

Notas e Bibliografia

de

PONGRATZ-LEISTEN, B. Some Thoughts on the Origins of the Divine and Interaction with Divinity in the Ancient Near East. In: PALAMIDIS, A.; BONNET, C. (eds.) *What's in a Divine Name?: Religious Systems and Human Agency in the Ancient Mediterranean*. Berlin: Walter de Gruyter, 2024, p. 829-841.

Notas

1. Pongratz-Leisten 2022 and 2023.
2. Pongratz-Leisten 2011 and 2022. On the concept of mentalization rather than anthropomorphism see Gervais 2013; Pyyysiäinen 2001 and 2009.
3. See Perdibon 2019, who founds her research on the definition of divinity in Nevling Porter 2009.
4. Cauvin 2000.
5. Lichter 2007, 247.
6. Charvat 2002.
7. Bachenheimer 2014.
8. van der Toorn 1996, 42–65.
9. Mithen 2006, 32ff.
10. Cauvin 2000, 19; Sperber/Hirschfeld 2004; Tomasello 2000.
11. Cauvin 2000, 20.
12. Hodder 2014, 13.
13. Fadhil 1990, 464, l. 4 . . . urĥu abbēšu tallik “and she went the path of her fathers.”
14. “My father laid down and went to [. . .]” in Kottsieper 2001, 176–179; Lemaire 1998. For Hebrew examples, see Krüger 2009.
15. Harcourt/de Waal 1992.
16. Guthrie 1993.
17. Gehlen 1998, with extensive bibliography.
18. Jacobsen 1976, who nonetheless acknowledges the focus on the ancestor cult in the early period.
19. Lewis-Williams/Pearce 2005.
20. Sahlins 2022.
21. King 2007.
22. Atran et al. 2005, 749.
23. On the family god, see van der Toorn 1996, 66–93; Charpin 1990; Veenhof 2018.
24. Cast 2003, 41–53; Bell/Hansen 2008.
25. For the latest edition, see Oshima 2014.
26. Sallaberger 2010, 33 assumes AB as “place” in a more general sense because in UD.GAL.NUN orthography AB/UNUG corresponds to ki or “place.” His claim that because the office of the sanga, generally regarded as an administrator of the temple,

is also associated with the é-gal in Lagash, AB should be interpreted as a profane institution, is not convincing because the administrative complex of the queen in Lagash is dedicated to the goddess Bau, so the modern distinction between sacred and profane cannot be applied to an ancient context. Wang 2011 assumes that the early writing for Nippur is EN.KID in the Archaic City Seals designating a toponym /nibru/ which was read /ellil/ only later.

27. Matthews 1993; Steinkeller 2002; Wang 2011.

28. See most recently Selz 2020.

29. Sarzyńska 1993.

30. Woods 2011.

31. Krebernik 1986.

32. Selz 2008.

33. See the treaty between Till-Abnu of Apum and Assur (Kitchen/Lawrence 2012, no. 24), and the treaty between Suppiluliuma I of Hatti and Huqqana of Hayasa (Beckman 2012, no. 3) and several more in this volume. Such entities, in addition to the city, the city wall the mortar, and the brick, even though not deified will range among the divinities supposed bless the king, the city of Assur and the land of Assyria in the Takultu Ritual (Parpola 2017, nos. 38 and 40). Moreover, they might appear in incantations of purification rituals, however, again not deified, see Perdibon 2019, chapter 2, for instance.

34. Cultural learning includes “imitative learning, instructed learning and collaborative learning” based primarily on reconstruction; Tomasello 2000. See, however, recent approaches that show that memory and communication “involve reconstruction rather than copying of the material remembered or communicated” (Sperber/Hirschfeld, 2004).

35. I adopt this approach from my former teacher Burkard Gladigow 1983; see also Gladigow 1990, Gladigow 1997, and Gladigow 1998.

36. Krebernik 2002.

37. Gladigow 1979; Uehlinger 2008. For the variety of panthea in a particular culture, see Sallaberger 2004, who adduces the concept of the “ethnic pantheon”, the cultic and mythic pantheon, and the pantheon of the individual.

38. Black et al. 1998–2006; see also Galter 1983 and Espak 2015. Jerrold S. Cooper is preparing a new edition of the myth.

39. On the notion of the translation of divinities, see Wilson 1950, 249; Assmann 1996; Smith 2008; Pongratz-Leisten 2011.

40. Woods 2004.

41. Pongratz-Leisten in press.

42. On the notion of the type rather than individual personhood in the ancient conceptualization of the person, see Kippenberg 1990, 115–116.

43. Pongratz-Leisten in press, 630.

44. Bonnet/Galoppin 2021.

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