



The Authoritative Guide to
NAQSH-E ROSTAM

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The authoritative guide to Naghsh-e Rostam

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INTRODUCTION

After passing a vast plain, in the northernmost part of which, Rahmat Mountain is located, Hussain Kuh (Hussain Mountain) is situated with about four kilometers distance to Persepolis. In the southern part of Hussain Kuh, the wall of a mountain is normally shown as an important natural landmark in Marvdasht Plain.

Achaemenians and Sassanids have left valuable monuments comprising very important messages for the future generation on the right side of this Elamites monument. These valuable messages and remains contain glorious sculptures and royal tombs carved in mountains and also there are inscriptions from Islamic period which reveal the continuation of this area during this period. These remains were attributed to Jamshid and Kianid Kings and due to the fame of battles and victories of Iranian mythological heroes, particularly Rostam-e Zal, since these stonemasonries show the victory of Iranian heroes over the enemies, such sculptures were attributed to Rostam-e Zal and called this place as Naqsh-e Rostam.

Foreign researchers, specially Greeks, have called this place "Necropolis", which means the city of dead and the reason of it, was the tombs of some Achaemenian Kings, particularly Darius the Great, in this mountain.

One should remember that Naqsh-e Rostam was not only used for various ceremonies and feasts, but this area should be known as a very important and valuable historical remain which reflects the most important historical events.

Now, The World Parse-Pasargad Heritage Site has printed the second edition of documentary and universal Guide Book of this ancient area in collaboration with Safiran Publication. In this book, not only the trustworthiness to the author's text has been considered, new editing with new pictures, Naqsh-e Rostam Universal Organizing Plan have been printed, in case of execution of this plan, entering into this valuable and ancient area will be on its original track, which will be based on the historical understanding and change of this complex.

PREFACE

The monuments which will be described in this book are the evidences of the reports and rites of our ancestors during two glorious historical periods, the Achaemenian period, which began from the times of Cyrus the Great success in 559 B.C. and ended by the pillage of Alexander in 330 B. C. and the other is the Sassanid Period which started by Ardeshir Papakan rise and his dominance on Parthians in 224 A. D. and terminated by Arabs invasion into Iran and capturing his Crown and Throne in 650 A. D.. The ancient Iranians preserved these monuments and respected them in a particular manner that they were clean and respected during 1200 years of their prosperity while they restored them continuously. Their message and goal and usage were clear. The stories that they have described were common among public. The stories of heroes of such events were known and distinguished among Iranians as sacred.

The glorious period was terminated by Sassanid fall and the report of ancestors was left without any attention and the characters of real heroes were ignored, while the monuments and their life evidences, rites and thoughts were hurt and their reality, goal and use were forgot from memoirs and tended into legend and their spiritual and holiness became dejected. After a short time, all around these monuments became a refuge of rooks, lites and caravans and apparently, bandits and the sculptures were destructed, it was in such a manner that riflemen settled near Naqsh-e Rostam took and bet on aiming at the eyes of defendless ancestors sculptures during the late period of Qajar Dynesty and got happy when destroying these monuments. These cultural monuments were so damaged by everybody that it was very difficult to revive and recognize them.

Eventually, the time of awareness about national and cultural heritage of Iran began and the ancient culture of this homeland was reknown and various Iran heritages were recognized and restored continuously with new spirituality and holiness. They have been preserved and the art and elegance of such heritages became pleasant and attractive and caused praise to this extend that Persepolis, Naqsh-e Rostam, Pasargadae, Bistun and Firoozabad and other cultural and historical sites of our ancestors have found their ancient glory. They have found holiness with antiquity

peace and glory essence.

The eager hearts with homeland, culture and national arts love supported them and have begun preserving, recognizing and introducing them.

This book should be considered as the following of "Pictorial Description of Persepolis" printed in 1976, since the description is derived from the same source (Achaemenian) Tombs" and will describe the history of Achaemenian Parse and Estakhr cities until the mid of Sassanid period.

The same method of "combination of study with simple writing was used as the previous works. The goal was to avoid to refer to undeciphered text and based upon guess and unreasonable theory and use all old and new resources with discussion on new points, but, nevertheless, ordinary reader will be able to find out the subject and does not be upset by long speech and difficult discussion. Colored pictures, figures and tablets are added in this book for learning simplicity of archaeological, art and historical difficult texts and provide enough and desirable learning from these monuments for visitors. It is to note that the basis of any study about Naqsh-e Rostam and Naqsh-e Rostam should undoubtedly, be upon scientific and valuable researches of Professor Erich F. Schmidt as this study is so, and it is admissible to send praise to that Iran lover, smart, honest and active and dedicate the present book to him.

Professor P. Calmeyer, Professor W. Boyce and Professor G. Tilia have represented many useful ideas and references about various subjects in this book and the writer is indebted to them. Also, the writer would like to appreciate his wife Mrs. Christensen-Shahbazi and his venerable friend Mr. Javad Anjomani for his very kind cooperation.

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