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א / Semitic roots

Examples of words with the root א: Allah, bethel, Daniel, Elohim, Enlil, Ezekiel, Israel, Joel, Michael, Samuel, schlemiel.

א

God.

I. Common Semitic basic form *א- god.

1. a. Azazel, from Hebrew אָזָזֶל, perhaps corrupt for אָזָזֶ-אֵל, God has been strong (personal name); b. bethel, from Hebrew בֵּית־אֵל, house of God; c. Daniel, from Hebrew דָּנִי־אֵל, my strong one (is) God (see אָדָר); d. Ezekiel, from Hebrew יְהֵזֶקֶל, God has strengthened; e. Gabriel, from Hebrew גַּבְרִי־אֵל, my judge (is) God (alternatively, God has judged); f. Ishmael, from Hebrew יִשְׁמָעֵאל, God has heard (see אִמָּן); g. Israel, from Hebrew יִשְׂרָאֵל, God has striven, God has saved; h. Joel, from Hebrew יוֹאֵל, Yahweh (is) God; i. Michael, from Hebrew מִיכָאֵל, who (is) like God?; j. Nathanael, from Hebrew נַתָּן־אֵל, God has given (see אִתָּן); k. Raphael, from Hebrew רַפָּאֵל, God has healed (רָפָא); l. Samuel, from Hebrew שָׁמוּאֵל, name of God (alternatively, the name (is) God; see אִמָּן); m. schlemiel, perhaps from Hebrew personal name שְׁלֵמִי־אֵל, my well-being (is) God. a-m all from Hebrew אֵל, God; n. Elijah, from Hebrew אֵלִיָּהוּ, my God (is) Yahweh, from אֵל, my God, from אֵל (see above) + י, my; o. Elisha, from Hebrew אֵלִישָׁע, God (is) salvation, from אֵל, shortened form of אֵל, God (see above; -אֵל, salvation; see אִשָּׁע); p. Elizabeth, from Hebrew אֵלִישֶׁבַע, my God (is) an oath, from אֵל, reduced form of אֵל, my God (see above; -שֶׁבַע, oath; see אִשָּׁע); q. Lazarus, from Hebrew אֵל־אֶזְרָא, God has helped, from אֵל, reduced form of אֵל, God (see above; אֶזְרָא, he has helped; see אֶזְרָא).
2. a. Babylon, from Akkadian אַבְּלִי, gate of the god, from אֵל, god; b. Babel, from Hebrew בָּבֶל, from Akkadian אַבְּלִי, Babylon (see above).
3. Enlil, from Sumerian refashioning of Semitic *אֵלִיל, probably "god of gods" reduplication of *אֵל-.

II. Central Semitic extended form אֵלֵה-, god.

1. Elohim, from Hebrew אֱלֹהִים, God, plural (used as singular) of אֵלֵה, god.
2. a. Allah, from Arabic אַללַּה, the god, God, from אֵל-, the + אֵלֵה, god; b. ayatollah, from Arabic אַיַּתוּ אַללַּה, sign of God; c. Bahauallah, from Arabic בַּהּ אַללַּה, splendor of God; a-c all from Arabic אַללַּה, elided form of אַללַּה (see above).

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the god called in Akkadian texts *Amuru* or *il`amurru*.^[*citation needed*]

Ugarit and the Levant [edit]

For the **Canaanites** and the ancient **Levantine** region as a whole, ʿĒl or Il was the supreme god, the father of mankind and all creatures.^[18] He also fathered many gods, most importantly **Hadad**, **Yam**, and **Mot**, each sharing similar attributes to the Greco-Roman gods: **Zeus**, **Poseidon**, and **Hades** respectively.

As recorded on the **clay tablets** of **Ugarit**, El is the husband of the goddess **Asherah**.

Three pantheon lists found at **Ugarit** (modern *Ras Shamrā*—**Arabic**: رأس شمرا *Syria*) begin with the four gods *ʾil-ʾib* (which according to Cross;^[19] is the name of a generic kind of deity, perhaps the divine ancestor of the people), ʿĒl, Dagnu (that is **Dagon**), and Baʿl ʿŠapān (that is the god Haddu or **Hadad**).^[19] Though Ugarit had a large temple dedicated to Dagon and another to Hadad, there was no temple dedicated to ʿĒl.

ʿĒl is called again and again *ʾTōru ʿĒl* ("Bull ʿĒl" or "the bull god"). He is *bātnyu binwāti* ("Creator of creatures"), *ʿabū banī ʾili* ("father of the gods"), and *ʿabū ʾadami* ("father of man"). He is *qāniyunu ʾólam* ("creator eternal"), the epithet *ʾólam* appearing in Hebrew form in the Hebrew name of God *ʾél ʾólam* "God Eternal" in **Genesis** 21.33. He is *ḥātíkuka* ("your patriarch"). ʿĒl is the grey-bearded ancient one, full of wisdom, *malku* ("King"), *ʿabū šamima* ("Father of years"), *ʿEl gibbōr* ("ʿĒl the warrior"). He is also named *lʾpn* of unknown meaning, variously rendered as Latpan, Latipan, or Lutpani ("shroud-face" by *Strong's Hebrew Concordance*).

"El" (Father of Heaven / Saturn) and his major son: "Hadad" (Father of Earth / Jupiter), are symbolized both by the bull, and both wear bull horns on their headdresses.^{[20][21][22][23]}

In Canaanite mythology, El builds a desert sanctuary with his children and his two wives, leading to speculation^[*by whom?*] that at one point El was a desert god.

The mysterious Ugaritic text *Shachar and Shalim* tells how (perhaps near the beginning of all things) ʿĒl came to shores of the **sea** and saw two women who bobbed up and down. ʿĒl was sexually aroused and took the two with him, killed a **bird** by throwing a staff at it, and roasted it over a fire. He asked the women to tell him when the bird was fully cooked, and to then address him either as husband or as father, for he would thenceforward behave to them as they called him. They saluted him as husband. He then lay with them, and they gave birth to *Shachar* ("Dawn") and *Shalim* ("Dusk"). Again ʿĒl lay with his wives and the wives gave birth to "the gracious gods", "cleavers of the sea", "children of the sea". The names of these wives are not explicitly provided, but some confusing rubrics at the beginning of the account mention the goddess **Athirat**, who is otherwise ʿEl's chief wife, and the goddess Raḥmayyu ("the one of the womb"), otherwise unknown.

In the Ugaritic **Baʿal cycle**, ʿĒl is introduced dwelling on (or in) Mount Leī (*Leī* possibly meaning "Night") at the fountains of the two rivers at the spring of the two deeps. He dwells in a tent according to some interpretations of the text which may explain why he had no temple in Ugarit. As to the rivers and the spring of the two deeps, these might refer to real streams, or to the mythological sources of the salt water ocean and the fresh water sources under the earth, or to the waters above the heavens and the waters beneath the earth.

In the episode of the "Palace of Ba'al", the god Ba'al Hadad invites the "seventy sons of Athirat" to a feast in his new palace. Presumably these sons have been fathered on Athirat by ʿĒl; in following passages they seem to be the gods (*ʾilm*) in general or at least a large portion of them. The only sons of ʿĒl named individually in the Ugaritic texts are Yamm ("Sea"), Mot ("Death"), and **Ashtar**, who may be the chief and leader of most of the sons of ʿĒl. Ba'al Hadad is a few times called ʿĒl's son rather than the son of **Dagan** as he is normally called, possibly because ʿĒl is in the position of a clan-father to all the gods.

The fragmentary text R.S. 24.258 describes a banquet to which ʿĒl invites the other gods and then disgraces himself by becoming outrageously drunk and passing out after confronting an otherwise unknown Hubbay, "he with the horns and tail". The text ends with an incantation for the cure of some disease, possibly hang-over.^{[24][25]}

Hebrew Bible [edit]

The **Hebrew** form (אֱל) appears in Latin letters in **Standard Hebrew** transcription as El and in **Tiberian Hebrew** transcription as ʿĒl. *El* is a generic word for *god* that could be used for any god, including **Hadad**, **Moloch**, or **Yahweh**.

In the **Tanakh**, ^[*ʿĒhīm*] is the normal word for a god or the great god (or gods, given that the 'im' suffix makes a word plural in Hebrew). But the form *ʿEl* also appears, mostly in poetic passages and in the patriarchal narratives attributed to the **Priestly source** of the **documentary hypothesis**. It occurs 217 times in the **Masoretic Text**: seventy-three times in the **Psalms** and fifty-five times in the **Book of Job**, and otherwise mostly in poetic passages or passages written in elevated prose. It occasionally appears with the definite article as *ḥāʿĒl* 'the god' (for example in **2 Samuel 22:31,33–48**^[?]).

The theological position of the Tanakh is that the names *ʿĒl* and ^[*ʿĒhīm*], when used in the singular to mean the supreme god, refer to Yahweh, beside whom other gods are supposed to be either nonexistent or insignificant. Whether this was a long-standing belief or a relatively new one has long been the subject of inconclusive scholarly debate about the prehistory of the sources of the Tanakh and about the prehistory of Israelite religion. In the P strand, **YHWH** says in **Exodus 6:2–3**^[?]:

I revealed myself to Abraham, to Isaac, and to Jacob as **ʿĒl Shaddāi**, but was not known to them by my name, YHVH.

Before El's revelation with the name of Yahweh, it is said in **Genesis 14:18–20**^[?] that Abraham accepted the blessing of El, when **Melchizedek**, the king of **Salem** and high priest of its deity **El Elyon** blessed him.^[26] One scholarly position is that the identification of Yahweh with ʿĒl is late, that Yahweh was earlier thought of as only one of many gods, and not normally identified with ʿĒl. Another is that in much of the Hebrew Bible the name El is an alternate name for Yahweh, but in the **Elohist** and Priestly traditions it is considered an earlier name than Yahweh.^[27] Mark Smith has argued that Yahweh and El were originally separate, but were considered synonymous from very early on.^[28] The name Yahweh is used in the Bible Tanakh in the first book of **Genesis 2:4**^[?]; and **Genesis 4:26**^[?] says that at that time, people began to "call upon the name of the LORD".^{[29][30]}

In some places, especially in **Psalm 29**^[?], Yahweh is clearly envisioned as a **storm god**, something not true of ʿĒl so far as we know (although true of his son, Ba'al Hadad). It is Yahweh who is prophesied to one day battle **Leviathan** the serpent, and slay the dragon in the sea in **Isaiah 27:1**^[?]. The slaying of the serpent in myth is a deed attributed to both Ba'al Hadad and ʿAnat in the Ugaritic texts, but not to ʿĒl.

Such mythological motifs are variously seen as late survivals from a period when Yahweh held a place in theology comparable to that of Hadad at Ugarit; or as late **henotheistic**/monotheistic applications to Yahweh of deeds more commonly attributed to Hadad; or simply as examples of eclectic application of the same motifs and imagery to various different gods. Similarly, it is argued inconclusively whether ʿĒl Shaddāi, ʿĒl ʾÓlām, ʿĒl ʾElyōn, and so forth, were originally understood as separate divinities. **Albrecht Alt** presented his theories on the original differences of such gods in *Der Gott der Väter* in 1929.^[31] But others have argued that from patriarchal times, these different names were in fact generally understood to refer to the same single great god, ʿĒl. This is the position of **Frank Moore Cross** (1973).^[32] What is certain is that the form 'El does appear in Israelite names from every period including the name *Yisrāʿēl* ("Israel"), meaning "El strives" or "struggled with El".

According to *The Oxford Companion to World Mythology*,

It seems almost certain that the God of the Jews evolved gradually from the Canaanite El, who was in all likelihood the "God of Abraham"... If El was the high God of Abraham—Elohim, the prototype of Yahveh—Asherah was his wife, and there are archaeological indications that she was perceived as such before she was in effect "divorced" in the context of emerging Judaism of the 7th century BCE. (See **2 Kings 23:15**^[?].)^[33]

The apparent plural form *ʿĒlim* or *ʿĒlim* "gods" occurs only four times in the Tanakh. **Psalm 29**^[?], understood as an enthronement psalm, begins:

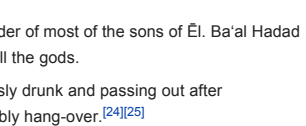
A Psalm of David.

Ascribe to Yahweh, sons of Gods (*bēnē ʿĒlim*),

Ascribe to Yahweh, glory and strength

Deities of the ancient Near East
Ancient Egyptian [hide]
Amun · Apis · Atum · Buchis · Geb · Horus · Isis · Montu · Nephthys · Nut · Osiris · Ptah · Ra · Set · Shu · Tefnut · Thoth
Arabian [hide]
Allah · Aglibol · Abgal · al-Lat · al-Qaum · al-Uzzaʿ · Atarsamain · Athtar · Baalshamin · Bēl · Dhul Khalasa · Dushara · Hubal · Malakbel · Manaf · Manāt · Nasr · Nuha · Orotalt · Ruda · Suwaʿ · Theandrios · Wadd · Yaʿuq · Yaghūth · Yarhibol · Yatha
Levantine (Canaanite) [hide]
Adonis · Anat · Asherah · Ashima · Astarte · Atargatis · Attar · Baal · Berith · Chemosh · Dagon · ʾ · Elyon · Eshmun · Gad · Hadad · Kothar-wa-Khasis · Melqart · Moloch · Mot · Nikkal · Qetesh · Resheph · Shadrafa · Shahar · Shalim · Shapash · Yam · Yahweh · Yarikh
Elamite [hide]
Inshushinak · Jabru · Khumban · Kiririsha · Lahurati · Nahundi · Napir · Ninsusinak · Pinikir
Mesopotamian [hide]
Abzu/Apsu · Adad · Amuru · AnʾAnu · Anshar · Ashur · Enki/Ea · Enlil · Ereshkigal · Inanna/Ishtar/Ishtarat · Kingu · Kishar · Lahamu · Lahmu · Marduk · Mummu · Nabu · Nammu · Nanna/Sin · Nergal · Ningishzida · Ninhursag · Ninlil · Tiamat · Utu/Shamash
Religions of the ancient Near East
 · T·E

This article contains Ugaritic text. Without proper rendering support, you may see question marks, boxes, or other symbols instead of Ugaritic alphabet.



The Destruction of Leviathan by Gustave Doré (1865)

[Psalm 89:6](#) (verse 7 in Hebrew) has:

For who in the skies compares to Yahweh,
who can be likened to Yahweh among the sons of Gods (*b^éné 'Élim*).

Traditionally *b^éné 'élim* has been interpreted as 'sons of the mighty', 'mighty ones', for 'Él can mean 'mighty', though such use may be metaphorical (compare the English expression *[by] God awful*). It is possible also that the expression 'élim in both places descends from an archaic stock phrase in which 'im was a singular form with the *m*-enclitic and therefore to be translated as 'sons of Él'. The *m*-enclitic appears elsewhere in the Tanakh and in other Semitic languages. Its meaning is unknown, possibly simply emphasis. It appears in similar contexts in Ugaritic texts where the expression *bn 'il* alternates with *bn 'ilm*, but both must mean 'sons of Él'. That phrase with *m*-enclitic also appears in Phoenician inscriptions as late as the fifth century BCE.

One of the other two occurrences in the Tanakh is in the "Song of Moses", [Exodus 15:11a](#):

Who is like you among the Gods ('élim), Yahweh?

The final occurrence is in [Daniel 11:36](#):

And the king will do according to his pleasure; and he will exalt himself and magnify himself over every god ('él), and against the God of Gods ('Él 'Élim) he will speak outrageous things, and will prosper until the indignation is accomplished: for that which is decided will be done.

There are a few cases in the Tanakh where some think 'Él referring to the great god Él is not equated with Yahweh. One is in [Ezekiel 28:2](#), in the taunt against a man who claims to be divine, in this instance, the leader of [Tyre](#):

Son of man, say to the prince of Tyre: "Thus says the Lord Yahweh: "Because your heart is proud and you have said: "I am 'él (god), in the seat of 'élohím (gods), I am enthroned in the middle of the seas." Yet you are man and not 'Él even though you have made your heart like the heart of 'élohím ('gods')."

Here 'él might refer to a generic god, or to a highest god, Él. When viewed as applying to the King of Tyre specifically, the king was probably not thinking of Yahweh. When viewed as a general taunt against anyone making divine claims, it may or may not refer to Yahweh depending on the context.

In [Judges 9:46](#) we find 'Él B^érit 'God of the Covenant', seemingly the same as the *Ba'al B^érit* 'Lord of the Covenant' whose worship has been condemned a few verses earlier. See [Baal](#) for a discussion of this passage.

[Psalm 82:1](#) says:

'élohím ("god") stands in the council of 'él
he judges among the gods (*Elohim*).

This could mean that Yahweh judges along with many other gods as one of the council of the high god Él. However it can also mean that Yahweh stands in the [Divine Council](#) (generally known as the Council of Él), as Él judging among the other members of the Council. The following verses in which the god condemns those whom he says were previously named *gods (Elohim)* and *sons of the Most High* suggest the god here is in fact Él judging the lesser gods.

An archaic phrase appears in [Isaiah 14:13](#), *kókk^ébé 'él* 'stars of God', referring to the circumpolar stars that never set, possibly especially to the seven stars of [Ursa Major](#). The phrase also occurs in the [Pyrgi Inscription](#) as *hkkbm 'l* (preceded by the definite article *h* and followed by the *m*-enclitic). Two other apparent fossilized expressions are *arzé-'él* 'cedars of God' (generally translated something like 'mighty cedars', 'goodly cedars') in [Psalm 80:10](#) (in Hebrew verse 11) and *k^éharré-'él* 'mountains of God' (generally translated something like 'great mountains', 'mighty mountains') in [Psalm 36:7](#) (in Hebrew verse 6).

For the reference in some texts of [Deuteronomy 32:8](#) to seventy sons of God corresponding to the seventy sons of Él in the Ugaritic texts, see 'Elyón.

Sanchuniathon [edit]

[Philo of Byblos](#) (c. 64–141 AD) was a Greek writer whose account *Sanchuniathon* survives in quotation by [Eusebius](#) and may contain the major surviving traces of Phoenician mythology. Él (rendered *Elus* or called by his standard Greek counterpart [Cronus](#)) is not the creator God or first God. Él is rather the son of Sky (Uranus) and Earth (Ge).^[34] Sky and Earth are themselves children of 'Elyón 'Most High'.^[citation needed] Él is brother to the God [Bethel](#), to [Dagon](#) and to an unknown god, equated with the Greek [Atlas](#) and to the goddesses [Aphrodite/Ashtart](#), [Rhea](#) (presumably [Asherah](#)), and [Dione](#) (equated with [Ba'alat Gebal](#)). Él is the father of [Persephone](#) and of [Athena](#) (presumably the goddess 'Anat).^[34]

Sky and Earth have separated from one another in hostility, but Sky insists on continuing to force himself on Earth and attempts to destroy the children born of such unions. At last, Él, with the advice of his daughter [Athena](#) and the god [Hermes Trismegistus](#) (perhaps [Thoth](#)), Él successfully attacks his father Sky with a sickle and spear of iron. He and his military allies the *Eloim* gain Sky's kingdom.^[34]

In a later passage it is explained that Él castrated Sky. One of Sky's concubines (who was given to Él's brother [Dagon](#)) was already pregnant by Sky. The son who is born of the union, called [Demarús](#) or [Zeus](#), but once called [Adodus](#), is obviously [Hadad](#), the *Ba'al* of the Ugaritic texts who now becomes an ally of his grandfather Sky and begins to make war on Él.

Él has three wives, his sisters or half-sisters [Aphrodite/Astarte](#) ('[Ashtart](#)'), [Rhea](#) (presumably [Asherah](#)), and [Dione](#) (identified by [Sanchuniathon](#) with [Ba'alat Gebal](#) the tutelary goddess of [Byblos](#), a city which [Sanchuniathon](#) says that Él founded).

El is depicted primarily as a warrior; in Ugaritic sources [Baal](#) has the warrior role and El is peaceful, and it may be that the *Sanchuniathon* depicts an earlier tradition that was more preserved in the southern regions of Canaan.^{[34][35]:255}

[Eusebius](#), through whom the *Sanchuniathon* is preserved, is not interested in setting the work forth completely or in order. But we are told that Él slew his own son [Sadidus](#) (a name that some commentators think might be a corruption of *Shaddai*, one of the epithets of the Biblical Él) and that Él also beheaded one of his daughters. Later, perhaps referring to this same death of [Sadidus](#) we are told:

But on the occurrence of a pestilence and mortality Cronus offers his only begotten son as a whole burnt-offering to his father Sky and circumcises himself, compelling his allies also to do the same.

A fuller account of the sacrifice appears later:

It was a custom of the ancients in great crises of danger for the rulers of a city or nation, in order to avert the common ruin, to give up the most beloved of their children for sacrifice as a ransom to the avenging daemons; and those who were thus given up were sacrificed with mystic rites. Cronus then, whom the Phoenicians call [Elus](#), who was king of the country and subsequently, after his decease, was deified as the star [Saturn](#), had by a nymph of the country named [Anobret](#) an only begotten son, whom they on this account called [Iedud](#), the only begotten being still so called among the Phoenicians; and when very great dangers from war had beset the country, he arrayed his son in royal apparel, and prepared an altar, and sacrificed him.

The account also relates that [Thoth](#):

also devised for Cronus as insignia of royalty four eyes in front and behind ... but two of them quietly closed, and upon his shoulders four wings, two as spread for flying, and two as folded. And the symbol meant that Cronus could see when asleep, and sleep while waking: and similarly in the case of the wings, that he flew while at rest, and was at rest when flying. But to each of the other gods he gave two wings upon the shoulders, as meaning that they accompanied Cronus in his flight. And to Cronus himself again he gave two wings upon his head, one representing the all-ruling mind, and one sensation.

This is the form under which Él/Cronus appears on coins from [Byblos](#) from the reign of [Antiochus IV Epiphanes](#) (175–164 BCE) four spread wings and two folded wings, leaning on a staff. Such images continued to appear on coins until after the time of [Augustus](#).

Main article: *Poseidon*

A bilingual inscription from **Palmyra**^[36] dated to the 1st century equates *Ēl-Creator-of-the-Earth* with the **Greek** god **Poseidon**. Going back to the 8th century BCE, the bilingual inscription^[37] at **Karatepe** in the **Taurus Mountains** equates *Ēl-Creator-of-the-Earth* to Luwian hieroglyphs read as *ʿa-a-s*,^[38] this being the Luwian form of the name of the **Babylonian** water god **Ea**, lord of the abyss of water under the earth. (This inscription lists Ēl in second place in the local pantheon, following **Ba'al Shamim** and preceding the *Eternal Sun*.)

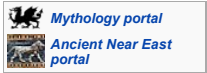
Poseidon is known to have been worshipped in **Beirut**, his image appearing on coins from that city. Poseidon of Beirut was also worshipped at **Delos** where there was an association of merchants, shipmasters, and warehousemen called the Poseidoniastae of Berytus founded in 110 or 109 BCE. Three of the four chapels at its headquarters on the hill northwest of the Sacred Lake were dedicated to Poseidon, the **Tyche** of the city equated with Astarte (that is 'Ashtart), and to **Eshmun**.

Also at Delos, that association of Tyrians, though mostly devoted to **Heracles-Melqart**, elected a member to bear a crown every year when sacrifices to Poseidon took place. A banker named Philostratus donated two altars, one to Palaistine **Aphrodite Urania** ('Ashtart) and one to Poseidon "of **Ascalon**".

Though Sanchuniathon distinguishes Poseidon from his Elus/Cronus, this might be a splitting off of a particular aspect of Ēl in a euhemeristic account. Identification of an aspect of Ēl with Poseidon rather than with Cronus might have been felt to better fit with Hellenistic religious practice, if indeed this Phoenician Poseidon really is Ēl who dwells at the source of the two deeps in Ugaritic texts. More information is needed to be certain.

See also [edit]

- Al** (folklore)
- Allah**
- Ancient Canaanite religion**
- Ancient Semitic religion**
- Anu**
- Elohim**
- Enlil**
- Names of God in Judaism**
- Theophory in the Bible**



Footnotes [edit]

- ↑ *Online Phoenician Dictionary*
- ↑ Cross 1997, p. 14.
- ↑ Matthews 2004, p. 79.
- ↑ Gelb 1961, p. 6.
- ↑ Smith 2001, p. 135.
- ↑ David Leeming (17 November 2005). *The Oxford Companion to World Mythology*. Oxford University Press, USA. p. 60. ISBN 978-0-19-515669-0.
- ↑ Rahmouni 2007, p. 41.
- ↑ For example: Keller, Catherine (2009). "The Pluri-Singularity of Creation". In McFarland, Ian A. (ed.). *Creation and Humanity: The Sources of Christian Theology*. Sources of Christian theology. Westminster John Knox Press. p. 74. ISBN 9780664231354. Retrieved 2015-07-08. ["...] *Elohim*—a flux of syllables, labial, multiple. Its ending marks it stubbornly as a plural form of "*eloh*"; here (but not always) it takes the singular verb form [...]"
- ↑ Wellhausen, Julius (1885). *Prolegomena to the History of Israel*. Edinburgh: Adam and Charles Black.
- ↑ Beeston, A. F. L. (1982). *Sabaic dictionary: English, French, Arabic*. Louvain-la-Neuve: Editions Peeters. p. 5. "ʾL l n. ʾl, ʾl-m R 3945/1 &c (g—wsʾymm), ʾlh, d. ʾly, p. ʾʾlt; f. ʾlt Gt 1658/5, YM 386/4, ʾhT YM 386/2, ʾp.? ʾhT J2867/8 god/goddess, divinity | dieudéesse, divinité"
- ↑ Cross 1973, p. 19.
- ↑ Wyatt 2002, p. 43.
- ↑ Rosenthal 1969, p. 658.
- ↑ Cross 1973, p. 17.
- ↑ Donner & Röllig 1962–1964, No. 129.
- ↑ Binger 1997, p. 92.
- ↑ Cross 1973, p. 39.
- ↑ Kugel 2007, p. 423.
- ↑ ^a ^b Cross 1973, p. 14.
- ↑ Caquot, André; Szynger, Maurice (1980). *Ugaritic Religion*. Iconography of religions. 15: Mesopotamia and the Near East. Leiden, Netherlands: Brill. p. 12. ISBN 978-90-04-06224-5. LCCN 81117573. OCLC 185416183.
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- ↑ Cross 1973.
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- ^a ^b ^c ^d Miller, Patrick D. (1967). "El the Warrior". *The Harvard Theological Review*. **60** (4): 411–431. JSTOR 1509250.
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External links [edit]

- Bartleby: American Heritage Dictionary: Semitic Roots: ʾēl↗
- Pronunciation (audio) of El↗

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Reconstruction:Proto-Semitic/'il-



This Proto-Semitic entry contains **reconstructed words and roots**. As such, the term(s) in this entry are not directly attested, but are hypothesized to have existed based on comparative evidence.

Contents

Proto-Semitic

Noun

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Proto-Semitic

Noun

*'il-

1. deity, god

Inflection

Declension of *'il-

Descendants

- Akkadian: 𒂗 (*ilu*), 𒂗𒅗 (*iltu*), 𒂗𒅗𒄀 (*ilum*)
- Ammonite: 𐤀𐤋𐤌 (*'lm*)
- Hebrew: אֱלֹהִים (*'ēl*)
- Old South Arabic: 𐩇𐩣 (*'l*)
- Samaritan: 𐤀𐤋𐤌 (*'ēl*), 𐤀𐤋𐤌𐤀 (*ēla*), 𐤀𐤋𐤌𐤀𐤌𐤀 (*'elūwem*)
- Phoenician: 𐤀𐤋𐤌 𐤀𐤋𐤌 (*'lm*)
- Ugaritic: 𐎎 (*il*)

Extended form *'ilāh-:

- Arabic: الله (*allāh*), إله (*'ilāh*), أُلُوها (*'ulūha*)
 - Maltese: *Alla*, *alla*, *allat*
- Aramaic:
 - Biblical Aramaic: אֱלֹהָא (*'ēlāhā*)
 - Lishana Deni: אֱלֹהָא (*'lāhā*)
 - Mandaic: ܐܠܗܐ (*alaha*)
 - Samaritan Aramaic: ܐܠܗܐ (*'ēlāhā*)
 - Syriac: ܐܠܗܐ (*'alāhā*)
- Hebrew: אֱלֹהִים (*'ēlōhīm*), אֱלֹהִים (*'ēlōhīm*)
- Old South Arabic: 𐩇𐩣 (*'lh*)

Onomastics

From Common Semitic***'il-**:

- Abiel < Hebrew אביאל (*Avi'el*), עלבון-אבי (*'Avi-'alvon*) "God is my father"
 - Azazel
 - Azrael < *Azra'il* "whom God helps"
 - bethel, Bethel < Hebrew ביתאל (*Bet 'El*), בתאל (*Bet 'El*) "house of God"
 - Daniel < Ancient Greek Δανιήλ (*Daniél*), from Hebrew דניאל (*daniyél*, "God is my judge") < דן ("to judge") + אל (*el*, "God")
 - Ezekiel < Hebrew עֶזְקֵאל (*Yhezq'el*) "God strengthens"
 - Gabriel < Hebrew גבריאל (*Gavri'el*, "man of God"), from גבר (*géver*, "man") and אל (*el*, "God")
 - Israel < Hebrew *Yisra'el* "God persists"
 - Michael < Hebrew מיכאל (*Mikha'el*, "who is like God?")
 - Nathanael, Nethanel < Hebrew *Nitan'el* "Gift of god"
 - Raphael < Hebrew *Rifa'el* "God heals"
 - Samuel < Hebrew שמואל (*Shmu'el*, "Name of God")
 - schlemiel
 - Elijah < Hebrew *Eliya*, *Eliyahu* "God is Yahweh"
 - Elisha < Hebrew *Elish'a* "God is salvation"
 - Elizabeth
 - Ishmael < Hebrew ישמעאל (*Yisma'el*) "God hears"
 - Lazarus
- Babylon
 - Babel
 - Enlil

From Central South Semitic extended form***'ilāh-**:

- Allah
 - ayatollah
 - Elohim
 - Bahauallah

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