

קבלה 25 סוגים (חלק II)

גוסס = 0

גפורה

- ✓ ② הח' הנאמנה אסתר רחין
1 הספלה הנאמנה יבוסלים
✓ 1 האורבון/החורב "מיסל/המסאסין"
1 החבורה J. Sielmann
✓ 1 " C. Pitzloff
1 יוסף יוסף - יוסלים
1 צוק מלמד - איהם
4 ① יוסף לונדון - נחש
8 ② אהיה היל - נאסילסין
✓ 1 צ'כ אורבון יבוסלים
✓ 1 פכוס צבסר בפסיל
✓ 1 מלכה ע'אן - חדרה
1 יוסף Summer איהם

ONOMASTICA CANADIANA

Vol. 74, No. 1

Juin/June, 1992

ARTICLES:

ANDRÉ MICHALSKI Le nom de lieu *Montréal*, avant Cartier 1

CHARLES KORMOS	Most Common Surnames in Israel: Arabic and Jewish-Part I	23
EDWIN D. LAWSON		
JOSEPH BEN BRIT		

WILLIAM J. KIRWIN A Note on Beothuk Names in Newfoundland 39

COMPTES RENDUS / REVIEWS (A. Rayburn, P. Brasseur) 46

Rédacteur / Editor

FRANK HAMLIN (Vancouver)

Comité de rédaction / Editorial Board

HERVÉ CURAT, Université de Colombie-britannique.

JEAN-YVES DUGAS, Commission de toponymie du Québec.

SHEILA EMBLETON, York University.

MARGARET GELLING, University of Birmingham, England.

HELEN KERFOOT, Canadian Permanent Committee on Geographical Names.

ANDRÉ LAPIERRE (Responsable des comptes rendus/Review Editor),
Université d'Ottawa.

EDWIN D. LAWSON, Fredonia, New York, U.S.A.

TIM NAU, Ontario Ministry of Colleges and Universities.

W. F. H. NICOLAISEN, University of Aberdeen, Scotland.

ALAN RAYBURN, Nepean, Ontario.

GERALD THOMAS, Memorial University of Newfoundland.

Les chercheurs qui souhaiteraient faire paraître un article dans *Onomastica canadiana* sont invités à demander au Directeur de la revue (Frank R. Hamlin, Département de français, Université de Colombie-britannique, Vancouver, C.-B. V6T 1Z1) un exemplaire du *Guide de l'auteur* où ils trouveront tous les renseignements utiles concernant la présentation des articles, le processus d'évaluation (textes envoyés dans l'anonymat, à un minimum de deux répondants), les recommandations stylistiques, etc. Pour tout ce qui concerne les comptes rendus, s'adresser à André Lapierre, Département de linguistique, Université d'Ottawa, Ottawa, Ontario K1N 6N5.

Tout article publié dans *Onomastica canadiana* est la propriété exclusive de l'auteur et ne peut être reproduit en tout ou en partie, par quelque procédé que ce soit, tant électronique que mécanique, par photocopie ou par microfilm, sans l'autorisation écrite de l'auteur. Quelques extraits peuvent être cités à condition d'en indiquer clairement la provenance.

Indexed in the Canadian Periodical Index, the MLA International Bibliography, and Linguistic Bibliography/ Bibliographie Linguistique.

ISSN 0078-4656

MOST COMMON SURNAMES IN ISRAEL: ARABIC AND JEWISH

Part I

by Charles Kormos, Edwin D. Lawson, and Joseph Ben Brit*

Résumé: Dans le but de révéler des tendances et des modèles caractéristiques entre les noms de famille d'Israël, nous avons examiné les 200 noms les plus courants, portés par des Arabes ou des Juifs et relevés par l'état-civil. L'analyse montre qu'au moins 23% de toutes les personnes enregistrées par le ministère de la Population partagent ces 200 noms. Une fiche dressée pour chaque nom a permis d'en examiner la fréquence d'emploi, l'origine, la prononciation, le nombre des sens éventuels, etc. Nous avons calculé le pourcentage de noms tirant leur origine de chaque catégorie (biblique, géographique, professionnel, *kinnui*, ou autre) et de chaque langue. Dans la II^e partie de notre étude, on trouvera une entrée pour chacun des noms étudiés où figurent son rang numérique, la ou les variantes orthographiques éventuelles, la ou les sources linguistiques, la ou les significations. D'après nos résultats, le plus grand nombre des noms sont tirés de la Bible et d'autres sources religieuses, ce qui témoigne du maintien de forts liens d'identité et de culture dans la section juive de la population.

Abstract: In order to discern characteristic patterns and trends among Israel's surnames, the most common 200 surnames found in government records of both Arabs and Jews were examined. Analysis indicates that these 200 names are borne by at least 23% of the total number of persons recorded by the Population Ministry. An entry was completed for each name, which was evaluated with respect to its frequency of use, origin, pronunciation, range of possible meaning(s), etc. Percentages were calculated for categories grouping names by formation type (Bible, place, occupation, *kinnui*, or other) and language of origin. Part II

of our study includes an entry for each name studied, showing frequency rank, possible spelling variant(s), language source(s), and meaning(s). Results show that the Bible and other religious sources provide the majority of the names, thus demonstrating keen cultural-identity linkages in the Jewish section of the population.

* * *

The study of Israeli surnames is of particular interest, because of the varied backgrounds of the country's people. Even so, limited information on these names exists in English, although there are some sources from which a beginning can be made: the contributions of Gold (1988) and Kaganoff (1977) are strong in their treatment of Ashkenazi names (those which were borne by Jews whose cultural centre was northern France and Germany and who generally spoke German-Yiddish); Laredo and Tolédano have focussed on Jews from Morocco, who are of the Sefardic orientation (which was originally centred in Spain), while Stahl (1985) and Ben Brit (1988) cover much of the entire Jewish world; for Arabic names the works by Al-Ja'fari (1977), Baker (1990), and Schimmel (1989) are useful.

In addition to all of the above, the following sources were used in order to determine the possible meanings, shown in Part II, for the names in this investigation: Hanks and Hodges (1988), *Holy Scriptures* (1955), Kolatch (1984), and Sidi (1989). The Sidi work, although devoted to first names, is especially helpful since it is the only one that shows pronunciation of Hebrew names.

A previous investigation (Lawson 1991) examined the most common first names of Jews in Israel. That study evaluated the most frequently occurring 100 male names and the most frequently occurring 100 female names, based upon nationwide samples. Among the results reported was that over 90 percent came from Hebrew, with the Bible accounting for 70 percent of the male names and about 40 percent of the female. The origin of the non-Hebrew names was mostly European.

In the study presented now, following up on the 1991 report, we have focussed on the most common 200 surnames among both Jewish and Arab sections of the population. The present investigation is more broadly based than the 1991 study in two respects: (i) Data are drawn not from samples, but

from comprehensive records of over four million people. (ii) Both Jews and Arabs are included.

There are several questions to be raised:

1. What percentage of the total number of individuals in Israel do these 200 names account for?
2. What types are represented by these names?
3. What are the language origins of these names?
4. What percentage of names are from the Bible? How many of these are theophoric? Expanding on these questions, how many names pertain to religion overall?
5. What are meanings of these names?

The purpose of this investigation is to identify, evaluate, and analyze the most common 200 surnames in Israel, in order to answer these and related questions.

Method

The 1991 investigation on Jewish first names was derived from two samples of 10,000 names, one for males and the other for females, based upon a random selection from Israeli telephone directories. For the research reported here, however, we used the results of Eliassaf's much more comprehensive study (1981), which statistically evaluated the records of the Population Administration of the Department of the Interior of the State of Israel. (His project dealt with the translation of names from one language to another and the assignment of a number coding system) It should be noted that the records are in Hebrew. They include both Arabs and Jews.

Our research examines only the 200 surnames that occur most frequently in Eliassaf's listing. Information gathered to evaluate each of these names included spelling, frequency, variants, language of origin if other than Hebrew, meaning, biblical reference (if any), and other relevant details.

Results

Examination of the 200 names selected indicates that these 200 names account for 1,062,504 individuals or 23% of the total population of 4,608,291 records. The most common name is *Cohen*, followed by *Levy*, *Mizrachi*,

Peretz, and *Biton*. The rank order of all of the names is shown in the Appendix to Part I of our study.

Actually, it is possible to reduce the 200 names to 173 or fewer if obvious variants are excluded. As examples, we have the two Hebrew spellings of *Schwartz* and *Weiss*. Variants of *Shelomo* (*Solomon*) include *Salomon* and *Solomon* (which are spelled differently in Hebrew). Entries for all the names indicating rank, alternate spellings, and possible meanings are shown in Part II.

Number of possible meanings per surname

It was immediately seen that some names have more than one possible meaning and/or more than one language origin. As an example, *Azoulay* has five possible meanings, three from Berber, one from Hebrew, and one from Hispanic-Chaldean. While *Azoulay* has the most possible meanings, many others have multiple sources and languages. Table 1 shows the 200 names with their 299 meanings and how many names have one, two, three, four, or five meanings.

Table 1. Number of sources of meaning per surname.

1 Source	2 Sources	3 Sources	4 Sources	5 Sources	Total Names	Total Sources
146	29	16	10	1	202*	299

Thus, there were 146 names with one source of meaning; 29, with two sources; 16, with three sources, etc.

*While there are 200 names as spelled in the Hebrew, the two additional names appear since the diacritical marks (indicating vowels) are not shown in Population Ministry records. For further information, see the *Becher/Bechor/Bachar* entry in Part II.

Types of name

A major way of evaluating names in a culture or country is to examine the types of name. The names in Israel are unusual in that they show types such as *kinnui* names, matronyms, acronyms, and house sign names not

usually seen in such frequencies in Western society. All the main types with their frequencies and percentages of the total are shown in Table 2.

Examples. In this and following tables, we give examples of the names in each category, e.g., *David*, found in the Bible and meaning "beloved."

Table 2. Types and frequencies of the surnames.

Type of Name	Percent	
	Freq.	Total
Bible (<i>David</i> , "beloved")	88	29.4
Place (<i>Sharon</i> , a fertile plain in the North)	49	16.4
Occupation (<i>Dayan</i> , "judge")	44	14.7
Descriptive (<i>Hassan</i> , "handsome")	25	8.4
Symbolic (<i>Shalom</i> , "peace")	18	6.0
Kinnui (<i>Lev</i> , Russian for "lion", linked to Judah)	16	5.4
Nickname (<i>Gross</i> , "fat or large person")	14	4.7
Matronym (<i>Malka</i> , honoring a woman with this name)	11	3.7
Acronym (<i>Katz</i> , for <i>cohen tzedeck</i> "righteous priest")	8	2.7
Apotropaic (<i>Maimon</i> , "son of fortune")	7	2.3
Religious: Not included elsewhere (<i>Mehamid</i> , "praise")	6	2.0
House sign (<i>Fuchs</i> , "fox")	4	1.3
Theophoric, not in Bible (<i>Rachamim</i> , "mercy [of God]")	3	1.0
Miscellaneous (<i>Fuchs</i> , "fox fur"; <i>Sasson</i> , "joy")	20	6.7
Totals:	313	104.7

Thus, there are 88 names from the Bible. These compose 29.4% of the 299 total meanings that were identified. Some names, e.g., *Azoulay*, can be classified as both Bible and Acronym. We classified *Azoulay* under Bible. However, in 14 of the cases which were not clear-cut, we decided to count a name in two categories. *Katz* is an acronym from the Bible. Similarly, *Adler* ("eagle") is in the Bible but is also symbolic. This is where we felt it important to draw attention to both categories.

That many surnames originate in the Bible, an occupation, a place name, or a nickname is well-known. Some of the other categories may require clarification.

Descriptive names are mainly found among the Arabic surnames and refer to personality characteristics such as "handsome" (*Hussein*) or "strong" (*Hasson*).

Symbolic names demonstrate positive associations. *Salama* ("peace") is an example of an ideal name. *Stern* can, as one of its meanings, be understood to refer symbolically to the Magen David (Star of David).

Kinnui (pl. kinnuim) names or link-names were — and still are — used as the secular equivalents of sacred names. At least as early as the twelfth century, every Jew had to have a *shem hakodesh* (sacred name), as decreed by the rabbis who required a sacred name for religious purposes, and a *kinnui* (link-name) for business purposes. For a Jewish male to participate in the reading of the Torah, he had to have an acceptable Hebrew name. The only exceptions, Aramaic and Greek names that constant usage had virtually "sanctified", were: *Alexander*, *Kalman*, *Gronim*, and *Todros*.

Thus, the name *Fisher* or *Fis(c)h(e)l* could refer to the occupation or trade of fishing, but in the Jewish community the reference was to the biblical Ephraim, the son of Joseph. This derivation is traced to Genesis 48:16 where Jacob blessed Ephraim and his progeny with the phrase "let them grow into a multitude." Here the Hebrew verb root for "grow" has been associated with the noun *dag* which means "fish." Another example is *Wolf* and its variations. This is traced to Genesis 49:27, where Jacob in his final blessing compared his son Benjamin "to a wolf that raveneth." For further information on *kinnui* names, of which there are 14 *kinnui* names in our sample, see Kaganoff (1977, p. 49).

Matronyms. In our sample there are eleven instances where at least some authorities have considered the surname a matronym (a name derived from the mother). One of the sources of the surname *Malka* is to honour a woman of that name. Another example is *Ohana* where the major interpretation is "son of Hannah."

Acronyms. Some Jewish names are unusual in that they are based upon initials. Some writers call them acrostic names; others, acronyms. For example, the name *Katz* stands for *cohen tzedek* ("righteous priest") which

is linked to Psalm 132:9, and *Segal* standing for *sega leviyah* "prince of the Levites" or "assistant to the high priest." There are eight acronymic names in our sample (two of them included under Bible as the primary category).

Apotropaic names. These seven names are sometimes known as "fortune and remedy" names. They are given to ensure good health and/or prosperity. The name *Haim* was often given as an additional name at a time of illness or danger. Parents gave the name *Menachem* ("comforter") to a child after the death of previous children.

Religious names. Some names are derived from religious figures such as *Issa* (*Jesus*), *Mohamed*, or *Ali*. The six found in our study are all used by Arabs.

House signs. In a sense, these are also place names. Some of them are taken from the signs in front of houses in the ghetto in Frankfurt. Included among them are *Adler* ("eagle"), *Berkowitz* ("son of the bear"), and *Fuchs* ("fox").

Theophoric Names. Another group of names of some interest are those fifteen considered theophoric, that is, incorporating the name of God. Examples include: *Daniel* ("God is my judge"), *Shaul* [*Saul*] ("asked of God"), and *Shmuel* ("God has heard"). Twelve of the theophoric names are in the Bible and are included with the Bible total. The three non-Bible examples are listed separately in Table 2.

Miscellaneous names. While most names can be fitted into at least one category, there are exceptions, such as *Sasson* ("joy") and *Raz* ("secret"). We have also included two names which we call "modified names." These can be seen as related to *kinnui* names, and some observers may consider them as such. *Oren*, for example, is a form of *Aharon*; some consider that *Berkowitz* (as one of its meanings) is a form for "son of Baruch."

Language sources.

One of our concerns is the language that the surnames come from. This is occasionally puzzling, since some names include elements from more than one language — even, as in the case of *Azoulay*, from three languages. Nevertheless we have tried to identify the languages for the names, as shown in Table 3. Here we can see that Hebrew accounts for at least one meaning

of 53% of the names; German-Yiddish, 27.2%; Arabic 26.7%; Berber, 4%; with others showing lesser percentages.

Our interest is not only with the number of possible meanings per name but also the different language groups represented. It is clear that, among the major languages, multiple meanings occur most frequently in the case of names of German-Yiddish origin, while multiple meanings are least frequent in the case of Arabic names. For meanings and sources of all names, please see Part II.

Table 3. Language origins of the 200 surnames.

Language	Number Meanings	Number Names
Hebrew	127	107
German-Yiddish	98	55
Arabic	61	54
Berber	13	8
Spanish	3	3
Aramaic	2	2
Greek < Hebrew	2	2
English < Hebrew	1	1
Other European	1	1
Hispanic/Chaldean	1	1
Italian	1	1
Judeo-Spanish	1	1
Judeo-Yemenite	1	1
Latin	1	1
Slavic	5	5
Totals:	319*	243

*The totals here are over the expected 299 and 202 respectively. This is because some of the names have more than one language derivation, e. g., *Shapira* is a German-Yiddish name but has roots in Hebrew; *Rabinowitz* has a Hebrew root but a Russian suffix.

Hebrew and German-Yiddish. Classification of these names is shown in Tables 4 and 5.

Table 4. Categories of Surnames from Hebrew.

Type	Number of Meanings
Bible (<i>Abraham</i> , "father of a multitude")	61
Includes 12 Theophoric names (<i>Yosef</i> , "God will add")	
Occupation (<i>Sofer</i> , "writer")	14
Place name (<i>Sharon</i> , valley in Israel)	9
Acronyms (<i>Becher</i> for <i>ben chaim</i> , "son of life")	8
Apotropaic (<i>Haim</i> , "life")	8
Descriptive (<i>Meir</i> , "he lights")	7
Symbolic (<i>Rosen</i> , "rose")	4
Theophoric non-Bible (<i>Rachamim</i> , "mercy [of God]")	3
Matronyms (<i>Malka</i> , "queen")	2
Miscellaneous (<i>Sasson</i> , "joy"; <i>Tal</i> , "dew")	11
Total	*127

*127 meanings are given for 107 names, since some names have more than one possible meaning.

Table 5. Categories of surnames from German-Yiddish.

Type	Number of Meanings
Bible or Bible-inspired (<i>Adler</i> , "eagle")	19
Place (<i>Horowitz</i> , from Horovice, Bohemia)	18
Kinnui (<i>Wolf</i> , derived from <i>Benjamin</i>)	14
Symbolic (<i>Stern</i> , "star," religious symbol)	13
Nickname (<i>Schwartz</i> , "black[-haired]")	11
Occupation (<i>Zinger</i> , "cantor or <i>chazan</i> ")	10
Matronym (<i>Goldman</i> , from <i>Golda</i>)	8
House sign (<i>Fuchs</i> , "fox")	4
Modified (<i>Oren</i> , from <i>Aharon</i>)	2
Miscellaneous (<i>Fuchs</i> , "[name of one's] patron")	4
Total:	103

For 55 different names, 103 possible meanings are indicated, a total slightly higher than the 98 reported in Table 2. This is because not only do some names, such as *Adler*, have multiple meanings but also one of these meanings, such as "eagle", can be categorized as Bible and also as Symbolic.

Arabic. About 16% of the population of Israel is identified as Arab, but 26.7% of the names of our sample are Arabic. Factors that may cause this apparent discrepancy are: (1), a skewing in the sampling due to our only analyzing the most common names (if all names were evaluated, it is possible there would be a number of Arabic names proportionate to the Arab population), and (2) the fact that a sizable percentage of Jewish Israelis do have Arabic names, perhaps more than our data indicate. Where known, usage is indicated for each name in Part II.

Table 6. Categories of surnames from Arabic.

Type	Example	Number of Meanings
Occupation	(<i>Khoury</i> , "priest")	19
Descriptive	(<i>Nasser</i> , "victory")	18
Place	(<i>Sharabi</i> , a district in Yemen)	8
Religious figure	(<i>Issa</i> , "Jesus")	7
Bible	(<i>Ibrahim</i>)	3
Symbolic	(<i>Salama</i> , "peace")	2
Nickname	(<i>Shahada</i> , "beggar")	2
Miscellaneous	(<i>Attia</i> , "gift of God" translation)	3
Total:		62

The total of 62 is based on the number of possible meanings for 54 names. Additionally, some names, such as *Shukrun* can be classified as both Descriptive and Nickname.

Berber. The Berbers are a people, among whom Jews lived for centuries, living chiefly in the Atlas mountains of Morocco. After 1948, when the State of Israel was founded, many — if not most — Moroccan Jews came to Israel.

Other languages. As shown in Table 3, the other language groups are represented by one or two surnames apiece. *Lev* is an example. While it means "heart" in Hebrew, it also means "lion" in Russian and can be considered a *kinnui* for *Judah*. Another is *Bar*, which has four possible sources. Two possible sources are acronyms from Hebrew sources; a third is *Bar* as in *Bar Mitzvah*, Aramaic for "son"; and the fourth is a place name from the city of Bar in Ukraine.

Table 7. Categories of names from Berber.

Type	Example	Number of Meanings
Place	(<i>Dadon</i> , a region of Morocco)	5
Bible	(<i>Ben Haimo</i> , form of <i>Haim</i> "life")	2
Occupation	(<i>Buzaglo</i> , "iron worker")	2
Religious	(<i>Ben Haimo</i> , "Mohamed")	1
Miscellaneous	(<i>Ohana</i> , "son of Hannah")	3
Total		13

There are 8 Berber names, with 13 possible meanings. *Ben Haimo* has two possible sources in Berber, one as a form of *Mohamed* and another as a form of the Hebrew *Haim*.

We directed our final analysis to the role of the Bible, theophoric names, and religion in general. We found that 83 names, 41.5% of the sample, have Bible references as we see in Table 8. If we combine these Bible names with the 14 *kinnui* names, the 6 Religious names, and the 3 Theophoric names not from the Bible, there is a total of 106 names, 53% of the sample. This is true even though the Arab names comprise at least a quarter of the sample of surnames and have a considerably lower proportion of religious names (9 of the 57 Arab names can be considered religious).

Table 8. Names concerned with religion.

Category	Number of Names	Percentage of Total
Bible	83	41.5
<i>Kinnui</i>	14	7.0
Religious	6	3.0
Theophoric (not included elsewhere)	3	1.5
Totals:	106	53.0

In this Table, names with more than one possible meaning were counted only once.

Discussion and Conclusions

Returning to the questions raised on page 25, our findings are as follows:

1. Frequency figures supplied by the Population Administration show that the original 200 names can be reduced to 173 after regrouping for duplications and variants. As experienced observers, we estimate that, if all the variants of these 173 were included, they would probably account for 50% to 70% of the surnames in the country. For example, the many variants on the original *Yaakov* [*Jacob*] include: *Cooper, Jankel, Kobus, Koppel, and Yankelovich*.

2. We have shown that there are 13 clear categories of name types. We have also shown that one quarter of the names have more than one source of meaning. The major types of name are those from the Bible, a place, an occupation, or a description.

3. The language origin of the names cannot be dissociated from consideration of possible meanings, since some names have meanings in more than one language. Hebrew accounts for 53% of the total names and 42.5% of the meanings, German-Yiddish 27.2% of the names and 32.8% of the meanings, Arabic 26.7% of the names and Berber 4% of the names and 4.3% of the meanings. While the percentages of Hebrew and German-Yiddish names may come as no surprise, the percentages of Arabic and Berber names may. The current population of Israel is made up not only of the indigenous Arab population but of a high percentage of Jews who came from Arab countries and of whom many had Arab names which they brought with them to Israel. The Berber names are explained by noting that Jews had lived among the Berbers even before the Arabs had settled in Morocco.

4. We found that 106 names or 53% of the 200 are concerned with religion. These include 83 (41.5%) from the Bible, 14 (7%) *kinnui*, 6 (3%) Religious, and 3 (1.5%) Theophoric not included elsewhere.

5. The 200 original names have been shown to have 299 possible meanings. Fifty-two names have more than one meaning. Entries showing the frequency rank, English spelling, and meaning(s) will be given in Part II.

This investigation has demonstrated that the most common Arabic and Jewish surnames in Israel differ markedly in type. Arabic surnames of religious origin are relatively few in number. On the other hand, the majority of the most frequent Jewish surnames in Israel are derived from biblical

sources and from secular equivalents which are also rooted in the Bible, as well as translations, whose forms come from the Diaspora. This proves that Jews throughout the Diaspora were keenly aware of the name-identity linkage. Far from disguising or abandoning their identity, they maintained it by adjusting to the linguistic and cultural environment of the countries in which they were living.

(Part II of this study will appear in the next issue of *Onomastica Canadiana*.)

NOTE

- * Charles Kormos is with the Research Department of Beth Hatefutsoth, Museum of the Jewish Diaspora, Israel. Edwin D. Lawson is a Professor Emeritus of Psychology, State University of New York, Fredonia. Joseph Ben Brit is from Hivat Zion, Israel.

REFERENCES

- Al-Ja'fari, Fatima Susan. *Muslim names*. Indianapolis, Indiana: American Trust Publications, 1977.
- Baker, Mona. "Supplement 1: Common names in the Arab world." In Patrick Hanks and Flavia Hodges, *Dictionary of First Names* (pp. 351-386). Oxford: Oxford University Press, 1990.
- Ben Brit, Joseph. *Ve' ehleh mshemot b' nai yisroel habalm artzo* [These are names of Jews coming to Israel]. Hivat Zion, Israel: Published by author, 1988.
- Beth Hatefutsoth Computerized Register of Jewish Family Names. Ramat Aviv, Israel. n.d.[1992].
- Brown, Francis; Driver, S. D., & Briggs, Charles A. *The new Brown-Driver-Briggs-Gesenius Hebrew and English lexicon*. Lafayette, Indiana: Associated Publishers and Authors, 1978.
- Eliassaf, Nissim. "Names' Survey in the Population Administration: State of Israel." *Names* 29 (1981): 273-284.
- Gold, David L. "Jewish family names". In Patrick Hanks and Flavia Hodges, *Dictionary of Surnames* (pp. xlii-xlv). Oxford, Oxford University Press, 1988.
- Hanks, Patrick and Flavia Hodges. *Dictionary of Surnames*. Oxford: Oxford University Press, 1988.

- Holy Scriptures: According to the Masoretic Text.* Philadelphia: Jewish Publication Society of America, 1955.
- Kaganoff, Benzion C. *Dictionary of Jewish First Names and Their History.* New York: Schocken, 1977.
- Kessler, Gerhard. *Die Familiennamen der Juden in Deutschland.* Leipzig: Zentralstelle für Deutsche Personen- und Familiengeschichte E. V., 1935.
- Kolatch, Alfred J. *Complete Dictionary of English and Hebrew First Names.* Middle Village, N.Y.: Jonathan David, 1984.
- Laredo, Abraham I. *Les noms des juifs du Maroc: Essai d'onomastique judéo-marocaine.* Madrid: Consejo Superior de Investigaciones Científicas, 1978.
- Lawson, Edwin D. "Most Common Jewish First Names in Israel." *Names* 39 (1991): 103-124.
- Lévy, Paul. *Les Noms des Israélites en France: Histoire et dictionnaire.* Paris: Presses Universitaires de France, 1960.
- Schimmel, Annemarie. *Islamic names.* Edinburgh: Edinburgh University Press, 1989.
- Sidi, Smadar Shir. *Complete Book of Hebrew Baby Names.* San Francisco: Harper & Row, 1989.
- Stahl, Abraham. *Jewish Family Names: Material for Discussion and Work in the School and Community Center.* 3rd edition. Tel Aviv: Society for Jewish Family Heritage, 1985.
- Tolédano, Joseph. *La saga des familles: Les juifs du Maroc et leurs noms.* Tel Aviv: Editions Stavrit, 1983.

APPENDIX

The most common surnames in Israel,
ranked in descending order of frequency.

Three names, *Haddad*, *Schwartz*, and *Weiss*, are spelled one way in English but have two spellings in Hebrew. That is why there are two entries for them in the original Hebrew table. However, the names are the same. One of the spellings is "fuller," that is, there is an attempt by the use of an additional letter such as an *aleph* or a *vov* to give the reader an additional clue as to how to pronounce the name.

It will be observed that, for Rank 21, there are three spellings in English: *Becher*, *Bechor*, and *Bachar*. As the diacritical marks (vowel signs) are not shown in the Hebrew of the Population Ministry records, it cannot be determined which name is actually meant. The vowels are not included in the Hebrew Israeli telephone

directories either. Additional information will be given at the appropriate entries in Part II.

In Hebrew, there are two spellings of *Haddad*. Rank 19 is spelled *hay*, *dalet*, *dalet*. Rank 160, *hay*, *dalet*, *aleph*, *dalet*. If the frequencies of the two forms were added together, then *Haddad* would occupy Rank 10. Similar recalculations could be made for *Schwartz* and *Weiss*.

For other details regarding alternate spellings, and other information, please see Part II.

The first half of the Appendix (ranks 1 - 100) previously appeared in Eliassaf (1981, pp.279-280). Ranks 101 - 200, from the records of the Population Ministry, were kindly furnished by Professor Sasha Weitman of Tel Aviv University. For information on the actual frequencies, please see Eliassaf (1981). In this way, the interested reader can recalculate the ranks for any combined names such as those mentioned above or any others seen as appropriate.

- | | | |
|--------------------------|----------------|-------------------|
| 1. Cohen | 27. Shapira | 56. Dayan |
| 2. Levy | 28. Greenberg | 57. Goldberg |
| 3. Mizrahi | 29. Yaakov | 58. Zuabi |
| 4. Peretz | 30. Edri | 59. Haim |
| 5. Biton | 31. Hazan | 60. Maman |
| 6. Avraham | 32. Yitzhak | 61. Atias |
| 7. Fridmann | 33. Levin | 62. Maimon |
| 8. Dahan | 34. Mehamid | 63. Ezra |
| 9. Katz | 35. Meir | 64. Ben Haim |
| 10. Yosef | 36. Shemesh | 65. Golan |
| 11. Azoulay | 37. Sasson | 66. Weiss |
| 12. David | 38. Sharabi | (see notes above) |
| 13. Malka | 39. Baruch | 67. Waknin |
| 14. Schwartz | 40. Shalom | 68. Assouline |
| (see notes above) | 41. Khoury | 69. Yechezkel |
| 15. Ashkenazi | 42. Eliyahu | 70. Feldman |
| 16. Amar | 43. Nahum | 71. Sabag |
| 17. Gabai | 44. Herskowitz | 72. Gross |
| 18. Segal | 45. Berkowitz | 73. Yisrael |
| 19. Haddad | 46. Elbaz | 74. Leibowitz |
| (see notes above) | 47. Goldstein | 75. Mansour |
| 20. Ohayon | 48. Stern | 76. Amsalem |
| 21. Becher/Bechor/Bachar | 49. Jabarin | 77. Solomon |
| (see notes above) | 50. Mahagna | 78. Rachamim |
| 22. Klein | 51. Ovadya | 79. Lavi |
| 23. Moshe | 52. Suissa | 80. Rabinowitz |
| 24. Ben David | 53. Ohana | 81. Rubin |
| 25. Rosenberg | 54. Agbariya | 82. Tal |
| 26. Haib | 55. Haasan | 83. Abramowitz |

- | | | |
|-------------------|------------------------------|----------------|
| 84. Suad | 130. Bracha | 176. Shimoni |
| 85. Kadosh | 131. Naim | 177. Buzaglo |
| 86. Shmuel | 132. Oren | 178. Shukrun |
| 87. Turgeman | 133. Hirsch | 179. Salach |
| 88. Marcovitz | 134. Rott | 180. Abitbol |
| 89. Aharon | 135. Salomon | 181. Ibrahim |
| 90. Alon | 136. Issa | 182. Uda |
| 91. Masarwa | 137. Polak | 183. Mordechai |
| 92. Guttman | 138. Mualem | 184. Almaliach |
| 93. Yitzchaki | 139. Lev | 185. Mendel |
| 94. Schwartz | 140. Zilberman | 186. Asher |
| (see notes above) | 141. Chen | 187. Horowitz |
| 95. Berger | 142. Yichye | 188. Grossman |
| 96. Shahar | 143. Reuven | 189. Attia |
| 97. Sofer | 144. Elias | 190. Hussein |
| 98. Zarfati | 145. Harari | 191. Raz |
| 99. Fisher | 146. Bar | 192. Koren |
| 100. Fuchs | 147. Alfasi | 193. Nathan |
| 101. Nagar | 148. Menachem | 194. Yona |
| 102. Yifrach | 149. Asraf | 195. Engel |
| 103. Sharon | 150. Harel | 196. Lugassi |
| 104. Hasson | 151. Shaul | 197. Shitrit |
| 105. Daniel | 152. Stein | 198. Shlomo |
| 106. Miller | 153. Mor | 199. Sela |
| 107. Halevy | 154. Salama | 200. Nasser |
| 108. Dadon | 155. Peled | |
| 109. Shechter | 156. Moyal | |
| 110. Nissim | 157. Wolf | |
| 111. Benjamin | 158. Neuman | |
| 112. Yehuda | 159. Shoshan | |
| 113. Adler | 160. Haddad | |
| 114. Rosen | (see notes above) | |
| 115. Hayoun | 161. Ben Shoshan | |
| 116. Haroush | 162. Lieberman | |
| 117. Shahada | 163. Aboutboul | |
| 118. Frankel. | 164. Zinger | |
| 119. Said | 165. Pinchas | |
| 120. Taha | 166. Menashe | |
| 121. Kaplan | 167. Weiss (see notes above) | |
| 122. Rosenfeld | 168. Rosenthal | |
| 123. Yisraeli | 169. Dar'i | |
| 124. Goldenberg | 170. Zadok | |
| 125. Malul | 171. Ali | |
| 126. Zur | 172. Melamed | |
| 127. Lifshitz | 173. Moskowitz | |
| 128. Aharony | 174. Kaufman | |
| 129. Goldman | 175. Suleiman | |

SOCIÉTÉ CANADIENNE D'ONOMASTIQUE

Onomastica canadiana—anciennement *Onomastica*—est la revue officielle de la Société canadienne d'onomastique. La Société s'est fixé comme objectifs principaux la promotion de l'étude des noms au Canada et à l'étranger, les échanges d'idées entre onomatologues, toponymistes et spécialistes des branches connexes de l'onomastique littéraire et de l'étude linguistique des noms.

Toute personne qui adhère à ses objectifs peut devenir membre de la Société. La cotisation est de \$25 (US \$25) par année, pour les membres canadiens et américains, de \$15 (US \$15) pour les étudiants et de \$20 (US \$20) pour les retraités; pour les autres pays, la cotisation est de \$30 par année, de \$20 pour les étudiants et de \$25 pour les retraités. La cotisation à vie est de \$400. L'inscription à la Société donne droit à l'abonnement à *Onomastica canadiana* (deux numéros par an) ainsi qu'à l'envoi périodique du bulletin *La Glanure des noms*.

Pour de plus amples renseignements, veuillez communiquer avec Wolfgang Ahrens, Secrétaire-trésorier, Société canadienne d'onomastique, Département de langues, littératures et linguistique, Université York, 4700 Keele St., North York, Ontario M3J 1P3.

CANADIAN SOCIETY FOR THE STUDY OF NAMES

Onomastica Canadiana—formerly *Onomastica*—is the official journal of the Canadian Society for the Study of Names. The principal objectives of the Society are to promote the study of names in Canada and abroad, as well as to exchange ideas among onomatologists, toponymists, and scholars in the related fields of literary onomastics and linguistic aspects of names.

Membership is open to all who share the objectives of the Society. Dues for Canadian or U.S. members are \$25 (US \$25), or \$15 (US \$15) for students, and \$20 (US \$20) for retired members; outside North America, annual dues are \$30, or \$20 for students, and \$25 for retired members. Life membership is \$400. Members receive two issues of *Onomastica Canadiana* annually as well as copies of the occasional newsletter, *The Name Gleaner*.

For more information write to Wolfgang Ahrens, Secretary-Treasurer, Canadian Society for the Study of Names, Department of Languages, Literatures and Linguistics, York University, 4700 Keele St., North York, Ontario M3J 1P3.

BUREAU DE DIRECTION / OFFICERS OF THE SOCIETY 1991-1994

Président / President
SHEILA EMBLETON

Président sortant / Past President
LUDGER MÜLLER-WILLE

Vice-président / Vice President
JEAN-YVES DUGAS

Membre extraordinaire / Member-at-Large
TIM NAU

Secrétaire-trésorier / Secretary-Treasurer
WOLFGANG AHRENS

Rédacteur / Editor
Onomastica Canadiana
FRANK HAMLIN