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Josef Wiesehöfer. “Not a God, but a Person Apart”. The Achaemenid King, the Divine and Persian Cult Practices” in Tommaso Gnoli & Federicomaria Muccioli (eds.). *Divinizzazione, culto del sovrano e apoteosi. Tra Antichità e Medioevo*. Bologna: Bononia University Press, 2014, p. 29-35

- 1 In this article the relation of the Achaemenid ruler to the sphere of the divine is studied based on data taken from Achaemenid royal inscriptions (DNa, XPh), Elamite tablets from Persepolis (e.g. PF-NN 1700, 2174, etc.), a cuneiform tablet from the Ebabbar archive in Sippar (BM 72747) which testifies offerings in front of the statue of Darius I in Babylon, classical sources (e.g. Aeschylus, Curtius Rufus, etc.) and also visual imagery from Achaemenid palaces, tombs and seals.
- 2 Wiesehöfer concludes that the Persian ruler was looked at as a mortal person but, as king by the grace of God, he has got, qua office, a special aura and a share in the God-given *kitin*. He adds that for the dead king and late members of his family a kind of hero-cult or charitable foundation (cf. the early Sasanian *ruwānagān*) for the welfare of the soul seems at least conceivable.
- 3 It is also mentioned that, as some Elamite tablets from Persepolis show, funeral offerings were made not only at tombs of members of the Achaemenid (Hystaspes) or Teispid clan (Cambyses), but also in favor of noble Persians.

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