THE NAME RITUAL: A MARK OF SIGNIFICANCE

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Abstract: This article engages linguistic analysis, literary criticism, and facets of discourse analysis to establish the "name ritual" as a phenomenon, discussing how it imparts significance to the person or place marked by it in the Hebrew Bible. This article shows how the phenomenon is marked in the Hebrew text (a name clause, explanation, and a Leitwort in common between the two parts) and how it applies significance to the person or place named in the narrative structure. The result of this study shows the name ritual to be consistent in seventy-four of the seventy-five occurrences (1 Samuel 1:20 is the exception). As a rhetorical device it marks a person or place as significant to the narrative, with the degree of significance determined by the narrative context where the name ritual occurred.

Key words: oral tradition, composition, naming event, Leitwort, parallelism, rhetorical device used to mark significance

Names are often understood to contain the essence or character of a person.[1] Most studies of names focus primarily on the etymology and construction of each name. Richard Hess, for example, examines the names in Genesis 1–11 and compares them with other Semitic languages.[2] Such studies are certainly helpful in understanding how names are constructed and in what language a name may have originated. But these studies may not explain why a name matters in its narrative.

Numerous passages contain lists of names, genealogies, and narratives with naming. But why should the audience care about some characters over others? As many scholars have noted, the most common way for a character or place to receive a name is using the phrase קרא followed by שם. There are a total of one hundred eleven occurrences of קרא followed by שם in the Hebrew Bible.[3] In seventy-four of these occurrences, the character or place name is followed by an explanation clause (usually introduced by כי, על-כן, or אמר) and tied together by parallelism between the root of the name with the noun, verb, or adjective in the explanation clause.[4] This paralleled element ties together the two clauses by playing on the

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[1] Letitia D. Jeffreys, *Ancient Hebrew Names: Notes on Their Significance and Historic Value* (London: James Nisbet, 1906), 1–3; Richard S. Hess, *Studies in the Personal Names of Genesis 1–11* (Winona Lake, IN: Eisenbrauns, 2009), 3–12; William M Schniedewind, *How the Bible Became a Book: The Textualization of Ancient Israel* (Cambridge: Cambridge University Press, 2004), 29–34.

[2] Hess, *Studies in the Personal Names of Genesis 1–11.*

[3] See the appendix to this article for all occurrences.

[4] The name ritual is present in seventy-five occurrences, but in one occurrence (1 Sam 1:20) the name clause and explanation clause do not share a parallel root.

sound or root found in the two clauses. Occasionally, the paralleled element is the exact phrase, as with the naming of Bethel.

Though recognizing the occurrence of קרא followed by שם and explanations alongside these occurrences, scholars have viewed the formulation as only the "normal" means to give a name. This article argues, however, that when these three elements occur, the character or place receiving the name is marked as significant to the narrative. This marking rhetorical device, where the name event ("and she/he called his/its/that place's name" X) and an associated explanation for the name occur parallel to each other in some way, is what this article calls the "name ritual." When this pattern happens, the character or place is distinguished from other elements of the narrative as significant to the narrative. This ritual only marks the character or place as significant; it does not reveal to what degree the character or place is significant. To establish the degree of significance for a character or place, one needs to examine the surrounding narrative.

The name ritual is a literary and rhetorical feature where every element (naming, explanation, and parallel agreement between the two) must be present to mark the character or place as significant. Thus, the term "ritual" is appropriate because, though not in the physical sense like a priestly ritual, it requires several elements to be present that will alert the audience to take note of character or place, even if only briefly.

This article aims to establish that the name ritual exists and that it marks for the audience that a character or place is significant. Two points thus need to be argued: 1. The proto-form of the name ritual developed from an oral cultural context and was adopted as a rhetorical device used to mark significance in the written tradition. 2. The name ritual is consistently grammatically constructed. To accomplish this task, this article first traces a brief history of orality and literacy in ancient Israel, noting key elements that provide the groundwork for a rhetorical device like the name ritual to work. Second, this article examines the structure of the name ritual and the context in which it manifests. Finally, to provide a framework for evaluating the other occurrences in the Hebrew Bible, this article looks at three cases in which the name ritual marks individuals as significant and discusses how these characters relate to the immediate context in the narrative.

I. ESTABLISHING THE NAME RITUAL

1. *Orality and composition of the name ritual.* Before discussing the form and structure of the name ritual, the conditions that contributed to its development need to be examined. This section will explore orality as it relates to the passing down of tradition in ancient Israel and the need for such rhetorical devices to preserve the tradition. By utilizing the rhetorical device through oral transmission, the names of significant Hebrew ancestors and places are ingrained in the cultural memory.

Form critics and tradition-history scholars have relied heavily on the assumption that an oral tradition lies behind much of the content of biblical texts. In his book *Oral Tradition in Ancient Israel*, Robert Miller describes this reliance, stating that "for over a century since Herman Gunkel first suggested that behind the written

Pentateuchal sources of Julius Wellhausen and the Documentary Hypothesis lay oral traditions, biblical scholars have spoken of oral tradition."[5] Gunkel's observation paved the way for form criticism to make progress with the proposal of oral forms behind the sources used to compose the Pentateuch. Miller notes that in recent years oral tradition has become more loosely defined and controversial.[6] The controversy is centered around the supposed simplicity of oral cultures and the complexity of literate cultures.

Susan Niditch warns against dichotomizing ancient Israel between rural and urban. She argues that the assumption that "the monarch brings a state, urbanization, schools and writing" as culture develops from oral to literate is fundamentally misguided because "this diachronic approach to orality and literacy devalue[s] the power of the oral cultures and misconstrue[s] the characteristics of orally composed and oral-style works."[7] For Niditch, there is no reason to doubt the sophistication of oral cultures, since the world in which ancient Israel existed was non-literate.[8]

The extent of literacy in ancient Israel is widely debated. Some scholars hold that the presence of "write" and "read" found in the Bible presumes the ability to do so. Christopher Rollston rejects this assertion by suggesting that there was literacy only among the elites, that is, the Bible is not necessarily written for the common man in ancient Israel but rather by elites to elites.[9] Other scholars, like Seth Sanders, argue that the Bible is a book for the people and by the people. Sanders proposes this idea in his book *The Invention of Hebrew*, arguing that the language of the Bible is unique compared with other ancient letters, works, or literature. In sum, the Bible takes the kingly "he" and turns to directly address the plural "you."[10]

William Schniedewind argues for a mediating position that widespread literacy in ancient Israel did not emerge as a cultural moment until the reign of Hezekiah. To Rollston's point, Schniedewind acknowledges that the scribal class was certainly responsible for the written Hebrew conventions that reflect the speech community only to a degree.[11] But Schniedewind posits a cultural moment of urbanization that allowed for widespread literacy to take place. This Golden Age started during the reign of Hezekiah, which culminated with Josiah's reforms, to reunify Israel and preserve tradition presumably through writing.[12] Schniedewind supports his thesis further by noting that since ancient Israel before the seventh century BCE was mostly non-literate, the Golden Age ushered in the necessary developments to

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[5] Robert D. Miller II, *Oral Tradition in Ancient Israel*, Biblical Performance Criticism 4 (Eugene, OR: Cascade, 2011), 1.

[6] Miller, *Oral Tradition in Ancient Israel*, 2.

[7] Susan Niditch, *Oral World and Written Word: Ancient Israelite Literature*, 1st ed., Library of Ancient Israel (Louisville: Westminister John Knox, 1996), 2–3.

[8] Niditch, *Oral World and Written Word*, 4–6.

[9] Chris A. Rollston, *Writing and Literacy in the World of Ancient Israel: Epigraphic Evidence from the Iron Age*, Archaeology and Biblical Studies 11 (Atlanta: Society of Biblical Literature, 2010), 133–35.

[10] See Seth L. Sanders, *The Invention of Hebrew* (Urbana, IL: University of Illinois Press, 2011), 104, 118.

[11] William M. Schniedewind, *A Social History of Hebrew: Its Origins through the Rabbinic Period*, AYBRL (New Haven: Yale University Press, 2013), 9, 25.

[12] Schniedewind, *How the Bible Became a Book*, 64–117.

produce scribal schools (urbanization) which in turn produced competent readers and writers within the society.[13]

Significant for the present project is the process by which the oral stories (tradition) transition from an oral culture to a written culture, and more specifically, how oral forms are preserved in written texts. The starting point is that oral tradition is preserved for generations before being written down, which requires various rhetorical devices, like the name ritual, to maintain the tradition from one generation to the next. Thus, Israel producing "oral literature—the songs and stories, proverbs and folktales of traditional society" is the prerequisite of written forms preserved in the Hebrew Bible.[14] Oral formulas were utilized by ancient Israel to help preserve the tradition in ways that were memorable to the people.

The preservation of oral tradition is a process that requires time. Jan Vansina in his book *Oral Tradition as History* explores this reality by examining many different cultures and the use of oral tradition to preserve their cultural heritage. For Vansina, "the expression 'oral tradition' applies both to a process and to its products."[15] The development of oral tradition as a history for various cultures functions primarily as a tool to preserve cultural identity. Oral tradition, then, exists as information within a memory and is recalled as needed. Seth Sanders nuances this further, arguing that oral tradition "is tied not to history but a primal political collectivity."[16] The same political and cultural information therefore "forms a vast pool, one that encompasses the whole of inherited culture—for culture is what is in the mind. It is a pool that is essential to the continuity of culture and the reproduction of society from generation to generation."[17] For ancient Israel, this oral tradition is certainly the cultural memory that solidifies them as a people. So, to preserve their culture, rhetorical devices are employed, like the name ritual, to help remember and pass down their stories.

Essential to the name ritual is repetition of word roots and concepts. More broadly for oral tradition, repetition is useful for transmission of the tradition for both the one handing down the tradition and the recipient of the tradition. Niditch explains the usefulness of repetition, stating,

> Repetition is not a simple-minded stylistic device that allows an audience to follow a story that is heard rather than read or that offers a composer a quick way to create content without varying the vocabulary or the syntax. Repetition is a

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[13] Schniedewind, *How the Bible Became a Book*, 2. Schniedewind notes an important distinction between illiterate and non-literate cultures: "It will also be important to understand how the illiterate view writing since early Israelite society was largely non-literate. Here I distinguish between non-literate and illiterate. Non-literate denotes people who belong to societies where writing is either unknown or restricted, as in the ancient Near East. Illiterate, in contrast, is a pejorative term used in societies that have widespread literacy" (25). In the present article, I adopt Schniedewind's terminology. See also M. C. A. Macdonald, "Literacy in an Oral Environment," in *Writing and Ancient Near Eastern Society: Papers in Honour of Alan R. Millard*, LHBOTS 426 (New York: T&T Clark, 2005), 49.

[14] Schniedewind, *How the Bible Became a Book*, 48.

[15] Jan Vansina, *Oral Tradition as History* (Madison: University of Wisconsin Press, 1985), 3.

[16] Sanders, *The Invention of Hebrew*, 25.

[17] Vansina, *Oral Tradition as History*, 147.

means of metonymically emphasizing key messages and moods in a work of lit-
erature as in a musical composition. The repeated frames in Genesis 1, for ex-
ample, create the impression of a magisterial and in-charge deity whose word is
all powerful, whose creations are firmly rooted, solid, and integrated. The pro-
cess of creation and the overturning of chaos is inevitable and builds surely and
confidently to the creation of humanity, the capstone of the process. Repetition
itself is metonymic for the process of becoming.[18]

Niditch rightly observes that repetition emphasizes key messages within the work
of literature. Her observation applies more broadly to oral tradition and the repeti-
tion of themes or formulas as well. One might recall the use of the Exodus motif
throughout the Psalms or the creation motif from Genesis found in Isaiah, as Ger-
hard von Rad observed. If the repetition of key themes, motifs, or stories is essen-
tial to emphasis for written works, how much more is repetition essential to pre-
serve oral tradition? These repetitions also function on a secondary level by draw-
ing the attention of the audience. The repetition of sounds and the shared root via
parallelism communicate emphasis.[19]

The emphasis produced by repetition in the name ritual provides a mnemonic
method for memorizing the significant characters in the narrative. For example, the
naming of Seth is easily remembered because his name is related to the explanation
in Genesis 4:25: וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שָׁת־לִי אֱלֹהִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הֲרָגוֹ קָיִן.
Seth's name (שֵׁת) and the verb in the explanation clause share a root: שׁית (to set,
stand, place, appoint). The obvious play here is both phonetic, *sheth* and *shath*, and
orthographic שׁת. Eve names him Seth "for God has appointed (שָׁת) to me another
offspring in place of Abel, because Cain killed him." In the earliest stages of oral
transmission, the shared root in both Seth's name and the verb helps the hearer to
remember Seth's name.[20]

Thus, the nature of oral tradition and its preservation are the necessary pre-
conditions for the name ritual to emerge in the early developmental stages. Howev-
er, as Sanders warns, reconstruction of oral traditions is a dubious endeavor reliant
upon form and source critical reconstructions that lack evidence of the earliest
forms of oral traditions. Rather, these reconstructed traditions are informed by later
written traditions, casting doubt on their origins.[21] Taking the critique of Sanders
seriously, it is impossible to know exactly what the form of the name ritual would
have been at the purely oral level. Therefore, there is no need to attempt a recon-
struction of its initial development to the present written form preserved in the
Hebrew Bible. The addition of the explanation element to the name event (which
creates the name ritual) is evidence of final compositional work that emphasizes
characters throughout the narrative.[22] This is not to say every occurrence of an

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[18] Niditch, *Oral World and Written Word*, 13.

[19] See below on how parallelism is an essential element to the name ritual.

[20] For ways oral cultures preserve tradition, see Vansina, *Oral Tradition as History*, 42–48.

[21] Sanders, *The Invention of Hebrew*, 24–26.

[22] Robert Alter, *The Art of Biblical Narrative*, rev. ed. (New York: Basic Books, 2011), 113–15. See al-
so David M. Carr, "Orality, Textuality, and Memory," in *Contextualizing Israel's Sacred Writings: Ancient*

explanation within a naming event is the result of compositional activity, but that the consistency in contexts where the name ritual occurs seems to suggest uniform editorial activity. Therefore, the compositional form that is recorded in the Hebrew Bible preserves the features of a mnemonic rhetorical device to build a stronger link for the names emphasized.

Since an analysis of the proto-name ritual is impossible to conduct, an analysis of the form as it is preserved in the written text is the best way to establish how it functions in the narrative. Because the name ritual occurs in seventy-five cases, the sample size is large enough to test for consistency in usage and function. Whether this rhetorical device is employed by reciting the text from memory or reading the text, the rhetorical effect still obtains, namely, distinguishing individuals and places from the other elements within the narrative to elevate their significance.

The context that allowed for the development of the name ritual as a rhetorical marker is certainly the oral culture of ancient Israel. The oral traditions have been preserved at some level through the composition process in the written text tradition. This recognition is something akin to Sailhamer's "compositional echoes," in that during the compositional process the use of קרא שם (he called [the] name) to introduce the name clause attached to an explanation (usually introduced by כי/על־כן/אמר [because/thus/he said]) is an intentional addition to some characters or places and not others.[23]

The name ritual enhances the audience's understanding of the character or place by repetition. When the name ritual occurs, the audience is immediately drawn into that character's life or the history of a place. Simply put, the audience now knows more about that character than about the others present within the immediate context, which links the audience to that character or place, even if only briefly. As Niditch observes, "Such familiar phrases bring with them a meaning beyond the immediate content of the literary context, enriching the passage with the larger implications of the tradition and with essential denotators of a culture's worldviews."[24] Such imbuement of significance is what the name ritual does.

2. *Recognizing the name ritual: the structure.* The grammatical structure of the name ritual consistently occurs as follows: the verb קרא "to call" is followed by שם "name" in one clause (name clause, NC), and an explanation clause (EC) generally

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Literacy, Orality, and Literary Production, ed. Brian B. Schmidt, Ancient Israel and Its Literature 22 (Atlanta: SBL Press, 2015), 172; Geoffrey Khan, *The Tiberian Pronunciation Tradition of Biblical Hebrew: Including a Critical Edition and English Translation of the Sections on Consonants and Vowels in the Masoretic Treatise Hidāyat al-Qāri' "Guide for the Reader,"* Semitic Languages and Cultures 1 (Cambridge: Open Book, 2020); Miller, *Oral Tradition in Ancient Israel*; Niditch, *Oral World and Written Word*; Schniedewind, *How the Bible Became a Book.*

[23] John H. Sailhamer, *Introduction to Old Testament Theology: A Canonical Approach* (Grand Rapids: Zondervan, 1995), 225–43. See also John H. Sailhamer, *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation* (Downers Grove, IL: IVP Academic, 2009), 334–35. Sailhamer's observations regarding the poems in Genesis 49, Numbers 24, and Deuteronomy 32–33 and the intentional compositional work related to repetition of elements pointing to a Davidic king from Judah illustrate how compositional forms can be used in the Hebrew Bible to draw the hearer's/reader's attention to a particular character, place, or theme. This same principle applies to the name ritual.

[24] Niditch, *Oral World and Written Word*, 15.

introduced by כִּי ,עַל־כֵּן, or אָמַר "because, thus/therefore, or he said" contains a noun, noun phrase, verb, or adjective that shares a root with the name. The name clause provides the actual account of "calling" the name. The explanation clause gives the reason for the name. "Explanation" is a better term than "commentary," since commentary may imply later exegetical additions to the narrative. Though such exegetical additions are not in question, since they certainly occurred, a goal of the label is to avoid focusing on stages of development and look at narrative as it is in the Hebrew Bible. Therefore, the terms "name clause" and "explanation clause" should be sufficient to describe two of the three components of the name ritual.

The name ritual's third component is the element that not only connects the NC and EC, but also is shared by them. The term *Leitwort* fits well here. Rosenberg explains that the concept of *Leitwort* is "a pattern of plays throughout the story on the roots.… This type of verbal echo is called a *Leitwort* (leading word), and often supplies important keys to the meaning of the text, often binding texts located far apart and with roots that have metathesized."[25] Rosenberg relies on the concept of *Leitwort* to show how the narrative as a whole is connected by these leading words. Though the name ritual is only secondarily concerned with the surrounding narrative, the concept of *Leitwort* is sufficient to refer to the connection between the NC and EC. The primary focus of the name ritual is the immediate relationship between the NC and EC that the *Leitwort* establishes, linking the two clauses morphologically, phonetically, and syntactically.

The syntax of the name ritual has two variations. Out of its seventy-five occurrences, fifty times the NC is followed by the EC. This is the normative order.[26] Twenty-five times the order is inverted where the EC precedes the NC.[27] Despite the elements of the name ritual changing order, the emphasis on the character or place receiving the name is still intact. Ten times among all occurrences, the NC and EC are separated by verses or a chapter.[28] Like inversion, this separation does not diminish the significance of the character or place but may suggest a necessity in following the narrative as a unit connected by the *Leitwort* (especially in the Isaac narrative; see below).

Another feature of the name ritual is the parallelism between the NC and EC. Parallelism is often associated with biblical poetry as a feature of poetic style or

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[25] Joel Rosenberg, "Bible," in *Back to the Sources: Reading the Classic Jewish Texts*, ed. Barry W. Holtz (New York: Summit, 1984), 38. A perfect example of a root that has switched letters is found in the naming of Jabez in 1 Chron 4:9. The verse says "וְאִמּוֹ קָרְאָה שְׁמוֹ יַעְבֵּץ לֵאמֹר כִּי יָלַדְתִּי בְּעֹצֶב" sharing the root עצב. Jabez's name switches the צ and ב.

[26] Instances of the normative name ritual (NC > EC): Gen 3:20; 4:1, 25; 5:29; 16:11, 13; 17:5, 15; 21:31; 22:14; 25:26, 30; 26:20, 22; 27:36; 29:32; 30:24; 31:49; 32:29; 32:31; 33:17; 35:7–8, 10–11, 15; 41:51–52; 50:11; Exod 2:10, 22; 17:7; 18:3–4; Num 11:3, 34; Judg 18:29; 1 Sam 1:20; 7:12; 1 Kgs 16:24; Isa 7:14; Hos 1:4, 6, 9; 1 Chr 4:9; 7:23.

[27] Instances of inversion (EC > NC): Gen 29:33–35; 30:6, 8, 11, 13, 18, 20; 32:3; 38:29; Exod 15:23; Num 21:3; Josh 5:9; Judg 1:17; 15:17; 2 Sam 5:17; 6:8 (lacks שֵׁם); Ezek 20:29; 1 Chr 14:11; 2 Chr 20:26.

[28] Instances of separation of NC and EC by verses or chapters whether inverted or not: Gen 17:17, 19; 18:12; 21:3, 6; 28:19 (inverted); 31:47–48; 35:17–18 (inverted); Deut 25:9–10; Josh 7:25a, 26b (inverted); Judg 2:4–5; 15:18a, 19d; 2 Sam 12:24–25; Isa 7:14; 8:3–4, 10.

essential to poetic works.[29] However, Adele Berlin has argued in her book *The Dynamics of Biblical Parallelism* that parallelism should be viewed not only as a primary feature of poetry, but as a feature within biblical literature more broadly. Berlin notes that parallelism can function on two levels, the word level and the line or clause level, and can involve one of four types: grammatical, lexical, semantic, or phonological.[30] Normally, parallel lines occur next to each other, but can be separated by space (as with the separated manifestation of the name ritual). Berlin defines parallelism as the phenomenon whereby

> the same word pair or sound pair may appear in parallel lines, or in combination within the same line or at a greater distance from one another, no matter if the passage is prose or poetry. They are thus to be regarded as part of the same phenomenon of parallelism.… Parallelism, juxtaposition, and collocation are all part of the same phenomenon of combining elements which are in some way linguistically equivalent. This is what I mean by parallelism.[31]

This understanding of parallelism gives greater insight into the grammatical structure of the name ritual where it occurs. Most often the *Leitwort* between the NC and EC are of different classes, which Berlin categorizes as substantive (noun, adjective, adverb) // verb.[32] Most instances of the name ritual have the noun (name) repeat in the explanation in a related verbal form, which fits Berlin's criteria. Below is a display that showcases the normative, inverted, and separated clauses as well as the parallelistic features between the NC and EC.

Normative:

NC: And the name of the second <u>he called</u> **Ephraim** ("doubly fruitful")[33]
EC: *because* God has caused me to be **fruitful** in the land of my affliction
Leitwort: fruitful

This normative example shows how the name ritual typically appears in the Hebrew Bible. Syntactically, the name clause precedes the explanation clause. Joseph calls his second son "Ephraim" because, he says, "God has caused me to be fruitful in the land of my affliction." The shared root פרה keeps these clauses con-

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[29] For opposite sides of the debate, see F. W. Dobbs-Allsopp, *On Biblical Poetry* (New York: Oxford University Press, 2015), and James L. Kugel, *The Idea of Biblical Poetry: Parallelism and Its History* (New Haven: Yale University Press, 1981).

[30] Adele Berlin and L. V. Knorina, *The Dynamics of Biblical Parallelism*, rev. ed., Biblical Resource Series (Grand Rapids: Eerdmans, 2008), 28–29.

[31] Berlin and Knorina, *The Dynamics of Biblical Parallelism*, 29.

[32] Berlin and Knorina, *The Dynamics of Biblical Parallelism*, 34–35, 53–56.

[33] For the formulas, I have emphasized several parts in English for illustrative purposes. Words in **bold** correspond to the name in the name clause and verb in the explanation clause, both of which share the *Leitwort*. Words that are <u>underlined</u> correspond with the naming event: קרא "to call." And words that are *italicized* correspond with the beginning of the explanation clause denoted by כי/על־כן/אמר.

nected conceptually and semantically. The clauses also form a parallelism on the grammatical level, playing on פרה in both nominal and verbal forms, respectively.

Inverted:

NC   EC

Leitwort: ידה ... וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת־יְהוָה עַל־כֵּן קָרְאָה שְׁמוֹ יְהוּדָה ... (Gen 29:35)

EC: and *she said,* "This time I will **praise** Yahweh"
NC: therefore <u>she called his name</u> **Judah** ("praised")
Leitwort: praise

The inverted name ritual shares exactly the same features as the normative except for the inversion of the name clause and explanation clause. Genesis 29:35 demonstrates how the explanation can be fronted before the name clause. The EC starts with וַתֹּאמֶר and provides the explanation "This time, I will praise Yahweh." The name clause, in this case introduced by עַל־כֵּן, provides the parallel to the EC, which is Leah's "praise" naming the child Judah. The *Leitwort* is ידה which again shares a syntactic parallel between the verb and noun.

Separated:

EC

(Judg 2:4) וַיְהִי כְּדַבֵּר מַלְאַךְ יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּשְׂאוּ הָעָם אֶת־קוֹלָם וַיִּבְכּוּ

NC

Leitwort: בכה וַיִּקְרְאוּ שֵׁם־הַמָּקוֹם הַהוּא בֹּכִים וַיִּזְבְּחוּ־שָׁם לַיהוָה (Judg 2:5)

EC: *and when* the angel of the Yahweh had spoken these words to all the sons of Israel, the people lifted their voice **and they wept**.
NC: and <u>they called the name</u> of that place **Bokim** ("weeping") and they sacrificed there to Yahweh.
Leitwort: weep

In ten instances, whether normative or inverted, the name ritual occurs where the NC and EC are separated from each other. Usually, this separation occurs between a verse or two, but can be separated by a chapter (e.g., Isaac). This example from Judges 2:4–5 helps illustrate the relationship between the EC and NC despite being split between two verses. In this case, the passage is explaining the name of a place, Bokim. In the preceding narrative, an angel reports that the people have been unfaithful by making covenants with the inhabitants of Canaan. So, the Lord will not drive out the inhabitants of the land. The people respond by weeping loudly. Verse 5 concludes the name ritual by indicating that the people named "that place Bokim." Again, there is a *Leitwort*, בכה, which both clauses share despite the separation. As Berlin argues, the space between the two parallel elements need not cancel the effect, but instead enhances the passage at the deeper, structural level.

Use of the name ritual as a rhetorical form not only enhances the narrative structure through parallelism of the shared *Leitwort*, but also utilizes an explanation clause to signify for the audience that the character is to be distinguished from other characters in the narrative. The relative importance of the character signified is then evaluated throughout the rest of the narrative. Thus, the audience is informed by the name ritual to pay attention to the character or place, if only for a few verses. Therefore, without the explanation clause, the name ritual does not exist. The next section shows that the normal means of expressing names and naming is without the explanation clause, making addition of the explanation clause intentional.

3. *The explanation as an intentional addition.* As mentioned above, the name ritual contains three elements: the name clause, the explanation, and a *Leitwort* that links them. What is argued below is that the explanation clause is an intentional addition to distinguish the named character or place from other elements within the narrative. If the name ritual has a specific intended use—signifying importance for the audience—then the name ritual cannot be the typical way the Hebrew Bible expresses the naming of individuals or places.

In the Hebrew Bible, thousands of names are recorded, including repeated names in genealogies. Out of this vast number only a portion are related to an actual naming event. Only one hundred ten of these instances have some identification "called his name X" or "called the name of that place X." Seventy-five of the one hundred ten naming events include an explanation (the name ritual). The typical way in which the calling of a name occurs is either indirectly through the *toledoth* or by the name clause without the explanation.

The *toledoth* lists usually follow a variation of "X begets Y."[34] In Genesis 10, the *toledoth* introduces a different list pattern "X's sons (are) a, b, c …" and will occasionally elaborate on various characters (e.g., Genesis 10:8 with Nimrod, though the name ritual is not present). Other name lists occur in Kings and Ezra-Nehemiah but are generally lists of names without any explanation or formal "calling of the name."

The second iteration of "calling a name" occurs when קרא and שֵׁם are present together but are not followed (or preceded) by an explanation clause.[35] The following names help to illustrate: Moab (Gen 19:37: וַתִּקְרָא שְׁמוֹ מוֹאָב), Ben-Ammi (19:38: וַיִּקְרָא אֶת־שְׁמוֹ), Esau (25:25: וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו), Er (38:3: וַתִּקְרָא אֶת־שְׁמוֹ עֵר), Onan (38:4: וַתִּקְרָא אֶת־שְׁמוֹ אוֹנָן), and Shelah (38:5: וַתִּקְרָא שְׁמוֹ שֵׁלָה). In each one of these instances, the reason for the child receiving his name is not given. In fact, Esau's name is given without an explanation while Jacob's name will have both the name clause and explanation one verse later. Additionally, the word אַדְמוֹנִי occurs in the clause preceding Esau's official naming but is not related to him until later in Genesis 25:29, where both a name clause and explanation clause are present

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[34] C. John Collins, *Genesis 1–4: A Linguistic, Literary, and Theological Commentary* (Phillipsburg, NJ: P&R, 2006), 204–5.

[35] For an explanation on how to identify proper names, especially in Genesis 1–11, see Hess, *Studies in the Personal Names of Genesis 1–11*, 5–12.

for Edom. This type of "naming event," קרא and שם without an explanation, is the most common way of giving names to people or places.[36]

As mentioned above the name clause without an explanation is the most common way to give names to people or places. Every occurrence of the name ritual has a name clause. So, it is reasonable to assume that the name event came first, and then was modified by the addition of an explanation to further mark that character or place for the audience as a result of later compositional activity.

The chart below shows the functions of the three types of name occurrences.

Occurrence:	Mention (Lists)	Name Event	Name Ritual
Significance:	Informational	Necessary for the Narrative	Significant to the Narrative

After the addition of the name ritual at some point in the compositional history, the listed names without a name event are generally for informational purposes. The genealogies of Cain, Esau, and Ammon are examples of this type of list. This does not mean that the lists are not useful or necessary to the composition, but only that the lists are not marked for different reasons than the other two types. If most names are listed, then the existence of a naming event is a distinguishing mark from the regular *toledoth* or name lists, especially in the early stages. The addition of an explanation further distinguishes the character or place from the rest of the elements in the narrative. It would seem appropriate then to consider the addition of the explanation as further compositional activity to distinguish between the most significant characters and necessary characters in the narrative.

II. EXAMPLES OF THE NAME RITUAL

Due to space constraints all instances of the name event and name ritual cannot be examined. The following three examples illustrate how the name ritual functions within the narrative context. Additionally, the following examples of Seth and Enosh, Noah, and Ishmael and Isaac will demonstrate that the explanation clause is intentional to mark the character for the audience as most significant to the narrative context in which they are found.

1. *Seth and Enosh (Gen 4:25–26)*. Returning to the example of Seth, a comparison between 4:25 and 4:26 shows how the addition of the explanation is intentional. These verses serve as a perfect example since both a name ritual and a name event

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[36] There are thirty-five occurrences of קרא and שם without an explanation: Gen 2:20; 4:26; 16:15; 19:37–38; 25:25; 30:21; 38:3–5; 38:30; 41:45; Exod 17:15; Num 32:42; Deut 3:14; Judg 1:26; 13:24; 2 Sam 12:24; 18:18; 1 Kgs 7:21; 2 Kgs 14:7; Isa 9:5; Job 42:14; Ruth 4:17; Dan 10:1; 1 Chr 7:16; 2 Chr 3:17. Only once (the naming of Abimelech) in Judges 8:31 is there a name given without an explanation but using שים instead of קרא: וַיָּשֶׂם אֶת־שְׁמוֹ אֲבִימֶלֶךְ.

occur next to each other.[37] Verse 25 has the name ritual, while verse 26 has simply a name event.

(Gen 4:25) וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שָׁת־לִי אֱלֹהִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הֲרָגוֹ קָיִן

(Gen 4:26) וַיִּקְרָא אֶת־שְׁמוֹ אֱנוֹשׁ אָז הוּחַל לִקְרֹא בְּשֵׁם יְהוָה

(Gen 4:25) And <u>she called his name</u> **Seth** *because* "God has **appointed** to me another offspring in place of Abel, because Cain killed him"

(Gen 4:26) And <u>he called his name</u> Enosh; at that time [people] began to call upon the name of Yahweh.

These verses show that the addition of an explanation clause does not occur in every instance. Moreover, this helps to show that the addition is intentional. As discussed above, Seth's name שֵׁת and the verb in the EC share the *Leitwort* שִׁית. Various commentaries address Seth's name. Bill Arnold, John Collins, Franz Delitzsch, Victor Hamilton, Richard Hess, and Gordon Wenham all note the sound play between Seth's name and the verb שָׁת.[38] However, only Hamilton links Seth's naming to Eve's explanation by contrasting it to Eve's explanation of Cain's name: "The explanation Eve provides at the birth of Seth focuses on God."[39] Despite this connection, none of the commentaries mentioned above catch the consistent usage of these explanation clauses even while discussing the intricacies of Hebrew grammar. Additionally, each commentary treats Enosh with the same method, namely breaking down the etymology and how it applies to the verse.

At the structural level, the two verses are practically identical. Both verses are divided into two clauses. The first is a name clause, which the Masoretes mark with an *ʾaṭnaḥ* on Seth and Enosh. The following clause has *lᵉgarmeḥ* on *kî* and *ʾaz* respectively. Despite the disjunction, Seth's name clause subordinates the following explanation clause by using the conjunction *kî*.[40] Enosh's name clause, however, does not relate to the second clause as closely. The adverb *ʾaz* denotes a separate event related to a verbal phrase. So the second clause, which is not an explanation, in verse 26 can be rendered either "[people] began to call on the name of Yahweh"

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[37] The sons of Israel are also marked by the name ritual: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin. Joseph's sons, Manasseh and Ephraim, are marked as well. However, Dinah, Jacob's daughter, is not marked. She has only the name event without an explanation. If my observations are correct, then this is because the final editor is emphasizing further the tribes of Israel, while also not forgetting about Dinah.

[38] Bill T. Arnold, *Genesis*, NCBC (Cambridge: Cambridge University Press, 2009), 82; Franz Delitzsch, *A New Commentary on Genesis*, trans. Sophia Taylor (Minneapolis: Klock & Klock, 1978), 1:201. Hamilton notices Eve's explanation but does not comment further on it. See Victor P. Hamilton, *The Book of Genesis: Chapters 1–17*, NICOT (Grand Rapids: Eerdmans, 1990), 242–43; Gordon J. Wenham, *Genesis 1–15*, WBC 1 (Waco, TX: Word, 1987), 115. Letitia Jeffreys also notes the connections between sounds and the names. However, her work focuses on the etymology of names, not commenting on the context in which they occur. For her notes on Seth and Enosh, see Jeffreys, *Ancient Hebrew Names*, 13–14.

[39] Hamilton, *The Book of Genesis: Chapters 1–17*, 242.

[40] Delitzsch, *A New Commentary on Genesis*, 1:201.

or "he began to call on the name of Yahweh."[41] The first translation distances the adverbial clause from the NC, while the second translation relates the two clauses as a continuation of the narrative. The name ritual, however, distinguishes Seth from Enosh in the larger narrative.

Enosh is necessary to the narrative as Seth's son by virtue of being one of Abraham's ancestors. However, Genesis 4 and 5 make clear that Seth's line is being distinguished from Cain's. As is clearly seen in the text above, Seth's naming has the full ritual and Enosh has only the event. The author is drawing attention to Seth which will play out through the *toledoth* to Noah. As further evidence of this, Genesis 5:3 has Adam name Seth without an explanation (so the name event). But Enosh in Genesis 5:6 follows the *toledoth* as expected without a name event. At the compositional level, Seth has already been marked for the audience in chapter 4, so there is no need to repeat the name ritual. By keeping the name event on Seth in chapter 5, Seth is clearly distinguished from the rest of Adam's children and his own children until Noah.

2. *Noah (Gen 5:29)*. Like Seth and Enosh, Noah's name occurs in a list of genealogies. Scholars have long since noticed the shift in genealogical formulation to highlight individuals within genealogies. Wenham states that Genesis 5:29 "breaks the regular pattern of the genealogy, and it is therefore most likely an editorial insertion into 'the book of the family history of Adam' (5:1).… I prefer to ascribe it to the final editor."[42] As has been noted above, the addition of the explanation is a compositional edit, which fits Wenham's observation. Bill Arnold also notes that position within the genealogy and breaking the pattern of the genealogy are emphatic.[43] Commentaries focus on Enoch as the shift from the genealogy, since additional information is given that breaks the pattern. But Enoch's genealogy still follows the pattern: "Enoch was 65 years old when he fathered Methuselah." The next two verses give additional information.

But Genesis 5:28 breaks the pattern in a different way stating that Lamech fathered a *son*. The normal pattern in Genesis 5, including Enoch, is "X was [age] when he fathered Y." But in 5:28 the word "son" is used instead of a name. Then verse 29 uses the name ritual to emphasize Noah:

NC: וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ

EC: לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן יָדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אֵרְרָהּ יְהוָה

NC: And he called his name **Noah**

EC: *saying* this [one] will give us **rest** from our work and the toil of our hands because of the ground which Yahweh has cursed.

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[41] Arnold renders this verse "people began to call." Arnold, *Genesis*, 76. Delitzsch renders this as "then to declare the name of Jahveh was begun." Delitzsch, *A New Commentary on Genesis*, 1:202–4. Hamilton renders this as "and men began to ..." Hamilton, *The Book of Genesis: Chapters 1–17*, 242–44; Wenham renders this phrase as "At that time people began to ..." Wenham, *Genesis 1–15*, 115–16.

[42] Wenham, *Genesis 1–15*, 129.

[43] Arnold, *Genesis*, 87–89.

The *Leitwort* is a parallelism in sound between נחם (*na-cham*) and נֹחַ (*no-ach*).[44] No scholar argues that Noah is not significant, as he will be the main character in Genesis 6–8. Noah serves as an excellent example of how the name ritual's explanation is an intentional addition to draw the audience's attention to a person. Again, the name ritual is not showing how significant Noah will be, but that he is indeed significant. The rest of the narrative helps to determine the level of significance the character receives.

3. *Ishmael and Isaac (Gen 16:11; 17:17, 19; 18:12; 21:3, 6).* Ishmael and Isaac are ideal examples of how two characters can be marked by the name ritual within the same narrative but have different levels of significance. This example further shows that the name ritual marks the character as significant, but not how significant. As noted above, the rest of the narrative determines the amount of significance.

Arnold observes the stylized language used in the proclamation of Ishmael's birth and name, noting that "one ingredient of such birth announcements is the proclamation of the child's name, which typically uses popular etymology to ascribe significance to the individual."[45] Arnold is quite correct to note this phenomenon, but he fails to see throughout his commentary how the "calling of names" principle applies more broadly, namely, not just within the proclamations of names but in other contexts that employ the name ritual.

In Genesis 16:11, the angel tells Hagar to name her son Ishmael, using the name ritual. Abraham names him Ishmael in Genesis 16:15 with only a name event:

וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה אֶל־עָנְיֵךְ (name ritual; Gen 16:11)

וַיִּקְרָא אַבְרָם שֶׁם־בְּנוֹ אֲשֶׁר־יָלְדָה הָגָר יִשְׁמָעֵאל (name event only; Gen 16:15)

(name ritual; Gen 16:11) And <u>you will call his name</u> **Ishmael** *because* Yahweh has **heard** your affliction.

(name event only; Gen 16:15) And Abram <u>called the name</u> of his son, whom Hagar bore, Ishmael.

The *Leitwort* here is שמע, which is directly related to Ishmael's name. In this case the root is what is shared between the parallels. Hamilton observes the etymology of Ishmael's name is problematic due to the use of the Tetragrammaton but not suffixed with *-yah/-yahu* rather *-el* instead.[46] Since the name ritual only re-

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[44] Delitzsch, *A New Commentary on Genesis*, 1:219; Wenham, *Genesis 1–15*, 128–29. Hamilton rejects a connection between the two words due to difference in root. He offers a possible justification from Ezekiel 5:13 where both roots occur together. Taking Wenham's point, these proper names are not scientific, but need only relate to the explanation through one of the parallelistic means mentioned by Berlin. For his discussion, see Hamilton, *The Book of Genesis: Chapters 1–17*, 258–59; Hess only gives etymological connections for Noah's name. Hess, *Studies in the Personal Names of Genesis 1–11*, 28–29.

[45] Arnold, *Genesis*, 165. Like Arnold, Wenham notes a birth oracle like Ishmael's is a "hallmark of angelic prediction in the Bible." Gordon J. Wenham, *Genesis 16–50*, WBC 2 (Waco, TX: Word, 1994), 10.

[46] Hamilton, *The Book of Genesis: Chapters 1–17*, 453; Delitzsch notes something similar, but does not give any further explanation. See Delitzsch, *A New Commentary on Genesis*, 2:22.

quires a shared *Leitwort* between the NC and EC, Berlin's observation of parallelism is sufficient to link the two clauses around שמע. Verse 11, then, fits all the criteria as marked by the name ritual, whereas verse 15 is merely a name event.

Something similar happens for Isaac, but his actual naming is spread over several chapters. Isaac's name is first introduced in Genesis 17:19 preceded by Abraham laughing (וַיִּצְחָק) when he heard that Sarah would have a child (v. 17). God responds in verse 19 with a command (the name event: "you will call his name Isaac"): וְקָרָאתָ אֶת־שְׁמוֹ יִצְחָק. Subsequently, in Genesis 18:12, Sarah also laughs when she hears that she will have a child (וַתִּצְחַק שָׂרָה). This eventually culminates with Isaac's birth, naming, and explanation in Genesis 21:3, 6:

(Gen 21:3) וַיִּקְרָא אַבְרָהָם אֶת־שֶׁם־בְּנוֹ הַנּוֹלַד־לוֹ אֲשֶׁר־יָלְדָה־לוֹ שָׂרָה יִצְחָק

(Gen 21:6) וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹהִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי

(Gen 21:3) And Abraham <u>called the name</u> of his son who was born to him, whom Sarah bore for him, **Isaac**.

(Gen 21:6) And Sarah *said*, "God has made me **laugh**, all who hear will **laugh** with me."

As mentioned above, separation between the NC and EC does not necessarily negate the link between them. Here the *Leitwort* is צחק and it spans across several chapters. Arnold has noted the connections of both Abraham and Sarah laughing as the "etiological word play" that establishes Isaac's name.[47] Both Wenham and Hamilton observe the possibility that Isaac's full name was something akin to Isaac-el, like Ishmael's name. However, they both suggest that his name is Isaac "he laughs" without a clear subject.[48] Arnold, Delitzsch, Hamilton, and Wenham observe the parallelism between Isaac and Ishmael's birth proclamation, but all of them miss the use of the name ritual form present in both cases.

Wenham's discussion of Genesis 21:6 does note for Isaac's EC that "the word play is most obvious here, even though it is not drawn attention to in the narrative."[49] Wenham further ties Isaac's name in earlier passages (with both Abraham and Sarah) to laughter of incredulity as opposed to joy.[50] This hardly seems to be an issue, since the type of laughter is not the focus, but rather the signification of Isaac as the promised seed. Without understanding the name ritual, Wenham's assessment misses the point. If the name ritual is a compositional rhetorical device used to draw attention to a character, then Isaac has been emphasized throughout the whole section. In fact, the compositional activity that consistently applies the name ritual to significant characters throughout the Hebrew Bible presupposes

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[47] Arnold, *Genesis*, 180, 195; Delitzsch notes the play on the theme of laughing throughout these chapters but does not link it to Isaac in any significant way. See Delitzsch, *A New Commentary on Genesis*, 2:37–38, 42–43, 73–74.

[48] Hamilton, *The Book of Genesis: Chapters 1–17*, 478; Victor P. Hamilton, *The Book of Genesis: Chapters 18–50*, NICOT (Grand Rapids: Eerdmans, 1995), 73–74; Wenham, *Genesis 16–50*, 26–27, 48, 80–81.

[49] Wenham, *Genesis 16–50*, 80.

[50] Wenham, *Genesis 16–50*, 80–81.

familiarity with the tradition. Thus, the name ritual is making abundantly clear that Isaac (and Ishmael) is significant throughout. Both characters are marked by the name ritual:

וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה אֶל־עָנְיֵךְ (Gen 16:11 Ishmael's NC and EC)

וַיִּקְרָא אַבְרָהָם אֶת־שֶׁם־בְּנוֹ הַנּוֹלַד־לוֹ אֲשֶׁר־יָלְדָה־לוֹ שָׂרָה יִצְחָק (Gen 21:3 Isaac's NC)

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹהִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי (Gen 21:6 Isaac's EC)

(Ishmael's NC and EC; Gen 16:11) And <u>you will call his name</u> **Ishmael** *because* Yahweh has **heard** your affliction.

(Isaac's NC; Gen 21:3) And Abraham <u>called the name</u> of his son, who was born to him, whom Sarah bore for him, **Isaac**.

(Isaac's EC; Gen 21:6) And Sarah *said*, "God has made me **laugh**, all who hear will **laugh** with me."

The presence of the name rituals, however, does not tell the audience how significant Isaac and Ishmael are. Rather, the tension of competition (also seen with Jacob and Esau) between the brothers builds up until the promise is fulfilled.[51] But this is only discernable by following the rest of the narrative. Since the rest of the narrative favors Isaac over Ishmael in both content and the way the *Leitwort* is connected over multiple chapters, it is obvious that Isaac is more significant than Ishmael. This is exactly the theological point. The name ritual marks them both, since they are both significant to the narrative. The rest of the narrative shows Isaac as the primary character.

III. CONCLUSION

Names are all throughout the Hebrew Bible. Many are simply compiled in lists or genealogies, while others are introduced by a name event. Seventy-five times these name events also have explanations added to them that draw the attention of the audience to the character or place. Though in some cases its clauses may be inverted or separated, the name ritual consistently has three elements: the name clause (NC), the explanation clause (EC), and the *Leitwort* that ties the two clauses together. The compositional rhetorical use of the name ritual elevates the status of the named individuals. As discussed above, this name ritual likely grew from a proto-name event orally transmitted for generations until being written down. Later compilers uniformly applied the form to significant characters throughout the Hebrew Bible to mark their significance for future generations.

The oral culture of ancient Israel provided an excellent context for such a device to form. The need to distinguish between important details and informational details is nothing new. However, the name ritual, where it occurs, applies consistently in the Hebrew Bible. This is obvious evidence of editorial standardization.

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[51] The same kind of interplay happens with Esau and Jacob. They are both marked and named, but Jacob is more significant as the narrative moves forward. In fact, Jacob's children are marked by the name ritual, while Esau's are only listed. See this article's appendix.

But the purpose of the rhetorical device, as has been sampled above, is to mark significant characters and places for the tradition of Israel. This rhetorical device helps distinguish Seth from Cain and Noah from the rest of his ancestors. The significance, though, is to be determined as the audience engages with the narrative, as is the case with Ishmael and Isaac who are both marked by the name ritual.

In all cases where the name ritual is used, the marked person or place becomes more significant to the audience. However, in seventy-four out of seventy-five cases, the *Leitwort* is strongly paralleled in the NC and EC. The only case where this does not happen is 1 Samuel 1:20. All three elements are present, but the NC and EC do not share any type of parallelism. Many scholars have noted the issues surrounding Samuel's name event. Some of the solutions proposed include redaction of Saul to Samuel, a spelling error or scribal error, and analogies to Samson or other heroes.[52] This article, due to space constraints, cannot discuss this issue. However, if the consistency of the other seventy-four occurrences is taken seriously, perhaps the subversion of the name ritual by the author is a better solution to explain why the *Leitwort* between Samuel's name clause does not match the explanation given in the passage. More work should certainly be done to see if and how the name ritual might solve this problem.

Whatever the case for 1 Samuel 1:20, the name ritual shows promise in understanding the final form of the Hebrew Bible and how such a consistently employed form may be more significant than simple repetition. In fact, this form even found its way into the modern Hebrew translation of the New Testament with the birth of Jesus:

(Matthew 1:22) וְהִיא יֹלֶדֶת בֵּן וְקָרָאתָ אֶת־שְׁמוֹ יֵשׁוּעַ כִּי הוּא יוֹשִׁיעַ אֶת־עַמּוֹ מֵחַטֹּאתֵיהֶם

(NC) וְקָרָאתָ אֶת־שְׁמוֹ יֵשׁוּעַ

(EC) כִּי הוּא יוֹשִׁיעַ אֶת־עַמּוֹ מֵחַטֹּאתֵיהֶם

Leitwort: ישׁע (save/salvation)

(Matthew 1:21) And she will give birth to a son, and you will call his name **Yeshua** *for* he will **save [*yoshiya*]** his people from their sins.

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[52] For various takes on Samuel's name, see Peter R. Ackroyd, *The First Book of Samuel: Commentary*, CBC (Cambridge: Cambridge University Press, 1971), 26; Keith Bodner, *1 Samuel: A Narrative Commentary*, HBM 19 (Sheffield: Sheffield Phoenix, 2008), 22–23; Hans Wilhelm Hertzberg, *I and II Samuel: A Commentary*, trans. J. S. Bowden, 2nd ed. (Philadelphia: Westminster, 1964), 25–26; David Hadley Jensen, *1 & 2 Samuel*, 1st ed., Belief: A Theological Commentary on the Bible (Louisville: Westminster John Knox, 2015), 23; Ralph W. Klein, *1 Samuel*, 2nd ed., WBC 10 (Waco, TX: Word, 1982), 10; Francesca Aran Murphy, *1 Samuel*, Brazos (Grand Rapids: Baker, 2010), 16; Peter D. Miscall, *1 Samuel: A Literary Reading*, Indiana Studies in Biblical Literature (Bloomington, IN: Indiana University Press, 1986), 14; Paola Mollo, *An Intratextual Analysis of the Mirroring Birth Stories of Samson and Samuel: Explaining the Narrative Logic of Literary Montage* (Lewiston, NY: Edwin Mellen, 2015); David Toshio Tsumura, *The First Book of Samuel*, NICOT (Grand Rapids: Eerdmans, 2007), 127–28.

APPENDIX: NAME EVENTS

This appendix contains every occurrence where a person or place is receiving a name. The chart displays the following information. (1) Each entry is an instance where a name is conferred, regardless of whether an explanation clause is included. There are other instances where קרא and שם occur together, such as 2 Samuel 6:2 concerning the ark: נִקְרָא שֵׁם יְהוָה צְבָאוֹת. In these instances, the rendering is "and it will bear there the name of Yahweh of hosts" or some other variation. These instances have been excluded since they do not confer a name, but note only that an object is "bearing" a name. (2) Throughout the chart, the Masoretic vowels have been included for vocalization purposes in both the NC and EC, but cantillation accents have been removed. Only some of my proposed *Leitwörten* (lead words) are vocalized if they are significant for connecting the NC and EC, especially in cases where full phrases are the common parallel between the two clauses. (3) When entries have separation between the NC and EC, the *Leitwort* will be listed with the second entry of the pair. (4) The chart has two sections: List of Person Names and List of Place Names.

List of Person Names			
Verse	Name Clause	Explanation Clause	*Leitwort*
Gen 2:20[53]	וַיִּקְרָא הָאָדָם שֵׁמוֹת	-	-
Gen 2:23 (Woman)	יִקָּרֵא אִשָּׁה	כִּי מֵאִישׁ לֻקֳחָה־זֹּאת	אִישׁ
Gen 3:20 (Havvah)	וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה	כִּי הִוא הָיְתָה אֵם כָּל־חָי	חיה/חי
Gen 4:1 (Cain)	וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר	קָנִיתִי אִישׁ אֶת־יְהוָה	קין/קנה
Gen 4:25 (Seth) See also Gen 5:3 (no explanation)	אֶת־שְׁמוֹ שֵׁת וַתִּקְרָא	כִּי שָׁת־לִי אֱלֹהִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הֲרָגוֹ קָיִן:	שֵׁת
Gen 4:26 (Enosh)	וַיִּקְרָא אֶת־שְׁמוֹ אֱנוֹשׁ	-	-

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[53] This example is included because it shows how קרא + שם is a common way to "call a name."

Gen ref (English)	Naming formula	Explanation	Root
Gen 5:29 (Noah)	וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ	לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן יָדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אֵרְרָהּ יְהוָה	נחם/נוח
Gen 16:11 (Ishmael)	וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל	כִּי־שָׁמַע יְהוָה אֶל־עָנְיֵךְ	שמע
Gen 16:15 (Ishmael)	וַיִּקְרָא אַבְרָם שֶׁם־בְּנוֹ אֲשֶׁר־יָלְדָה הָגָר יִשְׁמָעֵאל	-	-
Gen 17:5 (Abram/ Abraham)	וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם	כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ	אַבְרָם אַבְרָהָם
Gen 17:15 (Sarai/Sarah)	לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי	כִּי שָׂרָה שְׁמָהּ	שׂר
Gen 17:19 (Isaac)	וְקָרָאתָ אֶת־שְׁמוֹ יִצְחָק	(Gen 17:17)אַבְרָהָם...וַיִּצְחָק... וַתִּצְחַק שָׂרָה (Gen 18:12)	צחק
Gen 19:37 (Moab)	וַתִּקְרָא שְׁמוֹ מוֹאָב	-	-
Gen 19:38 (Ben-Ammi)	וַתִּקְרָא שְׁמוֹ בֶּן־עַמִּי	-	-
Gen 21:3 (Isaac)	וַיִּקְרָא אַבְרָהָם אֶת־שֶׁם־בְּנוֹ הַנּוֹלַד־לוֹ אֲשֶׁר־יָלְדָה־לּוֹ שָׂרָה יִצְחָק	See Gen 21:6	-
Gen 21:6	See Gen 21:3	וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹהִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי	צחק
Gen 25:25 (Esau)	וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו	-	-
Gen 25:26 (Jacob)	וַיִּקְרָא שְׁמוֹ יַעֲקֹב	וְאַחֲרֵי־כֵן יָצָא אָחִיו וְיָדוֹ אֹחֶזֶת בַּעֲקֵב עֵשָׂו	עקב
Gen 25:30 (Edom)	עַל־כֵּן קָרָא־שְׁמוֹ אֱדוֹם	מִן־הָאָדֹם הָאָדֹם See also Gen 25:25	אֱדוֹם
Gen 27:36 (Jacob)	וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב	וַיַּעְקְבֵנִי זֶה פַעֲמַיִם אֶת־בְּכֹרָתִי לָקַח	יעקב
Gen 29:32 (Reuben)	וַתִּקְרָא שְׁמוֹ רְאוּבֵן	כִּי אָמְרָה כִּי־רָאָה יְהוָה בְּעָנְיִי כִּי עַתָּה יֶאֱהָבַנִי אִישִׁי	ראה
Gen 29:33 (Simeon; inverted)	וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן	וַתֹּאמֶר כִּי־שָׁמַע יְהוָה כִּי־שְׂנוּאָה אָנֹכִי וַיִּתֶּן־לִי גַּם־אֶת־זֶה	שמע

Gen 29:34 (Levi; inverted)	עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי	וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים	לוה
Gen 29:35 (Judah; inverted)	עַל־כֵּן קָרְאָה שְׁמוֹ יְהוּדָה	וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת־יְהוָה	ידה
Gen 30:6 (Dan; inverted)	עַל־כֵּן קָרְאָה שְׁמוֹ דָּן	וַתֹּאמֶר רָחֵל דָּנַנִּי אֱלֹהִים וְגַם שָׁמַע בְּקֹלִי וַיִּתֶּן־לִי בֵּן	דין
Gen 30:8 (Naphtali; inverted)	וַתִּקְרָא שְׁמוֹ נַפְתָּלִי	וַתֹּאמֶר רָחֵל נַפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי עִם־אֲחֹתִי גַּם־יָכֹלְתִּי	פתל
Gen 30:11 (Gad; inverted)	וַתִּקְרָא אֶת־שְׁמוֹ גָּד	וַתֹּאמֶר לֵאָה בָּגָד	גד
Gen 30:13 (Asher; inverted)	וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר	וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָּנוֹת	אשר
Gen 30:18 (Issachar; inverted)	וַתִּקְרָא שְׁמוֹ יִשָּׂשכָר	וַתֹּאמֶר לֵאָה נָתַן אֱלֹהִים שְׂכָרִי אֲשֶׁר־נָתַתִּי שִׁפְחָתִי לְאִישִׁי	שכר
Gen 30:20 (Zebulun; inverted)	וַתִּקְרָא אֶת־שְׁמוֹ זְבֻלוּן	וַתֹּאמֶר לֵאָה זְבָדַנִי אֱלֹהִים אֹתִי זֵבֶד טוֹב הַפַּעַם יִזְבְּלֵנִי אִישִׁי כִּי־יָלַדְתִּי לוֹ שִׁשָּׁה בָנִים	זבל
Gen 30:21 (Dinah)	וַתִּקְרָא אֶת־שְׁמָהּ דִּינָה	-	-
Gen 30:24 (Joseph)	וַתִּקְרָא אֶת־שְׁמוֹ יוֹסֵף	לֵאמֹר יֹסֵף יְהוָה לִי בֵּן אַחֵר	יסף
Gen 32:29 (Jacob to Israel) See also Gen 35:10–11	וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל	כִּי־שָׂרִיתָ עִם־אֱלֹהִים וְעִם־אֲנָשִׁים וַתּוּכָל	שרה
Gen 35:17 (Ben-Oni/ Benjamin)	See Gen 35:18	וַתֹּאמֶר לָהּ הַמְיַלֶּדֶת אַל־תִּירְאִי כִּי־גַם־זֶה לָךְ בֵּן	-
Gen 35:18 (Ben-Oni/ Benjamin; inverted)	וַתִּקְרָא שְׁמוֹ בֶּן־אוֹנִי ... וְאָבִיו קָרָא־לוֹ בִנְיָמִין	See Gen 35:17	בן
Gen 38:3 (Er)	וַיִּקְרָא אֶת־שְׁמוֹ עֵר	-	-

Reference			
Gen 38:4 (Onan)	וַתִּקְרָא אֶת־שְׁמוֹ אוֹנָן		-
Gen 38:5 (Shelah)	וַתִּקְרָא אֶת־שְׁמוֹ שֵׁלָה		-
Gen 38:29 (Perez; inverted)	וַיִּקְרָא שְׁמוֹ פָּרֶץ	וַתֹּאמֶר מַה־פָּרַצְתָּ עָלֶיךָ פָּרֶץ	פרץ
Gen 38:30 (Zerah; inverted)	וַיִּקְרָא שְׁמוֹ זָרַח		-
Gen 41:45 (Joseph's Egyptian name)	וַיִּקְרָא פַרְעֹה שֵׁם־יוֹסֵף צָפְנַת פַּעְנֵחַ		-
Gen 41:51 (Manasseh)	וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכוֹר מְנַשֶּׁה	כִּי־נַשַּׁנִי אֱלֹהִים אֶת־כָּל־עֲמָלִי וְאֵת כָּל־בֵּית אָבִי	נשן
Gen 41:52 (Ephraim)	וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרָיִם	כִּי־הִפְרַנִי אֱלֹהִים בְּאֶרֶץ עָנְיִי	פרה
Exod 2:10 (Moses)	וַתִּקְרָא שְׁמוֹ מֹשֶׁה	וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ	משה
Exodus 2:22 (Gershom; see also Exod 18:3)	וַיִּקְרָא אֶת־שְׁמוֹ גֵּרְשֹׁם	כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נָכְרִיָּה	גר גור
Exod 18:4 (Eliezer)	וְשֵׁם הָאֶחָד אֱלִיעֶזֶר	כִּי־אֱלֹהֵי אָבִי בְּעֶזְרִי וַיַּצִּלֵנִי מֵחֶרֶב פַּרְעֹה	אֱלֹה עזר
Deut 25:9 (family name)	See Deut 25:10	וְחָלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ וְיָרְקָה בְּפָנָיו	-
Deut 25:10 (family name)	וְנִקְרָא שְׁמוֹ בְּיִשְׂרָאֵל בֵּית חֲלוּץ הַנָּעַל	See Deut 25:9	חלץ נעל
Judg 8:31 (Abimelech)	וּפִילַגְשׁוֹ אֲשֶׁר בִּשְׁכֶם יָלְדָה־לּוֹ גַם־הִיא בֵּן וַיָּשֶׂם אֶת־שְׁמוֹ אֲבִימֶלֶךְ		-
Judg 13:24 (Samson)	וַתֵּלֶד הָאִשָּׁה בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שִׁמְשׁוֹן וַיִּגְדַּל הַנַּעַר וַיְבָרְכֵהוּ יְהוָה		-

1 Sam 1:20 (Samuel)	וַתִּקְרָא אֶת־שְׁמוֹ ... שְׁמוּאֵל	כִּי מֵיהוָה שְׁאִלְתִּיו	שאל
2 Sam 12:24 (Solomon)	וַיִּקְרָא/ וַתִּקְרָא אֶת־שְׁמוֹ שְׁלֹמֹה וַיהוָה אֲהֵבוֹ		-
2 Sam 12:25 (Jedidiah)	וַיִּקְרָא אֶת־שְׁמוֹ יְדִידְיָה	בַּעֲבוּר יְהוָה (see also 12:24)	-
Isa 7:14 (Emmanuel)	וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל	See Isaiah 8:10 (possible explanation)	-
Isa 8:3 (Maher-Shallal-Hash-Baz)	קְרָא שְׁמוֹ מַהֵר שָׁלָל חָשׁ בַּז	See Isaiah 8:4	-
Isa 8:4	See Isaiah 8:3	כִּי בְּטֶרֶם יֵדַע הַנַּעַר קְרֹא אָבִי וְאִמִּי יִשָּׂא אֶת־חֵיל דַּמֶּשֶׂק וְאֵת שְׁלַל שֹׁמְרוֹן לִפְנֵי מֶלֶךְ אַשּׁוּר	שלל
Isa 8:10 (Emmanuel)	See Isaiah 7:14	כִּי עִמָּנוּ אֵל...	עִמָּנוּ אֵל
Isa 9:5 (titles)	וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעַד שַׂר־שָׁלוֹם	-	-
Hos 1:4 (Jezreel)	וַיֹּאמֶר יְהוָה אֵלָיו קְרָא שְׁמוֹ יִזְרְעֶאל	כִּי־עוֹד מְעַט וּפָקַדְתִּי אֶת־דְּמֵי יִזְרְעֶאל עַל־בֵּית יֵהוּא וְהִשְׁבַּתִּי מַמְלְכוּת בֵּית יִשְׂרָאֵל	יִזְרְעֶאל יִשְׂרָאֵל
Hos 1:6 (Lo-Ruhamah)	וַיֹּאמֶר לוֹ קְרָא שְׁמָהּ ... לֹא רֻחָמָה	...כִּי לֹא אוֹסִיף עוֹד אֲרַחֵם	רחם
Hos 1:9 (Lo-Ammi)	וַיֹּאמֶר קְרָא שְׁמוֹ לֹא עַמִּי	כִּי אַתֶּם לֹא עַמִּי...	לֹא עַמִּי
Job 42:14 (Jemimah, Keziah, and Keren-Hapuch)	וַיִּקְרָא שֵׁם־הָאַחַת יְמִימָה וְשֵׁם הַשֵּׁנִית קְצִיעָה וְשֵׁם הַשְּׁלִישִׁית קֶרֶן הַפּוּךְ	-	-
Ruth 4:17 (Obed)	וַתִּקְרֶאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי־יִשַׁי אֲבִי דָוִד	-	-
Dan 10:1 (Belteshazzar)	לְדָנִיֵּאל אֲשֶׁר־נִקְרָא שְׁמוֹ בֵּלְטְשַׁאצַּר	-	-

Reference	Naming clause	Reason clause	Name
1 Chr 4:9 (Jabez)	וְאִמּוֹ קָרְאָה שְׁמוֹ יַעְבֵּץ לֵאמֹר	כִּי יָלַדְתִּי בְּעֹצֶב	עצב
1 Chr 7:16 (Paresh)	וַתֵּלֶד מַעֲכָה אֵשֶׁת־מָכִיר בֵּן וַתִּקְרָא שְׁמוֹ פֶּרֶשׁ	-	-
1 Chr 7:23 (Beriah)	וַיָּבֹא אֶל־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד בֵּן וַיִּקְרָא אֶת־שְׁמוֹ בְּרִיעָה	כִּי בְרָעָה הָיְתָה בְּבֵיתוֹ	רע

List of Place Names

Reference	Naming clause	Reason clause	Name
Gen 16:13 (El Roi)	וַתִּקְרָא שֵׁם־יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה אֵל רֳאִי	כִּי אָמְרָה הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי	אֵלֶיהָ רֳאִי
Gen 21:31 (Beer Sheba)	עַל־כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שָׁבַע	כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם	שבע
Gen 22:14 (YHWH Yireh)	וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה	אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יְהוָה יֵרָאֶה	ראה
Gen 26:20 (Esek)	וַיִּקְרָא שֵׁם־הַבְּאֵר עֵשֶׂק	כִּי הִתְעַשְּׂקוּ עִמּוֹ	עשק
Gen 26:22 (Rehoboth)	וַיִּקְרָא שְׁמָהּ רְחֹבוֹת וַיֹּאמֶר	כִּי־עַתָּה הִרְחִיב יְהוָה לָנוּ	רחב
Gen 28:17 (Bethel; inverted)	See Gen 28:19	וַיִּירָא וַיֹּאמַר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמָיִם	-
Gen 28:19 (Bethel; inverted) See also Gen 35:7, 15	וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל וְאוּלָם לוּז שֵׁם־הָעִיר לָרִאשֹׁנָה	See Gen 28:17	בֵּית אֱלֹהִים
Gen 31:47 (Galeed)	וַיִּקְרָא־לוֹ לָבָן יְגַר שָׂהֲדוּתָא וְיַעֲקֹב קָרָא לוֹ גַּלְעֵד	See Gen 31:48	-
Gen 31:48 (Galeed)	See Gen 31:47	וַיֹּאמֶר לָבָן הַגַּל הַזֶּה עֵד בֵּינִי וּבֵינְךָ הַיּוֹם עַל־כֵּן קָרָא־שְׁמוֹ גַּלְעֵד	הַגַּל...עֵד

Reference			
Gen 31:49 (Mizpah)	וְהַמִּצְפָּה אֲשֶׁר	אָמַר יִצֶף יְהוָה בֵּינִי וּבֵינֶךָ כִּי נִסָּתֵר אִישׁ מֵרֵעֵהוּ	צפה
Gen 32:3 (Mahanaim; inverted)	וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא מַחֲנָיִם	וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה	מחנה
Gen 32:31 (Paniel)	וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאֵל	כִּי־רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים וַתִּנָּצֵל נַפְשִׁי	פנה
Gen 33:17 (Succoth)	וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת	עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סֻכּוֹת	סכה
Gen 35:8 (Allon-Bacuth)	וַיִּקְרָא שְׁמוֹ אַלּוֹן בָּכוּת	וַתָּמָת דְּבֹרָה מֵינֶקֶת רִבְקָה וַתִּקָּבֵר מִתַּחַת לְבֵית־אֵל תַּחַת הָאַלּוֹן	אלון
Gen 50:11 (Abel-Mizraim)	וַיַּרְא יוֹשֵׁב הָאָרֶץ הַכְּנַעֲנִי אֶת־הָאֵבֶל בְּגֹרֶן הָאָטָד וַיֹּאמְרוּ אֵבֶל־כָּבֵד זֶה לְמִצְרָיִם	עַל־כֵּן קָרָא שְׁמָהּ אָבֵל מִצְרַיִם	אָבֵל מִצְרָיִם
Exod 15:23 (Marah; inverted)	עַל־כֵּן קָרָא־שְׁמָהּ מָרָה	וַיָּבֹאוּ מָרָתָה וְלֹא יָכְלוּ לִשְׁתֹּת מַיִם מִמָּרָה כִּי מָרִים הֵם	מר מרר
Exod 17:7 (Massah and Meribah)	וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה	עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־יְהוָה לֵאמֹר הֲיֵשׁ יְהוָה בְּקִרְבֵּנוּ אִם־אָיִן	נסה ריב
Exod 17:15 (altar)	וַיִּקְרָא שְׁמוֹ יְהוָה נִסִּי	-	-
Num 11:3 (Taberah)	וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא תַּבְעֵרָה	כִּי־בָעֲרָה בָם אֵשׁ יְהוָה	בער
Num 11:34 (Kibroth-Hattaavah)	וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא קִבְרוֹת הַתַּאֲוָה	כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמִּתְאַוִּים	קבר אוה
Num 21:3 (Hormah; inverted)	וַיִּקְרָא שֵׁם־הַמָּקוֹם חָרְמָה	וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת־הַכְּנַעֲנִי וַיַּחֲרֵם אֶתְהֶם וְאֶת־עָרֵיהֶם	חרם
Num 32:42 (Nobah; inverted)	וְנֹבַח הָלַךְ וַיִּלְכֹּד אֶת־קְנָת וְאֶת־בְּנֹתֶיהָ וַיִּקְרָא לָה נֹבַח בִּשְׁמוֹ	-	נבח

Reference			
Deut 3:14b (villages of Jair)	וַיִּקְרָא אֹתָם עַל־שְׁמוֹ אֶת־הַבָּשָׁן חַוֹּת יָאִיר עַד הַיּוֹם הַזֶּה	-	יאיר
Josh 5:9 (Gilgal; inverted)	וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִּלְגָּל עַד הַיּוֹם הַזֶּה	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גַּלּוֹתִי אֶת־חֶרְפַּת מִצְרַיִם מֵעֲלֵיכֶם	גלל
Josh 7:25a (Achor)	See Josh 7:26b	וַיֹּאמֶר יְהוֹשֻׁעַ מֶה עֲכַרְתָּנוּ יַעְכָּרְךָ	-
Josh 7:26b (Achor)	עַל־כֵּן קָרָא שֵׁם הַמָּקוֹם ... הַהוּא עֵמֶק עָכוֹר עַד הַיּוֹם הַזֶּה	See Josh 7:25	עכר
Judg 1:17 (Hormah; inverted)	וַיִּקְרָא אֶת־שֵׁם־הָעִיר חָרְמָה	וַיֵּלֶךְ יְהוּדָה אֶת־שִׁמְעוֹן אָחִיו וַיַּכּוּ אֶת־הַכְּנַעֲנִי יוֹשֵׁב צְפַת וַיַּחֲרִימוּ אוֹתָהּ	חרם
Judg 1:26 (Luz)	וַיִּקְרָא שְׁמָהּ לוּז הוּא שְׁמָהּ עַד הַיּוֹם הַזֶּה	-	-
Judg 2:4 (Bokim)	See Judges 2:5	וַיְהִי כְּדַבֵּר מַלְאַךְ יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּשְׂאוּ הָעָם אֶת־קוֹלָם וַיִּבְכּוּ	-
Judg 2:5 (Bokim)	וַיִּקְרְאוּ שֵׁם־הַמָּקוֹם הַהוּא בֹּכִים וַיִּזְבְּחוּ־שָׁם לַיהוָה	See Judges 2:4	בכה
Judg 15:17 (Ramath Lehi; inverted)	וַיִּקְרָא לַמָּקוֹם הַהוּא רָמַת לֶחִי	וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר וַיַּשְׁלֵךְ הַלְּחִי מִיָּדוֹ	לחי
Judg 15:18a (En Hakkore)	See Judges 15:19d	וַיִּצְמָא מְאֹד וַיִּקְרָא אֶל־יְהוָה	-
Judg 15:19d (En Hakkore)	עַל־כֵּן קָרָא שְׁמָהּ עֵין ... הַקּוֹרֵא אֲשֶׁר בַּלֶּחִי עַד הַיּוֹם הַזֶּה	See Judges 15:18a	קרא
Judg 18:29 (Dan)	וַיִּקְרְאוּ שֵׁם־הָעִיר דָּן	בְּשֵׁם דָּן אֲבִיהֶם אֲשֶׁר יוּלַּד לְיִשְׂרָאֵל	דן
1 Sam 7:12 (Ebenezer)	...וַיִּקְרָא אֶת־שְׁמָהּ אֶבֶן הָעָזֶר...	וַיִּקַּח שְׁמוּאֵל אֶבֶן אַחַת וַיָּשֶׂם בֵּין־הַמִּצְפָּה וּבֵין הַשֵּׁן... ...וַיֹּאמֶר עַד־הֵנָּה עֲזָרָנוּ יְהוָה	אבן עזר

2 Sam 5:17b (Baal-Perazim; inverted)	עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם הַהוּא בַּעַל פְּרָצִים	וַיֹּאמֶר פָּרַץ יְהוָה אֶת־אֹיְבַי לְפָנַי כְּפֶרֶץ מָיִם	פרץ
2 Sam 6:8 (Perez-Uzzah; inverted) Lacks שם	וַיִּקְרָא לַמָּקוֹם הַהוּא פֶּרֶץ עֻזָּה עַד הַיּוֹם הַזֶּה	וַיִּחַר לְדָוִד עַל אֲשֶׁר פָּרַץ יְהוָה פֶּרֶץ בְּעֻזָּה	פרץ עֻזָּה
2 Sam 18:18 (Absalom's monument)	וַיִּקְרָא לַמַּצֶּבֶת עַל־שְׁמוֹ וַיִּקָּרֵא לָהּ יַד אַבְשָׁלֹם עַד הַיּוֹם הַזֶּה	-	-
1 Kgs 7:21 (Jachin and Boaz pillars)	וַיִּקְרָא אֶת־שְׁמוֹ יָכִין וַיָּקֶם אֶת־הָעַמּוּד הַשְּׂמָאלִי וַיִּקְרָא אֶת־שְׁמוֹ בֹּעַז	-	-
1 Kgs 16:24 (Samaria)	וַיִּקְרָא אֶת־שֵׁם הָעִיר אֲשֶׁר בָּנָה ...שֹׁמְרוֹן	...עַל שֶׁם־שֶׁמֶר אֲדֹנֵי הָהָר	שמר
2 Kgs 14:7 (Jaktheel)	וַיִּקְרָא אֶת־שְׁמָהּ יָקְתְאֵל	-	-
Ezek 20:29 (Bamah; inverted)	וַיִּקָּרֵא שְׁמָהּ בָּמָה עַד הַיּוֹם הַזֶּה	וָאֹמַר אֲלֵהֶם מָה הַבָּמָה אֲשֶׁר־אַתֶּם הַבָּאִים שָׁם	במה
1 Chr 14:11 (parallel to 2 Sam 5:17b; inverted)	עַל־כֵּן קָרְאוּ שֵׁם־הַמָּקוֹם הַהוּא בַּעַל פְּרָצִים	וַיַּעֲלוּ בְּבַעַל־פְּרָצִים וַיַּכֵּם שָׁם דָּוִיד וַיֹּאמֶר דָּוִיד פָּרַץ הָאֱלֹהִים אֶת־אוֹיְבַי בְּיָדִי כְּפֶרֶץ מָיִם	פרץ בעל
2 Chr 3:17 (parallel to 1 Kgs 7:21)	וַיִּקְרָא שֵׁם־הַיְמִינִי יָכִין וְשֵׁם הַשְּׂמָאלִי בֹּעַז	-	-
2 Chr 20:26 (Beracah; inverted)	עַל־כֵּן קָרְאוּ אֶת־שֵׁם הַמָּקוֹם הַהוּא עֵמֶק בְּרָכָה עַד־הַיּוֹם	וּבַיּוֹם הָרְבִעִי נִקְהֲלוּ לְעֵמֶק בְּרָכָה כִּי־שָׁם בֵּרֲכוּ אֶת־יְהוָה	ברך