In this article Pike responds to Hoskisson’s conclusions about the etymology of the names *Lehi* and *Sariah*. He agrees with Hoskisson that Sariah is a theophoric name, which was common in ancient Israel and means “My prince is Jehovah.” However he suggests that the name should be grammatically distinguished from the masculine biblical personal name *Seraiah*. Although he offers an additional possibility for the meaning of the name *Lehi*, he agrees with Hoskisson’s suggestion that the name means “cheek.” The remainder of the article discusses the challenge of doing onomastic analysis on ancient non-English names when only an English form is available and further mentions the frequency of giving newborns in ancient Israel names of a religious nature.
Sariah

As indicated by Paul Hoskisson, there can be little, if any, doubt that the name Sariah is a Hebrew compound theophoric name: šar + yah, “Jehovah is prince,” or šariy + yah, “my prince is Jehovah.” A theophoric personal name is one in which one of the elements is a divine name or title (such as in the name just cited). This type of personal name was very common in ancient Israel and in the ancient Near East in general (e.g., Elijah, Isaiah, Nebuchadrezzar). Note, however, that Hoskisson states that the name Sariah “would be related to the masculine biblical personal name Seraiah, ‘Jehovah is prince.’” Several people mentioned in the Bible bear the name Seraiah, šērā + yah(u) (see 2 Kings 25:18; Jeremiah 51:59), but it is usually interpreted as consisting of a verbal form of šrḥ plus the divine name: “Jehovah prevails/rules.”¹ Thus the first elements in the names Sariah and Seraiah derive from related linguistic roots but should be grammatically distinguished. Of course, these observations are based upon the preserved vocalizations—Sariah as found in the Book of Mormon, and Seraiah in the Masoretic Text (the traditional, vocalized text of the Hebrew Bible). While it is possible that the name šrḥ(w) found on Israelite stamp seals could be vocalized šariyyah, Sariah, it is usually vocalized Seraiah, following the pronunciation of the biblically attested form because it is thought that one of these seals belonged to Seraiah, the brother of Baruch, Jeremiah’s scribe (see Jeremiah 51:59–64).²

Lehi

Professor Hoskisson has done a good job of reviewing what are the most likely explanations of the name Lehi. And he rightly observes that we cannot, at present, be certain about which option is the correct one. This is not because we don’t know the languages of the ancient Near East, but because close onomastic parallels from ancient Israel are lacking. In our efforts to find similar forms elsewhere we must always weigh the differences in time, place, and linguistic relationship (e.g., is a name from the same time as Lehi but from a more distant relative of the Hebrew language “better” evidence than a name more chronologically removed but more proximate to the language family tree?). One example Hoskisson did not mention is the Phoenician name šmlhy found at Elath.³ The element šml is understood to be a divine name or appellative, and the element lḥy is generally connected with the Arabic element to which Hoskisson made reference in discussing his second option (see his comments on Qatabanian). Thus it makes sense to regard the name Lehi as a shortened version of such a form, but again, as Hoskisson notes, if we accept the vocalization of the name Lehi as presented in the Book of Mormon, then the element preserved in the Phoenician name and later in Arabic—if we can assume consistent pronunciation—is more challenging phonetically. At present, I tend to favor the first option identified by Hoskisson, the Hebrew word lḥy as the most likely explanation of the meaning of the name Lehi. This word is employed...
several times in the Bible with the sense of “cheek” (e.g., 1 Kings 22:24; Psalm 3:8; Lamentations 1:2).

**General Comments**

First, discussing the names Sariah and Lehi provides an opportunity to comment on the challenge of doing onomastic analysis on ancient non-English names when only an English form is available. This is one of the great challenges in working with the names in the Book of Mormon. For example, the Hebrew letters *he* (h) and *het* (h) are both usually rendered in English by the letter *h*. In the case of the name Lehi we are confident that the middle letter in the original form was *het*, not *he*, because the combination *l-h-y* does not occur in Hebrew, but the combination *l-h-y* does. Unfortunately, we are not always able to be so certain regarding several letters. We are thus dependent on the vocalizations that have come to us from Joseph Smith and his scribes, primarily Oliver Cowdery. Can we be certain that these vocalizations reflect ancient pronunciation? Do we know enough about the translation process from reliable, informed sources to be confident about this matter? I am not sure that we know enough to eliminate all questions.

Second, I have some concern about the way Hoskisson closes his comments on the meaning of the name Sariah and all three of the suggested meanings for the name Lehi. To label the meaning of these names as “suitable” or “appropriate” or “fitting” for the prophet and his wife is fine as a casual comment from hindsight. But I hope that readers do not think that our assumed appropriateness of a name has any bearing on analyzing the meaning of a name. This should never be a determining factor. Unless we are notified in the text that a person’s name was changed as an adult (e.g., Jacob to Israel) or a name was divinely indicated for a newborn child (e.g., Hosea’s children), then we must assume that the parents chose a name for the child that seemed suitable to them. Many, if not most, of the names given to newborns in ancient Israel were of a religious nature; such names were often chosen for the sentiment they contained, such as the parents’ expression of gratitude for their infant, devotion to Jehovah, and so on. This means that many names would qualify as being “appropriate” for prophets, their wives, and righteous Israelites in general. But the vast majority of ancient Israelite children were not given a name that their parents knew would be appropriate to some particular function or office their child would fill as an adult. I don’t think Hoskisson was implying that this was the case, but I don’t want anyone to misunderstand his remarks.
of the Book of Mormon presence in our modern hymnbook is rather modest, other kinds of music make rich use of the Book of Mormon materials. The importance of Book of Mormon songs for the Primary organization has already been mentioned; although the Book of Mormon heading in Children's Songs lists only twelve songs, many of these are immensely popular, and they play a crucial role in familiarizing latter-day Saints with the Book of Mormon. A great deal could be written about the significant role of the Book of Mormon in the works of serious latter-day Saint composers, including Leroy Robertson's Oratorio from the Book of Mormon (Salt Lake City: Leroy Robertson, 1933) and Crawford Gates's score for the Hill Cumorah Pageant, Music from the Hill Cumorah: Nauvoo; American Heritage for Christ, the Jewish Church of Jesus Christ of Latter-day Saints, VSO1419 (1988). Other examples of serious Mormon music include K. Nellie Dayley has provided a musical setting for 3 Nephi 13:14–16, "I Come unto My Own," Ralph G. Rodgers Jr., "O Nephite (of the Wandering Nations)," and Valley Preachers, LP 14457 (1978). In addition, popular vocal music written for the Mormon market has also found its way into a hymn stanza, these songs often upprasepaxer text an example familiar to many English-speaking LDS people is "Oh, That I Were an Angel" (Alma 29:1; music by Wanda West Palmer).


Seeking Agreement on the Meaning of the Book of Mormon Names

1. Several researchers have worked on name-


Lehi and Sariah

Paul Y. Horskind

1. See Ludwig Koehler and Walter Baumgartner, Heinrichsches und Aramäisches Lexikon zum Altem Testament, 3rd ed., rev. Walter Baumgartner, Johann Jakob Stamm, and Benedikt Hartmann (Leiden: Brill, 1995). See for example the "Name List" in Appendix 3 of Jeanne D. Fowler, Thorough Personal Names in Ancient Hebrew (Sheffield: JSOT Press, 1988). 334f, for this reference I wish to thank my colleague Dana M. Pike of Religious Education at BYU. The biblical personal name Oseni and its gentilic Ormit (see Numbers 26:16) and Azaniah (see Nehemiah 10), though related to the word for "race" are probably demono-

2. Chicago Assyrian Dictionary, 1:150. I would like to thank Jonathan Gimmell for finding this reference on 20. 20. 3. Paul Haupt, a German-American scholar working around the turn of the last century, was one of the first to bring the personal name R[y]s [n] (or "gray- bone" or "gray bone") Nathaniel Nibley downplayed this interpretation, prefering Nelson Glueck's reading of "R[ys]n"; but suggesting the bibli-


6. See the similar construction in Ran Zadok, The Pre-Hellenistic Israelite Anthropomorphism and Protopography (Leiden: Peeters, 1988), 61; "La'el (W) 의 God;EY, Lrge (PE, Of Nry (my light)."

The Names Lehi and Sariah—Language and Meaning

Jeffrey R. Chadwick

1. Nahman Avigad and Benjamin Sass, Corpus of West Semitic Stamp Seals (Jerusalem: Israel Academy of Sciences and Humanities, 1997), 136, #190.

2. 3. See also A. John tudes, John Gos, and Matthew Roper, "Book of Mormon Names Attested in Ancient Hebrew Inscriptions," in this issue.

Response to the Comments

Paul Y. Horskind


2. In the original article I could have added more examples of the masculine name הֵרָם, but it seemed to me unnecessary. A clear-cut example of the name used for a female would be more helpful.

3. וַאֱלֹהִים as interpreted as 'as-αθή', god has