

## “International” forms of Biblical Hebrew personal names

### Their adoption and adaptation in the international planned language Esperanto\*

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The present study attempts to examine what presumably guided Zamenhof in choosing “international” forms for Biblical Hebrew personal names when he translated the whole Hebrew Bible into Esperanto. A comparison of these names graphically and phonetically with their equivalents in eight possible source languages, i.e., Hebrew, Latin, Italian, French, English, German, Polish and Russian, reveals a preference for Hebrew, German and Polish forms in descending order as possible etymons ascribable to Zamenhof’s own linguistic background. The morphological adaptation of these names is conditioned by the phonetic characteristics of their etymons.

**Keywords:** personal names, Biblical Hebrew, Esperanto, lexical internationalism

One of the sixteen grammatical rules in L. L. Zamenhof’s *Fundamento de Esperanto*, the “Bible” of the international planned language he initiated, requires that “[t]he so-called ‘foreign’ words, i. e. words which the greater number of languages have derived from the same source, undergo no change in the international language, beyond conforming to its system of orthography.” (Zamenhof 2007:61) Nevertheless, Zamenhof often went beyond this “system of orthography” when incorporating “foreign,” i.e. international, words into Esperanto, though he neglected to formulate how the abovementioned rule was to be applied in cases where multiple graphic and/or phonetic forms are used in the language of origin and “the greater number of languages.” His methods of adopting and adapting them can therefore be guessed solely by observing what he has actually done with them, whether intentionally or unintentionally.

Non-Biblical personal names are largely restricted to their languages of origin and to certain others adjacent to them geographically and/or influenced by them

culturally. In contrast, Biblical Hebrew personal names are considered “foreign” in the above sense of the word. These have entered hundreds of other languages, often with phonetic changes, through translations of the Bible directly from Hebrew or indirectly from existing translations in major languages and have joined the catalogue of common given names in European and non-European languages around the world.

Bible translations were often the first written documents in languages with no prior literary tradition, and contributed to their development as literary languages practically as well as symbolically. Zamenhof, who understood the importance of translating the Bible into his nascent language as a literary rather than religious work, singlehandedly produced an Esperanto version from the Hebrew (and Aramaic) original before his death in 1917. With his permission, a committee of several British Bible scholars checked his typed manuscript and contributed many changes, including the endings of certain names; the book, known as the “London Bible,” was published by the British and Foreign Bible Society in 1926.<sup>1</sup>

Although several scholarly analyses of Zamenhof’s translation have been carried out (among them, Gregor 1959 and Duranti 1985), its onomastic aspect, i.e., the “international” forms of personal names there, has yet to be systematically investigated. In an attempt to fill the lacuna I shall first compare the common Biblical Hebrew personal names in Esperanto with their equivalents in possible source languages, and then attempt to investigate what constitutes their “international” forms for Zamenhof (as well as the committee members in cases where these were modified), and how these names were adopted and adapted graphically, phonetically and/or morphologically from the possible source languages.

Esperanto uses 22 letters of the Roman alphabet (minus q, w, x and y) and six more letters with two diacritics ( ^ and ˇ) in upper and lower cases; their phonetic values in the International Phonetic Alphabet are added in square brackets to the list below, and the six additional letters appear in boldface:

A a [a], B b [b], C c [ts], Ĉ ĉ [tʃ], D d [d], E e [e], F f [f], G g [g], Ĝ ĝ [dʒ],  
 H h [h], Ĥ ĥ [x], I i [i], J j [j], Ĵ ĵ [ʒ], K k [k], L l [l], M m [m], N n [n], O o [o],  
 P p [p], R r [r], S s [s], Ŝ ŝ [ʃ], T t [t], U u [u], Ŭ ŭ [w], V v [v], Z z [z].

All words take a penultimate accent, and nouns have the obligatory ending -o (in the singular). There are two cases: nominative and accusative; the latter is formed regularly with the addition of -n to the former, e.g., *lingvon* < *lingvo* ‘language’.

## Lexical internationalism in Esperanto

Blanke (1985: 93) classifies lexical internationalism in planned languages into three types: (1) Romance internationalism, (2) European internationalism, and (3) global internationalism. Apparently Zamenhof adhered to the second type of lexical internationalism when he “initiated” his language. As Szerdahelyi (1984: 283–284) and Kuznecov (1984: 15–17) point out, the lexical source languages (or “control languages”) for European internationalism in planned languages are: (Latin), Italian, French, Spanish(-Portuguese), English, German and Russian. The more etymons a given lexeme has, whether graphically or phonetically, the more international it is considered to be.

According to Holzhaus (1969: 19–202) and Gold (1980: 300–310), among others, Zamenhof grew up with Russian as his native language, which was quite exceptional among the Jewish population in the latter half of the 19th century in his native Bialystok; in addition, he knew Yiddish, German and Polish actively, and also studied Hebrew, Aramaic, Greek, Latin, Italian, French, English and Volapük. Therefore the principal source languages for the (general) lexicon of Esperanto were Latin, Italian, French, English, German and Russian but not Spanish or Portuguese, in which Zamenhof had no proficiency. He and later Esperantists also introduced elements from other languages they knew, including Hebrew, Yiddish and Polish. Possible etymons in one, some or all of these languages were adopted in Esperanto, either graphically or phonetically, i.e., according to their graphic or phonetic shapes respectively. Having analyzed a number of examples, Szerdahelyi (1987: 111) concludes that the primary sources for lexemes in Esperanto are Latin, French and German with Russian and Polish reinforcement and in certain cases with Italian and English influence. For this reason the present study checks Biblical Hebrew personal names in these seven languages in addition to Hebrew as their possible source languages.

On the basis of Szerdahelyi (1976, 1987) but *mutatis mutandis*, adaptation of nouns will be classified here according to graphic, phonetic or morphological adaptation. Graphic adaptation includes transliteration or transcription from non-Roman scripts, and replacement of Latin characters and combinations which do not exist in Esperanto. Phonetic adaptation includes replacement of sounds that do not exist or are uncommon in Esperanto, truncation of word-final vowels other than *o*, and the penultimate accent. Morphological adaptation means addition of the ending *-o*, which is obligatory for nouns.

## Personal names in Esperanto

Source languages for personal names in Esperanto are generally their languages of origin. They may be adopted graphically, phonetically or graphophonetically, either as they are or through further adaptation, whether graphically, phonetically (segmentally and accentually) or morphologically.<sup>2</sup> The following types of combinations in rendering personal names from ethnic languages in Esperanto are attested. There are four degrees of Esperantization, i.e., conformance to the orthography, phonetics and morphology of Esperanto, in the following ascending order: 1.1 < 2.1, 2.2 < 3.1, 3.2 < 4.1, 4.2, 4.3, 4.4, 5.5.

	Adoption		Adaptation			
	Graphic	Phonetic	Graphic	Phonetic (segmental)	Phonetic (accentual)	Morpho- logical
1.1	-	-	-	-	-	-
2.1	+	-	partial	-	-	-
2.2	-	+	partial	-	-	-
3.1	+	-	+	+	-	-
3.2	-	+	+	+	-	-
4.1	+	-	+	+	+	+
4.2	-	+	+	+	+	+
4.3	+	-	+	+	+	+
4.4	-	+	+	+	+	+
4.5	+	+	+	+	+	+

Below are some brief explanations and a few representative examples of each of these ten types of adoption and adaptation.

**Type 1.1** (neither adoption nor adaptation): names whose source languages use Roman script are rendered as they are, e.g.:

- From Italian: Eco
- From French: Saussure, Waringhien
- From Polish: Grabowski, Orzeszko
- From Hungarian: Kalocsay, Szerdahelyi

**Type 2.1** (graphic adoption with partial graphic adaptation): names whose source languages use non-Roman script are transliterated with a non-Esperanto transliteration scheme widely used elsewhere, e.g.:

- From Russian: Duličenko < Дуличенко, Kuznetsov < Кузнецов

**Type 2.2** (phonetic adoption with partial graphic adaptation): names whose source languages use non-Roman script are transcribed with a non-Esperanto transcription scheme widely used elsewhere, e.g.:

- From Hebrew: Akhad Haam < אַחַד הָעָם
- From Yiddish: Sholem-Aleykhem < שְׁלֹם-עֵלִיכֶם
- From Japanese: Kawasaki < 川崎, Konisi < 小西

**Type 3.1** (graphic adoption with graphic and phonetic (segmental) adaptation): names whose source languages use non-Roman script are transliterated with Esperanto orthography and pronunciation, e.g.:

- From Russian: Duliĉenko < Дуличенко, Kuznesov < Кузнецов

**Type 3.2** (phonetic adoption with graphic and phonetic (segmental) adaptation): names whose source languages use non-Roman script are transcribed with Esperanto orthography and pronunciation, e.g.:

- From Hebrew: Aĥad Haam < אַחַד הָעָם
- From Yiddish: Šolem-Alejĥem < שְׁלֹם-עֵלִיכֶם
- From Japanese: Kaŭasaki < 川崎, Koniŝi < 小西

**Type 4.1** (graphic adoption with graphic, phonetic (segmental and accentual) and morphological adaptation): names whose source languages use non-Roman script are transliterated with Esperanto orthography and pronunciation and with penultimate accent and the nominal ending -o (especially if they end with a consonant), e.g.:

- From Russian: Lenino < Ленин, Puŝkino < Пушкин, Solĵenicino < Солженицын, Stalino < Сталин, Tolstojo < Толстой
- From Arabic: Harun-al-Raŝido < هارون الرشيد

**Type 4.2** (phonetic adoption with graphic, phonetic (segmental and accentual) and morphological adaptation): names whose source languages use non-Roman script are transcribed with Esperanto orthography and pronunciation and with penultimate accent and the nominal ending -o (especially if they end with a consonant), e.g.:

- From Hebrew: Hilelo < הִלֵּל
- From Japanese: Jagio < 八木

**Type 4.3** (graphic adoption with graphic, phonetic (segmental and accentual) and morphological adaptation): names whose source languages use Roman script are adopted from their graphic forms and adapted graphically, phonetically (segmentally and accentually) and morphologically, e.g.:

- From French: Pasteŭro < Pasteur
- From German: Freŭdo < Freud, Goeto < Goethe, Mozarto < Mozart

**Type 4.4** (phonetic adoption with graphic, phonetic (segmental and accentual) and morphological adaptation): names whose source languages use Roman script are adopted from their phonetic forms and adapted graphically, phonetically (segmentally and accentually) and morphologically, e.g.:

- From Italian: Bokaĉo < Boccaccio, Galilejo < Galilèi, Petrarko < Petrarca
- From French: Bodlero < Baudelaire, Bomarŝeo < Beaumarchais, Lafonteno < La Fontaine, Moliero < Molière, Paskalo < Pascal, Sado < Sade, Sartro < Sartre
- From English: Bajrono < Bayron, Kromvelo < Cromwell, Darvino < Darwin, Neŭtono < Newton, Ŝekspiro < Shakespeare, Velingtono < Wellington
- From German: Betoveno < Beethoven, Koĥo < Koch, Markso < Marx, Niĉeo < Nietzsche, Rotŝildo < Rothschild, Vagnero < Wagner

**Type 4.5** (graphophonetic adoption with graphic, phonetic (segmental and accentual) and morphological adaptation): names whose source languages use Roman script are adopted both from their graphic and phonetic forms or partly from their graphic and partly from their phonetic forms and adapted graphically, phonetically (segmentally and accentually) and morphologically, e.g.:

- From Italian: Danto < Dante
- From English: Kelvino < Kelvin
- From German: Ejnŝtejno < Einstein, Gutenbergo < Gutenberg, Hegelo < Hegel, Hitlero < Hitler, Keplero < Kepler, Lejbnico < Leibniz, Mendelo < Mendel

### **“International” forms of Biblical Hebrew personal names in Esperanto**

For the purpose of this study those Biblical Hebrew personal names that are listed in Duc Goninaz (2005),<sup>3</sup> the most comprehensive descriptive dictionary of Esperanto as of this writing, are chosen and then compared with their equivalents in eight possible source languages:<sup>4</sup> Hebrew,<sup>5</sup> Latin, Italian, French, English, German, Polish and Russian as they appear in their popular versions in Zamenhof’s time, i.e., the so-called Masoretic text, Vulgate, Diodati Version, Louis Segond Version, King James Version, Luther Bible, Wujek Bible and Synodal Bible respectively.<sup>6</sup> There are 105 names in total, composed of 90 male and 15 female names; they are listed alphabetically with forms in Esperanto as headwords. The full tables of male and female names in nine languages can be found in Tables 1 and 2 in the appendix which can be examined on the author’s website at [http://www.ts-cyberia.net/names\\_h.html](http://www.ts-cyberia.net/names_h.html) or on its public archive at [http://web.archive.org/web/\\*/http://](http://web.archive.org/web/*/http://)

[www.ts-cyberia.net/name\\_h.html](http://www.ts-cyberia.net/name_h.html). Hebrew and Russian forms are also transcribed and transliterated respectively, using letters of the Esperanto alphabet. Diacritics over vowels in languages written with the Roman alphabet are ignored in identifying possible graphic etymons, i.e., vowels with diacritics are considered graphically equal to their counterparts without diacritics.

It is important to note that Biblical Hebrew is transcribed according to the pronunciation Zamenhof himself must have used. The pronunciation of consonants he employs happens to be identical with traditional Ashkenazic pronunciation,<sup>7</sup> with which he must have been familiar from early childhood, except for the realization of ב as [b] and נ as [t], identical to Modern Israeli pronunciation except for the realization of נ as [t]. The following table shows the phonetic values of Hebrew consonantal characters in traditional Ashkenazic, Modern Israeli and Zamenhof's presumed pronunciations.

Consonantal character	Traditional Ashkenazic pronunciation <sup>8</sup>	Modern Israeli pronunciation	Zamenhof's presumed pronunciation
א	–	–	–
ב	b	b	b
בּ	v	v	<b>b</b>
ג	g	g	g
גּ	g	g	g
ד	d	d	d
דּ	d	d	d
ה	h	h	h
ו	v	v	v
ז	z	z	z
ח	ĥ	ĥ	ĥ
ט	t	t	t
י	j	j	j
כ	k	k	k
ך / כּ	ĥ	ĥ	ĥ
ל	l	l	l
ם / מ	m	m	m
ן / נ	n	n	n
ס	s	s	s
ע	–	–	–
פ	p	p	p
ף / פּ	f	f	f
ץ / צ	c	c	c
ק	k	k	k

ר	r	r	r
שׁ	š	š	š
שׂ	s	s	s
תּ	t	t	t
תׁ	s	t	t

On the other hand, Zamenhof's presumed pronunciation of vowels is substantially different from traditional Ashkenazic pronunciation but is identical to traditional Sephardic, hence to Modern Israeli pronunciation. The following table shows the phonetic values of Hebrew vowel signs in traditional Ashkenazic, traditional Sephardic and Zamenhof's presumed pronunciations.

Vowel sign	Traditional Ashkenazic pronunciation	Traditional Sephardic / Modern Israeli pronunciation	Zamenhof's presumed pronunciation
·	i	i	i
..	ej	e	e
˘	e	e	e
ˉ	a	a	a
˚	o	a / o	a / o
·	oj	o	o
· / ˘	u	u	u
˙	e / –	e / –	e / –
˚	e	e	e
˘	a	a	a
˚	o	o	o

It follows that Zamenhof's presumed pronunciation of Biblical Hebrew as a whole is an amalgam of traditional Ashkenazic and traditional Sephardic pronunciations and happens to be identical to Modern Israeli pronunciation with the exception of the realization of כּ as [b].<sup>9</sup> For lack of information, it is difficult to conclude with any certainty whether this is mere coincidence or has something to do with the fact that he was active in the Zionist movement in his youth before finding a possible solution to the "Jewish question" in a universal language called Esperanto. As for vowels, it is likely that traditional Ashkenazic pronunciation of Hebrew was too reminiscent of Yiddish, which he wanted to replace with Esperanto for Ashkenazic Jews,<sup>10</sup> and hence considered inappropriate as the basis for "international" forms.

The following table, based on the data presented in the appendix, summarizes the names, male and female together, and their possible graphic and phonetic sources. For examples, 27 names have one phonetic etymon but no graphic etymon. Those with less than four sources constitute about two thirds of all the examined names.

		Graphic sources							Total
		0	1	2	3	4	5	6	
Phonetic Sources	0	2	1	3	0	0	0	0	6
	1	27	5	1	0	1	0	0	34
	2	10	2	0	0	1	0	0	16
	3	11	2	1	1	2	1	0	16
	4	1	5	2	3	1	2	1	16
	5	1	0	1	0	1	0	1	4
	6	1	1	2	0	3	1	0	8
	7	0	0	1	0	0	0	3	4
	8	0	0	0	0	0	1	2	3
Total		53	16	11	4	9	5	7	

The next table summarizes how many names have Hebrew, Latin, Italian, French, English, German, Polish and Russian as possible graphic and phonetic sources. Graphically, German supplied the greatest number of etymons, followed by Polish; Hebrew and Russian could not be graphic sources as they are written in non-Roman scripts. Phonetically, Hebrew is the most preferred source, followed by German and Polish. In overall terms, too, i.e., at least either graphically or phonetically (hence sometimes both graphically and phonetically), Hebrew, German and Polish supplied more etymons.

	H	L	I	F	E	G	P	R	None
Graphic sources	–	12	22	26	24	42	27	–	53
Phonetic sources	79	27	34	30	19	47	37	21	7
At least either graphic or phonetic sources	79	27	34	37	33	60	40	21	3

Here are some examples of graphic adoption without phonetic adoption:

**1 graphic etymon / 0 phonetic etymon:** Jesaja < G Jesaja

**2 graphic etymons / 0 phonetic etymon:** Josuo < F Josué, G Josua; Moseo < I Mosè, G Mose

Examples of phonetic adoption without graphic adoption include:

**1 phonetic etymon / 0 graphic etymon:** Abŝalom(o) < H אבְּשָׁלוֹם Abŝalom; Esav(o) < H עֶשָׂו Esav; Jeĥezkel(o) < H יְהֶזְקֵאל Jeĥezkel; Mordeĥaj(o) < H מְרֻדְחַי Mordeĥaj; Ŝimŝon(o) < H שִׁמְשׁוֹן Ŝimŝon

**2 phonetic etymons / 0 graphic etymon:** Baruh(o) < H בָּרוּךְ Baruh, G Baruch, P Baruch; Jonatan(o) < H יְהוֹנָתָן J(eh)onatan, L Ionathan, G Jonathan; Bat-ŝeba < H בַּת-שֶׁבַע Bat-ŝeba, I Bath-Sceba, F Bath Schéba

**3 phonetic etymons / 0 graphic etymon:** Miḥa < H מִיחָה Miḥa, G Micha; Naḥum(o) < H נָחֻם Naḥum, P Nahum; Raḥel < H רָחֵל Raḥel, P Rahel

**4 phonetic etymons / 0 graphic etymon:** Abišag < H אֲבִישָׁג Abišag, I Abishag, F Abischag, E Abishag

**5 phonetic etymons / 0 graphic etymon:** Atalja < H אֲתַלְיָה Atalja, L Athalia, I Athaliah, G Athalja, P Atalia

**6 phonetic etymons / 0 graphic etymon:** Goljat(o) < H גִּלְיָת Goljat, L Goliath, I Goliath, F Goliath, G Goliath, P Goliat

In many cases there are both graphic and phonetic etymons:

**1 graphic etymon / 1 phonetic etymon:** Jozef(o) < P Józef / G Joseph

**1 graphic etymon / 2 phonetic etymons:** Isaak(o) < G Isaak / L Isaac, R Исаак Isaak

**1 graphic etymon / 3 phonetic etymons:** Izrael(o) < P Izrael / E Israel, G Israel, P Izrael

**1 graphic etymon / 4 phonetic etymons:** Jona < G Jona / H יוֹנָה Jona, L Iona, G Jona, R Иона Iona

**1 graphic etymon / 6 phonetic etymons:** Natan(o) < P Natan / H נָתַן Natan, L Nathan, I Nathan, F Nathan, G Nathan, P Natan

**2 graphic etymons / 1 phonetic etymon:** Gideon(o) < E Gideon, G Gideon / G Gideon

**2 graphic etymons / 3 phonetic etymons:** Ester(o) < I Ester, G Ester / H אֶסְתֵּר Ester, I Ester, G Ester

**2 graphic etymons / 4 phonetic etymons:** Eva < I Eva, G Eva / I Eva, G Eva, P Ewa, R Ева Eva

**2 graphic etymons / 5 phonetic etymons:** Efraim(o) < I Efraim, P Efraim / H אֶפְרַיִם Efrajim, I Efraim, F Éphraïm, G Ephraim, P Efraim

**2 graphic etymons / 6 phonetic etymons:** Rut(o) < G Rut, P Rut / H רוּת Rut, L Ruth, I Ruth, F Ruth, G Rut, P Rut

**2 graphic etymons / 7 phonetic etymons:** Kain(o) < G Kain, P Kain < L Cain, I Caino, F Caïn, G Kain, P Kain, R Каин Kain

**3 graphic etymons / 3 phonetic etymons:** Salomon(o) < L Salomon, F Salomon, P Salomon / L Salomon, F Salomon, P Salomon

**3 graphic etymons / 4 phonetic etymons:** Lea < I Lea, F Léa, G Lea / H לֵאָה Lea, I Lea, F Léa, G Lea

**4 graphic etymons / 1 phonetic etymon:** Samuel(o) < F Samuel, E Samuel, G Samuel, P Samuel / P Samuel

**4 graphic etymons / 2 phonetic etymons:** Haman(o) < I Haman, F Haman, E Haman, G Haman / H הָמָן Haman, G Haman

**4 graphic etymons / 3 phonetic etymons:** David(o) < L David, F David, E David, G David / H דָּוִד H David, L David, F David

**4 graphic etymons / 4 phonetic etymons:** Nimrod(o) < I Nimrod, F Nimrod, E Nimrod, G Nimrod / H נִמְרוֹד Nimrod, I Nimrod, F Nimrod, E Nimrod

**4 graphic etymons / 5 phonetic etymons:** Daniel(o) < F Daniel, E Daniel, G Daniel, P Daniel / H דָּנִיֵּאל Daniel, F Daniel, E Daniel, G Daniel, P Daniel

**4 graphic etymons / 6 phonetic etymons:** Debora < I Debora, F Débora, G Debora, P Debora / H דְּבוֹרָה Debora, I Debora, F Débora, E Deborah, G Debora, P Debora

**5 graphic etymons / 3 phonetic etymons:** Joab(o) < I Joab, F Joab, E Joab, G Joab, P Joab / H יוֹאָב Joab, L Ioab, I Joab

**5 graphic etymons / 4 phonetic etymons:** Abraham(o) < L Abraham, F Abraham, E Abraham, G Abraham, P Abraham / H אַבְרָהָם Abraham, L Abraham, G Abraham, P Abraham

**5 graphic etymons / 6 phonetic etymons:** Levi < L Levi, I Levi, F Lévi, E Levi, G Levi / H לֵוִי Levi, L Levi, I Levi, F Lévi, G Levi, P Lewi

**5 graphic etymons / 8 phonetic etymons:** Lot(o) < I Lot, F Lot, E Lot, G Lot, P Lot / H לוֹט Lot, L Loth, I Lot, F Lot, E Lot, G Lot, P Lot, R Лот Lot

**6 graphic etymons / 4 phonetic etymons:** Saul(o) < L Saul, I Saul, F Saül, E Saul, G Saul, P Saul / L Saul, I Saul, P Saul, R Саул Saul

**6 graphic etymons / 5 phonetic etymons:** Gad(o) < L Gad, I Gad, F Gad, E Gad, G Gad, P Gad / H גָּד Gad, L Gad, I Gad, F Gad, E Gad

**6 graphic etymons / 7 phonetic etymons:** Amos(o) < L Amos, I Amos, F Amos, E Amos, G Amos, P Amos / H עָמוֹס Amos, I Amos, F Amos, G Amos, P Amos, R Амос Amos

**6 graphic etymons / 8 phonetic etymons:** Adam(o) < L Adam, I Adam, F Adam, E Adam, G Adam, P Adam / H אָדָם Adam, L Adam, I Adam, F Adam, E Adam, G Adam, P Adam, R Адам Adam

In the following two cases a compromise was made between the possible source languages for reasons unknown to us; there is no exact etymon, whether graphic or phonetic: Melkicedek(o) < H מַלְכִּי-צֶדֶק Malki-Cedek, L Melchisedech, I Melchisedec, F Melchisédech, E Melchizedek, G Melchisedech, P Melchizedek, R Мелхиседек; Noa < H נֹחַ Noah, L Noe, I Noè, F Noé, E Noah [nouə], G Noach, P Noe, R Ной Noj.

As mentioned above, Zamenhof, for whatever reason, preferred Hebrew, German and Polish to the other possible source languages, in sharp contrast with his preference for Latin, French and German with Russian and Polish reinforcement in the general lexicon as mentioned in Section 2. Since Hebrew was the original language of the personal names in question, it seems natural that it is the most

preferred source language. German and Polish were two of the four languages he knew actively, alongside Russian and Yiddish. Preference of German forms to their Polish counterparts may reflect his preference in the general lexicon. On the other hand, Russian forms were not preferred because they are influenced by Greek forms and are often quite different from their equivalents in the other source languages. The possible reason for the avoidance of Yiddish forms, which are almost identical to Hebrew ones in traditional Ashkenazic pronunciation, was presented above. It is probably not coincidental then that only Hebrew, German and Polish supplied exclusive etymons for 26, 3 and 1 names respectively,<sup>11</sup> e.g.: Abšalom(o) < H אבשלום Abšalom, Esav(o) < H עֵשָׂו Esav, Jeħezkel(o) < H יְחֶזְקֵאל Jeħezkel, Mordeħaj(o) < H מֶרְדֵּכַי Mordeħaj, Šimšon(o) < H שִׁמְשׁוֹן Šimšon, etc.; Bileam(o) < G Bilean, Jerobeam(o) < G Jerobeam, Jesaja < G Jesaja; Emanuel(o) < P Emanuel.

As was shown in the above table, Hebrew supplied (phonetic) etymons to 79 out of 105 names examined for this study (and two names have no direct etymon). This leaves 23 names whose source languages are other than Hebrew: Aaron(o), Bileam(o), Emanuel(o), Gideon(o), Gilead(o), Isaak(o), Izrael(o), Jakob(o), Jeremia, Jerobeam(o), Jesaja, Josuo, Jozef(o), Kanaan(o), Manase, Moseo, Salomon(o), Samuel(o), Saul(o), Set(o), Simeon(o); Eva, Rebeka. What many, if not all of them have in common is that they are well known names with rather different forms in Hebrew than in the European languages: Salomon(o), Samuel(o) and Eva. In such cases Zamenhof seemingly had recourse to non-Hebrew etymons for easier recognition by the first generation of Esperantists who did not know Hebrew; this was not the case with lesser known names as they were not so well recognized in European languages, either. As for lesser known names such as Bileam(o) and Jerobeam(o), Zamenhof's preference for non-Hebrew etymons seems enigmatic.

The last question is which names are adapted morphologically with the addition of the nominal ending -o (hence also phonetically with the concomitant penultimate accent) and which are not. Those names that end with a consonant in their etymons are partially adapted in that they do not take -o in the nominative, but in the accusative forms with -o are used in the "London Bible"; Duc Goni-naz (2005) registers them with -o as headwords, e.g., Abrahamo, Isaako, Jakobo, Estero, Ruto. On the other hand, those that end with a vowel (mostly -a) in their etymons are not adapted morphologically with the addition of -o, whether in the nominative or in the accusative: Cefanja, Elija, Eliša, Ezra, Ĥizkija, Hoše-a, Jehoja-da, Jehuda,<sup>12</sup> Jeremia,<sup>13</sup> Jesaja, Jona, Jošija, Levi, Malaħi, Manase, Miħa, Neħemja, Obadia, Urija, Zeħarja; Atalja, Bat-Šeba, Debora, Delila, Eva,<sup>14</sup> Lea, Rebeka, Sara, Vašti. There are three exceptions to this rule: Josuo and Moseo, where -o is obligatory both in the nominative and accusative; Naftali(o), where -o is obligatory only in the accusative.

## Conclusion

Although it is impossible to explain beyond any doubt why specific “international” forms were adopted and adapted for Biblical Hebrew personal names in Esperanto in the way they are in each and every case, their analysis reveals some general principles that must have guided Zamenhof in his choices.

Eight languages are assumed to have been at his disposal as possible source languages, though it is not certain whether he checked Bible translations in all of them and which versions he checked. These possible source languages are Hebrew, Latin, Italian, French, English, German, Polish and Russian. German and Polish supplied more numerous graphic etymons than the other possible languages; Hebrew and Russian could not be graphic source languages as they are written in non-Roman scripts. Phonetically, Hebrew was the most preferred source language, followed by German and Polish. Also in overall terms these three languages supplied more etymons than the other languages at least either graphically or phonetically (and sometimes both graphically and phonetically).

Zamenhof’s preference for Hebrew, which accounts for about three fourths of the forms of names in Esperanto examined in this study, seems natural as it is the language in which the names appeared originally. However, mainly lesser known names have Hebrew (phonetic) etymons. Hebrew forms are incorporated according to traditional Ashkenazic pronunciation for consonants with two exceptions and traditional Sephardic pronunciation for vowels. Traditional Ashkenazic pronunciation was avoided for vowels probably because it reminded him too much of Yiddish, which he wanted to replace with Esperanto. Etymons in European languages tend to be preferred for those names that are better known in non-Hebrew forms probably for easier recognition by the first generation of Esperantists who did not know Hebrew. His preference for German and then Polish among European source languages probably derives from the fact that they were two languages he knew actively. Russian etymons, however, were not chosen so frequently as they are influenced by Greek, and hence are often quite different from their equivalents in the other European source languages.

There are two straightforward rules concerning morphological adaptation of names: addition of the nominal ending -o to them, and the concomitant phonetic adaptation with penultimate accent. Those names whose etymons end with a consonant are adapted to Esperanto partially, i.e., in the accusative but not in the nominative. Those whose etymons end with a vowel are not adapted at all.

Zamenhof was a man of practice rather than theory who tended to implement his ideas hastily rather than formulate them with care, consequently opening himself up to criticism. Such was the case with the massive task (and achievement) of translating the entire Hebrew Bible from the original language. Thus, too, he

enriched the treasure of Esperanto both literally and onomastically in his own unique manner.

## Notes

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1. See Waringhien (1989: 283).
2. See, e.g., Kalocsay & Waringhien (1985: 63–65) and Wennergren (2005: 499–503) for general discussions about ways of rendering personal names in Esperanto.
3. He writes in the preface (Duc Goninaz 2005) why names ending with a consonant are registered with the nominal ending -o as headwords though in the “London Bible” they take -o only in the accusative. In this study, including the appendix, these forms are indicated with -(o). Although Izebel, Mirjam and Raĥel also take -o in the accusative in the “London Bible”, he registers them inconsistently without -o as headwords.
4. Yiddish was not checked since its forms of Biblical Hebrew personal names are identical in those according to the Ashkenazic pronunciation of Biblical Hebrew (see below) with the exception of postaccentual vowels generally weakened to [e]. See Katz (1993) for the phonetic difference between the so-called “Whole Hebrew” and “Merged Hebrew”.
5. Aramaic was not checked as none of these names are originally in Aramaic.
6. This decision was made because no reference was found, either by Zamenhof himself or by his contemporaries, as to the Bible translations he actually consulted, though Boulton (1960: 167) and Centassi & Masson (1995: 355) write without giving any reference that Zamenhof used the Hebrew original with the help of the German translation by Mendelssohn and, in case of any doubt, of the Russian and Latin translations. Cherpillod (2005) was also cross-checked, but the forms that appear there in languages other than Hebrew are often different from those in these versions.
7. See, e.g., Morag (1972) for major pronunciations of Hebrew in various Jewish communities in the Diaspora.
8. What is shown here is koineized traditional Ashkenazic pronunciation. To me more precise there are three regional variants: Northeastern (“Lithuanian”), Mideastern (“Polish”) and South-eastern (“Ukrainian”) Ashkenazic pronunciations. See Katz (1993) for details.
9. For examples, David(o), Izrael(o), Jozef(o), Debora and Sara in Esperanto correspond to Dovid, Jisroel, Jojsef, Dvojro and Soro respectively in traditional Ashkenazic pronunciation of Hebrew (and, incidentally, to Dovid, Jisroel, Jojsef, Dvojre and Sore respectively in Yiddish).
10. See Maimon (1978: 165).

11. French Benjamin as the sole phonetic etymon for Benjamenino must have been a coincidence; he must have wanted to avoid the collision with the feminine suffix *-in* and replaced *i* with *e*.
12. According to Duc Goninaz (2005) Zamenhof himself used the form *Jehudo* with the nominal ending *-o*, but a committee of British Bible scholars changed it to *Jehuda*.
13. According to Duc Goninaz (2005) Zamenhof himself used the form *Jeremio* with the nominal ending *-o*, but a committee of British Bible scholars changed it to *Jeremia*.
14. According to Duc Goninaz (2005) Zamenhof himself used the form *Evo* with the nominal ending *-o*, but a committee of British Bible scholars changed it to *Eva*.

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הצורות ה"בינלאומיות" של השמות הפרטיים המקראיים: אימוצם והתאמתם בשפה הבינלאומית המתוכננת אספרנטו

מחקר זה מנסה לבדוק מה הנחה את זמנהוף, ככל הנראה, בבחירת צורות "בינלאומיות" לשמות אנשים מקראיים כאשר הוא תרגם את כל המקרא לאספרנטו. השוואתם של שמות אלה, מבחינה גרפית ופונטית, עם מקביליהם בשמונה שפות מקור אפשריות, דהיינו, עברית, לטינית, איטלקית, צרפתית, אנגלית, גרמנית, פולנית ורוסית, מעידה על העדפת צורות עבריות, גרמניות ופולניות בסדר יורד כבסיסי גיזרון אפשריים, המתייחסת לרקע הלשוני של זמנהוף. התאמתם המורפולוגית של שמות אלה מותנית בתכונותיהם הפונטיות של בסיסי הגיזרון שלהם.

## Resumo

*"Internaciaj" formoj de bibliaj hebreaj personaj nomoj: iliaj adoptado kaj adaptado en la internacia planlingvo Esperanto*

Tiu ĉi esploro provas ekzameni kio supozeble gvidis Zamenhofon en lia elekto de "internaciaj" formoj por bibliaj hebreaj personaj nomoj kiam li tradukis la tutan Hebrean Biblion en Esperanton. Komparo de tiuj nomoj grafike kaj fonetike kun iliaj ekvivalentoj en ok eblaj fontolingvoj, t.e., la hebrea, la latina, la itala, la franca, la angla, la germana, la pola kaj la rusa, montras preferon al hebreaj, germanaj kaj polaj formoj en ordo de malkreskanta graveco kiel eblaj etimoj, kio estas atribuebla al lia lingva fono. Morfologia adaptado de tiuj nomoj estas kondiĉita de la fonetikaj karakteroj de iliaj etimoj.

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