

The Faculty of Jewish Studies
The Israel and Golda Koschitzky Department of Jewish History
and Contemporary Jewry

The Project for the Study of Jewish Names
The Fourteenth International Conference on Jewish Names

Monday, June 3, 2019, The Midrasha (Building 405), Bar-Ilan University, Ramat-Gan,
Israel

Session 1: 9:00-10:45: **Names and their Meanings**

Chair: Prof. Meir Bar-Ilan

Greetings: Prof. Kimmy Caplan, Chair, The Department of Jewish History and Contemporary Jewry
Prof. Aaron Demsky, Head of the Project for the Study of Jewish Names

Avshalom Kor: From Netanyahu to Gans, From Binyamin to Benny (Hebrew)

Amichay Schwartz (Ariel University): Ashtori Ha-Parḥi: The Origin of the Name and the Location of
Florenzia (Hebrew)

Yosef Rivlin (Bar-Ilan University): Kabbalistic Naming Instructions and their Effect (Hebrew)

Amer Dahamshe (The Arab Academic College of Education in Israel, Haifa): Names and Memory: Street
Signs in the Jewish Quarter of the Old City of Jerusalem (Hebrew)

Session 2: 11:00-12:30: **Methodological Aspects of the Study of Names**

Chair: Prof. Emmanuel Friedheim

Mechael Osband (University of Haifa, Ohalo, Kineret, and Tel-Hai Academic Colleges): Majduliyya: A Case
Study in the Question of Name Preservation in the Golan (Hebrew)

Felicia Waldman (University of Bucharest): Drawing a Genealogical Tree – Overcoming Inaccurate or
Missing Local Archival Sources (English)

Nardo Bonomi Braverman (Greve in Chianti – Firenze): Toponymic Surnames in Italian Jewish
Onomastics: A Handy Source (English)

Carmi J. Neiger (Elmhurst College): Finding Distinctive Jewish Names in Cincinnati, Ohio (English)

Lunch Break

Session 3: 14:00-15:15: **Naming in Literature, Halakhah and Custom**

Chair: Prof. Aaron Demsky

Greetings: Prof. Yaron Harel, Dean of the Faculty of Jewish Studies

Erga Heller (Kaye Academic College of Education): In the Beginning there was Ziva: Naming Israeli Characters in
Popular American English-Speaking Television Series (Hebrew)

Yaron Silverstein (Hemdat Hadarom College): 'Eretz Israel' in the Byzantine Period: A Study of the Jerusalem
Talmud's Understanding of 'The Area Settled by the Returnees from Babylon' (Hebrew)

Aharon Gaimani (Bar-Ilan University): First Names as a *Segula* (a Charm) for Good Fortune and Longevity in
Ketubbot (Prenuptial Agreements) from Yemen (Hebrew)

Session 4: 15:30-17:00: **Jewish Names in Europe**

Chair: Prof. Gershon Bacon

Letizia Cerqueglini (Tel Aviv University): Jewish Family Names in the Papal State from the Sixteenth Century to the Italian Unification (English)

Johannes Czakai (Hebrew University of Jerusalem): Switzerland Between the Carpathians and Prut: The History of Jewish Family Names in Bukovina (English)

Aleksandra Żurek-Huszcz (University of Warsaw): First Names of Converts from Judaism to Christianity in Warsaw 1826-1850 (English)

Igor Kusin (University of Zagreb): First Names of Zagreb Jews from the Beginning of the 19th Century until the Second World War (English)

Session 5: 17:15-18:45: **Biblical Names from Antiquity to Modern Times**

Chair: Prof. Michael Avioz

Aharon Tavger (Ariel University) and **Chris McKinny** (Texas A&M University Corpus Christi): The Meaning of the Toponyms *Millo* and *Bethmillo*: A New Interpretation According to New Archaeological and Historical-Geographical Aspects (Hebrew)

Gershon Galil (University of Haifa): A New Look at the Etymology of Goliath's Name (Hebrew)

Mitka R. Golub (The Hebrew University of Jerusalem): On a Digital Onomasticon and on Personal Names with the Element Ba'al in First Temple Period Epigraphic Artifacts and in the Bible (Hebrew)

Ruvik Rosenthal: Biblical Eponyms as Creators of National and Cultural Identity (Hebrew)

The conference is supported by the Faculty of Jewish Studies and the Koschitzky Fund, Bar-Ilan University.



Introduction

Aaron Demsky

It is a pleasure to introduce the participants of the Fourteenth International Conference on Jewish Names. These biennial conferences have attracted both established senior scholars as well as independent as well as younger colleagues, who are beginning their academic careers. In addition to the Israeli scholars, our roster of lecturers includes those from Romania, Italy, Poland, Czechia, Croatia, Canada and the United States. In all, this year's conference has twenty speakers.

The chronological framework discussed in these papers spans the total Jewish historic experience, from the biblical period until the present day. Several papers treat naming trends in modern Israel especially regarding communal, religious and national identity. Others research trends in the Jewish Diaspora. This year, we have two noted speakers - Dr. Avshalom Kor and Dr. Ruvik Rosenthal -- who will open and close this conference respectively. Each in his own way, has endeared the Hebrew language to the wider Israeli public. In so doing, they have made major contributions in understanding the Jewish name and contemporary naming patterns in modern Israel.

The Project for the Study of Jewish Names founded twenty-eight years ago, is housed in the Israel and Golda Koschitzky Department of Jewish History and Contemporary Jewry at Bar-Ilan University. One of the goals of the project is the publication of scholarly papers in English and in Hebrew. To date we have published the series *These are the Names – Studies in Jewish Onomastics* (Bar-Ilan University Press) volumes 1-5, and in cooperation with the University of Maryland Press and Penn State University Press we are publishing an onomastic series of different Jewish communities. The first volume which appeared in 2010 is *Pleasant are Their Names – Jewish Names in the Sephardi Diaspora* (ed. Aaron Demsky). A second volume, a monograph by Prof. Aharon Gaimani, *Yemenite Jewish Names: A Cultural and Social*

History appeared last year. A third volume by Dr. Alex Avram, *Romanian Surnames in the Old Kingdom* is in press. Indeed, onomastics has become a tool for historic research in understanding changing fashions, aesthetics and beliefs of world Jewry and for understanding the interaction of Jews with gentile cultures over the ages.

We take pride in the fact that Jewish onomastics has become a recognized field of Jewish and Social studies. Its success is measured by the wide interest these conferences have for academics and laymen.

We have inaugurated a data-base and chat list which we hope will bring together both scholar and interested lay person, at

<http://www.jewish-names.org/publications.html>.

We wish to express our thanks to Prof. Kimmie Caplan, Chair of the Israel and Golda Koschitzky Department of Jewish History and Contemporary Jewry and to Prof Yaron Harel, Dean of the faculty of Jewish Studies for their steadfast support in making this conference possible We also wish to thank the department administrative staff, Mrs. Cochava Akrahi, the head of administration and Ms. Chen Avraham , for all of their help in organizing the conference.

And finally, a special thanks goes to my partner Prof Yigal Levin who took upon himself the arduous task of organizing this conference.

Nardo Bonomi Braverman
Toponymic Surnames in Italian Jewish Onomastics: A Handy Source
(English)

Italy has a very important role in Jewish history: it is located centrally in the so called “*Mediterranean world*” (F. Braudel) and served as an important crossroad between South and North, East and West. Waves of Jewish immigrants formed and shaped the Jewish population in the peninsula.

Italian Jews began to use family-names broadly in the 16th century. Among the surnames adopted there is a high percentage of toponymic surnames.

There are few studies on Jewish Italian surnames with foreign origin. I’ll extend the research to include surnames with Italian origin.

I will try to determine scientifically the reasons that led to the adoption of surnames in Italy and the reasons for such a high proportion of toponymic surnames among the Italian Jewry.

Etymology is an important element for studying the language and dialects imbedded in which surnames and reflect the composition of the Jewish communities. A rich database of etymologies will be illustrated.

Secondly, the research on the toponymic surnames offers the possibility of a spatial analysis of the origin of some Jewish communities. Examples will be given from Livorno, Roma, Piedmont, Tuscany and Veneto.

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Letizia Cerqueglini

**Jewish Family Names in the Papal State from the Sixteenth Century to the
Italian Unification**

(English)

By means of family names, I reconstruct the socioeconomic profile of the Jewish presence in the Papal State between the sixteenth century, when family names were adopted in this area, and the unification of the Italian peninsula, which ended the papal rule over Romagna, Marche, Umbria, Lazio and Southeastern Tuscany. I have gathered family names written in legal, financial, and private documents in the State Archives and the Archives of the Jewish Communities of Roma, Ancona, Perugia, Bologna and Arezzo which allows me to demonstrate the existence of different socioeconomic ties and family linkage connecting different groups of communities within and outside the Papal State. The Jewish Communities of Ancona, Senigallia, Pesaro, Ascoli, Foligno, and Terni were strongly connected with one another and with Venice, the Balkans, Greece, and Turkey; the Communities of Perugia, Arezzo, Gubbio, Città di Castello and Rieti were connected with one another and linked with foreign powers in Tuscany and Emilia; and, finally, the Community of Rome constituted a separated network within Lazio with Castro, Tivoli, Viterbo, Cori, Pontecorvo, and Nepi, among others.

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Johannes Czakai

**Switzerland Between Carpathians and Prut: The History of
Jewish Family Names in Bukovina**
(English)

Bukovina, the legendary Austrian *Kronland* south of Galicia, is well known as the stronghold of German-Jewish culture and literature in Eastern Europe. Nevertheless, Jewish family names in Bukovina differ significantly (though not totally) from the names in neighboring Galicia. Very little is known about their history and etymology, as they have never been the target of research and do not appear in dictionaries of Jewish family names. My paper will address the history and etymology of Jewish family names in Bukovina for the first time. I could trace about 500 family names created by Habsburg officials mostly before the famous edict of 1787, which forced Jews in the rest of the monarchy to adopt family names. My analysis reveals a naming pattern unique to Bukovina, often referring to Suisse and German place names, as well as several waves of naming. Furthermore, my paper sheds light on the relations between Jews and the state, as well as gender relations and social status of the first generation of name bearers. Based on my analysis I shall discuss the common depiction of Jewish name adoption in Habsburg's eastern provinces in general, as well as methodological questions.

Amer Dahamshe

**Names and Memory:
Street Signs in the Jewish Quarter of the Old City of Jerusalem
(Hebrew)**

In this lecture, I examine the street names in the Jewish Quarter of the Old City of Jerusalem as spaces of memory and memorialization and inquire into the messages embedded in the depth structure of those names. This area has been selected for its religious and political sensitivity, informed by my starting assumption that analyzing the names in this specific area, which is particularly charged both politically and religiously, can offer important insights into the memories that shape the space and the ideologies behind the memories related to the Israeli-Palestinian conflict.

My lecture will focus on name themes and the memories perpetuated to show how an analysis of the shaping of space using the themes, characters and events commemorated in the street signs shed light on issues related to memory and national and internal Jewish identity on the one hand, and attitudes towards the Others' language and religion, on the other. Following the argument commonly made in many studies on the analysis of street signs, I also find that the names in the Jewish Quarter of Jerusalem say much about the local political history, about its memories and about the power relations between the populations inhabiting it, including the political message conveyed through the name signs. In my lecture, however, I would like to expand on the insights arising from the street signs and show how they can be used as a semiotic expression through which we can learn how memories allowed to appear in public space and those prevented from it can be used as indicators of undercurrents in the conflict and the ideological agenda of the Israeli sovereign.

Aharon Gaimani

First Names as a *segulah* (a charm) for Good Fortune and Longevity found in the *ketubboth* (prenuptial agreements) from Yemen

(Hebrew)

Among the Jewish communities, various methods have been enacted regarding first names, such as names to improve one's luck, health or to increase one's life span, and so it was among Yemenite Jewry. In this lecture, I will discuss the different customs among the Jews in Yemen, as they found expression in Yemenite *ketubboth*. The following are examples of this phenomenon.

There were those who bestowed a new name as a virtue of good fortune, or for fertility, as well as for health and a good life. From the *ketubboth* from Yemen there is support for the custom of changing one's first name, which was recorded next to the previous first name, found both in the main text and in the back of the *ketubbah*, from which we can learn why the first name was changed and the reasoning behind the new given name.

As a *segulah* for longevity, the parents would name their child after themselves. This phenomenon is not practiced among other Jewish communities. In this regard, I will present the *ketubboth* from a lineage of several generations. Also, as a virtue for long life, parents would name two of their children as their own name, and for the sake of distinction they would name the elder *Kabir* (big) or *Kabirah* (for a girl) and the second one was named *Zaghir* (small) or *Zaghirah* (for a girl). This phenomenon is also illustrated in the *ketubboth* from Yemen.

Furthermore, if there were deceased children in a family, the parents, as a charm for long life, would give their other children temporary names *weld* (son) for a boy,

bint (daughter) for a girl. Occasionally, the temporary name was retained even when they already held permanent names and was even written in the *ketubbah* before the received their given name. I will illustrate this phenomenon as recorded in the several Yemenite *ketubboth*.

Erga Heller

In the Beginning there was Ziva: Naming Israeli Characters in Popular American English-Speaking Television Series (Hebrew)

Since the beginning of the 21st century, one cannot avoid the presence of “Israeli” characters in popular American English-speaking television series, especially in drama and action series. Those characters – both male and female – are mainly of the leading type: MOSAD or IDF special units’ officers, ambassadors, ministers and prime-ministers. Most of them are identified by a first name and a family name. Most of those characters have a background story which explains their Jewish/Israeli identity, their social relationships and their personal history within Israel and/or USA.

Opposite to former studies that were occupied with Jewish onomastics in contemporary media (Hecht et al., 2002; Aharoni, 2014) and especially in Jewish first and family names in American comedies (Brook, 2003; Krieger, 2003) the question of “Israeli” onomastics in American television series has not been studied yet.

Studying those characters’ names – far beyond their narrow interpretive medial context – will contribute to the perception of “Israeli” notion in American television series, e.g. it will illuminate the characteristics of an “Israeli” identity and its

deference from the “American Jewish” or “non-Israeli Jewish” identity in American and Israeli popular media culture.

This study’s data is derived from dozens of episodes of eleven American popular television series – including *NCIS* (2005-), *Covert Affairs* (2010-2014), *Ray Donovan* (2013-), *Madam Secretary* (2014-) etc. – and few episodes of a complementary corpus of American, British and Israeli television drama series presenting local Jews. According to data analysis there are five main findings:

1. Most of the “Israeli” characters in American television series have a first Hebrew name and a non-Hebrew family name. In case the Hebrew name already exists in English vocabulary and/or American culture it is pronounced as it is supposed to be pronounced in Israel by Modern Hebrew speakers;
2. In television series in which there are Jewish-Israelis and Jewish-Americans, the first names of the Americans tend to be traditional and biblical while the Israeli names are often Modern Hebrew names;
3. Family names of most of the Jewish characters in American television series – Americans as well as Israelis – tend to be Ashkenazi names in general and German names in particular;
4. The tendency to use Modern Hebrew/Israeli names is higher in case of females than males, and in case of Israeli characters than Jewish Americans. This tendency becomes clearer after the appearance of “Ziva” in *NCIS* (2005-);
5. In drama and action television series, a Hebrew first name that is accompanied by a Hebrew family name is found in case of male and female characters that are engaged in intelligence or military service in their present or past narrative

chronology, and this occupation is allegedly the reason of their appearance in the series.

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Gershon Galil

A New Look at the Etymology of Goliath's Name

(Hebrew)

The etymology of the name of Goliath the Philistine will be re-examined in this paper. Most scholars interpret Goliath as a Philistine personal name of non-Semitic origin, comparing it to the name Alyattes (II), king of Lydia (619-560 BCE) mentioned by Herodotus (1: 6, 16, 74, 92), or to the Carian PN: Wljat/Wliat. But this suggestion should be rejected since it is impossible to compare initial A or W with G from a phonetic point of view. In Görg's opinion *glyt* is related to the Egyptian nominal form *qnyt* ("bodyguard"). But this too is problematic in explaining the phonetic changes from Egyptian *qnyt* to Philistine *glyt*. Only the last two phonemes coincide. Segal and others suggested that Goliath is a West Semitic name composed of two components: the root **glh** + the fem. Old Semitic ending: **-at**, which occurs in Biblical and Nabataean names, such as: אחזת, בכורת, גנבת, מחלת, בשמת, חרתת, בגרת, גזיאת, מנעת, עבידת. In their opinion, the meaning of the name, is based on the root (גלה), is "to be known",

“famous”. However, in my opinion, Goliath is not a WS name. In this paper, I will review and critique the various suggested etymologies for Goliath, and propose a new one considering epigraphical, iconographical and archaeological sources.

Mitka R. Golub

**On a Digital Onomasticon and on Personal Names with the Element Ba‘al in
First Temple epigraphic artifacts and the Bible**

This paper presents a digital onomasticon of personal names collected from epigraphic artifacts found in archaeological excavations in the Land of Israel and Transjordan during the First Temple period. The onomasticon is available online at a new website called *onomasticon.net* and is intended for scholars as well as the general public. The onomasticon comprises over nine hundred names appearing in epigraphic artifacts unearthed in eighty sites. The data for each name are recorded according to several categories, such as artifact type (e.g., ostrakon, seal, bulla, stamp seal on jar, papyrus), artifact site, territorial affiliation (e.g., Israel, Judah, Philistia, Edom), prefixed or suffixed theophoric element (if available), and bibliography. The onomasticon enables complex searches, immediate answers, and frequent updates. In addition, the paper reports a study illustrating the use of this new digital tool for onomastic, epigraphic, and biblical research. The study views the relationship between the epigraphic evidence and the Bible through the lens of names with the element Ba‘al: Is there any

* *onomasticon.net* was developed by The Research Software Company—software development resources for academic researchers. Special thanks go to Itay Zandbank, CEO.

correlation between the characteristics of the names in epigraphic artifacts from the First Temple period and those in the Bible?

Avshalom Kor

FROM NETANYAHU TO GANS, FROM BINYAMIN TO BENNY

(Hebrew)

1. Transition to official nicknames
2. Return to non-Hebrew family names
3. Yonatan Netanyahu, Theodor Herzl, Mattityahu
4. Family names based on meat-kashruth

1. Our last chiefs of staff in IDF started a new trend. Signing their nicknames in official documents: Gadi (not Gad) Eisenkot, Benny (not Binyamin) Gans, Gabi (not Gavriel) Ashkenazi, Boggy (along with his name, Moshe) Ya'alon.

2. The present Chief of Staff, Aviv Kochavi – bears a Hebrew family name already hebraicized by his grandfather from Sterngast. However, his predecessors in office – Gans & Eisenkot, did not follow Ben Gurion's directive that officers in the army as well as other representatives of the State should abandon their parents' non- Hebrew family names. The Hebrew name Netanyahu was at first pseudonym or a *nom de plume* of the PM's grandfather, Natan Milikowsky.

3. The IDF hero Yonatan Netanyahu – his first and family names albeit inverted, bears the same meaning: Yo-Natan (God gave) Netan -Yahu (gave God). The first name Yonatan combines two names: John, in honor of John Patterson, commander of the 1st

Jewish battalion in World War One, and Natan, in memory of his grandfather, Natan Milikowsky. The names Mattithyahu & Theodor share the same meaning, i.e., “given by God”. But Herzl’s parents gave him the Jewish name Binyamin Ze’ev, not thinking about the fact that Theodor has the same meaning as Mattityahu, the father of the Maccabean revolt against the Greeks in the Second Temple Era.

4. Gans, meaning gander, and is one of many occupational family names reflecting the importance of kosher meat. In Jewish communities all over the world, we find the following surnames: Shochet, Shochat, Schechter, Schechtman, Shochetman, Schaechterman, Katsav, Katsavian, Kassabian, Indig – Indik (a cock from India, i.e., Turkey), Dabbah, Addabbah, Gazzar, Fleischer, Fleischman, Fleischhacker, Beinhacker, Reznik, Reznikov, Mezger, Schlachter. Gans, Avazi, Hahn, (Rus.: Gan), Rind, Alush. Spector, Inspector, Bodek, Boydek, Schub, Shuv. Boucherie, Soichet.

Igor Kusin

First Names of Zagreb Jews from the Beginning of the 19th Century until the Second World War

(English)

The anthroponymy of Jews in Zagreb can be traced from their documentation at the beginning of the 19th century until their mass annihilation at the beginning of World War Two. This paper analyses the given names of Zagreb Jews based on three sources: Gavro Schwarz’s book *History of the Zagreb Jewish community from its foundation to the 1850s* (Zagreb, 1939), Jewish birth registers from 1849 until 1898, and data collected from the Jewish section of the Old Cemetery at Mirogoj. The data analyzed include: secular first names (כינויים), their frequency, origin and languages

from which they were directly loaned, and languages from which first names were directly loaned; “Jewish” first names (שם קודש), their frequency and their etymological structure; relationships and links between individual civil and individual Jewish first names. All these topics are studied for male and female given names. This is the first such analysis of Jewish names in Zagreb and can be used as a basis for further research on the social and cultural history of Zagreb Jewry, as well as for other communities in Croatia.

Carmi J. Neiger

Finding Distinctive Jewish Names in Cincinnati, Ohio

(English)

Social scientists have used Jewish surnames in population studies since the early 20th century. This paper proposes a new method of selecting distinctive Jewish names (DJNs) as an alternative to the method devised by Samuel Kohs in the 1940s which has been the basis of nearly all DJN-based studies since then. Curiously, until now the process by which Kohs developed his list has remained obscure. From archival correspondence, I discovered that Kohs’ list was based on anecdotal evidence rather than a scientifically rigorous technique. My alternative approach ranked names from cemetery and Jewish organizational records by frequency and distinctiveness based on empirical data from earlier studies. Cincinnati’s large non-Jewish German population presented an additional challenge in developing a list of distinctively Jewish names. The list of Cincinnati DJNs was subjected to statistical and spatial tests that validated the use of the list to locate Jewish households. I then compared resulting Jewish residential patterns with households associated with distinctive Irish and German surnames. This approach can serve as a template for using distinctive names to locate Jewish populations in other cities and historical periods.

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Mechael Osband

MAJDULIYYA -A CASE STUDY IN THE QUESTION OF NAME PRESERVATION IN THE GOLAN

(Hebrew)

In recent years, excavations have been conducted at the site of Majduliyya on the Golan Heights by the Institute of Archaeology of the University of Haifa. The main goal of the excavation is to study a Roman period rural settlement in the Golan. During the excavations, the remains of a synagogue from the Roman period with olive presses, residential buildings and a pottery workshop were found. There is also evidence of limited settlement in the site during the Middle Ages.

The name of the site is first mentioned at the end of the nineteenth century by Gottlieb Schumacher (El-Mejdeliyeh **المجدلية**), as a name used by elders from a nearby village. The name "Majdal" is not found in spoken and written Arabic. There are tens of examples in Levant for this name from the Bronze Age and the classical periods. However, there are only a few literary sources that can identify with certainty names of ancient sites in the Golan. Furthermore, there are only scant references to the Golan region in literary sources from the Roman period.

The site of Majduliyyeh is located on the border of the southern Golan, where sites mentioned in the Rehov inscription and Rabbinic literature have been identified. However, in the central Golan ancient names are hardly preserved, though a few have been suggested though without great certainty. After considering the archaeological finds from the excavations, we will discuss the pros and cons of identifying Majduliyyeh with an ancient name. In so doing, we will discuss the place name Migdal and the preservation of names in the center and southern Golan in general, including the identification of Magdalu in el-Amarna letter 256.

Yosef Rivlin

Kabbalistic Naming Instructions and their Effect

(Hebrew)

The lecture will discuss various aspects of names and naming instructions in the Kabbalah and how they were understood by Ashkenazi and Sephardic rabbinical authorities.

For one, a name was given by a mistake. How should we correct this mistake? Was the mistake due to the father's confusion due to a hearing impairment or due to the father's faulty memory having forgotten that he already gave the same name to his previous child, or when he gives the same name of a living grandfather, in an Ashkenazi community. The question is, what is the validity of the wrong name, and what are the ways to overcome the problem.

Second, infant mortality, to our delight, is now very rare. But there is extensive Kabbalistic literature including mystical actions to combat the phenomenon. For instance, giving two names or names of animals or giving names with the letter Tet etc. Here too we examine how these instructions were applied by the various communities led by Ashkenazi and Sephardic rabbinic authorities.

Today in some modern circles, the phenomenon of giving the same name to boys and girls is popular. Kabbalah has various restrictions on this matter. Like the names

Daniel or Oriel. Note the custom of naming a daughter in memory of her grandfather or giving a name to a son in the memory of his grandmother. This matter is linked to further restrictions regarding nicknames, or giving a child two names in memory of two grandfathers or after someone who died young.

Ruvik Rosenthal

Biblical Eponyms as Creators of National and Cultural Identity

(Hebrew)

A distinguished group of proper names in the bible are eponyms gain the status of a common name and serve as a creative basis for new roots, adjectives, terms etc. There are two main categories in this group. One category includes names that construct the identity infra-structure of the Jewish people, e.g. Adam, Enosh, Shem, Israel, Yehuda, Ashkenaz as well as its bitter enemies like Ishmael, Amalek and Haman. The second category includes names that gain a mockery status in Modern Hebrew, influenced by foreign languages, like Methuselah, Lemech, Terach and Shlumiel. A close group are toponyms that gain a general status like Eden, Zion, Gehinom, Sodom and others.

The lecture deals with the first category. It will represent the various eponyms that serve as identity creators, its eponymic process, and the reasons why these names gained this status. The discourse raises broader questions, the development of myth based on key figures, and the status of myth in creating of national and cultural identity.

Amichai Schwartz

Eshtori Haparchi: The Origin of the Name and the Location of Florencia

(Hebrew)

Many scholars have written about the interpretation of the name of the 14th century sage Eshtori Ha-Farhi. The unique and rare first name engendered many explanations, particularly those who sought its special meaning. Some scholars suggested that it was a pseudonym, consisting of two parts: Ish Tori (man of tourism or Torah). His own surname also attracts geographic clarification, since Eshtori himself claims that it was named after a certain place: "And the city of my fathers' seat was named Florencia in the Land of Andalucia"

I believe that Eshtori is the Hebrew name of the name Ashtruk / Ashtrog. and that he had another Hebrew name, Isaac. As for his family name, I would like to present the possibility that Florencia, which Eshtori wrote was in Andalucía, i.e., Spain should be in the south of France based on medieval calculations of the distance from Jerusalem.

A colophon that has not been addressed by scholars will reinforce my view.

Furthermore, it seems to me that Eshtori refers to Andalucia for purely ideological reasons.

Yaron Silverstein

'Eretz Israel' in the Byzantine Period: A Study of the Jerusalem Talmud's

Understanding of 'The Area Settled by the Returnees from Babylon'

(Hebrew)

Defining the halakhic borders of Eretz-Israel in rabbinic literature brings together realia and ideological aspirations, i.e, sacred text and detailed geographic reality. The

mishnah in Shevi`it 6: 1 describes the borders of the Land of Israel for observing the commandment of the Seventh year. The description is terse and invites students of the Torah to ask questions regarding the relation between Jew and his topographic environment in the Byzantine period.

The Talmudic discussion in the Yerushalmi on this mishnah seeks to clarify and expand its meaning, e.g. where exactly is there an obligation to keep the *shmittah* year, and where not? We ask what is the Rabbis' methodology in determining these borders? Is it based on local tradition or rather on learned interpretation of the biblical text? Or perhaps it is struggling with geographic identifications provided by the Christian or pagan sources?

Besides being an halakhic description, the borders, they express a hope for the future. There are other questions regarding the coast line of Eretz-Israel. What were the motivations for drawing this border and those of the Land of Israel in general and that of the "The Returnees from Babylon" in particular?

This paper will present how the Talmud Yerushalmi defines the borders of the Returnees from Babylonia in tractates Demai and Shev`it and the differences between the *beraita detehumin* and the other rabbinic sources.

Aharon Tavger and Chris McKinny

The Meanings of the Toponyms Millo and Bethmillo: A New Interpretation according to New Archaeological and Historical-Geographical Aspects

(English)

The Millo is a toponym of an ancient place at biblical Jerusalem, which has been commonly identified as one of the large earth-fills that reinforced the royal structures

on the hill of the City of David in Jerusalem. The toponym Bethmillo occurs twice in the Bible –Once as the place where King Joash of Judah was assassinated in Jerusalem (II Kings 12, 20), and secondly in the story of Abimelech, who was crowned by "the leaders of Shechem and Bethmillo" (Judges 9, 20). Bethmillo of Judges was often identified as one of the temples inside biblical Shechem. A study of the use of the root מלל in various Semitic languages allows us to suggest that both Millo and Bethmillo of Jerusalem and from the Abimelech story are connected to the act of the "filling" of water from flowing springs. According to this suggestion Bethmillo of Judges is the name of the settlement which sat above the 'Ain Beit Ilma spring, west of Tell Balatah. The Millo of Jerusalem is identified as the area surrounding the Gihon spring. The new archaeological evidence which dates the spring tower over the Gihon to the 9th Century BCE, rather than the Middle Bronze Age, as was assumed in the past, allows us to suggest identifying it with Bethmillo of II Kings.

Felicia Waldman

Drawing a genealogical tree when archival sources are inaccurate or missing

Any attempt at drawing the genealogical tree of a Jewish family in Rumania is a painstaking endeavor. This is due to the sloppy and reckless recording of Hebrew (as well as Christian) names in the documents issued by the Romanian Principalities of Moldova and Walachia, and later by Romania, until early 20th century. Much of the data recorded in censuses seems to be inaccurate. Furthermore, there were no official archives whatsoever before mid-19th century, so historical information can be extracted mostly from royal decrees preserved by chance and memoirs of foreign

travelers or diplomats. In spite of these difficulties, this paper reflects my efforts to cull the available information and describe the Halfon family over several generations from the beginning of the 19th century to World War II. It tries to answer questions such as “what does one do when reputed historians publish wrong information because they do not cross check their sources but rather prefer to shamelessly copy each other?” and “what methodology can one develop in order to overcome the absence or inaccuracy of archival documents?”

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Aleksandra Żurek-Huszcz

First Names of Converts from Judaism to Christianity in Warsaw 1826-1850

The purpose of the paper is to present the results of the analysis of first names borne by the converts from Judaism to Christianity living in Warsaw in the years 1826-1850. The source of the excerpts are metric books of all Christian parishes in Warsaw at that time: Catholic, Protestant and Orthodox.

The paper discusses the types of names that converts had prior to baptism and after it. The names that were not changed are also discussed. The most important part of the paper is an attempt to answer the question: Why were these new names chosen? In answer to this question, I show their correlation with the former names, parents'

names, godparents' names, the name of the priest officiating the baptism, as well as the saint whose memorial was celebrated on the day of the baptism. The results are presented according to the parishes of the different religion denominations.

Since the metric books include also a non-linguistic aspect (e.g. the place of birth of the converts, their professions and writing skills), it is possible to indicate the relationship between the former and adopted names and the social and geographical origin of the converts. Therefore, the analysis also partially explains the reasons why these Jews decided to become Christians.

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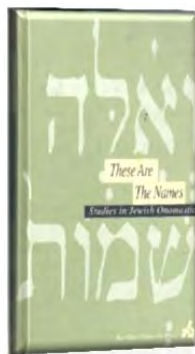
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