

Judah, / in Israel, great is his name. / His abode was in Salem, / and his habitation in Zion" (Sommer 2009, 65). In Isa 30:27, the *šēm* seems to be treated as one of the partible components of the deity's agency: "The name of YHWH comes [*šēm-YHWH bā*] from far off, his anger burning." The partibility of one's name, and particularly a divine name, is well known from ancient Southwest Asia. In the first chapter I discussed some of the ways the "name" could be conceptualized as a communicable locus of agency. In addition to reifying agency, it could refer to one's reputation or legacy, to their social presence, or to their authority. The materialization of the name through inscription created a durative invocation that rendered the intended reference or reification as permanent as was the medium of the inscription. While there was frequently a desire for someone to read or pronounce the name, it was not absolutely necessary for the materialization of the name to perpetuate one's agency. As Radner (2005, 130) notes, the continued existence of the name itself was most critical to the perpetuation of the existence of the named, and hidden texts were particularly effective, removed as they were from prying hands and eyes.

For humans, the most salient use of the partible "name" was in funerary and mortuary inscriptions, where it was inscribed on stelai, painted on plaster, or carved into wall inscriptions. The invocation of the name by readers of these inscriptions, whether descendants or passers-by, was often intended to facilitate the continued memory and existence of the deceased. The clearest example from the Hebrew Bible of this function of the name may be Absalom's lament, "I have no son to cause my name to be remembered" (2 Sam 18:18), which necessitated his erection of his own stele in the Valley of the King to facilitate his care and feeding throughout the afterlife. In her discussion of the power of the name, Radner (2005, 22) observes that in ancient Southwest Asia, the juxtaposition of name and image could serve to amplify the desired effect: "The 'written name' is closely related in its meaning and usage to the representative image, and is often used in conjunction with it to ensure the presence of the individual."<sup>20</sup>

Divine names had additional functions associated with their partibility. In one of the inscriptions from Kuntillet 'Ajrud, parallel cola bless "Baal on the day of war" and "The name of El on the day of war," suggesting the deity (whether YHWH or Baal) personifies or employs the name of El in battle. A related inscription is the Ugaritic *KTU* 1.16.6.54–57, in which King Kirta curses his son Yassubu, declaring:

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things and actions which the words describe. A name is consubstantial with the thing named ... [or] a physical extension of the name bearer, an attribute which when uttered evokes the bearer's life, essence, and power" (as quoted in Sommer 2009, 26).

<sup>20</sup> "Der 'geschriebene Name' ist in seiner Bedeutung und Anwendung dem repräsentativen Bild eng verwandt und wird häufig im Verbund mit diesem verwendet, um die Präsenz des Individuums zu sichern."