

their ritual memorialization. Where the remains were inaccessible or buried at a distance, stelai or other ritual objects could host the deceased's locus of agency and facilitate the necessary interactions.³⁴ Katumuwa's patron, Panamuwa, for instance, had the following inscribed on a statue of Hadad that was discovered at a cultic installation in Sam'al (*KAI* 214.17): "May the *nbš* of Panamuwa eat with you, and may the *nbš* of Panamuwa drink with you" (*COS* 2.36:156–58; Niehr 2014). Matthew Suriano states, "The establishment of Panamuwa's *mqm* for his name and soul right beside (and along with) Hadad's stele insured that his defunct-soul would be fed so long as the storm god received food and drink offerings" (Suriano 2014, 403). This is related to the concern manifested in the Egyptian and Mesopotamian rituals for the provision of food and the invocation of the name, which facilitated the continued memory, and therefore existence, of the deceased's loci of agency.³⁵ The dependence on kin and on others for provisioning that would ensure a lengthy and successful afterlife punctuates the fundamentally relational as well as material nature of personhood within these societies.

PERSONHOOD IN FIRST MILLENNIUM BCE ISRAEL AND JUDAH

The bulk of the materials that bear on the question of the conceptualization of the person in first millennium BCE Israel and Judah comes from the Hebrew Bible and from mortuary remains. Both demonstrate continuity with the partibility and permeability of the person that is represented more explicitly in other Southwest Asian material remains. Consistently throughout the biblical texts, the most important constituent elements of the person were the *bāšār*, "flesh," the *lēb*, "heart,"³⁶ the *rûah*, "breath" or "spirit," and the *nepeš*, "soul."³⁷ The consistent treatment of these elements as central to personhood across biblical and other texts suggests that centrality obtained beyond the texts as well, with different social and material dimensions no doubt influencing the situationally emergent structuring of the person. The *lēb* was the most dynamic locus of agency, representing vitality, affection, cognition, and will (Fabry 1995; Schroer and

³⁴ In later periods in ancient Egypt, bust portraits kept in residences may have served to facilitate the dead's participation in family feasting at any time. See Borg 1997.

³⁵ For a discussion on the relationship of funerary/mortuary drinking bowls to materiality and memory, see Feldman 2014, 119–37. On the innovations in the relationships of the dead to the living, see Sanders 2012.

³⁶ The *lēb* in many contexts is not to be identified with the organ of the heart so much as with the region of the body, which can sometimes be as general as the torso.

³⁷ While "soul" is admittedly a loaded term, I use it here as shorthand for the concept of a person's primary locus of animacy that continues to exist after death. I certainly do not mean to assert conceptual contiguity with the modern concept of the soul. Cf. Bauks 2016, 181–84; Newsom 2020.