

Table of Contents

Preface	V
Abbreviations	XI
 Introduction	 1
<i>A. The Aim and the Approach</i>	2
I. Constellational Anthropology	3
II. Language as a Form of Being	5
III. The Integrative Approach	7
 <i>B. Preliminary Methodological Considerations</i>	 8
I. Individual, Person, and Self	8
II. Proper Names and שם	10
1. The Proper Name	10
2. The שם	13
 <i>C. The Choice of Texts</i>	 14
I. Different Periods	15
II. Different Referents	16
 <i>D. The Structure</i>	 17
 Chapter 1: An Exploration of the Self	 19
<i>A. The Question of the Self in the Hebrew Bible</i>	19
I. Robinson on Corporate Personality	19
II. Malina on Dyadism	21
III. Di Vito on Personal Identity	22
IV. A Contemporary Turn to the “Inner Self”	23

<i>B. Paul Ricoeur and the Textual Detours</i>	28
I. Agency and Attestation	29
1. Decision, Motion, and Consent	30
2. Attestation	32
3. Imputation	33
4. An Ontology of the Self?	34
5. Bridging Ricoeur with an Anthropology of the Hebrew Bible ...	35
II. Language and the Creative Imagination	40
1. Articulating Selfhood	41
2. Actions and Speech Acts	42
3. The Creative Imagination	44
III. The Role of Others	45
IV. Narrative Identity	49
1. Narrative Identity and the Hebrew Bible	51
2. Mimesis and Time	52
3. Temporality and Personal Identity	55
4. Fiction and Life	59
<i>C. Summary: Ricoeur, the Dialogical Partner</i>	61
 Chapter 2: A History of Scholarship	63
<i>A. Onomastics and the Divine שם</i>	63
<i>B. A Primitive Mentality?</i>	66
<i>C. Element 1: The Essence</i>	71
I. The Emergence of Primitive Mentality in Exegesis	72
II. Leaving a Framework – Returning to a Flux	75
III. A New Approach: The Semantic Essence	77
<i>D. Element 2: The Lexical Meaning</i>	78
I. The Correctness of Words	80
II. The Dynamistic View on Language	86
III. The Literary Function of Proper Names	92
IV. Summary: The Lexical Meaning	94
<i>E. Element 3: The Double</i>	95
<i>F. Element 4: The Social Self</i>	99

<i>G. Summary: Self and Name(s)</i>	102
 Chapter 3: Self and Symbol (Proper Name)	105
<i>A. The Proper Name: Being a Symbol</i>	105
I. Naming: The Person as Symbol	108
1. Naming, Authority, and Etymologies	109
2. Communication and Differentiation	113
3. Election and Procurement	113
II. Belonging to Others: Families, Genealogies, and Lists	115
1. The Close Family	115
2. The Father's House and the Deity	117
3. Genealogies, Ancestry, and Lists	118
III. Anonymity: The Elusiveness of the Nameless	124
IV. After Embodiment: The Continuation or Demise of the Symbol ...	127
1. The Proper Name and the Juridical Function	129
2. The Proper Name and the Heavenly Books	130
 <i>B. Proper Name and the Self</i>	133
I. "Here I Am!": Samuel's Response (1 Sam 3:4–10)	134
II. "Recognize me!": David and Nabal (1 Sam 25:10–11)	138
III. "I Have the Seal of Power!": Jezebel, Ahab, and a Vineyard (1 Kgs 21:5–8)	141
IV. "Call me Mara!": Naomi and her Broken World (Ruth 1:19–21) ..	146
V. "I Have Forgotten and Become Fruitful": Joseph and his Sons (Gen 41:50–52)	152
VI. "You see me!": Hagar and El Roi (Gen 16:7–14)	157
VII. "I am YHWH!": The Headline of a Story (Exod 6:2–8)	162
1. YHWH's Narrative	165
2. The Dialectic Between Idem and Ipse	166
 <i>C. Summary: Self and Symbol</i>	171
 Chapter 4: Self and Conceptual Metaphor (מש)	173
<i>A. The Conceptual Metaphor</i>	173
<i>B. מש: An Object to be Perceived</i>	176

<i>C. The Somatic Perception</i>	178
I. Making a שם (Gen 11:4)	178
<i>Excursus: שם in Physical Space</i>	184
II. Carrying a שם (Num 6:22–27 and Exod 20:7)	189
III. A Heavy שם (Ps 72:18–19)	194
IV. Moving a שם (Ps 148:13 and Hos 2:19)	197
1. A Moved שם (Ps 148:13)	197
2. Removing a שם (Hos 2:19).....	199
V. Cutting Off a שם (Zech 13:2)	201
<i>D. The Proprioceptive Perception</i>	205
I. Being Inside a שם (Mic 4:5)	205
II. Containing a שם (Exod 23:21)	210
III. A Walking שם (2 Chr 26:15)	211
<i>E. The Visual Perception</i>	214
I. A Big שם (2 Sam 7:8–9)	214
II. A Luminous שם (1 Chr 29:10–13)	218
III. An Unclean שם (Ezek 22:1–5)	222
<i>F. The Olfactory Perception</i>	228
<i>G. The Gustatory Perception</i>	232
<i>H. The Auditory Perception</i>	238
<i>I. The Perception of Speech</i>	241
I. Recounting a שם (Ps 22:23–25)	241
II. Remembering a שם (Exod 23:13)	243
<i>J. The Quality of a שם</i>	245
I. A Good שם (Eccl 7:1)	245
II. A Bad שם (Neh 6:10–14 and Deut 22:13–21)	248
1. Nehemiah 6:10–14	248
2. Deuteronomy 22:13–21	251
III. A Decaying שם (Prov 10:7)	255
IV. A New שם (Isa 62:1–5)	257
<i>K. Summary: Self and Conceptual Metaphor</i>	260

Conclusion: Spoken into Being	263
Appendix 1: Occurrences of ׁש in the Hebrew Bible	265
Appendix 2: ׁש as Conceptual Metaphor	271
Bibliography	277
Index of References	309
Index of Modern Authors	321
Index of Subjects	325