Matthew P. Canepa. *Achaemenid and Seleukid Royal Funerary Practices and Middle Iranian Kingship*

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**Electronic version**
URL: http://abstractairanica.revues.org/40480
ISSN: 1961-960X

**Publisher**
CNRS (UMR 7528 Mondes iraniens et indiens). Editions de l'IFRI

**Printed version**
Date of publication: 1 December 2013
ISSN: 0240-8910

**Electronic reference**
Lippolis, Carlo, « Matthew P. Canepa. *Achaemenid and Seleukid Royal Funerary Practices and Middle Iranian Kingship* », *Abstracta Iranica* [Online], Volume 32-33 | 2013, document 147, Online since 01 July 2016, connection on 28 January 2017. URL: http://abstractairanica.revues.org/40480

This text was automatically generated on 28 January 2017.

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The art and rituals related to Achaemenid and Seleucid funerary monuments are examined with two goals. On the one hand, to what extent did Seleucid and Middle Iranian monuments and ritual practices involve Achaemenid traditions? On the other hand, to what extent were new practices adopted using royal traditions from Macedonia, the nomadic steppes, southern Asia and “Iranized” royal traditions? The author analyzes the main Iranian royal funerary monuments (Pasargadae, Naqš-e Rostam), Seleucid royal funerary monuments (Seleucia Pieria, Ai Khanum), and the relevant rituals about which we have information. He then turns to the Macedonian, Persian and nomadic traditions related to Middle Iranian royal funerary practices (Matura, Amasiya, Arsameia on the Euphrates, Arsameia on the Nymphaios) and to the Arsacid and Sasanian monuments (Old Nisa, Naqš-e Rostam). Rather than simply pointing out Iranian, Persian or Zoroastrian traits in the architectural forms or rituals examined, this article focuses on Iranian kingship and the royal identity as aspects that were constantly “recreated and could be modified”. Achaemenid royal practices were not changelessly replicated.
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