

<i>yībr ḥrn ybn</i>	May Horanu break, my son,
<i>yībr ḥrn r'īšk</i>	May Horanu break your head,
<i>'tirt šm b'l qdqdk</i>	'Athtartu-Name-of-Ba'lu your skull ²¹

The same epithet is restored in a fragmentary portion of the Baal Cycle (*KTU* 1.2.1.7–8), and even makes an appearance in the fifth-century BCE Eshmunazor inscription (KAI 14.18).

These texts seem to objectify and weaponize the divine name. Theodore Lewis (2011) notes that several scholars understand 'Athtartu to be functioning in the role of "hypostatic" extension of Baal, but he finds additional interpretive clues in some rhetoric from ancient Egypt. In a relief from the fourteenth-century BCE Egyptian Thutmose IV, the name of the pharaoh is represented with a fighting cartouche that goes into battle on behalf of the pharaoh. In a twelfth-century BCE inscription from Medinet Habu, Ramses III declares, "When they (the Sea Peoples) mention my name in their land, may it consume them, while I sit on the throne of Harakhte." These texts seem to suggest the weaponization of the name, which leads Lewis to the conclusion that 'Athtartu is not simply an extension of Baal's agency, but an independent agent incantationally wielding the name of Baal as a weapon. Lewis (2011, 227) concludes, "Certain specific words when correctly wielded by the right persons—an exorcist priest or a goddess such as 'Athtartu—were thought by the ancients to contain effectual power." He even points to several passages from the Hebrew Bible that could be read to weaponize the name of YHWH, such as 1 Sam 17:45, Isa 41:25, and Ps 118:10–11.²²

Divine names could also function similarly to personal names in their memorialization and reification of agency. Cultic spaces are commonly referred to in the biblical literature as places where the deity's name was invoked, remembered, or placed. YHWH directs Moses to build an altar of earth in "every place where I cause my name to be remembered [*'azkîr 'et-šəmî*]," so that YHWH may come and bless him. D and Dtr make oblique reference to the Jerusalem temple as the place YHWH chose "to place his name" (*laškēn šəmô*; Deut 12:11; 14:23; 16:2, 6, 11; 26:2).²³ This formula represents an expansion on the earlier "short centralization formula" found in Deut 12:14: "the place that YHWH will choose [*'āšer-yibḥar YHWH*] among one of your tribes." There is a distinction between

²¹ The translation is from Lewis 2011.

²² These readings largely rely on reading the *bet* instrumentally in the construction *bəšēm*.

²³ Following Richter 2002, 2007, who argues (2002, 127–205) the Deuteronomistic usage adapted the Akkadian phrase *šuma šakānu*, "the place a name." (In Deut 12:21 and 14:24, the Hebrew is, "to place his name there" [*lašūm šəmô šām*].) Cf., however, Morrow 2010. On the relationship of the passage in Exod 23 to the Deuteronomistic literature, see Ausloos 2008.