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## A Study in American Hebraic Names II

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

# A Study in American Hebraic Names

By Thos. W. Brookbank

## II

Several of the names or substitutes, that the ancient Jews applied to God or Jehovah are herewith given together for convenience of reference.

Eloah, Elohim (Gods), El, Eloh, Ehyeh, Iao, Iabe (Samaritan), Yahaweh, Yaweh, Yah, Yahve, Yabe, Yaho, Yaou, Yahou, Yaoue, Yahu, Yeho, Jeho, Havah, Haiah, Hayah, Kedosh, Adon, Adonai, and others.

*Iowa.* The first Indian name for consideration is Iowa (Jehovah). Mr. Bancroft informs us (*Native Races*, Vol. 5, p. 95), that a gentleman by the name of Meyer, who apparently has investigated Indian customs and language quite extensively, is of the opinion that the name Iowa is derived from Jehovah. We are not informed by what process of reasoning Mr. Meyer arrived at the opinion stated; but a connection can be traced quite readily. Comparing the two names as they are written in conjunction above, they do not, on their face, appear to the general reader to have anything in common except letters. If, however, we take one of the other names for Jehovah, namely, Yahweh, and substitute an I for the Y, which is a change that often occurs in words of various kinds, we see at once how much nearer we are getting to the name Iowa (Iahweh), or take another Hebrew name for Jehovah, Iao; now transpose the a and the o in Iowa and you have Iao but little disguised. The modifications observed in these names in getting Iowa from Yahweh or from Iao, are not great when we think of the time which has elapsed, (and the changes in language which centuries so frequently witness in the orthography of words), since the Iowa Indians or any others could have got the name Iowa from Jews in ancient times, for certain circumstances will not allow us to suppose they received it from Hebrews of modern days. It is doubtless a name that was in use among the Indians long before they first saw a Jew after the discovery of this country by Columbus. Now, if we could add to the name Iowa, as thus traced to Jehovah, the circumstance that Iowa was, like Jehovah, *the name of a God*, we would be quite well fortified in our opinion that the former is derived from the latter. It is not claimed that Mr. Meyer adopted this course of investigation in his work,

but the general reader can now see how he might have been led to the conclusion that Iowa is derived from Jehovah, and this example, backed by Mr. Meyer's findings in the case, serves to illustrate how, in some instances, other Indian names that are to follow immediately, are also derived from Jehovah.

*Iaotzin.* That the latter part, the tzin, of this name is a compound with Iao, pure and simple, is evident from the fact that tzin not only forms a part of some words at their close; but is a word or syllable used also at their beginning. Thus, for examples, of the first class we have Tlapallan which is used when reference is made to the land from which the ancient Nahuas emigrated according to their own account. This name is used in a compound which gives Tlapallantzinco; Tulan another independent name compounds into Tulantzinco and the name Nahua itself is part of another, Nanahuatzin; Totzapan and Totzapantzin; Toci and Tocitzin are other illustrations. As forming the first part of names tzin occurs in Tzinteotl and Tzinteutl. These illustrations suffice, I think, to show that Iao is the base in the name Iaotzin. Now, this name is one that was given to a god of the Nahua people, centuries ago. This same god had many other names and among them Tezcatlipoca. This is the Indian god, (and I almost think the "god" in this case should be written with a capital G), concerning whom, or whose character and attributes Lord Kingsborough found many points of resemblance to the Jehovah, the Iao—of the Jews. According to Mr. Bancroft, this famous investigator "presents a most elaborate discussion of this point" in his work *Mexican Antiquities*, Vol. VIII, pp. 174-82. Having failed to find an English copy of Lord Kingsborough's volumes in this city, the writer is unable to state wherein the resemblance between Jehovah and Tezcatlipoca consists as this member of the English nobility claims. Again; by simply substituting an I for Y in the name Yaotlan, we have Iao once more.

*Taotzin.* Another of Tezcatlipoca's names is Tao-tzin, and it is evident that the capital T in this name is merely used, for some reason, for the capital I in Iao-tzin since both names are applied to the one and same god. No other change in them occurs. Changes in the orthography of names were of frequent occurrence among the ancient Hebrews even when the name was applied to the same person or thing, and we find that the ancient Indians of this land also made orthographical changes in the names which they used, and the slight differences which shall be noticed in the list that will be considered in these remarks need occasion no concern to any one who holds the theory of the Jewish origin of the native Americans. Nor will they give any serious ground for objection by those who do not agree

with us on this question. On the contrary, variations in these names should be anticipated as harmonizing perfectly with Hebraic usage, Yehonathan and Yonathan, Hizkiyahu and Hizkiyah already given serving the purpose of illustrations respecting this matter. Other examples are Jehudijah and Yehudith, both mean Jewess; Mara and Marah (bitter); Irad and Jared (son of Enoch); Nebaioth and Nebajoth (same person); Molek, Mulek and Mulech, (all mean king); Jah and Yah, (same Jehovah); Osee, Osias, Hosea, Hoshea, (same person); Iri, Iram, (son of Bela); Beer, Beera, Beerah, (well); Hanoch, Enock, Henoch, (Enoch). Hezeki, Hizkiah, Hezekiah, (see names above); Ishiah, Isshiah, Jesiah, (same person). (See *Smith's Bible Dictionary*, for others.)

In view of what has already been said, one may feel assured that in the name Taotzin the Tao affords another illustration of the use of a name for Jehovah in the formation of compound, and it is analogically Hebraic to the same extent that Iaotzin is.

Without further explanation, therefore, a list of names of ancient *Indian gods* compounded with Tao now follows:

Pi-tao-Cozaana, Pi-tao-Cocobi, Pi-tao-Xoo, Cozaana-Tao.

These are all names of Zapotec gods, and to them is added the name of a Zapotec pontiff, Wiyatao.

Iao again. In this additional list we have Tlatecaiooa, Tlatecatiooa, and Iooalliehcatl.

The first and second are names of Nahua gods, and the other is that of a Chichimec divinity. The substitution of an a for the first o in each gives Iao directly. This change in these vowels is not at all trespassing beyond Hebraic analogical examples. That it is the "Ioo" or "Iooa" which gives these names the virtue of proper appellations for *gods* is evident from the fact that it is only when the other portions of the names are compounded with these letters that they are applied to gods, as the writer can truly say after a faithful investigation respecting this particular point. That these letters, therefore, represent simply a variation in orthography from Iao is apparently the correct view to take of the matter. If the letters were not associated with the names of *gods* where Iao was used anciently in compounds, by the very same people, for some of their divinities, but instead of this were found in names, for instance, given to beasts, they would lose much or all of their value upon which to base the view just proposed.

*Ioa*. Another name for Tezcatlipoca, to whom attention has already been directed so largely, is Teguioa. By simply transposing the o and the a in this name we have the Iao of the ancient Hebrews,—a name for Jehovah, and who shall say until the ancient records are carefully examined by some one com-

petent for that work, that these slight variations are not the fault of transcribers or translators? In the name Necociautl which is another for this Nahua divinity who, according to Lord Kingsborough, so largely resembles Jehovah in his attributes, substitute an o for the u and the Iao so often already found again appears. Transpose the o and the a, in the names that next follow, after the last letter c in the first one, and after the first c in the second, and so on, and the same trilateral appellation for the God of the Jews comes into view in each case.

Chalmecacioatl, Nahua goddess; Cioacoatl, Na. goddess; Cioapipilti, a deified woman; Omecioatl, Na. goddess; Vixtocioatl, Na. goddess. In the tribal name Nohioalli another example of the use of ioa occurs.

These names all evidently have the same base as found in Teguioa (Tezcatlipoca), to whom the name Iao was given in the compound Iaoztin as directly as it can be done in a compound, and hence this chain of names of ancient American divinities and the tribal name lead us straight back to the Jehovah of the Jews, and other links are to follow.

*Yautl.* Tezcatlipoca, like the Jehovah of the Bible, bore many names, and among them occurs that of Yautl, easily, as any one can perceive, derived from Yah as a base, which is supposed by some to be the original of many of the names for Jehovah. When the base Yau was used in forming compounds, not names of gods, by the ancient Americans, an h was sometimes added to it so that we have Quyauhtzin, an earthly lord of Huexotla; Tayauh, a Tepanec prince; Yauhtlalli, certain reserved lands.

These names in Yau and Yauh are listed here to serve as an introduction to the remarks that next follow which are based on certain titles, namely:

Laotlalli, Jaotlalli, Yauhtlalli, Quiahtlalli.

These four names all belong together, and being applied to the same thing, an inspection of them shows that Tlalli must bear the same relation to Lao, Jao, Yauh and Quiah that that part, or term, does to each respectively. But since Qu, or Cu, as it is sometimes written, forms a Nahua term by itself, the Iah in the fourth title can be wholly separated from the other parts of this compound, and hence in Quiahtlalli we have the three components Qu, iah, and tlalli, each being an independent term by itself. The Iah resolves into Yah, as is too apparent for discussion. One can find Biblical names in Iah without trouble. The Jao in Jaotlalli goes to Jah or Iao, and since it is so closely associated with Yah in Iah and Yauh in the third title we have all the assurance necessary that it, too, stands for Jehovah; and then further, our youngest reader can readily perceive that Yau

in the first name stands for Iao, and differs so slightly from the latter name for Jehovah that it is hardly necessary to call it a variant in any sense. Qu, or Cu, was the name of a Nahua temple or sacred place, and Tlalli means "lands," and so Laotlalli, Jaotlalli, Yauhtlalli and Quiahtlalli are all applied to lands, and in these cases they were lands situated between different American tribes or peoples anciently, remaining uncultivated, except under special circumstances, and which were reserved or consecrated for war or battle-ground purposes. If the lands belonged to the Nahua people they were known as Nahua-tlalli, if to the Acolhuas they were called Acolhua-tlalli, and such lands belonging to the Mexicans were Mexica-tlalli, and so on; and hence in the titles Yau, Jao, Yauh and Quiah-tlalli we simply have war-lands or battle-grounds reserved or consecrated to Iao, Jah or Yah, who is Jehovah, the God of the Jews.

It was on these lands that the ancient Americans often met for battle, each side hoping that upon these consecrated grounds the God of their fathers would crown its cause with victory. Here we have Judaism in an intensified degree. Jehovah had told the Israelites of old that he was a "man of war,"—that the battles of his people were his battles,—that he went with his chosen ones to the conflict, and gave the victory where he willed. With these teachings taught for generations to the Israelites every fiber of their being became permeated with the feeling that victory depended on the favor of their God; and the ancient Jews of America, carrying these teachings beyond what other Israelites ever did, set aside Jehovah-war-lands. In view of such facts as these it is futile for men to say there were no Jews in America anciently, and it is just as futile to claim that there might have been only a few Jews who anciently found their way to America and intermarried with the natives, when apparently these war lands were general in all the most thickly settled portions of America in ancient times. (References respecting the part that Jehovah took in the wars of his people are found in Ex. 14:14; 15:3; I Sam. 17:47; 18:17; II Chron. 20:15; 25:8; 32:8; Ps. 24:8; Num. 32:20, 27, 29; Deut. 1:29, 30; 31:6, 8, and elsewhere.)

Finally, battles growing out of one of the most extraordinary compacts ever known in the world's history, occurred on Indian lands set apart for war purposes. According to ancient American custom in general among the Lamanites, many of the prisoners captured in battle were offered in sacrifice to the gods; but during a time of peace, or while a famine was prevailing, no suitable sacrifices from the deadly conflicts on the one hand, or from the weak and emaciated sufferers from famine on the other, were obtainable among the poorer classes, at home; and since it

was supposed that the gods' favor could not be secured by offerings of the latter lean-muscled class, "It was agreed in solemn treaty, that between the Mexicans, Tepanecs and Acolhuas in the valley, and the Cholultecs, Tlascaltecs and Huetzincas of the eastern plateaux, battles should take place at regular intervals, on battle grounds set apart for the purpose, between foes equal in number, for the sole purpose of obtaining captives for sacrifice. Such battles were actually fought during years of famine, and perhaps in other years, although the almost constant wars rendered such a resort unnecessary" (*Native Races*, Vol. V, p. 563).

*Yau and Iau.* The Y and the I in these respective names interchange, as Biblical examples show, and both are readily derived from Yah or Iao. One of the names for Tezcatlipoca was a compound with both Yau and Iau occurring in it, Yautlnecociautlmonenequi is the name in view. This name is not only a compound with both Yau and Iau (Yah, Iao) in it, but is, further, a double compound formed with a compound name for Tezcatlipoca as already given. These appear in it as "yautl" and "(y)iautl." Facts of this nature, and others that are noticeable as these names are brought forth, show how tenaciously the ancient Americans held to the use of names that were applied to the Jehovah of the Jews. Another point, which may as well be noticed here as later, is that the use of two names for God in one compounded name is analogically Hebraic, as, for example, Elshaddai "God Almighty." While Shaddai may be adjectively used in this example, Shaddai was also an independent name meaning "The Almighty," as Ammi-Shaddai (Num. 1:12) "People of the Almighty," where, as all can perceive, "Ammi" stands for "people" and "Shaddai" for "The Almighty." Elelohe is another example. This name means "God, the God of Israel." Elhai is apparently compounded with El "God" and the first part of Haiyah which is another of the Jewish names for God. Joel "Jah his God," Adonijah "the Lord is Jehovah," and Eliah "God the Lord," are other examples.

*Yah.* This name occurs without any change whatever in the compound Yahalan by which a Chiapanec god was known. It is also thus used in Yahterrh which is the name of a tribe of Indians. By substituting a y for a g in Nicatagah (Quiche god) Yah is found again. Additional names compounded with Yah are Quiyahtzin, A lord; Tecayahuatzin, A lord; Mixquiyahalan, Chi. station; Aquiyahuacatl, A ruler; Quiyahuitztlan, Tol. station; Kaeyah Khatana, Tribal name; Kahweyahs, Tribal name; Mancoyahuis, Tribal name.

Other names in Yah with slight variation are Ayauhcihuatl,

Mex. quecn; Ayauchigual, A princess; Calquiyauhtzin, Culhua king; Tayauh, Tep. prince; Poyauhtlan, A battle's name; Nezahualcoyotl, A king; Nezahualpilli, A king; Phyaht, Tribal name; Tlapitzahuacan, City section.

*Yao.* (Yah, Iao.) Illustrations of the use of Yao occur in Teoyaotlatohua, Nahua god; Teoyaomiqui, Nahua goddess; Teoyaomique, Nahua goddess.

*Yo.* (Yah.) An authority has already been given for the use of Yo for Yah in Hebrew names, and among those of Indian origin we find, Cociyo, Zapotec god; Yoaltecatl, Place of sacrifice; Yoatlecutli, Nahua god; Yoallichecatl—the last, another of the numerous names for Tezcatlipoca.

Now, while it is not in analogy strictly with eastern Hebraic custom to use Yo at the close of compound names, yet since Tobeyo, Toveyo and Tohueyo are other names for this same divinity, there can be little doubt that Yo in these names has the significance of Yah in others,—a change of place for Yo being the only difference noticeable. Then, further, Yo rightly belongs to compound names for Tezcatlipoca, for we find it in Yoallichecatl just given, and when we consider the time that in all probability elapsed, perhaps centuries, from the period when Jews in greater or less numbers left their native land and settled in America, until the records of the Nahuas as they have come down to us were written, who should expect to find no such changes as are involved in the mere *position* of certain parts of compound names or words? The facts also already set forth respecting the use of "tzin" make it apparent that the ancient Americans did not restrict themselves to uniformity as to the place occupied by identical syllables in their compounds.

*Yohu* (Jehovah.) A base for this name is found in Yah which goes to Yo in some instances, as already noticed, or by a change of the letter o to a which gives Yah, or from Yahu—one of Jehovah's names. The vowel changes required here do no violence to Hebraic analogies. Biblical examples are numerous. Compounds in Yohu are, Chalchihuitlicueyohua, Nahua god; Ziuhteucyohua, Nahua god; Piltzinteucyohua, Nahua god; Tlazolyohua, Nahua god; Teyohualmiqui, Chief's name; Yohuallatonac,—or one l—Colhua king.

The addition of the letter a to Yohu in these names does not affect the apparent fact that it is the Yohu or Yohua which gives every one of them a base in a Divine name, and that base is evidently found in Yah, Yahu, Yaho, Yaou or Yahou, all different names, or different forms of the same name for Jehovah.

*Yohua, and variants.* (Joshua.) By inserting an s before the h in Yohua we get Yoshua (Joshua). Joshua means Savior, and since the name Yohua was used in compounding a number



of those applied to Nahua divinities, as just noticed, it is not material whether all these names are viewed as derived from Yahu, etc., or from Joshua, since the latter itself is a derivative from a name for Jehovah; still the names in Yohua, etc., that follow have been reserved for consideration by themselves.

Respecting the name Yohua as being a variant of Joshua the historical fact is recalled that when the Ephraimites had been defeated in battle by the Gileadites, who were of the same tribe in part (Judg. 12:4), the latter seized the fords of the Jordan that none of their vanquished foes might escape to their own land. In order to distinguish the fugitives from Gileadites, those who were captured were required, when a test was necessary, to pronounce the word Shiboleth. If any called it Siboleth he was put to death as an Ephraimite enemy. This simple test was infallible; for that portion of the Israelite nation could not give the "sh" sound in such words. Forty-two thousand of them thus betrayed themselves to the Gileadites (see Judg. 12:1-6). According to the Book of Mormon records it is with the descendants, in part, of these same people with whom we are dealing when treating on Indian names. Men, women and children of the tribes of Manasseh, Ephraim, Judah, and probably Levi were among the emigrants to this land in ancient times, according to that record. The omission of the letter s before h in Yohua was unavoidable on the part of any and every American Ephraimite in case he wished to retain the h, and not say Yosua. It is not claimed that the name Yohua is certainly Ephraimite, but that it bears the stamp of an Ephraimite origin, pure and simple, can not be denied. The omission of the letter s in this name, instead of being hard to account for, tends, on the contrary, strongly to confirm the Book of Mormon claim that there were Ephraimite Israelites in America anciently, and enough of them, too, to impress the speech of the people with their tongue-tied peculiarities. Attention more at large will be given to this and relative matters before closing.

*Yohewah (Jehovah).* The facts set forth by Mr. James Adair in his book on the *American Indians* are so valuable, from our present point of view, to sustain the Jewish origin of the natives of this land, that a brief reference to his findings respecting the use of the name Yohewah that the additional names in Yohua and variants are now submitted: Tepeyoloyohua, Na. god; Tepeloyohua, A. Tlas. noble; Quitzetzelohua, Na. god; Inajalayehua, Tribal name; Bicanayahua, Town; Mixyahualan, Chi. station; Navahoua, Navajo.

A cursory reading of these names will not impress one with their full value to our cause in this investigation. Two of them are compounded directly with yohua. That fact is observed at

a glance, and so is the circumstances that in the other names no far-fetched variants of yohua are found. But, further, notice that in them we find el or eloh (El or Eloh, God), and yah, yehu and yahu (Yah, Yeho and Yahu, Jehovah). In the last name there is a variant of Yahou (Jehovah), or, taking Navoh, we have a variant of Havah (Jehovah). Respecting the common name Navajo, drop the j and use an h in its place, for that letter (h) is the one really represented in the pronunciation of the name Navajo, and we get Navaho, where there is a close variant of Havah(o). Havah, as already observed, is a name for Jehovah. Finally, restore the assumed, missing Ephraimitic s in yohua and we have yoshua (Joshua).

*Jo. (Yah.)* The same authority that gives Yo as a substitute for Yah, also states that Jo is an equivalent for the same Divine name. It occurs in Joaltecutli, Nahua god. A mere change of the o to a also gives Jacacoliuhqui, Nahua god; Jacateuctli, Nahua god. In the second name, iuh (iah) also occurs.

A similar substitution in Yo—a for o—gives Yacatecutli, Nahua god; Yacacoliuhque, Nahua god,—iuh (iah) again occurring.

*Jah. (Yah.)* Comijahual, Honduran goddess; Comizahual, Honduran goddess.

In the first of these names Jah occurs pure and simple, and in the second the variation is slight. By adding the letter u which next follows Jah and Zah in these names we get Jahu and Zahu, easily derived from Yohu, noticed in a preceding section, and so these two names are doubly fortified as compounds having the name Jehovah for a base.

*Iah. (Yah.)* Compound names varying in most cases slightly only from Iah now follow: Tonatiuh, Nahua goddess; Chicoziagat, Na. god; Tzotziha, Cakchiquel god; Yiacatecutli, Na. god; Yiahcaticutli, Na. god; Yiaulatecatl, Na. god; Ziuhtecautli, Na. god; Ieziuh, Zutugal princess; Xiuhtemal, (or Jiu or Jiu), Qui. king; Xiuhzaltzin, (or Ziuhz-), Toltec queen; Moriuhs, Tribal name; Siahs, Tribal name; Ukiahs, Tribal name; Cowiahs, Tribal name; Xiuhquzaltzin, A noble; Yiaqueme, Place of sacrifice; Yiahlatecatl, Na. god; Yiuhtas, Apache tribe; Yztlacoliuhque, Priest's hood; Ziuhcohuatl, Toltec prince; Xiuhguzaltzin, Tlas. noble; Xiuhnel, Tol. king; Mixquiahuala, Az. station; Natliuhtzin, Tribal name; Necociautl, Tezcatlipoca; Netonatiuhqualo, Na. festival; Niahbella, Tribal name; Otziuhcohuatl, Na. chief; Xiuhnenetl, Baptismal name; Xiuhltaltzin, Tol. queen; Cathlanaquiahs, Tribal name; Calchiuhcua, Mex. noble; Calchiuhmenetzin, Mex. princess; Poiauhtla, Mex. sacred place; Quetzalziuhthli, A chief; Quiahles, Tribal name; Tetzauh, Tezcatlipoca; Tetzauhtotl, Na. god; Tlach-

quiauhco, City; Xiuhquetzaltzin, A prince; Xiuhtemoc, Tol. noble; Quiahuizlan, City section; Tlachiuhlanelzin, Na. king; Quiahuitli, Na. day; Quieh, Qui. day; Calchiuhtepéhua, Na. sacrifice; Calchiuhlanetzin, A lord; Chiquiuh, Az. station; Ehecatanotíuh, Na. name; Xiutemoctzin, Tol. king; Xiutepec, City; Xiuhlehui, A prince; Xiutomoltetl, A medicinal stone; Hopaiuh, A village; Mixiuhltlan, A place; Chalchiuh Tlantzin, Tol. king.

By merely substituting an a for the u in the iuh of these names, so frequently observed, we get the familiar iah of the Bible; and it has already been pointed out that the ancient Hebrews wrote only the consonants of words, and hence vowel variations were inevitable in course of time; and the closing remarks under "Yo" should be kept in mind also when one is studying these names.

Biblical names analogically compounded with "iah" are too well known and too readily found to require references here. An examination of the names of all the Indian tribes, gods, etc., would doubtless show many others in Iah. Two names for the families Tezcatlipoca occur in this list.

*Omeya.* (*Omega.*) By merely substituting a g for the y in Omeya in the following names we get Omega, a Divine appellation for the Jehovah—Christ. Omeyateite, Nicaraguan god; Omeyatezigoat, Nicaraguan goddess.

*Cozaana.* (*Hozanna.*) Our most youthful reader can readily see how closely the name Cozaana corresponds with the Jewish term Hozanna. It occurs in Cozaana, Zap. god; Pitacozaana, Zap. god,—a doubly compounded Zamano-god name; Cozaanatao, Zap. god, another doubly god-compounded name for a god, having one of the parts—Tao (Iao)—for an evident primary base.

The meaning of "Hozanna" is *Save, we pray*, and so was not inappropriately given to an ancient American god.

*Oloa.* (*Eloh, Eloah.*) Oloa, which apparently is a variant form of Eloah (God) appears in Tlanempopoloa, Nahua god; Acoloa, Nahua god, and as eloa in Titlacaonmoquequeloa—one of Tezcatlipoca's numerous names.

*Iabe.* (*God.*) According to Theodoret, Iabe is the pronunciation which the Samaritans gave to the Divine name Yahweh (God). Iabe is found with but little modification in the Indian names Tzoniabi, Nahua god; Iniabi, Proper name; Chiconquiavitl, Nahua god; Intzoniabi, Tarasco day; Oraibe, A village; Tlacavepan, (Tezcatlipoca).

In a number of names which I have examined where duplication apparently occurs, b is used in one of them and v in the other in its place, or *vice versa*, and so it seems that the translator

himself may have substituted one for the other, and probably the Iabi's and the Iavi in the names just given are spelled alike in the original. By merely transposing the a and i in the name Oraibe, we get iabe. The c in Tlacavepan is probably a substitution of that letter for i for the sake of euphony. Since it is a name for Tezcatlipoca the iave (cave) is very appropriately used here in harmony with a number of his other names that are compounded with one or another of the Divine appellations for Jehovah; and, further, since the Hebrew alphabet lacked the letter w, Iave, is Hebraically more correct in orthography than Yahweh for this name of our Lord. There is not a *Hebrew* proper name in the Bible, if spelled according to the Hebrew orthography that has a w in it.

*El or L. (God.)* Ekel-Bacab, Nahua god; Yehl, Thinkleet god; Yethl, Thinkleet god; Chethl, Thinkleet god; Calel, Qui. name; Galel, Qui. name; Ahua-Galel-Camba, Qui. title; Galel-Ahpop, Qui. name; Galel-Zakik, Qui. name; Galel-Achih, Qui. name; Quelmes, Qui. name; Zocamel, Qui. prince; Tlachiologique, Na. scepter; Yxchebelyax, Maya goddess; Elikimoos, (Elijah, "God the Lord"), Tribal name. This list containing compounds with El or L might be added to, but these suffice.

The name Yehl is apparently compounded by using the last part of Ehyeh (God) and the l (El) of the Divine name only. Yethl and Chethl probably have the l used in compounds with variants of Heth, or respecting Yehl more particularly again, let an l take the place of the o in the Divine name of Jehovah—Yeho—and note the result (Yehl).

*Yah* once more. Yahotl is the name of a Nahuatl god, and in Bancroft's *Native Races* the meaning of this term is given as *enemy*. A compound formed so directly on Yah as a base, and having the meaning of *enemy* seems so inconsistent with the character of Jehovah that some may be inclined to think this name occurs by a mere coincidence; but it is really one of the most significant compounds in the whole list that is being supplied. To be an enemy one must have an object against which his enmity is directed. In this case a legend associated with this Yahotl—enemy informs us that some of his evil thoughts and purposes were directed against a very good and virtuous man. From this fact it is evident that the "enemy" significance in this name arises from Yahotl's enmity to virtue and righteousness, and consequently he was an "enemy" to God, and so the propriety of compounding this name with Yah as a base is apparent. Then, further, the story connected with him informs us that this virtuous man occupied a position alone where for a season no temptations that came into his experience had any evil effect whatever upon him. In course of time, however, a beau-

tiful goddess named Zochiquetzal undertook the work of accomplishing the overthrow of the man so hated by Yahotl, who, by her charms and wiles, finally succeeded. The fallen man and the beautiful goddess were thereupon destroyed. The legend throughout bears such a remarkable resemblance to the Biblical account of the fall of man in Eden, and the banishment of Adam and Eve from that paradise, that it seems very probable that Yahotl represents Satan under that Nahuatl appellation—the arch enemy to God, virtue, and all righteousness. From this point of view the name Yahotl—meaning in its very essence *enemy*—is as truly Hebraic as any name the Jews ever compounded bearing a relationship of any kind to Jehovah. But if Yahotl is a devil-god, and Satan was worshiped under that name by the ancient Americans, how is one to reconcile that fact with man's general attitude towards the devil which is far from one of acknowledged worship. When, however, it is recollected that some of the Jews of the Old World, after lapsing into idolatry, worshiped the devil that they might have him as well as good divinities for a friend, one need not be surprised to find that the Jews of the New World did the same thing,—blood will tell. However, it is hardly fair to say that this devil-worship tends in any special manner to show the Jewish origin of the Nahuatl, since idolatrous worship among people not Jews has been paid to the devil, and there are far too many people, even in Christian lands at present, who lack only a visible image of an idol-god and a name to characterize their devotion to Mammon as devil-worship—as worship of the god of this world. Notwithstanding these admissions, the circumstance that devil-worship was practiced by some Jews of the Old World and by some Indians of the New, does supply a link which serves to connect the two peoples together, while at the same time, the Biblical account of the fall of man and the correspondence of the Yahotl legend with it, when viewed in connection with the compounding of his name with Yah, and the meaning of the appellation as a whole, add solidity to that link.

*Cah.* (*Yah.*) Tlakahuepancuxtotzin, Na. god; Tlakahuepatzin, Mex. prince.

*Yoho, Yalo, Yahau.* (*Yaho, Yahou.*) Zaachilla-Yoho, Town; Xhalyalo, Qui. goddess; Yahau-Kuna, Ma. temple.

*Yoa.* (*Ioa, Iao.*) Yoalticitli, Na. goddess.

*Nao.* (*Jao, Iao.*) Naolin, Na. god.

*Uah.* (*Yah.*) Immahah, A river.

(*H*)*aiah.* (*Haiah, Jehovah.*) Kush(h)aiah, Tribal name.

These names complete the list of those which are compounded with certain ones belonging to Jehovah or God that will be submitted for consideration at present. Not because others

have not been found; but as they are not so apparently Hebraic, they are passed.

(TO BE CONTINUED.)

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## My Homeland in the West

By *Hettie Geldard*

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There's a crying in the meadow, there's a sobbing on the breeze,  
 There's a yearning in the low wind as it passes through the trees;  
 And oh, my heart is calling for the land I love the best,  
 And fast my tears are falling for my home-land in the West!

Oh, English fields are fair to see, and English hearts are kind,  
 But ne'er in English scenes and homes my heart's content I find;  
 For only in the mountain vales my weary soul finds rest,  
 The sunny, Wasatch valleys, lying there far in the West!

The snowy peaks stand sentinel o'er fields of waving corn,  
 The roses blush to greet the sun, as each fair day is born.  
 This sun, that from the English sky so gladly sinks to rest,  
 Will shine with added glory soon, o'er my home-land in the West.

Methinks in all the world beside, no flowers bloom so fair,  
 Nor pine-clad slopes rain perfume on the soft, sun-bathed air;  
 The mountain streams drop clear and cool from many a lofty  
 crest,  
 And happy songs are swelling from my home-land in the West.

There's many a heart is praising God for mercies rich and rare;  
 There's many a grateful song rings out from fields and orchards  
 there;  
 For more than all the world beside, they know that they are blest,  
 And praise their Maker for it, in my home-land in the West.

And there the Temple rears its head, a stately House of God,  
 And blesses with its grace the land the Pioneers have trod.  
 Its benediction sheds o'er all, a peace divinely blest,  
 And gives still holier beauty to my home-land in the West.

But wearily amid the throng my alien footsteps trend,  
 And wearily each heavy day slips slowly to its end.  
 Sweet home of all my heart holds dear, of freedom, hope, and  
 rest,

God grant I tread thy valleys soon, dear home-land in the West!  
*Bradford, England*