

# Librarian's Lobby

## By Daniel D. Stuhlman

### Hebrew-Yiddish Name Pairs

#### May 2009

During the Pesah *Sedarim* we commemorate the leaving of the Israelites from Egypt and becoming a nation. One of the distinctions that the Israelites kept in Egypt was their names. The concept of Hebrew-Yiddish names pairs has long puzzled me. Why would a parent double name a child? I can't answer the "why" part of the question, but I can explain the "how" and the "what." Even if one asks a parent about the name the name, the reason they give may not fully explain the "why." They may give a reason such as, "That was my grandparent's name." This type of reasoning and background has long bothered me as it does not address the historical or linguistic reasons, but only the emotional reason given by parents. Until now I couldn't seem to get enough ideas to put together an article. This season along with an article by Bernard Fryshman, "We Loved Our Alteh Bobbeh, But Her Name Will Never Do," that appeared in the November 2008 issue of *The Jewish Observer* (reprinted in *Pesah Guide* 2009/5769 published by Agudath Israel of Illinois, p. 76-77) encouraged me to write this article now and open up the question for discussion. For this reason, this article is a work in progress. I hope that you will share some of your stories and ideas to figure out the "why" part of the story.

Fryshman writes about the Yiddish names of our ancestors. He says that we are making a mistake not using the Yiddish names that belonged to our Eastern European ancestors because it is part of our "social contract" which joins us as a people. He ends with, "It is this Compact that enables little babies to grow into authentic Bobbehs, and has helped us throughout our galus. We tamper with it at our peril."<sup>1</sup> He says that we are forgetting our "aleteh bobbes." Many of the names that he claims are Yiddish have roots in Latin, German, Spanish and other European linguistic traditions. For example Shprinza is a Yiddish form of the Spanish Esperanza (meaning hope). Fryshman, who has a PhD in physics, presented an opinion not based on historical or linguistic evidence.

The practice of naming children for ancestors does not seem to exist in Biblical times. There is only one Abraham, Isaac and Jacob in the entire Bible. Even the king's names are not repeated. There is only one King David. One would think that to name a child the same name as a king or respected ancestor would be a great honor to a child. It does not seem so based on the evidence we have. This may be skewed evidence because we have not yet found a list of names of ordinary Israelites. They may have given children the same names as kings and patriarchs and we just have no record. Some people had both Hebrew and non-Hebrew names such as Esther-Hadassah and Hananiah-Shadrach. These names seem to have nothing in common other than their holder. Not a single rabbi of the Mishnah or Talmud has the name

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<sup>1</sup> *Pesah Guide* p. 77. I used the original capitalization. To counter Fryshman, the *Pesah Guide* has a text box with comments from Mendel Weinbach. Rabbi Weinbach says that throughout history names have been a product of our environment. That is why names and spelling differ in each country. Also Sephardic names and traditions differ significantly from Ashkenazi traditions. Rabbi Weinbach says that we honor our bobbehs even without calling our child by their names.

Abraham (Avraham), Israel (Yisrael), Moshe, David, or Shlomo<sup>2</sup> although there are many examples of rabbis with the names of Ya'akov, Yitzhak and Yoseph (or Yosi). The names of the prophets are rare among the names in the Talmud.

Until the middle ages family names were not used. Sephardim started using family names before the Ashkenazim as the Jews in Germany (Central Europe) and Russia (Eastern Europe) did not adopt family names until the governments forced them. Benzion Kaganoff in his book, *A dictionary of Jewish names and their history*,<sup>3</sup> has a full account of how family names were assigned or chosen. A more contemporary article on Jewish family names was written by David Zax.<sup>4</sup> He includes material on Israeli names that Kaganoff didn't include. Zax also says that names were recorded in Europe when people entered the ship and not at Ellis Island. This is evident when reading ship manifests. These manifests were written in the countries of origin by people who knew the local vernacular and names.

The naming of children and the use of names are emotional issues. Sometimes grandparents are so anxious to have an ancestor remembered, they pressure parents with their choice of names.<sup>5</sup> Sometimes to satisfy both sides, the baby gets two or more given names. In my case I was named for a deceased grandfather. I have his exact name in Hebrew and English. My Aunt Rose, the first born of my grandfather, frequently called me, "my papa," as a remembrance of her father. I see in some relatives the person they were named for.

Naming of babies has always followed fads or personal taste. This was true even in Talmudic times. Ishmael ben Elisha (90-135 CE, commonly known as Rabbi Ishmael, רבי ישמעאל) was a Tanna, who is frequently in the Mishnah. "Ishmael" in the Torah was Abraham's rejected son and there is a concept not to name children after people who have not bad acts or have negative connotations. (See Talmud Yoma 38b) No Jewish parent would give that name today. Many rabbis in the Talmud had Greek names such as Antigonus or Onkelos. On one hand parents want to connect their baby to an honored ancestor and on the other hand the parents want the child to have a name they can proudly use in any company. Parents don't want to burden a child with a name other people will struggle to pronounce or make fun of. That is the reason many so many boys in the early part of the 20<sup>th</sup> century got the names of Harry, Max, or Irving. Parents thought these names sounded "American."

I talked with one of my neighbors who has nine children. They did not name all of their children after ancestors. One son, Ya'akov, was named after the husband's rebbe and teacher. One

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<sup>2</sup> See Eisenberg, Ronald L. *The JPS guide to Jewish traditions*. 1st ed. Philadelphia : The Jewish Publication Society, 2004 p. 16 for a full discussion in his section of Jewish naming traditions.

<sup>3</sup> Full citation: Kaganoff, Benzion C. *A dictionary of Jewish names and their history*. New York : Schocken Books, 1977. The book was reprinted in 1996 by Jason Aronson, but I used the 1977 original.

<sup>4</sup> "How Jews got their last names," by David Zax. *Moment Magazine*, March/April 2008. Vol. 33:2; p. 41. <http://www.scribd.com/doc/3910147/moment-jews-last-names-mar-08> (Retrieved April 19, 2009).

<sup>5</sup> Many years ago I was at a bar mitzvah celebration of a first born and heard the speech of the bar mitzvah boy's grandfather. He reminisced about the grandson's birth. He just had one request, name the baby after his deceased father, Shmuel Moshe. The other grandfather had the same request. Amazingly he was also named, Shmuel Moshe. There was no argument; both great-parents were remembered.

daughter was named, Devorah, just because the parents liked the name. While she didn't tell me the story of every child's name, she did say that the names were chosen to indicate an admirable quality, were easy to pronounce, and one the child would be proud of.

There are three names for every child, one the parents give, one the people call them, and one they earn. Each name should be important to the child. It is not fair to give a child a name that others will make fun of.<sup>6</sup>

In preparation for this article I read through names lists published in *yizkor* books of destroyed European communities.<sup>7</sup> The Yiddish names that Fryshman so warmly wants remembered are really a small minority of the names. Most of the Jews had Hebrew names that we recognize today. This is a list of the most popular names of 2007 according to the Social Security Administration.<sup>8</sup> Even though the name distribution is not uniform based on geography or ethnic group, notice the high percentage of name based on Hebrew Biblical names.

Male		Female		Male		Female	
The Social Security list for 2007				The Social Security list for 1990			
1	Jacob*	Emily		1	Michael*	Jessica*	
2	Michael*	Isabella*		2	Christopher	Ashley	
3	Ethan*	Emma*		3	Matthew*	Brittany	
4	Joshua*	Ava		4	Joshua*	Amanda	
5	Daniel*	Madison		5	Daniel*	Samantha*	
6	Christopher	Sophia		6	David*	Sarah*	
7	Anthony	Olivia		7	Andrew	Stephanie	
8	William	Abigail*		8	James *	Jennifer	
9	Matthew*	Hannah*		9	Justin	Elizabeth*	
10	Andrew	Elizabeth*		10	Joseph*	Lauren	
* Names from Hebrew sources. Ethan is the Anglicized version of Eitan. Isabella is either a variant form of Elisheva or from the Hebrew <b>אי זבל</b> .				Elizabeth or Elisabeth is from the Hebrew Elisheva. Samantha is the feminine of Shmuel. Jessica is from Yeshi <b>ישי</b> (Jesse). James is an Anglicized version of <b>יעקוב</b> Ya'akov.			

<sup>6</sup> In research for this article, one friend told me the story of a teacher just meeting and learning the name of a new class. The teacher called the names until one that she was apprehensive about reading. She skipped the name because it was spelled: "s-h-i-t-h-e-a-d." The teacher asked if there was anyone who did not hear their name. One child raised her hand. The teacher asked how to correctly pronounce the name. The child answered, "Sh-i- thee-ahd." I am sure that is not a name other children would take kindly. This child will be cursed with people calling her by a name that is pejorative.

<sup>7</sup> For more information about the New York Public Library *yizkor* book project visit: [http://www.nypl.org/research/chss/jws/yizkorbooks\\_intro.cfm](http://www.nypl.org/research/chss/jws/yizkorbooks_intro.cfm)

<sup>8</sup> <http://www.socialsecurity.gov/OACT/babynames/> This site will also display the most popular names for every year since 1879. Variant spellings are not combined. That means some names such as Cate and Kate are considered two different names. Some names may be attributed to the wrong sex because entries such as "unknown" or "baby" are not removed from the tabulations.

Since the U.S. Census Bureau counts everyone, not just newborns, their table of popularity differ. The most popular American given names from the 1990 census<sup>9</sup> are: for males: James, John, Robert, Michael, William, David, Richard, Charles, Joseph, Thomas, Christopher, Daniel, Paul, Mark, Donald; for females: Mary, Patricia, Linda, Barbara, Elizabeth, Jennifer, Maria, Susan, Margaret, Dorothy, Lisa, Nancy, Karen, Betty, Helen.

*Kinnui* is a concept of a second name. The word itself is found in the Talmud. At different times and places, *kinnui*, could mean family name, patronymic, second name, nickname, or a Hebrew—non-Hebrew names associated with the person. Normally Jewish Americans give English legal names and Hebrew ritual names. Sometimes the names are related by sound or meaning; sometimes the names are exactly the same; and sometimes neither. The Hebrew legal name is used for being called to the Torah, making a prayer when sick, marriage documents and divorce documents. When making a divorce document, *get*, it is especially important to write down all names that the parties are known as. These secondary names and their spellings are also known as *kinnui*.

Diminutives are names derived from a primary name. The primary name is found in the Tanach or is a regular Hebrew or vernacular word. In Yiddish as well as many European languages diminutives were formed with the long “e<sup>10</sup>” /ee/ ending such as, “David -- Davie, Hannah – Hannie, and Sara – Sari.” Another example is “el” or “le” in such names as “Gittel, Motel, Berel, Sarale, and David-le.” This ending is not related to the theophoric<sup>11</sup> “el” meaning God in such names as “Shemuel, Daniel, and Nathaniel.” In some name the “el” diminutive is spelled just “l.” “Khe” and “ke” are another example in names such as, “Davike or Dovedkhe.” The “ik” ending is used in Slavic countries in names such as, “Davidik, Shmulik, Abramchik.” Names also changed gender, Shmuel became Shmuela and David became Davida.

Nicknames are short or shortened forms of the primary names primarily used among family members and friends. Thus Ya’akov gets shortened to “Yak” or “Kov” and later changes to names such as “Jake, Jack, Jackie, or Kobe.” Nicknames may also be unconnected to the person’s name for example, “Curly” or “Blackie.” As usage passes many of the diminutive names become primary names. For a given person the line between a diminutive and a nickname may be blurred.

The name pairs on my list fulfill the following conditions: One name is Hebrew and the other is Yiddish. Usually the Hebrew name is first, but in some cases the order is reversed or appears both ways. Second, the names are connected by semantics (meaning), sound, or concept. The

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<sup>9</sup> The U.S. Census Bureau site -- [http://www.census.gov/genealogy/names/names\\_files.html](http://www.census.gov/genealogy/names/names_files.html) (retrieved April 26, 2009) has gathered statistics on name frequencies. This web site has separate files for male and female names. 58.158 per cent of the population in the 1990 census has one of the 200 most frequent female names. For the top 200 male names, 72.634 per cent own one of those names. While I don’t have specific statistics for Jews or Hebrew names, this indicates that there are relatively few names that are given to over 300 million Americans.

<sup>10</sup> Spelled with a “y” or “ie” ending in English.

<sup>11</sup> Theophoric means “God forming.” These names have a form of God’s name such as “el” or “yah” in them.

concept is usually from an association with a Biblical verse. Names such as Binyamin Ze'ev and Hayah Sara do not fill these conditions as they are both Hebrew despite the Biblical connection. Third, the names are so connected that sometimes they are hyphenated or the person is called both as if it were one long name.

Greek, Latin, and German spellings influenced the spelling and pronunciation of Yiddish names. Since Greek has no /sh/ sound names with a shin are transliterated or translated with a Greek sigma and a Latin "s." When the 'yod' is a consonant, German uses a "J" which has the same sound.<sup>12</sup> "V" and "U" were not always distinguished in Latin or English.

These name pairs were gathered from list of names from several synagogues and many Yizkor books from destroyed communities of Europe. Most of the European Jews had Hebrew rather than Yiddish names. Very few had more than one given name. The name pairs below are a very small percentage of given names, but every synagogue and community has many people with one of the name pairs. The Given Names Data Bases (GNDBs) prepared by Professor G. L. Esterson (<http://www.jewishgen.org/databases/givennames/index.htm>) also gave me a lot of insights as to some of the names and their use in *halakha*. While I don't claim this list is comprehensive, I believe that I have recorded all that I found and were told to me. Given the limited number of unique names, there is a low possibility that I missed a name. If you do know of name that meets the conditions, please tell me.

I tried to find one book written by a person with each name pair as an example and for the purpose of literary warrant. I was not able to find books associated with all of the names. There were no authors with the names in the female list. I have supplied some alternative spellings, but it is not comprehensive. Spelling differences arise because of the linguistic variants and parents who want to add something unique or special to the name. Some endings such as "ik" and "ig" are semantically the same with just a variant in pronunciation depending on the language or country of origin. I did not list all variant forms of the names.

## Male names

English spellings      Hebrew spellings      Meanings and comments

Asher Zelig Asher Zelik	אשר זעליג	"Asher" means happy is it also associated with treasure since it sound close to the Hebrew word, "otzar." "Zelig" has a similar meaning.  Asher Zelig ben Shalom, 1861 or 2-1944 (אשר זעליג גרינצווייג) wrote: <i>Bet Asher : 'al ha-Torah</i> .
Baruch Benish Baruch Bendit	ברוך בעניש ברוך בענדיט	Baruch means blessed. Benish and Benidit are from the Latin <i>benedictio</i> also meaning blessing.  Baruch Bendit Goitein, ca. 1770-1842 (ברוך בענדיט גיאיטין) wrote: <i>Sefer Kesef nivhar kolel me'ah ye-</i>

<sup>12</sup> For more information see my article, "Why Start Jacob and Joseph With a "J"?" *Librarian's Lobby* May 2004. <http://home.earthlink.net/~ddstuhلمان/crc71.htm>

		<i>shishim Kelalim ha-nimtsa'im ba-Talmud uve-divre gedole rishonim va-aḥaronim ...</i>
Binyamin Wolf Benjamin Wolf	בנימין וולף	In Ya'akov's blessing in Genesis 49:27 Benjamin is compared to a wolf. The Hebrew version of this name, Binyamin Ze'ev is popular and was the name of Theodore Herzl.  Benjamin Wolf Singer, 1855-1930 wrote: <i>Hiddushei ha-Rabaz Singer</i> .
Dov Ber Dov Berish	דוב באר דוב באריש	<i>Dov</i> and <i>Ber</i> both mean bear. <i>Berish</i> is a diminutive form. Dov-Ber Kerler, 1958- wrote: <i>The origins of modern literary Yiddish</i> . Oxford : New York : Clarendon Press, 1999.
Ephraim Fishel	אפרים פישעל אפרים פישל	Ephraim means fruitful and is connected to the command <i>peru urvu</i> (be fruitful and multiply) in Ya'akov's blessing in Genesis 48:16-19. Fishel is a diminutive form of fish, which is the same word in English. "Fish" represents the same fruitful concept as the Hebrew, Ephraim. I am sensitive to the issue of name pairs because this was my father's name and I am ben Ephraim Fishel.  Ephraim Fishel Feldman wrote: <i>Degel Efrayim : ... she'elot u-teshuvot u-verure halakhot</i> .
Hanokh Henekh	חנוך העניק	Hanokh means educated. In the Torah (Genesis

Khanokh Henekh (L)		5:24) Hanokh "Walked with God." "Henekh" is the Yiddish version of the same name. Ḥanokh Henekh Palman is the name of a Piotrkow, Poland publisher.
Hayim Fishel Chaim Fiszel (p)	<b>חיים פישעל</b>	Hayim means life and "fish" are connected to the same concept being fruitful and multiplying.  Haim Fishel Epstein, 1874-1942 wrote: <i>Sefer Midrash ha-Ḥayim arba'ah 'asar ma'amarim 'al geve ve-'al adam</i>
Hayim Zelig Khaim Zelik (L) Ḥayyim Selig	<b>חיים זעליג</b> <b>חיים זעליק</b>	Hayim means life and Zelig (from a Germanic root) means happy or blessed. Selig is a variant spelling. Ḥayyim Selig Slonimski, 1810-1904 wrote: <i>Yesode ha-'ibur : seder ḥeshbon 'ibur ha-shanim li-vene Yiśra'el.</i>
Menachem Mendel	<b>מנחם מנדל</b>	Menachem means comfort. Mendel is derived from the same Hebrew word. The previous Lubavitzer Rebbe was Menachem Mendel Schneerson, 1902-1994, author of: <i>Ani ma'amin : mikhteve ha-Rabi mi-Lyubavītsh be-noše emunah / likut va-'arikhah Ze'ev Riterman.</i>
Naftali Hertz	<b>נפתלי הארץ</b> <b>נפתלי הערץ</b>	Naftali means "my wrestling or struggle." Ya'akov's blessing to Naftali in Genesis 49:21 compares Naftali to an ayalah. Ayalah is translated as a

		<p>hind, mountain goat or gazelle. "Hind" is a female red deer. "Hertz" is the Yiddish word for this kind of deer.</p> <p>Naftali Hertz Neimanovitch, 1843-1898, wrote: <i>Der hoyzlehrer Daytsh : tsum zelbsterlernen grindlikh di Daytsh shprakhe.</i></p>
<p>Shlomo Zalman Shelomoh Zalman Szlomo Zalman (p)</p>	<p><b>שלמה זלמן</b></p>	<p>These are the same names with a variation in the sound. In Greek the name is: <b>Σολομών</b>. Since Greek has no /sh/ sound, the shin became a sigma with an /s/ sound. In English the "sh" is a diagraph (two letters for one sound). Since the Greek Septuagint translation of the Bible influenced the translation into European languages a single "S" starts this name. The "s" switching with "z" is common even in English words.</p> <p>Shelomoh Zalman Oyerbakh<sup>13</sup>, 1910-1995, wrote: <i>Hidushe Minhat Shelomoh : be'urim ye-hidushim 'al ha-Shas : Masekhet Shevi'it.</i></p>
<p>Shmuel Zanvil</p>	<p><b>שמואל זיינוויל</b></p>	<p>Zanvil and Zangwell are Yiddish versions of Shmuel. In Polish Shmuel is spelled "Szmuel" which explains the /z/ sound. In Slavic languages and Arabic the <i>vav</i> is pronounced closer to the /w/ sound. In Yiddish <i>two vavin</i> are the same as the /w/ sound. The Hebrew letter 'aiyin' was</p>

<sup>13</sup> This is his name in library catalogs. An alternative spelling is: **Shlomo Zalman Auerbach** (שלמה זלמן אוירבך).

		<p>pronounced in ancient times and in Dutch communities today as a guttural /ng/ sound. But the Yiddish spellings I found did not use the 'aiyin.' One answer that was proposed is the name is the result of multiple sound transformations.<sup>14</sup> I found one person with a Hebrew name of זיינוויל with an English name, <i>Zangwell</i>.</p> <p>Israel Zangwill, 1864 – 1926, was a famous British Jewish writer with this last name. Shmuel Zanvil Klein, 1848 or 9-1930 (שמואל זנוויל קליין) wrote: <i>Sefer Shevile Shemu' el</i>.</p>
<p>Shrage Feifel Shrage Feivel Shraga Feivush</p>	<p>שרגא פיוועל</p>	<p>Technically Shrage is from the Aramaic. The Hebrew name is "Uri." However, I didn't find anyone with the name, "Uri Feivel." Both Shrage and Feivel are associated with fire and light. See Proverbs 20:27. Feivish is associated with light but not traced to Pheobus, the Greek god of light, which is close in sound.<sup>15</sup> Feivish is a diminutive of Feivel. While no one with this name wrote a book, I know several people with this name and it appears in many memorial plaques.</p>
<p>Simha Bunim Symcha Binem (p) Hayim Bunim</p>	<p>שמחה בונים חיים בונים</p>	<p>Bunim appears as both a given name and a family name. "Bunim" has two possible origins. Either it is Yiddish form of the Hebrew "banim" בנים meaning children or from the Latin <i>summum bonum</i> meaning the great good.</p>

<sup>14</sup> I posted a query on H-Judaic, a list for professors of Jewish studies. Dr. Ida Selavan Schwarcz of Ganei Omer, Israel in the name of the late Rabbi Shmuel Gorr in *Jewish Personal Names*, the derivation goes this way: Shmuel -Shemul - Shemv'l - Zemvil - Zanvil - Zavil. Mem and Nun are both dentals and hence interchangeable, Vav is both a vowel and a consonant. Dr. Schwarcz is mistaken about the Mem and Nun being dental sounds. While they are both nasals, Nun is dental and Mem is labial. The "m" and "n" sound switch is common in Slavic languages. While any one of these transformations is logical and documented in other names, I have not found other names that went through so many changes to make a Yiddish name. One person suggested "Zangvil זנגביל" in Hebrew means ginger as the source of the name. While the words sound alike, they are not semantically or cognitively related.

In the *Jewish Encyclopedia* article, "Crakow" (<http://www.jewishencyclopedia.com/view.jsp?artid=848&letter=C>) is mentioned a Rabbi Samuel Zanvil who was killed in May 1631. I couldn't find any earlier references to the name "Zanvil."

In *Pasque di Sanguel* (English translation-- *Blood Passover : The Jews of Europe and Ritual Murder*, 2007 Ariel Toaff), chapter III, page 56, speaking of 15th century Trento, "Mosè di Samuele from Trent who, in the summer of 1423, made his last will and testament at Treviso, where had had in the meantime moved with his numerous family." "Samuele" is pronounced, "zamwel(e)." In Latin the "u" and "v" are visual variants and pronounced the same. This can even be seen in English inscriptions and documents from 18<sup>th</sup> century United States. The spelling is Самуилъ in Old Russian. The name *Zanvil* probably has its roots in the Greek Septuagint with a transformation into Latin and Judeo-Latin, an early Yiddish dialect, before becoming Eastern European Yiddish. For this explanation I thank my colleagues on the lists H-Judaic and Jewish-Languages who offered ideas and explanations into areas of language that I was not aware of previously.

<sup>15</sup> For a full discussion of Phoebus see Kaganoff, B. pp. 56-57.

		<p>Hayim means life which is similar to the meaning of Bunim.</p> <p>Simcha Bunim Cohen wrote: <i>The Shabbos home : a comprehensive halachic guide to the laws of Shabbos ...</i> Irving Bunim, 1901-1980 wrote: <i>Ethics from Sinai a wide-ranging commentary on Pirkei Avos.</i></p>
Ya'akov Kopel	<b>יעקב קעפל</b>	<p>Kopel or Koppel is a diminutive form of Ya'akov derived from "Kov," a short form. Add the "el" sound and harden the /v/ to a /p/ sound and it means a little Ya'akov. Ya'akov Kopel Harif, 1766-1835 wrote: <i>Derashot Ya'bets : derushim u-ma'amarim le-mo'ade u-zemane ha-shanah.</i></p>
Yehudah Leib Judah Leib Aryeh Leib	<b>יהודה לייב אריה לייב</b>	<p>Aryeh and Leib both mean lion. Yehudah is connected to a lion in Genesis 49:9. Lev <b>לב</b> is a Hebrew name that means "heart." The pronunciation is very close, but semantically unrelated.</p> <p>Judah Leib Ben Ze'ev, 1764-1811 wrote: <i>Talmud leshon Ivri : kolel yesodot kol hokhmat ha-dikduk...</i> Aryeh Leib ben Joseph, ha-Kohen Heller, 1745?-1813 wrote: <i>Sefer Avne milu'im : hidushim u-sh.u-t.</i></p>
Yeruchem Fishel Yeruham Fishel	<b>ירוחם פישל</b>	<p>"Yeruchem" means "may he be companionate." I am not sure if this name satisfies my selection criteria. I did find the name frequently paired including a grandson of the rabbi emeritus of my shul.</p> <p>Rav Yeruchem Fishel Perlow wrote a commentary on Saadia Gaon.</p>
Yitzhak Isaac	<b>יצחק אייזיק</b>	<p>Isaac is the Yiddish and German pronunciation of Yitzhak.</p> <p>Yitzhak Isaac Halevy (Rabinowitz), 1847–1914 ( <b>יצחק אייזיק הלוי</b> ) wrote: <i>Dorot Harishonim.</i></p>
Zev Velvel	<b>זאב וועלוועל וועלפל זאב</b>	<p>Zev means "wolf" and Velvel is a Yiddish diminutive or alternative for Wolf.</p> <p>Ze'ev Idelman<sup>16</sup>, wrote: <i>"Rabi Velvel" der eydel man : he'arot musariyot ye-imre shefer mi-piy, shhotay ...</i></p>
Zev Wolf Ze'ev Volf	<b>זאב וולף</b>	<p>Both the Hebrew and Yiddish names mean wolf. Wolf (alternative spellings Wolff and Wolfe) is also a family name. This pair is an alternate to Zev Velvel.</p> <p>Ze'ev Volf Hayot, wrote: <i>Derashot.</i></p>

<sup>16</sup> Full Hebrew name is Ze'ev Velvel, but Ze'ev Idelman is the form of the name used in library catalogs.

Zvi Hirsh	צבי הירש	Both the Hebrew and Yiddish names mean deer. Hirsch and Hertz are variant forms of the same word. Hirsh is also a family name. Zvi Hirsh Dashevsky, 1888-1926 translated <i>Les Miserables</i> into Yiddish.
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(p) = Polish Spelling (L) Lithuanian Spelling

## Female names

English spellings	Hebrew spellings	Meanings and comments
Haya Reva	חיה ריבה	Haya means "life" and Reva means "vine." A vine is a living fast growing part of a plant. This may not fulfill my conditions for a name pair.
Haya Liba Chaja Libe (p)	חייה ליבה חייה ליבא	Haya means life and Liba means life or beloved.
Raizel Shoshana Roza Shoshana Shoshanna Reyze Shonna Rose	ריזל שושנה רוזה שושנה שושנה ריזה שנה רוזה	Raizel, Roza, Reyze and Rose are all variants of the same name meaning "rose." Shonna is a diminutive of Shoshanna and it also means rose.
Tovah Gita Tovah Gittel	טובה גיטע טובה גיטעל	Both names mean good.
Tzipporah Feige	פינגע ציפורה	Both names mean bird.
Zahava Golda	זהבה גולדה	Both names mean gold or golden.

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