

POURDAVOUD CENTER LECTURE SERIES



***GREATER
GLORY***

**DARIUS I AND
DIVINITY IN
ACHAEMENID
ROYAL IDEOLOGY**

OCTOBER 4, 2017 | 4:00 P.M. | 306 ROYCE HALL

MATTHEW WATERS (UNIVERSITY OF WISCONSIN-EAU CLAIRE)

The close link between the king and the divine has deep roots in Near Eastern royal ideologies, and the Persian kings during the Achaemenid period (c. 550-330 BCE) followed this tradition. Exactly how close was the link? Recent studies suggest a blurred line between the two especially during at least some parts of the Neo-Assyrian period. However one chooses to answer that question for the Achaemenids, the king is to be considered a fulcrum. The glorification of the King considers his multiple roles within the Achaemenid ideological scheme, as manifest in both textual and iconographic evidence. The Achaemenids were masters of adoption and adaptation of previous structures in the fashioning a compelling royal ideology, one that incorporated several Persian and Iranian elements and one that also embedded some ambiguity. This presentation considers some of the ambiguity within Achaemenid royal ideology, and its reception, with regard to the glorification of the king and the intersection with the divine.

SPEAKER



Matthew Waters

received his PhD (Ancient History) from the University of Pennsylvania. He has taught at the University of Pennsylvania, the University of Delaware, and the University of Wisconsin-Eau Claire, where he is currently Professor of Classics and Ancient History and Chair of the Languages Department. His research focuses on Elam and the Achaemenid period in Iran, and he is the author of three books and several dozen articles and related publications. He has received fellowships from, inter alia, the American Council of Learned Societies, the Center for Hellenic Studies, the Loeb Classical Library Foundation, UW-Madison's Institute for Research in the Humanities, and the Institute for Advanced Study.

The mission of the Pourdavoud Center for the Study of the Iranian World is to engage

in transformative research on all aspects of Iranian antiquity, including its reception in the medieval and modern periods, by expanding on the traditional domains of Old Iranian studies and promoting cross-cultural and inter-disciplinary scholarship.

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