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

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- 1 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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