is set in order . . ." (Jay P. Green), while others read, "Will your riches keep you from distress . . ." (NAS).

Also note the similarity with roots שׁעע (*sha'a*) and verb שׁעה (*sha'a*; follow the link for more info on both).

(www.abarim-publications.com 2016)

A recitation of the many details of the Biblical prophet Isaiah₁ will not be attempted here. The additional Isaiah₂ found in the Book of Mormon was one of the twelve disciples called by Jesus Christ upon his visitation to the Nephites (3 Nephi 19:4). Reasonable etymological units for Isaiah₂ are:

Sumerian

i: oil; container for oil

*i*₃-*a*, *i*₃-*iš* (form of *i*)

sa: advice, counsel; resolution, intelligence

sa: to equal, compare, compete, be equal to,
rival

sa: to move about

a: arm; labor; wing; horn; side; strength;
wage; power

ia: (an exclamation), oh!

a'a: a text, the scribal exercise a-a

he: be he

Constructed Compound Word: **Isaiah(e)**

Hebrew

yasha': meaning to be saved or delivered

Yah, Yahu, Yu: abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.es.

Ishmael

Sumerian

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

*i*₃-*a*, *i*₃-*iš* (form of *i*)

iš: mountain(s)

išme: a stone

išim: hunger

*i*₃-*šim-ma* (form of *išim*)

ma: to burn

ma: ship, boat

*ma*₂-*e*

ma: a siege engine?

ma'u: a barge

mah: (to be) mature, milk producing (of
cows)

mah: (to be) great

mah-e, *mah-he* (form of *mah*)

mah: (to be) sick?

mah: a tree

a: arm; labor; wing; horn; side; strength;
wage; power

a: a bird-cry

a: time

a: water; semen; progeny

a-e (form of *a*)

A: a weapon, or leather holder for a weapon

e: barley?

e: chaff

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

lu: who(m), which; man; (s)he who, that which; of; ruler; person

lu: to disturb, stir up; to cover completely; to mix

me-lu (form of *lu*)

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry

me-la (form of *la*)

Hebrew

Etymology of the name Ishmael

The name Ishmael consists of two elements. The first part comes from the verb שמע (*shama'*), meaning to:

The root-verb שמע (*shama'*) means to hear in much the same way as our English verb. It may mean to perceive a sound via the ears (Genesis 3:10, Deuteronomy 4:33), or to hear about something via the grapevine (1 Samuel 13:4, Isaiah 66:8). It may denote an observant listening, a paying attention to (Amos 4:1, Micah 3:9), or understanding someone's language (Genesis 11:7). It may mean to hear someone out (Genesis 23:6), or hear someone in a judicial setting (Deuteronomy 1:17). Our verb also often means to listen to someone in the sense of to obey that person (Judges 2:20, 1 Samuel 8:7), or to hear and forgive or help (1 Kings 8:30, Isaiah 30:19).

This verb's derivations are:

The masculine noun שמע (*shema'*), meaning sound (Psalm 150:5 only).

The masculine noun שמה (*shoma'*), meaning tidings or report (Exodus 23:1, Isaiah 23:5).

The feminine noun שמועה (*shemu'a*), meaning report (1 Samuel 2:24, Jeremiah 49:23), or mention (Ezekiel 16:56).

The feminine noun השמעות (*hashma'ut*), a causative form, literally meaning that which is caused to be heard. It occurs only in Ezekiel 24:56.

The masculine noun משמע (*mishma'*), rumor or a thing heard (Isaiah 11:3 only).

The feminine noun משמעת (*mishma'at*), meaning subjects, or literally group of guys who listen (1 Samuel 22:14, Isaiah 11:14).

The second part of the name Ishmael is אל (*El*), either the prominent Canaanite deity whose name became applied to the God of Israel, or the common abbreviation of *Elohim*, the genus God:

In names, the segment אל (*'el*), usually refers to אלהים (*'elohim*), that is Elohim, or God, also known as אלה (*'eloah*). In English, the words 'God' and 'god' are strictly reserved to refer to deity but in Hebrew the words אל (*'l*) and אלה (*'lh*) are far more common. Consider the following:

אל (*'al*), which is the Hebrew transliteration of the Arabic article that survives in English in words like alcohol and algebra. There are some words in the Hebrew Bible that are transliterations of Arabic words, which contain this article.

אל (*'al*), particle of negation; not, no, neither.

אל (*'el*) preposition that expresses motion towards someone or something; unto, into, besides, in reference to.

אל (*'el*), which is a truncated form of אלה (*'elah*), meaning these (see below).

אלה (*'elah*), meaning these. Follow the link to read our article on this and the next three words

אלה (*'ala*), to swear; derivative אלה (*'ala*) means oath.

אלה (*'ala*), to wail.

אלה ('*alla*), oak, from the assumed and unused root אלל ('*ll*). Follow the link to read more on these and the next words

אלה ('*ela*), terebinth, from the root אול ('*wl*).

Ishmael₁ and his family were part of the original Lehite party that left from Jerusalem. Ishmael remains righteous. The daughters of Ishmael marry the sons of Lehi, but the sons of Ishmael join Laman and Lemuel in their rebellion against Nephi. Ishmael₁ dies in the wilderness, and is buried at Nahom prior to the voyage to the New World (1 Nephi 7, 16). One of the original Nephite tribes was known as the Ishmaelites, but was ultimately aligned with the Lamanites.

Ishmael₂ is mentioned as the grandfather of Amulek (Alma 10:2), no other information is given.

Also mentioned in the Book of Mormon is the land of Ishmael, a Lamanite land where Ammon₂ traveled on a missionary journey where he was bound and brought before the Lamanite king Lamoni, where he was ultimately successful in his preaching and converting (Alma 17; 21; 22; 23; 24; 25).

Reasonable etymological units for Ishmael₁ and possibly Ishmael₂ are:

Sumerian

i: oil; container for oil

*i*₃-*a*, *i*₃-*iš* (form of *i*)

iš: mountain(s)

išim: hunger

*i*₃-*išim-ma* (form of *išim*)

mah: (to be) great

mah-e, *mah-he* (form of *mah*)

mah: (to be) sick?

a: arm; labor; side; strength; wage; power

a: progeny

a-e (form of *a*)

e: house; temple; (temple) household

e: to leave, to go out; to remove, take away; to bring out; to enter; to raise, rear (a child)

e: trust

lu: who(m), which; man; (s)he who, that which; of; ruler; person

la: to supervise, check; to show, display; to bind; to carry

me-la (form of *la*)

Constructed Compound Word: Ishma(h)el(a)

Hebrew

shama': to hear

'*el*: refers to '*elohim*, that is Elohim, or God

Reasonable etymological units for the land of Ishmael and location of the Lamanite king are:

Sumerian

iš: mountain(s)

išme: a stone

mah: (to be) great

mah-e, *mah-he* (form of *mah*)

mah: a tree

a: water

a-e (form of *a*)

e: house; temple; (temple) household; estate

lu: of; ruler; person

Constructed Compound Word: Ishma(h)el(u)

Hebrew

shama': to hear

'*el*: refers to '*elohim*, that is Elohim, or God

Jarom

As a reminder, the letter “j” is not found in Sumerian dictionaries even though present originally in Sumerian.

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ur₂, *a-mu*, *a-am₆*, *a-am₃* (form of *a*)

A: a weapon or a leather holder for a weapon

a ru: to dedicate

ar: (hymn of) praise; fame

a-ar₂, *ar₂-ra*, *a-ar₃-a*, *a-ar₃* (form of *ar*)

ar: ruin

ara: to grind

ara: hand-mill; lower grindstone

ara: an official

ara: times (with numbers); ways; way; omen;
step (math.)

ara: a boat part

ara: designation of milk

ara: designation of oil

a-ra₂-a (form of *ara*)

arah: storehouse, granary, storeroom;
storage vessel

ra: (compound verb verbal element)

ra: (to be) pure; (to be) clear

rah: to beat, kill; to break, crush; to flood; to
thresh (grain with a flail)

rah₂-am₃ (form of *rah*)

rah: a disease

RU: architectural feature

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u₂-am₃, *u₂-um* (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

um: a bird

um: reed rope

am: a bird

am: wild bull

Hebrew

Etymology of the name Joram

The name Joram is a contracted version of the name Jehoram (like Pete and Peter, or Bill and William), and means the same. Both consist of two elements, the first one being יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton יהוה, YHWH, or Yahweh.

The second part of our name comes from the verb רוּם (*rum*) meaning to be high:

The four forms רוּם (*rwm*), רָמַם (*rmm*), רָאָם (*r'm*), and אָרַם (*'rm*) are similar and have similar meanings. Some scholars have concluded that the three are etymologically related. The form רָמַם (*rmm*), however, covers two separate root-verbs; one of which having nothing to do with the rest of these words. We also list the formally unrelated noun רִמּוֹן (*rimmon*) in this root cluster for reasons we will explain below:

The verb רוּם (*rum*) means to be high, in several literal and figurative fashions. This verb is used to indicate either literal height (Psalm 61:2, Job 22:12), the height of rank, statues or glory (Numbers 24:7, 2 Samuel 22:47, Proverbs 24:7), or the height of pride or arrogance (Deuteronomy 8:14, Psalm 131:1, Ezekiel 31:10).

Its derivatives are:

The masculine noun רוּם (*rum*) or רָם (*rum*), meaning height (Proverbs 25:3) or haughtiness (Isaiah 10:12, Jeremiah 48:29).

The adverb רוּם (*rom*), meaning on high (Habakkuk 3:10)

The adverb רוּמָה (*roma*), meaning proudly (Micah 2:3).

The feminine noun רָמָה (*rama*), meaning height or high place (Ezekiel 16:25). Note that this noun is identical to the root-verbs רָמָה (*rama I and II*), meaning to throw or shoot (*I*) and to beguile, deceive or mislead (*II*).

The feminine noun רָמוֹת (*ramut*), meaning height or lofty stature (Ezekiel 32:5).

The masculine noun רוּמָם (*romam*), meaning praise (Psalm 66:17).

The feminine noun רוּמוֹת (*romemut*), meaning uplifting, arising (Isaiah 33:5).

The masculine noun מְרוּם (*merum*), a poetic word meaning height (Job 5:18, Micah 6:6).

The feminine noun תְּרוּמָה (*teruma*), meaning contribution or offering (Exodus 25:2, Deuteronomy 12:6, Ezekiel 45:13).

The feminine noun תְּרוּמִיָּה (*terumiya*), meaning portion, or that what belongs to a contribution (Ezekiel 48:12).

The verb רָמַם (*ramam I*) is a by-form of רוּם (*rum*), and means to be exalted. It occurs a mere four times in the Bible: Numbers 17:10, Job 24:24, Isaiah 33:10 and Ezekiel 10:15.

The root רָמַם (*rmm II*) isn't used as a verb in the Bible, but it exists in Arabic with the meaning of to grow rotten or decay. In the Bible the following derivatives occur:

The feminine noun רִמְמָה (*rimma*), meaning worm or maggot. This noun is used exclusively (and mostly in the Book of Job) to express decay or corruption (Exodus 16:24, Job 7:5, Job 17:14, Isaiah 14:11). In Job 25:6, Bildad calls man a maggot when he is compared to God.

The denominative verb רָמַם (*ramam*), meaning to be wormy. It occurs only in Exodus 16:20.

None of the sources we commonly consult mentions it, but it might be that in an agricultural symbolic jargon a ripening of fruits was recognized to be similar as a growing high. A sapling obviously bears no fruit; a tree has to be mature for that. In that sense, the words of this root could be interpreted as a state of over-ripeness, and this either because nobody picked the fruits when they were ready, or else they were picked but then discarded.

Quite tellingly, when fruit has ripened, its destiny is limited to two options: it can either be used to seed the next generation or turned into wine (or other consumable product) or else rot away. This is not at all too far a fetch; in our society today recreational intoxication is also referred to as "getting high".

Also note that the root צָהַר (*shr*) yields derivations that have either to do with elevation or else with fresh oil (extracted from ripe olives).

The verb ראם (*ra'am*) means to rise. It occurs only once, in Zechariah 14:10 (although some scholars state that even this one occurrence should be ascribed to the verb רום (*rum*), treated above), and has some peculiar derivations:

The masculine noun ראם (*re'em*), wild ox. This animal serves often as sign of strength (Numbers 23:22, Deuteronomy 33:17), which may explain why it is called Riser. Or perhaps it is because the wild ox stands a challenge with his head and horns lifted up.

A bit more difficult to explain is the word ראמות (*ramot*), meaning black coral, as used in Job 28:18 and Ezekiel 27:16. Perhaps these corals were known by the method of their acquisition: someone had to dive and bring them up.

The Hebrew root ארם (*'rm*) is assumed to have existed because there's a word in the Bible that could only have come from a root like that. The meaning of the root was lost over the ages, but one derivation stands to this day: ארמון (*'armon*), meaning citadel or palace (Jeremiah 30:18, Micah 5:4).

The use of this word is largely limited to the often returning message that God will burn up the various "palaces" of certain nations (Amos 1:3). Palaces were typically built on elevations, but symbolically they denoted the capital of nations, their apices.

(www.abarim-publications.com 2016)

The PN JAROM may be a hypocoristic form of the hypothetical Jaromel/Jaromiah, from the Hebrew *rām*, "to rise, be exalted," in the *qal 3 m.s. jussive*, with the meaning "may/let [God/the Lord] be exalted." The printer's manuscript PN variant form JORAM may also arguably be from the HEBREW *yôrām*, "Jehovah is exalted."

Jarom was a Nephite scribe and historian, and son of Enos and father of Omni (Jarom 1, Omni 1:1). Reasonable etymological units for Jarom are:

Sumerian

a: arm; labor; strength; wage; power

a₂-mu (form of *a*)

a: progeny

a-ur₂, *a-mu*, *a-am₆*, *a-am₃* (form of *a*)

a ru: to dedicate

ar: (hymn of) praise; fame

a-ar₂, *ar₂-ra*, *a-ar₃-a*, *a-ar₃* (form of *ar*)

ara: an official

ra: (to be) pure; (to be) clear

u: and

u₃-am₃ (form of *u*)

u: admiration

Constructed Compound Word: **Jarom(u)**

Hebrew

rām (hypocoristic form): may/let [God/the Lord] be exalted

Jeremiah

While Jeremiah is a Biblical name, it is used in the Book of Mormon as the name of an individual in the New World, so will be evaluated. As a reminder, the letter "j" is not found in Sumerian dictionaries even though originally present in Sumerian.

Sumerian

e: barley?

e: chaff

e₃-a-am₆, *e₃-a-am₃*, *e₃-am₃*, *e₃-a-me*,
e₃-mu (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-me, *e₂-a-me*, *e₂-mu*, *e₂-me-a*, *e₂-am₃*, *e₂-ra* (form of *e*)

e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a-ra
 (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e-me-a (form of *e*)
e: trust
e: tube, socket
e: watch
er: weeping, mourning; tears; to weep
er₂-re, er₂-e, re-e, (form of *er*)
ere: perfect plural stem of *ĝen*[to go]
ere: to press, throttle
re: that

emi: queen's household
e₂-mi₂-a (form of *emi*)
mi: (compound verb nominal element)
mi: praise
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a (form of *i*)
ia: (an exclamation), oh!
a: arm; labor; wing; horn; side; strength; wage; power
a: a bird-cry
a: time
a: water; semen; progeny
ah: (to be) dried (out), dry; to dry
ah₃-de₃, ah-da (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
ah-da (form of *ah*)
a'a: a text, the scribal exercise a-a
he: be it, be he

Hebrew

Etymology and meaning of the name Jeremiah

The name Jeremiah consists of two parts, the final one being יה, the abbreviated form of יהוה, the Name of God (see YHWH). It's not exactly clear where the first part of the name Jeremiah may derive of, although BDB Theological Dictionary and NOBSE Study Bible Name List agree it's from the root group רמה (*rama I & II*), which in itself also carries some controversy:

Scholars don't agree on how many separate roots רמה (*rmh*) there are, but there are either two or three:

The verb רמה (*rama I*) means to throw or shoot, and occurs a mere three times in the Bible. In Exodus 15:1 Moses and Israel sing how YHWH hurled a horse and rider into the sea. In Psalm 78:9 and Jeremiah 4:29 this verb is used to depict shooters of the bow.

The identical root רמה (*rama II*) is sometimes split in two. Hence the older BDB Theological Dictionary lists three different roots רמה (*rama*), yet the younger HAW Theological Wordbook of the Old Testament rejects this and groups all following meanings under the same header. But whatever the philological deliberations may entail, there are obviously two major groups of meanings contained in this second root:

The verb רמה (*rama II*) means to beguile, deceive or mislead. It occurs eight times (Genesis 29:25, Joshua 9:22). HAW Theological Wordbook of the Old Testament lists the feminine noun רמיה (*remiya*), slackening, deceit, under this root, but BDB Theological Dictionary supposes the existence of an unused root-verb רמה (*rama III*), meaning to loosen, and lists two separate nouns, one meaning deceit and the other meaning laxness or slackness.

Other derivatives are:

The feminine noun מרמה (*mirma*), meaning deceit or treachery (Micah 6:12, Psalm 120:2).

The feminine noun תרמה (*torma*), meaning treachery (Judges 9:31 only).

The feminine noun תרמית (*tarmit*), meaning deceitfulness (Jeremiah 8:5, Zephaniah 3:13).

The controversy surrounding this root (or these roots) illustrates marvelously the evolution of theological thought and linguistic theory through the centuries. Classic scholars marked one root that covered to deceive and to loosen, but more recent scholars thought there were two different roots (which means two different ideas accidentally named the same, like our words trunk and trunk), and most recent scholar are back to one root.

The solution lies in the notion that in the Bible the ideas of deception and loosening are similar, simply because exercising truth leads to stronger relationships. Where we differentiate between deceit and looseness, the Bible doesn't. A group that is of one mind (Acts 2:42-47; Ephesians 4:3-6) can not be loose, can not practice deceit, and can not be united by anything other than truth (Psalm 15:2, Proverbs 12:19). And since truth sets free (John 8:32) we are at once struck by the difference between the Bible's definitions of freedom and looseness. An arrow that is shot away is by no means free.

Note that the verbs רמה (*rama I and II*) are identical to the noun רמה (*rama*), meaning height or high place, from the root רום (*rum*), meaning to be high.

NOBSE Study Bible Name List favors relations with *rama I* and reads Yahweh Throws, and since this may be a bit odd, continuous to explain that it may be in the sense of laying a foundation, and translates the name Jeremiah with Yahweh Establishes, Appoints or Sends. This seems, however, a bit too creative. This root group is never used to indicate the fixing of something, but always quite the opposite.

Reading the name Jeremiah this way may seem to make him a Human Arrow On God's Bow, but in fact it will mean He'll Be Dumped By The Lord.

BDB Theological Dictionary tries to solve this problem by first of all go with their assumed root of loosening, and then referring to an Assyrian name or phrase meaning "whose womb is loosened". That way, proclaims BDB, the name Jeremiah may mean Yah Looseneth, and thus conveying the gladness of parents for conceiving (compare Genesis 29:31). Still, in Hebrew this verb is never used in relation to giving birth.

Jones' Dictionary of Old Testament Proper Names abandons this troublesome root-group altogether but also seeks refuge in a word that has no Biblical precedent: the unused root ירם (*yaram*), to be elevated. Jones reports that this root has to do with the familiar Hebrew verb רום (*rum*), be high, lofty:

The four forms רום (*rwm*), רמם (*rmm*), ראם (*r'm*), and ארם (*'rm*) are similar and have similar meanings. Some scholars have concluded that the three are etymologically related. The form רמם (*rmm*), however, covers two separate root-verbs; one of which having nothing to with the rest of these words. We also list the formally unrelated noun רמון (*rimmon*) in this root cluster for reasons we will explain below:

The verb רום (*rum*) means to be high, in several literal and figurative fashions. This verb is used to indicate either literal height (Psalm 61:2, Job 22:12), the height of rank, statues or glory (Numbers 24:7, 2 Samuel 22:47, Proverbs 24:7), or the height of pride or arrogance (Deuteronomy 8:14, Psalm 131:1, Ezekiel 31:10).

Its derivatives are:

The masculine noun רום (*rum*) or רם (*rum*), meaning height (Proverbs 25:3) or haughtiness (Isaiah 10:12, Jeremiah 48:29).

The adverb רום (*rom*), meaning on high (Habakkuk 3:10)

The adverb רומה (*roma*), meaning proudly (Micah 2:3).

The feminine noun רמה (*rama*), meaning height or high place (Ezekiel 16:25). Note that this noun is identical to the root-verbs רמה (*rama I and II*), meaning to throw or shoot (*I*) and to beguile, deceive or mislead (*II*).

The feminine noun רמות (*ramut*), meaning height or lofty stature (Ezekiel 32:5).

The masculine noun רומם (*romam*), meaning praise (Psalm 66:17).

The feminine noun רוממות (*romemut*), meaning uplifting, arising (Isaiah 33:5).

The masculine noun רוםם (*merum*), a poetic word meaning height (Job 5:18, Micah 6:6).

The feminine noun תרומה (*teruma*), meaning contribution or offering (Exodus 25:2, Deuteronomy 12:6, Ezekiel 45:13).

The feminine noun תרומיה (*terumiya*), meaning portion, or that what belongs to a contribution (Ezekiel 48:12).

The verb רמם (*ramam I*) is a by-form of רום (*rum*), and means to be exalted. It occurs a mere four times in the Bible: Numbers 17:10, Job 24:24, Isaiah 33:10 and Ezekiel 10:15.

The root רמם (*ramm II*) isn't used as a verb in the Bible, but it exists in Arabic with the meaning of to grow rotten or decay. In the Bible the following derivatives occur:

The feminine noun רמה (*rimma*), meaning worm or maggot. This noun is used exclusively (and mostly in the Book of Job) to express decay or corruption (Exodus 16:24, Job 7:5, Job 17:14, Isaiah 14:11). In Job 25:6, Bildad calls man a maggot when he is compared to God.

The denominative verb רמם (*ramam*), meaning to be wormy. It occurs only in Exodus 16:20.

None of the sources we commonly consult mentions it, but it might be that in an agricultural symbolic jargon a ripening of fruits was recognized to be similar as a growing high. A sapling obviously bears no fruit; a tree has to be mature for that. In that sense, the words of this root could be interpreted as a state of over-ripeness, and this either because nobody picked the fruits when they were ready, or else they were picked but then discarded.

Quite tellingly, when fruit has ripened, its destiny is limited to two options: it can either be used to seed the next generation or turned into wine (or other consumable product) or else rot away. This is not at all too far a fetch; in our society today recreational intoxication is also referred to as "getting high".

Also note that the root צהר (*shr*) yields derivations that have either to do with elevation or else with fresh oil (extracted from ripe olives).

The verb ראם (*ra'am*) means to rise. It occurs only once, in Zechariah 14:10 (although some scholars state that even this one occurrence should be ascribed to the verb רום (*rum*), treated above), and has some peculiar derivations:

The masculine noun ראם (*re'em*), wild ox. This animal serves often as sign of strength (Numbers 23:22, Deuteronomy 33:17), which may explain why it is called Riser. Or perhaps it is because the wild ox stands a challenge with his head and horns lifted up.

A bit more difficult to explain is the word ותראם (*ramot*), meaning black coral, as used in Job 28:18 and Ezekiel 27:16. Perhaps these corals were known by the method of their acquisition: someone had to dive and bring them up.

The Hebrew root ארם (*'rm*) is assumed to have existed because there's a word in the Bible that could only have come from a root like that. The meaning of the root was lost over the ages, but one derivation stands to this day: ארמון (*'armon*), meaning citadel or palace (Jeremiah 30:18, Micah 5:4).

The use of this word is largely limited to the often returning message that God will burn up the various "palaces" of certain nations (Amos 1:3). Palaces were typically built on elevations, but symbolically they denoted the capital of nations, their apices.

(www.abarim-publications.com 2016)

A recitation of the many details of the Biblical prophet Jeremiah will not be attempted here. The additional Jeremiah₂ found in the Book of Mormon was one of the twelve disciples called by Jesus Christ upon his visitation to the Nephites (3 Nephi 19:4). Reasonable etymological units for Jeremiah₂ are:

Sumerian

e: house; temple; (temple) household
*e*₂-*me*, *e*₂-*a-me*, *e*₂-*mu*, *e*₂-*me-a*, *e*₂-*am*₃, *e*₂-*ra* (form of *e*)

e: to leave, to go out; to remove, take away;
 to bring out; to enter; to bring in

*e*₃-*am*₃, *e*₃-*a-am*₃, *e*₃-*ma*, *e*₃-*a-ra*
 (form of *e*)

e: perfect plural and imperfect stem of *dug*[to speak]
e-me-a (form of *e*)

e: trust
e: watch
er: weeping, mourning; tears; to weep
 er₂-re, er₂-e, re-e, (form of *er*)
ere: perfect plural stem of *ġen*[to go]
re: that
mi: praise

Constructed Compound Word: Jeremiah(e)

Hebrew

rama: height or high place (the height of rank, status or glory)

Yah, Yahu, Yu: abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.es.

Jonas

Sumerian

a: arm; labor; wing; horn; side; strength;
 wage; power
 a₂-na, a₂-ni, an, a₂-še₃ (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
 a-ni, a-na, a-še₃ (form of *a*)
A: a weapon or a leather holder for a weapon
an: sky, heaven; upper; crown (of a tree)
 an-na, an-ne₂, an-na, an-e, a-na, an-
 a, an-ne (form of *an*)
an: date spadix
 a₂-an (form of *an*)
ana: a wooden object
ana: upper
ana: what?; as much as (math.)
 a-na, a-na-a (form of *ana*)
u: abuse
u: admiration
u: and
 u₃-ni-a (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose

i: oil; container for oil
 i₃-a (form of *i*)
ia: (an exclamation), oh!
a: arm; labor; side; strength; wage; power
a'a: a text, the scribal exercise a-a
he: be it, be he

u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-ni, u₂-ne, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
un: to arise; sky; (to be) high
 un₃-na, u₃-na (form of *un*)
una: wild, proud; a wild animal
na: (compound verb nominal element)
na: man
na: pestle; a stone
na: stone; stone weight

Hebrew

The PN JONAS may be the Greek form of the OT name Jonah, from the Hebrew noun *yôṇâh*, “dove.” Alternatively, JONAS may be from the HEBREW *yô* (<*yahweh*) + *nēs*, “the Lord is a standard, banner; miracle.”

(Book of Mormon Onomasticon 2016)

Etymology of the name Jonah

There's something deeply peculiar about the name Jonah. Pretty much all sources derive it of the root *ןו*, and render the name Dove. Jones' Dictionary of Old Testament Proper Names, however, makes a striking observation (or perhaps even an error). Jones suggests that the Hebrew word for dove comes from the verb *ינה* (*yana*), meaning to oppress, vex, do wrong:

The verb *ינה* (*yana*) is used about twenty times in the Bible, and it generally means to do someone wrong or to oppress someone (Exodus 22:21, Jeremiah 46:16). In Leviticus 19:33 the verb *ינה* (*yana*) stands opposite the phrase "lo

Taking the name Jonah from this verb, it would interestingly mean Vexer, Wrongdoer.

Traditionally however, the name Jonah is understood to come from the root group *ןו*, which consists of two identical but unused and therefore untranslatable roots:

There are two roots *ין* (*ywn*), which are officially not related, and the fact that they are identical is generally considered a coincidence. But for the poetic writers of the Bible, similar words with different meanings always allows for playful phrasing, and additional meaning should certainly be expected.

Then there is the word *ין* (*yayan*), meaning wine, which is also not officially related to either of the roots *יןו* (*ywn*), but the letters ו (*waw*) and י (*yod*) very often interchange; roots spelled with a ו often spawn nouns with a י and vice versa, and some verbs occur spelled both with a ו and a י. Our English word "wine" comes from the Latin *vinum*, which in turn comes from a very old proto-Indo-European root, which also formed the Arabic equivalent *wain*. All of these wine-words seem to follow the form *ין* (*ywn*) rather than *ין* (*ygn*), which again argues their kinship.

All these considerations bring our little root cluster close to the pervasive symbolic structure that associates tranquility, primitivity, muddiness (the intermediate state between water and dry land) and the color red, as demonstrated by the root clusters אדם (*'adam*) and חמר (*hamar*).

The masculine noun *ין* (*yayan*) means wine, but there's a big "however" tied to it.

In the Bible, the cultural side of humanity is most commonly depicted as a vineyard (כרם, *kerem*; Genesis 9:20, Isaiah 5:1, John 15:1), and "wine" is humanity's culture's software; the things we talk about to each other, the stories we tell, the wisdoms we have, the trades we engage in. This image of the vineyard, which produces grapes, which are gathered and mused together to make wine, appears to tap into one of the Bible's primary reality-describing principles, and, once recognized, can be recognized everywhere.

The verb *ירה* (*yara*) appears to describe the actual action of this principle, which we here at Abarim Publications summarize as "many little impulses [grapes] that cause a larger and unified event [wine]."

The unused and assumed root *ין* (*ywn I*) yields the masculine noun *ין* (*yawen*) meaning mire. This noun is used only twice in the Bible, in Psalm 40:2 and Psalm 69:2, and on both occasions the mire serves as metaphor for the absence of a stable foothold. Note that a typical effect of intoxication is just that: loss of a stable foothold (Job 12:25, Psalm 60:3, 107:27, Isaiah 19:14).

The unused and assumed root *ין* (*ywn II*) yields a word that's much more common in the Bible: the feminine noun *יונה* (*yona*), meaning dove or pigeon (Leviticus 1:14, Isaiah 38:14).

But the grand finale of this word *יונה* (*yona*) is the descension of the Holy Spirit upon Jesus; in the form of a dove (Matthew 3:16).

(www.abarim-publications.com 2016)

Jonas₁ and Jonas₂ are both identified in the same verse in the Book of Mormon, each being one of the Twelve Disciples of Christ (3 Nephi 19:4). No further information is provided. Reasonable etymological units for either Jonas are:

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-na, a₂-ni, an, a₂-še₃ (form of *a*)

a: progeny

a-ni, a-na, a-še₃ (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an-na, an-ne₂, an-na, an-e, a-na, an-

a, an-ne (form of *an*)

an: date spadix

a₂-an (form of *an*)

ana: upper

ana: as much as (math.)

a-na, a-na-a (form of *ana*)

u: admiration

u: and

u₃-ni-a (form of *u*)

u: to voice

u: gift

u: peace

u: to gain control

un: to arise; sky; (to be) high

un₃-na, u₃-na (form of *un*)

una: wild, proud

na: man

na: pestle; a stone

Constructed Compound Word: **Jonash(e)**

Hebrew

yô (<*yahweh*) + *nēs*: “the Lord is a standard, banner; miracle

yayan: wine

yônâh: dove

yona: is the descension of the Holy Spirit upon Jesus; in the form of a dove

Joneum

A variant spelling of Jeneum is a possibility, so etymological units related to that name are also included here:

Sumerian

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-na (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an-ne₂, an-e, an-ne (form of *an*)

an: date spadix

ane: he, she

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

<i>u</i> : earth pile	<i>e₂-me, e₂-a-me, e₂-mu, e₂-me-a, e₂-am₃</i> (form of <i>e</i>)
<i>u</i> : pitfall	<i>e</i> : a vocative interjection
<i>u</i> : planking	<i>e</i> : strip or piece of leather; leather bearing
<i>u</i> : plant	<i>e</i> : to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants	<i>e₃-a, e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a-ra</i> (form of <i>e</i>)
<i>u₂-ni, u₂-ne, u-ra, u₂-na, u₂-am₃, u₂-um</i> (form of <i>u</i>)	<i>e</i> : princely?
<i>u</i> : shepherd	<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak]
<i>u</i> : purslane	<i>e-me-a</i> (form of <i>e</i>)
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>e</i> : trust
<i>u</i> : to sleep	<i>e</i> : tube, socket
<i>u</i> : ten	<i>e</i> : watch
<i>u</i> : totality, world	<i>en</i> : (compound verb nominal element)
<i>U</i> : type of stone	<i>en</i> : incantation, spell
<i>U</i> : tree	<i>en</i> : lord; master; ruler
<i>un</i> : to arise; sky; (to be) high	<i>en-e, en-na, en-ne₂ en-na-am₃</i> (form of <i>en</i>)
<i>un₃-e</i> (form of <i>un</i>)	<i>en</i> : a priest
<i>ne</i> : brazier	<i>en-e, en-ni-a, en-ne₂</i> (form of <i>en</i>)
<i>ne</i> : (compound verb nominal element)	<i>ene</i> : (compound verb nominal element)
<i>ne</i> : strength; force	<i>ene</i> : pleasure?
<i>NE</i> : type of bird	<i>e-ne-am₃, a-ne-am₃</i> (form of <i>ene</i>)
<i>NE</i> : designation of silver	<i>um</i> : a bird
<i>NE-um</i> (form of <i>NE</i>)	<i>um</i> : reed rope
<i>NE</i> : a designation of trees	
<i>e</i> : barley?	
<i>e</i> : chaff	
<i>e₃-a-am₆, e₃-a-am₃, e₃-am₃, e₃-a-me, e₃-mu</i> (form of <i>e</i>)	
<i>e</i> : house; temple; (temple) household; station (of the moon)?; room; house-lot; estate	

Hebrew

The first issue to be handled before attempting an etymology for JONEUM is the spelling. The 1830 edition of the Book of Mormon, which for Mormon 6:14 was typeset directly from O, has the spelling 'Joneam.' When scribe 2 copied from O into P, he initially wrote "Jeneum." But at a later time (he used heavier ink flow), "he corrected the first and second vowels. The challenge is that it is difficult to determine which vowels they were corrected to—or even whether there was a change!" In conclusion, Royal Skousen suggests, with "not a lot" of support, that this PN should read, JONEUM, even though the reading in O is uncertain.

Among the "not a lot" of evidence for preferring JONEUM over JENEUM (the original spelling in P) and JONEAM (the spelling in the 1830) is the fact that no other Book of Mormon name begins with jen- and that no other Book of Mormon name ends in -eam.

JONEUM also provides the best avenue for an etymology. In biblical PNs, the divine name *yhw* 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 Bible onomasticon as *Jo-*. For example, Joab, Joash, Jochebed, Joram, and Jozachar. The second element in JONEUM, -*neum*, could represent either HEBREW *nē'um* which is used often to mean "oracle" or "announcement" of God ; or it

could represent HEBREW *n'm*, which has the basic meaning “kindness, delight, charm,” etc. Thus JONEUM could mean either “Jehovah is (the) oracle,” or “Jehovah is kindness.”

(Book of Mormon Onomasticon 2016)

Joneum is a Nephite military leader who fell in the final battle of the Nephites with his ten thousand (Mormon 6:14). Reasonable etymological units for Joneum or Jeneum are:

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form
of *a*)

A: a weapon or a leather holder for a weapon

an: upper; crown (of a tree)

an-ne₂, an-e, an-ne (form of *an*)

an: date spadix

ane: he, she

u: admiration

u: defeat

u: ship's captain; to gain control

u: ten

un: to arise; (to be) high

un₃-e (form of *un*)

ne: strength; force

e: to leave, to go out; to remove, take away;
to bring out

e₃-a, e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a-ra
(form of *e*)

e: trust

en: a priest

en-e, en-ni-a, en-ne₂ (form of *en*)

en: lord; master; ruler

en-e, en-na, en-ne₂ en-na-am₃ (form
of *en*)

Constructed Compound Word: **Joneu(a)m**

Hebrew

“Jehovah is (the) oracle,” or “Jehovah is kindness”.

Judea

Sumerian

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-da (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u₅-de₃ (form of *u*)

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

u.DU: a bird

<i>ud</i> : a bird	<i>e</i> : to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
<i>ud</i> : if	<i>e</i> _{3-a} (form of <i>e</i>)
<i>ud</i> : storm; storm demon	<i>e</i> : princely?
<i>ud-de</i> ₃ (form of <i>ud</i>)	<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak]
<i>ud</i> : day; heat; a fever; summer; sun	<i>e</i> : trust
<i>ud-de</i> ₃ , <i>ud-e</i> , <i>ud-de</i> ₆ (form of <i>ud</i>)	<i>e</i> : tube, socket
<i>ud</i> : when	<i>e</i> : watch
<i>de</i> : to bring, carry	<i>ea</i> : a qualification of bitumen
<i>de</i> _{6-a} , <i>u</i> _{3-de} ₃ , <i>u</i> _{3-de} ₆ (form of <i>de</i>)	<i>a</i> : arm; labor; wing; horn; side; strength; wage; power
<i>de</i> : to pour; to winnow	<i>a</i> _{2-mu} (form of <i>a</i>)
<i>de</i> _{2-a} (form of <i>de</i>)	<i>a</i> : a bird-cry
<i>de</i> : to shape, create	<i>a</i> : time
<i>e</i> : barley?	<i>a</i> : water; semen; progeny
<i>e</i> : chaff	<i>a-mu</i> , <i>a-am</i> ₆ (form of <i>a</i>)
<i>e</i> _{3-a} (form of <i>e</i>)	<i>A</i> : a weapon or a leather holder for a weapon
<i>e</i> : house; temple; (temple) household; station (of the moon)?; room; house-lot; estate	
<i>e</i> _{2-a} (form of <i>e</i>)	
<i>e</i> : a vocative interjection	
<i>e</i> : strip or piece of leather; leather bearing	

Hebrew

Etymology of the name Judea

The name Judea comes from the Hebrew name Judah, which in turn comes from the verb יָדָה (*yada*), meaning to praise:

The two words יָדָה (*yada*) and הוֹד (*hod*) are formally completely separate, but their forms are so similar that when either of them appear in names, in conjunction with other elements, we can often not be entirely sure which one of the two we're looking at.

The middle ו (*waw*) in the word הוֹד (*hod*), and the final ה (*he*) of the word יָדָה (*yada*) are allowed to drop out in several grammatical constructions, and the letter י (*yod*) appears frequently in front of a root to create a form that means "he will . . ." or "let him . . .".

In regular texts the origin of a word can usually be understood from contexts but since names often lack a clear context we usually can go both ways. Names that contain either of these words must be understood to possess two complete meanings.

If our two words are indeed separate (which scholars assume), the word הוֹד (*hod*) is a single child of the identical (and also assumed) root הוֹד (*hwd*). And to make the mystery even greater, HAW Theological Wordbook of the Old Testament reports that "so far no related root in other Semitic languages has been found for *hod*. It is uniquely a Hebrew word".

That's obviously a rarity, and raises the suspicion that our two words aren't separate at all. BDB Theological Dictionary, on the other hand, reports of some Arabic verbs that are similar to our word, one of which means crash, roar, resonance, while the other, oddly enough, means to be gentle, quiet, especially in speech.

The noun הוֹד (*hod*), generally meaning splendor, majesty, vigor, glory or honor, occurs frequently in the Bible, from the authority or majesty of the king (Jeremiah 22:18) or a prophet such as Moses (Numbers 27:20), to the divine splendor of God (Psalm 104:1), and the splendor of Israel due to the blessings of God (Hosea 14:7 - his beauty will be like the olive tree).

The root-verb ידה (*yada*) means to confess, praise, give thanks. HAW Theological Wordbook of the Old Testament reports that 'the primary meaning of this root is "to acknowledge or confess sin, God's character and works, or man's character".'

Originally this verb probably meant to cast or throw (and - intuitively - seems to have to do with the noun יד (*yad*) meaning hand). Yet another by-form of this verb is ידד (*yadad*), meaning to cast, which is identical to the verb ידד (*yadad*), meaning to love; see the name David).

Remnants of this meaning of to cast can be found in Lamentations 3:53 and Zechariah 2:4. Then it moved to mean a private or national confession of sin (for instance in Leviticus 16:21, Aaron will praise over the scapegoat), which is the very thing the Law was designed to provoke (Romans 3:20).

Then it evolved to denote gratitude, and only finally it came to indicate what we know as praise. As the theologian Westermann noted, this verb is often translated with to thank, but the Hebrew language has no verb specifically reserved for expression of gratitude.

This verb yields two derivations:

The feminine plural noun הידות (*huyyedot*), meaning songs of praise (Nehemiah 12:8 only).

The feminine noun תודה (*toda*), meaning confession or praise (Joshua 7:19, Psalm 26:7).

The name יהודה (*yehuda*; Judah) also comes from this verb, and thus so do:

The masculine ethnonym יהודי (*yehudi*), meaning Judaic, Jewish or Jew.

The feminine ethnonym יהודית (*yehudit*, hence the name Judith), also meaning Jewish, but only used in the construction "Jewish language" (2 Kings 18:26, Nehemiah 13:24).

The verb יהד (*yehud*), meaning to become a Jew (Esther 8:17).

(www.abarim-publications.com 2016)

Judea is a city that is mentioned as a city stationing a Nephite military force led by Antipus which was reinforced by the Nephite force led by Lehi who commanded the 2000 stripling warriors which caused the opposing Lamanite force to decide to forego an attack on the city (Alma 56, 57). Prior to reinforcement by Lehi and his force, Antipus and his forces were described as being in bad shape, having lost many men and also lacked supplies. Reasonable etymological units for the city of Judea are:

Sumerian

u: abuse

u: admiration

u: defeat

u: type of land

u: earth pile

u: pitfall

u: grass, herb; pasture, plants

ud: storm; storm demon

ud-de₃ (form of *ud*)

ud: day; heat; a fever; summer; sun

ud-de₃, *ud-e*, *ud-de₆* (form of *ud*)

de: to bring, carry

de₆-a, *u₃-de₃*, *u₃-de₆* (form of *de*)

de: to pour; to winnow

de₂-a (form of *de*)

e: barley?

e: chaff

e₃-a (form of *e*)

e: house; temple; (temple) household; estate

e₂-a (form of *e*)

a: arm; labor; side; strength; wage; power

a₂-mu (form of *a*)

A: a weapon or a leather holder for a weapon

Constructed Compound Word: **Judea**

Hebrew

yada: to confess, praise, give thanks

KorihorSumerian

kar: to blow, to light up, shine

kar: to flee, take away by force, remove, to deprive, to save

kar-ra, kar-re, ka-re, kar-re-a, ka-re-a
(form of *kar*)

kar₂: to insult, to slander

kar: senior

kar: to harbor, quay

kar-ra, kar-re, kar-e, kar-a (form of
kar)

kur: to burn, to light up

kur-a-a (form of *kur*)

kur: to be different, to be strange, (to be) estranged, (to be) hostile, to be strong

kur₂-ra, kur₂-re (form of *kur*)

kur: to enter

*kur₉-ra, kur₉-ra₂, kur₉-ra₂, kur₉-a, ku-
ra, ku* (form of *kur*)

kur: mountain(s), underworld, land, country, east, easterner, east wind

*kur-ra, kur-re, kur₂-ra, kur-re₂, kur-a,
kur-e* (form of *kur*)

kur: unit of capacity based on vessel size

kur₂-ra, kur₂-a (form of *kur*)

kur: log?

kur-ra (form of *kur*)

ku: to place, lay (down), lay eggs; to spread, discharge

KU: hole

KU: plough?

KU: to strengthen

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u₂-ra (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

ur: to be abundant

ur₃-ra (form of *ur*)

ur: to rub in, anoint

ur: to bake

ur₅-ra (form of *ur*)

ur: base leg of table

ur: to confine, imprison

ur: to be convulsed

ur₄-a, ur₄ (form of *ur*)

ur: dog, ~ figurine; ~ toy; lion

ur-ra, ur-a, ur-re, ur-e, ur-re₂ (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
ur₃-ra, ur₃ (form of *ur*)
ur: servant
ur: keel
ur: liver
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave; are corresponding to another; like (one another)
ur: liver; main body, bulk
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
ur₃-e, ur₂-ra, ur₃-re (form of *ur*)
ur: root, base; limbs; loin, lap
ur₂-ra, ur₂-e (form of *ur*)
ur: servant
ur: to shut, protection
ur₃-ra, ur₃-re, ur₃-re₂ (form of *ur*)
uri: a fish
uri: an illness

Hebrew

The root-verb חרה (*hara*) means to burn or ignite. Cognate languages use this verb in the regular sense of fire starting, but in Biblical Hebrew this verb is exclusively used in the sense of being or getting furious; the burning of anger (Genesis 39:19, Exodus 22:23).

This verb's derivations are:

The masculine noun חרון (*haron*), meaning the burning of anger (Exodus 32:12, Numbers 25:4, Ezra 10:14).

The masculine noun חרי (*hori*), meaning a burning (Exodus 11:8, 1 Samuel 20:34).

What seems like a close cousin of the previous root, the verb חרר (*harar l*) means to be hot, burned or charred (Isaiah 24:6, Ezekiel 24:10). This verb often occurs in a figurative sense: the burning of bones of sick men in fever (Job 30:30, Ezekiel 15:4); to kindle strife (Proverbs 26:21).

This verb's derivations are:

The masculine noun חרר (*harer*), meaning parched place (Jeremiah 17:6 only).

The masculine noun חרחר (*harhur*), meaning violent heat or fever (Deuteronomy 28:22 only).

uri: a vessel
urri: a designation of sheep
ri: to be distant
ri-a (form of *ri*)
ri, RI: to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go, to walk along; to pour out, to lead away
RI-a (form of *ri*)
RI: to cry out
a: arm; labor; wind; horn; side; strength; wage; power
a: a bird cry
a: time
a: water
a-ur₂ (form of *a*)
A: a weapon, or leather holder for a weapon
har: ring
HAR: a bird
hara: ruffian, scoundrel
harra: dug?
hur: ever (again)
hur: to scratch, draw
i₃-hur (form of *hur*)
kiri hur: to pierce with a spindle
ar: (hymn of) praise; fame
a-ar₂ (form of *ar*)
ar: ruin
aru: an administrative category of persons

The root חרר (*hrr II*) is not used in the Bible but in cognate languages it consistently means to be or become free.

In extant Hebrew it yields the one derivation: the masculine noun חר (*hor*), meaning noble or nobleman. This word occurs only in the plural חרים (*horim*) to denote a social stratus (1 Kings 21:8, Jeremiah 39:6).

The unused root חרר (*hrr III*) yields:

The masculine noun חר (*hor*), meaning hole (2 Kings 12:10, 1 Samuel 14:11, Nahum 2:13).

The masculine noun חור (*hor*), also meaning hole or rather cavern (Isaiah 42:22).

A certain grammatical form of the verb חרר (*harar I*, or so it is assumed) also leads to נחר (*nhr*). This happens in three places in the Bible:

In Psalm 69:3, where Green translates it with scorched and NAS with parched.

Ezekiel 15:4, where Green and NAS both translate with charred.

Jeremiah 6:29, where Green translated with blow, and NAS has blow fiercely. These two translations obviously seem to derive this occurrence of the form נחר (*nhr*) from the nostril-group of words, but most scholars deny that this verb occurs in the Bible, and ascribe even this occurrence to the verb חרר (*harar I*).

The root-verb חור (*hawar I*) means to be or grow white (Isaiah 29:22). Its derivatives are:

The masculine noun חור (*hur*), meaning something white, or white stuff (Esther 1:6 and Esther 8:15).

The masculine noun חורי (*huray*), also meaning white stuff (Isaiah 19:9)

The masculine noun חרי (*hori*), meaning white bread or cake (Genesis 40:16).

The root חור (*hwr II*) is not used in Biblical Hebrew but in cognate languages it means to bend or turn, or as a noun it means hollow or depressed ground between hills. Its sole derivative is the masculine noun חר (*hor*), meaning hollow. This noun occurs only once in Scriptures, in Numbers 33:32.

(www.abarim-publications.com 2016)

Egyptian

hr: Horus (*Hr*)

Korihor was a principal evil character in the Book of Mormon and is formally labeled an “Anti-Christ” because of his much preaching against Christ and the Church. He was taken and bound by the people of Ammon, and sent to the high priest Giddonah and the chief judge, and then subsequently to Alma₂, the governor and chief judge, where Korihor continued to preach against Christ, the Church, and Church authorities. He requested some sign be given in proof of the existence of God. In response, Korihor was struck dumb. He then relented in his disbelief, but nevertheless remained with the curse and “he was cast out, and went about from house to house begging for his food”. He later went amongst the Zoramites and “he was run upon and trodden down, even until he was dead” (Alma 30). Reasonable etymological units for Korihor are:

Sumerian

kar: take away by force, remove, to deprive
kar-ra, kar-re, ka-re, kar-re-a, ka-re-a
 (form of *kar*)

kar₂: to insult, to slander

kur: to be different, to be strange, (to be)
 estranged, (to be) hostile
kur₂-ra, kur₂-re (form of *kur*)

kur: to enter

*kur₉-ra, kur₉-ra₂, kur₉-ra₂, kur₉-a, ku-
ra, ku (form of kur)*

kur: underworld, east wind

*kur-ra, kur-re, kur₂-ra, kur-re₂, kur-a,
kur-e (form of kur)*

ku: to place, lay (down); to spread, discharge

u: abuse

u: to bray, bellow, bawl, voice, cry, noise

ur: to confine, imprison

ur: to be convulsed

ur₄-a, ur₄ (form of ur)

ur: man

Constructed Compound Word: **Korihor**

Hebrew

haron: the burning of anger

Kumen

Sumerian

ku: to place, lay (down), lay eggs; to spread,
discharge

ku-um (form of ku)

KU: hole

KU: plough?

KU: to strengthen

kum: (to be) hot

*kum₄-ma, kum₂-ma, kum₂-a (form of
kum)*

u: abuse

u: admiration

u: and

u₃-am₃ (form of u)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of u)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

ur: to roam around

uri: an illness

ri: to be distant

ri-a (form of ri)

ri, RI: to lead away; to set in place, imbue; to
lean on; to impose; to release, let go,
to walk along

RI-a (form of ri)

a: power

hara: ruffian, scoundrel

hur: ever (again)

ar: ruin

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u₂-am₃, u₂-mu (form of u)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u₅-bi₂, u₅-bi (form of u)

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

um: a bird

um: reed rope

me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance
me-ni (form of *me*)

me: battle; combat
me₃-ni, me₃-na (form of *me*)

me: to be
me-en (form of *me*)

me: desire

me: to wash, refine

me: silence

me: stiffness

men: tiara, type of crown

e: barley?

e: chaff
e₃-ni (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-ni, e₂-na (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e₃-a-ni, e₃-ni, i-in (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

en: (compound verb nominal element)

en: incantation, spell

en: lord; master; ruler

u₃-mu-un (form of *en*)

en: a priest

Hebrew

Etymology of *qum*

The root-verb קום (*qum*) generally means to rise up or stand. It's used in all the expected ways, from getting up from a prostrate position (Exodus 21:19, Joshua 3:16), a kneeling position (1 Kings 8:54) or sitting position (Genesis 25:34). It may indicate the start of a journey (Deuteronomy 17:8), a paying attention (Numbers 23:18), a giving testimony (Deuteronomy 19:15).

This verb is used when items are set up (idols - Leviticus 26:1), or when one assumes an office or position: that of leader (Genesis 37:7), prophet (Deuteronomy 34:10), judge (Judges 10:1). Thus this verb also used covenant is established (Exodus 6:4) or maintained (Isaiah 28:16). This verb is also frequently used in a military sense of rising up against someone or some army (Judges 7:15, Exodus 2:17). In conjunction with God, this verb often occurs in a plea for God to rise up against enemies (Psalm 3:7).

The derivatives of this verb are:

The feminine noun קמה (*qoma*) or קומה (*qoma*), meaning height; of people (1 Samuel 16:7), of a tree (2 Kings 19:23), or of buildings (1 Kings 6:2, Jeremiah 52:21).

The feminine noun קמה (*qama*), denoting standing grain (Exodus 22:5, Judges 15:5).

The masculine noun קים (*qim*), meaning adversary; i.e. someone who rises up against someone (Job 22:20 only; BDB Theological Dictionary deems this text corrupt).

The feminine noun קימה (*qima*), meaning a rising up (Lamentations 3:63 only).

The feminine noun קימיות (*qommiyut*), meaning uprightness (Leviticus 26:13 only).

The masculine noun יקום (*yequm*), meaning substance or existence (Genesis 7:4 and 23 and Deuteronomy 11:6 only).

The feminine noun תקומה (*tequma*), denoting an ability or power to stand (Leviticus 26:37 and Psalm 139:21 only).

The masculine noun מִקוֹם (*maqom*), denoting some set location, place to stand or station (Genesis 18:24, Exodus 21:13, Joshua 8:19).

(www. www.abarim-publications.com 2016)

Several North-west Semitic etymologies are possible, though none of them are convincing. HEBREW *kmn*, meaning “to hide, to hide up,” might give a translation “Hidden-away.” Cf. also the Ugaritic PNs *kmn* and *bn kmn*, etymology unknown (JH). Less likely is the common Semitic vocabel *kam(m)ō/ūn**, from which we get our English word “cumin.”

Cf. also these ancient Near Eastern names: *gāmōn*, a city in GILEAD, Judges 10:5 (RFS); Akkadian *kummanu*, name of neoHittite kingdom of Tabalian Confederation, ca. 900 BC, near sites of *kummuḫi* and *gurgum* (RFS); Akkadian (?) *kummanni* (Classical Camana Cappadociae), a religious center/city during the time of King Azzi-Hayasa (?—ee Roux) (RFS); and Hittite *kamas*, prince of Carchemish ca. 750 BC (RFS).

Other possibilities include EGYPTIAN *kmn*, “blind one” (EHA); EGYPTIAN *k3mn*, “the Bull is established” (Coptic *kemēn*), a place near Ichnasya in central EGYPT (RFS); and Akkadian *kummu*, “holy place, shrine, sanctuary” (RFS).

(Book of Mormon Onomasticon 2016)

Kumen was one of the Twelve Disciples appointed by Jesus Christ when Christ came to the Nephites (3 Nephi 19:4). Reasonable etymological units for Kumen are:

ku: to place, lay (down); to spread, discharge
ku-um (form of *ku*)

KU: to strengthen

u: admiration

u: to voice, cry

u: peace

u: shepherd

me: Being, divine properties enabling cosmic activity; office

me-ni (form of *me*)

me: to be

me-en (form of *me*)

me: desire

me: to wash, refine

me: silence

men: tiara, type of crown

e: house; temple; (temple) household

e₂-ni, e₂-na (form of *e*)

e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow

e₃-a-ni, e₃-ni, i-in (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

en: lord; master; ruler

u₃-mu-un (form of *en*)

en: a priest

Constructed Compound Word: **Kumen**

Hebrew

qum: generally means to rise up or stand

Kumenonhi

Sumerian

ku: to place, lay (down), lay eggs; to spread, discharge

ku-um (form of *ku*)

KU: hole

KU: plough?

KU: to strengthen

kum: (to be) hot

kum₄-ma, kum₂-ma, kum₂-a (form of *kum*)

u: abuse

<i>u</i> : admiration	<i>me-en</i> (form of <i>me</i>)
<i>u</i> : and	<i>me</i> : desire
<i>u₃-am₃</i> (form of <i>u</i>)	<i>me</i> : to wash, refine
<i>u</i> : bed	<i>me</i> : silence
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>me</i> : stiffness
<i>u</i> : compound verb nominal element	<i>men</i> : tiara, type of crown
<i>u</i> : defeat	<i>men-na</i> (form of <i>men</i>)
<i>u</i> : earth	<i>e</i> : barley?
<i>u</i> : emery	<i>e</i> : chaff
<i>u</i> : sheep, ewe	<i>e</i> : house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
<i>u₈-am₃</i> (form of <i>u</i>)	<i>e₂-ni, e₂-na</i> (form of <i>e</i>)
<i>u</i> : finger	<i>e</i> : a vocative interjection
<i>u</i> : gift	<i>e</i> : strip or piece of leather; leather bearing
<i>u</i> : wild goose	<i>e</i> : to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
<i>u</i> : grain	<i>e₃-a-ni, e₃-ni, i-in</i> (form of <i>e</i>)
<i>u</i> : hole	<i>e</i> : princely?
<i>u</i> : horn	<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak]
<i>u</i> : type of land	<i>me</i> (form of <i>e</i>)
<i>u</i> : load	<i>e</i> : trust
<i>u</i> : peace	<i>e</i> : tube, socket
<i>u</i> : earth pile	<i>e</i> : watch
<i>u</i> : pitfall	<i>en</i> : (compound verb nominal element)
<i>u</i> : planking	<i>en</i> : incantation, spell
<i>u</i> : plant	<i>en</i> : lord; master; ruler
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants	<i>u₃-mu-un</i> (form of <i>en</i>)
<i>u₂-am₃, u₂-mu, u₂-ni</i> (form of <i>u</i>)	<i>en</i> : a priest
<i>u</i> : shepherd	<i>na</i> : (compound verb nominal element)
<i>u</i> : purslane	<i>na</i> : man
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>na</i> : pestle; a stone
<i>u</i> : to sleep	<i>na</i> : stone; stone weight
<i>u</i> : ten	<i>nu</i> : a night bird
<i>u</i> : totality, world	<i>nu</i> : creator, begetter
<i>U</i> : type of stone	<i>nu</i> : (small) fly, mosquito
<i>U</i> : tree	<i>nu</i> : male genitalia; sperm; offspring
<i>uh</i> : to be forgotten	<i>nu</i> : man
<i>uh</i> : trachea, uvula	<i>nu</i> : (to be) not, no; without, un-
<i>uh</i> : turtle	<i>nu-un</i> (form of <i>nu</i>)
<i>uh</i> : weathervane	<i>NU</i> : to spin (thread)
<i>uh</i> : to make paste	<i>nun</i> : fight, combat
<i>um</i> : a bird	<i>nun</i> : a metal object
<i>um</i> : reed rope	<i>nun</i> : prince; (as attribute) foremost, best
<i>me</i> : Being, divine properties enabling cosmic activity; office; (cultic) ordinance	
<i>me</i> : battle; combat	
<i>me₃-na</i> (form of <i>me</i>)	
<i>me</i> : to be	

a: arm; labor; wing; horn; side; strength;
wage; power
a₂-ni (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ni (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an: date spadix

un: to arise; sky; (to be) high

hi: to mix (up); process (skin; wool, in the latter possibly a stage between combing and spinning); alloy
an-hi (form of *hi*)

Hi: a fish

Hla: a vegetable

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

Hebrew

Etymology of *qum*

The root-verb קום (*qum*) generally means to rise up or stand. It's used in all the expected ways, from getting up from a prostrate position (Exodus 21:19, Joshua 3:16), a kneeling position (1 Kings 8:54) or sitting position (Genesis 25:34). It may indicate the start of a journey (Deuteronomy 17:8), a paying attention (Numbers 23:18), a giving testimony (Deuteronomy 19:15).

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kummanni (Classical Camana Cappadociae), a religious center/city during the time of King Azzi-Hayasa (?—ee Roux) (RFS); and Hittite kamanas, prince of Carchemish ca. 750 BC (RFS).

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(Book of Mormon Onomasticon 2016)

Kumenonhi was one of the Twelve Disciples appointed by Jesus Christ when Christ came to the Nephites (3 Nephi 19:4). Reasonable etymological units for Kumenonhi are:

Sumerian

ku: to place, lay (down); to spread, discharge

ku-um (form of *ku*)

KU: to strengthen

u: admiration

u: to voice, cry

u: peace

u: shepherd

me: Being, divine properties enabling cosmic activity; office

me: to be

me-en (form of *me*)

me: desire

me: to wash, refine

me: silence

men: tiara, type of crown

men-na (form of *men*)

e: house; temple; (temple) household

e₂-ni, e₂-na (form of *e*)

e: to leave, to go out; to bring out; to enter; to bring in; to raise, rear (a child); to sow

e₃-a-ni, e₃-ni, i-in (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

me (form of *e*)

e: trust

e: watch

en: lord; master; ruler

u₃-mu-un (form of *en*)

en: a priest

na: man

nu: creator, begetter

nu: man

nu: (to be) not, no; without, un-

nu-un (form of *nu*)

nun: prince; (as attribute) foremost, best

a: arm; labor; strength; wage; power

a₂-ni (form of *a*)

an: sky, heaven; upper; crown (of a tree)

un: to arise; sky; (to be) high

hi: to mix (up); process (skin; wool, in the latter possibly a stage between combing and spinning); alloy

an-hi (form of *hi*)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

Constructed Compound Word: **Kumenonhi**

Hebrew

qum: generally means to rise up or stand

Laban

Sumerian

la: flooding

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be

suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry

*la*₂-*a-ba*, *la*₂-*ba* (form of *la*)
la: to stretch out; to be in order
laban: [unknown meaning]
lah: to beat; to full (cloth, wool)
lah: plural stem of *de* [to bring]
*lah*₅-*me*, *lah*₄-*a* (form of *lah*)
lah: to dry
a: arm; labor; wing; horn; side; strength;
wage; power

*a*₂-*ba*, *a*₂-*na*, *a*₂-*ni*, *an-na*, *an* (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-ba, *a-ni*, *a-na* (form of *a*)
A: a weapon or a leather holder for a weapon
an: sky, heaven; upper; crown (of a tree)
an: date spadix

Hebrew

The PN LABAN appears in Genesis 24:29, 50, and as a GN in Deuteronomy 1:1. The PN *lbn* also appears in Ugaritic. It is possible that the name derives from the Hebrew *lābān* “white, pale.” Because the Hebrew feminine form *lēbānā* means “full moon,” the biblical PN could also be a theophoric element analogous to the 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 *Sîn*.

(Book of Mormon Onomasticon 2016)

Etymology of the name Laban

The name Laban is identical to the word לבן (*laban*), meaning white:

The root-verb לבן (*laben*) means to be or become white. It's mostly used figuratively, in an ethical sense; to purify (Daniel 11:35, Isaiah 1:18), but also literally becoming white (Joel 1:7).

This verb's derivatives are:

The adjective לבן (*laban*), meaning white. In our modern sense of symbolism, white is often associated to goodness and black to badness but in the Bible this difference is far less pronounced. In the Bible, whiteness may simply be a hue (Genesis 30:35), and it may denote moral purity (Psalm 51:7; washed "whiter than snow") but it's also the color of judgment (Joel 1:7) and skin disease such as leprosy (Leviticus 13, Numbers 12:10, where Miriam turns leprous and "white as snow").

The feminine noun לבנה (*lebanah*), meaning moon (Song of Solomon 6:10, Isaiah 24:23).

The feminine noun לבנה (*lebonah*) or לבונה (*lebonah*), meaning frankincense (a white powder; Exodus 30:24, Jeremiah 6:20).

The masculine noun לבנה (*lebneh*), meaning poplar (Genesis 30:37 and Hosea 4:13).

The feminine noun לבנה (*lebenah*), meaning brick (Genesis 11:3, Ezekiel 4:1, Exodus 24:10).

The denominative verb לבן (*laban*), meaning to make bricks. The latter two are used in succession in Genesis 11:3, where the tower builders say, "Let us make bricks and burn them thoroughly".

The masculine noun מלבן (*malben*), meaning brick-mould (2 Samuel 12:31) or quadrangle (Jeremiah 43:9).

Laban, a descendant of Joseph from Egypt, was a captain of fifty in Jerusalem and custodian of the Brass Plates. Nephi and his brothers sought unsuccessfully to obtain the plates from Laban. Nephi ended up killing Laban, assuming his identity enabling him to obtain the plates of brass (1 Nephi 3). In addition to the Brass Plates, the sword of Laban was also obtained by Nephi and was apparently passed down as an iconic and sacred item. While not a New World name in the Book of Mormon, the name was referred to at other points in the Book of Mormon so may be useful to look at with regards to Sumerian etymology. Reasonable etymological units for Laban might be:

Sumerian

la: to supervise, check; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to carry
la₂-a-ba, la₂-ba (form of *la*)

la: to be in order

laban: [unknown meaning]

lah: to beat; to full (cloth, wool)

Constructed Compound Word: **Laban**

Hebrew

laban: white (the color of judgment)

LachoneusSumerian

la: flooding

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
la₂-ka, la₂-ke₄ (form of *la*)

la: to stretch out; to be in order

lah: to beat; to full (cloth, wool)

lah: plural stem of *de* [to bring]

lah₅-ka (form of *lah*)

lah: to dry

a: arm; labor; wing; horn; side; strength; wage; power

a₂-ka, a₂-na, a₂-ni (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

ak: to do; to make; to act, perform; to proceed, proceeding (math.)

ak-a, ak-ka (form of *ak*)

aka: fleece

akan: a bird

akan: nipple, teat, udder

KA: (compound verb verbal element)

ka'a: fox

ku: to place, lay (down), lay eggs; to spread, discharge

lah: plural stem of *de* [to bring]

lah₅-me, lah₄-a (form of *lah*)

a: arm; labor; side; strength; wage; power

a₂-ba, a₂-na, a₂-ni, an-na, an (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

ku-ni (form of *ku*)

KU: hole

KU: plough?

KU: to strengthen

HA: a vegetable

hu: to scrape off, grub up

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants
u₂-ne, u₂-ni, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
un: to arise; sky; (to be) high
un₃-e (form of *un*)
an: sky, heaven; upper; crown (of a tree)
an: date spadix
an-e, an-ne, an-ne₂ (form of *an*)
ne: brazier
ne: (compound verb nominal element)
ne: strength; force
NE: type of bird
NE: designation of silver
NE-ba, NE-bi (form of *NE*)
NE: a designation of trees
e: barley?
e: chaff

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
nu-e₃-e (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
na-e (form of *e*)
e: trust
e: tube, socket
e: watch
us: (to be) of a lesser quality; to drag; to stretch; to accompany, follow; a qualification of grain; to thresh (grain) by treading; to coagulate?
in-us₂ (form of *us*)
us: to lean on, impose; to check
e-na-us₂ (form of *us*)
us: sheep
us: side, edge; path

Greek

LACHONEUS is the masculine form of the hypothetical Greek word **lakonios*, "Spartan, Laconian"; cf. the attested forms *lakonion* (neuter) and *lakonia* (feminine). Further, the "ch" suggests that the "k/c" stop sound has undergone intervocalic spirantization (see Gesenius/Kautsch/Cowley, *Grammar of the Biblical Hebrew*).

(Book of Mormon Onomasticon 2015)

Lachoneus₁ was the chief judge and governor over the Nephites. He was governor when the Gaddianton robbers reached a level of power to challenge the government. Lachoneus₁ was described as "a just man, and could not be frightened" and "so great and marvelous were the words and prophecies of Lachoneus that they did cause fear to come upon all the people" (3 Nephi 1-6). He organized the Nephites militarily against the Gaddianton robbers, and organized the people to gather in one fortified body to withstand the Gaddianton robbers, which they did, after a number of years defeating the Gaddianton robbers and establishing peace in the land.

Lachoneus₂ was a judge and son of Lachoneus₁ and governor of the Nephites. It is implied that he was a just man, opposing the under-judges who were putting righteous people to death without legal authority. These under-judges formed secret combinations and plotted and successfully assassinated Lachoneus₂ while occupying the judgment-seat (3 Nephi 6-7).

Reasonable etymological units for either Lachoneus₁ are:

Sumerian

la: to supervise, check; to weigh, weigh (out),
pay; to hang, balance, suspend, be
suspended; to show, display; to bind;
binding

la₂-ka, la₂-ke₄ (form of *la*)

la: to be in order

lah: to beat

lah: plural stem of *de* [to bring]

lah₅-ka (form of *lah*)

a: arm; labor; side; strength; wage; power

a₂-ka, a₂-na, a₂-ni (form of *a*)

A: a weapon or a leather holder for a weapon

ak: to do; to make; to act, perform; to
proceed

ak-a, ak-ka (form of *ak*)

ku: to place, lay (down); to discharge

ku-ni (form of *ku*)

KU: to strengthen

hu: to scrape off, grub up

u: admiration

u: to voice, cry, noise

u: defeat

u: peace

u: to gain control

un: to arise; (to be) high

un₃-e (form of *un*)

an: upper; crown (of a tree)

an: date spadix (shape of a javelin)

an-e, an-ne, an-ne₂ (form of *an*)

ne: strength; force

e: house; temple; (temple) household

e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in

nu-e₃-e (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

na-e (form of *e*)

e: trust

e: watch

us: to accompany, follow

in-us₂ (form of *us*)

us: to lean on, impose; to check

e-na-us₂ (form of *us*)

us: side, edge; path

Reasonable etymological units for either Lachoneus₂ are:

Sumerian

la: to supervise, check; to weigh, weigh (out),
pay; to hang, balance, suspend, be
suspended; to show, display; to bind;
binding

la₂-ka, la₂-ke₄ (form of *la*)

la: to be in order

a: arm; labor; strength; wage; power

a₂-ka, a₂-na, a₂-ni (form of *a*)

a: progeny

a-ni, a-na (form of *a*)

ak: to do; to make; to act, perform; to
proceed

ak-a, ak-ka (form of *ak*)

ku: to place, lay (down); to discharge

ku-ni (form of *ku*)

KU: to strengthen

hu: to scrape off

u: abuse

u: admiration

u: to bray, bellow, bawl, voice, cry, noise

u: defeat

u: ship's captain; to gain control

un: to arise; (to be) high

un₃-e (form of *un*)

an: upper; crown (of a tree)

ne: strength

e: house; temple; (temple) household

e: to remove, take away

nu-e₃-e (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

na-e (form of *e*)

e: trust

in-us₂ (form of *us*)

us: to lean on, impose; to check

e-na-us₂ (form of *us*)

Constructed Compound Word: **Lachoneus**LamahSumerian*la*: flooding*la*: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
la₂-am₃, la₂-um, la₂-ma (form of *la*)*la*: to stretch out; to be in order*lah*: to beat; to full (cloth, wool)*lah*: plural stem of *de* [to bring]*lah₅-me, lah₄-a* (form of *lah*)*lah*: to dry*lam*: cutting*lam*: to flourish; to make grow luxuriantly*lam*: sapling; a tree*lam*: a nut-bearing tree*a*: arm; labor; wing; horn; side; strength; wage; power*a₂-mu* (form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a-mu, a-am₃, a-am₆* (form of *a*)*A*: a weapon or a leather holder for a weapon*am*: a bird*am*: wild bull*am-ma* (form of *am*)*ama*: chamber; cell; women's quarters*ama*: mother*ma*: to burn*ma*: ship, boat*ma₂-ni* (form of *ma*)*ma*: a siege engine?*ma'u*: a barge*mah*: (to be) mature, milk producing (of cows)*mah*: (to be) great*mah-a-ni, mah-a-na, mah-ni, mah-na*
(form of *mah*)*ah*: (to be) dried (out), dry; to dry*ah₃-a* (form of *ah*)*ah*: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison*uh₃-a, uh₃* (form of *ah*)Hebrew

This Book of Mormon PN could easily be derived from the biblical PN Lamech (JH, JAT). Unlikely is a PN from the HEBREW interrogative *lmh*, "why." Also possible would be an etymology based on the root *lmh* (<**lmy*). E.g., Nibley notes the ESA PN *lmy*, but also notes that this name may be actually *lmn*, LAMAN (ABM, 291). Most HEBREW final "heh" roots are actually final "yod," as demonstrated by both comparative Semitics, but also evident when in the *qal* perfect 2. and 1. the "yod" reappears.

Unlikely (JAT) is a derivation from Akkadian *lamassu*, "tutelary god" (RFS).

(Book of Mormon Onomasticon 2016)

Etymology and meaning of the name Lamech

The word למך (*lmk*) does not occur in Hebrew, so we are left to guess at its meaning. BDB remains silent on the subject, but both Jones' Dictionary of Old Testament Proper Names and NOBSE Study Bible Name List suggest relations to a Semitic root that doesn't occur in the Biblical narrative but which also exists in Arabic, meaning strong and robust young man. Jones' Dictionary of Old Testament Proper Names reads Powerful; NOBSE Study Bible Name List reads Wild Man.

To a creative audience, the name Lamech may also be seen as constructed of the particle ל (*le*), meaning to or towards:

The particle ל (*le*) is a preposition governing a relationship or a motion towards or into whatever it's placed in front of. It may be translated with to, towards, in order to, in or into, resulting in, for, for the purpose of, with the aim of, with reference to or even belonging to, on behalf of, in view of, etcetera.

It's used in much the same way as the particle על ('al), and they are probably as related to each other as the prefix כ (ke) is to the particle כי (ki), or the particle אשר ('asher) and the prefix ש (shi).

(www.abarim-publications.com 2016)

Lamah is the name of a Nephite military leader slain in the final battles with the Lamanites along with his "ten thousand" (Mormon 6:14). Reasonable etymological units for Lamah are:

Sumerian

la: to supervise, check; to show, display
la₂-am₃, la₂-um, la₂-ma (form of *la*)

la: to be in order

lah: to beat

lam: cutting

a: arm; labor; side; strength; wage; power
a₂-mu (form of *a*)

A: a weapon or a leather holder for a weapon
am: wild bull

am-ma (form of *am*)

mah: (to be) mature

mah: (to be) great

mah-a-ni, mah-a-na, mah-ni, mah-na
(form of *mah*)

Constructed Compound Word: **Lamah**

Hebrew

lmh: why

Lamoni

Sumerian

la: flooding

la: to supervise, check; to weigh, weigh (out),
pay; to hang, balance, suspend, be
suspended; to show, display; to bind;
binding, (yoke-)team; to press,
throttle; to winnow (grain); to carry
la₂-a-me-en, la₂-am₃, la₂-um, la₂-ma
(form of *la*)

la: to stretch out; to be in order

lah: to beat; to full (cloth, wool)

lah: plural stem of *de* [to bring]

lah₅-me, lah₄-a (form of *lah*)

lah: to dry

lam: cutting

lam: to flourish; to make grow luxuriantly
lam-ma-ni (form of *lam*)

lam: sapling; a tree

lam: a nut-bearing tree

a: arm; labor; wing; horn; side; strength;
wage; power
a₂-mu, a₂-na, a₂-ni, an-na, an (form of
a)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₃, a-am₆, a-ni, a-na (form
of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

am-ma (form of *am*)

ama: chamber; cell; women's quarters

ama: mother

ama-ni, ama-mu, ama-na (form of
ama)

ma: to burn

ma: ship, boat

ma₂-ni (form of *ma*)

ma: a siege engine?

ma'u: a barge

mah: (to be) mature, milk producing (of
cows)

mah: (to be) great

mah-a-ni, mah-a-na, mah-ni, mah-na
(form of *mah*)

man: companion, partner

mu: to crush, mangle

mu: a fish

mu: good, beautiful
*mu*₅-*a-na* (form of *mu*)
mu: to grow
*mu*₂-*a-am*₆ (form of *mu*)
mu: incantation, spell
mu: manly; young man
mu: name; line of text; son
mu-ni, mu-na (form of *mu*)
mu: to make a sound
mu: year
mu-na, mu-ni (form of *mu*)
mun: a fish
mun: (to be) brackish; salt
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load

u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
*u*₂-*ne, u*₂-*ni, u*₂-*na* (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
*u*₅-*a-ni* (form of *u*)
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
un: to arise; sky; (to be) high
an: sky, heaven; upper; crown (of a tree)
an: date spadix
*an-e, an-ne, an-ne*₂ (form of *an*)
ni: a bird
ni: fear, aura
ni: self
*ni*₂-*a* (form of *ni*)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
NI (form of *i*)

Lamoni was the Lamanite king of the land of Ishmael. Lamoni was a lesser king of one part of the larger Lamanite kingdom. Lamoni's father was king over all of the Lamanites. After initially having the Nephite missionary Ammon₂ imprisoned, Lamoni later allows him to be his servant. Later still Ammon₂ saves some of Lamoni's servants and animals by defending them from thieves. Lamoni then believes that Ammon₂ is the Great Spirit. After being told by Ammon₂ that he (Ammon₂) is only a servant of the "Great Spirit" Lamoni is finally convinced that Ammon₂ is not deity. After his conversion Lamoni is traveling with Ammon₂ when he encounters his father the high Lamanite king. At the peril of his life Lamoni verbally defends Ammon₂. Eventually Lamoni helps gain freedom for Ammon₂ and his fellow Nephite missionaries to preach freely in the Lamanite areas. Lamoni's people are generally considered to be the core of a people that would be called the Anti-Nephi-Lehies (Alma 17-21).

Reasonable etymological units for Lamoni are:

Sumerian

la: to supervise, check
*la*₂-*a-me-en, la*₂-*am*₃, *la*₂-*um, la*₂-*ma*
 (form of *la*)
la: to be in order
lah: plural stem of *de* [to bring]

*lah*₅-*me, lah*₄-*a* (form of *lah*)
lam: to flourish
lam-ma-ni (form of *lam*)
a: arm; labor; strength; wage; power

a₂-mu, a₂-na, a₂-ni, an-na, an (form of *a*)
a: progeny
a-mu, a-am₃, a-am₆, a-ni, a-na (form of *a*)
A: a weapon or a leather holder for a weapon
ama: chamber; cell
mah: (to be) mature
mah: (to be) great
mah-a-ni, mah-a-na, mah-ni, mah-na (form of *mah*)
man: companion, partner
mu: to crush
mu: good, beautiful
mu₅-a-na (form of *mu*)

mu: to grow
mu₂-a-am₆ (form of *mu*)
mu: manly; young man
mu: name; son
mu-ni, mu-na (form of *mu*)
u: admiration
u: to ride; ship's captain; to gain control
u₅-a-ni (form of *u*)
un: to arise; (to be) high
an: upper; crown (of a tree)
ni: fear, aura
ni: self
ni₂-a (form of *ni*)
i: oil; container for oil
NI (form of *i*)

Constructed Compound Word: **Lamoni**

Lehi-Nephi: Both of these names have been dealt with elsewhere. This particular hyphenated combination is likely a geographic designation.

Lehonti

Sumerian

le'um: writing board; board (of a plow)
^{ġeš}*le* (form of *le'um*)
e: barley?
e: chaff
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch
eh: insect(s), bug(s); moth; head-lice; to have lice
HA: a vegetable
hu: to scrape off, grub up

a: arm; labor; wing; horn; side; strength; wage; power
a₂-ni-ta, a₂-ni, a₂-na (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-ni-ta, a-ni, a-na (form of *a*)
A: a weapon or a leather holder for a weapon
an: sky, heaven; upper; crown (of a tree)
an-ta (form of *an*)
an: date spadix
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain

u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-ni, u₂-ne, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
un: to arise; sky; (to be) high
un₃-ta (form of *un*)
ti: arrow
ti: a bird of prey
ti: a fish
ti: rib
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil

Lehonti was a Lamanite military leader who, with his men, refused to attack the Nephites against the wishes of Amalickiah, a Nephite defector who had convinced the Lamanite king to do so. Amalickiah with his army came to the base of the mountain where Lehonti was and convinced him to come down for a discussion. Amalickiah then, by intrigue, had Lehonti's army secretly surround Amalickiah's army so he could give them up to Lehonti. Amalickiah was made second in command to Lehonti. Amalickiah then had Lehonti killed by the slow use of poison, thus taking over the entire combined Lamanite army (Alma 47). Reasonable etymological units for Lehonti are:

Sumerian

le'um: writing board
^{ĝeš}*le* (form of *le'um*) [*ĝeš* is not pronounced in Sumerian]
e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in
eh: insect(s), bug(s); moth; head-louse; to have lice
hu: to scrape off
a: arm; labor; side; strength; wage; power

a₂-ni-ta, a₂-ni, a₂-na (form of *a*)
A: a weapon or a leather holder for a weapon
an: sky, heaven; upper; crown (of a tree)
an-ta (form of *an*)
an: date spadix (shape of javelin)
u: ship's captain; to gain control
un: to arise; sky; (to be) high
un₃-ta (form of *un*)
ti: arrow

Constructed Compound Word: **Lehonti**

Lemuel

Sumerian

le'um: writing board; board (of a plow)
^{ĝeš}*le* (form of *le'um*)
e: barley?
e: chaff
e₃-mu, e₃-am₃, e₃-a-am₃ (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e₂-mu, e₂-am₃, e₂-e-am₃, e₂-me (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent <i>e₃-ma</i> (form of <i>e</i>)	<i>u</i> : wild goose
e: princely?	<i>u</i> : grain
e: perfect plural and imperfect stem of <i>dug</i> [to speak]	<i>u</i> : hole
e: trust	<i>u</i> : horn
e: tube, socket	<i>u</i> : type of land
e: watch	<i>u</i> : load
<i>eh</i> : insect(s), bug(s); moth; head-lice; to have lice	<i>u</i> : peace
<i>mu</i> : to crush, mangle	<i>u</i> : earth pile
<i>mu</i> : a fish	<i>u</i> : pitfall
<i>mu</i> : good, beautiful	<i>u</i> : planking
<i>mu</i> : to grow	<i>u</i> : plant
<i>mu</i> : incantation, spell	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>mu</i> : manly; young man	<i>u</i> : shepherd
<i>mu</i> : name; line of text; son <i>mu-e</i> (form of <i>mu</i>)	<i>u</i> : purslane
<i>mu</i> : to make a sound	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>mu</i> : year	<i>u</i> : to sleep
<i>u</i> : abuse	<i>u</i> : ten
<i>u</i> : admiration	<i>u</i> : totality, world
<i>u</i> : and	<i>U</i> : type of stone
<i>u</i> : bed	<i>U</i> : tree
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>lu</i> : who(m), which; man; (s)he who, that which; of; ruler; person <i>mu-lu</i> , <i>mu-lu₂</i> (form of <i>lu</i>)
<i>u</i> : compound verb nominal element	<i>lu</i> : to disturb, stir up; to cover completely; to mix <i>me-lu</i> (form of <i>lu</i>)
<i>u</i> : defeat	<i>la</i> : to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry <i>mu-e-la₂</i> , <i>u₃-la₂</i> , <i>me-la</i> , <i>ma-la₂</i> , <i>mu-la₂</i> (form of <i>la</i>)
<i>u</i> : earth	
<i>u</i> : emery	
<i>u</i> : sheep, ewe	
<i>u</i> : finger	
<i>u</i> : gift	

Hebrew

One may compare the Book of Mormon PN LEMUEL with biblical Hebrew PN *lēmū'el*, LEMUEL, Proverbs 31:1, 4, composed of *lēmō* plus *'el*, meaning "belonging to God," and possibly analogous to the biblical PN *lā'el*, "belonging to God," in Numbers 3:24. Note the Edomite PN LEMUEL in the text "The Words of LEMUEL, King of Massa."

Reynolds and Sjodahl (1:26) give the meaning "Godward" or "God is bright."

(Book of Mormon Onomasticon 2016)

Lemuel is the wicked brother of Nephi₁ and son of Lehi₁. He joined with Laman₁ murmuring and rebelling against their father, and then sided with Laman₁ after reaching the New World and was the founder of the Lemuelite tribe, which was incorporated under the classification of Lamanites. Reasonable etymological units for Lemuel are:

Sumerian*le'um*: writing board^{ĝeš}*le* (form of *le'um*) [*ĝeš* is not pronounced in Sumerian]*e*: chaff*e*₃-*mu*, *e*₃-*am*₃, *e*₃-*a-am*₃ (form of *e*)*e*: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to rave; to*e*₃-*ma* (form of *e*)*mu*: incantation, spell*mu*: manly; young man*mu*: name; son*mu-e* (form of *mu*)*mu*: to make a sound*u*: abuse*u*: to bray, bellow, bawl, voice, cry, noise*lu*: who(m), which; man; (s)he who, that which; of; ruler; person*mu-lu*, *mu-lu*₂ (form of *lu*)*lu*: to disturb, stir up; to cover completely; to mix*me-lu* (form of *lu*)*la*: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle*mu-e-la*₂, *u*₃-*la*₂, *me-la*, *ma-la*₂, *mu-la*₂ (form of *la*)Constructed Compound Word: **Lemuel**(a)Hebrew*lěmô*: belonging to*'ēl*: God

Lemuel was also identified as a valley in the Old World near the borders of the Red Sea where the Lehtes traveled, and also was a Lamanite city that was converted unto the Lord by Ammon₂ through his missionary work and refused any more to take up arms (1 Nephi 2:14; Alma 23:12). Reasonable etymological units for these valley and later city of Lemuel are:

Sumerian*le'um*: writing board; board (of a plow)^{ĝeš}*le* (form of *le'um*) [*ĝeš* is not pronounced in Sumerian]*e*: barley?*e*: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate*e*₂-*mu*, *e*₂-*am*₃, *e*₂-*e-am*₃, *e*₂-*me* (form of *e*)*e*: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to winnow; to measure (grain) roughly (with a stick); to rent*e*₃-*ma* (form of *e*)*mu*: a fish*mu*: good, beautiful*mu*: to grow*u*: earth*u*: sheep, ewe*u*: grain*u*: type of land*u*: earth pile*u*: plant*u*: food; grass, herb; pasture, plants*u*: shepherd*u*: totality, world*lu*: to disturb, stir up; to cover completely; to mix*me-lu* (form of *lu*)*la*: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry *mu-e-la*₂, *u*₃-*la*₂, *me-la*, *ma-la*₂, *mu-la*₂ (form of *la*)Constructed Compound Word: **Lemuel**(a)

Hebrew

lēmô: belonging to
'ēl: God

LimhahSumerian

li: branch, twig
li: juniper
li: oil; fat; cream
li: to press (oil)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
im: to run
im₂-ma (form of *im*)
im: rainstorm
im: clay, mud, tablet
im-a, im-ma (form of *im*)
mah: (to be) mature, milk producing (of cows)
mah: (to be) great
mah-a, ma-ha (form of *mah*)
mah: (to be) sick?
mah: a tree

a: arm; labor; wing; horn; side; strength; wage; power
a: a bird-cry
a: time
a: water; semen; progeny
a-a (form of *a*)
A: a weapon or a leather holder for a weapon
HA: a vegetable
HA'A: locust-grass?
a'ea: breach, water outlet; gushing water
a'a: a text, the scribal exercise a-a
ah: (to be) dried (out), dry; to dry
ah₃-a (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
uh₃-a (form of *ah*)
he: be it, be he

Hebrew

The element *-hah* may be related to the HEBREW word for “life; alive; live; make alive,” *ḥayah*, from the proto-Semitic root **ḥyy*. If so, then LIMHAH could be etymologized, analogous to LIMHI, to mean “Lim has preserved alive,” or “Lim makes life.”

The element *lim* could also be related to Ugaritic *lim*, a cognate with HEBREW *lēm*. 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.” The main issue with this etymology for LIMHAH is that the final *h* cannot be explained. (RFS)

On analogy with the etymology of LEMUEL, “Belonging to God,” it may be tempting to suggest that LIMHAH means, “belonging to Yahweh.” However, this possibility seems unlikely. The expected form would be something like *lēmīyāh* or *lēmūyāh* (JH), which would have either an /i/ or a /u/ between the *m* and the *a*, and not an *h*.

(Book of Mormon Onomasticon 2016)

Limhah is the name of a Nephite military leader slain in the final battles with the Lamanites along with his “ten thousand” (Mormon 6:14). Reasonable etymological units for Limhah are:

Sumerian

li: to press (oil)
i: oil; container for oil
im: to run
im₂-ma (form of *im*)

mah: (to be) mature
mah: (to be) great
mah-a, ma-ha (form of *mah*)
a: arm; side; strength; wage; power

A: a weapon or a leather holder for a weapon
ah: (to be) dried (out), dry; to dry

ah₃-a (form of *ah*)
he: be he

Constructed Compound Word: Lim(a)hah

Limher

Sumerian

li: branch, twig
li: juniper
li: oil; fat; cream
li: to press (oil)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-am₃
im: to run
im₂-ma (form of *im*)
im: rainstorm
im-e (form of *im*)
im: clay, mud, tablet
im-a, im-ma, im-e (form of *im*)
he: be it, be he
e: barley?
e: chaff
e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate

e₂-ur₂, e₂-ra, e₂-ur, e₂-a-ra (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
e₃-a-ra, he₂-e₃, he₂-e (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
 speak]
e: trust
e: tube, socket
e: watch
er: weeping, mourning; tears; to weep

Hebrew & Egyptian

Perhaps this is an infinitive of *mhr*, "hasten," with preposition l (RFS). Though some think this unlikely as a name (JAT), confer the biblical PN MAHER-SHALAL-HASH-BAZ in Isaiah 8:1 & 3, which contains the same root in the first part of the name. Also possible is a reading of the name as two elements, lim and her, though an etymology is not readily apparent. See LIMHAH for a discussion of the element lim.

Perhaps EGYPTIAN *r'-m-hr* is worth investigation (Nibley via Urrutia).

(Book of Mormon Onomasticon 2016)

Limher was one of four Nephite spies who went out with their men to watch the camp of the Amlicites where they discovered the Amlicites and Lamanites armies that later intercepted the Nephites at the River Sidon where a bloody battle ensued (Alma 2). Reasonable etymological units for Limher are:

Sumerian

li: to press (oil)
im: to run
im₂-ma (form of *im*)
he: be it, be he

e: to leave, to go out
e₃-a-ra, he₂-e₃, he₂-e (form of *e*)
e: watch
er: weeping, mourning; tears; to weep

Constructed Compound Word: Limher

Limhi

Limhi is one of the names found in the Caractors Document where the glyph is also a number (Grover 2015). When the document was translated, I had not identified well the source of the glyph, which I have now found in Sumerian proto-cuneiform and will be the subject of a future publication. I have included portions of the section from the translation even though the discussion of potential sources for the glyph from Egyptian may be outdated. Following the discussion, I have included potential Sumerian etymological units for Limhi.

Limhi and the Number 30

In the Caractors Document, the number 30 and the name Limhi are represented by the same symbol, a solid slightly distorted square. One linguistic etymology of Limhi has to do with the number 1000. In Akkadian, *lim/līmu* means “1,000” (Book of Mormon Onomasticon 2015), so it is not surprising that the name Limhi may be represented by a numeric character.

The Babylonian (Akkadian) root to the word may help us determine where the number 30 may have derived from. The weight measures and the volume measurement system of ancient Israel was based on the Babylonian system, which has a different base, so the primary weight system consisted of multiples of 4 and 8.

The Book of Mormon identifies how values of gold and silver were arrived at setting the value of a “measure of barley, and also for a measure of every kind of grain” to be a “*limnah*” (Alma 11:5), which is an obvious variant of the word “Limhi.” This reference is also consistent with the root “lim” having some relation with a number.

In this part of the Book of Mormon, “*limnah*” is discussed as part of an overall delineation of silver and gold values that are set by the standard of a measure of grain, the grain being the basis of the exchange system. The system is laid out there as represented in the following table:

Measures of grain	Amount of gold	Amount of silver
7	limnah	onti
4	shum	ezrum
2	seon	amnor
1.5	antion	
1	senine	senum
.5	—	shiblon
.25	—	shilum
.125	—	leah

It is important to note here that the Book of Mormon made no specific mention of coins, nor did it make any specific mention of weight; it referred to “pieces,” which could certainly be interpreted as a volumetric measurement, especially considering that the raw gold and silver in this era in Mesoamerica were native gold and silver, the gold probably primarily from placer-type deposits that generate small pieces or flakes of gold. Many of those who have previously analyzed this section of the Book of Mormon have jumped to the erroneous conclusion that the marketplaces of the Nephites must have been full of scales brimming with gold and silver, with all of the people pulling gold and silver out of their pockets when, in fact, the very opposite language is contained here (Alma 11:4-5):

4 Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been established by king Mosiah.

5 Now the reckoning is thus—a senine of gold, a seon of gold, a shum of gold, and a limnah of gold.

It is clear that there is no measurement being made for the gold or silver, just the “reckoning” of their value; the only measurement relates to the grain, which is a known standard of exchange for trade in Mesoamerica. There certainly may have been exchange of gold and silver going on when available in some of the marketplaces, but would be no different than any other commodity sold there. Mormon has warned anyone bothering to read this section that the Nephites did not reckon or measure after the manner of the Jews.

As of yet there is no Mesoamerican archaeological evidence of any sort of scale measurements using gold or silver (or any other weights for that matter). Even in Israel, most modern persons have the misconception that shekels there are some sort of money or coinage, when, in fact, it is just a weight system, and the unit weights used in exchange were made of limestone, not metals. Raz Kletter (1999, 93-94) notes that

During the Iron Age period [1200-550 BC], coins were not yet known in Judah, and there was no monetary economy in its modern sense. There was no word for ‘money’. ... Weight defined the value (i.e., the price) of expensive commodities, mainly gold and silver (most other commodities were measured by volume). ... The Old Testament mentions the weighing of different metals, usually gold and silver, rarely copper (1 Kgs 7:47; 2 Kgs 25:16; 1 Chron. 22:13-16). Most of these references concern transactions, taxes and booty at national and international levels, and not trade between individuals. It is not clear to what extent such transactions involved real weighing, even when the Old Testament express “price” in weight units. Local trade and day-to-day transactions in small communities were most probably made by exchange (barter), which did not necessitate formal weighing and actual exchange of precious metals.

Others have also made much about the apparent superiority of efficiency of the Nephite system of gold and silver based “weights,” indicating the ability to easily combine units of 1/8, 1/4, 1/2, 1, 1 ½, 2, 4, and 7 into varying totals (Welch 1999). However, the uniform system of units that they are describing is the uniform system of volumetric grain measurements (which does not vary across grain type), not the separate and distinct gold and silver systems. The description of the precious metals classifications is not of a uniform system, it is only uniform within the specific commodity (gold or silver). It can be reasonably assumed that the units of equivalent value between gold and silver were not of equivalent measurement (*limnah-onti*, etc.) either by weight or volume. Each system has different names, even for the ones of the same value, which is a sure sign that the measurements within each class of metal are consistent only within that particular class of metal. There are no smaller units for gold, indicating that ounce per ounce it was more valuable than silver, as smaller amounts of gold were too small in volume or weight to be used (or possibly even reliably measured). Native gold is also not a good standard weight medium, as the silver content can vary from 5 to 30%. Since silver density is much less than gold this can cause large swings in density in this class of metals. The technology to separate gold from silver is not simple and did not exist in the Old World at the time Lehi left, and was not known in Mesoamerica until well after Nephite times, so until one can control the purity of these two metals, they don’t make for a good medium in a uniform weight system.

In 1519 Cortez noted that the Aztec used a volume-based trading system in their marketplaces (Cortez 1519). Another source reports (unfortunately second hand without original sources [Guerra 1960]) that the Aztec used a wooden box, called a *quauhchiaquihuitl*, to measure corn and other dry goods; this box was divided until the smallest unit was a twelfth part of the whole (see Figure 15). The description given was a box that was first divided

in half and then again arriving at a measure amounting to one twelfth of the box, the smallest unit called a *tlatamachihualoni*. Graded sizes of jars served to measure liquid. They also had special cups to measure out gold tribute payments by volume to the Spanish in units roughly equivalent to our ounces (Guerra 1960). *Quauhchiaquihuitl* in the Aztec Nahuatl language is a combination of the words “basket” and “tables,” and *tlatamachihualoni* is “measurement scale.”



Figure 15--Quauhchiaquihuitl volume measurement box from the sixteenth-century Códice Xochimilco Plano de Varias Propiedades (www.amoxcalli.org.mx 2015).

In relation to the name Limhi, some of the names for the gold and silver units were used as personal names elsewhere in the Book of Mormon (i.e., Amnor, Shiblon) so there is clearly precedent that the name Limhi could be derived from a numeric measurement of some type.

As noted, the Israelite weight system (shekels) was based on the Babylonian numeric system; however the Israelites still used the Egyptian hieratic base 10 system for all of their numbers. In an apparent effort to match the Egyptian weight system, the Israelites used the hieratic base-10 numbers for shekels but changed their effective numeric meaning to match the Babylonian base system sequences (Kletter 1998). For example, the shekel weight for 8 in the Babylonian (Israelite) base was labeled with a hieratic 10. The following table shows the relationship of the differing values. Although we don't really know what the equivalent weights or volumes were of the Nephite gold or silver system, the sequence pattern is consistent with the Babylonian sequence as shown in the following table:

Egyptian Hieratic	1	2	5	10	20	30	40	50	60	70
Israelite Weights (Shekels)	1	2	4	8	16	24	32	40	48	56
Nephite Silver	$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{2}$	1	2		4			7
Nephite Gold				1	1½	2		4		
Israelite Dry Vol (log-mina)	1		4				24			

Also shown in the table is the Israelite dry volume measurement sequence, which also follows the Babylonian pattern. The Israelite name for the 24 log dry measure unit is called a “*seah*,” which seems to be linguistically similar to some of the Nephite silver and gold units (“*leah*,” “*seon*”). The dry measure system uses as a base measure the “*mina*,” a Babylonian word, which is equivalent to the “*log*” in the Israelite system. One of the potentially etymologies of the Nephite gold measurement “*limnah*” is based on derivation from “*mina*.” The word *Limhi* could reasonably have been reflective of the names of one of the measurements that may have had a unit value of 24 in the Israelite system but was written as 30 in the hieratic system, or may have actually had a unit value of 30 in either system.

Mosiah indicated that he had abandoned much of the previous Israelite system (Alma 11:4), which given the Mesoamerican setting, would indicate the shift from the shekel system to the volumetric Mesoamerican system. The name *Limhi* long predates this change, so also may be derived from part of the system that was abandoned. The Israelites still were familiar with and utilized the Egyptian dry measurement system with the principal unit being the *hekat*, which was discussed previously. The Egyptian royal cubed cubit consisted of 30 *hekat*, another potential source for the utilization of a hieratic glyph for the number 30. The mark for one *hekat* in demotic is a close match the *Limhi* character glyph:



Ptolomaic Papyrus, Berlin Museum, 23652=, 4/14; CDD Numbers (14:1) page 314 (Chicago Demotic Dictionary, 2014)

Although not directly related to the question of *Limhi* and the character for 30, the fact that throughout Mesoamerica the number for 8000 was referenced as a “*bag*” or “*sack*” may have some relation to the next Egyptian volumetric unit larger than the *hekat*, the “*khar*” or “*sack*” and should not be ignored, although possibly a coincidence.

Another possible explanation for the character for 30 is as a modification of the Egyptian glyph for 60. As mentioned previously, one of the variant forms of 60 in the hieratic is an empty square, so perhaps the blackening in of the square reflects a notation to divide 60 in half, resulting in the number 30.



The filled-in square Caractors glyph has been identified in Egyptian in one occasion as being incorporated as part of the number 3000 when talking about a monetary value, (the other character shown below that is to the right of the solid rectangle is the number 3000 [Erichsen, 1954, 703]), so it appears to be a numeral of some sort or a numeral notation found in the Egyptian measurement system:



(Brugsch 1898; Vol. 4, p. 1498; [www://digi.ub.uni-heidelberg.de/diglit/brugsch1868bd4/0362](http://digi.ub.uni-heidelberg.de/diglit/brugsch1868bd4/0362))

Another possible explanation for the 30 character is that its form may be derived from a Mesoamerican source and relates to some type of measurement as the character has the form of a filled box, consistent with the Mesoamerican volumetric measurement system as reflected in the Aztec *quauhchiaquihuitl*.

Sumerian

li: branch, twig

li: juniper

li: oil; fat; cream

li: to press (oil)

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-am₃

im: to run

im₂-ma (form of *im*)

im: rainstorm

im-e (form of *im*)

im: clay, mud, tablet

im-a, im-ma, im-e (form of *im*)

hi: to mix (up); process (skin; wool, in the latter possibly a stage between combing and spinning); alloy

Hi: (compound verb nominal element)

Hi: a fish

Hla: a vegetable

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

Hebrew

The structure of LIMHI seems to follow the well-established pattern of LEHI, NEPHI, OMNI, and the biblical PN Zimri, etc. This would suggest an etymology based on a root **Imh*, **Imḥ* or **Imḥ*. However, no such roots appear in HEBREW. Nevertheless, a gentilic from a root *Imh* has been suggested (JAT). Also, based on the pattern of Zimri, "my help/my strength," LIMHI might mean "my *Imh*." The element *lim* could be related to several Semitic words. In Ugaritic *lim* is a cognate with HEBREW *lē'om*, and both mean "people/nation." Together with the HEBREW word for "alive; live," *ḥay*, LIMHI might be etymologized as "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, as the consensus affirms, *lim* is an Amorite theophoric element, then perhaps by syncretism with HEBREW *Yahweh*, it could be used as such among the Lehtes. Thus, when the theophoric element *lim* is combined with HEBREW *ḥay*, "live; life," LIMHI could mean, "Lim makes life," or perhaps, "Lim has preserved life."

(Book of Mormon Onomasticon 2016)

Limhi was a son of the evil king Noah₂ who ended up being a righteous king over a branch of Nephites who had returned to re-inherit the land of Nephi. He essentially was a king in servitude until him and his people escaped and returned to join the main body of Nephites at Zarahemla (Mosiah 7-9). Also mentioned in the Book of Mormon is a set of records presumably made by Zeniff and subsequently kept by Limhi which he ultimately provided to Mosiah referred to as "plates". It is also of note that the reformed Egyptian glyph for Limhi also has the form of a tablet or plate, which is also consistent with this meaning. Reasonable etymological units for Limhi are:

Sumerian

li: branch

li: to press (oil)

i: oil; container for oil

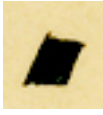
i₃-am₃

im: tablet

im-a, im-ma, im-e (form of *im*)

hi: to mix (up); alloy

Constructed Compound Word: Limhi

Hebrew*lě'om*: people/nation

C-43 Character for Limhi from the Caractors Document

This character is also found as a Sumerian proto-cuneiform number dating to prior to 2500 BC.

LuramSumerian*lu*: (to be) abundant; to heap up*lu-a-ra* (form of *lu*)*lu*: "a fish"*lu*: to flare up*lu*: to disturb, stir up; to cover completely; to mix*lu*: who(m), which; man; (s)he who, that which; of; ruler; person*lu₂-ra* (form of *lu*)*ur*: to be abundant*ur₃-ra* (form of *ur*)*ur*: to rub in, anoint*ur*: to bake*ur₅-ra* (form of *ur*)*ur*: base leg of table*ur*: to confine, imprison*ur*: to be convulsed*ur₄-a*, *ur₄* (form of *ur*)*ur*: dog, ~ figurine; ~ toy; lion*ur-am₃*, *ur-ra*, *ur-a*, *ur-re*, *ur-e*, *ur-re₂*
(form of *ur*)*ur*: to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat*ur₃-ra*, *ur₃* (form of *ur*)*ur*: servant*ur*: keel*ur*: liver; main body, bulk*ur*: fish*ur*: harness*ur*: he; that, this some; maid, female, slave; are corresponding to another; like (one another)*ur₅-am₃*, *ur₅-ra*, *ur₅-a* (form of *ur*)*ur*: man*ur*: to roam around*ur*: to pluck, to gather, collect; to harvest*ur₄-ra*, *ur₄-a*, *ur₄-ra-a*, *ur₄-ur₄-re*, *ur₅-e*
(form of *ur*)*ur*: to smell*ur*: cloth trimming*ur*: roof*ur₃-e*, *ur₂-ra*, *ur₃-re* (form of *ur*)*ur*: root, base; limbs; loin, lap*ur₂-ra*, *ur₂-e* (form of *ur*)*ur*: servant*ur*: to shut, protection*ur₃-ra-me*, *ur₃-ra*, *ur₃-re*, *ur₃-re₂* (form of *ur*)*ur*: to smell*ur₅-ra* (form of *ur*)*ur*: a cloth trimming*ura*: dejection?*ra*: (compound verb verbal element)*ra*: (to be) pure; (to be) clear*rah*: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)*rah*: a disease*a*: arm; labor; wing; horn; side; strength; wage; power*a₂-mu* (form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a-mu*, *a-am₆* (form of *a*)*A*: a weapon or a leather holder for a weapon*am*: a bird*am*: wild bull

Hebrew

The name element *lrm* forms part of an Aramaic Personal Name, *'dnlrm*, found on a seal during the Hama, Syria, excavations. The same Personal Name "is known from graffiti on three eighth-century bricks from" Hama. Nahman Avigad with some uncertainty transliterates the name as "Adanluram." This Aramaic Personal Name appears to consist of three parts, *'dn*, which means "master" or "lord;" *lū*, which is probably the precative or asseverative particle *lū*, and the stative verb *rūm*, meaning "lifted up, exalted." Luram would then mean in the precative "May he be exalted" (PYH), or in the asseverative, "Surely he is exalted".

(Book of Mormon Onomasticon, 2016)

Luram is the name of a Nephite military person, probably a military leader, slain by the sword in one of the lead up battles to the final battle with the Lamanites (Moroni 9:2).

Reasonable etymological units are:

Sumerian

lu: who(m), which; man; (s)he who, that
which; of; ruler; person
lu₂-ra (form of *lu*)
u: admiration
ur: he; that, this some; like (one another)
ur₅-am₃, ur₅-ra, ur₅-a (form of *ur*)

ur: to wipe clean; to beat, sweep away;
ur₃-ra, ur₃ (form of *ur*)
ra: (to be) pure; (to be) clear
a: arm; strength; wage; power
a₂-mu (form of *a*)

Constructed Compound Word: **Luram(u)**

Hebrew

luram: May he be exalted" or "Surely he is exalted"

MantiSumerian

ma: to burn
ma: ship, boat
ma₂-ni (form of *ma*)
ma: a siege engine?
man: companion, partner
a: arm; labor; wing; horn; side; strength;
wage; power
a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an, a₂-ni-
ta (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-ni, a-na, a-ni-ta (form of *a*)
A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)
an-na-ta, an-ta (form of *an*)
an: date spadix
anta: companion, comrade
anta: upper
ti: arrow
ti-um, ti-am₃, ti-im, ti-a-me (form of
ti)
ti: a bird of prey
ti: a fish
ti: rib
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil

Hebrew

No West Semitic etymologies are apparent, below are some other suggestions.

Such a name is unlikely to be Northwest Semitic due to the -nt- constant combination. In such a case, the -n- should assimilate to the -t-.

Hugh Nibley compared the ancient EGYPTIAN PN Manti-Mankhi, a prince in Upper EGYPT ca. 650 B.C. referring to the Neo-Assyrian spelling Manti, in this case the PN in cuneiform *Manti-m-ehē* < EGYPTIAN PN *Mntw-m-ḥ3t* "Month-is-satisfied," or cryptographic *Mntw-mḥjt* "Month-of-the-North," with hieroglyphs showing the EGYPTIAN god Month sitting down, holding a sail. Nibley recognized that the name includes a late form of the EGYPTIAN DN Month/Montu/Mntw, known in Greek as Hermonthis (cf. HERMOUNTS). He also lists the forms of Manti, Monti, Menedi, etc., but especially the EGYPTIAN name of a Hittite city, Manda. Unlikely is HEBREW *mnty* "my portion," again because the -n- should assimilate to the -t- in Northwest Semitic (JAT).

Also unlikely are the suggestions that it is HEBREW *man'* "something mysterious," and that it relates "to prophets or oracles." (PYH)

(Book of Mormon Onomasticon 2016)

Manti was one of four Nephite companions and spies who went out with their men to watch the camp of the Amlicites where they discovered the Amlicites and Lamanites armies that later intercepted the Nephites at the River Sidon where a bloody battle ensued (Alma 2). Reasonable etymological units for Manti are:

Sumerian

man: companion, partner

a: arm; labor; side; strength; wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an, a₂-ni-ta (form of *a*)

A: a weapon or a leather holder for a weapon

an: date spadix (shape of a javelin)

anta: companion, comrade

ti: arrow

ti-um, ti-am₃, ti-im, ti-a-me (form of *ti*)

Constructed Compound Word: **Manti**

Manti is also a geographic name. It is a hill where Nehor was executed (Alma 1:15). It was also the principal city located in the land of Manti, which was near the head of the River Sidon and on the southern border with the Lamanites, as a result it was the place of more than one military engagement with the Lamanites. Reasonable etymological units for the geographic name Manti are:

Sumerian

ma: to burn

ma: a siege engine?

man: companion, partner

a: arm; labor; side; strength; wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an, a₂-ni-ta (form of *a*)

a: water

a-ni, a-na, a-ni-ta (form of *a*)

A: a weapon or a leather holder for a weapon

an: upper

an-na-ta, an-ta (form of *an*)

an: date spadix (shape of a javelin)

anta: companion, comrade

anta: upper

ti: arrow

ti-um, ti-am₃, ti-im, ti-a-me (form of *ti*)

Constructed Compound Word: **Manti**

MathoniSumerian

<i>ma</i> : to burn	<i>u</i> : abuse
<i>ma</i> : ship, boat	<i>u</i> : admiration
<i>ma₂-ta</i> (form of <i>ma</i>)	<i>u</i> : and
<i>ma</i> : a siege engine?	<i>u</i> : bed
<i>mah</i> : (to be) mature, milk producing (of cows)	<i>u</i> : to bray, bellow, bawl, voice, cry, noise
<i>mah</i> : (to be) great	<i>u</i> : compound verb nominal element
<i>mah-ta</i> (form of <i>mah</i>)	<i>u</i> : defeat
<i>mah</i> : (to be) sick?	<i>u</i> : earth
<i>mah</i> : a tree	<i>u</i> : emery
<i>a</i> : arm; labor; wing; horn; side; strength; wage; power	<i>u</i> : sheep, ewe
<i>a₂-ta, a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an</i>	<i>u</i> : finger
(form of <i>a</i>)	<i>u</i> : gift
<i>a</i> : a bird-cry	<i>u</i> : wild goose
<i>a</i> : time	<i>u</i> : grain
<i>a</i> : water; semen; progeny	<i>u</i> : hole
<i>a-ta, a-ni, a-na</i> (form of <i>a</i>)	<i>u</i> : horn
<i>A</i> : a weapon or a leather holder for a weapon	<i>u</i> : type of land
<i>a tu</i> : to wash, bathe	<i>u</i> : load
<i>atah</i> : helper	<i>u</i> : peace
<i>a₂-tah-a-ni, a₂-tah-ni</i> (form of <i>atah</i>)	<i>u</i> : earth pile
<i>atu</i> : doorkeeper?; a priest or cultic functionary	<i>u</i> : pitfall
<i>tah</i> : to add, increase	<i>u</i> : planking
<i>tah-a-ni</i> (form of <i>tah</i>)	<i>u</i> : plant
<i>he</i> : be it, be he	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>tu</i> : to beat; to weave	<i>u₂-ni, u₂-ne, u₂-na</i> (form of <i>u</i>)
<i>tu</i> : (compound verb verbal element)	<i>u</i> : shepherd
<i>tu</i> : a fish	<i>u</i> : purslane
<i>tu</i> : incantation, spell	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>tu₆-ni</i> (form of <i>tu</i>)	<i>u₅-a-ni</i> (form of <i>u</i>)
<i>tu</i> : leader	<i>u</i> : to sleep
<i>tu</i> : priest	<i>u</i> : ten
<i>tu</i> : soup, broth	<i>u</i> : totality, world
<i>TU</i> : priest	<i>U</i> : type of stone
<i>TU-e</i> (form of <i>TU</i>)	<i>U</i> : tree
<i>TU</i> : sheep	<i>un</i> : to arise; sky; (to be) high
<i>tun</i> : ax, adze	<i>ni</i> : a bird
<i>tun</i> : bag; stomach; a container	<i>ni</i> : fear, aura
<i>tun</i> : lip; chin	<i>ni</i> : self
<i>HA</i> : a vegetable	<i>NI</i> : a designation of nets
<i>HA'A</i> : locust-grass?	<i>i</i> : clothing, garment
<i>hu</i> : to scrape off, grub up	<i>i</i> : (vocative exclamation), hey!
<i>an</i> : sky, heaven; upper; crown (of a tree)	<i>i</i> : oil; butter; container for oil
<i>an</i> : date spadix	<i>NI</i> (form of <i>i</i>)

Hebrew

From the root *ntn*, “to give,” this name would mean “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>attān*. Notice that Mattanah is no doubt a hypocoristicon from a longer name meaning the child was a gift from a god (JH), just as Mattaniah means “Gift of Jehovah.” It is possible that MATHONI ends with the 1c.s. possessive pronoun and thus may mean “My gift.” The vowel shift to [o] may or may not represent the Canaanite shift. 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.

(Book of Mormon Onomasticon 2016)

Etymology of the name Mattaniah

The name Mattaniah is really a compilation of two names, the latter one being יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton יהוה, YHWH, or Yahweh.

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The verb נתן (*natan*) means to give. This verb is decidedly weak and often changes form so drastically that the root can hardly be recognized. In fact, HAW Theological Wordbook concludes that only the central ת (*taw*) is stable.

Our verb occurs about 2,000 times in the Bible and its meanings can be grouped into three separate nuances:

The majority of occurrences of this verb are parallel with our English verb to give, with sub-nuances ranging from handing something to someone (1 Samuel 10:4), to bestowing something on someone (Genesis 24:53), to granting something (Esther 5:3), to permitting something (Genesis 20:6).

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Although this root doesn't produce much nouns or adjectives, it is one of the most fertile roots where names are concerned. No fewer than 21 quite diverse names come from this verb - ranging from Jonathan to Matthew, and covering a total of 72 individual men, 1 town and 1 subdivision of tabernacle-servants.

(www.abarim-publications.com 2016)

Mathoni is identified in the Book of Mormon as one of the Twelve Disciples of Christ (3 Nephi 19:4). No further information is provided except that Mathonihah is his brother. Reasonable etymological units for Mathoni are:

Sumerian*mah*: (to be) mature*mah*: (to be) great*mah-ta* (form of *mah*)*a*: arm; labor; strength; wage; power*a₂-ta, a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an*
(form of *a*)*atah*: helper*a₂-tah-a-ni, a₂-tah-ni* (form of *atah*)*atu*: a priest or cultic functionary*tah*: to add, increase*tah-a-ni* (form of *tah*)*he*: be it, be he*hu*: to scrape off, grub up*tu*: leader*tu*: priest*TU*: priest*TU-e* (form of *TU*)*an*: sky, heaven; upper*u*: admiration*u*: to voice, cry, noise*u*: gift*u*: peace*u*: shepherd*un*: to arise; sky; (to be) high*ni*: aura*ni*: self*i*: oil; container for oil*NI* (form of *i*)Constructed Compound Word: **Ma(h)t(a)honi**Hebrew*natan*: to give (bestowing something on someone)MathonihahSumerian*ma*: to burn*ma*: ship, boat*ma₂-ta* (form of *ma*)*ma*: a siege engine?*mah*: (to be) mature, milk producing (of
cows)*mah*: (to be) great*mah-ta* (form of *mah*)*mah*: (to be) sick?*mah*: a tree*a*: arm; labor; wing; horn; side; strength;
wage; power*a₂-ta, a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an*
(form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a-ta, a-ni, a-na* (form of *a*)*A*: a weapon or a leather holder for a weapon*a tu*: to wash, bathe*atah*: helper*a₂-tah-a-ni, a₂-tah-ni* (form of *atah*)*atu*: doorkeeper?; a priest or cultic
functionary*tah*: to add, increase*tah-a-ni* (form of *tah*)*tu*: to beat; to weave*tu*: (compound verb verbal element)*tu*: a fish*tu*: incantation, spell*tu₆-ni* (form of *tu*)*tu*: leader*tu*: priest*tu*: soup, broth*TU*: priest*TU-e* (form of *TU*)*TU*: sheep*tun*: ax, adze*tun*: bag; stomach; a container*tun*: lip; chin*HA*: a vegetable*HA'A*: locust-grass?*hu*: to scrape off, grub up*an*: sky, heaven; upper; crown (of a tree)*an*: date spadix

u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 *u*₂-*ni*, *u*₂-*ne*, *u*₂-*na* (form of *u*)
u: shepherd
u: purslane

u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
 *u*₅-*a-ni* (form of *u*)
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
un: to arise; sky; (to be) high
ni: a bird
ni: fear, aura
ni: self
 *ni*₂-*a* (form of *ni*)
NI: a designation of nets
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
 *i*₃-*a*, *NI* (form of *i*)
ia: (an exclamation), oh!
 *i*₃-*a*, *i-a* (form of *ia*)
a'a: a text, the scribal exercise a-a
HA: a vegetable
HA'A: locust-grass?
ah: (to be) dried (out), dry; to dry
 *ah*₃-*a* (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
 *uh*₃-*a*, *uh*₃ (form of *ah*)
he: be it, be he

Hebrew

From the root *ntn*, "to give," this name would mean "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*>*attān*. Notice that Mattanah is no doubt a hypocoristicon from a longer name meaning the child was a gift from a god (JH), just as Mattaniah means "Gift of Jehovah." It is possible that MATHONI ends with the 1c.s. possessive pronoun and thus may mean "My gift." The vowel shift to [o] may or may not represent the Canaanite shift. 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.

... the Book of Mormon suffix *-ihah* is really the divine name.

(Book of Mormon Onomasticon 2016)

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Sumerian

mah: (to be) mature

mah: (to be) great

mah-ta (form of *mah*)

a: arm; labor; strength; wage; power

a₂-ta, a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an
(form of *a*)

atah: helper

a₂-tah-a-ni, a₂-tah-ni (form of *atah*)

atu: a priest or cultic functionary

tah: to add, increase

tah-a-ni (form of *tah*)

hu: to scrape off, grub up

tu: leader

tu: priest

TU: priest

TU-e (form of *TU*)

an: sky, heaven; upper

u: admiration

u: to voice, cry, noise

u: gift

u: peace

u: shepherd

un: to arise; sky; (to be) high

ni: aura

ni: self

i: oil; container for oil

i₃-a, NI (form of *i*)

ia: (an exclamation), oh!

i₃-a, i-a (form of *ia*)*a'a*: a text, the scribal exercise a-a*ah*: (to be) dried (out), dry; to dry*ah₃-a* (form of *ah*)*he*: be it, be heConstructed Compound Word: **Ma(h)t(a)honih(e)ah**Hebrew*natan*: to give (bestowing something on someone)*-ihah*: theophoric element "Yahweh/Jehovah", the divine nameMelekSumerian*me*: Being, divine properties enabling cosmic activity; office; (cultic) ordinance*me*: battle; combat*me*: to be*me*: desire*me*: to wash, refine*me*: silence*me*: stiffness*mel*: malt-flour*e*: barley?*e*: chaff*e₃-ka* (form of *e*)*e*: house; temple; (temple) household; station (of the moon)?; room; house-lot;

estate

e₂-ke₄, e₂-ka (form of *e*)*e*: a vocative interjection*e*: strip or piece of leather; leather bearing*e*: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent*al-e₃, lu₂-e₃, e₃-a-ka, e₃-a-ke₄* (form of *e*)*e*: princely?*e*: perfect plural and imperfect stem of *dug*[to speak]*e*: trust*e*: tube, socket*e*: watchHebrewMELEK is the name of a Lehte land mentioned five times in the Book of Mormon, and is most likely derived from the HEBREW word "king," *melek*.

(Book of Mormon Onomasticon 2016)

Melek is a land on the west of the river Sidon, on the west by the borders of the wilderness. The land is mentioned as a place to which Alma₂ departed on three different occasions including when he disappeared and was not heard from again (Alma 8, 35, 45). Without much more information, reasonable possible etymological units for the land of Melek are:

Sumerian*me*: Being, divine properties enabling cosmic activity; office; (cultic) ordinance*me*: battle; combat*me*: to be*mel*: malt-flour*e*: barley?*e*: house; temple; (temple) household; estate
e₂-ke₄, e₂-ka (form of *e*)*e*: to leave, to go out; to remove, take away; to bring out; to sow*al-e₃, lu₂-e₃, e₃-a-ka, e₃-a-ke₄* (form of *e*)

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

Constructed Compound Word: **Melek(a)**

Hebrew

melek: king

Middoni

Sumerian

mi: (compound verb nominal element)

mi: praise

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

NI (form of *i*)

id: river, watercourse, canal

id₂-da, id₂-a (form of *id*)

da: a bird

da: (compound verb verbal element)

i-da-a (form of *da*)

da: line, edge, side

da-ni (form of *da*)

da: side board (of a chariot)

da: to stir into a liquid

da: writing board

dan: (to be) pure, clear; to clean

du: all

du: to build, make; to do, perform

i-du₃, i₃-du₃, i₃-du₃-en (form of *du*)

du: a fish

du: imperfect singular stem of *ĝen*[to go]

ma-du-ni, mi-du, i₃-du, du-ni (form of *du*)

du: to heap up, pile up

du: to hold, keep in custody

du: lament

du: to plant; to fix upright, erect; to impregnate; to drive in, fix; a designation of grain

du: throne platform for a deity

du: to play (a musical instrument)

du: to push, thrust, gore; to make encounter (math.)

i₃-du₇ (form of *du*)

du: to bake; to spread out mud to make bricks; to caulk

i₃-du₈ (form of *du*)

du: to square

du: (to be) fitting, suitable

du: to whirl

dun: to dig

dun: humble

dun: profit

dun: to roam around; to rock, churn

dun: to lay (the warp)

i₃-dun (form of *dun*)

dun: a thrusting weapon

a: arm; labor; wing; horn; side; strength; wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an: date spadix

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
*u*₂-*ni*, *u*₂-*ne*, *u*₂-*na* (form of *u*)
u: shepherd
u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
un: to arise; sky; (to be) high
ni: a bird
ni: fear, aura
ni: self
NI: a designation of nets

Hebrew

There are several place-names from the ancient Near East with which this 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 "(place of) measurement" (RFS, JAT and JH), with the nominalizing element *-ōn*. If the doubling of the *d* is not phonemic, then the root *dūn*, "to struggle, contend," would provide an apt meaning (similar to biblical Meribah, "strife," as a GN in Exodus 17:7 and Numbers 20:13 JH and JAT) of "My Contention," with the 1 c.s. possessive pronoun.

Unlikely is a derivation based on biblical MIDIAN, *mdyn* (Genesis 37:36) because it would require the "yod" of the HEBREW to leave no trace.

(Book of Mormon Onomasticon 2016)

Middoni was a Lamanite land where the Lord instructed Ammon₂ to go because Aaron, Muloki and Ammah had been imprisoned there. Ammon₂ indicated to the recently converted Lamanite king Lamoni that he needed to go to Middoni, Lamoni indicated that the king there, Antiomni, was a friend of his and Lamoni indicated that he could flatter him such that he would release them from prison. En route they encountered Lamoni's father, who caused a conflict, but after that, they proceeded to Middoni where they were successful in getting the prisoners released, finding that they had greatly suffered there (Alma 20-22). Through later missionary work the Lamanites in Middoni were all converted unto the Lord (Alma 23). Reasonable etymological units for the land of Middoni based on both geographic terms and the story there are:

Sumerian

mi: praise
id: river, watercourse, canal
*id*₂-*da*, *id*₂-*a* (form of *id*)
da: line, edge, side
da-*ni* (form of *da*)
dan: (to be) pure, clear; to clean
du: to build, make; to do, perform
i-*du*₃, *i*₃-*du*₃, *i*₃-*du*₃-*en* (form of *du*)
du: imperfect singular stem of *ĝen*[to go]
ma-*du*-*ni*, *mi*-*du*, *i*₃-*du*, *du*-*ni* (form of *du*)
du: to heap up, pile up

du: to hold, keep in custody
du: lament
du: to plant
du: throne platform for a deity
du: to bake; to spread out mud to make bricks; to caulk
*i*₃-*du*₈ (form of *du*)
du: (to be) fitting, suitable
du: to whirl
dun: to dig
dun: humble
dun: to roam around; to rock, churn

a: arm; labor; side; strength; wage; power
a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form of *a*)

a: water

a-ni, a-na (form of *a*)

an: sky, heaven; upper; crown (of a tree)

u: abuse

u: to cry

u: type of land

u: earth pile

u: food; grass, herb; pasture, plants

Constructed Compound Word: **Middoni**

Hebrew

mdd: (place of) measurement

-ōn: nominalizing element

dūn: to struggle, contend

Midian

There is some discrepancy in the spelling of Midian, as the Original Manuscript has the spelling as Medeon, where the Printer's Manuscript has Midian. Skousen (2009a) speculates that it may be a spelling error and should be Middoni. Both spellings will be evaluated.

Sumerian

mi: (compound verb nominal element)

mi: praise

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-a, i₃-ni (form of *i*)

id: river, watercourse, canal

me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance

me-da (form of *me*)

me: battle; combat

me: to be

me: desire

me: to wash, refine

me: silence

me: stiffness

e: barley?

e: chaff

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-a, e₂-a-a-ni, e₂-a-na, e₂-a-ni, e₂-da (form of *e*)

u₂-ni, u₂-ne, u₂-na (form of *u*)

u: shepherd

u: totality, world

U: type of stone

U: tree

un: to arise; sky; (to be) high

ni: fear, aura

ni: self

NI: a designation of nets

i: oil; container for oil

NI (form of *i*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-da, e₃-de, e₃-de₃, e₃-a-na, e₃-a-ni (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

me (form of *e*)

e: trust

e: tube, socket

e: watch

ed: to go up or down; to demolish; to scratch; to rage, be rabid

ed₃-de₃, ed₃-de₃-en (form of *ed*)

ed: pierce

ed: strengthen

di: go

di: to have a bowel disorder
di: to shine
di: non-finite imperfect stem of *dug*[to speak]
de: to bring, carry
 de₆-a, de₆-a-na, de₆-a-ne, de₆-an-na,
 me-de₃, e-de₃, e-de₆ (form of
 de)
de: to pour; to winnow
 e-de₂, de₂-a, de₂-a-ni (form of *de*)
de: to shape, create
ia: (an exclamation), oh!
a: arm; labor; wing; horn; side; strength;
 wage; power
 a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form
 of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
 a-ni, a-na (form of *a*)
A: a weapon or a leather holder for a weapon
an: sky, heaven; upper; crown (of a tree)
an: date spadix
u: abuse
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u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
un: to arise; sky; (to be) high

Hebrew

Etymology of the name Midian

The name Midian appears to be derived from the noun מִדְּוֹן (*madon*), meaning strife, derived of the Hebrew verb דִּין (*din*), meaning to judge or plead:

The verb דִּין (*din*) is one of a few verbs that may mean to judge or govern. HAW Theological Wordbook of the Old Testament notes that this verb occurs far fewer times in the Bible than some other verbs that mean to judge, rule or govern. "The chief theological significance of this word is that apparently it embodies the idea of government, in whatever realm, in all aspects. [. . .] It represents God's government as both among his people and among all people".

Still, there doesn't seem to be a special meaning to our verb דִּין (*din*). It's used in the more poetic passages, and it was probably an old fashioned word by the time the Bible was written in its final form. That we know because the number of names derived from this verb seems disproportional to the frequency it occurs in the Hebrew narrative text.

Names, after all, are often passed on from person to person without following changes in language and are therefore usually older than current language forms.

The verb comes with the following derivations:

The masculine noun דין (*din*), probably literally meaning "thing pertaining to judging or governing". In English and depending on the context, this comes down to a meaning of judgment (Proverbs 20:8), or in some cases a plea (Deuteronomy 17:8) or a cause (Jeremiah 5:28).

The masculine noun דין (*dayyan*), meaning judge (1 Samuel 24:16).

The masculine noun מדון (*madon*), meaning strife or contention (Proverbs 18:19, Jeremiah 15:10). Note that this noun is identical to the noun מדון (*madon*), meaning stature, from the root מדד (*madad*), meaning to measure

The feminine noun מדונה (*medina*), meaning province. BDB Theological Dictionary submits that this word is an Aramaic word, but perhaps it was so readily incorporated into Hebrew because it expresses the smallest unit of governable area larger than a single city; i.e. a jurisdiction. Note that this word also exists in Arabic, where it also became applied as the name of the famous city.

(www.abarim-publications.com 2016)

The land of Midian is mentioned once in the Book of Mormon and no events or other description of the land is provided (Alma 24:5). Reasonable etymological units for Midian/Medean are:

Sumerian

mi: praise

id: river, watercourse, canal

me: battle; combat

me: to be

e: house; temple; (temple) household; estate

e₂-a, e₂-a-a-ni, e₂-a-na, e₂-a-ni, e₂-da
(form of *e*)

e: to leave, to go out; to bring out; to enter;

to bring in; to sow; to winnow

e₃-da, e₃-de, e₃-de₃, e₃-a-na, e₃-a-ni
(form of *e*)

ed: to go up or down

ed₃-de₃, ed₃-de₃-en (form of *ed*)

di: go

di: to shine

de: to bring, carry

de₆-a, de₆-a-na, de₆-a-ne, de₆-an-na,
me-de₃, e-de₃, e-de₆ (form of
de)

de: to pour; to winnow

e-de₂, de₂-a, de₂-a-ni (form of *de*)

a: arm; labor; side; strength; wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form
of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper

u: earth

u: grain

u: type of land

u: earth pile

u: pitfall

u: plant

u: grass, herb; pasture, plants

u₂-ni, u₂-ne, u₂-na (form of *u*)

u: totality, world

U: type of stone

U: tree

un: to arise; sky; (to be) high

Constructed Compound Word: **Midian**

Constructed Compound Word: **Medeon**

Hebrew

madon: strife

din: to judge or plead

MinonSumerian*mi*: (compound verb nominal element)*mi*: praise*min*: two; ditto*min-a, min-na, min-na-ni* (form of *min*)*i*: clothing, garment*i*: (vocative exclamation), hey!*i*: oil; butter; container for oil*i₃-ni* (form of *i*)*na*: (compound verb nominal element)*mi-na-na, mi-na-ni, in-na, in-na-na, na-a-na* (form of *na*)*na*: man*na*: pestle; a stone*na*: stone; stone weight*na₄-a* (form of *na*)*nu*: a night bird*nu*: creator, begetter*nu*: (small) fly, mosquito*nu*: male genitalia; sperm; offspring*nu*: man*nu*: (to be) not, no; without, un-*in-nu, i₃-nu, i-nu, nu-nu, nu-un* (form of *nu*)*NU*: to spin (thread)*a*: arm; labor; wing; horn; side; strength;

wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a-ni, a-na* (form of *a*)*A*: a weapon or a leather holder for a weapon*an*: sky, heaven; upper; crown (of a tree)*an*: date spadix*a₂-an* (form of *an*)*u*: abuse*u*: admiration*u*: and*u*: bed*u*: to bray, bellow, bawl, voice, cry, noise*u*: compound verb nominal element*u*: defeat*u*: earth*u*: emery*u*: sheep, ewe*u*: finger*u*: gift*u*: wild goose*u*: grain*u*: hole*u*: horn*u*: type of land*u*: load*u*: peace*u*: earth pile*u*: pitfall*u*: planking*u*: plant*u*: bread, loaf; food; grass, herb; pasture, plants*u₂-ni, u₂-ne, u₂-na* (form of *u*)*u*: shepherd*u*: purslane*u*: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control*u*: to sleep*u*: ten*u*: totality, world*U*: type of stone*U*: tree*un*: to arise; sky; (to be) highHebrew & Egyptian

The following ancient Near Eastern placenames should be compared with Book of Mormon MINON. Biblical Minnith in Ammonite territory (Judges 11:33, Ezekiel 27:17; note also the GNs in Ugarit, *mnt* and in Ebla *mu-nu-ti-um* [Dahood in Pettinato, Archives, 292–293]), perhaps from the root *mnn*, “to be bounteous,” hence “gift” (JH). From the root *mnh*,

“to count,” comes the possible meaning “portion.” The biblical city Timnah appears to derive its name from this root. From the same root comes **minyān*, “quorum,” and Modern HEBREW has *minōn*, “dosage” (JAT).

There is a HEBREW word *manōn*, meaning unknown, in Proverbs 29:21 (JH). From the context, it may mean “heir,” i.e., one who receives his share from his stepfather’s estate.

Note also biblical 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 (Hittite, Armenian). If we are to take the single n seriously, then a root *mnn* seems out of the question (JH).

Possibly from EGYPTIAN *mni(w)*, “herdsmen, nomads,” inasmuch as the NEPHITES are said to have raised flocks there. Also possible is EGYPTIAN *mnw*, “trees,” hence *mnw.n*, “our forest,” or *min/mini/mni*, “moorland” (RFS).

Cf. EGYPTIAN *mnw*, Min, god of Paropolis, rendered *min* in Greek (RFS).

Cf. HEBREW *mīn*, “form, kind, sort” (RFS).

(Book of Mormon Onomasticon 2016)

Etymology of the name Minnith

The etymology of the name Minnith is disputed. Alfred Jones (Dictionary of Old Testament Proper Names) takes it from an Arabic word meaning to be little, but transliterated into Hebrew it looks like it has to do with the verb מנה (*mana*), meaning to count, or perhaps to be bounteous:

There are quite a few different words of the form מן (*mn*), and much of the associated etymology is unclear. It's unclear how much the same these words are or in which way they essentially differ:

The masculine noun מן (*man l*) is what we know as Manna (Exodus 16:31, Numbers 11:7, Joshua 5:12), which isn't a translation but a transliteration of a Greek interpretation. In short, we don't know what it is, apart from it being the miraculous bread from heaven that sustained Israel for the forty years trek through the Negev.

The interrogative pronoun מן (*man ll*), meaning what? is used only in Exodus 16:15, in reference to Manna. Similar pronouns occur in Arabic, Aramaic, Ethiopian, Mandaean and Syriac, and it seems likely that Manna was named after this pronoun. Perhaps the allegorical value of all this suggests that where the protecting archangel Michael (= What's God Like?) inspired Israel to seek after the identity of God, so Israel was sustained in the desert by being inquisitive (see Exodus 23:20).

The preposition מן (*min*) expresses the idea of separation, and is translated mostly with from or out of. This particle is very often attached to a noun, and then the ׀ (nun-final) is absorbed, leaving only the ן (*mem*). This is strikingly demonstrated in the name(s) Miniamin and Mijamin. Our particle is used:

With verbs of motion or that imply separation: from.

With other verbs: out of.

Partitively: some of, one of.

Of time: from.

In geographical sense: from

Encompassing a group from one extreme to the other: from.

Comparatively: than.

Prefixed to an infinitive: from or on account of.

As a conjunction, although this happens only once, in Deuteronomy 33:11: (so) that.

The ubiquitous term ממנו (Genesis 2:17) or ממנה (Genesis 3:19) or ממני (Genesis 22:12), etcetera, regards a double extraction, which is not all that odd. The first extraction (מנו, or 'from him/it', or מנה, 'from her/it') would refer to, say, the general harvest of one apple tree: a basket full of apples. The second extraction (ממנו) would concern an apple taken from the basket taken from the tree. In general, it refers to a specific helping from a general produce.

The noun מן (*men*) is an Aramaic loan word, meaning (harp) string. In the Bible it occurs only twice: once in Psalm 45:8 (although somewhat disputed; the KJV leaves it out but most other translations speak of 'the music of strings' or something like that) and once, in plural (מנים), in Psalm 150:4.

Morphologically not far removed from the previous root מנן (*mnn*), the root-verb מנה (*mana*) means to count (Genesis 13:16, 2 Samuel 24:1, Psalm 90:12) or assign (Isaiah 53:12, Daniel 1:5) — which brings it in close vicinity of the preposition מן (*min*). In order to count something, it has to be distinguished from others, after all. Studies of cognates show that this verb may have also been used in the sense of to be bounteous.

Its derivatives are:

The feminine noun מנה (*mana*), meaning portion or part (Exodus 29:26, Nehemiah 8:10).

The masculine noun מנה (*maneh*), which is a unit of weight, a.k.a. the mina (Ezekiel 45:12, 1 Kings 10:17).

The masculine noun מנה (*moneh*), meaning time (not clock-time but as in "ten times"). This word occurs only once, in Genesis 31:7.

The feminine noun מנת (*menat*), meaning portion (Nehemiah 12:44, Jeremiah 13:25).

The masculine noun מנון (*manon*), which is a dubious word (says BDB Theological Dictionary). It occurs only in Proverbs 29:21: ". . . will in the end find him to be a מנון (*manon*)" and translations vary widely, from "successor" (J.P. Green) and "continuator" (Young) to "thankless one" (BDB Theological Dictionary). The King James Version translated this word curiously with "son," but so do NAS and Darby. HAW Theological Wordbook of the Old Testament translates this word with "grief" and so does NIV. JSP translates our word with "master".

(www.abarim-publications.com 2016)

Minon was a land above the land of Zarahemla, en route to the land of Nephi and was likely near to the land of Manti. It was a land where the Nephites raised flocks (Alma 2:24). Reasonable potential etymological units for the land of Minon are:

Sumerian

mi: praise

min: two; ditto

min-a, *min-na*, *min-na-ni* (form of *min*)

na: man

na: pestle; a stone

na: stone; stone weight

na₄-a (form of *na*)

nu: man

a: water

a-ni, *a-na* (form of *a*)

an: sky, heaven; upper; crown (of a tree)

u: sheep, ewe

u: grain

u: type of land

u: plant

u: grass, herb; pasture, plants

u₂-ni, *u₂-ne*, *u₂-na* (form of *u*)

u: shepherd

U: type of stone

U: tree

un: to arise; sky; (to be) high

Constructed Compound Word: **Minon**

Egyptian

mni(w): herdsmen, nomads

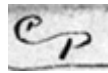
mnw: trees, hence *mnw.n*, “our forest”

Mormon

The glyph for Mormon was translated by Joseph Smith and recorded by Oliver Cowdery and Frederick G. Williams (Grover 2015). A translation from Egyptian was provided as part of the translation of the Caractors Document. This translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section.

This glyph was assigned the identification number OF2 by the author:

OF2



Egyptian

The following section discussing Mormon is taken from the previous work by the author (Grover 2015):

The Book of Mormon Onomasticon lists a wide series of possibilities for the etymology of Mormon and then adds as an afterthought:

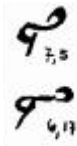
Less likely is EGYPTIAN *mr* (> Nubian and Coptic *mur*, *mor*), “bind, girth”

In fact, this least likely etymology is the correct one. The determinative Egyptian hieroglyph for “bind” is Gardiner Number V-12 (Gardiner 1957, 523):

V12:



The Egyptian hieratic for this glyph is:



Möller Number 522, Bd. I-23-76, pg. I 522-532 (Möller 1965)

The V-12 glyph also constitutes the simplest form of the Egyptian word *arq* (Budge 1920, 1:131) meaning “the last” or “the end,” which is very descriptive of Mormon. *Arq* also means “to be wise.” In addition, as the glyph represents a band of string to bind rolls of papyri, the V-12 glyph is typically associated and included in Egyptian words related to records such as *art* “roll of papyrus,” *TAW* “book,” *Sat* “document,” *pr mDA* “library,” *hrwy* “journal,” *snn* “copy (of a document),” *mdw nTr* “written characters, script,” *sxrt* “roll (of papyrus),” *gnwt* “records, annals,” *wD* “(written) decree, dispatch,” “inscription,” and “stela,” *wDt*

“command, decree,” *Hbt* “ritual book,” and *mDA* “papyrus – roll” (Dickson 2006). Of course, the relationship to Mormon and records and recordkeeping is another clear descriptor for Mormon.

Sumerian

<i>ma</i> : to burn	<i>mur-ra</i> (form of <i>mur</i>)
<i>ma</i> : ship, boat	<i>murru</i> : a reed mat used as a cover
<i>ma</i> : a siege engine?	<i>murru</i> : rainstorm; mist; drizzle
<i>ma'u</i> : a barge	<i>a</i> : arm; labor; wing; horn; side; strength; wage; power
<i>mah</i> : (to be) mature, milk producing (of cows)	<i>a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an</i> (form of <i>a</i>)
<i>mah</i> : (to be) great	<i>a</i> : a bird-cry
<i>mah-a, ma-ha, mah-ra</i> (form of <i>mah</i>)	<i>a</i> : time
<i>mah</i> : (to be) sick?	<i>a</i> : water; semen; progeny
<i>mah</i> : a tree	<i>a-ni, a-na, a-ur₂</i> (form of <i>a</i>)
<i>mahra</i> : foremost	<i>A</i> : a weapon or a leather holder for a weapon
<i>mar</i> : louse; worm; parasite	<i>ar</i> : (hymn of) praise; fame
<i>mar-a</i> (form of <i>mar</i>)	<i>a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-a-ni</i> (form of <i>ar</i>)
<i>mar</i> : shovel	<i>ar</i> : ruin
<i>mar</i> : to smear	<i>ar₂-mu</i> (form of <i>ar</i>)
<i>mar-am₃, mar-a</i> (form of <i>mar</i>)	<i>u</i> : abuse
<i>mar</i> : wagon	<i>u</i> : admiration
<i>{ĝeš}mar-ra, {ĝeš}mar-im</i> (form of <i>mar</i>)	<i>u</i> : and
<i>mar</i> : to winnow	<i>u</i> : bed
<i>mar-ru, mar-ra-me</i> (form of <i>mar</i>)	<i>u</i> : to bray, bellow, bawl, voice, cry, noise
<i>marru</i> : stormwind	<i>u</i> : compound verb nominal element
<i>mar-ru₁₀-am₃</i> (form of <i>marru</i>)	<i>u</i> : defeat
<i>marmah</i> : a priest	<i>u</i> : earth
<i>mu</i> : to crush, mangle	<i>u</i> : emery
<i>mu</i> : a fish	<i>u</i> : sheep, ewe
<i>mu</i> : good, beautiful	<i>u₈-ra</i> (form of <i>u</i>)
<i>mu₅-a-na</i> (form of <i>mu</i>)	<i>u</i> : finger
<i>mu</i> : to grow	<i>u</i> : gift
<i>mu₂-a-am₆</i> (form of <i>mu</i>)	<i>u</i> : wild goose
<i>mu</i> : incantation, spell	<i>u</i> : grain
<i>mu</i> : manly; young man	<i>u</i> : hole
<i>mu</i> : name; line of text; son	<i>u</i> : horn
<i>mu-ra, mu-ni, mu-na</i> (form of <i>mu</i>)	<i>u</i> : type of land
<i>mu</i> : to make a sound	<i>u</i> : load
<i>mu</i> : year	<i>u</i> : peace
<i>mu-ra, mu-na, mu-ni</i> (form of <i>mu</i>)	<i>u</i> : earth pile
<i>muh</i> : a cup or bowl	<i>u</i> : pitfall
<i>mur</i> : (compound verb verbal element)	<i>u</i> : planking
<i>mur</i> : to get dressed, clothe oneself	<i>u</i> : plant
<i>mur₁₀-a</i> (form of <i>mur</i>)	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>mur</i> : a fish	<i>u₂-ni, u₂-ne, u-ra, u₂-na, u₂-ra</i> (form of <i>u</i>)
<i>mur</i> : fodder; (to be) fat	
<i>mur-ra</i> (form of <i>mur</i>)	
<i>mur</i> : lung	

<i>u</i> : shepherd	<i>ur</i> : harness
<i>u</i> : purslane	<i>ur</i> : he; that, this some; maid, female, slave; are corresponding to another; like (one another)
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>ur</i> ₅ - <i>am</i> ₃ (form of <i>ur</i>)
<i>u</i> : to sleep	<i>ur</i> : man
<i>u</i> : ten	<i>ur</i> : to roam around
<i>u</i> : totality, world	<i>ur</i> : to pluck, to gather, collect; to harvest
<i>U</i> : type of stone	<i>ur</i> ₄ - <i>ra</i> , <i>ur</i> ₄ - <i>a</i> , <i>ur</i> ₄ - <i>ra-a</i> , <i>ur</i> ₄ - <i>ur</i> ₄ - <i>re</i> , <i>ur</i> ₅ - <i>e</i> (form of <i>ur</i>)
<i>U</i> : tree	<i>ur</i> : to smell
<i>uh</i> : to be forgotten	<i>ur</i> : cloth trimming
<i>uh</i> : trachea, uvula	<i>ur</i> : roof
<i>uh</i> : turtle	<i>ur</i> ₃ - <i>e</i> , <i>ur</i> ₃ - <i>me</i> , <i>ur</i> ₂ - <i>ra</i> , <i>ur</i> ₃ - <i>re</i> (form of <i>ur</i>)
<i>uh</i> : weathervane	<i>ur</i> : root, base; limbs; loin, lap
<i>uh</i> : to make paste	<i>ur</i> ₂ - <i>ra-am</i> ₃ , <i>ur</i> ₂ - <i>ra</i> , <i>ur</i> ₂ - <i>e</i> (form of <i>ur</i>)
<i>ur</i> : to be abundant	<i>ur</i> : servant
<i>ur</i> ₃ - <i>ra</i> (form of <i>ur</i>)	<i>ur</i> : to shut, protection
<i>ur</i> : to rub in, anoint	<i>mu-ur</i> ₃ , <i>ur</i> ₃ - <i>ra-me</i> , <i>ur</i> ₃ - <i>ra</i> , <i>ur</i> ₃ - <i>re</i> , <i>ur</i> ₃ - <i>re</i> ₂ (form of <i>ur</i>)
<i>ur</i> : to bake	<i>ur</i> : to smell
<i>ur</i> ₅ - <i>ra</i> (form of <i>ur</i>)	<i>ur</i> ₅ - <i>ra</i> (form of <i>ur</i>)
<i>ur</i> : base leg of table	<i>ur</i> : a cloth trimming
<i>ur</i> : to confine, imprison	<i>urmah</i> : lion
<i>ur</i> : to be convulsed	<i>ur-mah-am</i> ₃ (form of <i>urmah</i>)
<i>ur</i> ₄ - <i>a</i> , <i>ur</i> ₄ (form of <i>ur</i>)	<i>rum</i> : perfect, ideal
<i>ur</i> : dog, ~ figurine; ~ toy; lion	<i>umun</i> : blood
<i>ur-ra</i> , <i>ur-a</i> , <i>ur-re</i> , <i>ur-e</i> , <i>ur-re</i> ₂ , <i>ur-am</i> ₃ , <i>ur-im</i> (form of <i>ur</i>)	<i>man</i> : companion, partner
<i>ur</i> : to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat	<i>mun</i> : a fish
<i>ur</i> ₃ - <i>ra</i> , <i>ur</i> ₃ (form of <i>ur</i>)	<i>mun</i> : (to be) brackish; salt
<i>ur</i> : servant	<i>an</i> : sky, heaven; upper; crown (of a tree)
<i>ur</i> : keel	<i>an</i> : date spadix
<i>ur</i> : liver; main body, bulk	<i>un</i> : to arise; sky; (to be) high
<i>ur</i> : fish	

Hebrew and additional Egyptian

The first point to be made is that the name, being mentioned first as a GN (Mosiah 18:4) and then later as a PN (3 Nephi 5:12, in which the PN is explicitly derived from the GN), might derive from a descriptive that would be appropriate for both a place and a person. It might be suggested, based on Mosiah 18:4, "a place which was called Mormon, having received its name from the king ... having been infested... by wild beasts," that MORMON could have something to do with "wild beasts." On the other hand, based on Mosiah 18:5, "there was in Mormon a fountain of pure water," or based on Mosiah 18:30, "the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they," MORMON might derive from "fountain/spring" or "pure water" or "beautiful/beauty."

On a limestone stele of the 19th to 21st EGYPTIAN dynasty in the Museum of Gizeh the name *mrmnu* appears, accompanied by the title "door keeper." In a yet to be superseded article, W. Spiegelberg, "Zu den semitischen Eigennamen in ägyptischer Umschrift aus der Zeit des 'neuen Reiches' (um 1500–1000)," *Zeitschrift für Assyriologie* 13 (1898):51, treats the name 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)*. Spiegelberg's description of the stele unfortunately does not permit its current identification. Despite various difficulties, such as dating to at least

600 years before LEHI and not having an etymology, this name, *mrmn*, on an EGYPTIAN inscription seems like a direct hit, as Hugh Nibley pointed out years ago. Unfortunately, no immediate etymology suggests itself.

Nevertheless, Nibley has also pointed out that *mrm*, besides appearing in the EGYPTIAN PN, is attested in HEBREW and Arabic, and means “desirable” or “good.” In this case, MORMON would consist of the root *mrm* plus the common Semitic ending *-ōn* (often used on GNs and PNs, such as Kidron and GIDEON). For possible, HEBREW examples, see the biblical PN *mirmâh* in 1 Chronicles 8:10 (HALOT does not offer an etymology; the Septuagint transcribes it as μαρμα), and the PN *merēmôt* (also of questionable etymology; Septuagint *μεραμωθ*), the name of a priest in Ezra 10:36 (=Nehemiah 10:5), are possibilities (JH). The name also appears as *mrmwt* on a 6th century BC ostracon from Arad. Note also the PN at Ugarit, *ma-ri-ma-na* (JH), but the language origin of the name is unknown.

Ben Urrutia has called attention to EGYPTIAN *mr mn*, “truly beloved,” or “love is established” (BU), or “strong/firm love” or “love remains steadfast/firm” (RFS). The translation “love is established forever” brings to memory the words of Paul, “charity never faileth” (1 Corinthians 13:8) (BU). 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).

Less likely is EGYPTIAN *mr* (> Nubian and Coptic *mur*, *mor*), “bind, girth” (RFS). On the element *mr* see Nibley, SC, 194, n. 107.

(Book of Mormon Onomasticon 2016)

The name Mirmah is identical to the noun מרמה (*mirma*), meaning deceit or treachery, from the verb רמה (*rama II*), meaning to mislead:

Scholars don't agree on how many separate roots רמה (*rmh*) there are, but there are either two or three:

The verb רמה (*rama I*) means to throw or shoot, and occurs a mere three times in the Bible. In Exodus 15:1 Moses and Israel sing how YHWH hurled a horse and rider into the sea. In Psalm 78:9 and Jeremiah 4:29 this verb is used to depict shooters of the bow.

The identical root רמה (*rama II*) is sometimes split in two. Hence the older BDB Theological Dictionary lists three different roots רמה (*rama*), yet the younger HAW Theological Wordbook of the Old Testament rejects this and groups all following meanings under the same header. But whatever the philological deliberations may entail, there are obviously two major groups of meanings contained in this second root:

The verb רמה (*rama II*) means to beguile, deceive or mislead. It occurs eight times (Genesis 29:25, Joshua 9:22). HAW Theological Wordbook of the Old Testament lists the feminine noun רמיה (*remiya*), slackening, deceit, under this root, but BDB Theological Dictionary supposes the existence of an unused root-verb רמה (*rama III*), meaning to loosen, and lists two separate nouns, one meaning deceit and the other meaning laxness or slackness.

Other derivatives are:

The feminine noun מרמה (*mirma*), meaning deceit or treachery (Micah 6:12, Psalm 120:2).

The feminine noun תרמה (*torma*), meaning treachery (Judges 9:31 only).

The feminine noun תרמית (*tarmit*), meaning deceitfulness (Jeremiah 8:5, Zephaniah 3:13).

The controversy surrounding this root (or these roots) illustrates marvelously the evolution of theological thought and linguistic theory through the centuries. Classic scholars marked one root that covered to deceive and to loosen, but more recent scholars thought there were two different roots (which means two different ideas accidentally named the same, like our words trunk and trunk), and most recent scholar are back to one root.

The solution lies in the notion that in the Bible the ideas of deception and loosening are similar, simply because exercising truth leads to stronger relationships. Where we differentiate between deceit and looseness, the Bible doesn't. A group that is of one mind (Acts 2:42-47; Ephesians 4:3-6) can not be loose, can not practice deceit, and can not be united by anything other than truth (Psalm 15:2, Proverbs 12:19). And since truth sets free (John 8:32) we are at once struck by the difference between the Bible's definitions of freedom and looseness. An arrow that is shot away is by no means free.

Note that the verbs רמה (*rama I and II*) are identical to the noun רמה (*rama*), meaning height or high place, from the root רום (*rum*), meaning to be high.

(www.abarim-publications.com 2016)

As the central character, compiler, and author of the Book of Mormon, the name Mormon clearly can have a variety of meanings. Mormon₁ was the principal record keeper and the primary military leader of the Nephites in their final stages of destruction. He was a father and a prophet (Ubiquitous references). His father was also named Mormon₂ (Mormon 1:5).

Mormon was also a geographic location as it was a land located in the larger land of Lehi-Nephi and is where Alma₁ fled for refuge with his followers. The individual Mormon mentioned above took his name from this “land of Mormon” (3 Nephi 5:12). The name was also used for a place in the forest in the same land “having received its name from the king, being in the borders of the land having been infested, by times or at seasons, by wild beasts” (Mosiah 18:4). There was also in Mormon “a fountain of pure water” called the “waters of Mormon” (Mosiah 18: 5, 30). Additional reasonable etymological units for Mormon the individual are:

Sumerian

mah: (to be) mature

mah: (to be) great

mah-a, ma-ha, mah-ra (form of *mah*)

mahra: foremost

marmah: a priest

mu: to crush, mangle

mu: good, beautiful

mu₅-a-na (form of *mu*)

mu: to grow

mu₂-a-am₆ (form of *mu*)

mu: incantation, spell

mu: manly; young man

mu: name; line of text; son

mu-ra, mu-ni, mu-na (form of *mu*)

a: labor; side; strength; wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form of *a*)

a: progeny

a-ni, a-na, a-ur₂ (form of *a*)

A: a weapon or a leather holder for a weapon

ar: (hymn of) praise; fame

a-ar₂, ar₂-ra, a-ar₃-a, a-ar₃, ar₂-a-ni (form of *ar*)

ar: ruin

ar₂-mu (form of *ar*)

u: admiration

u: defeat

ur: to be abundant

ur₃-ra (form of *ur*)

ur: to rub in, anoint

ur: to be convulsed

ur₄-a, ur₄ (form of *ur*)

ur: to go along; to wipe clean; to beat, sweep away

ur₃-ra, ur₃ (form of *ur*)

ur: servant

ur: he; that, this some; are corresponding to another; like (one another)

ur₅-am₃ (form of *ur*)

ur: man

ur: to roam around

ur: servant

ur: to shut, protection

mu-ur₃, ur₃-ra-me, ur₃-ra, ur₃-re, ur₃-re₂ (form of *ur*)

rum: perfect, ideal

umun: blood

man: companion, partner

an: sky, heaven; upper; crown (of a tree)

an: date spadix (representing shape of javelin)

un: to arise; sky; (to be) high

Constructed Compound Word: **Mormon**

Hebrew and other Egyptian

mrm: desirable, good (Hebrew and Arabic)

-ōn: personalization of root word

mr mn: “truly beloved,” “love is established”, “strong/firm love”, or “love remains steadfast/firm”
(Egyptian)

rama l: to throw, to shoot

Reasonable etymological units for Mormon as a land, a forest with wild beasts, and as beautiful waters are:

Sumerian

ma: ship, boat

mah: (to be) great

mah-a, ma-ha, mah-ra (form of *mah*)

mah: a tree

mahra: foremost

marru: stormwind

mar-ru₁₀-am₃ (form of *marru*)

mu: a fish

mu: good, beautiful

mu₅-a-na (form of *mu*)

mu: to grow

mu₂-a-am₆ (form of *mu*)

muh: a cup or bowl (possible geographic shape)

mur: a fish

mur: fodder; (to be) fat

mur-ra (form of *mur*)

murru: rainstorm; mist; drizzle

a: water

a-ni, a-na, a-ur₂ (form of *a*)

u: type of land

u: grass, herb; pasture, plants

u₂-ni, u₂-ne, u-ra, u₂-na, u₂-ra (form of *u*)

U: tree

ur: to be abundant

ur₃-ra (form of *ur*)

ur: dog, lion

ur-ra, ur-a, ur-re, ur-e, ur-re₂, ur-am₃,

ur-im (form of *ur*)

ur: fish

ur: harness

ur: he; that, this some; maid, female, slave; are corresponding to another; like (one another)

ur₅-am₃ (form of *ur*)

ur: man

ur: to roam around

ur: to pluck, to gather, collect; to harvest

ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e (form of *ur*)

urmah: lion

ur-mah-am₃ (form of *urmah*)

rum: perfect, ideal

mun: a fish

mun: (to be) brackish; salt

an: sky, heaven; upper; crown (of a tree)

un: to arise; sky; (to be) high

Constructed Compound Word: **Mormon**

Hebrew and other Egyptian

mrm: desirable, good (Hebrew and Arabic)

–*ōn*: personalization of root word

rama: height, high place

rum: to be high

Mosiah

The name Mosiah was evaluated as part of the translation of the Caractors Document (Grover 2015) and the relevant section is copied below. This translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section.

Mosiah₁, Mosiah₂, and King Benjamin—Sharing between father and son

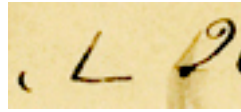
The characters for Mosiah₁ and Mosiah₂ are:

B1a, B1b, B1c, B1d



Mosiah (1)

C-63, C-62, C-61



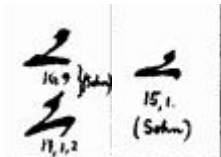
Mosiah (2)

The leading base dot (B1d) character in Mosiah₁ is an ordinal number for “first” designating Mosiah₁ from Mosiah₂. The Book of Mormon Onomasticon indicates the following for the etymology of the name Mosiah:

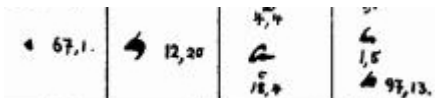
The name MOSIAH may derive from the Hebrew for *môšî‘yāhū*, "the Lord delivers, saves." The name can be parsed as the hiphil participle of the Hebrew root *yš'*, "to save, deliver," with the theophoric element *yāhū*, "Jehovah, Lord." ISAIAH, *yāšā‘yāhū*, "the Lord is deliverance, salvation," presents a compelling analogue. The hiphil participle form—*môšî‘a*—occurs at least 17 times with verbal or nominal force in the Old Testament; cf., e.g., the participle without suffix, *môšî‘a* "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 derive from the Hebrew *mšh*, "messiah," though this does not produce the o vowel of the first syllable.

In the case of Mosiah the Egyptian root is found in the second suggestion by the Book of Mormon Onomasticon, *Messiah*. The phonetic word for “son” in Egyptian is *s²* with the associated Egyptian hieroglyphs being G-39 followed by A-1 (Gardiner 1957, 442), with the corresponding hieratic symbols as follows:



Möller Number 216, Bd. I-1-22, pg. I 215-224 (Möller 1965)

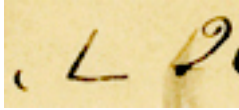


Möller Number 33b, Bd. I-1-22, pg. I 32-40 (Möller 1965)

In the translation of the Caractors Document (Grover 2015) the analysis indicated that that the “curly 6” is the abbreviated name for God, or elements related to God, as it derives both through Paleo-Hebrew and through Egyptian from the name of God (“E”) probably with the phonetic identical to the Paleo-Hebrew letter for “l” as

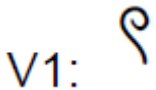
lamed, which is the “curly 6” letter. Perhaps by inverting the “curly 6” it differentiated the name of Mosiah from being the same as the “Son of God.”

The name for Mosiah is a fairly straightforward phrase for the Messiah, the Son of God or “God’s Son,” with the translation being:



Son God’s

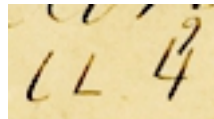
In an example of glyph double entendre, by utilizing the “curly 6,” another meaning for that glyph is the Gardiner Number V-1 hieroglyph, which is a determinative in Egyptian for “king” in that the symbol also represents the front bent appendage of the Egyptian crown (Gardiner 1937, 521):



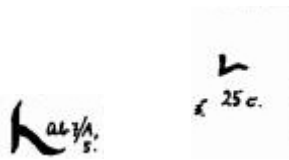
Also, by positioning the word “Son” where it is, it links Mosiah₂ to his father King Benjamin.

The name of Mosiah is also used in conjunction with the term that is translated as the “20,000 children (followers) of Mosiah” which constitutes characters C-18, C-19, and C-20:

C-20, C-19, and C-18



The number for 20,000 (C-20) has already been discussed in the chapter on numbers, however, the upper glyph has been stylized into the “curly 6” or God glyph, which acts as the first glyph in the name for Mosiah. The “L” shaped glyph in the center (C-19) is the G-39 (Möller Number 216) glyph as discussed. The “L” shaped glyph farthest to the left is a different form of the A-1 glyph (Möller Number 33b), which has an “L” shape:



Möller Number 33b, Bd. I-1-22, pg. I 32-40 (Möller 1965)

As the Egyptian word *sꜣ* for “son” is phonetically equivalent to the Egyptian word for daughter *sꜣt*, this word could also be translated and interpreted as “sons & daughters” or “children.” The translated phrase would be “20,000 of the children of Mosiah.” One would not expect, given the nature of Mosiah and his followers flight, that it would be considered a tribe, since it probably consisted of members of multiple tribes. This type of terminology is at home in the Book of Mormon as one finds the phrase “children of Lehi” (Alma 49:8, 3 Nephi 5:22, Mormon 4:12) and “children of Nephi” (Mosiah 11:13, Mosiah 25:2, Mosiah 25:12, 4 Nephi 1:39).

Sumerian

<i>ma</i> : to burn	<i>u</i> : peace
<i>ma</i> : ship, boat	<i>u</i> : earth pile
<i>ma</i> : a siege engine?	<i>u</i> : pitfall
<i>mah</i> : (to be) mature, milk producing (of cows)	<i>u</i> : planking
<i>mah</i> : (to be) great	<i>u</i> : plant
<i>mah</i> : (to be) sick?	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>mah</i> : a tree	<i>u₂-ni, u₂-ne, u₂-na</i> (form of <i>u</i>)
<i>mu</i> : to crush, mangle	<i>u</i> : shepherd
<i>mu</i> : a fish	<i>u</i> : purslane
<i>mu</i> : good, beautiful	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>mu</i> : to grow	<i>u</i> : to sleep
<i>mu</i> : incantation, spell	<i>u</i> : ten
<i>mu</i> : manly; young man	<i>u</i> : totality, world
<i>mu</i> : name; line of text; son	<i>U</i> : type of stone
<i>mu</i> : to make a sound	<i>U</i> : tree
<i>mu</i> : year	<i>us</i> : (to be) of a lesser quality; to drag; to stretch; to accompany, follow; a qualification of grain; to thresh (grain) by treading; to coagulate?
<i>muh</i> : a cup or bowl	<i>mu-us₂-sa</i> (form of <i>us</i>)
<i>a</i> : arm; labor; wing; horn; side; strength; wage; power	<i>us</i> : to lean on, impose; to check
<i>a₂-a</i> (form of <i>a</i>)	<i>mu-us₂-sa</i> (form of <i>us</i>)
<i>a</i> : a bird-cry	<i>us</i> : sheep
<i>a</i> : time	<i>us</i> : side, edge; path
<i>a</i> : water; semen; progeny	<i>usi</i> : storeroom
<i>a-a</i> (form of <i>a</i>)	<i>si</i> : (compound verb nominal element)
<i>A</i> : a weapon or a leather holder for a weapon	<i>si</i> : (to be) drunk
<i>asi</i> : whip; hinge; strap	<i>si</i> : to draw water; to brew beer; to fill, load up
<i>u</i> : abuse	<i>si-a</i> (form of <i>si</i>)
<i>u</i> : admiration	<i>si</i> : horn; finger; fret
<i>u</i> : and	<i>si</i> : to remember
<i>u₃-ni-a</i> (form of <i>u</i>)	<i>si</i> : spider?, snail?
<i>u</i> : bed	<i>i</i> : clothing, garment
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>i</i> : (vocative exclamation), hey!
<i>u</i> : compound verb nominal element	<i>i</i> : oil; butter; container for oil
<i>u</i> : defeat	<i>i₃-a</i> (form of <i>i</i>)
<i>u</i> : earth	<i>ia</i> : (an exclamation), oh!
<i>u</i> : emery	<i>ah</i> : (to be) dried (out), dry; to dry
<i>u</i> : sheep, ewe	<i>ah</i> : a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
<i>u</i> : finger	<i>a'a</i> : a text, the scribal exercise a-a
<i>u</i> : gift	<i>he</i> : be it, be he
<i>u</i> : wild goose	
<i>u</i> : grain	
<i>u</i> : hole	
<i>u</i> : horn	
<i>u</i> : type of land	
<i>u</i> : load	

There are two Mosiahs in the Book of Mormon, one is the grandson of the other, and both are righteous kings and prophets and central figures in the early section of the Book of Mormon (Omni, Book of Mosiah). While there are many possibilities reasonable etymological units for either Mosiah are:

Sumerian

mah: (to be) mature

mah: (to be) great

mu: good, beautiful

mu: to grow

mu: manly; young man

mu: name; line of text; son

a: arm; labor; side; strength; wage; power

a₂-a (form of *a*)

a: progeny

a-a (form of *a*)

u: admiration

u: to voice, cry

u: gift

u: peace

u: shepherd

u: ship's captain; to gain control

u₅-a, u₅-a-ni (form of *u*)

us: to accompany, follow

mu-us₂-sa (form of *us*)

us: to lean on, impose; to check

mu-us₂-sa (form of *us*)

si: to draw water; to fill, load up

si-a (form of *si*)

si: to remember

i: oil; container for oil

i₃-a (form of *i*)

ia: (an exclamation), oh!

a'a: a text, the scribal exercise a-a

he: be it, be he

Constructed Compound Word: **Mosiah(e)**

Hebrew

mšh: messiah

Muloki

Sumerian

mu: to crush, mangle

mu: a fish

mu: good, beautiful

mu: to grow

mu: incantation, spell

mu: manly; young man

mu: name; line of text; son

mu: to make a sound

mu: year

muh: a cup or bowl

mul: foundation(s)

mul: wood-wasp

mul: star, to shine, radiate (light); arrow; to

radiate (branches)

mul-a, mul-la, mul-la₂ (form of *mul*)

mulu: field surveyor

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-ka (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants
u₂-ka (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
ul: anything, something
ul: to become bright, shine
ul: (to be) distant (in time); distant time
ul-la (forms of *ul*)
ul: vault of heaven, firmament
ul: fruit; bud
ul-la (forms of *ul*)
ul: greatly
ul: to grind
ul: to hasten, (be) quick; (to be) early
ul₄-la (forms of *ul*)
ul: negative answer, refusal
ul: a demonstrative pronoun
ul-la (forms of *ul*)
ul: to swell, (to be) distended; to love; attractiveness; pleasure; rejoicing
ul-la (form of *ul*)
ul: terror
ul: a unit of capacity
UL: a unit of measurement
ula: anything
ula: battle
ula: (to be) feeble
ulu: south wind; south; a demon
ulu₃{lu}-ni (forms of *ulu*)

Hebrew

Ariel Crowley appears to have been the first scholar to suggest that MULOKI is related to MULEK and that both derive from the HEBREW word *mlk*, "to rule, king" ("The Escape of Mulek," Improvement Era, May 1955, p. 326, fn. 4). If all the vowels matched, it would be tempting to see this name as a gentilic of MULEK, but they do not. Promising is the biblical PN *mlwky* in the Ketiv, but the Qoreh is *mlykw* (Nehemiah 12:14).

Another biblical PN, Malluch, is similar to MULOKI. Perhaps it is best to assume the *u* to be a **shwa* and the *i* as a hypocoristic ending, so that the name would originally have meant something like "rule of DN" or "counsel of DN" or even "DN rules" (JH).

(Book of Mormon Onomasticon 2016)

la: flooding
la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
mu-la₂, *u₃-la₂*, *ul-la₂*, *la₂-ka*, *la₂-ke₄*
(form of *la*)
la: to stretch out; to be in order
lah: to beat; to full (cloth, wool)
lah: plural stem of *de* [to bring]
lah₅-ka (form of *lah*)
lah: to dry
lu: (to be) abundant; to heap up
lu: a fish
lu: to flare up
lu: to disturb, stir up; to cover completely; to mix
lu: who(m), which; man; (s)he who, that which; of; ruler; person
mu-lu-ke₄, *lu₂-ni*, *lu₂-ne*, *lu₂-na* (form of *lu*)
a: arm; labor; wing; horn; side; strength; wage; power
a₂-ka (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-ka, *a-ke₄* (form of *a*)
A: a weapon or a leather holder for a weapon
ki: place; ground, earth, land; toward; underworld; land, country; lower, down below
ki: with (math.)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil

Etymology of the name Malluch

The name Malluch is one of many derived from the noun מלך (*melek*), meaning king:

The noun מלך (*melek*) is usually translated as king but is in fact "the most common word for chief magistrate," as HAW Theological Wordbook of the Old Testament puts it. Israel's monarchy was predicted long before it was established (Deuteronomy 17:15) but Israel's king was by no means to be an almighty. What makes the Hebrew royalty unique among the nations is that Israel's monarchy was far removed from the priesthood (1 Samuel 13:12-14), preceding the West's creed of church and state separation by over three millennia.

The word מלך (*melek*) is such an important word in the Bible that it, its plural (מלכים) and its pseudo-genitive plural (מלכי, meaning kings of) together occur more than 2,500 times. Our word additionally comes with several distinct derivations, most notably:

The verb מלך (*malak*), to be or become king.

Other derivations are:

מלכה (*malka*), meaning queen, which occurs 35 times in Scriptures. HAW notes that the overwhelming majority of these occurrences denote foreigners, sometimes heads of state (1 Kings 10:1) but often ladies associated to a foreign monarchy but without formal authority themselves (Esther 1:9, Daniel 5:10). The plural of this word is מלכות (Song of Solomon 6:8).

מלכת (*meleket*), also meaning queen, and probably the same as the previous word but in an old fashioned spelling (even for Biblical times). It occurs only one time in the Bible, in Jeremiah 7:18, where it denotes some "queen of heaven". Perhaps Meleket was her name or perhaps Jeremiah is facetiously speaking of her in a lofty old tongue.

מלוכה (*meluka*), meaning kingship or royalty.

מלכות (*malkut*), meaning sovereign power.

ממלכה (*mamlaka*), meaning sovereignty, or literally "that in which kingship is manifested".

ממלכות (*mamlakut*), also meaning sovereignty.

However, in Nehemiah 5:7, occurs an alternate (Aramaic?) usage of the root מלך (*malak*), now with the meaning of to consult, or rather intense introspection. Experts state that this particular word comes from an entirely separate root, but these same experts can't really explain how the verbal idea of royalty was formed, or that of intense introspection for that matter.

Muloki was a missionary who served with Ammah, and was placed in prison (Alma 20:2; 21:11) where he suffered greatly but was ultimately released by the efforts of Ammon₂. He later was referred to separately as preaching with "his brethren". Reasonable etymological units for Muloki are:

Sumerian

mu: good, beautiful

mu: to grow

mu: manly; young man

mu: name; line of text; son

mul: star, to shine, radiate (light)

mul-a, *mul-la*, *mul-la₂* (form of *mul*)

u: abuse

u: admiration

u: to cry

ul: to become bright, shine

ul: greatly

ul: to love; pleasure; rejoicing

ul-la (form of *ul*)

ula: (to be) feeble

la: to hang, balance, suspend, be suspended; to bind; binding, (yoke-)team; to press

mu-la₂, *u₃-la₂*, *ul-la₂*, *la₂-ka*, *la₂-ke₄*
(form of *la*)

lah: to beat

a: arm; labor; side; strength; wage; power
a₂-ka (form of *a*)

ki: place; ground, earth, land; underworld; lower, down below

i: oil; container for oil

Constructed Compound Word: **Muloki**

Hebrew

malak: to consult, or rather intense introspection

Nahom

Sumerian

na: (compound verb nominal element)

na: man

na: pestle; a stone

na: stone; stone weight

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-am₃, *a-am₆*, *a-mu* (form of *a*)

A: a weapon or a leather holder for a weapon

hum: to honor

hum: to paralyze (bodies); a blood clot
disease (stroke?)

hum: to snap off; to run, flow (bodily fluids);
to move, be in motion

hum: white?

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u₂-am₃, *u₂-um*, *u₂-mu* (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

um: a bird

um: reed rope

uma: triumph, victory

am: a bird

am: wild bull

Hebrew

Surprisingly, evidence for NAHOM as a Book of Mormon name is based primarily on historical, geographic, and archaeological—and only secondarily on etymological—considerations. Three altar inscriptions containing NHM as a tribal name, and dating from the eighth to the seventh centuries B.C., have been discussed by Warren P. Aston, and S. Kent Brown. *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 *al-Iklil* and in his *Sifat Jazīrat al-'Ārab*. If, as Robert Wilson

observes, there is minimal movement among tribes over time, the region known as “Nehem” may well have had that, or a similar, name in antiquity. The HEBREW root *n̄hm* meaning “to groan” (of persons), 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 “Nehem,” the Semitic roots suggested in 1950 by Hugh Nibley (the Arabic *naḥama*, “to sigh or moan;” and the HEBREW root *n̄hm*, “comfort”) would also fit the context of 1 Nephi 16.

(Book of Mormon Onomasticon 2016)

Egyptian

While the name Nahom (*n̄hm*) is not Egyptian, this Semitic personal name has been located in an Egyptian name list from the 18th Dynasty (c. 1543–1292 BC), with the source material defining the Semitic meaning as “to console, comfort, have compassion” (Hoch 1994, 53). The name is also found in the Amarna tablets which are an archive, written on clay tablets, primarily consisting of correspondence of a diplomatic nature between the Egyptian administration and its representatives in Amurru and Canaan during the New Kingdom time period (c. 1550 BC – c. 1077 BC), and is also found in Ugaritic.

Nahom is identified as the burial place of Ishmael, of which the “daughters of Ishmael did mourn exceedingly” (1 Nephi 16:34-35). Reasonable etymological units for Nahom are:

Sumerian

na: man

a: arm; labor; side; strength; wage; power

*a*₂-*mu* (form of *a*)

a: time

a: water; progeny

a-*am*₃, *a*-*am*₆, *a*-*mu* (form of *a*)

hum: to honor

hum: to paralyze (bodies); a blood clot disease (stroke?)

u: admiration

u: to cry

u: earth

u: type of land

u: peace

u: plant

u: food; grass, herb; pasture, plants

*u*₂-*am*₃, *u*₂-*um*, *u*₂-*mu* (form of *u*)

u: to sleep

uma: triumph, victory

Constructed Compound Word: **Nahom**

Hebrew

n̄hm: to console, comfort, have compassion

n̄hm: to groan (of persons)

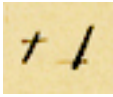




Nephi

The name Nephi and Nephi as part of the glyph for Nephite was evaluated as part of the translation of the Caractors Document (Grover 2015) and the relevant sections are copied below. This translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section.

Nephites and Lamanites

The expectation that the Caractors Document would contain the word “Nephite” and other “-ites” has proven to be accurate. However, the process involved a unique twist that adds enlightenment to its use in the Book of Mormon itself. The glyph for “tribe” was identified from the Egyptian in the Caractors Document (upright cross). Keeping in

mind that there was an expectation that the Caractors Document would include the term “Nephite,” the most common glyph combination involving the word “tribe” is:

C-13, C-14	
C-106, 107	
C-183, C-184	
C-194, C-195	
C-215, C-216	

The preceding character best matched in context the Egyptian character for “Son,” which is the word *sꜣ* (Gardiner 1957, 471). The simplest hieroglyphic form of the word is the hieroglyph identified as Gardiner Number G-39 (Budge 1920. 2:583):

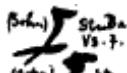


One of the hieratic forms of G-39 is:



Hatnub Papyrus

Möller Number 216, Bd. I-1-22, pg. I 215-224 (Möller 1965)



Elephantine Papyrus

Möller Number 216, Bd. I-1-22, pg. I 215-224 (Möller 1965)

In the Egyptian demotic, it also has the same form, and constitutes part of the following demotic words:

R P Harkness 4/18



R P BM 10507, 2/7 (& 8/9, 9/10)



(Chicago Demotic Dictionary 2014, CDD S (13:1) pages 14, 15)

While it seems surprising that “Nephi” would be expressed as “Son” (which is considered in this translation to be equivalent to “Christ”) instead of some glyph reflecting the etymology of the ancient name “Nephi,” it might be explained that he was the most faithful son of Lehi. However, it is more probable that King Benjamin directed that, whatever the original glyph was which probably included the name of Nephi, it be replaced with the glyph for Christ as described below:

Mosiah 1:10-11

10 Therefore, he had Mosiah brought before him; and these are the words which he spake unto him, saying: My son, I would that ye should make a proclamation throughout all this land among all this people, or the people of Zarahemla, and the people of Mosiah who dwell in the land, that thereby they may be gathered together; for on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a king and a ruler over this people, whom the Lord our God hath given us.

11 And moreover, I shall give this people a name, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a diligent people in keeping the commandments of the Lord.

Mosiah 5:7-12

7 And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.

8 And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

9 And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

10 And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God.

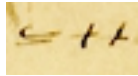
11 And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts.

12 I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you.

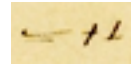
The Caractors Document glyph also provides an explanation to the language that states that if one was to “take upon you the name of Christ” one “shall be found on the right hand of God” and whomever would “not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God.”

The two-element glyph for Nephite actually occurs in two instances in conjunction with a third glyph as follows:

C-106, C-107, C-108



C-215, C-216, C-217



It appears from the context that this third combined glyph represents “the Nephites and the Lamanites.” It is interesting that “one who is a Nephite” would be on the right side, and “one who is not a Nephite” is on the left side of the combined glyph. At this point, the translation of this third glyph as “Laman,” or “Lamanite” is better discussed later as a personal name and also dealing with the Nephite directional system.

The interpretation of the Nephites as Christ’s tribe—as reflected in the actual glyph name for Nephite—is an indicator that affiliation into the tribe was at least at times based on religious affiliation instead of political affiliation.

The following scriptures seem to be a bit clearer when considered in that light:

Mosiah 25:23-24

23 And now there were seven churches in the land of Zarahemla. And it came to pass that whosoever were desirous to take upon them the name of Christ, or of God, they did join the churches of God;

24 And they were called the people of God. And the Lord did pour out his Spirit upon them, and they were blessed, and prospered in the land.

Alma 5:38

38 Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

Alma 45:13-14

13 And when that great day cometh, behold, the time very soon cometh that those who are now, or the seed of those who are now numbered among the people of Nephi, shall no more be numbered among the people of Nephi.

14 But whosoever remaineth, and is not destroyed in that great and dreadful day, shall be numbered among the Lamanites, and shall become like unto them, all, save it be a few who shall be called the disciples of the Lord; and them shall the Lamanites pursue even until they shall become extinct. And now, because of iniquity, this prophecy shall be fulfilled.

Alma 46:13

13 And he fastened on his head-plate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land—

Alma 46:18

18 And he said: Surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions.

4 Nephi 1:17

17 There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

4 Nephi 1:37-39

37 Therefore the true believers in Christ, and the true worshipers of Christ, (among whom were the three disciples of Jesus who should tarry) were called Nephites, and Jacobites, and Josephites, and Zoramites.

38 And it came to pass that they who rejected the gospel were called Lamanites, and Lemuelites, and Ishmaelites; and they did not dwindle in unbelief, but they did willfully rebel against the gospel of Christ; and they did teach their children that they should not believe, even as their fathers, from the beginning, did dwindle.

39 And it was because of the wickedness and abomination of their fathers, even as it was in the beginning. And they were taught to hate the children of God, even as the Lamanites were taught to hate the children of Nephi from the beginning.

Moroni 1:1-3

1 Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.

2 For behold, their wars are exceedingly fierce among themselves; and because of their hatred they put to death every Nephite that will not deny the Christ.

3 And I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can for the safety of mine own life.

Alma 2:11

Now the people of Amlici were distinguished by the name of Amlici, being called Amlicites; and the remainder were called Nephites, or the people of God.

Also, with regards to the “-ites” references in 4 Nephi 1:17, the Caractors Document is consistent, because at the coming of Christ to the Nephites, the glyph in the Caractors Document then only refers to “people” or “tribe” without affiliation (C-163). However, after the period of time that the Nephites were righteous when wickedness started again and they split back into the Nephites and the Lamanites, the Nephite and Lamanite glyphs then reappear.

Nephi

The name of Nephi is reflected in C-143 and C-199:

C-143



C-199



C-143 is referring to Nephi₂, father of Nephi₃ in 3rd Nephi who departed out of the land (3 Nephi 1:2-3, 2:9). The second is referring to the three “disciples of Jesus” who were blessed to “tarry” and not die. They are now

popularly referred to as the “Three Nephites” but were not referred to that way in the text of Book of Mormon. Although Mormon indicates that he was forbidden from writing the names of the three disciples (3 Nephi 28:25) this glyph is an indication that one of them was Nephi₃ who was called as one of the twelve disciples (3 Nephi 19:4).

The Book of Mormon Onomasticon has indicated one of the etymologies of the name Nephi is:

The most likely derivation of the name is Egyptian *nfr* “good, beautiful.” The final r in Egyptian had dropped out of pronunciation about a thousand years earlier, and it is attested as a personal name at the time of Lehi.

While *nfr* was not indicated directly by glyph forms, the demotic article *nꜣ* that is associated with “beautiful” and a few other similar words do match, but in reverse:

nꜣ	def. art. (EG 202)
nꜣ	prefix of adj.-verbs (EG 202) for discussion, w. extensive list of verbal roots w. adj.-verb forms, see Stricker, <i>OMRO</i> 43 (1962) 33-34, §§23-24; Johnson, <i>DVS</i> (1976) pp. 29-31; Vernus, <i>RdE</i> 41 (1990) 170-72, §8 in compounds <i>nꜣ-ꜣꜣ</i> "to be great" (EG 202) <i>nꜣ-ꜣn</i> "to be beautiful" (EG 202) <i>nꜣ-wshꜣ</i> "to be broad" (EG 202) <i>nꜣ-bn</i> "to be bad, evil" (EG 202) <i>nꜣ-mnhꜣ</i> "to be excellent" (EG 202) <i>nꜣ-nw</i> "to be good, pleasing"; see under ꜣn, above <i>nꜣ-nfr</i> "to be beautiful" (EG 202)

(Chicago Demotic Dictionary 2014, N:04:1 page 7)



Demotisches Glossar (Erichsen 1957, 202)

The reversal is curious (if this etymology is correct), but may be explained by the reference to the three disciples, as the number in this reverse orientation would accommodate a double meaning as the number “3” which is found as character C-86:



In addition, considering that it occurs exclusively in a match set with the glyph that means “departed,” the reversal may also be some sort of glyph play:



In the Caractors prophetic calendar Mormon emphasizes the departure of Nephi₂ prior to the birth of Christ. This would seem to have been a fairly minor event in the larger scheme of the Book of Mormon. However, it apparently had significant ramifications involving the calendar, and that is why it was mentioned by Mormon in the summary of the prophetic calendar.

The brief mention in the Book of Mormon of the event is found in 3rd Nephi 1:2-3:

2 And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem.

3 Then he departed out of the land, and whither he went, no man knoweth; and his son Nephi did keep the records in his stead, yea, the record of this people.

This may have seemed a benign event, except that it was clearly much more than that with regards to the calendar (3 Nephi 2:5-9):

5 And also an hundred years had passed away since the days of Mosiah, who was king over the people of the Nephites.

6 And six hundred and nine years had passed away since Lehi left Jerusalem.

7 And nine years had passed away from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world.

8 Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ; therefore, nine years had passed away.

9 And Nephi, who was the father of Nephi, who had the charge of the records, did not return to the land of Zarahemla, and could nowhere be found in all the land.

If read carefully, it is clear what has happened: the calendar counting records were in the possession and “charge” of the older Nephi₂, and he disappeared with them. It is noteworthy that the second reference to his disappearance is ten years after the first indication that he had “departed out of the land.” That may be one reason that the calendar was changed so late. Fortunately he left the plates and religious records with his son, the younger Nephi₃. Spackman (1993) has analysis of a different reason that the change was nine years after the fact, namely that the timing was to coincide with other Mesoamerican calendars, however, there is no evidence in the Book of Mormon that those Mesoamerican calendars were being utilized by the Nephites, although they may have been aware of them.

This whole situation later caused consternation with the calendar count itself where it was indicated (probably in the words of Nephi₃ the son of Nephi₂) (3 Nephi 8:1-4):

1 And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity—

2 And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away;

3 And the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land.

4 And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

It appears, assuming that it is Nephi₃ the son of Nephi₂ speaking, that a “just man” was selected to keep the calendar record. It has been noted that in Mesoamerica, time keepers or day-keepers are actually sophisticated specialists and priests (Wright 2012), and as noted in the Book of Mormon, it was one individual (a just man) who

was responsible for the calendar count. It might also be interpreted that Nephi₃ the son of Nephi₂ is the day keeper, if the narrative point of view is not being provided by his writing.

In the chronological order of the Caractors Document, the departure of Nephi₂ is noted following the establishment of the Gaddianton robbers after the birth of Christ, so would be consistent with the commentary on his departure after the nine-year period, as it was clear they had been hopefully waiting his return.

Sumerian

<i>ne</i> : brazier	rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
<i>ne</i> : (compound verb nominal element)	
<i>ne-bi</i> (form of <i>ne</i>)	<i>e₃-bi, e₃-a-bi, nu-e₃-e</i> (form of <i>e</i>)
<i>ne</i> : strength; force	<i>e</i> : princely?
<i>ne₃-ba, ne₃-bi-a</i> (form of <i>ne</i>)	<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak]
<i>NE</i> : type of bird	<i>na-e</i> (form of <i>e</i>)
<i>NE</i> : designation of silver	<i>e</i> : trust
<i>NE-ba, NE-bi</i> (form of <i>NE</i>)	<i>e</i> : tube, socket
<i>NE</i> : a designation of trees	<i>e</i> : watch
<i>e</i> : barley?	<i>PI</i> : a unit of capacity
<i>e</i> : chaff	<i>hi</i> : to mix (up); process (skin; wool, in the latter possibly a stage between combing and spinning); alloy
<i>e₃-a-bi</i> (form of <i>e</i>)	<i>HI</i> : (compound verb nominal element)
<i>e</i> : house; temple; (temple) household; station (of the moon)?; room; house-lot; estate	<i>HI</i> : a fish
<i>e₂-bi, e₂-ba</i> (form of <i>e</i>)	<i>Hla</i> : a vegetable
<i>e</i> : a vocative interjection	<i>i</i> : clothing, garment
<i>e</i> : strip or piece of leather; leather bearing	<i>i</i> : (vocative exclamation), hey!
<i>e</i> : to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise,	<i>i</i> : oil; butter; container for oil

Hebrew and Egyptian

The most likely derivation of the name is EGYPTIAN *nfr* "good, beautiful." The final r in EGYPTIAN had dropped out of pronunciation about a thousand years earlier, and it is attested as a personal name at the time of LEHI.

In Semitic languages, two directions exist for seeking the etymology of this important Book of Mormon name, *nph/h* or *nṽ p* or *n aleph p*. Historical and current LDS pronunciation of the name would favor the latter, reading the ph as one phoneme [f], rather than as two, [p] and [h/h̄]. However, I am unaware of any root in Semitic corresponding with *nṽ/p*. Both *nph*, "to breathe, blow" (JAT, JH), and *nph*, "to discard, banish, reject" (JH) exist in West Semitic, though the latter is not attested in North-west Semitic (JH). *Nap_pnu* means "anblasen, entzünden; aufgehen" and appears in the form *niphu* "Aufleuchten, Entbrennen" and refers metaphorically to sun up and star up. It occurs in the feminine names *i-na-ni-ip-pni-ša-al-si-iš* and *i-na-nippni(SAR)-ša-al-si-iš* (Stamm, ANG, 200). The form may be related to the biblical Zimri/Omri and Book of Mormon LEHI/LIMHI, etc. (PN). The root also occurs in the Akkadian term *nappahu* "smith".

An equally or even more promising derivation would come from EGYPTIAN *nfw* (later *nfy*), "captain, skipper, chief of sailors" (Coptic *ne(e)f, neeb*), from meaning "breathe, blow at" (RFS, JH, JAT).[4] Nibley wrote that "*Nfy* was the name of an EGYPTIAN captain," implying a PN rather than a word meaning "captain" (LID, 27; see also ABM, 290); the term *nfy* is attested as an EGYPTIAN name but not after the New Kingdom. See also EGYPTIAN *nf=i*, "I am driven away"

(passive *sdm=f*) (EHA). If correct, the name could be metonymic, in view of NEPHI's forced departure from his homeland (JAT). This is unlikely because the so-called passive *sdm=f* is a circumstantial past passive meaning in this case "since I had been driven away." It would have to be a dependent clause and is not nominalized.

Nibley notes the PN *nfy* on at least 10 Nabatean inscriptions. In one case, *nfy* is the father of one *lmy*, where the *y* is defective and may, according to Jaussen, have been *n*, hence LAMAN (if it is really *y*, cf. Book of Mormon LAMAH—JAT), while in another *hnfy* appears with the name *mrmw*, for which cf. MORMON (ABM, 290 and esp. fn. 28 [in the reprint by FARMS; fn. 27 in the 1964 Deseret edition] to Chap. 22).

The Aramaic GN *np'* occurs in the Elephantine documents (7:4) (EHA).

(Book of Mormon Onomasticon 2016)

There are multiple persons utilizing the name Nephi in the Book of Mormon. Nephi₁ is one of the principal persons in the Book of Mormon and is the author of books by his name within the Book of Mormon (ubiquitous references). He was the righteous son of Lehi who departed from Jerusalem and was the founder of the nation bearing his name, the Nephites. He was skilled in metalwork and fashioned tools to build a ship and sets of metal plates upon which were recorded the religious and historical information of his people. Reasonable etymological units for Nephi₁ are:

Sumerian

ne: brazier (portable pan to hold lighted coals)

ne: strength; force

ne₃-ba, ne₃-bi-a (form of *ne*)

NE: designation of silver

NE-ba, NE-bi (form of *NE*)

e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow

e₃-bi, e₃-a-bi, nu-e₃-e (form of *e*)

PI: a unit of capacity

hi: to mix (up); alloy

i: oil; container for oil

Constructed Compound Word: **Nep(i)hi**

Egyptian

nfr: good

Nephi₂ was the eldest son of Helaman₃ and was a righteous teacher along with his brother Lehi₄ (Helaman 3:21) who (often with his brother Lehi₄) preached and prophesied to the people (Helaman 4:14), and at one point were imprisoned only to receive miraculous divine intervention, converting their captors and then were released (Helaman 5). Lehi₄ and Nephi₂ continued to preach and prophesy to the Lamanites and Nephites. Nephi₂ departed from the land and did not return, apparently with the calendric records which caused some distress to the Nephites (Helaman, 3 Nephi). Nephi₃ was the son of Nephi₂ and was also a righteous prophet, becoming one of the twelve Disciples of Jesus Christ (3 Nephi 1, 2, 7, 19, 23). Nephi₄ was the son of Nephi₃ and was identified as a keeper of the record for the book of 4 Nephi (4 Nephi 1:19).

Reasonable etymologies for these last 3 individuals named Nephi are:

Sumerian

ne: strength; force

ne₃-ba, ne₃-bi-a (form of *ne*)

e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow

e₃-bi, e₃-a-bi, nu-e₃-e (form of *e*)
e: house; temple; (temple) household; room;
 house-lot; estate
e₂-bi, e₂-ba (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
 speak]
na-e (form of *e*)

e: trust
e: watch
Pl: a unit of capacity
hi: to mix (up)
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; container for oil

Constructed Compound Word: **Nep(i)hi**

Hebrew

nfr: good

Nephi is also identified as a people, and as a land and a city in the land southward (ubiquitous references). The land and city constituted the land of first inheritance and was where the first temple was built.

Reasonable etymologies for these entities named Nephi are:

Sumerian

ne: strength; force
ne₃-ba, ne₃-bi-a (form of *ne*)
NE: a designation of trees
e: barley?
e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate
e₂-bi, e₂-ba (form of *e*)
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to

winnow; to measure (grain) roughly
 (with a stick); to rent
e₃-bi, e₃-a-bi, nu-e₃-e (form of *e*)
Pl: a unit of capacity
hi: to mix (up); process (skin; wool, in the
 latter possibly a stage between
 combing and spinning); alloy
HI: a fish
Hla: a vegetable
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil

Constructed Compound Word: **Nep(i)hi**

Hebrew

nfr: good

There are two specific sets of metal plates identified as the plates of Nephi (1 Nephi 9:2). A reasonable etymology for these plates is:

Sumerian

ne: brazier (portable pan to hold lighted coals)
NE: designation of silver
NE-ba, NE-bi (form of *NE*)
Pl: a unit of capacity
hi: to mix (up); alloy

Constructed Compound Word: **Nep(i)hi**NeumSumerian*ne*: brazier*ne*: (compound verb nominal element)*ne*: strength; force*NE*: type of bird*NE*: designation of silver*NE-um* (form of *NE*)*NE*: a designation of trees*e*: barley?*e*: chaff*e₃-a-am₆, e₃-a-am₃, e₃-am₃, e₃-a-me,
e₃-mu* (form of *e*)*e*: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate*e₂-me, e₂-a-me, e₂-mu, e₂-me-a, e₂-
am₃* (form of *e*)*e*: a vocative interjection*e*: strip or piece of leather; leather bearing*e*: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent*e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a-ra*
(form of *e*)*e*: princely?*e*: perfect plural and imperfect stem of *dug*[to
speak]*e-me-a* (form of *e*)*e*: trust*e*: tube, socket*e*: watch*hum*: to honor*hum*: to paralyze (bodies); a blood clot
disease (stroke?)*hum*: to snap off; to run, flow (bodily fluids);
to move, be in motion*hum*: white?*u*: abuse*u*: admiration*u*: and*u₃-am₃* (form of *u*)*u*: bed*u*: to bray, bellow, bawl, voice, cry, noise*u*: compound verb nominal element*u*: defeat*u*: earth*u*: emery*u*: sheep, ewe*u₈-am₃* (form of *u*)*u*: finger*u*: gift*u*: wild goose*u*: grain*u*: hole*u*: horn*u*: type of land*u*: load*u*: peace*u*: earth pile*u*: pitfall*u*: planking*u*: plant*u*: bread, loaf; food; grass, herb; pasture,
plants*u₂-am₃, u₂-um, u₂-mu* (form of *u*)*u*: shepherd*u*: purslane*u*: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control*u*: to sleep*u*: ten*u*: totality, world*U*: type of stone*U*: tree*um*: a bird*um*: reed ropeHebrew

The PN NEUM may perhaps be a shortened form of *ně'um-YHWH*, "declaration of Yahweh" (= LXX Greek *legei kyrios*), which is part of the oracle formula common to Haggai, Zechariah, and Malachi. This, in its own turn, may be from the

HEBREW *nē'ūm* (*na'im*, *no'em*) "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; Malachi 2:1). The Hebrew noun *nē'ūm* is normally restricted to divine speech. However, the Tannaim used it with human speech (TB Yebamot 12:11), and use with human speech was originally a North Israelite feature.

The PN NEUM may also be connected to the Hebrew term, *na'im* "bard; priestly meistersinger" (2 Samuel 23:1b; cf. 2 Kings 3:15) = Greek *aoidos* "bard, oral-poet, composer-singer"; cf. Ugaritic *n'm* "bard," and Arabic *nġm* "sing," *naġmat* "melody."

(Book of Mormon Onomasticon 2016)

Neum is a non-Biblical Israelitic prophet (1 Nephi 19:10) who discussed the then future crucifixion of Christ. As such it is not anticipated that a Sumerian etymology would be applicable. However, since it is not found in a quotation of the Bible included in the Book of Mormon, it was nevertheless evaluated but did not appear to have a very reasonable fit in Sumerian for the final syllable.

ne: strength; force

e: house; temple; (temple) household

e₂-me, *e₂-a-me*, *e₂-mu*, *e₂-me-a*, *e₂-am₃* (form of *e*)

e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise

e₃-am₃, *e₃-a-am₃*, *e₃-ma*, *e₃-a-ra* (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e-me-a (form of *e*)

e: trust

u: admiration

u: to voice, cry

u: peace

u: bread, loaf; food; grass, herb; pasture, plants

u₂-am₃, *u₂-um*, *u₂-mu* (form of *u*)

Constructed Compound Word: **Neum(u)**

Hebrew

nē'ūm (*na'im*, *no'em*): visionary utterance; decree

Omnī

Sumerian

a: arm; labor; wing; horn; side; strength; wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-am₃, *a-am₆*, *a-mu* (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

amani: a plant

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
*u*₂-*am*₃, *u*₂-*um* (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten

u: totality, world
U: type of stone
U: tree
um: a bird
um: reed rope
ni: a bird
ni: fear, aura
ni: self
*ni*₂-*a* (form of *ni*)
NI: a designation of nets
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
NI (form of *i*)

Hebrew

OMNI may be derived from the Hebrew root *'mn*, meaning "to be true, faithful" as well as "to confirm, support," and may be linked to the segholate form *'omen*, "faithfulness, trust." The name could be a hypocoristic form of **'omniyyahu*, "faithfulness of Yahweh/the Lord," with a hireq compaginis, or, alternatively, without a hireq compaginis, "Yahweh/the Lord is my trust," or "Yahweh/the Lord is (the object of) my trust," or the substantive *'omen* with a first common singular pronominal suffix, thus *'omnī*, "my faithfulness/trust," "(the object of) my faithfulness/trust," or as a gentilic "Faithful, Trustworthy." It could also be a diminutive form in *-î*.

The form for OMNI may follow the Omri/Zimri pattern. If OMNI follows the OMNI pattern, then we should note that Winfried Thiel suggests that *'omrī* may be hypocoristic for hypothetical **'omriyyāhû* "Yahweh is my life/(the) life, which Yahweh (has given). On that analogy, we might translate **'omniyyāhû* "Yahweh is my faith/Yahweh is (the object of) my faith/(the) trust that Yahweh (has given)."

(Book of Mormon Onomasticon 2016)

Omni is a brief book in the Book of Mormon named after an early historian and appointed keeper of the plates. He was apparently a military man as he indicated that he "fought much with the sword to preserve his people" but admits that religiously he was a wicked man, and had not kept the statutes and the commandments of the Lord as he should have. Reasonable etymological units for Omni are:

Sumerian

a: arm; labor; side; strength; wage; power
*a*₂-*mu* (form of *a*)
A: a weapon or a leather holder for a weapon
ni: fear, aura
ni: self

Constructed Compound Word: **Om(u)ni**

Hebrew

'mn: to be true, faithful

Onidah/Oneidah

The Original Manuscript and the Printer's Manuscript both identify the correct spelling of Onidah as Oneidah in Alma 47:5. Although previously discussed in the section on glossed words in the Book of Mormon there is also a separate place name Onidah so both are given a more expanded treatment here.

Sumerian

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-ni-da, a₂-na, a₂-ni, an-na (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-a, a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an-e, an-ne, an-ne₂, an-na-ni (form of *an*)

an: date spadix

ane: he, she

u: abuse

u: admiration

u: and

u₃-ni-a (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u₂-ni, u₂-ne, u₂-na (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u₅-a-ni (form of *u*)

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

uh: to be forgotten

uh: trachea, uvula

uh: turtle

uh: weathervane

uh: to make paste

un: to arise; sky; (to be) high

un₃-e, un₃-na (form of *un*)

ni: a bird

ni: fear, aura

ni: self

ni₂-a (form of *ni*)

NI: a designation of nets

e: chaff

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

e₃-i₃ (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust

e: tube, socket

e: watch

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

NI, *i₃-a* (form of *i*)

ia: (an exclamation), oh!

i₃-a, *i-a* (form of *ia*)

a'a: a text, the scribal exercise a-a

da: a bird

da: (compound verb verbal element)

da: line, edge, side

da: side board (of a chariot)

da: to stir into a liquid

da: writing board

ah: (to be) dried (out), dry; to dry

ah₃-a (form of *ah*)

ah: a paste; phlegm, mucus, sputum; foam,

scum; saliva, spittle; poison

uh₃-a, *uh₃* (form of *ah*)

he: be it, be he

Hebrew

The name On in the Bible

There are one man and one city named On in the Bible:

The city named On (or Aven) is mentioned in the story of Joseph, the son of Jacob and Rachel. After his brothers sold him into slavery, and a stint in an Egyptian prison, Joseph found favor with the Pharaoh, and he renamed him Zaphenath-paneah and gave him for a wife Asenath, daughter of Potiphara, priest of On (spelled ן in Genesis 41:45 and 46:20, and ןן in Genesis 41:50; the Septuagint reads consistently Ἡλιουπολις or Heliopolis). The prophet Ezekiel mentions On (ןן / Ἡλιουπολις) in his sermon on the doom of Egypt (Ezekiel 30:17) and it's generally assumed that On is the same as the Beth-shemesh mentioned by the prophet Jeremiah (Jeremiah 43:13). In Greek this city was known as Heliopolis. It was situated at the point of the Nile-delta triangle.

The man named On (ןן and Auv in the Septuagint) was a son of Peleth of Reuben, who joined Dathan and Abiram, sons of Eliab of Reuben, and Korah the Levite and 250 leaders of Israel in an insurrection against Moses and Aaron (Numbers 16:1). Their main complaint was about the liturgic hierarchy that they thought should be annulled. Moses challenged the renegades to a fire-pan dual, which Korah accepted. This wasn't very clever of Korah, because Aaron had previously lost his two eldest sons Abihu and Nadab from doing something similar. Moses warned everybody about the seriousness of the situation, and it seems that On made a quiet retreat. Only Korah, Dathan and Abiram (and their wives, children and households) are reported to have descended alive into Sheol. The 250 supporters were incinerated, but On is mentioned no more.

Etymology of the name On

According to *How to Read Egyptian Hieroglyphs* by Mark Collier and Bill Manley, the Egyptian city of On was known in script by a single hieroglyph, which depicted a little pillar without a base and with a narrow vertical line sticking up from the top, like a stylized un-lit mini-fire cracker. We have no idea how the Egyptians pronounced this hieroglyph for the sad reason that we have no sound recordings from those days. We only have phonetic transcriptions of this name in languages that used letters, and although these lettered words are also beyond the reach of 8-tracks, it's possible to try to construct sounds from comparing transcriptions of various languages and clambering down the etymology tree talking out loud.

Collier and Manley state that our little-pillar-hieroglyph sounded like "*lunu*," and the Encyclopedia Britannica adds that it also might have been "Onu". In a footnote in the tome *History of Herodotus*, George Rawlinson writes, "The name of Heliopolis was ei-n-re, "the abode of the Sun," from which the Hebrew On or Aon — corrupted into Aven (Ezekiel 30:17) — was taken, and which translated Beth-shemesh, "the house of the Sun".

There is considerable variation between the various opinions, and the attempt of some to distill the proper pronunciation from the Hebrew ןן is also doomed to fail, since we have also no idea how to pronounce ןן . Even the Masoretic pronunciation symbols that were added to the text in the Middle Ages only grand a hint at what the

Masoretes thought it should have sounded like (as if they knew) because, alas, we have no sound recordings from that period either.

What is probably much more fruitful than trying to figure out how the ancient languages sounded, is contemplating why the Hebrews transliterated the pillar-shaped word of the Egyptians with their $\mu\alpha$, since that already meant something:

There are two roots $\mu\alpha$ ('*wn*), both unused and assumed and strikingly dissimilar in meaning:

The root $\mu\alpha$ ('*wn l*) doesn't occur in the Bible as verb but in other languages it means something like to be tired, troubled or weary. It comes with two derivatives:

The masculine noun $\mu\alpha$ ('*awen*), meaning trouble (Numbers 23:21) and sorrow (Hosea 9:4), or wickedness (Job 22:15) or just plain idolatry (Isaiah 41:29). HAW Theological Wordbook of the Old Testament describes this noun eloquently as meaning "trouble in the sense of one step away from becoming wicked, or emptiness in the sense of one step away from becoming idolatrous".

The masculine noun תאנימ (*te'unim*), meaning toil. This noun occurs only in Ezekiel 24:12.

The root $\mu\alpha$ ('*wn ll*) has equivalents in cognate languages where it means to be at rest or at ease; enjoy a life a plenty, and a life decidedly free from trouble. Its sole derivative is the masculine noun $\mu\alpha$ ('*on*), meaning vigor or wealth.

HAW Theological Wordbook of the Old Testament says: "This root occurs as noun only twelve times. In Genesis 49:3, Deuteronomy 21:17, Job 40:16, Psalm 78:51 and Psalm 105:36 the word designates reproductive power as evidenced in the first born son. In Isaiah 40:26-27 the creative power of God is highlighted. Physical strength and/or wealth are denoted in Job 18:12, Job 20:10 and Hosea 12:9".

The final part is יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.es.

(www.abarim-publications.com 2016)

If the derivation of the name of the hill in ZORAMITE territory (Alma 32:4) is identical to that of the LAMANITE place (Alma 47:5), then ideally, the etymology of ONIDAH would explain why the received text contains the gloss, "the place of arms," in Alma 47:5. However, the possibility that the two GNs are etymologically unrelated cannot be ruled out. Nevertheless, the following comments assume no distinction.

The Semitic possibilities include '*nd* and *'*nd* or a compound of two elements. '*nd*, "to bind," would mean in the feminine participle "binder," though this seems an unlikely name for a hill.

Several elements may be considered when looking for a compound. Biblical '*ōn*, "strength," appears with the 1.c.s. possessive suffix, '*ōnī*, "my strength," in Genesis 49:3 and as a PN in Numbers 16:1. It is also possible that the biblical GN Ono, '*ōnō* (1 Chronicles 8:12; Nehemiah 6:2; 11:35), probably identical to the Amarna and ASSYRIAN GN for a city in Palestine, '*u-nu* (see Albright, VESO, p. 35), derives from this root and would mean "his strength" (RFS). From the HEBREW root *yd'*, "to know," the imperative 3m.s. is *da'* and a noun form *dē āh* in Psalms 73:11 means "knowledge." Though the syntax would be wrong for HEBREW, ONIDAH therefore could mean "know my strength." Less likely is "assembly of strength" from '*ōn* and HEBREW '*ēdāh*, "assembly." Both of these possibilities seem unusual for a GN. Equally questionable is a derivation from HEBREW '*vn*, "to dwell," because the noun is unattested (JH). Much less likely is a derivation from HEBREW *yad*, "hand, arm" and in the extended sense "power, arms (=armament)," because the differences in vowels, which in *yad* are phonemic, would make it difficult to reconcile *yad* and *-idah*, as tempting as the translation "depository of arms" might be.

(Book of Mormon Onomasticon 2016)

Onidah was as a hill where Alma₂ preached to the poor amongst the Zoramites (Alma 32:4). It is in the land of Antionum, the place where the Zoramites lived (Alma 31:3). Reasonable etymological units for the hill of Onidah are:

Sumerian

a: arm; strength; wage; power
a₂-ni-da, a₂-na, a₂-ni, an-na (form of *a*)
an: sky, heaven; upper; crown (of a tree)
an-na-ni (form of *an*)

un: to arise; sky; (to be) high
un₃-na (form of *un*)
ni: fear, aura
da: edge, side
he: be it

Constructed Compound Word: **Onidah(e)**

Hebrew

'awen: trouble; sorrow; wickedness; idolatry
'ōnī: my strength
'ēdāh: assembly
da': knowledge

Although it is not clear, the name Oneidah may mean “place of arms”, but if not, then it at least encompassed such a place (Alma 47:5). Oneidah is a geographic place in Lamanite territory and was also territory that encompassed at least one mount or mountain (Antipas). An army of Lamanites fled there from their own sister army as they did not want to fight the Nephites. Reasonable etymological units for the place Oneidah are:

Sumerian

a: arm; strength; wage; power
A: a weapon or a leather holder for a weapon
an: sky, heaven; upper; crown (of a tree)
an-e, an-ne, an-ne₂ (form of *an*)
an: date spadix (shape of a javelin)
un: to arise; sky; (to be) high
un₃-e (form of *un*)

e: estate
e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in; to
winnow
e₃-i₃ (form of *e*)
da: edge, side
he: be it

Constructed Compound Word: **Onei₃dah(e)**

Paanchi

Sumerian

pa: wing; branch, frond
{ġiš}pa-ni (form of *pa*)
PA: pouch
PAA: type of weapon
pa e: to cause to appear
pa, pa₃ (form of *pa e*)
pah: leg of an animal, haunch, lap
a: arm; labor; wing; horn; side; strength;
wage; power

a₂-a, a₂-a-na, a₂-a-ni, a₂-na, a₂-ni, an,
an-na (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-a, a-na, a-ni (form of *a*)
A: a weapon, or leather holder for a weapon
a'a: a text, the scribal exercise a-a
an: sky, heaven; upper; crown (of a tree)
an-na-ka, an-na-ke₄ (form of *an*)

an: date spadix

a₂-an, a₂-an-a (form of *an*)

anki: the universe, heaven and earth

ki: place, ground, earth, land, toward,
underworld, lower, down below

ki-še₃ (form of *ki*)

ki: with (math)

hi: to mix (up); process (skin; wool, in the
latter possibly a stage between
combing and spinning); alloy

HI: (compound verb nominal element)

HI: a fish

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

Egyptian

PAANCHI is likely the EGYPTIAN name *p3-nh* first attested in the Thirteenth Dynasty (ca. 1800-1600 B.C.) becoming popular from the Twenty-First through Twenty-Seventh Dynasties, and surviving until Roman times (transcribed into Greek as Ponchēs). The name means "the living one." (JG)

Hugh Nibley has suggested that this is the same name as the Twenty-Fifth Dynasty PHARAOH, but that PHARAOH's name has been reread as Piye.

Robert Smith has suggested that perhaps this is the name given to JOSEPH by PHARAOH, *pa'nēah*, Paaneah in Genesis 41:45. (RFS) The full name (Zaphnath-paaneah) fits a well-known EGYPTIAN name pattern: *dd-DN-iw=f-nh* "DN has said: 'he will live!'" The hypochoristic form of the name *iw=f-nh* is known from the Ptolemaic period, but non-hypochoristic forms are known much earlier.

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."

(Book of Mormon Onomasticon 2016)

Paanchi was a son of Pahoran₁ who contended for the judgment-seat (Helaman 1:3, 7). He was unsuccessful in obtaining the judgment-seat so he and his followers were "exceedingly wroth; therefore, he was about to flatter away those people to rise up in rebellion against their brethren." Before he was able to do this he was taken, tried and condemned to death for rebellion and the attempt to destroy the liberty of the people. After receiving his death sentence, his angry followers sent the assassin Kishcumen and murdered Pahoran₂ (Pahoran₁'s son) as he sat on the judgment-seat. Kishcumen and Paanchi's followers then formed a secret pact with oaths and combination to protect their identities by disguise and their covert actions. Reasonable etymological units for Paanchi are:

Sumerian

PAA: type of weapon

pa e: to cause to appear

pa, pa₃ (form of *pa e*)

a: arm; labor; side; strength; wage; power

*a₂-a, a₂-a-na, a₂-a-ni, a₂-na, a₂-ni, an,
an-na* (form of *a*)

A: a weapon, or leather holder for a weapon

an: date spadix (shape of a javelin)

a₂-an, a₂-an-a (form of *an*)

anki: the universe, heaven and earth

ki: place, ground, toward, underworld, lower,
down below

hi: to mix (up); process (skin; wool, in the
latter possibly a stage between
combing and spinning); alloy

i: clothing, garment

Constructed Compound Word: **Paanc(i)hi**

PachusSumerian

PAA: type of weapon

pa: wing; branch, frond

{ġiš}pa-ni (form of *pa*)

PA: pouch

pa e: to cause to appear

pa, *pa*₃ (form of *pa e*)

pah: leg of an animal, haunch, lap

a: arm; labor; wing; horn; side; strength;

wage; power

*a*₂-ka (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ka, *a*-ke₄ (form of *a*)

A: a weapon, or leather holder for a weapon

ku: to place, lay (down), lay eggs; to spread, discharge

a-ku-a (form of *ku*)

KU: hole

KU: plough?

KU: to strengthen

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

hu: to scrape off, grub up

us: (to be) of a lesser quality; to drag; to stretch; to accompany, follow; a qualification of grain; to thresh (grain) by treading; to coagulate?

us: to lean on, impose; to check

us: sheep

us: side, edge; path

Egyptian

Nibley has suggested EGYPTIAN *p3-ḥsy*, "he DN is praised" (LID, 28). PACHUS is much less likely to have anything to do with the EGYPTIAN PN *hes* or *khesi*, "praised" (HWN).

Even less likely is a corruption of the Merioteic PN "Pakazi" (SC, p. 194). A long short is perhaps EGYPTIAN *prkš*, "house of Cush" (RFS, Egyptianisms, p. 6).

(Book of Mormon Onomasticon 2016)

Pachus, a king of Nephite dissenters who had driven the freemen and the government led by Pahoran₁ out of the land of Zarahemla and had taken possession of the land (Alma 62). Moroni₁ and Pahoran₁ went with their armies into the land of Zarahemla, and went forth against the city of Zarahemla, and battled Pachus and his men, in which

Pachus was slain and his men taken prisoner, with Pahoran₁ regaining the judgment-seat. Reasonable etymological units for Pachus are:

Sumerian

PAA: type of weapon

pa e: to cause to appear

pa, pa₃ (form of *pa e*)

a: arm; labor; side; strength; wage; power

a₂-ka (form of *a*)

A: a weapon, or leather holder for a weapon

ku: to place, lay (down); to spread, discharge

a-ku-a (form of *ku*)

KU: to strengthen

hu: to scrape off, grub up

u: abuse

u: defeat

u: ship's captain; to gain control

us: (to be) of a lesser quality; to accompany, follow; to thresh (grain) by treading
in-us₂ (form of *us*)

us: to lean on, impose; to check

e-na-us₂ (form of *us*)

Constructed Compound Word: Pac(u)hus

Pacumeni

Sumerian

pa: wing; branch, frond

{*ĝiš*}*pa-ni* (form of *pa*)

PA: pouch

pa e: to cause to appear

pa, pa₃ (form of *pa e*)

pah: leg of an animal, haunch, lap

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-ka (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ka, a-ke₄ (form of *a*)

A: a weapon, or leather holder for a weapon

ku: to place, lay (down), lay eggs; to spread, discharge

a-ku-a, a-ku-um, a-ku-ma, ku-um
(form of *ku*)

KU: hole

KU: plough?

KU: to strengthen

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u₂-am₃, u₂-um (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

um: a bird

um{mušen}-e (form of *u*)
um: reed rope
me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance
me-ni (form of *me*)
me: battle; combat
me-ni, me₃-na (form of *me*)
me: to be
me-en (form of *me*)
me: desire
me: to wash, refine
me: silence
me: stiffness
men: tiara, type of crown
e: barley?
e: chaff
e₃-ni (form of *e*)
e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate
e₂-ni, e₂-na (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring

out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent
e₃-a-ni, e₃-ni, i-in (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
e: tube, socket
e: watch
en: (compound verb nominal element)
en: incantation, spell
en: lord; master; ruler
u₃-mu-un (form of *en*)
en: a priest
ni: a bird
ni: fear, aura
ni: self
NI: a designation of nets
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
NI (form of *i*)

Egyptian

This name contains what appears to be a JAREDITE element, kumen/cumen, and thus an EGYPTIAN or Semitic etymology would be suspect (JAT).

Nevertheless, several EGYPTIAN derivations suggested by Nibley seem promising. The name “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 nomes) 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” (LID, 23, 28). Confer possibly the EGYPTIAN PN *p3-kmn*, Pakamen, “blind man” (LID, 28; ABM, 284; EHA, citing Wb V, 107). See also RFS, Egyptianisms, p. 6, for *p3-kwmni* and other suggestions. Nibley suggests that Pakumeni is the name of an EGYPTIAN hero (ABM, 286).

(Book of Mormon Onomasticon 2016)

Pacumeni was the son of Pahoran₁ and contested for the judgment-seat when his father died but was unsuccessful. He united with “the voice of the people” (Helaman 1) supporting his brother Pahoran₂. After the murder of Pahoran₂ Pacumeni was appointed to fill his brothers seat “according to his right.”

Sumerian

pa e: to cause to appear
pa, pa₃ (form of *pa e*)
a: arm; labor; strength; wage; power
a₂-ka (form of *a*)
ku: to place; to discharge

a-ku-a, a-ku-um, a-ku-ma, ku-um
(form of *ku*)
KU: to strengthen
u: admiration
u: peace
u: to gain control

me: Being, divine properties enabling cosmic activity; office; (cultic) ordinance
me-ni (form of *me*)
me: to be
me-en (form of *me*)
men: type of crown
e: house; temple; (temple) household
e₂-ni, e₂-na (form of *e*)
e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in
e₃-a-ni, e₃-ni, i-in (form of *e*)

e: princely?
e: perfect plural and imperfect stem of *dug*[to speak]
e: trust
en: lord; master; ruler
u₃-mu-un (form of *en*)
en: a priest
ni: aura
ni: self
i: oil; container for oil
NI (form of *i*)

Constructed Compound Word: **Pacumeni**

Pahoran

There is variability of spelling in the Book of Mormon for this name with the spellings being Parhoron (Original Manuscript), Pahoron, and Pahoran. All spelling possibilities will be considered.

Sumerian

pa: wing; branch, frond
pa-ar, {ĝiš}pa-ni (form of *pa*)
PA: pouch
pa e: to cause to appear
pa, pa₃ (form of *pa e*)
pah: leg of an animal, haunch, lap
pahar: gathering
PAHAR: type of weapon
par: (small) canal, irrigation ditch
a: arm; labor; wing; horn; side; strength; wage; power
a₂-a-na, a₂-a-ni, a₂-na, a₂-ni (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-ur₂, a-na, a-ni (form of *a*)
A: a weapon, or leather holder for a weapon
HA: a vegetable
HA'A: locust-grass?
har: ring
har-ra-ni (form of *har*)
HAR: a bird
hara: a large container
hara: an ornament
hara: ruffian, scoundrel
hara: palm shoot
hara: a part of a wagon
haran: a plant

hu: to scrape off, grub up
harra: dug?
hur: ever (again)
hur: to scratch, draw
hur-ra, hur-ra-na (form of *hur*)
a rah: to drown
ar: (hymn of) praise; fame
ar₂-a-ni, ar₂-ra (form of *ar*)
ar: ruin
ar₂-ra-ni (form of *ar*)
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen; step (math.)
a-ra₂-ni (form of *ara*)
ara: a boat part
ara: designation of milk
ara: designation of oil
a-ra₂-a (form of *ara*)
arah: storehouse, granary, storeroom; storage vessel
aru: an administrative category of persons
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element

u: defeat
u: earth
u: emery
u: sheep, ewe
 u₈-ra (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-ra, u₂-na, u₂-ne, u₂-ni (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
ur: to be abundant
 ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to bake
 ur₅-ra (form of *ur*)
ur: base leg of table
ur: to confine, imprison
ur: to be convulsed
 ur₄-a (form of *ur*)

ur: dog, ~ figurine; ~ toy; lion
 ur-ra-na, ur-ra-ni, ur-ra, ur-a (form of
 ur)
ur: to go along; to wipe clean; to beat, sweep
 away; to drag; to raise a boat
 ur₃-ra (form of *ur*)
ur: servant
ur: keel
ur: liver; main body, bulk
 ur₅-ni-ra (form of *ur*)
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave;
 are corresponding to another; like
 (one another)
 ur₅-ra, ur₅-a (form of *ur*)
ur: man
 ur-ra-ni (form of *ur*)
ur: to roam around
ur: to pluck, to gather, collect; to harvest
 ur₄-ra, ur₄-a, ur₄-ra-a (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
 ur₂-ra (form of *ur*)
ur: root, base; limbs; loin, lap
 ur₂-ra, ur₂-a-ni (form of *ur*)
ur: servant
ur: to shut, protection
 ur₃-ra (form of *ur*)
ur: to smell
 ur₅-ra (form of *ur*)
ur: a cloth trimming
ura: dejection?
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
RU: architectural feature
an: sky, heaven; upper; crown (of a tree)
an: date spadix
un: to arise; sky; (to be) high

Egyptian and Hebrew

In both Book of Mormon mss., PAHORAN varies with Pahoron in Alma 51 and Helaman 1.

Perhaps the name can best be derived from Canaanite *pa.ura, pu.uru* (for EGYPTIAN *p3-ḥr-3n*), EGYPTIAN administrator in Palestine mentioned in the Amarna letters (EA, 117, 123, 132, 1566, 1222). Nibley equates EGYPTIAN *p3-ḥry* with “the SYRIAN” (ABM, 284), on which see Genesis 14:6 where *ḥōrī* = Hurrian, i.e., SYRIAN (RFS, Egyptianisms, p. 6).

See the biblical GN Beth-Horon and the standard biblical commentaries for the etymology. But the first element of the name, Pa-, would remain unexplained.

Several other EGYPTIAN PNs may bear on the Book of Mormon PAHORAN, Meroitic: (1) “Pachoras” (listed with “Pakazi” in an inscription; cf. Book of Mormon PACHUS), and (2) “Horan” (SC, 194). Confer also EGYPTIAN *p3h3r* (Late Rammesside Letters, p. 11.l, and Pap. Abbott in Peet, Great Tomb Robberies, II, pl. 2, p. 44, l. 13) (EHA), and EGYPTIAN *p3-ḥr-n-imn*, “the countenance/face of Amun” (Frühdemotischer Texte, II, p. 131b) (EHA).

Ugaritic *ḥrn* is worth investigating (RFS).

Two Pahorans occur in the Book of Mormon, which are a father and son pair. Pahoran₁ was the son of Nephihah and filled the chief judgment-seat of his father. Political discontent arose under Pahoran₁ with the arise of the kingmen who opposed the group supporting Pahoran₁. A military offensive came from the Lamanites against the Nephites where the kingmen refused to fight and when forced to do so created an insurrection that had to be quelled by force by Moroni₁. Later Pahoran₁ is referred to as the chief governor of the land when another insurrection rose up against him, deposing him, and forced him out of the land of Zarahemla. Moroni₁ marched on Zarahemla, defeating the insurrection, and reinstated Pahoran₁. Reasonable etymological units for Pahoran₁ are:

Sumerian

<i>pa e</i> : to cause to appear	<i>u</i> : to cry, noise
<i>pa, pa₃</i> (form of <i>pa e</i>)	<i>u</i> : defeat
<i>pahar</i> : gathering	<i>u</i> : peace
<i>PAHAR</i> : type of weapon	<i>u</i> : ship’s captain; to gain control
<i>a</i> : arm; labor; wing; horn; side; strength;	<i>ur</i> : to be abundant
wage; power	<i>ur₃-ra</i> (form of <i>ur</i>)
<i>a₂-a-na, a₂-a-ni, a₂-na, a₂-ni</i> (form of	<i>ur</i> : to rub in, anoint
<i>a</i>)	<i>ur</i> : to be convulsed
<i>a</i> : water; semen; progeny	<i>ur₄-a</i> (form of <i>ur</i>)
<i>a-ur₂, a-na, a-ni</i> (form of <i>a</i>)	<i>ur</i> : to go along; to wipe clean; to beat, sweep
<i>hara</i> : ruffian, scoundrel	away;
<i>hu</i> : to scrape off, grub up	<i>ur₃-ra</i> (form of <i>ur</i>)
<i>hur</i> : ever (again)	<i>ur</i> : servant
<i>hur</i> : to scratch, draw	<i>ur</i> : he; that, this some; are corresponding to
<i>hur-ra, hur-ra-na</i> (form of <i>hur</i>)	another; like (one another)
<i>ar</i> : (hymn of) praise; fame	<i>ur₅-ra, ur₅-a</i> (form of <i>ur</i>)
<i>ar₂-a-ni, ar₂-ra</i> (form of <i>ar</i>)	<i>ur</i> : man
<i>ar</i> : ruin	<i>ur-ra-ni</i> (form of <i>ur</i>)
<i>ar₂-ra-ni</i> (form of <i>ar</i>)	<i>ur</i> : to roam around
<i>ara</i> : an official	<i>ur</i> : to shut, protection
<i>ara</i> : times (with numbers); ways; way; omen;	<i>ur₃-ra</i> (form of <i>ur</i>)
step (math.)	<i>ura</i> : dejection?
<i>a-ra₂-ni</i> (form of <i>ara</i>)	<i>ra</i> : (to be) pure; (to be) clear
<i>aru</i> : an administrative category of persons	<i>an</i> : sky, heaven; upper; crown (of a tree)
<i>u</i> : abuse	<i>an</i> : date spadix (shape of a javelin)
<i>u</i> : admiration	<i>un</i> : to arise; sky; (to be) high

Constructed Compound Word: **Pahoran**

Pahoran₂ was a son of Pahoran₁ who contended for the judgment-seat against his brothers and was successful when supported by the voice of the people (Helaman 1). His brother Paanchi was unsuccessful in obtaining the judgment-seat so he and his followers were “exceedingly wroth; therefore, he was about to flatter away those people to rise up in rebellion against their brethren.” Before he was able to do this he was taken, tried and condemned to death for rebellion and the attempt to destroy the liberty of the people. After receiving his death

sentence, his angry followers sent the assassin Kishcumen and murdered Pahoran₂ as he sat on the judgment-seat. Reasonable etymological units for Pahoran₂ are:

Sumerian

pa e: to cause to appear
pa, pa₃ (form of *pa e*)
pahar: gathering
PAHAR: type of weapon
a: arm; labor; wing; horn; side; strength;
 wage; power
a₂-a-na, a₂-a-ni, a₂-na, a₂-ni (form of
a)
a: progeny
a-ur₂, a-na, a-ni (form of *a*)
A: a weapon, or leather holder for a weapon
hara: ruffian, scoundrel
hu: to scrape off
hur: ever (again)
hur: to scratch, draw
hur-ra, hur-ra-na (form of *hur*)
ar: (hymn of) praise; fame
ar₂-a-ni, ar₂-ra (form of *ar*)
ara: an official
ara: ways; way
a-ra₂-ni (form of *ara*)
aru: an administrative category of persons
u: admiration
u: to cry, noise

u: defeat
u: ship's captain; to gain control
ur: to be abundant
ur₃-ra (form of *ur*)
ur: to anoint
ur: to be convulsed
ur₄-a (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep
 away
ur₃-ra (form of *ur*)
ur: he; that, this some; are corresponding to
 another; like (one another)
ur₅-ra, ur₅-a (form of *ur*)
ur: man
ur-ra-ni (form of *ur*)
ur: to roam around
ur: servant
ur: to shut, protection
ur₃-ra (form of *ur*)
ra: (to be) pure; (to be) clear
an: sky, heaven; upper; crown (of a tree)
an: date spadix
un: to arise; sky; (to be) high

Constructed Compound Word: **Pahoran**

Riplah

Sumerian

ri: to be distant
ri-a (form of *ri*)
ri: to lay down, cast, place; to set in place,
 imbue; to lean on; to impose; to
 throw down; to release, let go, to
 walk along; to pour out, to lead away
RI: to cry out
rib: (to be) surpassing, outstanding; (to be)
 strong, massive
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
ib: (to be) angry; to curse
ib: hips; middle
IB: a profession

ibila: heir
pu: mouth
pu: fruit orchard
pu: lower course, footing; cistern, well; fish
 pond; source (of river); hole, pit;
 depth
PU: architectural feature
PU: a fish
la: flooding
la: to supervise, check; to weigh, weigh (out),
 pay; to hang, balance, suspend, be
 suspended; to show, display; to bind;
 binding, (yoke-)team; to press,
 throttle; to winnow (grain); to carry
i-ib₂-la₂, la₂-a (form of *la*)

la: to stretch out; to be in order
*bi-la*₂ (form of *la*)
lah: to beat; to full (cloth, wool)
lah: plural stem of *de* [to bring]
*ib*₂-*lah*₅-*e*, *ba-lah*₄, *ba-lah*₅ (form of
lah)
lah: to dry
*ba-lah*₂ (form of *lah*)
a: arm; labor; wing; horn; side; strength;
wage; power

a: a bird-cry
a: time
a: water; semen; progeny
A: a weapon, or leather holder for a weapon
ah: (to be) dried (out), dry; to dry
*al-ah*₃ (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison

Hebrew

Confer the biblical GN Riblah, with interchange of b and p (JH, JAT, RFS). In some Semitic languages [b] and [p] are not always differentiated in the script (Akkadian, especially when they close a syllable) and orally (Arabic where only [b] exists, thus “bolice” for “police”). Consult the standard biblical commentaries for the citations and the etymology. Note also Arabic *rbl*, “fertile, abundant” (RFS).

(Book of Mormon Onomasticon 2016)

Riblah occurs as a geographic name in the Bible (Numbers 34:11. 2 Kings 23:33; 25:6, 20, 21. Jeremiah 39:5, 6; 52:9, 10, 26, 27) 1) as a place on the eastern boundary of Israel and a town in the land of Hamath on the great road between Babylon and Palestine. The etymological meaning of Riblah in Hebrew is from an unused root meaning to be fruitful; fertile (www.lexiconcordance.com 2016, H7247).

Riplah was a hill in Nephite territory (Alma 43) which is briefly mentioned as a location adjacent to military operations and movement and which they passed. Reasonable etymological units for Riplah are:

Sumerian

ri: to be distant
ri-a (form of *ri*)
ri: to walk along
rib: (to be) surpassing, outstanding; (to be)
strong, massive
ib: middle

pu: lower course; source (of river)
la: flooding
lah: to dry
*ba-lah*₂ (form of *lah*)
ah: (to be) dried (out), dry; to dry
*al-ah*₃ (form of *ah*)

Constructed Compound Word: **Rip(u)lah**

Hebrew

to be fruitful; fertile

Sam

Sumerian

sa: advice, counsel; resolution, intelligence
*sa*₂-*mu* (form of *sa*)
sa: reed-bundle
sa: lexical entry
sa: to equal, compare, compete, be equal to,
rival

sa: half; middle, center; to reach the middle
sa: jewelry
sa: to move about
sa: net
sa: to pay for, buy; to be paid for, sell

*sa*₁₀-*am*₃, *sa*₁₀-*me*, *sa*₁₀-*ma*, *sa*₁₀-*a-me*
(form of *sa*)

sa: to roast; to parch

sa: gut; sinew, tendon; string (of a bow,
musical instrument); catgut string

sa: to sting

sah: a mat

sah: playful

sam: purchase price

a: arm; labor; wing; horn; side; strength;
wage; power

*a*₂-*mu* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, *a-am*₃, *a-am*₆ (form of *a*)

A: a weapon, or leather holder for a weapon

am: a bird

am: wild bull

Hebrew

SAM is most likely a shortened form of the biblical name SAMUEL, even though neither SAM nor SAMUEL reflect the HEBREW pronunciation, *šēmû'ēl* that might be expected from the plates of NEPHI. That SAM is the English version of what was on the Vorlage of 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'akob, and MESSIAH and not Mašiaḥ. Additionally, besides the regular though mutable nature of the sibilants /š/, /ś/ and /s/ in and between 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 the HEBREW sibilants. Therefore, the explanation of SAM as the English equivalent of a hypocoristicon (shortened form) of SAMUEL has merit.

If SAM is a hypocoristicon from SAMUEL, SAM would represent the common Semitic vocable *šm* and would most likely mean “the name,” “Name,” or even “descendant/offspring.” SAM may even be a theophoric element in its own right.

Hypocoristica are well known in the Semitic languages. Though SAM does not occur in the HEBREW Bible, the HEBREW name *šm* does appear in a biblical period signet ring, but the authors read the name as SHEM, the same King James Version pronunciation as the son of NOAH. The Arabic pronunciation of NOAH's son is SAM. The element *šm* also seems to occur in other west Semitic languages. See the Aramaic name *šm*, along with longer forms, *šmṭb*, and *šm'dd*; the Amorite PN *sa-mu-um* (with the masculine singular nominative ending *-um*); and the Ugaritic name elements *sumu/samu/šumu*.

Other etymologies have been proffered, including the suggestion that SAM is EGYPTIAN. Nibley has interpreted the EGYPTIAN title *sm3/s3m* as “uniter.”

Minaean ESA PN *'msmy* may hold promise. But the PN *sm'* cannot be appealed to because it would require dropping the last phoneme of the vocable.

(Book of Mormon Onomasticon 2016)

Sam was the righteous elder brother of Nephi₁ and was one of the original group of Lehitites. He was the third son of six sons in the family (1 Nephi 1, 2, 4, 7, 8, 14; 2 Nephi 1, 4, 5; Alma 3). Reasonable etymological units for Sam are:

Sumerian

sa: advice, counsel; resolution, intelligence

*sa*₂-*mu* (form of *sa*)

sa: to equal, compare, compete, be equal to,
rival

sa: half; middle, center; to reach the middle

sa: to move about

a: arm; labor; side; strength; wage; power

*a*₂-*mu* (form of *a*)

a: progeny

a-mu, *a-am*₃, *a-am*₆ (form of *a*)

Constructed Compound Word: **Sam(u)**

Hebrew

šm: “the name,” “Name,” “descendant/offspring”

Samuel

The name Samuel was evaluated as part of the translation of the Caractors Document (Grover 2015) and the relevant section is copied below. This translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section.




Samuel the Lamanite

Samuel the Lamanite appears in the Caractors Document as C-109:

C-109



The Book of Mormon Onomasticon identifies “Samuel” as being from the Hebrew *shemu’ēl*, meaning the “name of El” or “his name is El.” There are a variety of Semitic words and names that are found in Egyptian. The Hebrew name “Samuel” is found in a few places in Egyptian as well. From the Anastasi Papyri III from the Nineteenth Dynasty (c. 1292–1189 BC) is found the hieratic word “NAME” equivalent for Samuel in Egyptian (Hoch 1994, 279). The following shows one of the standardized hieroglyphic forms that made up the name “Samuel” as represented by Hoch.

V1:  T14:  A3: 

The hieratic form of each glyph can be derived by looking at hieratic glyphs for each of these glyphs in order V-1, T-14, and A-3.



Golen. Papyrus

Möller Number 518 (Gardiner Number V-1), Bd. I-23-76, pg. I 513-521 (Möller 1965)



Ebers Papyrus

Möller Number 457 (Gardiner Number T-14), Bd. I-23-76, pg. I 455-464 (Möller 1965)

Ebers Papyrus

Möller Number 33 (Gardiner Number A-3), Bd. I-1-22, pg. I 32-40 (Möller 1965)

We again see the “curly 6” glyph, which is part of the name of God (“El”) as mentioned previously. In the Caractors Document, the glyph seems to be a religious determinative word for “God,” “power of God,” “holy,” etc. It appears that the “throwing stick” (V-1) was incorporated into the glyph by rotating it 180 degrees. In the case of Samuel, it is clearly a combination of the individual Egyptian glyphs, using morphing, and is stylized with the name of God, the “curly 6”s, matching perfectly the Hebrew meaning as the “name of El.”

Similar to Benjamin and the phrase “son of,” one wonders where the “Lamanite” in “Samuel the Lamanite” is found in this instance. This is another case of glyph sharing, or transference. In fact, this situation is a case of double transference. Below is shown the additional three character group to the right of “Samuel.”



As was explained previously those three glyphs constitute “the Nephites and the Lamanites.” In that set, the word for Nephites and the word for Lamanites share the center glyph “-ites.” The two glyphs to the right of “Samuel” constitute “Lamanites,” so share their meaning with Samuel, creating “Lamanite Samuel” or as the Book of Mormon has translated it “Samuel the Lamanite.”

Sumerian

sa: advice, counsel; resolution, intelligence
*sa*₂-*mu* (form of *sa*)
sa: reed-bundle
sa: lexical entry
sa: to equal, compare, compete, be equal to, rival
sa: half; middle, center; to reach the middle
sa: jewelry
sa: to move about
sa: net
sa: to pay for, buy; to be paid for, sell
*sa*₁₀-*am*₃, *sa*₁₀-*me*, *sa*₁₀-*ma*, *sa*₁₀-*a-me*
 (form of *sa*)
sa: to roast; to parch
sa: gut; sinew, tendon; string (of a bow, musical instrument); catgut string
sa: to sting
sah: a mat
sah: playful
sam: purchase price

a: arm; labor; wing; horn; side; strength; wage; power
*a*₂-*mu* (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-*mu*, *a*-*am*₃, *a*-*am*₆ (form of *a*)
A: a weapon, or leather holder for a weapon
am: a bird
am: wild bull
mu: to crush, mangle
mu: a fish
mu: good, beautiful
mu: to grow
mu: incantation, spell
mu: manly; young man
mu: name; line of text; son
mu-*e* (form of *mu*)
mu: to make a sound
mu: year
mu-*ra* (form of *mu*)

muh: a cup or bowl
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
 u_g-e (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-e (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten

u: totality, world
U: type of stone
U: tree
e: barley?
e: chaff
e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
e: princely?
e: perfect plural and imperfect stem of *dug*[to
 speak]
e: trust
e: tube, socket
e: watch
lu: who(m), which; man; (s)he who, that
 which; of; ruler; person
 mu-lu, *mu-lu₂* (form of *lu*)
lu: to disturb, stir up; to cover completely; to
 mix
 me-lu (form of *lu*)
la: to supervise, check; to weigh, weigh (out),
 pay; to hang, balance, suspend, be
 suspended; to show, display; to bind;
 binding, (yoke-)team; to press,
 throttle; to winnow (grain); to carry
 mu-e-la₂, *u₃-la₂*, *me-la*, *ma-la₂*, *mu-la₂*
 (form of *la*)

Hebrew

Etymology of the name Samuel

There are two ways to go with the name Samuel, although it obviously consists of two elements, and the final one is אל (*El*), either the prominent Canaanite deity whose name became applied to the God of Israel, or the common abbreviation of Elohim, the genus God:

In names, the segment אל (*'el*), usually refers to אלהים (*'elohim*), that is Elohim, or God, also known as אלה (*'eloah*). In English, the words 'God' and 'god' are strictly reserved to refer to deity but in Hebrew the words אל (*'l*) and אלה (*'lh*) are far more common. Consider the following:

אל (*'al*), which is the Hebrew transliteration of the Arabic article that survives in English in words like alcohol and algebra. There are some words in the Hebrew Bible that are transliterations of Arabic words, which contain this article.

אל (*'al*), particle of negation; not, no, neither.

אל ('el) preposition that expresses motion towards someone or something; unto, into, besides, in reference to.

אל ('el), which is a truncated form of אלה ('eleh), meaning these (see below).

אלה ('eleh), meaning these.

אלה ('ala), to swear; derivative אלה ('ala) means oath.

אלה ('ala), to wail.

אלה ('alla), oak, from the assumed and unused root אלל ('ll). Follow the link to read more on these and the next words

אלה ('ela), terebinth, from the root אול ('wl).

(www.abarim-publications.com 2016)

Samuel is a Lamanite prophet who preached to the Nephites in Zarahemla who mostly were wicked at that time. He preached and was cast out but returned to preach and prophesy. He is most famous for crying repentance and prophecy from the walls of the city (Helaman 13-16, 3 Nephi 1). He was there assailed but continued to prophecy before finally fleeing. Reasonable etymological units for Samuel are:

Sumerian

sa: advice, counsel; resolution, intelligence

sa₂-mu (form of *sa*)

sa: to move about

a: arm; labor; strength; wage; power

a₂-mu (form of *a*)

mu: good, beautiful

mu: to grow

mu: manly; young man

mu: name; line of text; son

mu-e (form of *mu*)

mu: to make a sound

u: abuse

u: admiration

u: to voice, cry, noise

u: earth pile

u: planking

e: house; temple; (temple) household; room;

house-lot; estate

e: to leave, to go out; to remove, take away;

to bring out; to enter; to bring in; to

sow; to rave; to winnow

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: watch

lu: who(m), which; man; (s)he who, that

which; of; ruler; person

mu-lu, *mu-lu₂* (form of *lu*)

lu: to disturb, stir up

me-lu (form of *lu*)

la: to supervise, check; to show, display; to

bind; binding; to press; to winnow

(grain); to carry

mu-e-la₂, *u₃-la₂*, *me-la*, *ma-la₂*, *mu-la₂*

(form of *la*)

Constructed Compound Word: **Samuel(a)**

Additional Hebrew

shemu'el: "name of El" or "his name is El"

'el: usually refers to אלהים ('*elohim*), that is Elohim, or God

'ala: to wail

Sariah

Sumerian

sa: advice, counsel; resolution, intelligence

sa₂-ur₂ (form of *sa*)

sa: reed-bundle
sa-ra (form of *sa*)
sa: lexical entry
sa: to equal, compare, compete, be equal to,
rival
sa: half; middle, center; to reach the middle
sa: jewelry
sa: to move about
sa: net
sa: to pay for, buy; to be paid for, sell
sa: to roast; to parch
sa-ra (form of *sa*)
sa: gut; sinew, tendon; string (of a bow,
musical instrument); catgut string
sa: to sting
sar: garden; a unit of area; a unit of volume
sar: to run, hasten
sar: to shave
sar: to smoke
sar: to write
SAR: to be nauseated?
a: arm; labor; wing; horn; side; strength;
wage; power
a: a bird-cry
a: time
a: water; semen; progeny
A: a weapon, or leather holder for a weapon
a ri: to impregnate

ar: (hymn of) praise; fame
a-ar₂, *ar₂-ra*, *a-ar₃-a*, *a-ar₃* (form of
ar)
ar: ruin
ar₂-mu (form of *ar*)
ari: a disease
aria: a disease
aria: steppe
ri: to be distant
ri-a (form of *ri*)
ri: to lay down, cast, place; to set in place,
imbue; to lean on; to impose; to
throw down; to release, let go, to
walk along; to pour out, to lead away
a-RI, *RI-a* (form of *ri*)
RI: to cry out
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a (form of *i*)
ia: (an exclamation), oh
ah: (to be) dried (out), dry; to dry
ah₃-de₃, *ah-da* (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison
ah-da (form of *ah*)
he: be it, be he

Hebrew

SARIAH appears to be the feminine form of the biblical name Seraiah, attested nineteen times in reference to nine individuals. SARIAH is probably composed, like the biblical Seraiah, of the common Semitic vocable *śr*, meaning “commander, official, prince, advisor,” etc., in West Semitic; and the specifically HEBREW theophoric element *yāh*, a shortened form of the tetragrammaton *yhwh* (Jehovah). The name could mean, “commander of Jehovah,” or “prince of Jehovah,” or even “the prince is Jehovah.”

As a HEBREW feminine personal name SARIAH is attested in the Aramaic papyri found in Elephantine, EGYPT, D9.14.5 and C3.15.4, where it is written *śryh brt* [...] *hrmn* and *śry[h br]t hwš' br hrmn* respectively. Although the language of the documents is Aramaic, the names are in fact HEBREW. Additionally, the name *śryhw* occurs on biblical period seals. (PYH and SDR)

(Book of Mormon Onomasticon 2016)

Etymology of the name Seraiah

The name Seraiah consists of two elements, the final one being יה (Yah) = יהו (Yahu) = יו (Yu), which in turn are abbreviated forms of the Tetragrammaton יהוה, YHWH, or Yahweh.

The first part of our name appears to be related to the following root cluster:

The forms שרה (*srh*) and שרר (*srr*) are part of an enormous cluster of words, some of which are obviously related. Note that the difference between ש (sin; dot to the left, probably pronounced similar to our letter s) and שׁ (shin; dot to the right, probably pronounced as sh) is an interpretation made by the Masoretes more than a thousand years after

the text of the Bible was written. The Biblical authors used only the letter ש (s; no dot; pronunciation probably somewhere in between s and sh):

The basic meaning of the root שרר (*srr*) is unclear but a similar root-verb in Assyrian, *sararu* means to rise in splendor (of the sun, for instance). BDB Theological Dictionary, however, deems to connection dubious. The Bible reflects this root in two closely related nouns and a denominative verb:

The masculine noun שר (*sar*), meaning chief or ruler. This common noun mostly denotes a social structure's sub-chief, like a clan head (Numbers 21:18) or regional ruler (Judges 9:30). In a few occasions the שר (*sar*) is an angelic captain (Joshua 5:14, Daniel 10:13).

The feminine equivalent שרה (*sara*), denoting a princess or noble lady (Judges 5:29, Isaiah 49:23).

The denominative verb שרר (*sarar*), meaning to be or act as a שר (*sar*), or in short: to rule or exercise dominion (Isaiah 32:1, Esther 1:22).

The root שרר (*srr*) appears to be related to words in cognate languages that have to do with firmness and hardness and even to be substantial and truthful. Perhaps it's a coincidence but these qualities are obviously those of a righteous ruler. The usages of this root in the Bible reveal this root's secondary charge of centrality, also a characteristic of a king or ruler:

The masculine noun שר (*shor*) meaning umbilical cord (Proverbs 3:8, Ezekiel 16:4).

The feminine noun שרה (*shera*), meaning bracelet (Genesis 24:22, Isaiah 3:19).

The masculine noun שריר (*sharir*), apparently denoting a sinew or muscle (Job 40:16 only).

The feminine noun שרירות (*sherirut*) or שררות (*sherirut*), meaning firmness in a negative sense: stubbornness. This noun is used always in a context with the noun לב (*leb*), meaning heart, the central-most organ and the Biblical seat of the mind.

The meaning of the verb שרה (*sara l*) is uncertain and explained in many ways, chiefly because it is limited to contexts which discuss the struggle of Jacob with the Angel of YHWH (Genesis 32:29 and Hosea 12:4 only), insinuating that where our language uses the common verb 'struggle,' the Hebrew uses a word that is specifically reserved for a certain action: the action of struggling with God.

BDB Theological Dictionary reports for שרה (*sara*) the Arabic cognate of to persist, persevere and interprets our verb as such. HAW Theological Wordbook of the Old Testament believes our verb to mean to contend or have power.

Perhaps a Hebrew audience would have viewed this enigmatic verb as having to do with the previous roots (containing words that have to do with royalty), possibly concluding that Jacob didn't simply stand up to a celestial bully, but rather that the angel saw in Jacob a worthy national ruler. The struggle of Jacob with the angel was not so much a bout between two hulks, but rather an international power struggle that resulted in an earth-heaven federation.

Linguists insist that the form שרה (*srh*) must be split into two separate roots, but why is not very clear. In the Bible the assumed root שרה (*srh*) is only reflected in the masculine noun משרה (*misra*), which only occurs in the famous Messianic passage of Isaiah 9:6: ". . . and the government will be upon His shoulders". This is obviously not very far removed from the roots שרר (*srr*).

The following cluster of roots that are all spelled שרה (*shrh*) appear to reflect attributes of the royal office:

The verb שרה (*shara l*) means to release or let loose. It's used two times in the Bible. In Job 37:3, YHWH releases thunder and lightning from the heavens, in a passionate report that celebrates the Lord as the ruler of the earth. In Jeremiah 15:11, the Lord is portrayed as a military leader who promises to release Jeremiah from the enemy.

The root-verb שרה (*shrh ll*) doesn't occur in the Bible but in cognate languages it exists with the meaning of to be moist. In the Bible only one derivative exists, namely the feminine noun משרה (*mishra*), denoting the juice of grapes. This noun occurs only once, in Numbers 6:3, where the juice of grapes is distinguished from fresh grapes or dried grapes.

The root שרה (*shrh III*) also doesn't occur in the Bible. Its sole derivative is the feminine noun שריה (*shirya*), which denotes some kind of weapon, most likely a ballistic one; perhaps a lance or javelin. It occurs only once, in Job 41:26.

Root שרה (*shrh IV*) is also not used, and only one derivative remains: the masculine noun שריון (*shiryon*) or שרין (*shiryān*), meaning body armor (1 Samuel 17:5, 1 Kings 22:34).

(www.abarim-publications.com 2016)

Sariah was the wife of Lehi₁ (1 Nephi 2-8). Reasonable etymological units are:

Sumerian

sa: advice, counsel; resolution, intelligence

sa₂-ur₂ (form of *sa*)

sa: to equal, compare, compete, be equal to, rival

sa: half

sa: jewelry

sa: to move about

sar: to run, hasten

sar: to write

a: arm; labor; strength; wage; power

a ri: to impregnate

ar: (hymn of) praise; fame

a-ar₂, *ar₂-ra*, *a-ar₃-a*, *a-ar₃* (form of *ar*)

ri: to be distant

ri-a (form of *ri*)

ri: to set in place, imbue; to lean on; to release, let go, to walk along

a-RI, *RI-a* (form of *ri*)

ia: (an exclamation), oh!

he: be he

Constructed Compound Word: **Sariah(e)**

Hebrew

śr: advisor

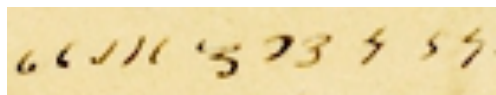
-iah: theophoric shortened form of the divine name *yhwh*, Jehovah

Satan

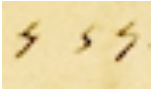
The name Satan was evaluated as part of the translation of the Caractors Document (Grover 2015) and the relevant section is copied below. This translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section.



God the Father and Satan

In a sophisticated complex of mirrored meaning and other glyphmanship, the Caractors Document displays the name of God the Father and Satan in the character series C-204 to C-214:



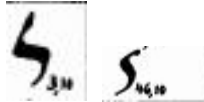
On the far left of the set are the recognizable glyphs for God (curly 6's) that are shown in matching repeating fashion (C-213 and C-214). On the other side of the set is another set of three glyphs that is a mirror meaning set that can be read the same forward and backward with a shared central glyph (C-204, C-205, and C-206). This set has the meaning "Father," which in the Egyptian is *it* (Dickson 2006, 80). The Egyptian word for "Father" consists of hieroglyphs with Gardiner Numbers X-1 and I-9:



X1:  I9: 

Budge’s dictionary shows this word as *tef* (Budge 1920, 2:832) and shows variations that use these two characters multiple repeating times when used in the plural.

Hieratic forms for these two glyphs include:

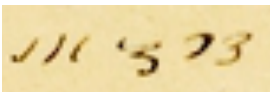


Möller Number 575 (Gardiner Number X-1), Bd. II-31-74, pg. II 575-586; Bd. I-23-76, pg. I 572-581 (Möller 1965)



Möller Number 263 (Gardiner Number I-9), Bd. I-23-76, pg. I 260-268 (Möller 1965)






The configuration used is X-1, I-9, X-1, and it can be read the same frontwards as backwards. Sandwiched between these two sets are two additional matching sets that separately mean “Satan”:



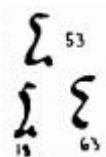
The Book of Mormon Onomasticon identifies the etymology for the word Satan:

The title comes from a HEBREW word, *śāṭān*, that means “adversary, opponent.”

One of the Egyptian words for “opponent” is identified by Budge (1920, 1:493) as *her*__, with the underline indicating that it is placed adjacent to the opponent. Another definition of the word is “face to face” with someone. The Egyptian hieroglyphs that make up this word are D-2, G-17, D-2, Z-1, and Z-1 in this configuration:

D2:  G17:  D2: 
 Z1:  Z1: 

Some forms of the hieratic for these hieroglyphs are:



Möller Number 80 (Gardiner Number D-2), Bd. III-1-31, pg. III 65-80 (Möller 1965)



Möller Number 263 (Gardiner Number G-17), Bd. II-1-30, pg. II 191-198 (Möller 1965)

The hieratic for Z-1 is essentially the same as the hieroglyph, a vertical line.

In this character set, there has been a slight rearrangement, as is not atypical for hieroglyphs, by placing the Z-1 glyphs to the side instead of underneath for the word “Satan.” As the hieroglyph for “opponent” is typically placed next to the person opposed, in this arrangement the opponent on one side is God (or Gods) and on the other side is Father.

An extra Z-1 glyph has been added, making three in a row, which is not by accident. When three Z-1 hieroglyphs are placed together in this fashion, it forms the Z-2 hieroglyph, which has been used as an Egyptian determinative meaning a “substitute for signs representing human figures which were regarded as magically dangerous” (Gardiner 1957, 536).

The entire set of glyphs containing “Gods” and “Satan” is followed by the glyph set for the “Nephites and the Lamanites.” The entire set is previous to the battle that occurred 384 years after the Coming of Christ that fulfilled the 400-year prophecy of Samuel the Lamanite. The Book of Mormon contains the definitive text that shows us the clear translation of this set (Mormon 5:16-18):

16 For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind.

17 They were once a delightsome people, and they had Christ for their shepherd; yea, they were led even by God the Father.

18 But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

The correct translation of this glyph set is that the Lamanites and Nephites are without Christ and God the Father, and are now led by Satan.

Sumerian

sa: advice, counsel; resolution, intelligence

sa: reed-bundle

sa-ta(form of *sa*)

sa: lexical entry

sa: to equal, compare, compete, be equal to,
rival

sa: half; middle, center; to reach the middle

sa: jewelry

sa: to move about

sa: net

sa: to pay for, buy; to be paid for, sell

sa₁₀-ta(form of *sa*)

sa: to roast; to parch

sa: gut; sinew, tendon; string (of a bow,
musical instrument); catgut string

sa: to sting

a: arm; labor; wing; horn; side; strength;
wage; power

a₂-ta, an, a₂-na, a₂-ni, an-na (form of
a)

a: a bird-cry

a: time

a: water; semen; progeny

a-ta, a-na, a-ni (form of *a*)

A: a weapon or a leather holder for a weapon

atah: helper

a₂-tah-ni, a₂-tah-a-ni (form of *atah*)

tah: to add, increase

tah-a-ni (form of *tah*)

an: sky, heaven; upper; crown (of a tree)

an: date spadix

Additional Hebrew

The name satan, שָׂטָן (*satan*) is identical to the noun שָׂטָן (*satan*) meaning adversary:

None of the sources explains the assumed root שָׂטָן (*stn*). In the Bible the following derivations occur:

The masculine noun שָׂטָן (*satan*), meaning adversary. This noun occurs about three dozen times in the Bible and only a few of these occurrences denote the big bad guy: 1 Kings 11:14, "And YHWH raised up שָׂטָן (*satan*) to Solomon; Hadad the Edomite . . ." 1 Kings 11:23, "And Elohim raised up שָׂטָן (*satan*) to him; Rezon son of Eliada . . ."

In Numbers we even see this noun ascribed to the Angel of YHWH: Numbers 22:22, ". . . and the Angel of YHWH set Himself in the road as שָׂטָן (*satan*) . . ." And verse 32, "I have come as שָׂטָן (*satan*) because your way is contrary to Me".

In the New Testament Jesus rebukes Peter by saying, "Go behind me satan, . . ." (Matthew 16:23), illustrating the difficulty that translators run into when the same word is translated sometimes as a regular verb or noun and sometimes as a defining personal name. Every now and then Jesus' words are transliterated from Aramaic and it is highly unlikely that He personified Peter with the devil.

The denominative verb שָׂטָן (*satan*) meaning to resist or be an adversary. This verb is used six times in the Bible, for instance in Psalm 38:20, where it reads: '. . . they שָׂטָן (*satan*) me because good follows me.'

The feminine noun שִׁטְנָה (*sitna*), denoting a kind of written accusation, or a Cease And Desist notice. This noun is used only once in the Bible, in Ezra 4:6.

None of the sources used make mention of a linguistic connection to the following words, but the letter nun is often placed after a root to create a phrase that isolates or personifies the conceptual action of the root. Whether this actually happened with the word שָׂטָן (*satan*) may be less important than any audience's supposition:

The verb שָׁטָה (*sut*) means swerve or fall away, as used in Psalm 40:4 (NAS: lapse; NIV: turn aside). Derivation שָׁטָה (*set*) means swerver, revolter as used in Hosea 5:2.

The verb שָׁטָה (*sata*) means turn aside, turn, decline, and always from a good way into a bad one. HAW Theological Wordbook of the Old Testament notes that the Aramaic cognate of this verb means to stray, and the Ethiopic one to be seduced.

In medieval times, our root began to be spelled with the letter שִׁן (*sin*), as opposed to the letter שִׁין (*shin*), thus forming the word שָׂטָן (*satan*). The letter ט (*teth*) is one of two t-sounds of the Hebrew alphabet, the other one being ת (*taw*). A verb that probably sounded quite similar to our word שָׂטָן (*satan*), meaning adversary, is שָׂטָן (*shatan*), meaning to urinate (1 Samuel 25:22, 1 Kings 14:10).

(www.abarim-publications.com 2016)

There are multiple references to Satan in the Book of Mormon. Reasonable etymological units for Satan are:

Sumerian

sa: compete, be equal to, rival

sa: half; middle, center; to reach the middle
(position in reformed Egyptian glyph)

sa: to pay for, buy; to be paid for, sell
sa₁₀-ta(form of *sa*)

sa: to roast; to parch

sa: to sting

a: arm; labor; side; strength; wage; power

a₂-ta, an, a₂-na, a₂-ni, an-na (form of *a*)

a: progeny

a-ta, a-na, a-ni (form of *a*)

tah: to add, increase

tah-a-ni (form of *tah*)

an: sky, heaven

Constructed Compound Word: **Satan**

Additional Hebrew*Satan*: adversary*sut*: to swerve or fall away*set*: means swerver, revolter*sata*: turn aside, turn, declineSeantumSumerian*se*: plural stem of *lug*[to dwell]*se*: plural stem of *til*[to live]*se*₁₂-*a* (form of *se*)*e*: barley?*e*: chaff*e*₃-*a* (form of *e*)*e*: house; temple; (temple) household; station

(of the moon)?; room; house-lot;

estate

*e*₂-*a*, *e*₂-*a-na*, *e*₂-*a-ni* (form of *e*)*e*: a vocative interjection*e*: strip or piece of leather; leather bearing*e*: to leave, to go out; to thread, hang on a

string; to remove, take away; to bring

out; to enter; to bring in; to raise,

rear (a child); to sow; to rave; to

winnow; to measure (grain) roughly

(with a stick); to rent

*e*₃-*a*, *e*₃-*a-na*, *e*₃-*a-ni* (form of *e*)*e*: princely?*e*: perfect plural and imperfect stem of *dug*[to

speak]

e: trust*e*: tube, socket*e*: watch*ea*: a qualification of bitumen*e*₃-*a* (form of *ea*)*a*: arm; labor; wing; horn; side; strength;

wage; power

*a*₂-*na*, *a*₂-*ni*, *a*₂-*ni-ta*, *an*, *an-na* (form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a-na*, *a-ni*, *a-ni-ta* (form of *a*)*A*: a weapon or a leather holder for a weapon*an*: sky, heaven; upper; crown (of a tree)*an-na-ta*, *an-ta* (form of *an*)*an*: date spadix*tu*: to beat, to weave*tu*: (compound verb verbal element)*tu*₅-*a-m* (form of *tu*)*tu*: a fish*tu*: incantation, spell*tu*: leader*tu*: priest*tu*: soup, broth*tu*₇-*a* (form of *tu*)*TU*: priest*TU-e* (form of *TU*)*TU*: sheep*tum*: imperfect singular stem of *de*[to bring]*an-tum*₃ (form of *tum*)*tum*: cross-beam*tum*: wild dove*tum*: a fish*tum*: to be suitable*an-na-tum*₂, *nu-tum*₂, *in-tum*₃ (form of *tum*)*TUM*: a stone?*u*: abuse*u*: admiration*u*: and*u*₃-*am*₃ (form of *u*)*u*: bed*u*: to bray, bellow, bawl, voice, cry, noise*u*: compound verb nominal element*u*: defeat*u*: earth*u*: emery*u*: sheep, ewe*u*₈-*am*₃ (form of *u*)*u*: finger*u*: gift*u*: wild goose*u*: grain*u*: hole*u*: horn

u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
*u*₂-*am*₃, *u*₂-*um* (form of *u*)
u: shepherd

u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
um: a bird
um: reed rope

Hebrew

SEANTUM could be composed of two Semitic roots, š'n, as represented in the Hebrew šē'ān, "place of rest" and Ugaritic "to be at ease;" and *tmm* as found in Hebrew *tōm* and *tūm* meaning "perfection, in full measure" Therefore, the meaning of SEANTUM could be "place of complete rest" or "rest of perfection."

Were it not that Ugaritic *su'nu* "hem, border" and Akkadian *sūnu* "hem" unequivocally have a /u/ vowel, it might be tempting to see a play on words in the text where he is first mentioned as "having blood on the skirts of his cloak" (Helaman 9:26).

Other suggestions include EGYPTIAN prefix *s3*, "son" (JAT). Nibley has suggested a cognate of EGYPTIAN-Hittite Sandon, Sandas.

(Book of Mormon Onomasticon 2016)

In Helaman 9, Nephi₂ the son of Helaman revealed, through revelation, that the chief judge Seezoram had been murdered by his brother Seantum. When Seantum was questioned, he was incriminated by the blood found on his clothes and so confessed to the crime. Seantum was then condemned, and five people who had been accused falsely were set free. Reasonable etymological units for Seantum are:

Sumerian

se: plural stem of *lug*[to dwell]
se: plural stem of *ti*[to live]
*se*₁₂-*a* (form of *se*)
e: to leave, to go out; to remove, take away; to bring out; o enter; to bring in
*e*₃-*a*, *e*₃-*a-na*, *e*₃-*a-ni* (form of *e*)
e: perfect plural and imperfect stem of *dug*[to speak]
a: arm; labor; strength; wage; power
*a*₂-*na*, *a*₂-*ni*, *a*₂-*ni-ta*, *an*, *an-na* (form of *a*)
a: progeny
a-na, *a-ni*, *a-ni-ta* (form of *a*)

A: a weapon or a leather holder for a weapon
an: upper
an-na-ta, *an-ta* (form of *an*)
an: date spadix (shape of a javelin)
tu: to beat
tu: leader
tu: priest
TU: priest
TU-e (form of *TU*)
tum: imperfect singular stem of *de*[to bring]
*an-tum*₃ (form of *tum*)
u: abuse
u: to gain control

Constructed Compound Word: **Seantum**

Hebrew

šē'ān: place of rest
tmm, *tōm*, *tūm*: in full measure

SebusSumerian

se: plural stem of *lug*[to dwell]

se: plural stem of *till*[to live]

e: barley?

e: chaff

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

e₂-ba, e₂-bi, e₂-bi-a, e₂-bi-še₃ (form of
e)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

e₃-ba, e₃-bi, e₃-bi-a, e₃-bi-še₃ (form of
e)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust

e: tube, socket

e: watch

eb: oval

bu: to flit, chase about

bu: perfect

bu: secret

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture,
plants

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

us: (to be) of a lesser quality; to drag; to
stretch; to accompany, follow; a
qualification of grain; to thresh
(grain) by treading; to coagulate?
he₂-eb-us₂, he₂-eb₂-us₂, bi₂-us₂ (form
of us)

us: to lean on, impose; to check

he₂-ib-us₂, ba-us₂, bi₂-us₂ (form of us)

us: sheep

us: side, edge; path

Semitic and Egyptian

SEBUS may reflect a West Semitic root *šbs* “to gather, assemble (persons),” and could possibly mean “Place of Gathering” for water, flocks or people (PYH). 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*). This same root may be reflected in the hapax legomenon *šbs* in Amos 5:11, where it apparently refers to the collecting of a grain payment.

Less likely is an Egyptian etymology from *š-bs, “lake of initiation” (RFS), because one would expect **Shebus*, rather than Book of Mormon SEBUS.

(Book of Mormon Onomasticon 2016)

Sebus is a Book of Mormon place name. The “waters of Sebus” are identified as the place where Ammon₂ took on wicked men who scattered and plundered the Lamanite king’s flocks (and apparently other people’s), defeating them singlehandedly in battle. The location is also referred to as “the water of Sebus” (Alma 17, 18, 19).

Reasonable etymological units for the events at Sebus are:

Sumerian

se: plural stem of *lug*[to dwell]

se: plural stem of *til*[to live]

e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in; to
raise; to sow

e₃-ba, e₃-bi, e₃-bi-a, e₃-bi-še₃ (form of
e)

e: watch

bu: to flit, chase about

bu: perfect

u: abuse

u: admiration

u: to bray, bellow, bawl, voice, cry, noise

u: defeat

u: sheep, ewe

u: shepherd

u: to gain control

us: (to be) of a lesser quality; to accompany,
follow; to thresh (grain) by treading;
to coagulate?

he₂-eb-us₂, he₂-eb₂-us₂, bi₂-us₂ (form
of *us*)

us: to lean on, impose; to check

he₂-ib-us₂, ba-us₂, bi₂-us₂ (form of *us*)

us: sheep

Constructed Compound Word: **Sebus**

Reasonable etymological units geographically descriptive of Sebus are:

Sumerian

se: plural stem of *lug*[to dwell]

se: plural stem of *til*[to live]

e: barley?

e: estate

e₂-ba, e₂-bi, e₂-bi-a, e₂-bi-še₃ (form of
e)

e: to sow; to winnow

e₃-ba, e₃-bi, e₃-bi-a, e₃-bi-še₃ (form of
e)

eb: oval

bu: secret

u: sheep, ewe

u: grain

u: hole

u: type of land

u: plant

u: grass, herb; pasture, plants

u: shepherd

u: purslane

U: type of stone

U: tree

us: sheep

us: side, edge; path

Constructed Compound Word: **Sebus**

Semitic and Egyptian

śbs: gather, assemble (persons)

śbs: the collecting of a grain payment.

SeezoramSumerian

se: plural stem of *lug*[to dwell]

se: plural stem of *til*[to live]

e: barley?

e: chaff

*e*₃-*e*₃ (form of *e*)

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

*e*₂-*e*, *e*₂-*e*-*zu*, *e*₂-*e*₂, *e*₂-*za*, *e*₂-*za-ra*, *e*₂-
zu (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

*e*₃-*e*, *e*₃-*zu* (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust

e: tube, socket

e: watch

za: bead, gem

za-ar (form of *za*)

za: to close?

za: (compound verb verbal element)

za: man

*za-ur*₂ (form of *za*)

za: property, estate

ZA: type of boat

zah: to disappear; to move away, withdraw;
to stay away; (to be) lost; (to be)
fugitive

zah: a mark on the liver

zah: a part or qualification of a piece of
jewelry

zar: sheaf (of barley); stack of sheaves

zar-ra (form of *zar*)

zara: (excessive) concern

zara: a garment

zara: (to be) braided; to overlap

zara: (door) pivot

zarah: stork, heron

zarah: wailing, lamentation

zu: flint

zu: to know; to learn

e-zu (form of *zu*)

zu: type of building material

zu: plow share; blade of the hoe;
point (of a battering ram)

zu: tooth

zu rah: to bite

zu ur: to tear with teeth

zuh: to steal

zur: to break

zur: to roil

zur: to take care of

zurah: siege weapon

a: arm; labor; wing; horn; side; strength;
wage; power

*a*₂-*mu* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, *a-am*₃, *a-am*₆ (form of *a*)

A: a weapon or a leather holder for a weapon

a rah: to drown

ar: (hymn of) praise; fame

*a-ar*₂, *ar*₂-*ra*, *a-ar*₃-*a*, *a-ar*₃ (form of
ar)

ar: ruin

*ar*₂-*mu* (form of *ar*)

ara: to grind

ara: hand-mill; lower grindstone

ara: an official

ara: times (with numbers); ways; way; omen;
step (math.)

ara: a boat part

ara: designation of milk

ara: designation of oil

*a-ra*₂-*a* (form of *ara*)

arah: storehouse, granary, storeroom;
storage vessel

u: abuse

u: admiration

u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
 u₈-ra (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-ra (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
ur: to be abundant
 ur₃-ra (form of *ur*)
ur: to rub in, anoint
ur: to bake
 ur₅-ra (form of *ur*)
ur: base leg of table
ur: to confine, imprison
ur: to be convulsed

ur₄-a, *ur₄* (form of *ur*)
ur: dog, ~ figurine; ~ toy; lion
 ur-am₃, *ur-ra*, *ur-a*, *ur-re*, *ur-e*, *ur-re₂*
 (form of *ur*)
ur: to go along; to wipe clean; to beat, sweep
 away; to drag; to raise a boat
 ur₃-ra (form of *ur*)
ur: servant
ur: keel
ur: liver; main body, bulk
ur: fish
ur: harness
ur: he; that, this some; maid, female, slave;
 are corresponding to another; like
 (one another)
 ur₅-am₃, *ur₅-ra*, *ur₅-a* (form of *ur*)
ur: man
ur: to roam around
ur: to pluck, to gather, collect; to harvest
 ur₄-ra, *ur₄-a*, *ur₄-ra-a*, *ur₄-ur₄-re*, *ur₅-e*
 (form of *ur*)
ur: to smell
ur: cloth trimming
ur: roof
 ur₃-e, *ur₂-ra*, *ur₃-re* (form of *ur*)
ur: root, base; limbs; loin, lap
 ur₂-ra, *ur₂-e* (form of *ur*)
ur: servant
ur: to shut, protection
 ur₃-ra-me, *ur₃-ra*, *ur₃-re*, *ur₃-re₂* (form
 of *ur*)
ur: to smell
 ur₅-ra (form of *ur*)
ur: a cloth trimming
ura: dejection?
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to
 thresh (grain with a flail)
rah: a disease
am: a bird
am: wild bull

Hebrew

If the initial see- of SEEZORAM is a phonetic variant of the HEBREW independent demonstrative pronoun *ze*, meaning "this, these, such a one, he of," then this personal name may be etymologized as "he of ZORAM," perhaps analogically related to *ze sinay*, "He of Sinai" (Judges 5:5) and ZENEPHI, "he of NEPHI." If this etymology is correct, then the name may be related to the Book of Mormon name, CEZORAM, but not ZERAM, ESROM, ZEEZROM, or EZROM (an amount of silver) since the later four appellatives do not allow for a long /o/ or /u/ vowel between the sibilants z/s and the liquid

/r/. If SEEZORAM is not derived from ZORAM, then it would seem reasonable to group SEEZORAM, CEZORAM, ZORAM, and possibly (if *see-* is not a prefix) ZERAM, ESROM, ZEEZROM, and EZROM, together because of the possible common consonants *zrm* or *srn*.

ZORAM has five plausible etymologies, though only the first etymology given below is attested in an ancient Semitic source (see below). The first three of the five are only slightly different from each other: "The Rock is the (divine) kinsman," "Rock of the people," and "Their Rock." These three plausible etymologies will be discussed in that order, with the first discussion supplying most of the basic information. The fourth and fifth suggested meanings were made by Matthew L. Bowen, "The one who is exalted," and approximately, "[The deity] has flooded forth."

In the first of the five etymologies, the only etymology with an attested ancient Semitic instance, the first part of the PN Zoram is the HEBREW word *šûr*, meaning "rock, cliff face," but is used metaphorically for the God of Israel, as in 2 Samuel 22:47, "The Lord liveth; and blessed be my rock [*šûr*]; and exalted be the God of the rock [*šûr*] of my salvation" (PYH). The vocable *šûr* also appears in several biblical personal names, such as Zur *šûr* "Rock" (Numbers 25:15), Zuriel, *šûrî-êl* "El (God) is my rock" (Numbers 3:35).

The second part of the PN ZORAM could come from the common Semitic vocable *ām*, meaning "father's brother," "(divine) kinsman," and "people." The vocable *ām* is quite common in ancient Semitic name giving. As an element in Hebrew names, there is no question that it is a theophoric element, appearing in names such as Jekameam, *yěqam-ām* (1 Chronicles 23:19). In addition to appearing as the final element in PNs, it also can be found at the beginning of names, e.g., Amminadab, *ammî-nādāb* (Numbers 1:7), "my father's brother is generous" (PYH). (Note that this biblical PN also appears in the Book of Mormon as AMINADAB - RFS).

The question of meaning hinges partly on how to view *ām* as a theophoric element. The translation "father's brother/paternal uncle" does not convey the same connotation in English as it does in Hebrew. To approximate the Semitic connotation, some translators render *ām* with "divine kinsman." To avoid the issue of meaning, some translations simply transliterate the vocable. For example, in the PN mentioned above, Jekameam, HALOT The possibility that *hamm*, **ham* and *am* ("people") can be confused with the various Semitic orthographies complicates the efforts to provide a clear etymology. This tripartite etymology is reflected in HALOT renders *yěqam-ām* with "may 'Am deliver," where *Am* is understood as a deity, a divine kinsman (PYH).

Combining *šûr* with *ām* would give the meaning "The Rock is the (divine) kinsman." To modern ears, this meaning may seem like a strange PN. However, though *šûr* and *ām* are not used together in any known biblical PN, they are used together in the Amorite Bronze Age PN *šûrî-ammu*, which is translated as "My rock is the Father's brother" (PYH).

A second possibility for ZORAM is hypothetical *šûr-ām*, "Rock of the people," where *ām* would not mean "paternal uncle," but rather "people," though in PNs the meaning "people" seems to be quite rare (PYH). Biblical PNs such as Jeroboam and Rehoboam may lend legitimacy to the use of "people." Jeroboam can be interpreted as "may the people increase." Rehoboam can mean "The people have become extensive." Additionally, the PN Jekameam could mean "may the people arise" (RFS).

The third possibility for ZORAM is that it could be patterned after Psalm 78:35, "God was their rock," where "their rock" in Hebrew is *šûrām*. In this etymology, ZORAM would be a hypocoristicon with the theophoric element "God" (*êlōhîm* in Psalm 78:35) omitted. That "Rock" is a name or title for the God of Israel is not in doubt, especially from passages such as Deuteronomy 32:30 where *šûrām*, "their Rock" parallels YHWH "the LORD" (LXX Greek theos "God")(RFS).

The fourth possibility has been suggested by Matthew Bowen, namely, that ZORAM is formed from two parts, *zu* and *ram*. The first would be common West Semitic deictic particle *zû* and would mean "the one of" or "that one of," and the second could be the stative verb *rām*, meaning "is exalted." The two vocables together would yield the meaning "The one who is exalted," referring of course to the God of Israel.

The fifth possibility, also suggested by Matthew Bowen, would make ZORAM a *pô'al* verb form akin to the Hebrew word *zerem*, which designates a kind of rain or overflowing of water. The verb occurs only once in the Old Testament, namely, in Psalm 77:17 (18 in Hebrew), where the KJV translates, "poured out." Thus Bowen translates the name, "'He [i.e., the deity] has [is] poured forth' or 'He has flooded forth.'"

It has also been suggested that ZORAM could be a form of the Hebrew segholate noun *zerem*, defined above as a kind of rain or overflowing water." Though the consonants match up well, the vowels do not; *zerem* is a segholate noun from the Hebrew *qatl* paradigm which would not produce the vowels of ZORAM.

Cf. EGYPTIAN divine name *zrm* (LGG, 6:431); see also the variant name of *zrm*, *rks*, that appears in the Book of the Dead, utterance 39 S 5.

(Book of Mormon Onomasticon 2016)

Seezoram was a member of the Gaddianton group and was also a chief judge. He was murdered on the judgment-seat by his brother Seantum. Nephi₂ by inspiration knew that he had been murdered by his brother (Helaman 8, 9). Reasonable etymological units for Seezoram are:

Sumerian

se: plural stem of *lug*[to dwell]

se: plural stem of *til*[to live]

e: house; temple; room; house-lot; estate

e₂-e, *e₂-e-zu*, *e₂-e₂*, *e₂-za*, *e₂-za-ra*, *e₂-zu* (form of *e*)

e: to remove, take away

e₃-e, *e₃-zu* (form of *e*)

za: man

za-ur₂ (form of *za*)

zah: (to be) lost

zarah: wailing, lamentation

zu: flint (knife blade material)

zu: to know; to learn

e-zu (form of *zu*)

zu: blade of the hoe; point (of a battering ram)

zuh: to steal

zur: to roil

a: arm; labor; strength; wage; power

a₂-mu (form of *a*)

A: a weapon or a leather holder for a weapon

ar: ruin

ar₂-mu (form of *ar*)

ara: an official

ara: omen

u: abuse

u: ship's captain; to gain control

ur: to be convulsed

ur₄-a, *ur₄* (form of *ur*)

ur: to wipe clean; to beat, sweep away; to drag

ur₃-ra (form of *ur*)

ur: he; that, this some; are corresponding to another; like (one another)

ur₅-am₃, *ur₅-ra*, *ur₅-a* (form of *ur*)

ur: man

rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)

rah: a disease

Constructed Compound Word: **Seezoram**

Hebrew

ze: this, these, such a one, he of; "he of Zoram"

Shazer

Sumerian

ša: a bird

ša: (compound verb verbal element)

ša₄-zu (form of *ša*)

ša: to snap off

šah: a fish

šah: pig

šazarah: concern

a: arm; labor; wing; horn; side; strength; wage; power

a₂-za, *a₂-zu*, *a₂-zu-a* (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-zu, *a-zu₅* (form of *a*)

A: a weapon or a leather holder for a weapon

<i>az</i> : bear; ~ figurine <i>az-a</i> (form of <i>az</i>)	<i>e</i> : to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent <i>e₃-a-ra</i> (form of <i>e</i>)
<i>az</i> : myrtle	<i>e</i> : princely?
<i>ze</i> : dirt	<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak]
<i>ze</i> : gall bladder; bile	<i>e</i> : trust
<i>zeh</i> : a bird	<i>e</i> : tube, socket
<i>zeh</i> : piglet	<i>e</i> : watch
<i>e</i> : barley?	<i>er</i> : weeping, mourning; tears; to weep
<i>e</i> : chaff	
<i>e</i> : house; temple; (temple) household; station (of the moon)?; room; house-lot; estate <i>e₂-ur₂, e₂-ra, e₂-ur, e₂-a-ra</i> (form of <i>e</i>)	
<i>e</i> : a vocative interjection	
<i>e</i> : strip or piece of leather; leather bearing	

Hebrew

The most likely suggestion for SHAZER is from Sidney Sperry, who took it from the HEBREW root *šazar*, meaning “to twist, to intertwine,” but which only appears in the hophal participle in the HEBREW Bible. The root appears in post-biblical HEBREW *šazar*, *yišzor*, *šezira*, etc.; cf. *šezir* “twisted thread, cord” in Targum Jonathan Exodus 28:28, 39:31, Numbers 15:38, and in Talmud & Midrash (Jastrow 1545). 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 in his book, *Ancient Israel in Sinai: The Evidence for the Authenticity of the Wilderness Tradition*: “Most acacia are short and tend to be twisted.” Significantly, acacia trees tend to grow in wadis where there is moisture. It is cognate with Arabic *šazara* “look askew at, suspiciously; twisted wrong way” as for a cord (from left). The vowels of SHAZER would be the vowels of the qal participle form, and could mean something like, “twister.”

Hugh Nibley suggested a common Palestinian place-name “*shajer*” (which he said was pronounced “shazher” in EGYPTIAN Arabic) as in *toğret`aš-šajūr* “Pass of the Trees,” from a collective noun meaning “trees”: *šajr, šajara, šajir, ašjar, šajra*, etc., “trees, forest, woody, wooded,” etc. (actually *šagar, šagara* in colloquial EGYPTIAN Arabic), but which has a homophone that means “quarrel, break out (unrest), fight.”

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 (Nibley, *Lehi in the Desert* [1952] = CWHN V:78-79).[6] Apparently at one time it was the old Omani town or caravanserai Šisr. 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.

Cf. also ancient EGYPTIAN *sdr* “spend the night, lie down to rest,” *sdryt* “sleeping-place” (R. Faulkner, *Concise Dictionary of Middle Egyptian*, 259), which would provide an appropriate name for a campsite.

Another ancient EGYPTIAN term is syllabic *š3-g3-r* indicating some sort of “body of water” (J. Hoch, *Semitic Words in Egyptian Texts of the New Kingdom and 3rd Intermediate Period* [1994], #415, dynasties 20-21), but the interchange /z/>/g/ and /z/</g/ is otherwise unattested.

Note also HEBREW *šyħwr* (< EGYPTIAN *š(y)-ħr* “the pond of Horus”) = LXX seiōr (an EGYPTIAN name). The /š/ and /r/ match up well, but /ħ/ > /z/š/ is problematic.

Finally, there is *ssr*, a Carthaginian Punic use of ancient EGYPTIAN *s3-sr* “son-of-the-ram” (Y. Muchiki, *Egyptian Proper Names and Loanwords in North-West Semitic*, 28). But the dissimilation of /s/>/š/ and /s/>/z/ makes this suggestion highly questionable.

An unlikely etymology would be HEBREW *khazîr* (Psalms 104:14), “green herbs” (Sjodahl, *Authenticity of the Book of Mormon*, p. 11; Reynolds, *Story of the Book of Mormon*, p. 299; Reynolds, *Dictionary of the Book of Mormon*, p. 248).

(Book of Mormon Onomasticon 2016)

Shazer was campsite of the LeHITE group in the wilderness of Arabia, four days travel from the River Laman in the Valley of Lemuel, along the Red Sea coastal plain (1 Nephi 16:13, 14) where they took their bows and arrows, and went forth into the wilderness to slay food for their families. Reasonable etymological units for Shazer are:

Sumerian

ša: a bird

šah: pig

šazarah: concern

a: arm; labor; wing; strength; wage; power

a₂-za, a₂-zu, a₂-zu-a (form of *a*)

A: a weapon or a leather holder for a weapon

az: bear; ~ figurine

az-a (form of *az*)

az: myrtle

ze: dirt

zeh: a bird

zeh: piglet

e: estate

e₂-ur₂, e₂-ra, e₂-ur, e₂-a-ra (form of *e*)

e: to leave, to go out; to thread, hang on a string

e₃-a-ra (form of *e*)

er: weeping, mourning; tears; to weep

Constructed Compound Word: Shazer

Hebrew

šazar: to twist, to intertwine

Shemlon

Sumerian

še: barley; grain; a unit of length; a unit of area; a unit of volume; a unit of weight

še-am₃, še-am₆, še-me, še-mu (form of *še*)

še: to call by name

še: (conifer) cone

še: (compound verb nominal element)

še: hook?

še: a plant

še: a geometric shape

še: tear

še: that

šem: a drum

e: barley?

e: chaff

e₃-am₃, e₃-mu (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-me, e₂-mu, e₂-am₃ (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise,

rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-am₃, e₃-ma (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug* [to speak]

e: trust

e: tube, socket

e: watch

la: flooding

la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
la₂-e, la₂-a-ni, ša-la-ni, ša-la-a, la₂-a-na (form of *la*)

la: to stretch out; to be in order

lah: to beat; to full (cloth, wool)

lah: plural stem of *de* [to bring]

e-ma-lah₅ (form of *lah*)

lah: to dry

a: arm; labor; wing; horn; side; strength; wage; power

a₂-ni, an (form of *a*)

<i>a</i> : a bird-cry	<i>u</i> : type of land
<i>a</i> : time	<i>u</i> : load
<i>a</i> : water; semen; progeny	<i>u</i> : peace
<i>a-ni, a-na</i> (form of <i>a</i>)	<i>u</i> : earth pile
<i>A</i> : a weapon, or leather holder for a weapon	<i>u</i> : pitfall
<i>an</i> : sky, heaven; upper; crown (of a tree)	<i>u</i> : planking
<i>an-na, an-ne₂, an-na, an-e, a-na, an-a, an-ne</i> (form of <i>an</i>)	<i>u</i> : plant
<i>an</i> : date spadix	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>a₂-an</i> (form of <i>an</i>)	<i>u₂-ni, u₂-ne, u₂-na</i> (form of <i>u</i>)
<i>u</i> : abuse	<i>u</i> : shepherd
<i>u</i> : admiration	<i>u</i> : purslane
<i>u</i> : and	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>u</i> : bed	<i>u</i> : to sleep
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>u</i> : ten
<i>u</i> : compound verb nominal element	<i>u</i> : totality, world
<i>u</i> : defeat	<i>U</i> : type of stone
<i>u</i> : earth	<i>U</i> : tree
<i>u</i> : emery	<i>uh</i> : to be forgotten
<i>u</i> : sheep, ewe	<i>uh</i> : trachea, uvula
<i>u</i> : finger	<i>uh</i> : turtle
<i>u</i> : gift	<i>uh</i> : weathervane
<i>u</i> : wild goose	<i>uh</i> : to make paste
<i>u</i> : grain	<i>un</i> : to arise; sky; (to be) high
<i>u</i> : hole	
<i>u</i> : horn	

Hebrew

A good possibility is HEBREW *śimlâ*, "cloak, cover," with the well-known ending *-ōn* (good form for a GN), hence SHEMLON "covered place" (JH), or "place of the cloak" (PYH). Cf. biblical PN Samlah (Genesis 36:36).

Less likely is something like 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).

SHEMLON may be composed of HEBREW *šēm*, "name," and *lyn/lwn*, "to rest," "to lodge," "to spend the night." The resulting noun chain, **šēmlôn*, might mean "name of the dwelling." HEBREW *šēm* and *mālôn*, "lodging-place," would require a vowel between the m and the l, e.g., **šēmālôn*, but the Book of Mormon spelling does not have the called-for vowel.

Despite misgivings by Jo Ann Hackett and Paul Hoskisson, this may simply be a dialectical variant on 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 HEBREW *šāmar* "to guard, keep, watch," with possible word-play 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- (אשרא=EGYPTIAN *Ysyri3r*, '3šir; אשקלון= Eg. lśq3rn3; כלא= Eg. *qrt, qrit, qriw* "bolt, lock," Dem. *ql3t*; קרב= Arab. *qalb, qulūb*; Akk. Aššur-bāni-apli "Ashurbanipal">HEBREW 'Āsnappar). The same root is the source of several other biblical names, including Shomer, Shamir, Shamur, Shemer, Shimrith, Shimrath, Shemariah, and SAMARIA (*šōmrôn*= Akk. Šamerīnāya). These same considerations would apply to a homonymous HEBREW verb *šāmar* "to rage" (Akkadian *šamāru*), in a participial or nominal form meaning "rage, fury."

A derivation from North-West Semitic *sml* "statue, image," is very unlikely, since the HEBREW /s/ (*samekh*) seldom changes to /š/, as SHEMLON would require.

Less likely perhaps is a derivation from HEBREW *śēm'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*, *šumēlū*). However, Palmyrene *šml* "left, north," and the ready acceptance of consonant clusters in Late EGYPTIAN and Coptic, suggest that SHEMLON could indeed be so derived and expressed.

(Book of Mormon Onomasticon 2016)

The name Shimron in the Bible

There is one man and one city named Shimron in the Bible, but note that the name Shimron was identical to Shomron (the Hebrew name for Samaria) until the Masoretes punctuated them differently at some time in the Middle Ages.

Etymology of the name Shimron

The name Shimron comes from the verb שמר (*shamar l*), meaning to keep, guard, observe or give heed:

There are three separate roots שמר (*shamar*), which perhaps aren't all that separate when looked at with poetically inclined eyes:

The verb שמר (*shamar l*) means to keep, guard, observe or give heed. HAW Theological Wordbook of the Old Testament sums up this verb with "to exercise great care over". This ubiquitous verb is used to literally mean keeping a watch out or guarding: a garden (Genesis 2:15), a brother (Genesis 4:9), a herd (Genesis 30:31), a house (2 Samuel 15:16), etcetera. Or it is used in the sense of paying heed to commands and ordinances (Deuteronomy 11:32), the way of the Lord (Genesis 18:19), one's own ways (Psalm 39:2), or general understanding (Proverbs 19:8). And it also occurs in the literal sense of storing or preserving food (Genesis 41:35), money or goods (Exodus 22:7), knowledge (Malachi 2:7), or anger (Amos 1:11).

This root's derivatives are:

The feminine noun שמרה (*shomra*), meaning guard (Psalm 141:3 only).

The feminine noun שמרה (*shemura*), meaning eyelid (Psalm 77:4 only).

The masculine noun שמר (*shimmur*), meaning night watch (Exodus 12:42 only).

The feminine noun (which appears in two spellings in the Bible; the one with the ת (*taw*) is probably older) אשמורה (*'ashmura*) or אשמרת (*'ashmoret*), meaning night watch as unit of time (Judges 7:19, Lamentations 19:19).

The masculine noun משמר (*mishmar*), meaning prison (Genesis 40:3) or guard (Jeremiah 51:12). It may even mean a guarding of one's heart (Proverbs 4:23) or — in plural — observances of religious services (Nehemiah 13:14).

The feminine noun משמרת (*mishmeret*), literally meaning "with the function of watching," used in the sense of a charge or obligation; an official function of guarding.

Then there's the assumed root שמר (*shmr II*) of the masculine noun שמר (*shemer*), which occurs only in the plural where it means dregs, or sedimentary residue (Psalm 75:8), or old and aged wine (Isaiah 25:6), a country at ease (Jeremiah 48:11), or stagnant hearts of men (Zephaniah 1:12). Linguists insist that these two roots are separate (their proposed relationship obscure even, decrees BDB Theological Dictionary) but to a Hebrew audience, the link between standing a stint of night watch and wine that stands sedimenting may not have been all that recondite.

And then there's the assumed root שמר (*shmr III*), from whence comes the noun שמיר (*shamir*), denoting some kind of wild and unpleasant vegetation (usually translated with thorns). The prophet Isaiah uses the word frequently to tell what will happen to a wasted and abandoned land (5:6, 7:23, 27:4). Again, the meaning of this root doesn't seem to be very far removed from the previous two. A bit of a challenge arises in the usages of this noun in Ezekiel 3:9 - "like emery harder than flint I have made your forehead" - and Zechariah 7:12 - "and they made their hearts like flint," but much of that challenge is met by the above referenced text of Zephaniah 1:12.

(www.abarim-publications.com 2016)

Shemlon is a Lamanite land located in or in proximity to the land of Nephi (Mosiah 10:7; 11:12; 19:6; 20:1; 24:1; Alma 23:12) from which the Lamanites prepared prior to war. It was one of the Lamanite lands which were converted as a result of the missionary work of Ammon₂. Reasonable etymological units for the land of Shemlon are:

Sumerian

še: barley; grain; a unit of length; a unit of area; a unit of volume; a unit of weight
še-am₃, še-am₆, še-me, še-mu (form of še)

še: to call by name

še: (conifer) cone

še: a geometric shape

šem: a drum

e: barley?

e: chaff

e₃-am₃, e₃-mu (form of e)

e: house; temple; estate

e₂-me, e₂-mu, e₂-am₃ (form of e)

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to sow

e₃-am₃, e₃-ma (form of e)

e: perfect plural and imperfect stem of dug[to speak]

e: trust

e: watch

la: flooding

la: to stretch out; to be in order

a: arm; labor; side; strength; wage; power
a₂-ni, an (form of a)

a: water

a-ni, a-na (form of a)

A: a weapon, or leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an-na, an-ne₂, an-na, an-e, a-na, an-a, an-ne (form of an)

an: date spadix (shape of a javelin)

a₂-an (form of an)

u: earth

u: sheep, ewe

u: grain

u: type of land

u: grass, herb; pasture, plants

u₂-ni, u₂-ne, u₂-na (form of u)

u: shepherd

un: to arise; sky; (to be) high

Constructed Compound Word: **Shem(a)lon**

Hebrew

shamar: to keep, guard, observe or give heed

Shemnon

Sumerian

še: barley; grain; a unit of length; a unit of area; a unit of volume; a unit of weight
še-am₃, še-am₆, še-me, še-mu (form of še)

še: to call by name

še: (conifer) cone

še: (compound verb nominal element)

še: hook?

še: a plant

še: a geometric shape

še: tear

še: that

šem: a drum

e: barley?

e: chaff

e₃-am₃, e₃-mu (form of e)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-me, e₂-mu, e₂-am₃ (form of e)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-am₃, e₃-ma (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

na: (compound verb nominal element)

mi-na-na, mi-na-ni, in-na, in-na-na, na-a-na (form of *na*)

na: man

na: pestle; a stone

na: stone; stone weight

na₄-a (form of *na*)

nu: a night bird

nu: creator, begetter

nu: (small) fly, mosquito

nu: male genitalia; sperm; offspring

nu: man

nu: (to be) not, no; without, un-

nu-nu, nu-un (form of *nu*)

NU: to spin (thread)

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-ni, a-na (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an: date spadix

a₂-an (form of *an*)

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u₂-ni, u₂-ne, u₂-na (form of *u*)

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep

u: ten

u: totality, world

U: type of stone

U: tree

un: to arise; sky; (to be) high

Hebrew

Perhaps this name could be derived from the HEBREW root *šmn* that forms the basis for "oil, fat, fatness," etc. (JAT). The HEBREW feminine PN Mashannah "fat, stout, lusty, fertile" (1 Chronicles 12:10) seems to be built on this root (JH). The Arabic cognate, *musmin*, means "nobleman." Therefore, it is possible that SHEMNON consists of the root "fatness" and by extension, "importance" and the common Semitic ending on PNs and GNs *-ōn*, for example, as in the PN GIDEON.

(Book of Mormon Onomasticon 2016)

Shemnon is identified as being one of the Twelve Disciples of Christ (3 Nephi 19:4). No further information is provided. Reasonable etymological units for Shemnon are:

Sumerian

še: to call by name
 e: temple; (temple) household
 e₂-me, e₂-mu, e₂-am₃ (form of *e*)
 e: perfect plural and imperfect stem of *dug*[to
 speak]
 e: trust
 e: watch
na: man
nu: creator, begetter
nu: man

a: arm; labor; strength; wage; power
 a₂-na, a₂-ni, a₂-a-na, a₂-a-ni, an (form
 of *a*)
an: sky, heaven; upper; crown (of a tree)
u: admiration
u: to voice
u: peace
u: shepherd
un: to arise; (to be) high

Constructed Compound Word: Shem(e)non

SheremSumerian

še: barley; grain; a unit of length; a unit of
 area; a unit of volume; a unit of
 weight
 še-ra, (form of še)
 še: to call by name
 še: (conifer) cone
 še: (compound verb nominal element)
 še: hook?
 še: a plant
 še: a geometric shape
 še: tear
 še: that
 šer: acquisition
 šer: reddening, sunburn (?); (to be) bright;
 brilliance, ray
 sir₂-ra, sir₂-re (form of *šer*)
 šer: a part of a wooden item
 šer: to weaken
 še-er-a (form of *šer*)
 šeri: disabled
 e: barley?
 e: chaff
 e₃-am₃, e₃-mu (form of *e*)

e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate
 e₂-ra, e₂-ur, e₂-me, e₂-mu (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
 e₃-ma (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
 speak]
e: trust
e: tube, socket
e: watch
er: weeping, mourning; tears; to weep
 er₂-re, er₂-e, er₂-am₃ (form of *er*)
ere: perfect plural stem of *ĝen*[to go]
ere: to press, throttle
re: that

Hebrew

This PN looks like a segholate form from the root *šrm. However, the root *šrm does not exist in north-west Semitic, including biblical HEBREW (JH). It does exist in East Semitic (Babylonian and ASSYRIAN), *šarāmu*, and means “to cut out, to hack out,” and in Arabic, *sarrama*, “to cut in pieces.” It is possible that the root does exist in the HEBREW Bible as a hapax legomenon in the ketiv reading of Jeremiah 31:40 (KJV, but verse 39 in the Tanach). There the meaning,

reading with the ketiv, could be “the cut up/hacked,” referring to the dead. But the qere reads *šdm*, a type of cultivated land or field.

It is unlikely that SHEREM is composed of two elements, for example, the Š-stem of *rām*. The Semitic Š-stem was no longer a recognized stem in HEBREW by LEHI’s day. In addition, the second vowel in SHEREM, /e/, cannot be accounted for if *rām* is the assumed lexeme.

Much less likely are the following suggestions:

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 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.

Unlikely is biblical *srn*, “tyrant, lord,” used of the chiefs of the Philistine cities, and attested in Ugarit. The shift from *s* to *š* and *n* to *m* are not impossible, but rather implausible (JH).

It is unlikely that by metathesis the biblical PN Shemer (HEBREW *šemer*, “watch, vigil,” the eponymous owner of SAMARIA, 1 Kings 16:24) could become SHEREM (JH).

Also unlikely is a composite from HEBREW *šē’ar*, “remnant,” and *‘am*, “people,” patterned after the biblical PN *šē’ar yāšūb*, “a remnant shall return,” in Isaiah 7:3 (= 1 Nephi 17:3). The vowels of **šē’ar-‘am* would not easily shift to /e/ because of the ayin, neither would it be easy to delete one of the two vowels in *šē’ar*.

Though the GN Shaaraim, “Two Gates,” in the KJV looks like it might provide the derivation for SHEREM (Reynolds, Story of the Book of Mormon, p. 296), the HEBREW, *ša’arayim*, 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 ḥ, 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 a ḥ, and then represent that ḥ with the š of Coptic (JAT, RFS, and 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 *dše-rù-id-ri*, “Šēru is (my) help” (R. Zadok, BASOR 231:74b) (RFS) is highly improbable. 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/ on SHEREM would remain unexplained.

Sherem was an apostate who denies Christ and used much flattery and power of speech and led away many people from the Church. He contended with the Nephite prophet Jacob₁. He demanded a sign, and in turn was smitten of God (Jacob 7:1, 7) where the power of the Lord was upon him and he collapsed to the ground. After slightly recovering, he recanted his preaching that there was no Christ to the people and then died. Reasonable etymological units for Sherem are:

Sumerian

še: to call by name

šer: to weaken

še-er-a (form of *šer*)

šeri: disabled

e: to remove, take away

e₃-ma (form of *e*)

e: perfect plural and imperfect stem of *dug*[to speak]

er: weeping, mourning; tears; to weep
er₂-re, er₂-e, er₂-am₃ (form of *er*)
ere: perfect plural stem of *ĝen*[to go]

ere: to press, throttle
re: that

Constructed Compound Word: **Sherem**(a)

Shilom

Sumerian

šî: to become tired
šîl: a piece of equipment
šîlam: cow; bovine
šîlum: depression?
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
la: flooding
la: to supervise, check; to weigh, weigh (out),
 pay; to hang, balance, suspend, be
 suspended; to show, display; to bind;
 binding, (yoke-)team; to press,
 throttle; to winnow (grain); to carry
i₃-la₂, i₃-la, la₂-am₃, la₂-um, la₂-ma
 (form of *la*)
la: to stretch out; to be in order
lah: to beat; to full (cloth, wool)
lah: plural stem of *de* [to bring]
i₃-lah₅, i₃-lah₄, lah₅-me (form of *lah*)
lah: to dry
lahama: a mythical being
lam: cutting
lam: to flourish; to make grow luxuriantly
lam: sapling; a tree
lam: a nut-bearing tree
lu: (to be) abundant; to heap up
i₃-lu (form of *lu*)
lu: a fish
lu: to flare up
lu: to disturb, stir up; to cover completely; to
 mix
i₃-lu₃ (form of *lu*)
lu: who(m), which; man; (s)he who, that
 which; of; ruler; person
lu₂-me, lu₂-mu (form of *lu*)
luh: to clean, wash
i₃-luh (form of *luh*)
lum: a spider or snail
lum: excrement

lum: (to be) full, replete, satisfied (with); (to
 be) grown (tall); to fruit; (to be)
 fructified; to shine
lum: a small drinking vessel
LUM: a fish
a: arm; labor; wing; horn; side; strength;
 wage; power
a₂-mu (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-am₃, a-am₆, a-mu (form of *a*)
A: a weapon or a leather holder for a weapon
am: a bird
am: wild bull
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant

u: bread, loaf; food; grass, herb; pasture, plants
*u*₂-*am*₃, *u*₂-*um* (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten

u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
um: a bird
um: reed rope

Hebrew/Semitic

If 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, "to reward, recompense; avenge," in an infinitival or substantival form, e.g. *šillum*, "reward, recompense; vengeance."

It is less likely that the name is a misspelling of Shalom (JH), because of the number of occurrences of SHILOM in the Book of Mormon (JAT). It is less likely, too, that SHILOM is a confusion between the Greek and HEBREW forms of the spring known in HEBREW as siloah, in NT Greek as *siloam*, and in Arabic as silwan. It is less likely, as well, that SHILOM is a derivation from, or mistake for, *šilōn*, perhaps the source of the biblical gentilic "Shilonite" (JH; see HALOT) and probably related to the biblical GN *šilōh* (*šilō*, *šilō*). (Note that the biblical GN is *hirbet silūn* in Arabic (JAT).)

(Book of Mormon Onomasticon 2016)

Shilom was a city and land, near the city of Nephi where Ammon₁ encountered King Limhi for the first time. The land and city of Shilom were part of the area that was originally conceded to Zeniff by King Laman. The walls were rebuilt by Zeniff's people (Mosiah 7, 9). Later king Noah₂ "caused many buildings to be built in the land Shilom; and he caused a great tower to be built on the hill north of the land Shilom, which had been a resort for the children of Nephi at the time they fled out of the land" (Mosiah 11, 22). Reasonable etymologic units for Shilom are:

Sumerian

šilam: cow; bovine
šilum: depression?
la: flooding
la: to stretch out
lah: to dry
lam: to flourish; to make grow luxuriantly
lam: sapling; a tree
lam: a nut-bearing tree
lu: (to be) abundant; to heap up
*i*₃-*lu* (form of *lu*)
lu: a fish
lu: ruler; person

*lu*₂-*me*, *lu*₂-*mu* (form of *lu*)
lum: (to be) full, replete, satisfied (with); (to be) grown (tall); to fruit; (to be) fructified; to shine
LUM: a fish
a: water
a-*am*₃, *a*-*am*₆, *a*-*mu* (form of *a*)
u: type of land
u: food; grass, herb; pasture, plants
*u*₂-*am*₃, *u*₂-*um* (form of *u*)
u: shepherd

Constructed Compound Word: **Shilom**

Hebrew/Semitic

šillum: reward, recompense; vengeance

ShimnilomSumerian

ši: to become tired
šim: aromatic substance; beer malt
šim: type of basin
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
NI, i₃-am₃ (form of *i*)
im: to run
im: rainstorm
im: clay, mud, tablet
ni: a bird
ni: fear, aura
ni: self
NI: a designation of nets
lam: cutting
lam: to flourish; to make grow luxuriantly
lam: sapling; a tree
lam: a nut-bearing tree
lum: a spider or snail
lum: excrement
lum: (to be) full, replete, satisfied (with); (to be) grown (tall); to fruit; (to be) fructified; to shine
lum: a small drinking vessel
LUM: a fish
la: flooding
la: to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry
la₂-am₃, la₂-um, la₂-ma (form of *la*)
la: to stretch out; to be in order
lah: to beat; to full (cloth, wool)
lah: plural stem of *de* [to bring]
lah₅-me (form of *lah*)
lah: to dry
lahama: a mythical being
am: a bird
am: wild bull
lu: (to be) abundant; to heap up
lu: a fish
lu: to flare up
lu: to disturb, stir up; to cover completely; to mix

lu: who(m), which; man; (s)he who, that which; of; ruler; person
lu₂-me, lu₂-mu (form of *lu*)
luh: to clean, wash
u: abuse
u: admiration
u: and
u₃-am₃ (form of *u*)
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u₈-am₃ (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
u₂-am₃, u₂-um (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane

uh: to make paste
um: a bird

um: reed rope

Hebrew

Perhaps the name could be divided into *šmn* and *ilom*, in which case, the former may be “oil, fat,” and the latter something to do with “god.” Also possible is *šēm*, “name,” and a derivation from the root *nlh/y*, e.g., *nlt* in Isaiah 33:1 or *minlām* in Job 15:29 (see Arabic *naylun*, *nâ'lun*, “wealth, possession”) (RFS). The latter suggestion would form the basis for the name “name/monument of wealth.”

(Book of Mormon Onomasticon 2016)

Shimnilom was a Lamanite city that was converted to the Lord by Ammon₂'s efforts (Alma 23:12). Reasonable etymological units for Shimnilom are:

Sumerian

šim: type of basin
im: rainstorm
im: clay, mud
ni: fear, aura
ni: self
NI: a designation of nets
lam: to flourish; to make grow luxuriantly
lam: sapling; a tree
lam: a nut-bearing tree
lu: (to be) abundant; to heap up

lu: a fish
lum: (to be) full, replete, satisfied (with); (to be) grown (tall); to fruit; (to be) fructified; to shine
LUM: a fish
la: flooding
la: to stretch out
lah: to dry
u: food; grass, herb; pasture, plants
u₂-am₃, *u₂-um* (form of *u*)

Constructed Compound Word: **Shimnilum**

Sidom

Sumerian

si: (compound verb nominal element)
si: (to be) drunk
si: to draw water; to brew beer; to fill, load up
si-a (form of *si*)
si: horn; finger; fret
si: to remember
si: spider?, snail?
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
i₃-a (form of *i*)
id: river, watercourse, canal
id₂-a, *id₂-da* (form of *i*)
idu: doorkeeper
i₃-du₈-me, *i₃-du₈-am₆*, *i₃-du₈-am₃*
 (form of *idu*)
idu: a cultic room
da: a bird

da: (compound verb verbal element)
da: line, edge, side
da: side board (of a chariot)
da: to stir into a liquid
da: writing board
dam: spouse
a: arm; labor; wing; horn; side; strength; wage; power
a₂-mu (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-am₃, *a-am₆*, *a-mu* (form of *a*)
A: a weapon or a leather holder for a weapon
am: a bird
am: wild bull
du: all
du: to build, make; to do, perform
i-du₃, *i₃-du₃* (form of *du*)

<i>du</i> : a fish	<i>u₈-am₃</i> (form of <i>u</i>)
<i>du</i> : imperfect singular stem of <i>ĝen</i> [to go] <i>i₃-du</i> (form of <i>du</i>)	<i>u</i> : finger
<i>du</i> : to heap up, pile up	<i>u</i> : gift
<i>du</i> : to hold, keep in custody	<i>u</i> : wild goose
<i>du</i> : lament	<i>u</i> : grain
<i>du</i> : to plant; to fix upright, erect; to impregnate; to drive in, fix; a designation of grain	<i>u</i> : hole
<i>du</i> : throne platform for a deity	<i>u</i> : horn
<i>du</i> : to play (a musical instrument)	<i>u</i> : type of land
<i>du</i> : to push, thrust, gore; to make encounter (math.)	<i>u</i> : load
<i>du₇-am₃, i₃-du₇, i₃-du₈</i> (form of <i>du</i>)	<i>u</i> : peace
<i>du</i> : to bake; to spread out mud to make bricks; to caulk	<i>u</i> : earth pile
<i>i₃-du₈</i> (form of <i>du</i>)	<i>u</i> : pitfall
<i>du</i> : to square	<i>u</i> : planking
<i>du</i> : (to be) fitting, suitable	<i>u</i> : plant
<i>du</i> : to whirl	<i>u</i> : bread, loaf; food; grass, herb; pasture, plants
<i>duh</i> : bran	<i>u₂-am₃, u₂-um</i> (form of <i>u</i>)
<i>duh-um</i> (form of <i>duh</i>)	<i>u</i> : shepherd
<i>duh</i> : to loosen, release; to open	<i>u</i> : purslane
<i>duh-me</i> (form of <i>duh</i>)	<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
<i>u</i> : abuse	<i>u</i> : to sleep
<i>u</i> : admiration	<i>u</i> : ten
<i>u</i> : and	<i>u</i> : totality, world
<i>u₃-am₃</i> (form of <i>u</i>)	<i>U</i> : type of stone
<i>u</i> : bed	<i>U</i> : tree
<i>u</i> : to bray, bellow, bawl, voice, cry, noise	<i>uh</i> : to be forgotten
<i>u</i> : compound verb nominal element	<i>uh</i> : trachea, uvula
<i>u</i> : defeat	<i>uh</i> : turtle
<i>u</i> : earth	<i>uh</i> : weathervane
<i>u</i> : emery	<i>uh</i> : to make paste
<i>u</i> : sheep, ewe	<i>um</i> : a bird
	<i>um</i> : reed rope

Hebrew/Semitic

It is possible but 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, but it may come from HEBREW *šwd*, "to catch, hunt," and if it does, *-ôñ* may be an ending that could be replaced by the *-ôñ* ending.

The biblical GN Sodom is vowelized in the Masoretic text as *sědôm*, which could easily yield SIDOM in the Book of Mormon. However, as the KJV Sodom rendering makes clear, the Masoretic text vowelizing masks the etymology of the GN as Sodom. Septuagint Σόδομα, Ugaritic *sú-du-mu* and *sú-dú-mu*, and often *DMO*, *swdm*, in the Qumran texts (e.g., 1QIsa 1:9) support the reading Sodom. The evidence from Eblaite is ambiguous: *si-da-muki* would support the Masoretic pointing, but *sa-damki* would not. Despite these difficulties, Book of Mormon SIDOM could be derived from biblical Sodom.

The biblical GN Siddim, a valley (Gen. 14:3), is at best only a distant possibility. Biblical *siddîm* has the structure of a HEBREW masculine plural, which would preclude the Book of Mormon pronunciation, that is, the /i/ could not morph into /o/.

(Book of Mormon Onomasticon 2016)

Etymology and meaning of the name Sodom

Most sources refer to an unused verb *shadam* meaning to burn. The city's name is rendered by Jones' Dictionary of Old Testament Proper Names as Flaming, and by NOBSE Study Bible Name List as Burnt. The only Hebrew word that comes close to this name is the noun טו (*sad*), which is a loan-word itself, and which denotes penal constrictions around the ankles (Job 13:27).

Because the letters *samekh* (ס) and *sin* (ש) are somewhat similar in sound, they have been known to interchange. Hence BDB Theological Dictionary suggests relations with the name סידים, Siddim. The name Siddim is also very difficult to interpret but it may have to do with the word טש, meaning demon:

There are 22 base letters in the Hebrew alphabet but when folks began to place dots around them to aid pronunciation, many more separate "letters" emerged.

What once was the one and only ש (s) became two distinct letters ש (*sin*) and ש (*shin*). Dictionaries treat these two as separate letters, but when studying words that are spelled with either of the versions of ש (s), it's always smart to check out the other one.

The roots שדד (*sdd*) and שדה (*sdh*) exist in both forms:

The root שדה (*sdh*) does not occur in the Bible as verb, only in its derivatives. But, says BDB Theological Dictionary, it's "plausibly connected" with the Assyrian *sadu*, meaning mountain, used by people whose land was mountainous (see Deuteronomy 32:13 and Judges 5:18). The derivatives of this root are:

The masculine noun שדי (*saday*), meaning cultivated field (Jeremiah 12:12) or wild land and home of wild beasts (Joshua 2:22). This noun is a poetic synonym of the following noun.

The masculine noun שדה (*sadeh*), meaning open field or pasture land (Genesis 29:2) or home of wild beasts (Genesis 4:8, Jeremiah 14:5).

The sibling root שדה (*shdh*) doesn't occur as verb in the Bible so we have no context to try it to. It exists in Arabic with the meaning of to moisten, and the Aramaic equivalent שדד (*shd'*) means to pour out. Its derivatives are:

The masculine noun שד (*shad*), meaning (female) breast (Hosea 2:4, Song of Solomon 1:13) or animal breast (Lamentations 4:3).

The feminine version, שדה (*shidda*), occurs in Ecclesiastes 2:8, but no satisfying translation or interpretation has been offered.

In our culture, breasts and mountains may be each other's obvious metaphors, but in Hebrew that doesn't work that way, as metaphors are usually derived from an action and not from appearance (but see the name Haran). The two may nevertheless have been connected in the Hebrew mind, but then not via the mountainous forms, but rather from the food they produce. Fields need rain to produce and draught was nightmare. In that same sense, dry breasts that couldn't feed one's offspring, were a curse (Hosea 9:14).

The root שדמ (*shdm*) occurs only with the letter ש (*shin*) Its meaning is unknown but its sole derivation is the feminine noun שדמה (*shedema*), meaning field (Deuteronomy 32:32, 2 Kings 23:4).

The root-verb שדד (*shadad*) means to deal violently with, ruin or destroy (Judges 5:27, Isaiah 16:4, Jeremiah 51:48). This verb occurs fifty-seven times in the Bible; twenty-six of them in the Book of Jeremiah.

There is perhaps a bit of a cross-over to the root שדה (*sdh*) as the latter may denote the home of the wild beasts, with all dangers and ruin associated with that. The prophet Jeremiah tells of people who go out of their cities (but omits saying that they thus enter the fields) and come upon a wolf that destroys them (Jeremiah 5:6). For the destroying, he uses our verb שדד (*shadad*).

This verb's sole derivation is the masculine noun שד (*shad*), sometimes spelled שוד (*shud*), meaning havoc or violence (Amos 3:10, Jeremiah 6:7) or devastation (Hosea 7:13, Isaiah 13:6).

In the root-verb $\text{TT}\Psi$ (*sadad*) the field meets the violence. It means to harrow and it occurs only three times in the Bible: Job 39:10, Isaiah 28:24 and Hosea 10:11.

The noun TW (*shed*) is commonly but erroneously translated as demon. It's a loan word — from Assyrian, says BDB Theological Dictionary, where the sedu is a protecting spirit. It's undoubtedly from Babylonian, says HAW Theological Wordbook of the Old Testament, where the *shedu* is a demon, either good or evil.

HAW further submits, "In Mesopotamian thought the *shedu* was a supernatural protective power for whose presence the gods were invoked," and makes the observation that, "Good and evil are in the moral, not the metaphysical". In The Religion Of Israel, Y. Kaufmann writes, "When the gods of the nations are called shedim it is not meant that they are evil spirits, but that they are insubstantial shades, 'no-gods,' with neither divine nor demonic functions".

Our noun is used in the Bible only two times: Deuteronomy 32:17 and Psalm 106:37, both in conjunction with the act of sacrifice and in the latter case, the sacrifice of children.

Note the similarities between the nouns:

TW (*shed*), meaning demon;

TW (*shad*), meaning breast;

TW (*shod*), meaning havoc.

The divine name Shaddai may be inspired by the *shedu*, and note that the *shedu* was depicted as the familiar winged bull, and that the name Abir (another important divine name) is connected to the noun אבר (*'eber*) meaning pinions and the verb אבר (*'abar*), meaning to fly.

(www.abarim-publications.com 2016)

Sidom was a land identified as the location where righteous persons who had accepted Christ fled to from Ammonihah after being cast out and stoned. Zeezrom was also here and was healed and baptized by Alma₂. Alma₂ set up a church in the land of Sidom (Alma 15). Reasonable etymological units for Sidom are:

Sumerian

si: to draw water; to brew beer; to fill, load

up

si-a (form of *si*)

si: to remember

i: oil; container for oil

i₃-a (form of *i*)

id: river, watercourse, canal

id₂-a, id₂-da (form of *i*)

da: line, edge, side

a: arm; labor; side; strength; wage; power

a₂-mu (form of *a*)

a: water

a-am₃, a-am₆, a-mu (form of *a*)

du: to build, make; to do, perform

i-du₃, i₃-du₃ (form of *du*)

du: imperfect singular stem of *ĝen*[to go]

i₃-du (form of *du*)

du: to heap up, pile up

du: to hold

du: lament

du: to plant; to fix upright, erect; to drive in, fix

du: (to be) fitting, suitable

duh: to loosen, release; to open

duh-me (form of *duh*)

u: abuse

u: admiration

u: food; grass, herb; pasture, plants

u₂-am₃, u₂-um (form of *u*)

u: shepherd

U: type of stone

U: tree

Constructed Compound Word: Sidom(a)

Hebrew/Semitic

sdh (*sadu*, meaning mountain), (*saday*, meaning cultivated field; wild land and home of wild beasts), (*sadeh* meaning open field or pasture land; home of wild beasts)

shd': to pour out

shdm: meaning is unknown but its sole derivation is the feminine noun (*shedema*), meaning field

Sidon

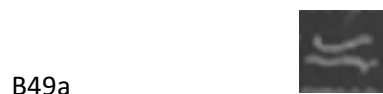
The name Sidon as part of one of the directional glyphs was evaluated as part of the translation of the Caractors Document (Grover 2015) and the relevant sections are copied below. In order to properly understand the glyph containing Sidon additional sections related to directional terminology of the Book of Mormon are also included. This translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section.

Lines and Rivers

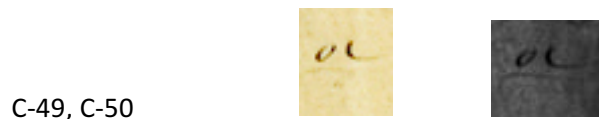
There are two distinct glyphs for going down river, C-22 and C-196.



There are three glyphs for going up river, with two being identical and incorporated into the glyph for “Lamanite” (C-106 and C-215). A third appears to have the same top element, but the bottom element is different (B49a).



Finally, we have the name of the Jaredites, which also has the directional form. It has an element of going up river, but also has the little “o.” It is recognized that this glyph may have been stylized somewhat to incorporate all the other meanings of “Jared” and “Jaredite”; it is not solely a directional glyph.



There are four major rivers that may have been involved in the Book of Mormon in Mesoamerica, they are, from west to east, the Papaloapan River, the Coatzacoalcos/Uxpanapa River, the Grijalva River, and the Usumacinta River. While there are other geographic models that use rivers further to the east, this inquiry looks at the Sorenson model to see if it fits. See Figures 16 and 17 for the hydrologic traces of all rivers.

Assuming that there are different glyphs for downriver with separate and different glyphs for upriver unique to each river, we should be able to ferret out which river each is referring to. We can do some initial sorting based on what is clear in the Book of Mormon and in the text of the Caractors Document.

The first glyph to look at will be the Lamanite upriver glyphs. If it was not already obvious, one of the additional glyphic names of the Lamanites according to the Caractors Document is the “Upriver Tribe.” The Lamanites were almost never located in the land northward, and were, for the most part of the Book of Mormon, above the head of the River Sidon. The Sorenson model has them located in the Valley of Guatemala, so the only two rivers that might be considered for this upriver glyph is the Grijalva or the Usumacinta, as both of these rivers headwater in this area.

The Caractors text utilizes C-22 when discussing the travel of Mosiah and his “children” going downriver to Zarahemla, which is known from the Book of Mormon text to be on the River Sidon. It is clear, without considering the Sorenson model, that the only rivers that could be considered for this glyph are the Usumacinta and the Grijalva. The Sorenson model would designate this glyph as a descriptor for the Grijalva. Although involving a bit of conjecture, before Benjamin changed the glyph name of the Nephites, there is a good possibility that the glyph designation was a downriver sign, which was clearly on the River Sidon. Since the Nephite/Lamanite glyph shows multiple times as a combined glyph, it is reasonable to conjecture that the Lamanite upriver glyph is also unique to the River Sidon, or the Grijalva River.

The C-196 glyph in the Caractors text is used in reference as the Nephites fled north late in the Book of Mormon, and the Sorenson model puts this embattled flight on the dividing line between the land northward and the land southward, which is going downstream and is consistent with the C-196 glyph. Thus this glyph is attached to and unique to the Coatzacoalcos/Uxpanapa River.

The B49a glyph, although a little roughly drawn, appears to be slightly different from the Lamanite glyph on the base, but is still an upriver glyph. This glyph is used in the Caractors Document to indicate the direction of travel when Zeniff’s men returned with the Jaredite record to the Land of Nephi. It indicates they went upriver, and they clearly did not follow the River Sidon or they would have encountered Zarahemla, which was what they were originally looking for. The only remaining river they could go up to return home was the Usumacinta River, so the B49a glyph is the unique upriver glyph for the Usumacinta River.

That leaves only the Jaredite tribe directional glyph, and it is not used as a directional glyph in the text of the Caractors Document. The available possibilities are upriver or downriver on the Papaloapan River, upriver on the Coatzacoalcos/Uxpanapa River, or downriver on the Grijalva or Usumacinta Rivers. All of these could be argued as possibilities, since the Jaredites did spread to some extent into the land southward, but the Usumacinta was probably too far to the east. Since the core of the Jaredite lands was in the land northward, the most probable candidate is the Coatzacoalcos/Uxpanapa River, with the Papaloapan River probably being too far to the north.

From a linguistic standpoint, the Lamanite upriver glyph, like so many of the other Caractors glyphs, also appears to have embedded into it the name of at least part of the river Sidon. The Book of Mormon Onomasticon indicates:

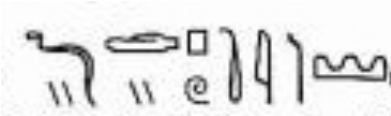
Since this river passed through ZARAHÉMLA, and ZARAHÉMLA was first settled by Mulekites, it is likely that this Geographic Name is Mulekite. If it does derive from the biblical name for the Phoenician city SIDON (*šidon*, Phoenician *šdn*, EGYPTIAN *ddwn3*, ASSYRIAN *šiduna*), as most commentaries suggest, this may denote the presence of Phoenician influence among the Mulekites.

HALOT states that the “etymology [of the Phoenician Geographic Name is] not absolutely certain.” DNWSI says “unknown meaning” for *šdn*, and “uncert[ain] meaning” for *šd*, and has no entry for *šwd*. It is possible that it may come from HEBREW *šwd*, to catch, hunt, and if it does, *-ôh* may be the fairly common nominalizing ending.

Sidon is actually a known Egyptian hieroglyph. Budge (1920, 2:1064-1065) shows the place name of Sidon as:

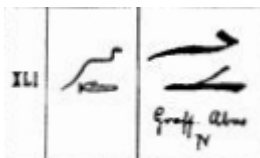


Tchiṭuna



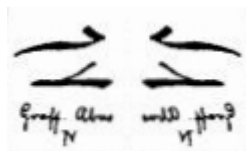
Tcheṭenna

In looking at the first two common characters in both names for Sidon, the serpent and the hand, there is an example in hieratic in the reverse as to these two characters in that configuration:



Möller Number XLI, Bd. II-72-32-Taf, pg. II XXXVIII - XLVI (Möller 1965)

Reversing the hieroglyph to match the correct depiction of the initial combined serpent and hand glyph for Sidon, one arrives at a good match for the Lamanite upriver glyph:



C-106



C-215



C-106 and C-215 are clearly identified as on the River Sidon. Perhaps it could be conjectured that there may have been a Nephite glyph that was used after Mosiah₁ fled and prior to the name change by Benjamin of the Nephite glyph that may have substantially completed the name of the river Sidon. There are certainly hieroglyphic elements in the Egyptian Sidon that would be consistent with the form needed (two ripples of water, throw stick).

The determination of which river C-196 is referring to is reasonably consistent with the River Bountiful.




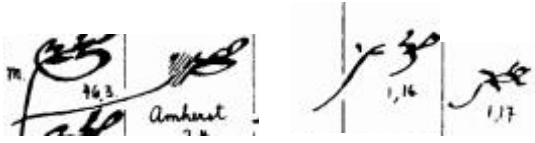
C-196

The Book of Mormon Onomasticon provides the following etymological source for the word Bountiful:

Another possible HEBREW Vorlage to BOUNTIFUL, *’ōšer*, “wealth,” has a literary analog in the possibly EGYPTIAN cognate of this word, *šš* “abundant.” This word is used to describe the “bountiful” land of Yaa in the EGYPTIAN “Tale of Sinuhe.”


The simplest hieroglyphic for this word consists of hieroglyph Gardiner Number I-1 (Petty 2012, 36) with the accompanying hieratic:

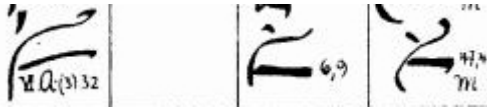
I1: 



Möller Number 240, Bd. II-1-30, pg. II 240-248; Bd. III-1-31, pg. III 236-244 (Möller 1965)

As the river was also the dividing line with the Land of Desolation, it may have incorporated elements of “desolation.” One Egyptian word that means “to be destroyed” is *wš* or *gm wš*. The simplest hieroglyph and a few of the hieratic forms for the word are designated Gardiner Number D-3:

D3: 



Möller Number 81, Bd. II-1-30, pg. II 80e-89 (Möller 1965)

Thus C-196 is a reasonable approximation of both glyphs for Bountiful and Desolation. This fits with the Caractors Document and with the Sorenson model, where the flight to the north by the Nephites was along this river. Figure 16 shows the Sorenson model’s geographical depiction, which would follow the Coatzacoalcos River.

The glyph for “Jaredite” already referenced is related in definition to the land northward and the Land of Desolation so the probable candidate for this directional glyph is the River Bountiful. Perhaps it is a form of the upriver directional for the river. If not, then perhaps the Papaloapan River could be considered, but there is no etymology or reference in the Book of Mormon for that river, so nothing can be assessed in that regard.

C-49, C-50



There is only one remaining directional glyph to link to a specific river—B49a:


B49a





It could be argued that it is similar in form to the River Sidon glyph, but we know from the context of the Caractors Document and the Book of Mormon that this would not be possible. This glyph is the upriver glyph for the group of Limhites who returned from the Land of Desolation with the Jaredite plates. They had been looking for Zarahemla, which was on the River Sidon. We know that they did not find Zarahemla, so they did not come up the River Sidon. They were returning to the land southward, so clearly were not following the River Bountiful. The only river left to follow that would bring them to the Land of Nephi is the Usumacinta River.

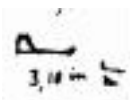
The Book of Mormon text names the River Sidon specifically, but the only other river(s) mentioned is a land of rivers and waters very far to the north (Helaman 3:4, Mormon 6:4). The River Bountiful (as I am calling it) was referred to as the “line Bountiful” (Alma 22:32) and it was this “line” which was between the land Bountiful and the land Desolation (3 Nephi 3:23). The River Bountiful is also referred to in Helaman 4:7 and as the previous verse indicates it was near Bountiful. The only other “line” referred to in the Book of Mormon is in Alma 50:13, which indicates a “line of the possessions of the Lamanites” somewhere in the proximity of the east sea. Although not definitive, this would be a good candidate for the Usumacinta River.

In looking for a potential Egyptian source for the glyph that might meet the description provided in the Book of Mormon, a candidate was found that that means “possess,” or “possessions” in Egyptian (Budge 1920, 772), the word *qen*. The hieroglyph and associated hieratic for *qen* is:

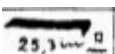
N29: 

N35: 

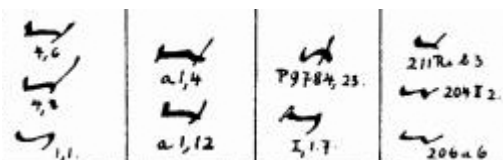
D40: 



Möller Number 319 (Gardiner Number N-29), Bd. III-1-31, pg. III 319-327 (Möller 1965)



Möller Number 331 (Gardiner Number N-35, Bd. II-1-30, page II 326bis-338 (Möller 1965)



Möller Number 105 (Gardiner Number D-40), Bd. II-1-30, page II 100-108 (Möller 1965)

This phonetic word also means “offence,” “to be strong,” and “to prevail over” so would be consistent with the Lamanite possessions concept. The glyph had to blend one of the elements; otherwise there would have been three lines, but it otherwise seems to be a fairly straightforward match.

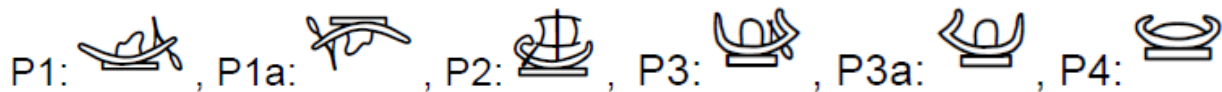
As a bit of verification for this river based directional system, the Caractors Document indicates that the Limhites traveled west to get to Zarahemla but in this one instance it does not use any of the directional river glyphs. In describing this incident, the Book of Mormon also indicates that when they escaped they did not go down the river but went around through the wilderness:

Mosiah 22:11

And it came to pass that the people of king Limhi did depart by night into the wilderness with their flocks and their herds, and they went round about the land of Shilom in the wilderness, and bent their course towards the land of Zarahemla, being led by Ammon and his brethren.

Rivers as Lines

As is already clear, the mention of a “line” in the Book of Mormon is a reference to a river, as the word is only mentioned four times, all in reference to a river. The River Sidon is not mentioned as a “line,” and it is fairly obvious what the difference is. There is no indication that the River Sidon ever served as a boundary line between nations or lands, while the other two rivers did. In addition, it is clear from the river directional glyphs themselves that the descriptor of “line” is perfectly appropriate, since a river is represented by a line in the Caractors glyphs. In all the Egyptian hieroglyphs involving boats, the river is also represented as a line, even for capsized boats:



Finally, there is no mention of a line when dealing with the west side of the narrow neck of land; it only refers to “borders” of the land Bountiful (Alma 63:5), reinforcing the fact that a “line” is a river.

The identification of the word “line” as a river may help resolve the long debate regarding a particular verse in the Book of Mormon that indicates that the narrow neck can be traversed with a journey of a day and a half for “a Nephite”(Alma 22:32):

And now, it was only the distance of a day and a half’s journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.

People have tried to calculate what would be the average running speed of a marathon-running Nephite in order to traverse the 140-mile or so neck of land across the Isthmus of Tehuantepec. What everyone has ignored is that the Book of Mormon doesn’t say that he ran, it says that he traveled, and specifically journeyed (at least for a portion of the trip) “on the line” or on the river. It also doesn’t say he traveled alone, he could have taken a boat going down river or upriver depending on the direction being traveled. There is mention of cargo ships in the Book of Mormon, so there were probably boats for hire on the River Bountiful. At 4-5 mph in a flatwater canoe, half the distance could be traversed in 16 hours accounting for river meanders, and if timed right “a Nephite” could even sleep all night in the boat and then make the remainder of the 60-mile traverse during the next 20 hours at a rate of 3.5 miles per hour, not an unreasonable brisk walking speed, also assuming that there is no need to go from beach to beach.

Anciently Egypt was divided up in to administrative districts or provinces called *sepat* (*sp̄ʃ*). They almost exclusively used rivers as the boundaries between *sepats*, or points along the main Nile River (see Figure 17).

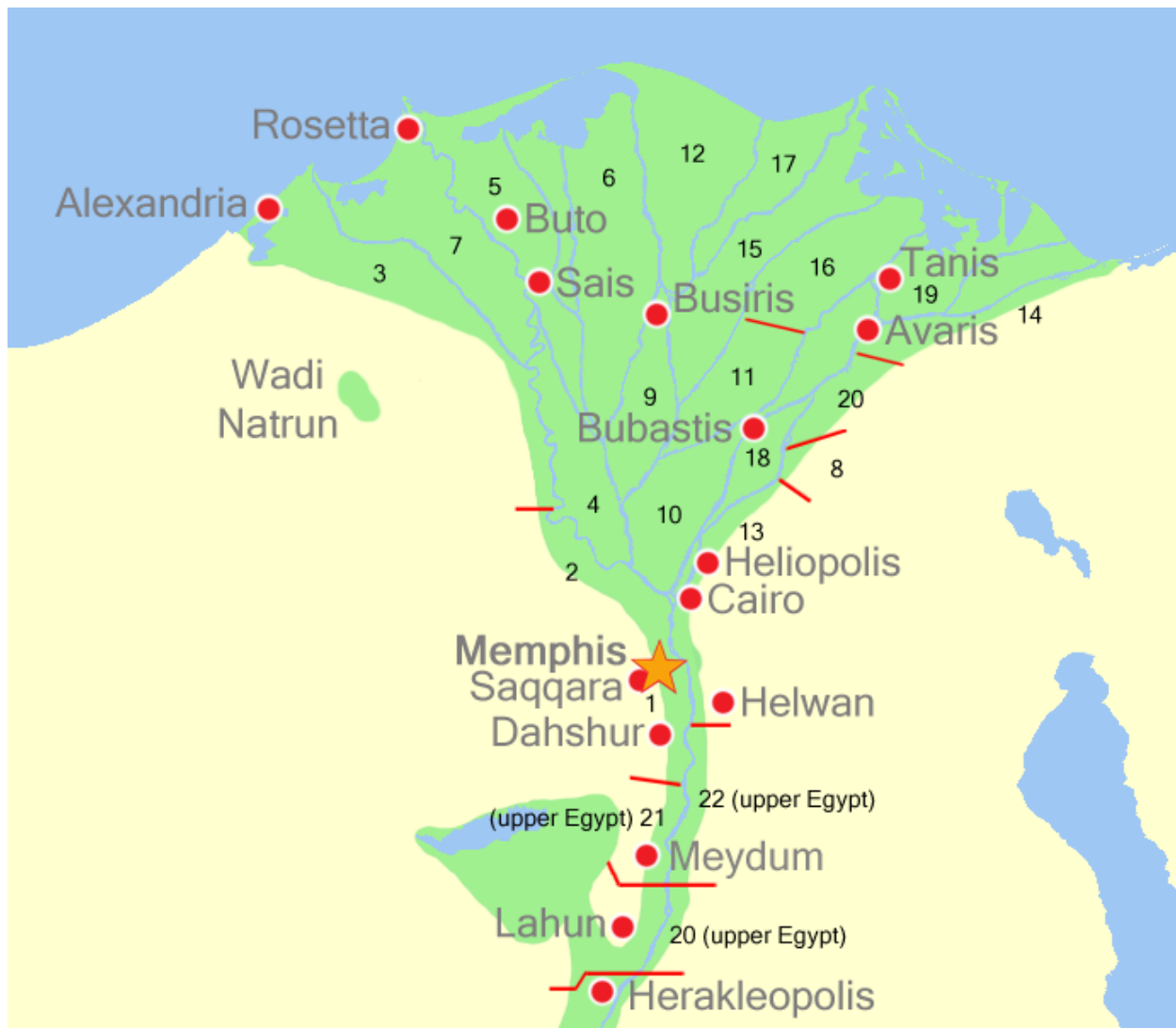




Figure 16--*Sepat* provinces or districts for Lower Egypt utilizing rivers or points along the river as boundaries (www.wikimedia.org 2015).

The hieroglyph known as Gardiner Number Aa-8 is the primary hieroglyph that constitutes the word *spꜣ* in its simplest form, and is nearly identical to this form in the hieratic:

Aa8: 

The form is itself a line, so is consistent with the Book of Mormon translation of a river as a “line.” It also is the primary glyph in the Egyptian word for “desert edge,” , and would be a probable candidate, because of its simplicity, for the originating glyph for the word “borders” in the Book of Mormon.

“Line” would also be an appropriate translation into English for a “river that serves as a boundary,” as the Oxford English Dictionary (2015) contains in the definition of the word “line” as “track, course, direction” giving as an example a “river line” describing a defensive military boundary.



Figure 1 - The Sorenson Model



Figure 17--Sorenson model (Sorenson 2013).





Figure 18--Additional details of the Sorenson model (Sorenson 2013).



Figure 19--Sorenson model of the final Nephite war (Sorenson 2013).

Sumerian

si: (compound verb nominal element)
si: (to be) drunk
si: to draw water; to brew beer; to fill, load
 up
si: horn; finger; fret
si: to remember
si: spider?, snail?
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
id: river, watercourse, canal
 id₂-a, id₂-da, id₂-da-na (form of *i*)
idu: doorkeeper
idu: a cultic room
da: a bird
da: (compound verb verbal element)
da: line, edge, side
 da-ni (form of *da*)
da: side board (of a chariot)
da: to stir into a liquid
da: writing board
dan: (to be) pure, clear; to clean
a: arm; labor; wing; horn; side; strength;
 wage; power
 a₂-na (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
 a-na, a-ni (form of *a*)
A: a weapon or a leather holder for a weapon
an: sky, heaven; upper; crown (of a tree)
an: date spadix
du: all
du: to build, make; to do, perform
 i-du₃, i₃-du₃ (form of *du*)
du: a fish
du: imperfect singular stem of *ĝen*[to go]
 i₃-du, du-na, du-ne, du-ni (form of *du*)
du: to heap up, pile up
du: to hold, keep in custody
du: lament
du: to plant; to fix upright, erect; to
 impregnate; to drive in, fix; a
 designation of grain
du: throne platform for a deity
du: to play (a musical instrument)
du: to push, thrust, gore; to make encounter
 (math.)
 i₃-du₇, i₃-du₈ (form of *du*)

du: to bake; to spread out mud to make
 bricks; to caulk
 i₃-du₈, du₈-ne (form of *du*)
du: to square
du: (to be) fitting, suitable
du: to whirl
duh: bran
duh: to loosen, release; to open
duh-ni (form of *duh*)
dun: to dig
 i₃-dun (form of *dun*)
dun: humble
dun: profit
dun: to roam around; to rock, churn
dun: to lay (the warp)
 i₃-dun (form of *dun*)
dun: a thrusting weapon
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-ni, u₂-ne, u-ra, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep

u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten

uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
un: to arise; sky; (to be) high

Hebrew/Semitic

Etymology and meaning of the name Sidon

The etymology and original meaning of the name Sidon is unknown, formally spoken, but a Hebrew audience would probably tie the name Sidon to the root group צוד (*sud*):

Linguists have identified two separate roots צוד (*sud*) in the Hebrew of the Bible, but the meanings of these two are so adjacent that one may wonder whether the native users of classical Hebrew concurred with this divergence.

The root-verb צוד (*sud l*) means to hunt (or fish), which obviously was the ancient equivalent of our trip to the supermarket. Its purpose was to acquire food and one's skill to catch a prey was on a par with one's ability to survive (Genesis 27:3, Leviticus 17:13, Micah 7:2). Later this verb entered into the game of "hunting" for souls (Ezekiel 13:18, 20). This verb's derivatives are:

The masculine noun ציד (*sayid*), meaning hunting (Genesis 27:30) or game (Genesis 25:28).

The masculine noun ציד (*sayyad*), meaning hunter (Jeremiah 16:16 only).

The feminine noun מצד (*mesad*), meaning fastness (Judges 6:2) or stronghold (Jeremiah 48:41). Since a stronghold is an instrument of defense rather than hunting, BDB Theological Dictionary wonders whether the original meaning of this word may have been hunting-place. HAW Theological Wordbook of the Old Testament proposes relations to an Arabic word meaning castle or fortress.

The masculine noun מצוד (*masod*), a word that occurs only in plural and probably means something like siege works (Ecclesiastes 9:14 only).

The exact same masculine noun מצוד (*masod*), but now meaning hunting implement or net (Proverbs 12:12, Job 19:6 and Ecclesiastes 7:26 only - the latter occurrence is a plural form).

The feminine noun מצודה (*mesoda*), meaning net (Ecclesiastes 9:12, Ezekiel 19:9 only).

The exact same feminine noun מצודה (*mesoda*), but now meaning fastness or stronghold (Isaiah 29:7, Ezekiel 19:9 only).

The similar feminine noun מצודה (*mesuda*), meaning net (Ezekiel 13:21) or prey (Ezekiel 13:21).

The exact same feminine noun מצודה (*mesuda*), but now meaning fastness or stronghold (1 Samuel 22:4, Job 39:28, Psalm 18:2).

The assumed root צוד (*swd ll*) isn't used as a verb in the Bible; only derivatives remain:

The masculine noun ציד (*sayid*), meaning provision or food (Nehemiah 13:15, Job 38:41, Psalm 132:15).

The feminine equivalent צידה (*седа*), also meaning food (Genesis 42:25, Joshua 1:11).

The denominative verb ציד (*sid*), meaning to supply oneself with food (Joshua 9:12 only).

(www.abarim-publications.com 2016)

Sidon was a Phoenician town a little over a day's journey north of Tyre, mentioned among the boundaries of the Canaanites (Genesis 10:19). However, no definitive Phoenician etymology has been determined. As related to a geographic etymology, perhaps the word *šd* which means "mountain" may be consistent with the River Sidon (Benz 1942, 414).

Sidon was the name of the principal river in the Book of Mormon and the only river mentioned by name. It was referred to as the “river Sidon” or “the waters of Sidon”, with the “head of the river Sidon” mentioned multiple times (references ubiquitous). Reasonable etymological units for the river Sidon are:

Sumerian

si: to draw water; to fill, load up

id: river, watercourse, canal

id₂-a, id₂-da, id₂-da-na (form of *i*)

da: line, edge, side

da-ni (form of *da*)

da: to stir into a liquid

dan: (to be) pure, clear; to clean

a: water

a-na, a-ni (form of *a*)

an: upper; crown (of a tree)

du: a fish

du: to whirl

dun: to roam around; to rock, churn

un: to arise; sky; (to be) high

Constructed Compound Word: **Sidon**

Hebrew

sud l: to fish

Phoenician

šd: mountain

Siron

Sumerian

si: (compound verb nominal element)

si: (to be) drunk

si: to draw water; to brew beer; to fill, load up

si: horn; finger; fret

si: to remember

si: spider?, snail?

sir: to bind

sir₃-ra (form of *sir*)

sir: to check; to approach

sir: (to be) dense

sir₂-ra (form of *sir*)

sir: (to be) pointed

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

ir: (compound verb verbal element)

ir-ra (form of *ir*)

ir: mighty

ir₉-ra (form of *ir*)

ir: peg

ir: to plunder

ir: saying

ir: smell, scent; sweat, exudation

ir: type of tree

ra: (compound verb verbal element)

ra: (to be) pure; (to be) clear

rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)

i₃-rah₂ (form of *rah*)

rah: a disease

RU: architectural feature

a: arm; labor; wing; horn; side; strength; wage; power

a₂-na, a₂-ni, an (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-na, a-ni (form of *a*)

A: a weapon or a leather holder for a weapon

an: sky, heaven; upper; crown (of a tree)

an: date spadix

u: abuse

u: admiration

u: and

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants

u₂-ni, u₂-ne, u₂-na (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
uh: to be forgotten
uh: trachea, uvula
uh: turtle
uh: weathervane
uh: to make paste
un: to arise; sky; (to be) high

Hebrew/Semitic

Given the possibility of Phoenician influence on the Mulekites who first settled the land around ZARAHÉMLA, this GN may be identical to the biblically attested Phoenician name for Mount Hermon, namely, *śiryôn* (Deuteronomy 3:9 and Psalms 29:6), Sirion in KJV (JH, JAT). Notice also the similar biblical word *siryôn* which in Jeremiah 46:4 and 51:3 is a type of body armor (JH).

Unlikely are the following suggestions:

A variant spelling of or confusion with Sharon (HEBREW *šārōn*), a portion of the coastal plain in ISRAEL (JH).

The name of a place called "the cistern of Sirah" (HEBREW *bōr has-sirāh*) in 2 Samuel 3:26 (JH), possibly Arabic *ʿayn sārā(t)*, a mile and a half NW of Hebron, or *ħirbet sira*, SSW of Hebron (JAT).

Biblical *seren*, "tyrant" (JH).

Biblical *sīr*, "throne, hook" (JH), but in Isaiah 34:13, "forest, jungle" (luxuriant growth) (RFS).

(Book of Mormon Onomasticon 2016)

Etymology of the name Sirah

The name Sirah is the same as the noun סרה (*sara*), meaning rebellion or infraction:

The two verbs סרר (*sarar*) and סור (*sur*) are closely akin in form and are obviously related in meaning, so much even that it's not always clear from which of the two the noun סרה (*sara*) derives:

The verb סרר (*sarar*) means to be stubborn or rebellious, and is a semi-pseudonym of the verb מרד (*marad*), in the sense that the latter denotes mostly the act of rebellion while our verb סרר (*sarar*) mostly conveys the attitude.

Our verb occurs about a dozen times, mostly describing Israel's rebellious attitude towards YHWH (Psalm 78:8, Isaiah 30:1, 65:2, Jeremiah 5:23, Hosea 4:16). Mosaic Law prescribed that a rebellious son had to be stoned to death (Deuteronomy 21:18) and Solomon told of a rebellious woman who went out to seduce a young man (Proverbs 7:11).

This verb's derivatives are:

The adjective סר (*sar*), meaning stubborn or rebellious (1 Kings 20:43, 21:4-5 and Jeremiah 6:28 only).

The feminine noun סרה (*sara*), meaning rebellion. This noun is generally grouped under the root סור (*sur*), see below, but in most instances of its half-a-dozen occurrences a relation with our verb סרר (*sarar*) seems more plausible: Deuteronomy 13:5, Isaiah 1:5 and 31:6, Jeremiah 28:16 and 29:32.

The verb סור (*sur*) means to turn aside. It's used almost 200 times, with the following nuances:

To turn away from the route or course one was travelling (Genesis 19:2, 1 Samuel 6:12, Ruth 4:1).

To go away or depart from view or previous position (frogs from Egypt: Exodus 8:8; the Shekinah from the tabernacle: Numbers 12:10; the sword from the house of David: 2 Samuel 12:10).

To be removed (of lifeless things: staves from the Ark: Exodus 25:15; pagan high places from Israel: 1 Kings 15:14; Assyria's yoke from YHWH's mountains: Isaiah 14:25).

To come to an end, that is: to be removed from relevance (Amos 6:7, Isaiah 11:13).

Note that on rare occasions the verb סור (*sur*) may be spelled as שור — or rather: it's assumed that this spelling indeed refers to our verb סור; see for instance Hosea 9:12 — which makes it seem akin to the root-group שור (*shur*).

This verb's sole derivative is the feminine noun סרה (*sara*), meaning a turning aside. This exact same word mostly means rebellion (taken from the verb סרר, *sarar*), but on at least one occasion it may denote a formal legal infraction (Deuteronomy 19:16).

(www.abarim-publications.com 2016)

Siron was the land where Isabel the harlot resided (Alma 39). Alma₂ counsel and reprimanded his son Corianton for turning aside from his missionary labors to visit the harlot Isabel. It is indicated that Siron was “among the borders of the Lamanites.” Reasonable etymological units for the land of Siron based on the location of the harlot Isabel and Corianton’s reprimand are:

Sumerian

si: (to be) drunk

si: fret

si: to remember

sir: to check; to approach

sir: (to be) pointed

ir: to plunder

ir: saying

ir: smell, scent; sweat, exudation

rah: a disease

a: semen

a-na, a-ni (form of *a*)

u: abuse

un: to arise

Compound Constructed Word: **Siron**

Hebrew/Semitic

sarar, sar: stubborn or rebellious

sara: a turning aside, to turn away from the route or course one was travelling

-on: personalization of root word

Reasonable etymological units for the land of Siron based solely on geographic descriptors are:

Sumerian

si: to draw water; to fill, load up

si: horn; finger

sir: (to be) dense

sir₂-ra (form of *sir*)

sir: (to be) pointed

ir: mighty

ir_g-ra (form of *ir*)

ir: type of tree

ra: (to be) pure; (to be) clear

a: water

a-na, a-ni (form of *a*)

an: sky, heaven; upper; crown (of a tree)

u: earth
u: grass, herb; pasture, plants
*u*₂-*ni*, *u*₂-*ne*, *u*₂-*na* (form of *u*)

U: tree
un: to arise; sky; (to be) high

Compound Constructed Word: **Siron**

Hebrew/Semitic

Phoenician name for Mount Hermon, namely, *śiryôn*
sîr: throne, hook; forest, jungle

Teomner

Sumerian

te: a part of a boat, cart or chariot
te: cheek
te: membrane
te: to pierce
e: barley?
e: chaff

*e*₃-*a*, *e*₃-*a-am*₃, *e*₃-*a-am*₆, *e*₃-*a-me*, *e*₃-*am*₃, *e*₃-*mu* (form of *e*)

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

*e*₂-*a*, *e*₂-*a-im*, *e*₂-*a-me*, *e*₂-*am*₃, *e*₂-*ra*,
*e*₂-*ur* (form of *e*)

e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent
*e*₃-*a*, *e*₃-*am*₃ (form of *e*)

e: princely?
e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust
e: tube, socket
e: watch

ea: a qualification of bitumen
a: arm; labor; wing; horn; side; strength;
wage; power
*a*₂-*mu* (form of *a*)

a: a bird-cry
a: time
a: water; semen; progeny
a-ka, *a-ke*₄ (form of *a*)

A: a weapon or a leather holder for a weapon
am: a bird
am: wild bull
u: abuse
u: admiration
u: and

*u*₃-*am*₃ (form of *u*)

u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe

*u*₈-*am*₃ (form of *u*)

u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
plants
*u*₂-*am*₃, *u*₂-*mu*, *u*₂-*um* (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
of a door, ship's captain; to gain
control

u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
um: a bird
um: reed rope

ne: brazier
ne: (compound verb nominal element)
ne: strength; force
NE: type of bird
NE: designation of silver
NE: a designation of trees
er: weeping, mourning; tears; to weep

Hebrew/Semitic

The PN TEOMNER may be composed of the elements TE- and OMNER, a Book of Mormon PN and a GN that occurs in the period after the Nephite/Mulekite unification. The initial element TE- of the PN TEOMNER may be a Mulekite dialect rendering of the demonstrative m.s. pronoun, which in Hebrew is *zēh*, in Aramaic *dā* and in Ugaritic *dū*, thus producing the meaning, “He of/The one of/From OMNER.”

Alternatively, TEOMNER may derive from the Hebrew elements *ṭʿm*, “to perceive” and *nēr*, “light,” yielding a possible meaning, “Perceive the Light,” with light being a theophoric element.

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 posited as morphemes in Book of Mormon names, based on still further examples) (JAT).

It is also possible that the PN TEOMNER is related to the Egyptian PN Teumman, an easterner living in Egypt.

(Book of Mormon Onomasticon 2016)

There are two separate roots of the form נהר (*nhr*) in the Bible, one of which appears closely related to another root, of the form נור (*nwr*):

We don't know what this assumed root-verb נור (*nwr*) might have meant, although the renowned theologian Gesenius insisted that it was derived from the verb נהר (*nahar II*), meaning to light or shine (see below). Gesenius might be quite right because the derivatives of the unknown root נור (*nwr*) are:

The masculine noun נר (*ner*), meaning lamp (Exodus 27:20, 1 Samuel 3:3).

The masculine noun ניר (*nir*), also meaning lamp (1 Kings 11:36).

The feminine noun מנורה (*menorah*) or מנרה (*menorah*), the familiar word for lampstand (Exodus 25:31, 2 Kings 4:10, Zechariah 4:2).

The root-verb נהר (*nahar I*) means to flow or stream. This verb occurs in several cognate languages, with the same meaning. Although our verb primarily describes the flowing of a river or stream, in the Bible it's connected only to people movements (Isaiah 2:2, Jeremiah 51:44). It occurs about half a dozen times, but its sole derivative occurs much more often:

The masculine noun נהר (*nahar*) means river or stream (Genesis 2:10, Numbers 24:6, Isaiah 48:18). This word is applied to rivers like the Euphrates and the rivers of Eden, but curiously, never to the Jordan, or the Nile. This last river is called יאר (יַע'סר), which is probably a loan-word, although it comes close to אור ('סר), which is the Hebrew word for light. The same parallel exists between this root for to flow and the next, identical root:

The root-verb נהר (*nahar II*) means to light or shine (as a lamp), and it's obviously related to the verb נור (*nwr*; see above). It occurs only two times in the Bible, both in the sense of people being radiant with joy (Psalm 34:5 and Isaiah 60:5). Its derivatives are:

The feminine noun נהרה (*nahara*), meaning light or daylight. HAW Theological Wordbook of the Old Testament adds that “our word signifies the first “rays” of the morning sun”. It occurs only one time, in Job 3:4.

The feminine noun מנהרה (*minhara*), which literally means "place of nahara". It's used only once, in Judges 6:2, and we're not sure what it may mean. Some scholars think that a מנהרה (*minhara*) is a cavern hollowed out by water, others think it has to do with an opening through which light may enter a cave. Here at Abarim Publications we imagine that our word may signify a natural cavern with its mouth to the east, which could have been used as a shrine to the sun.

(www.abarim-publications.com 2016)

Teomner was a Nephite military leader involved in the retaking of the city of Manti by stratagem where he and a small number of men concealed themselves while the Lamanite army passed out of the city of Manti pursuing another group of Nephites. Teomner and his men, together with another group led by Gid, then killed the rearguard Lamanite spies cutting off contact with the city and then defeated the few Lamanite guards left, retaking the city of Manti (Alma 58). Reasonable etymological units for the individual named Teomner are:

Sumerian

te: to pierce

e: to leave, to go out; to remove, take away;

to bring out; to enter; to bring in

*e*₃-*a*, *e*₃-*am*₃ (form of *e*)

e: watch

a: arm; labor; strength; wage; power

*a*₂-*mu* (form of *a*)

A: a weapon or a leather holder for a weapon

u: and

*u*₃-*am*₃ (form of *u*)

u: defeat

u: ship's captain; to gain control

um: reed rope

ne: strength; force

er: weeping, mourning; tears; to weep

Constructed Compound Word: **Teomner**

Hebrew/Semitic

dā (Aramaic), *dū* (Ugaritic): producing the meaning, "He of/The one of/From OMNER"

ṭ'm: to perceive and

nēr: light; "Perceive the Light"

Timothy

Sumerian

tī: arrow

ti-im, *ti-um*, *ti-am*₃, (form of *ti*)

ti: a bird of prey

ti: a fish

tī: rib

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

*i*₃-*am*₃ (form of *i*)

im: to run

*im*₂-*ma* (form of *im*)

im: rain; rain storm

im: clay, mud; tablet

im-a, *im-ma* (form of *im*)

ima: storm?

ma: to burn

ma: ship, boat

*ma*₂-*ta* (form of *ma*)

ma: a siege engine?

mah: (to be) mature, milk producing (of cows)

mah: (to be) great

mah-ta (form of *mah*)

mah: (to be) sick?

mah: a tree

mu: to crush, mangle

mu: a fish

mu: good, beautiful

*mu*₅-*ta* (form of *mu*)

mu: to grow

*mu*₂-*ta* (form of *mu*)
mu: incantation, spell
mu: manly; young man
mu: name; line of text; son
mu-*ta* (form of *mu*)
mu: to make a sound
mu: year
mu-*ta* (form of *mu*)
muh: a cup or bowl
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
*u*₂-*ta* (form of *u*)

u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
utah: heaven
a: arm; labor; wing; horn; side; strength;
 wage; power
*a*₂-*ta* (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
a-*ta* (form of *a*)
A: a weapon or a leather holder for a weapon
atah: helper
te: a part of a boat, cart or chariot
te: cheek
te: membrane
te: to pierce
tehi: to approach
tehi: disease
hi: to mix (up); process (skin; wool, in the
 latter possibly a stage between
 combing and spinning); alloy
Hi: (compound verb nominal element)
Hi: a fish
Hla: a vegetable
he: be it, be he
*he*₂-*a* (form of *he*)

Greek

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 B.C. Syrians and Phoenicians had trading contacts with the Aegean kingdoms, and in the first millennium B.C. Greek mercenaries and merchants maintained a significant and ongoing presence in Syro-Palestinian territories. Alternatively, it is also possible that ethnic Greek mariners made contact with the Nephites before AD 30 and may have passed on Greek names.

(Book of Mormon Onomasticon 2016)

Timothy was the brother of Nephi₃ whom he had raised from the dead. Timothy was one of the twelve disciples called by Jesus Christ upon his visitation to the Nephites (3 Nephi 19:4). Timothy appears to be a Greek name (perhaps originating with members of the Mulekite migration), however because its use was much later there may be descriptive Sumerian elements consistent with the name. Reasonable etymological units for Timothy are:

Sumerian*ti*: arrow*ti-im, ti-um, ti-am₃*, (form of *ti*)*i*: oil; container for oil*i₃-am₃* (form of *i*)*im*: to run*im₂-ma* (form of *im*)*im*: clay, mud; tablet*im-a, im-ma* (form of *im*)*mah*: (to be) mature*mah*: (to be) great*mah-ta* (form of *mah*)*mu*: good, beautiful*mu₅-ta* (form of *mu*)*mu*: to grow*mu₂-ta* (form of *mu*)*mu*: manly; young man*mu*: name; line of text; son*mu-ta* (form of *mu*)*mu*: to make a sound*u*: admiration*u*: to voice, cry*u*: shepherd*utah*: heaven*a*: arm; labor; strength; wage; power*a₂-ta* (form of *a*)*a*: progeny*a-ta* (form of *a*)*A*: a weapon or a leather holder for a weapon*atah*: helper*te*: to pierce*tehi*: to approach*he*: be it, be he*he₂-a* (form of *he*)

Constructed Compound Word: Timot(e)he

TubalothSumerian*tu*: to beat, to weave*tu*: a fish*tu*: (compound verb verbal element)*tu₁₅-u₅-bi**tu*: incantation, spell*tu*: leader*tu*: priest*tu*: soup, broth*TU*: priest*TU*: sheep*tub*: to heap up; to strike down*tubala*: harness (for climbing)*u*: abuse*u*: admiration*u*: and*u₃-bi* (form of *u*)*u*: bed*u*: to bray, bellow, bawl, voice, cry, noise*u*: compound verb nominal element*u*: defeat*u*: earth*u*: emery*u*: sheep, ewe*u₈-ta*(form of *u*)*u*: finger*u*: gift*u*: wild goose*u*: grain*u*: hole*u*: horn*u*: type of land*u*: load*u*: peace*u*: earth pile*u*: pitfall*u*: planking*u*: plant*u*: bread, loaf; food; grass, herb; pasture, plants*u₂-ba, u₂-bi, u₂-ta* (form of *u*)*u*: shepherd*u*: purslane*u*: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control*u₅-bi₂, u₅-bi* (form of *u*)*u*: to sleep*u*: ten

u: totality, world
U: type of stone
U: tree
ba: to divide into shares, share, halve; to allot
i₃-ba, ib₂-ba, i₃-ba-um (form of *ba*)
ba: a marine creature?
ba-am₃ (form of *ba*)
ba: a garment
ba: half; thirty
ba: a cutting tool
ba: type of vessel
bal: to dig, excavate; to unload (a boat)
ba-al-la, ba-al-la₂ (form of *bal*)
bal: to recover (goods, property)
bal: type of stone
bala: to rotate, turn over, cross; to pour out,
 libate, make a libation; reign,
 rotation, turn, term of office; to
 revolt; to hoist, draw (water); to
 transfer (boats over weirs etc.
 blocking a stream); to carry; to boil
 (meat in water); to change,
 transgress (the terms of an
 agreement); conversion (math.)
bal, bal-a-ta (form of *bala*)
bala: wastage (in processing grain)
balla: a headdress or wig
a: arm; labor; wing; horn; side; strength;
 wage; power
a: a bird-cry

a: time
a: water; semen; progeny
a-ta (form of *a*)
A: a weapon or a leather holder for a weapon
la: flooding
la: to supervise, check; to weigh, weigh (out),
 pay; to hang, balance, suspend, be
 suspended; to show, display; to bind;
 binding, (yoke-)team; to press,
 throttle; to winnow (grain); to carry
u₃-bi₂-la₂, al-la₂, ba-la₂, la₂-a-ta (form
 of *la*)
la: to stretch out; to be in order
lah: to beat; to full (cloth, wool)
lah: plural stem of *de* [to bring]
ba-lah₄, ba-lah₅ (form of *lah*)
lah: to dry
ba-lah₂ (form of *lah*)
lu: (to be) abundant; to heap up
lu: a fish
lu: to flare up
lu: to disturb, stir up; to cover completely; to
 mix
ba-lu₃, lu₃-ta (form of *lu*)
lu: who(m), which; man; (s)he who, that
 which; of; ruler; person
lu₂-ta, lu₂-ne, lu₂-na (form of *lu*)
luh: to clean, wash
al-luh(form of *lu*)
he: be it, be he

Hebrew/Semitic

TUBALOTH resembles the HEBREW PNs Tubal (Genesis 10:2) and Tubal-cain (Genesis 4:22, where he is described as “an instructor of every artificer in brass and iron”) as well as the GN Tubal (Isaiah 66:19, probably from the Assyrian GN Tabāl [HALOT]). The biblical PN Tubal could be derived from the hiphil Hebrew verb *ybl* meaning “to bring” (HALOT). TUBALOTH therefore may be a noun form thereof with the Hebrew abstract ending –oth and may have the abstract sense “gift, presentation.”

The Hebrew stative verb *tūb* “it is good,” and *’ālôt* “curses,” in juxtaposition could yield the dysphemism “Curses are good,” an apt name for the nephew of and eventual successor of the Nephite-turned-Lamanite king who started a protracted war.

The Hebrew stative verb *tūb* “it is good,” and *’ālôt* “to sacrifice,” in juxtaposition could yield the meaning “sacrificing is good.” The Hebrew word for burnt offering, *’ōlâ*, in the plural is *’ōlôt*, which does not work well because of the vowels of TUBALOTH, even though in some north-west Semitic languages the vowels would be *’ālât*.

Because the PN Tubal-cain is described as an instructor of metal crafting in Genesis 4:22, and because the Arabic cognate of cain means “smith” (HALOT), it is possible that tubal may mean “metalworker, smith.” Thus, TUBALOTH, on analogy with HAGOTH, “joy,” may mean “skilled.”

(Book of Mormon Onomasticon 2016)

Etymology of the name Tubal

The name Tubal comes from the verb יבל (*yabal*) generally meaning to bring, carry, lead, conduct:

The two root-verbs בלל (*bll*) and יבל (*ybl*) both have to do with a flowing or a conveying. Officially they're not related but their forms are certainly adjacent, and they produce similar derivations:

HAW Theological Wordbook of the Old Testament says about the use of the Hebrew verb בלל (*balal*) in the Bible: "A ritualistic term used of mixing oil into the flour or meal of the cereal offering until every particle of flour was mingled or anointed with oil".

All but one of the occurrences of this verb have to do with mingling or mixing, and that usually of oil with flour (Exodus 29:2, Leviticus 2:4, Numbers 8:8). Only once is this verb used in the sense of anointing a human person: in Psalm 92:10 the Psalmist cries out, "Thou has exalted my horn like that of the wild ox; I have been anointed with fresh oil".

A curious and quite poetic usage occurs in Hosea 7:8, where Ephraim mixes himself among the peoples". Another off-par usage occurs in the tower of Babel cycle, where God "anooints" (or traditionally: confuses) the languages of the people (Genesis 11:7).

The derivatives of this verb are:

The masculine noun בליל (*belil*), meaning fodder (Isaiah 30:24, Job 6:5).

The verb בלל (*balal*), which is derived of the preceding noun and means to give fodder (Judges 19:21 only).

The masculine noun שבלול (*shabbelul*), meaning snail (Psalm 58:8). BDB Theological Dictionary suggests that the snail was known by this word on account of the oily residue it leaves where it goes, but it seems more likely that the snail was named after its combining seemingly dead material into the tissue of its living body. Or else, if its house was recognized as an exoskeleton, as an "inside-out" or "reversed" creature. Words formed by sticking the letter ש (shin or sin) in front of a root are rare.

The masculine noun תבל (*tebel*), meaning confusion or perversion (Leviticus 18:23 and Leviticus 20:12 only).

The masculine noun תבלל (*teballul*), meaning confusion or obscurity (Leviticus 21:20 only).

The root-verb יבל (*yabal*) means to produce or denotes a being carried or dragged along by some greater force. It's used for offerings that are being carried along with the worshippers of YHWH (Zephaniah 3:10), or the "feet" or Tyre, that used to carry her to distant places (Isaiah 23:7). Returning exiles are lead home (Jeremiah 23:8, Isaiah 55:12) and Job laments him being carried from womb to tomb (Job 10:19).

This verb's derivatives are:

The masculine noun יבל (*yabal*), meaning water course or conduit. This word is used only in plural (Isaiah 30:25 and 44:4).

The masculine noun יובל (*yubal*), meaning stream (Jeremiah 17:8 only).

The masculine noun יבול (*yebul*), denoting produce from the soil (Deuteronomy 32:22, Habakkuk 3:17).

The masculine noun בול (*bul*), meaning produce or outgrowth (Job 40:20 and Isaiah 44:19 only).

The masculine noun יובל (*yobel*) or יבל (*yobel*), literally meaning "a carrier" or "a producer". It may denote a trumpet, i.e. ram's horn (Exodus 19:13, Joshua 6:5), but it may also denote the principle of Jubilee (because no, the year of Jubilee was not the year of the ram's horn, a ram's horn was a producer; Leviticus 25:13, Numbers 36:4).

The adjective יבל (*yabbal*), meaning running, in the sense of a running (suppurating) sore (Leviticus 22:22).

The masculine noun אובל (*'ubal*), meaning stream or river (Daniel 8:2-6 only; in reference to the river Ulai).

The feminine noun תבל (*tebel*), meaning world or land, probably primarily to be understood in the sense of its flows and currents; the economy, whether the natural or the financial one (Isaiah 24:4, Job 37:12, 2 Samuel 22:16). This word *tebel* is one of two regular words for world; the other is ארץ (*'eres*). In Isaiah 14:17 תבל (*tebel*) is used once as a masculine noun.

(www.abarim-publications.com 2016)

Tubaloth was a king of the Lamanites, and was the son of Ammoron, and stirred the Lamanites up to anger, gathered together his armies, and appointed Coriantumr₃, a dissident Nephite, as leader of his armies. Tubaloth then ordered the Lamanites to march down to the land of Zarahemla to battle against the Nephites with devastating effect (Helaman 1). The military offensive went straight to the capital parts of the land, taking Zarahemla, cutting the Nephite lands in half. Reasonable etymological units for Tubaloth are:

Sumerian

<i>tu</i> : to beat	change, transgress (the terms of an agreement)
<i>tu</i> : leader	<i>bal, bal-a-ta</i> (form of <i>bala</i>)
<i>tu</i> : priest	<i>balla</i> : a headdress or wig
<i>TU</i> : priest	<i>a</i> : arm; labor; strength; wage; power
<i>tub</i> : to strike down	<i>A</i> : a weapon or a leather holder for a weapon
<i>u</i> : abuse	<i>la</i> : to supervise, check; to press, throttle
<i>u</i> : defeat	<i>u₃-bi₂-la₂, al-la₂, ba-la₂, la₂-a-ta</i> (form of <i>la</i>)
<i>u</i> : ship's captain; to gain control	<i>lu</i> : to disturb, stir up
<i>u₅-bi₂, u₅-bi</i> (form of <i>u</i>)	<i>ba-lu₃, lu₃-ta</i> (form of <i>lu</i>)
<i>ba</i> : to divide into shares, halve	<i>lu</i> : who(m), which; man; (s)he who, that which; of; ruler; person
<i>i₃-ba, ib₂-ba, i₃-ba-um</i> (form of <i>ba</i>)	<i>lu₂-ta, lu₂-ne, lu₂-na</i> (form of <i>lu</i>)
<i>ba</i> : half; thirty	<i>he</i> : be it, be he
<i>bal</i> : to recover (goods, property)	
<i>bal</i> : type of stone	
<i>bala</i> : reign, rotation, turn, term of office; to revolt; to hoist, draw (water); to	

Constructed Compound Word: **Tubalot(a)h(e)**

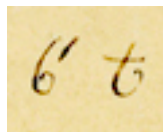
Hebrew/Semitic

yabal: to lead, conduct
'ālôt: curses

Zarahemla

The land of Zarahemla is one of the names found in the Caractors Document (Grover 2015). I have included portions of the section from the translation of the Caractors Document. Following the discussion, I have included potential Sumerian etymological units for Zarahemla and some additional Hebrew/Semitic possibilities.

The name of Zarahemla appears in the first line of the Caractors Document, consisting of C-16 and C-17:




C-17, C-16

Just like the personal and tribal names, the glyph for Zarahemla and its placement is structured to have multiple levels of meaning. Among various potential etymological meanings of Zarahemla identified by the Book of Mormon Onomasticon, the two utilized in the Caractors Document are:

Hebrew *zera' hammēlūkâ*, *zera' hammamlākâ* "royal descendant" (Jeremiah 41:1, 2; 2 Kings 11:1; 25:25; Ezekiel 17:13; Daniel 1:3), and like Hebrew *zera' 'ēlōhîm* "progeny of God, godly offspring" (Malachi 2:15).

The "curly 6" element of this set of glyphs has already been discussed and means "God" or some clause that primarily involves God such as "power of God," etc. That portion of the definition for "godly offspring" is clear. The word for the equivalent of offspring is the word for "child" and "fledgling" found in the Egyptian word "𐀓" or "𐀓?" (Chicago Demotic Dictionary, 2014, pg. T 01.1 10), which is an apt characterization as Christ indicates that he gathers like a hen gathers her chickens (3 Nephi 10:4). The Egyptian hieroglyphic word can consist solely of the G-47 glyph and its associated hieratic (Möller Number 224):

G47: 


VAT.
233

Möller Number 224, Bd. II-1-30, pg. II 219-228 (Möller 1965)

This is a fairly straightforward C-16. The word is sometimes written with the addition of the hieroglyph with Gardiner Numbers Z-1 (Scribd.com 2010):

Z1: ^l

The hieratic version of Z-1 is pretty much the same as the original Egyptian hieroglyph so is not shown separately here. In C-17 it is the additional "tick" mark above the "curly 6" word for God. There is still one more glyph play involving Zarahemla, as some forms of the word Egyptian word "𐀓" or "𐀓?" are written with G-47, Z-1, and then with the addition of G-39:

G39: 



Möller Number 216, Bd. I-1-22, pg. I 215-224 (Möller 1965)

This is significant because it adds a potential meaning twist, as this particular glyph is a variant of the Caractors glyph for Christ (Son) already discussed. Additionally, in another case of adjacent glyph borrowing, C-15, the adjacent glyph for "comes" or "goes" is principally an inverted "V" and so is essentially the same as G-39 except for orientation. Crowley (1961, 43) also indicates a form similar to C-15 and C-16 (again ignoring the dot in C-15) together as constituting the Egyptian demotic word *pr nsw.t*, which means "king's house" or "palace."

Also, on another level of meaning, G-47 also means "vizier" (Scribd.com 2010), which is, according to the Merriam Webster online dictionary, defined as "a civil officer in ancient Egypt having viceregal powers," which would seem to be another fitting description of Zarahemla, a principal base of political power.

Sumerian

- za*: bead, gem
za-ar (form of *za*)
za: to close?
za: (compound verb verbal element)
za: man
za-ur₂ (form of *za*)
za: property, estate
ZA: type of boat
zah: to disappear; to move away, withdraw;
to stay away; (to be) lost; (to be)
fugitive
zah: a mark on the liver
zah: a part or qualification of a piece of
jewelry
zar: sheaf (of barley); stack of sheaves
zar-ra (form of *zar*)
zara: (excessive) concern
zara: a garment
zara: (to be) braided; to overlap
zara: (door) pivot
zarah: stork, heron
zarah: wailing, lamentation
a: arm; labor; wing; horn; side; strength;
wage; power
a: a bird-cry
a: time
a: water; semen; progeny
a-ur₂ (form of *a*)
A: a weapon or a leather holder for a weapon
a rah: to drown
ar: (hymn of) praise; fame
ar₂-ra, a-ar₃-a (form of *ar*)
ar: ruin
ar₂-mu (form of *ar*)
ara: to grind
ara: hand-mill; lower grindstone
ara: an official
ara: times (with numbers); ways; way; omen;
step (math.)
ara: a boat part
ara: designation of milk
ara: designation of oil
arah: storehouse, granary, storeroom;
storage vessel
ra: (compound verb verbal element)
ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush; to flood; to
thresh (grain with a flail)
- e-rah₂, rah₂-am₃* (form of *rah*)
rah: a disease
ah: (to be) dried (out), dry; to dry
ah₃-de₃, ah-da (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
scum; saliva, spittle; poison
ah-da (form of *ah*)
he: be it, be he
he'am: so be it!
hem: type of stone
e: barley?
e: chaff
*e₃-a-am₆, e₃-a-am₃, e₃-am₃, e₃-a-me,
e₃-mu* (form of *e*)
e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate
*e₂-me, e₂-a-me, e₂-mu, e₂-me-a, e₂-
am₃, e₂-ra* (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent
e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a-ra
(form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug* [to
speak]
e-me-a (form of *e*)
e: trust
e: tube, socket
e: watch
la: flooding
la: to supervise, check; to weigh, weigh (out),
pay; to hang, balance, suspend, be
suspended; to show, display; to bind;
binding, (yoke-)team; to press,
throttle; to winnow (grain); to carry
he₂-em-la₂, ma-la₂, me-la (form of *la*)
la: to stretch out; to be in order
lah: to beat; to full (cloth, wool)
lah: plural stem of *de* [to bring]
e-ma-lah₅, ma-lah₄, mu-lah₄, mu-lah₅
(form of *lah*)

lah: to dry

Hebrew/Semitic

Even though the reformed Egyptian clarifies what the Hebrew meaning was of the land of Zarahemla, because of the word-play and multiple meanings found in Nephite script, I have included other possibilities of Hebrew meaning for Zarahemla, as Zarahemla was also an individual mentioned in the Book of Mormon so may have a different glyph and meaning (like Nephi).

Possibly hypothetical HEBREW **zer'a-ḥemlâ* "Seed of Compassion" (JH, JAT), or "Merciful scattering," employing *ḥemlâ* "mercy, compassion, pity, commiseration" (Genesis 19:16), and the same Semitic root is a loanword (*ḥml*) in 20th Dynasty EGYPT as ḥa-ma-nra "Be merciful, Have Compassion!" PYH argues that *ḥemlâ* looks like a feminine participle from the verb "to pity." 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 HEBREW *zera' hammēlûkâ*, *zera' hammamlākâ* "royal descendant" (Jeremiah 41:1, 2; 2 Kings 11:1; 25:25; Ezekiel 17:13; Daniel 1:3), and like HEBREW *zera' 'ēlōhîm* "progeny of God, godly offspring" (Malachi 2:15), and the Neo-Babylonian PN Zer-babili, the PN of the late 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; NT Zorobabel Matthew 1:12-13). Note also that each is a royal descendant of the House of DAVID. Word-play based on this etymology has been found by Pedro Olavarria and David Bokovoy at Mosiah 9:2, and 3 Nephi 8:24 (based on use of ḥml "spared" at 1 Samuel 15:9).

Cf. also Semitic *zhr*, *zr'* "to sow" in Demotic *ḏr'*, *ḏl3* "spread, scatter" (> Coptic *ḏōōre*, *ḏar*, *ḏar=*, *ḏare=*, *ḏēr*, *čer=*), as the possible prefix of the name.

Alternatively, Jo Ann Hackett compared the King James Bible PNs Zarah (Genesis 38:30; 46:12), Zerah (Genesis 36:13, 17, 33; 1 Chronicles 1:37; Nehemiah 11:24), Zarah (Matthew 1:3), all based on HEBREW *Zarah*, *Zerah*, "Shine forth, Light up; Dawn; Risen-Like-the-Morning-Sun" (hypocoristic PN for KJV Zerahiah *Zerah-Yah* "YHWH has Risen Like the Morning Sun" HEBREW *Zrḥy* = LXX *Zaraei*, and that HEBREW *Zryh* = LXX *Zaraia*. Cf. the ASSYRIAN practice of naming a land for its capital city.

Less likely is hypothetical HEBREW **zērō'-ḥemla* "Arm of mercy," an English phrase used three times in the Book of Mormon, including once by JESUS 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). Cf. for example, the reading *zera'* in MT, which is not supported by LXX Greek *omos* "shoulder" and Vulgate *brachium* "forearm," which means that the correct reading should be *zērō'a* "arm."

likely is hypothetical HEBREW **Zārâ-ḥemlâ* "Scattering of mercy," employing piel HEBREW *zrh* "to scatter, spread," i.e., the scattering of JUDAH among the nations (RFS).

Margaret Barker combines several of these meanings into complex wordplay designed to communicate the deeper meaning of the Servant Songs of ISAIAH: "To whom has the arm [*zērō'a*] of the LORD been revealed?" can also mean "To whom has the seed/son [*zera'*] 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 suckling child" (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." This is merely part of the much broader liturgical and esoteric content of First Temple Israelite religion jettisoned by Deuteronomistic revisionism - according to Barker - a revisionism which did not infect the Book of Mormon.

(Book of Mormon Onomasticon 2016)

Zarahemla was a royal descendant of Mulek, and ancestor of Ammon₁ and Coriantumr₃ (Omni 1:14, 18; Mosiah 7:3, 13; 25:2; Helaman 1:15) and a leader of the people of Zarahemla at the time that they were joined by the Nephites who fled from the land of Nephi. A reasonable etymology for the individual Zarahemla is:

Sumerian*za*: man*za-ur₂* (form of *za*)*zah*: to disappear; to move away, withdraw;
to stay away; (to be) lost; (to be)
fugitive*a*: arm; labor; side; strength; wage; power*a*: progeny*a-ur₂* (form of *a*)*ar*: (hymn of) praise; fame*ar₂-ra, a-ar₃-a* (form of *ar*)*ara*: an official*ra*: (to be) pure; (to be) clear*he*: be it, be he*hem*: type of stone*e*: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in; to
raise*e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a-ra*
(form of *e*)*e*: princely?*e*: perfect plural and imperfect stem of *dug*[to
speak]*e-me-a* (form of *e*)*e*: trust*la*: to supervise, check*he₂-em-la₂, ma-la₂, me-la* (form of *la*)*la*: to be in orderConstructed Compound Word: **Zarahemla**Hebrew/Semitic**zer'a-ḥemlâ*: "Seed of Compassion," "Merciful scattering"*zera' hammēlûkâ, zera' hammamlākâ*: "royal descendant"

The land and "great city" of Zarahemla were the principal location of political power and judgment-seats in much of the Book of Mormon. It was adjacent to the River Sidon. It took fire and burned at the time of the coming of Christ. Reasonable etymological units for the land, city, and great city of Zarahemla are:

Sumerian*za*: gem*za-ar* (form of *za*)*za*: property, estate*zar*: sheaf (of barley); stack of sheaves*zar-ra* (form of *zar*)*zara*: (excessive) concern*zara*: to overlap*zara*: (door) pivot*a*: water*a-ur₂* (form of *a*)*ar*: (hymn of) praise; fame*ar₂-ra, a-ar₃-a* (form of *ar*)*ar*: ruin*ar₂-mu* (form of *ar*)*arah*: storehouse, granary, storeroom;
storage vessel*ra*: (to be) pure; (to be) clear*rah*: to flood; to thresh (grain with a flail)*e-rah₂, rah₂-am₃* (form of *rah*)*rah*: a disease*ah*: (to be) dried (out), dry; to dry*ah₃-de₃, ah-da* (form of *ah*)*hem*: type of stone*e*: barley?*e*: house; temple; (temple) household; house-
lot; estate*e₂-me, e₂-a-me, e₂-mu, e₂-me-a, e₂-
am₃, e₂-ra* (form of *e*)*la*: flooding*la*: to supervise, check; to balance; to bind*he₂-em-la₂, ma-la₂, me-la* (form of *la*)*la*: to be in order

Zedekiah

This name is cited from its Biblical context of the Old Testament prophet, so it is possible that no unique Book of Mormon etymology might be expected. However, as the name was used for an individual in the Book of Mormon from the New World it is evaluated.

Sumerian

ze: dirt
 ze: gall bladder; bile
 ze₂-na (form of *ze*)
 zeh: a bird
 zeh: piglet
 e: barley?
 e: chaff
 e₃-ka (form of *e*)
 e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate
 e₂-da, e₂-ka, e₂-ke₄ (form of *e*)
 e: a vocative interjection
 e: strip or piece of leather; leather bearing
 e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
 e₃-da, e₃-de, e₃-de₃, e₃-a-ka (form of
 e)
 e: princely?
 e: perfect plural and imperfect stem of *dug*[to
 speak]
 e: trust
 e: tube, socket
 e: watch
 ed: to go up or down; to demolish; to scratch;
 to rage, be rabid

ed₃-de₃, ed₃-e, ed₃-e-ka (form of *ed*)
 ed: pierce
 ed: strengthen
 de: to bring, carry
 e-de₃, e-de₆ (form of *de*)
 de: to pour; to winnow
 e-de₂ (form of *de*)
 de: to shape, create
 ki: place, ground, earth, land, toward,
 underworld, lower, down below
 ki-a (form of *ki*)
 ki: with (math)
 i: clothing, garment
 i: (vocative exclamation), hey!
 i: oil; butter; container for oil
 i₃-a (form of *i*)
 ia: (an exclamation), oh!
 a: arm; labor; wing; horn; side; strength;
 wage; power
 a₂-a (form of *a*)
 a: a bird-cry
 a: time
 a: water; semen; progeny
 A: a weapon or a leather holder for a weapon
 a'a: a text, the scribal exercise a-a
 ah: (to be) dried (out), dry; to dry
 ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
 he: be it, be he

Hebrew/Semitic

Etymology of the name Zedekiah

The name Zedekiah consists of two elements. The first part of our name comes from the verb קָדַשׁ (*sadeq*), meaning to be just:

The verb קָדַשׁ (*sadeq*) means to be just or righteous. HAW Theological Wordbook of the Old Testament confidently assures that: "this root basically connotes conformity to an ethical or moral standard," but here at Abarim Publications we're pretty sure this intuitive definition is incorrect. Instead, our verb connotes synchronicity with the natural laws by which creation operates and by which mankind functions most fully and most satisfactorily for all parties involved (humans, animals, plants, the Creator and perhaps even extra-terrestrial societies).

Righteousness is not manifested in piety of legalism, but rather in a mastery of all practical matters, which ultimately results in personal and social efficiency. The opposite of righteousness is not fun-loving havoc-making but stupidity and ignorance and the loss of personal and social energy.

Such a difficult and important verb obviously occurs all over the Bible. It's used in the sense of having a just cause (Job 9:15), being justified (Job 11:2, Isaiah 43:9), or being just in general (Psalm 51:4, Job 10:15). It's used in a statutory sense (2 Samuel 15:4), a verdictive sense (Deuteronomy 25:1), even vindictive sense (Isaiah 50:8) and redemptive sense (Daniel 12:3, Genesis 44:16).

Besides this verb, the root yields a few other important derivatives:

The adjective צדיק (*saddiq*) means just or righteous (Genesis 7:1, 2 Samuel 23:3).

The masculine noun צדק (*sedeq*), meaning justice or rightness (Deuteronomy 25:15, Leviticus 19:15).

The feminine noun צדקה (*sadaqa*), meaning righteousness (Isaiah 5:7, Psalm 36:6).

The second part of the name Zedekiah is formed from the appellative יה (Yah) = יהו (Yahu) = יו (Yu), which are abbreviated forms of the Tetragrammaton; the name of the Lord: YHWH.

(www.abarim-publications.com 2016)

Zedekiah is identified as being one of the Twelve Disciples of Christ (3 Nephi 19:4). No further information is provided. Reasonable etymological units for Zedekiah are:

Sumerian

ze: dirt

e: house; temple; (temple) household

e₂-da, e₂-ka, e₂-ke₄ (form of *e*)

e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in

e₃-da, e₃-de, e₃-de₃, e₃-a-ka (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: watch

ed: to go up or down

ed₃-de₃, ed₃-e, ed₃-e-ka (form of *ed*)

ed: strengthen

de: to bring, carry

e-de₃, e-de₆ (form of *de*)

de: to pour; to winnow

e-de₂ (form of *de*)

de: to shape, create

ki: place, ground, earth, land, toward, lower,
down below

ki-a (form of *ki*)

ki: with (math)

i: oil; container for oil

i₃-a (form of *i*)

ia: (an exclamation), oh!

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-a (form of *a*)

a: progeny

a'a: a text, the scribal exercise a-a

ah: (to be) dried (out), dry; to dry

he: be it, be he

Constructed Compound Word: **Zedekiah(e)**

Hebrew/Semitic

sadeq: to be just or righteous

-ihah: theophoric element "Yahweh/Jehovah", the divine name

Zeezrom

There is a possibility that the spelling of this name is Zeezrum based on it being spelled this way at places in the Original Manuscript. Since the difference is an “o” and a “u”, and “o” is being evaluated as a “u” or an “a”, no separate analysis is necessary.

Sumerian

ze: dirt

ze: gall bladder; bile

ze₂-za (form of *ze*)

zeh: a bird

zeh: piglet

ze₂-eh (form of *zeh*)

e: barley?

e: chaff

e₃-e₃ (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot;

estate

e₂-e, e₂-e₂, e₂-e-zu, e₂-za, e₂-zu, e₂-za-ra (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-e, e₃-zu (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

e'EŠ: prison

ra: (compound verb verbal element)

ra: (to be) pure; (to be) clear

rah: to beat, kill; to break, crush; to flood; to thresh (grain with a flail)

rah₂-am₃ (form of *rah*)

rah: a disease

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₃, a-am₆, a-mu (form of *a*)

A: a weapon or a leather holder for a weapon

ah: (to be) dried (out), dry; to dry

ah: a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison

am: a bird

am: wild bull

RU: architectural feature

RU-am₃ (form of *RU*)

rum: perfect, idea

u: abuse

u: admiration

u: and

u₃-am₃ (form of *u*)

u: bed

u: to bray, bellow, bawl, voice, cry, noise

u: compound verb nominal element

u: defeat

u: earth

u: emery

u: sheep, ewe

u₈-am₃ (form of *u*)

u: finger

u: gift

u: wild goose

u: grain

u: hole

u: horn

u: type of land

u: load

u: peace

u: earth pile

u: pitfall

u: planking

u: plant

u: bread, loaf; food; grass, herb; pasture, plants

u: shepherd

u: purslane

u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control

u: to sleep
u: ten
u: totality, world
U: type of stone

U: tree
um: a bird
um: reed rope

Hebrew/Semitic

ZEEZROM may be parallel to the HEBREW *zeh* Sinai, "he of Sinai" (i.e., God) (Judges 5:5; Psalm 68:8) and may have the meaning "he of the EZROM." EZROM/EZRUM is a NEPHITE term mentioned in Alma 11:6, 12, and is a unit 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 suggesting ZEEZROM's obsession with money or his willingness to resort to bribing ALMA and AMULEK with money to deny their belief in God (Alma 11:22).

It is also possible that ZEEZROM is a combination with Zeez- from the PNs Zizah (*zīzāh*, 1 Chronicles 23:11) or Ziza (*zīza*, 2 Chronicles 11:20), and *rām*, "exalted," or *-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.

Some commentaries have suggested the name of the 3rd Dynasty EGYPTIAN king, Djoser, written *dsr* in EGYPTIAN (LID, 28; see Approach to the Book of Mormon, 231). 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 *dsr* seems problematical.

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 chief ruler of the renegade Nephite city of AMMONIHAH and ZEEZROM, who 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."

(Book of Mormon Onomasticon 2016)

Zeezrom was a lawyer and a convert from Ammonihah (Alma 10, 11, 12, 14, 15, Helaman 5). He opposed Alma₂ and Amulek and was "most expert among them, having much business to do among the people." He attempted unsuccessfully to bribe Alma₂ and Amulek with a specified amount of silver to deny God. After bantering questions with Amulek, after Amulek testified Zeezrom began to tremble, ultimately recognizing and acknowledging his wickedness. The people rejected him and spit on him and cast him out. He was racked with his guilt and became ill with a burning fever. He later repented and became righteous and served as a missionary. Reasonable etymological units for Zeezrom are:

Sumerian

ze: dirt
ze: bile
*ze*₂-*za* (form of *ze*)
e: to leave, to go out; to remove, take away;
to bring out
*e*₃-*e*, *e*₃-*zu* (form of *e*)
e: perfect plural and imperfect stem of *dug*[to
speak]
e: trust

rah: a disease
ra: (to be) pure; (to be) clear
a: arm; labor; side; strength; wage; power
*a*₂-*mu* (form of *a*)
rum: perfect, idea
u: admiration
u: to voice, cry
ah: saliva, spittle

Constructed Compound Word: **Zeez(u)rom**

ZemnarihahSumerian

ze: dirt
ze: gall bladder; bile
zeh: a bird
zeh: piglet
e: barley?
e: chaff
 *e*₃-*am*₃, *e*₃-*mu* (form of *e*)
e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate
 *e*₂-*me*, *e*₂-*mu*, *e*₂-*am*₃ (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
 *e*₃-*ma*, *e*₃-*am*₃ (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
 speak]
e: trust
e: tube, socket
e: watch
na: (compound verb nominal element)
na: man
na: pestle; a stone
na: stone; stone weight
a: arm; labor; wing; horn; side; strength;
 wage; power
 *a*₂-*a* (form of *a*)
a: a bird-cry

a: time
a: water; semen; progeny
 a-*a*, *a*-*ur*₂ (form of *a*)
A: a weapon or a leather holder for a weapon
a ri: to impregnate
ar: (hymn of) praise; fame
 *ar*₂-*e* (form of *ar*)
ar: ruin
ari: a disease
aria: a disease
aria: steppe
ri: to be distant
 ri-*a* (form of *ri*)
ri, *RI*: to lay down, cast, place; to set in place,
 imbue; to lean on; to impose; to
 throw down; to release, let go, to
 walk along; to pour out, to lead away
 RI-*a* (form of *ri*)
RI: to cry out
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
 *i*₃-*a* (form of *i*)
ia: (an exclamation), oh!
 *i*₃-*a*, *i*-*a* (form of *ia*)
a'a: a text, the scribal exercise *a*-*a*
HA: a vegetable
HA'A: locust-grass?
ah: (to be) dried (out), dry; to dry
 *ah*₃-*a* (form of *ah*)
ah: a paste; phlegm, mucus, sputum; foam,
 scum; saliva, spittle; poison
 *uh*₃-*a*, *uh*₃ (form of *ah*)
he: be it, be he

Hebrew/Semitic/Egyptian

Cf. EGYPTIAN PN *zmn-h3-r`*. The Book of Mormon version merely switches the order of the last two elements (HWN in LID 28, ABM 236). The position of the divine name (in this case *r`*, a sungod) in EGYPTIAN has always been problematic. The EGYPTIANS tended to write the divine element of a theophoric name first, even when it was pronounced (as syntactical rules would dictate) at the end. For this reason, the transliteration of EGYPTIAN nomes by modern Egyptologists often are reversed in order from those made by ancient historians (e.g., Manetho) who wrote in Greek. Many examples might be given here, if necessary _____. What, however, does Nibley's suggestion do to the *ihah* element found in a number of Book of Mormon names which have their parallels without that element (e.g., MORONI/MORONIAH, NEPHI/NEPHIAH, MATHONI/MATHONIAH)? (JAT).

Perhaps Aramaic *zeman*, “time, appointed time” + *-ar-* + YHWH. For the *-ar-*, possibilities are HEBREW *’arî/’aryeh*, “lion”, or *’ûr*, “light.” This would give the strange meaning of “the (appointed) time of the lion (or light) of Yahweh” (JH).

**zimna’-la*-YHH, in EGYPTIAN transcription **zymn3’ryhh*, “time for Yahweh,” but a mere speculation (RFS). Tvedtnes finds it difficult that the NEPHITES, who came from a HEBREW-speaking environment, should have to transliterate a HEBREW name into EGYPTIAN (JAT).

(Book of Mormon Onomasticon 2016)

Zemnariyah is a Gaddianton Robber chief who placed a siege around the people of Nephi who gathered into a defensive position (3 Nephi 4). It was completely unsuccessful because the people of Nephi had plenty of provisions, while the Gaddiantons had little. The Nephite armies would march out at night and attack and then return to their place of refuge, exacting significant damage to the Gaddiantons. As a result Zemnariyah gave a command unto his people that they should withdraw themselves from the siege and march into the furthestmost parts of the land northward. The Nephites headed them off, capturing them, and hanged Zemnariyah from a tree, then cutting down the tree. Reasonable etymological units for Zemnariyah are:

Sumerian

ze: dirt

ze: bile

e: to hang on a string; to remove, take away

e₃-ma, e₃-am₃ (form of *e*)

na: man

a: arm; labor; side; strength; wage; power

a₂-a (form of *a*)

ar: ruin

ari: a disease

ri, Ri: to throw down

Ri-a (form of *ri*)

i: (vocative exclamation), hey!

ia: (an exclamation), oh!

i₃-a, i-a (form of *ia*)

ah: phlegm, mucus, sputum; foam, scum;

saliva, spittle; poison

uh₃-a, uh₃ (form of *ah*)

he: be it, be he

Constructed Compound Word: **Zem(a)narih(e)ah**

Zenephi

As the name Nephi has been elsewhere evaluated and included a significant section involving the name Nephi(ite) from the Caractors Document translation. The Caractors Document indicated that each different Nephi was written with a different glyph that differentiated them, so Zenephi would not have been expected to have a glyph form similar or incorporating the other glyph forms of Nephi.

Sumerian

ze: dirt

ze: gall bladder; bile

ze₂-na (form of *ze*)

zeh: a bird

zeh: piglet

e: barley?

e: chaff

e₃-ni, e₃-a-bi (form of *e*)

e: house; temple; (temple) household; station

(of the moon)?; room; house-lot;

estate

e₂-ni, e₂-na, e₂-bi, e₂-ba (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-ne, e₃-a-ni, e₃-ni, e₃-bi, e₃-a-bi, nu-

e₃-e, e₃-ni-ib (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]
na-e (form of *e*)

e: trust

e: tube, socket

e: watch

en: (compound verb nominal element)

en: incantation, spell

en: lord; master; ruler

en-na, *en-ne₂*, *en-ni-a* (form of *en*)

en: a priest

en-ne₂, *en-ni-a* (form of *en*)

ene: (compound verb nominal element)

ene: pleasure?

ne: brazier

ne: (compound verb nominal element)

ne-bi (form of *ne*)

ne: strength; force

ne₃-ba, *ne₃-bi-a* (form of *ne*)

NE: type of bird

NE: designation of silver

NE-ba, *NE-bi* (form of *NE*)

NE: a designation of trees

PI: a unit of capacity

hi: to mix (up); process (skin; wool, in the latter possibly a stage between combing and spinning); alloy

HI: (compound verb nominal element)

HI: a fish

Hla: a vegetable

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

Hebrew and Egyptian

Nephi

The most likely derivation of the name is EGYPTIAN *nfr* "good, beautiful." The final *r* in EGYPTIAN had dropped out of pronunciation about a thousand years earlier, and it is attested as a personal name at the time of LEHI.

In Semitic languages, two directions exist for seeking the etymology of this important Book of Mormon name, *nph/h* or *nṽ p* or *n aleph p*. Historical and current LDS pronunciation of the name would favor the latter, reading the *ph* as one phoneme [f], rather than as two, [p] and [h/h̄]. However, I am unaware of any root in Semitic corresponding with *nṽ/p*. Both *nph*, "to breathe, blow" (JAT, JH), and *nph*, "to discard, banish, reject" (JH) exist in West Semitic, though the latter is not attested in North-west Semitic (JH). *Nap_pnu* means "anblasen, entzünden; aufgehen" and appears in the form *niphu* "Aufleuchten, Entbrennen" and refers metaphorically to sun up and star up. It occurs in the feminine names *i-na-ni-ip-pni-ša-al-si-iš* and *i-na-nippni(SAR)-ša-al-si-iš* (Stamm, ANG, 200). The form may be related to the biblical Zimri/Omri and Book of Mormon LEHI/LIMHI, etc. (PN). The root also occurs in the Akkadian term *nappahu* "smith".

An equally or even more promising derivation would come from EGYPTIAN *nfw* (later *nfy*), "captain, skipper, chief of sailors" (Coptic *ne(e)f*, *neeb*), from meaning "breathe, blow at" (RFS, JH, JAT).[4] Nibley wrote that "*Nfy* was the name of an EGYPTIAN captain," implying a PN rather than a word meaning "captain" (LID, 27; see also ABM, 290); the term *nfy* is attested as an EGYPTIAN name but not after the New Kingdom. See also EGYPTIAN *nf=i*, "I am driven away" (passive *sdm=f*) (EHA). If correct, the name could be metonymic, in view of NEPHI's forced departure from his homeland (JAT). This is unlikely because the so-called passive *sdm=f* is a circumstantial past passive meaning in this case "since I had been driven away." It would have to be a dependent clause and is not nominalized.

Nibley notes the PN *nfy* on at least 10 Nabatean inscriptions. In one case, *nfy* is the father of one *lmy*, where the *y* is defective and may, according to Jaussen, have been *n*, hence LAMAN (if it is really *y*, cf. Book of Mormon LAMAH—JAT), while in another *hnfy* appears with the name *mrmlw*, for which cf. MORMON (ABM, 290 and esp. fn. 28 [in the reprint by FARMS; fn. 27 in the 1964 Deseret edition] to Chap. 22).

The Aramaic GN *np'* occurs in the Elephantine documents (7:4) (EHA).

Zenephi

Possibly a hybrid HEBREW-EGYPTIAN name **ze-nfy*, "The One of Nephi," beginning with the HEBREW demonstrative *ze-*, and adding ancient EGYPTIAN *nfy* "captain; sailor; wind," or EGYPTIAN *nf(r)* "beautiful, good." Cf. HEBREW *Ze-Sînay* "The One of Sinai," as treated by Albright (epithet of Jehovah at Judges 5:5), Lihyanite *ḏ-ʿmn*, *ḏ-rḥmh*, *ḏ-mslmh*, *ḏ-blʿ*, and Thamudic *ḏû-baraq* "The One of Lightning."

Val Sederholm suggests EGYPTIAN *Z3-Nfy* "Son of Nephi" (RFS).

Another possibility is the *nisbe* form of ZENIFF, i.e., hypothetical HEBREW gentilic *ṣenipî* "tiaraed, crowned, enwrapped (with turban)," a derivation from HEBREW *ṣanif*, *miṣnefet* "tiara, turban," worn by men (Job 29:14), such as the high priest (Leviticus 16:4, Zechariah 3:5), or by women (Isaiah 3:23 | 2 Nephi 13:23).

(Book of Mormon Onomasticon 2016)

Zenephi is mentioned near the very end of the Book of Mormon in the context of the final battles. Zenephi is a Nephite military leader, described as obviously callous. Widows and daughters of the Nephites who were in Sherrizah had been plundered by the Lamanites, were then plundered by their own armies led by Zenephi as he took the remainder of their provisions, leaving them to wander to find food, with many old women fainting and dieing in the effort (Mormon 9:16). This incident segued in to a discussion of the general depravity of the Nephites and their delight in evil. Reasonable etymological units for Zenephi are:

Sumerian

ze: dirt

ze: bile

ze₂-na (form of *ze*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave; to remove, take away; to rave

e₃-ne, *e₃-a-ni*, *e₃-ni*, *e₃-bi*, *e₃-a-bi*, *nu-*

e₃-e, *e₃-ni-ib* (form of *e*)

en: lord; master; ruler

en-na, *en-ne₂*, *en-ni-a* (form of *en*)

en: a priest

en-ne₂, *en-ni-a* (form of *en*)

ne: strength; force

ne₃-ba, *ne₃-bi-a* (form of *ne*)

Pl: a unit of capacity

hi: to mix (up)

Hl: a fish

Hla: a vegetable

Constructed Compound Word: **Zenep(i)hi**

Zeniff

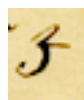
The name Nephi and Nephi as part of the glyph for Nephite were evaluated as part of the translation of the Caractors Document (Grover 2015) and the relevant sections are included below. This translation did not have any benefit of any Sumerian etymology, so possible Sumerian etymology is included following the section.

Zeniff

According to the Book of Mormon Onomasticon the etymology of the name of Zeniff is:

- *snb* (*znb*), "very common elements in Egyptian proper names, cf. Senepta" (*snp-t3*)
- and citing the same Egyptian words, from Hugh Nibley's "Lehi in the Desert": "common elements of EGYPTIAN proper names"

The character for Zeniff in the Caractors Document is C-36:

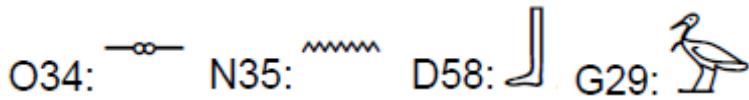


The Egyptian word *snb* as found at the end of royal names is found in the Chicago Demotic Dictionary (S 13:1 pgs. 263-264) and does have the form of the glyph:

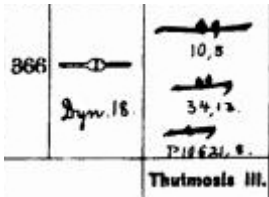


Demotisches Glossar (Erichsen 1954, 438)

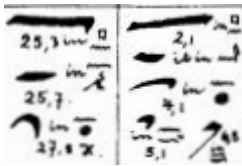
However, phonetically, *snb* has other meanings in Egyptian that also match Zeniff in terms of a Book of Mormon setting as well as glyphically. The first is what Budge (1920, 2:606) identifies as *senb*, which has meanings “to be overthrown” and “to be evilly entreated.” The first definition might be applicable to Zeniff’s first foray into the wilderness, which ended in a battle for power (Mosiah 9:1-2), the second is certainly an apt description of Zeniff’s entire tenure as a vassal/enemy subject to the whims of King Laman. One of the forms for the hieroglyph for this word consists of the following with the associated Gardiner Numbers:



In the hieratic, Gardiner Numbers O-34 and N-35 become essentially horizontal lines:



Möller Number 366 (Gardiner Number O-34), Bd. II-31-74-Taf, pg. II 356-366 (Möller 1965)



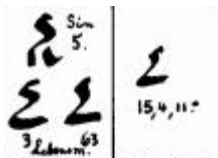
Möller Number 331 (Gardiner Number N-35), Bd. II-1-30, pg. II 326bis-338 (Möller 1965)

The D-58 hieratic generally is reflected as an “L” type form, but there is a form (recognizably much later in time) that is similar to the glyph:



Möller Number 124 (Gardiner Number D-58), Bd. III-1-31, pg. III 120-128bis (Möller 1965)

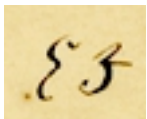
G-29 is reflected in the hieratic as:



Möller Number 208, Bd. I-1-22, pg. I 206-214 (Möller 1965)

The Zeniff glyph is a compact combination glyph that essentially is a reverse of the hieratic G-29, with the hieratic D-58 of similar form, with the line through the middle of the glyph represented by both O-34 and N-35. Another definition for the Egyptian word *snb* is to “step over boundaries” (Dickson 2006, 170), which has some of the same hieroglyphic elements (O-34, N35, and D-58) and would also seem to be descriptive of Zeniff, who left the confines of Zarahemla to return to the Land of Nephi.

The Zeniff glyph also exhibits the “mirror-image” glyph play as it mirrors the adjacent character (C-37), which means to “depart.”



The same mirroring involving the word for “depart” also occurs with the glyph for Nephi that was discussed previously. As was explained, Egyptian can face either direction depending on the direction it is read, but in this case it may have been flipped as a form of glyph play. The morphing together of separate glyphs to make one glyph is a staple in Mayan glyph play, as is reversing directions. It may not be possible to say what the Nephites borrowed from the Maya or vice versa, but it is very clear there was “glyph play” borrowing of concepts going on between the two groups.

Sumerian

ze: dirt

ze: gall bladder; bile

ze₂-na (form of *ze*)

zeh: a bird

zeh: piglet

e: barley?

e: chaff

e₃-ni (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-ni, e₂-na (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent

e₃-ne, e₃-a-ni, e₃-ni (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: tube, socket

e: watch

en: (compound verb nominal element)

en: incantation, spell

en: lord; master; ruler

en-na, en-ne₂, en-ni-a (form of *en*)

en: a priest

en-ne₂, en-ni-a (form of *en*)

ni: a bird

ni: fear, aura

ni₂-ba, ni₂-bi (form of *ni*)

ni: self

ni₂-bi, ni₂-ba (form of *ni*)

NI: a designation of nets

i: clothing, garment

i: (vocative exclamation), hey!

i: oil; butter; container for oil

i₃-be₆, i₃-bi, NI (form of *i*)

Additional Hebrew/Semitic/Egyptian

“ZENIFF certainly suggests the name Zainab and its variants, popular among the desert people, of which the feminine form of Zenobia was born by [a famous Arab queen]” (HWN in ABM 234).

Cf. *snb* (*znb*), “very common elements in Egyptian proper names, cf. Senep^ta” (*snp-t3*) (HWN in LID 28).

Cf. *zinapa*, the cuneiform rendering of an EGYPTIAN name (HWN in SC 194).

Cf. Book of Mormon ZENEPHI, et al.

“Zinapa” = “cuneiform rendering of an EGYPTIAN name.” Nibley, *Since Cumorah*, p. 194.

Arabic, corruption of Zainab. Nibley, *An Approach to the Book of Mormon*, p. 286 and 403.

z-n-b, s-n-b = “common elements of EGYPTIAN proper names.” Nibley, *Lehi in the Desert*, p. 28.

(Book of Mormon Onomasticon 2016)

Most likely Hebrew *šānîp* “headband, tiara,” worn by men (Job 29:14), kings (Isaiah 62:3, Ecclesiasticus 11:5), and high priest (Leviticus 16:4, Zechariah 3:5, Ecclesiasticus 40:4), or by women (Isaiah 3:23 || 2 Nephi 13:23) = Arabic *šinf* “hem, corner.” Cf. Hebrew *mišnepet* “tiara, turban-like headband,” worn by king (Ezekiel 21:31), or high priest (Exodus 28:4,37,39, 29:6, 39:28,31, Leviticus 8:9, 16:4, Ecclesiasticus 45:12) > Greek *masnaephthēs* (Josephus, *Antiquities*, III, 7, 3 § 157), cognate with Syriac *mašnaptā* “headband, turban,” *měšannap* “to wrap around, wind around” (Isaiah 22:18 *šānôp yišnāpkā šēnēpā* “wrapping you up like a whorl”). Personal names meaning “Crown, Tiara,” are known from the Bible (Atarah and Stephen), and other ancient contexts.

(Smith 2017)

Zeniff was a Nephite who led a group of migrants from Zarahemla back to their homeland of Nephi and became a sort of vassal king subject to the whims of the Lamanite king who controlled the area Mosiah 7-10). Previously he had been “a spy among the Lamanites” and determined that with diplomacy he might be able to negotiate with the Lamanites. An initial group, of which Zeniff was not the leader, ended in an internal disagreement that turned violent, so returned unsuccessful after many were killed. Zeniff led the second group which was successful in negotiating with the Lamanites and re-settling in the Land of Nephi. However, the Lamanite relationship soured when King Laman came to power and Zeniff was required to lead his people in battle against the Lamanites.

Similar to the word *Ziff*, in Sumerian, the “ff” sound is reflected as a “b”. Reasonable etymological units for Zeniff are:

Sumerian

ze: dirt

e: house; temple; (temple) household; estate

e₂-ni, e₂-na (form of *e*)

e: to leave, to go out; to remove, take away;

to bring out; to enter; to bring in; to

sow

e₃-ne, e₃-a-ni, e₃-ni (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: watch

en: lord; master; ruler

en-na, en-ne₂, en-ni-a (form of *en*)

en: a priest

en-ne₂, en-ni-a (form of *en*)

ni: fear, aura

ni₂-ba, ni₂-bi (form of *ni*)

ni: self

ni₂-bi, ni₂-ba (form of *ni*)

i: oil; container for oil

NI, i₃-be₆, i₃-bi, NI (form of *i*)

Constructed Compound Word: **Zenib**

Zenock/ZenochSumerian

- ze*: dirt
ze: gall bladder; bile
 ze₂-na (form of *ze*)
zeh: a bird
zeh: piglet
zena: a fish
zena: midrib of datepalm frond
zena: a siege weapon
e: barley?
e: chaff
 e₃-ni (form of *e*)
e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate
 e₂-ni, e₂-na (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
 e₃-ne, e₃-a-ni, e₃-ni (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
 speak]
e: trust
e: tube, socket
e: watch
en: (compound verb nominal element)
en: incantation, spell
en: lord; master; ruler
 en-na, en-ne₂, en-ni-a (form of *en*)
en: a priest
 en-ni-a (form of *en*)
enna: until, up to
na: (compound verb nominal element)
na: man
na: pestle; a stone
na: stone; stone weight
nu: a night bird
nu: creator, begetter
nu: (small) fly, mosquito
nu: male genitalia; sperm; offspring
nu: man
- nu*: (to be) not, no; without, un-
NU: to spin (thread)
nua: a designation of ewes or nanny goats
a: arm; labor; wing; horn; side; strength;
 wage; power
 a₂-ka (form of *a*)
a: a bird-cry
a: time
a: water; semen; progeny
 a-ka, a-ke₄ (form of *a*)
A: a weapon or a leather holder for a weapon
ak: to do; to make; to act, perform; to
 proceed, proceeding (math.)
 in-ak (form of *ak*)
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
 u₈-ka (form of *u*)
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-ka (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control

u: to sleep
u: ten
u: totality, world

U: type of stone
U: tree
he: be it, be he

Hebrew

Possible etymologies are: (1) HEBREW *za-nôh.a*, a tribe whose name has something to do with stench. (2) HEBREW *znq*, “to leap.” (3) HEBREW *s.nh.*, “to descend.” (4) HEBREW *s.îno-q*, “pillory” (Jer. 29:26) (JH). This latter suggestion was first made by Reynolds & Sjodahl, who noted that “the name may be an allusion to persecution which he may have suffered at the hands of his countrymen” (R&S 1:203).

Smith is willing to accept only Nos. 2 and 4 of the suggestions made by Hackett. To these, he adds: (1) EGYPTIAN *znq*, *snq* (causative of cognate Semitic *ynq*, “suck”) = Coptic *sonk*, “suck, nurse, suckle.” In the nominal meaning of “nurse,” the word appears as the title of the high priestess of Apis and of Libyan Mareotis (sp?). (2) EGYPTIAN *znk*, *snk*, is the sun-god as titled in the Book of the Dead (at “night”); priesthood in some of Yeb-Elephantine; “tongue” (RFS). Cf. EGYPTIAN PN *anh.*, once a serpent-god (HWN in LID 30).

Zenoch, ZENOCK. *z-n-q* = “to leap.” *a-n-h* = “to descend.” BH *sînoq* = “pillory.” Jer. 29:26. Carlton, J. A.

Zenekh, an EGYPTIAN proper name. “Once a serpent-god.” Nibley, *Lehi in the Desert*, p. 30.

An EGYPTIAN hero name. Nibley, *An Approach to the Book of Mormon*, p. 286.

HEBREW, *tsinok* = “stocks.” Reynolds, *Commentary on the Book of Mormon*, I, p. 203.

(Book of Mormon Onomasticon 2016)

The only reference to Zenock in the Book of Mormon is referring to an Old World prophet who is cited at various places in the Book of Mormon, so it is not likely that there will be a Sumerian etymology consistent with the name, but an attempt will be made as the name is unattested in the Bible. A complete reasonable etymology was not found in Sumerian, nevertheless some potential etymological units are:

Sumerian

ze: dirt
e: house; temple; (temple) household; room;
house-lot; estate
e₂-ni, *e₂-na* (form of *e*)
e: to leave, to go out; to remove, take away;
to bring out; to enter; to bring in; to
raise; to sow
e₃-ne, *e₃-a-ni*, *e₃-ni* (form of *e*)
e: perfect plural and imperfect stem of *dug*[to
speak]
e: trust
e: watch
en: lord; master; ruler
en-na, *en-ne₂*, *en-ni-a* (form of *en*)
en: a priest
en-ni-a (form of *en*)
enna: until, up to

na: man
na: pestle; a stone
na: stone; stone weight
nu: creator, begetter
nu: (small) fly, mosquito
nu: man
nu: (to be) not, no; without, un-
a: arm; labor; strength; wage; power
a₂-ka (form of *a*)
ak: to do; to make; to act, perform; to
proceed
in-ak (form of *ak*)
u: admiration
u: to voice, cry, noise
u: peace
u: shepherd
he: be it, be he

Constructed Compound Word: **Zenoch(e)**

ZenosSumerian

- ze*: dirt
ze: gall bladder; bile
 ze₂-na (form of *ze*)
zeh: a bird
zeh: piglet
zena: a fish
zena: midrib of datepalm frond
zena: a siege weapon
e: barley?
e: chaff
 e₃-ni (form of *e*)
e: house; temple; (temple) household; station
 (of the moon)?; room; house-lot;
 estate
 e₂-ni, e₂-na (form of *e*)
e: a vocative interjection
e: strip or piece of leather; leather bearing
e: to leave, to go out; to thread, hang on a
 string; to remove, take away; to bring
 out; to enter; to bring in; to raise,
 rear (a child); to sow; to rave; to
 winnow; to measure (grain) roughly
 (with a stick); to rent
 e₃-ne, e₃-a-ni, e₃-ni (form of *e*)
e: princely?
e: perfect plural and imperfect stem of *dug*[to
 speak]
e: trust
e: tube, socket
e: watch
en: (compound verb nominal element)
en: incantation, spell
en: lord; master; ruler
 en-na, en-ne₂, en-ni-a (form of *en*)
en: a priest
 en-ni-a (form of *en*)
enna: until, up to
na: (compound verb nominal element)
na: man
na: pestle; a stone
na: stone; stone weight
nu: a night bird
nu: creator, begetter
nu: (small) fly, mosquito
nu: male genitalia; sperm; offspring
nu: man
nu: (to be) not, no; without, un-
NU: to spin (thread)
nua: a designation of ewes or nanny goats
a: arm; labor; wing; horn; side; strength;
 wage; power
a: a bird-cry
a: time
a: water; semen; progeny
 a-a (form of *a*)
A: a weapon or a leather holder for a weapon
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole
u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture,
 plants
 u₂-ne (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot
 of a door, ship's captain; to gain
 control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree

us: (to be) of a lesser quality; to drag; to stretch; to accompany, follow; a qualification of grain; to thresh (grain) by treading; to coagulate?
in-us₂ (form of *us*)

us: to lean on, impose; to check
e-na-us₂ (form of *us*)
us: sheep
us: side, edge; path

Hebrew

KJV Enos = HEBREW 'עֲנוֹשׁ "Man" (Genesis 4:26, 5:6-11) = KJV Enosh (1 Chronicles 1:1). Matt Bowen argues for wordplay at the introduction of ENOS as son of a just "man" 'עֲנוֹשׁ.

Cf. *s.ena-n* and *s.a'ana-n*, placenames in Joshua 15:37 and Micah 1:11, perhaps related to the word for "flock" (JH).

Cf. Greek PN *ze-nos*, meaning "guest, host, stranger, ally, hireling" (RFS, JH). The word corresponds to HEBREW *za-r, ge-r*, "stranger, sojourner, resident alien," befitting of, e.g., the Levites who had no tribal allotment. Smith suggests that ZENOS/Zenoz is a JOSEPHITE of the pre-Exilic period, possibly resident in a Greek speaking area (Greece, Aegean, Asia Minor). Cf. also Greek PN *zenas*, contraction of *ze-nodōros*. "gift of Zeus" (RFS).

Nibley compares the writings of ZENOS as reflected in the Book of Mormon with those of one Zenaz/Kenaz, who may be the same individual (HWN in SC 313–26).

(Book of Mormon Onomasticon 2016)

Etymology of the name Enosh

Enosh is one of a few Hebrew words that indicate man or mankind and it is rooted in the root group אָנַשׁ ('*nsh* I, II & III):

Scholars insist that there are three separate roots אָנַשׁ ('*nsh*) and one root אִישׁ ('*ysh*), which have nothing to do with each other. BDB Theological Dictionary acknowledges the few who have assumed that there are certainly relationships, but decrees a single ancestral root "impossible".

This may be theoretically true, but we may as readily assume that the Hebrew authors and audience were more persuaded by these words' similarities than by their differences:

The root-verb אָנַשׁ (*anash*) means to be sick or weak (Job 34:6, 2 Samuel 12:15, Micah 1:9). This verb occurs about a dozen times in the Old Testament, and has no derivatives.

The root אָנַשׁ ('*nsh*) isn't used as verb in the Bible, but in cognate languages it means to be inclined to, friendly or social. It yields one derivative, the masculine noun אִנוּשׁ ('*enosh*), meaning man or mankind (Job 28:13, Psalm 8:4, Isaiah 24:6). This word is one of a few to mean man, and '*enosh* seems to indicate man without any special characteristic; hence the name Enosh.

Other words for man are: אָדָם ('*adam*; see the name Adam), which describes man as corporeal being and אִישׁ ('*ish*; see below), which denotes a man in a specific function.

Both HAW Theological Wordbook of the Old Testament and BDB Theological Dictionary quote theories that put this root and the previous one together, and *enosh* may denote man as frail and helpless creature. Perhaps it even teaches that the strength of society in general is a direct result of the frailty of the human individual, which is an idea also expressed by the Greek words ψυχή (*psuche*), meaning soul or needy thing, and πνεύμα (*pneuma*) meaning spirit or synchronously moving things. Perhaps mysterious texts such as Revelation 13:3 should be understood in part against the backdrop of this principle.

Some scholars have suggested that the mysterious noun אֵשׁ ('*esh*), meaning fire, was derived from this root, but others refute this (reports BDB Theological Dictionary).

The third root אָנַשׁ ('*nsh*) is again unused in the Bible, but in cognate languages it may mean soft or delicate. Its sole derivative is the feminine noun אִשָּׁה ('*ishsha*), meaning woman or wife. Since the Bible views societies as female individuals (i.e. mother Babylon, or the Bride of Christ), and women are generally weaker than man, here at Abarim

Publications we see much reason to assume one single core idea behind these roots, even if the roots themselves are separate in theory.

And then there is root **איש** ('*ysh*) which yields the masculine noun **איש** ('*ish*), meaning man or mankind. It's obviously one of a few Hebrews words that can be translated as 'man' but appears to be most alike our English word 'man'. It differs from **אדם** (*adam*), or 'corporeal one' and the noun **אנוש** ('*enosh*), or 'human' in that **איש** ('*ish*) regards man as an individual and that mostly in some specific function. In constructions like "man of the earth" (Genesis 9:20) or "man of God" (Deuteronomy 33:1), this word **איש** ('*ish*) is used. This word is also the common word for husband.

(www.abarim-publications.com 2016)

The only reference to Zenos in the Book of Mormon is referring to an Old World prophet who is cited at various places in the Book of Mormon, so it is not likely that there will be a Sumerian etymology consistent with the name, but an attempt will be made since it is unattested to in the Bible.

Among other things, Zenos prophesied regarding the earthquakes and rending of the earth at the time of the Christ's coming (1 Nephi 19:12). Reasonable etymological units for Zenos are:

Sumerian

ze: dirt

e: house; temple; (temple) household; room; house-lot; estate

e₂-ni, e₂-na (form of *e*)

e: to leave, to go out; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow

e₃-ne, e₃-a-ni, e₃-ni (form of *e*)

e: perfect plural and imperfect stem of *dug*[to speak]

e: trust

e: watch

en: lord; master; ruler

en-na, en-ne₂, en-ni-a (form of *en*)

en: a priest

en-ni-a (form of *en*)

enna: until, up to

na: man

na: pestle; a stone

na: stone; stone weight

nu: creator, begetter

nu: man

nu: (to be) not, no; without, un-

a: arm; labor; strength; wage; power

u: admiration

u: to cry, noise

u: shepherd

us: to lean on, impose; to check

e-na-us₂ (form of *us*)

us: path

Constructed Compound Word: **Zenos**

Zerahemnah

Sumerian

ze: dirt

ze: gall bladder; bile

zeh: a bird

zeh: piglet

e: barley?

e: chaff

e₃-a-am₆, e₃-a-am₃, e₃-am₃, e₃-a-me, e₃-mu (form of *e*)

e: house; temple; (temple) household; station (of the moon)?; room; house-lot; estate

e₂-ur₂, e₂-ra, e₂-ur, e₂-a-ra, e₂-me, e₂-a-me, e₂-mu, e₂-me-a, e₂-am₃ (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a string; to remove, take away; to bring

out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent <i>e₃-a-ra, e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a- ra, he₂-e₃, e₃-a-me-en, e₃-a- me-en₃ (form of e)</i>	<i>e-rah₂, rah₂-am₃ (form of rah)</i>
<i>e</i> : princely?	<i>rah</i> : a disease
<i>e</i> : perfect plural and imperfect stem of <i>dug</i> [to speak] <i>e-me-a</i> (form of <i>e</i>)	<i>a</i> : arm; labor; wing; horn; side; strength; wage; power
<i>e</i> : trust	<i>a</i> : a bird-cry
<i>e</i> : tube, socket	<i>a</i> : time
<i>e</i> : watch	<i>a</i> : water; semen; progeny <i>a-ur₂</i> (form of <i>a</i>)
<i>er</i> : weeping, mourning; tears; to weep <i>er₂-ra</i> (form of <i>er</i>)	<i>A</i> : a weapon or a leather holder for a weapon
<i>era</i> : leader (of the assembly)	<i>ah</i> : (to be) dried (out), dry; to dry
<i>ra</i> : (compound verb verbal element)	<i>ah</i> : a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison
<i>ra</i> : (to be) pure; (to be) clear	<i>he</i> : be it, be he
<i>rah</i> : to beat, kill; to break, crush; to flood; to thresh (grain with a flail)	<i>he'am</i> : so be it!
	<i>hem</i> : type of stone
	<i>na</i> : (compound verb nominal element) <i>me-na</i> (form of <i>na</i>)
	<i>na</i> : man
	<i>na</i> : pestle; a stone
	<i>na</i> : stone; stone weight <i>na₄-a</i> (form of <i>na</i>)

Hebrew/Semitic

The first part of the name could be related to the first part of ZARHEMLA. HEBREW *hmn* means altar, but does not occur in the feminine form. Could the name mean “scion/seed of the sacrifice,” from an abstract form of altar?

This is so close to ZARHEMLA that Hackett suggested it was either a mistake or a confusion in pronunciation. It would be possible to analyze the name in the same way as ZARHEMLA, but she could find no suitable root *hmn* or *hmn* (JH). Others, however, have made proposals.

Perhaps HEBREW *zera'-ham-ma-na-h*, “the seed of apportionment/measurement” or similar (JAT). From the same root *mnh*, “to count, number, reckon, assign”), Smith proposes reading HEBREW *zera'-hamena-h*, “seed/progeny of the chosen (one),” with the latter element coming from the root *mnh*, “allot, assign, prepare, appoint, number” (RFS).

Perhaps HEBREW *zerah.-mena-h*, “appointed/fated rising,” from the roots *zrh.*, “to arise/shine” and *mnh*, “allot, assign, prepare, appoint, number” (RFS).

(Book of Mormon Onomasticon 2016)

Zerahemnah was a Nephite dissenter and a general in the Lamanite army, and like other Nephite dissenters among the Lamanites he possessed a “wicked and murderous disposition”, much worse than the Lamanites (Alma 43, 44). He led his armies into the wilderness to attack the land of Manti, but Moroni, knowing about the movement, ambushed Zerahemnah and his armies, and engaged them in a bloody battle, with the Lamanites at a disadvantage caused by the Nephites superior body armor. The Lamanites were surrounded, and the Nephites asked for surrender, which Zerahemnah did. However, because Moroni required him to make an oath that he would no longer make war with the Nephites, Zerahemnah became angry and rushed forward to kill Moroni. As he raised his sword, one of Moroni’s soldiers smote the sword “even to the earth”, breaking the hilt, and then he took off Zerahemnah’s scalp and it “fell to the earth”. Zerahemnah retreated amongst his soldiers, and the soldier with the scalp took it from the ground, laid it on the point of his sword, raised it, and said that “even as this scalp has fallen

to the earth, which is the scalp of your chief, so shall ye fall to the earth” unless they gave up their weapons and gave a covenant of peace.

Zerahemnah was still “wroth” and stirred up his men to continue to battle. Because of their lack of armor, the Lamanites continued to be slaughtered, with Zerahemnah ultimately relenting and surrendering. The dead of the Lamanites were then thrown into the River Sidon. Reasonable etymological units for Zerahemnah are:

Sumerian

ze: dirt

ze: bile

e: chaff

*e₃-a-am₆, e₃-a-am₃, e₃-am₃, e₃-a-me,
e₃-mu* (form of *e*)

e: to leave, to go out; to remove, take away;
to bring out; to enter; to rave

*e₃-a-ra, e₃-am₃, e₃-a-am₃, e₃-ma, e₃-a-
ra, he₂-e₃, e₃-a-me-en, e₃-a-
me-en₃* (form of *e*)

er: weeping, mourning; tears; to weep

er₂-ra (form of *er*)

era: leader (of the assembly)

rah: to beat, kill; to break, crush

e-rah₂, rah₂-am₃ (form of *rah*)

rah: a disease

a: arm; labor; side; strength; wage; power

A: a weapon or a leather holder for a weapon

ah: phlegm, mucus, sputum; foam, scum;
saliva, spittle; poison

he: be it, be he

hem: type of stone

na: man

na: pestle; a stone

na: stone; stone weight

na₄-a (form of *na*)

ah: phlegm, mucus, sputum; foam, scum;

saliva, spittle; poison

Constructed Compound Word: **Zerahemnah**

Zeram

Sumerian

ze: dirt

ze: gall bladder; bile

e: barley?

e: chaff

e: house; temple; (temple) household; station
(of the moon)?; room; house-lot;
estate

e₂-ur₂, e₂-ra, e₂-ur, e₂-a-ra (form of *e*)

e: a vocative interjection

e: strip or piece of leather; leather bearing

e: to leave, to go out; to thread, hang on a
string; to remove, take away; to bring
out; to enter; to bring in; to raise,
rear (a child); to sow; to rave; to
winnow; to measure (grain) roughly
(with a stick); to rent

e₃-a-ra (form of *e*)

e: princely?

e: perfect plural and imperfect stem of *dug*[to
speak]

e: trust

e: tube, socket

e: watch

er: weeping, mourning; tears; to weep

er₂-ra (form of *er*)

era: leader (of the assembly)

ra: (compound verb verbal element)

ra: (to be) pure; (to be) clear

rah: to beat, kill; to break, crush; to flood; to
thresh (grain with a flail)

e-rah₂, rah₂-am₃ (form of *rah*)

rah: a disease

a: arm; labor; wing; horn; side; strength;

wage; power

a₂-mu (form of *a*)

a: a bird-cry

a: time

a: water; semen; progeny

a-mu, a-am₃, a-am₆ (form of *a*)

A: a weapon or a leather holder for a weapon

am: a bird

am: wild bull

Hebrew/Semitic

There are several possible etymologies for the NEPHITE PN ZERAM, all of which are plausible but not wholly persuasive.

The HEBREW word for a heavy rain or cloudburst, *zereṁ*, would at first glance seem to provide a suitable root. But the noun is a *qatl* form which would not yield the vowels of ZERAM (JH and PYH). On the other hand, it could be assumed that NEPHITE and/or Joseph Smith's pronunciation of a *qatl* form could have been similar to ZERAM. If this etymology holds true, the name could be analogous to the Semitic weather deity Hadad/Ḥaddu/Adad, which probably means "thunder."

The root *zr'* also provides a possible meaning. In its noun form *zera'*, "seed; posterity, offspring," with the 3mp pronominal ending, Like *zereṁ'*, *zera'* is a *qatl* form. When receiving a pronominal suffix, the *zera'* becomes *zar'*, as in Isaiah 61:9, *zar'ām*, "their seed." This is a possible meaning for ZERAM, i.e., "their seed" meaning the "chosen people," if the NEPHITES by this time, despite the pronominal ending, had reduced the vowel in the first syllable to the seghol that characterizes the biblical HEBREW segholate form, or if Joseph Smith pronounced it that way in the translation process.

From the same root, *zr'* plus the noun *'am*, "people," yield "descendant of the people." However, this etymology would require even more NEPHITE phonetic shifts than the previous suggestions, that is, the dropping of a syllable, *zera'ām* > **zerām*.

Possible is an etymology from *zwr*, which in the adjectival form *zār* means "other, strange, peculiar." To explain the ending *-am*, *'ām*, "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.

Other HEBREW lexemes that appear much less likely as etymological possibilities include: *šrh*, "need, anxiety," plus the noun *'am*, "people," rendering the name "Need of the people," or in a stretch possibly, "desire of the people." The PN Zereth *šrt*, (1 Chronicles 4:7) "remains unexplained" (The Hebrew and Aramaic Lexicon of the Old Testament). *Zeri šry*, (1 Chronicles 25:3) "balsam, mastic balsam" (HALOT), and Zeruiah *šrwyh*, (1 Samuel 26:6) "fragrant with mastic" (HALOT) would take a bit of explaining. Even less likely are derivations based on the following PNs Zerah *zrh* (Genesis 36:13) and Zerahiah *zrh'yh* (1 Chronicles 6:6 in KJV, but 1 Chronicles 5:32 in Tanakh), because the het would most likely not elide and the m would remain unexplained. The North-west Semitic root *zrw'*, "arm," like the following PN, would require a u or o vowel and not the e-a sequence in ZERAM. For the same reason, the feminine PN Zeruah *šrw'h* (1 Kings 11:26), does not work well.

(www.abarim-publications.com 2016)

Zeram was one of four Nephite spies who went out with their men to watch the camp of the Amlicites where they discovered the Amlicites and Lamanites armies that later intercepted the Nephites at the River Sidon where a bloody battle ensued (Alma 2). He may have also been one of Alma₂'s guards who contended with the guards of the king of the Lamanites until he slew and drove them back, "thus he cleared the ground, or rather the bank, which was on the west of the river Sidon, throwing the bodies of the Lamanites who had been slain into the waters of Sidon." Reasonable etymological units for Zeram are:

Sumerian

ze: dirt

e: to leave, to go out

e₃-a-ra (form of *e*)

e: trust

e: watch

er: weeping, mourning; tears; to weep

er₂-ra (form of *er*)

era: leader (of the assembly)

ra: (to be) pure; (to be) clear
rah: to beat, kill; to break, crush
*e-rah*₂, *rah*_{2-am}₃ (form of *rah*)
a: arm; labor; strength; wage; power

*a*_{2-mu} (form of *a*)
a: progeny
a-mu, *a-am*₃, *a-am*₆ (form of *a*)

Constructed Compound Word: **Zeram(u)**

Zion

Sumerian

zi: to chirp (birds)
zi: to cut, remove; to erase
*zi*_{2-a} (form of *zi*)
zi: life
i: clothing, garment
i: (vocative exclamation), hey!
i: oil; butter; container for oil
*i*_{3-a} (form of *i*)
ia: (an exclamation), oh!
u: abuse
u: admiration
u: and
u: bed
u: to bray, bellow, bawl, voice, cry, noise
u: compound verb nominal element
u: defeat
u: earth
u: emery
u: sheep, ewe
u: finger
u: gift
u: wild goose
u: grain
u: hole

u: horn
u: type of land
u: load
u: peace
u: earth pile
u: pitfall
u: planking
u: plant
u: bread, loaf; food; grass, herb; pasture, plants
*u*_{2-na}, *u*_{2-ne}, *u*_{2-ni} (form of *u*)
u: shepherd
u: purslane
u: to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control
u: to sleep
u: ten
u: totality, world
U: type of stone
U: tree
un: to arise; sky; (to be) high
an: sky, heaven; upper; crown (of a tree)
an: date spadix

Hebrew/Semitic

The name Zion in the Bible

Zion was originally a Jebusite stronghold located in or near Jerusalem or is equal to Jerusalem (2 Samuel 5:7). King David captures this stronghold and it is renamed City Of David. David sets up the tabernacle there and Solomon retrieves it from there to place the Ark and utensils in the temple. The prophet Isaiah mentions that YHWH dwells on Mount Zion (8:18) and later writers relate the name Zion to the eternal Jerusalem (Hebrews 12:22; spelled Σιών, Sion) and heaven (Revelation 14:1).

Etymology of the name Zion

Because Zion was originally not Israeli, the name Zion comes to us probably from a language other than Hebrew. HAW Theological Wordbook of the Old Testament mentions an Arabic root *s-w-n*, meaning to protect or defend, which may give Zion the meaning of fortress. Others (says HAW Theological Wordbook of the Old Testament) suggest derivation from a root *saha*, be bald.

Spelled the way it is, however, the name Zion is identical to the Hebrew word ציון (*sayon*) either meaning place of dryness, or monument:

The two roots צוה (*swh*) and ציה (*syh*) are similar in form but their meanings (either to command or to be dry) don't come close. Still, for some reason, the Bible's symbolic structure appears to insist on a relation between the two: One of the two names of the mountain upon which Moses received the Law from God, is Horeb, which means Dry Place. Also note that the word Torah comes from a verb that also yields a word for rain.

Perhaps the notion of a dry place taps into the creation account, and specifically the third day, or into the account of Noah's flood. A dry place is not a place where people die of thirst, but rather a place where the sea is no more, after it has given all her treasures (Revelation 21:1).

Note that both roots treated below yield a form ציון (*sion*), which is identical to the spelling of the name Zion. And there are two words of the form צי (*sy*); one of which is related to our two roots but it's not clear which one.

The root-verb צוה (*sawa*) means to command or charge. This verb may either be used to describe someone exerting his will upon someone else (1 Samuel 17:20), a group (2 Samuel 21:14), a situation (Psalm 33:9, Isaiah 45:12), or it may be used to convey the transfer of power from one person to another (Numbers 27:18, 1 Samuel 13:14). This verb yields the following derivations:

The masculine noun ציון (*siyun*), meaning signpost or monument (2 Kings 23:17, Ezekiel 39:15, Jeremiah 31:21 only). Note that this word is spelled the same as ציון (*siyun*), meaning dry place (see below).

The feminine noun מצוה (*miswa*), meaning commandment. A commandment can come from the king (1 Kings 2:43), it can denote a title of property (Jeremiah 32:11), or it can denote the wisdom code in its entirety (Proverbs 19:16). Preceded by the definite article, the commandment, means the full code of the law (2 Chronicles 8:13, Ezra 10:3, Psalm 19:8).

The masculine noun צו (*saw*), meaning command. This word — "dubious" according to BDB Theological Dictionary — appears only in contexts that seem to ridicule (Hosea 5:11, Isaiah 28:10-13).

The unused and assumed root ציה (*syh*) occurs in Arabic and Aramaic in the sense of to be parched. In the Bible only two derivatives of the Hebrew root survive:

The feminine noun ציה (*siya*), meaning dryness or drought (Hosea 2:5, Psalm 105:41, Job 24:19).

The masculine noun ציון (*sayon*), meaning dryness or parched land (Isaiah 25:5 and 32:2 only).

The masculine noun צי (*si l*) means ship. It's a loan-word from Egyptian (the more common Biblical word for ship is אֲנִיָּה, *'oniya*) and is used about four times in the Bible, in singular in Isaiah 33:21 and in plural (צִיִּים) in Numbers 24:24, Ezekiel 30:9. In Daniel 11:30 occurs the plural צִיִּים. Note that the JSP reads for Isaiah 23:13: "Asshur founded it for shipmen," while the other dominant modern translation take this instance of צי to be the next one:

The identical masculine noun צי (*si l*) denotes some kind of creature, but it's not clear what kind. Some scholars derive this noun from the root צוה (*sawa*, treated above), which would indicate that this creature was a bit of a barker (an identical verb in Arabic means to yelp, curiously enough), but most go with the root ציה (*syh*, see above) and figure that this word denotes a kind of desert-creature. In fact, that might be precisely what our word is: a collective term for desert-dwellers.

Our noun occurs six times and always in plural: צִיִּים: Psalm 72:9 and 74:14, Jeremiah 50:39, Isaiah 13:21, 23:13 and 34:14. Most translations interpret the occurrence in Psalm 72:9 as human desert-dwellers since they are instructed to bow down to the king. The Young translation even speaks of a people called Ziim in the Isaiah and Jeremiah references.

(www.abarim-publications.com 2016)

Zion is a Biblical term that was used in the Book of Mormon so would not expect to have a Sumerian origin, but since Zion does not appear to have a Hebrew etymological source, there may be Sumerian etymologies that align with its meaning, which in fact there are:

Sumerian*zi*: life*i*: (vocative exclamation), hey!*i*: oil; container for oil*i*₃-*a* (form of *i*)*ia*: (an exclamation), oh!*u*: type of land*u*: peace*un*: to arise; sky; (to be) high*an*: sky, heaven; upperConstructed Compound Word: **Zion**ZoramSumerian*za*: bead, gem*za-ar* (form of *za*)*za*: to close?*za*: (compound verb verbal element)*za*: man*za-ur*₂ (form of *za*)*za*: property, estate*ZA*: type of boat*zah*: to disappear; to move away, withdraw;

to stay away; (to be) lost; (to be)

fugitive

zah: a mark on the liver*zah*: a part or qualification of a piece of

jewelry

zar: sheaf (of barley); stack of sheaves*zar-ra* (form of *zar*)*zara*: (excessive) concern*zara*: a garment*zara*: (to be) braided; to overlap*zara*: (door) pivot*zarah*: stork, heron*zarah*: wailing, lamentation*zu*: flint*zu*: to know; to learn*zu*: type of building material*zu*: plow share; blade of the hoe; point

(of a battering ram)

zu: tooth*zu rah*: to bite*zu ur*: to tear with teeth*zuh*: to steal*zur*: to break*zur*: to roil*zur*: to take care of*zurah*: siege weapon*a*: arm; labor; wing; horn; side; strength;

wage; power

*a*₂-*mu* (form of *a*)*a*: a bird-cry*a*: time*a*: water; semen; progeny*a-mu*, *a-am*₃, *a-am*₆ (form of *a*)*A*: a weapon or a leather holder for a weapon*a rah*: to drown*ar*: (hymn of) praise; fame*a-ar*₂, *ar*₂-*ra*, *a-ar*₃-*a*, *a-ar*₃ (form of*ar*)*ar*: ruin*ar*₂-*mu* (form of *ar*)*ara*: to grind*ara*: hand-mill; lower grindstone*ara*: an official*ara*: times (with numbers); ways; way; omen;

step (math.)

ara: a boat part*ara*: designation of milk*ara*: designation of oil*a-ra*₂-*a* (form of *ara*)*arah*: storehouse, granary, storeroom;

storage vessel

u: abuse*u*: admiration*u*: and*u*: bed*u*: to bray, bellow, bawl, voice, cry, noise*u*: compound verb nominal element*u*: defeat*u*: earth*u*: emery*u*: sheep, ewe*u*₈-*ra* (form of *u*)

<i>u</i> : finger	<i>ur</i> : to go along; to wipe clean; to beat, sweep away; to drag; to raise a boat
<i>u</i> : gift	<i>ur₃-ra</i> (form of <i>ur</i>)
<i>u</i> : wild goose	<i>ur</i> : servant
<i>u</i> : grain	<i>ur</i> : keel
<i>u</i> : hole	<i>ur</i> : liver; main body, bulk
<i>u</i> : horn	<i>ur</i> : fish
<i>u</i> : type of land	<i>ur</i> : harness
<i>u</i> : load	<i>ur</i> : he; that, this some; maid, female, slave; are corresponding to another; like (one another)
<i>u</i> : peace	<i>ur₅-am₃, ur₅-ra, ur₅-a</i> (form of <i>ur</i>)
<i>u</i> : earth pile	<i>ur</i> : man
<i>u</i> : pitfall	<i>ur</i> : to roam around
<i>u</i> : planking	<i>ur</i> : to pluck, to gather, collect; to harvest
<i>u</i> : plant	<i>ur₄-ra, ur₄-a, ur₄-ra-a, ur₄-ur₄-re, ur₅-e</i> (form of <i>ur</i>)
<i>u</i> : bread, loaf; food; grass, herb; pasture, plants	<i>ur</i> : to smell
<i>u₂-ra</i> (form of <i>u</i>)	<i>ur</i> : cloth trimming
<i>u</i> : shepherd	<i>ur</i> : roof
<i>u</i> : purslane	<i>ur₃-e, ur₂-ra, ur₃-re</i> (form of <i>ur</i>)
<i>u</i> : to ride; attachment to a plow, upper pivot of a door, ship's captain; to gain control	<i>ur</i> : root, base; limbs; loin, lap
<i>u</i> : to sleep	<i>ur₂-ra, ur₂-e</i> (form of <i>ur</i>)
<i>u</i> : ten	<i>ur</i> : servant
<i>u</i> : totality, world	<i>ur</i> : to shut, protection
<i>U</i> : type of stone	<i>ur₃-ra-me, ur₃-ra, ur₃-re, ur₃-re₂</i> (form of <i>ur</i>)
<i>U</i> : tree	<i>ur</i> : to smell
<i>ur</i> : to be abundant	<i>ur₅-ra</i> (form of <i>ur</i>)
<i>ur₃-ra</i> (form of <i>ur</i>)	<i>ur</i> : a cloth trimming
<i>ur</i> : to rub in, anoint	<i>ura</i> : dejection?
<i>ur</i> : to bake	<i>ra</i> : (compound verb verbal element)
<i>ur₅-ra</i> (form of <i>ur</i>)	<i>ra</i> : (to be) pure; (to be) clear
<i>ur</i> : base leg of table	<i>rah</i> : to beat, kill; to break, crush; to flood; to thresh (grain with a flail)
<i>ur</i> : to confine, imprison	<i>rah</i> : a disease
<i>ur</i> : to be convulsed	<i>am</i> : a bird
<i>ur₄-a, ur₄</i> (form of <i>ur</i>)	<i>am</i> : wild bull
<i>ur</i> : dog, ~ figurine; ~ toy; lion	
<i>ur-am₃, ur-ra, ur-a, ur-re, ur-e, ur-re₂</i> (form of <i>ur</i>)	

Hebrew

ZORAM has five plausible etymologies, though only the first etymology given below is attested in an ancient Semitic source (see below). The first three of the five are only slightly different from each other: "The Rock is the (divine) kinsman," "Rock of the people," and "Their Rock." These three plausible etymologies will be discussed in that order, with the first discussion supplying most of the basic information. The fourth and fifth suggested meanings were made by Matthew L. Bowen, "The one who is exalted," and approximately, "[The deity] has flooded forth."

In the first of the five etymologies, the only etymology with an attested ancient Semitic instance, the first part of the PN Zoram is the HEBREW word *šûr*, meaning "rock, cliff face," but is used metaphorically for the God of Israel, as in 2 Samuel 22:47, "The Lord liveth; and blessed be my rock [*šûr*]; and exalted be the God of the rock [*šûr*] of my salvation"

(PYH). The vocable *šûr* also appears in several biblical personal names, such as Zur *šûr* "Rock" (Numbers 25:15), Zuriel, *šûrî-ʿel* "El (God) is my rock" (Numbers 3:35).

The second part of the PN ZORAM could come from the common Semitic vocable *ʿām*, meaning "father's brother," "(divine) kinsman," and "people." The vocable *ʿām* is quite common in ancient Semitic name giving. As an element in Hebrew names, there is no question that it is a theophoric element, appearing in names such as Jekameam, *yěqam-ʿām* (1 Chronicles 23:19). In addition to appearing as the final element in PNs, it also can be found at the beginning of names, e.g., Amminadab, *ʿammî-nādāb* (Numbers 1:7), "my father's brother is generous" (PYH). (Note that this biblical PN also appears in the Book of Mormon as AMINADAB - RFS).

The question of meaning hinges partly on how to view *ʿām* as a theophoric element. The translation "father's brother/paternal uncle" does not convey the same connotation in English as it does in Hebrew. To approximate the Semitic connotation, some translators render *ʿām* with "divine kinsman." To avoid the issue of meaning, some translations simply transliterate the vocable. For example, in the PN mentioned above, Jekameam, HALOT The possibility that *ḥamm*, **ḥam* and *ʿam* ("people") can be confused with the various Semitic orthographies complicates the efforts to provide a clear etymology. This tripartite etymology is reflected in HALOT renders *yěqam-ʿām* with "may ʿAm deliver," where ʿAm is understood as a deity, a divine kinsman (PYH).

Combining *šûr* with *ʿām* would give the meaning "The Rock is the (divine) kinsman." To modern ears, this meaning may seem like a strange PN. However, though *šûr* and *ʿām* are not used together in any known biblical PN, they are used together in the Amorite Bronze Age PN *šûrî-ʿammu*, which is translated as "My rock is the Father's brother" (PYH).

A second possibility for ZORAM is hypothetical *šûr-ʿām*, "Rock of the people," where *ʿām* would not mean "paternal uncle," but rather "people," though in PNs the meaning "people" seems to be quite rare (PYH). Biblical PNs such as Jeroboam and Rehoboam may lend legitimacy to the use of "people." Jeroboam can be interpreted as "may the people increase." Rehoboam can mean "The people have become extensive." Additionally, the PN Jekameam could mean "may the people arise" (RFS).

The third possibility for ZORAM is that it could be patterned after Psalm 78:35, "God was their rock," where "their rock" in Hebrew is *šûrām*. In this etymology, ZORAM would be a hypocoristic with the theophoric element "God" (*ʿĕlōhîm* in Psalm 78:35) omitted. That "Rock" is a name or title for the God of Israel is not in doubt, especially from passages such as Deuteronomy 32:30 where *šûrām*, "their Rock" parallels YHWH "the LORD" (LXX Greek *theos* "God")(RFS).

The fourth possibility has been suggested by Matthew Bowen, namely, that ZORAM is formed from two parts, *zu* and *ram*. The first would be common West Semitic deictic particle *zû* and would mean "the one of" or "that one of," and the second could be the stative verb *rām*, meaning "is exalted." The two vocables together would yield the meaning "The one who is exalted," referring of course to the God of Israel.

The fifth possibility, also suggested by Matthew Bowen, would make ZORAM a *pôʿal* verb form akin to the Hebrew word *zerem*, which designates a kind of rain or overflowing of water. The verb occurs only once in the Old Testament, namely, in Psalm 77:17 (18 in Hebrew), where the KJV translates, "poured out." Thus Bowen translates the name, "'He [i.e., the deity] has [is] poured forth' or 'He has flooded forth.'"

It has also been suggested that ZORAM could be a form of the Hebrew segholate noun *zerem*, defined above as a kind of rain or overflowing water." Though the consonants match up well, the vowels do not; *zerem* is a segholate noun from the Hebrew *qatl* paradigm which would not produce the vowels of ZORAM.

Cf. EGYPTIAN divine name *zrm* (LGG, 6:431); see also the variant name of *zrm*, *rks*, that appears in the Book of the Dead, utterance 39 S 5.

(Book of Mormon Onomasticon 2016)

Zoram₁ was one of the initial Lehite party but was added somewhat by constraint by Nephi₁ as a result of him being a servant of the hostile Laban who was fooled (thinking Nephi to be Laban) to assist in Nephi getting the brass plates (ubiquitous references). Zoram₁ was considered righteous and sided with Nephi when the family split occurred among the Lehites. Zoram₁ was the founder of the Zoramite tribe, one generally affiliated with the overall Nephite polity, although the Zoramites at a certain point dissent and break away from the Nephite polity

even to the point of affiliating politically with the Lamanites and making war against the Nephites. From a religious standpoint, the Zoramites were also apostates from the Nephite religion, worshiping idols, rejecting the Law of Moses and Christ, among other things. Reasonable etymological units for Zoram₁ are:

Sumerian

za: man

za-ur₂ (form of *za*)

za: property, estate

zah: (to be) fugitive

zu: to know; to learn

a: arm; labor; side; strength; wage

a₂-mu (form of *a*)

ar: (hymn of) praise; fame

a-ar₂, *ar₂-ra*, *a-ar₃-a*, *a-ar₃* (form of *ar*)

ara: an official

u: admiration

ur: to be abundant

ur₃-ra (form of *ur*)

ur: to rub in, anoint

ur: to go along

ur₃-ra (form of *ur*)

ur: servant

ur: he; that, this some; maid, female, slave; are corresponding to another; like (one another)

ur₅-am₃, *ur₅-ra*, *ur₅-a* (form of *ur*)

ur: man

ra: (to be) pure; (to be) clear

Constructed Compound Word: **Zoram**

Hebrew

ṣûr: rock

’ām: father's brother, (divine) kinsman, and people

zû: "the one of" or "that one of"

rām: is exalted

Reasonable etymological units for Zoram as referring to the Zoramites would be:

Sumerian

za: man

za-ur₂ (form of *za*)

za: property, estate

zah: to move away, withdraw; to stay away; (to be) lost

zara: (excessive) concern

zarah: wailing, lamentation

zu ur: to tear with teeth

zuh: to steal

zur: to break

zur: to roil

zurah: siege weapon

a: side; strength; wage; power

a₂-mu (form of *a*)

a: progeny

a-mu, *a-am₃*, *a-am₆* (form of *a*)

A: a weapon or a leather holder for a weapon

ar: ruin

ar₂-mu (form of *ar*)

ara: an official

u: abuse

u: to bray, bellow, bawl, voice, cry, noise

u: defeat

u: to gain control

ur: to be convulsed

ur₄-a, *ur₄* (form of *ur*)

ur: to wipe clean; to beat, sweep away

ur₃-ra (form of *ur*)

ur: servant

ur: he; that, this some; maid, female, slave; are corresponding to another; like (one another)

ur₅-am₃, *ur₅-ra*, *ur₅-a* (form of *ur*)

ur: man

ur: to roam around

ura: dejection?

rah: to beat, kill; to break, crush

rah: a disease

Constructed Compound Word: **Zoram**Hebrew*šûr*: rock*‘ām*: people*zû*: "the one of" or "that one of"

Zoram₂ was a righteous chief captain of the Nephites, who together with his sons, with information provided by Alma₂ the prophet, battled and defeated an invading Lamanite force (Alma 16). Reasonable etymological units for Zoram₂ are:

Sumerian*za*: man*za-ur₂* (form of *za*)*zu ur*: to tear with teeth*zur*: to take care of*zurah*: siege weapon*a*: arm; labor; side; strength; wage; power*a₂-mu* (form of *a*)*A*: a weapon or a leather holder for a weapon*ar*: (hymn of) praise; fame*a-ar₂*, *ar₂-ra*, *a-ar₃-a*, *a-ar₃* (form of *ar*)*ara*: an official*u*: admiration*u*: defeat*u*: peace*u*: to gain control*ur*: to rub in, anoint*ur*: to beat, sweep away*ur₃-ra* (form of *ur*)*ur*: man*ur*: to shut, protection*ur₃-ra-me*, *ur₃-ra*, *ur₃-re*, *ur₃-re₂* (form of *ur*)*ur*: he; that, this some; maid, female, slave;

are corresponding to another; like (one another)

ur₅-am₃, *ur₅-ra*, *ur₅-a* (form of *ur*)*ra*: (to be) pure; (to be) clear*rah*: to beat, kill; to break, crushConstructed Compound Word: **Zoram**Hebrew*šûr*: rock*‘ām*: (divine) kinsman*zû*: "the one of" or "that one of"*rām*: is exalted

Zoram₃ was the leader of the apostate Zoramites and led "the hearts of the people to bow down to dumb idols" and engage in iniquity (Alma 30, 31) which caused Alma₂ great concern and triggered a mission to the Zoramites. Reasonable etymological units for Zoram₃ are:

Sumerian*za*: man*za-ur₂* (form of *za*)*zah*: (to be) lost*zara*: (excessive) concern*zuh*: to steal*zur*: to break*zur*: to roil*a*: strength; power*a₂-mu* (form of *a*)*ar*: ruin*ar₂-mu* (form of *ar*)*ara*: an official*ara*: omen*u*: abuse*u*: to gain control*ur*: to be convulsed

ur₄-a, ur₄ (form of *ur*)
ur: he; that, this some; like (one another)
ur₅-am₃, ur₅-ra, ur₅-a (form of *ur*)

ur: man
ura: dejection?
rah: a disease

Constructed Compound Word: **Zoram**

Hebrew

šûr: rock
'ām: (divine) kinsman; father's brother
zû: "the one of" or "that one of"

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The origin of Book of Mormon Jaredite names has been an enigma since the publication of the Book of Mormon. In a book that is the first of its kind, Jerry Grover, a professional civil engineer, geologist and translator has been able to reconstruct the Jaredite names from ancient Sumerian. The author's approach is meticulous and scientific. This book is a landmark event in Book of Mormon studies and is a book that must be read by every serious student of the Book of Mormon and of Mesoamerican studies. The author is dedicating all proceeds from the book to additional scientific studies to cast further light on the ancient setting of the Book of Mormon.