

Abstract

Reading Persepolis in Greek – Part Two: Marriage metaphors and unmanly virtues

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This paper is Part Two in a series that explores the imagery of the Apadana at Persepolis through the eyes of a hypothetical normative Athenian citizen of the Classical age. He is traveling as an autonomous adult (not as a slave or indentured worker) sometime within the long century from post-480 to the mid-fourth century BC. In Part One, I considered the portrayal of the Ionian delegation of gift-bearers (Group XII) on the Apadana: their costuming and especially their gifts. That article will appear in *Persia and the Greeks: Reactions and Receptions*, Vol. II, edited by C. Tuplin and L. Llewellyn-Jones (forthcoming, Classical Press of Wales).

Here in Part Two I step back to consider our Athenian's reading of larger elements of the Apadana: (1) the portrayal of elite Persian manhood on the entire monument and (2) the portrayal of the grand metaphorical scheme of gift-bearers being led toward the king (on Wing B).

The project suggests a sadly ironic (if sometimes also humorous) range of cross-cultural disjunctures between two very different worldviews: disjunctures (1) between probable Achaemenid intention in the designing of the monument (which occurred in the years around 500 BC) and (2) probable Athenian reaction to the completed edifice (when our hypothetical traveler visited it fifty or more years later).