

# میراث عیلامیان به هخامنشیان

کامیار عبدی

# شاهنشاهی هخامنشی







A. M.  
3468

Mon. Per.  
1.



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*Mortuo Astyage quo materno, ac Darij auunculo, et  
socero, jure uxoris, quæ Darij medi filia unica erat hæ-  
res, triplici Mediæ Chaldeæ, et Persæ diademate cin-  
ctus, surgit nouus Monarca Cyrus, Cambysis, et  
Mandanis filius Bæ audito Isaie oraculo, 70 annorū  
captiuitate soluti, hebræis datā veniā repetendę patrię  
nouam vrbs, et sacri templi regiam à fundamentis re-  
poni anno p. sue monarchię decrevit duce Zorobabele, et Io-  
sue pontifice; in qua anno. 7. obiit.*

Isa. C. 45

118



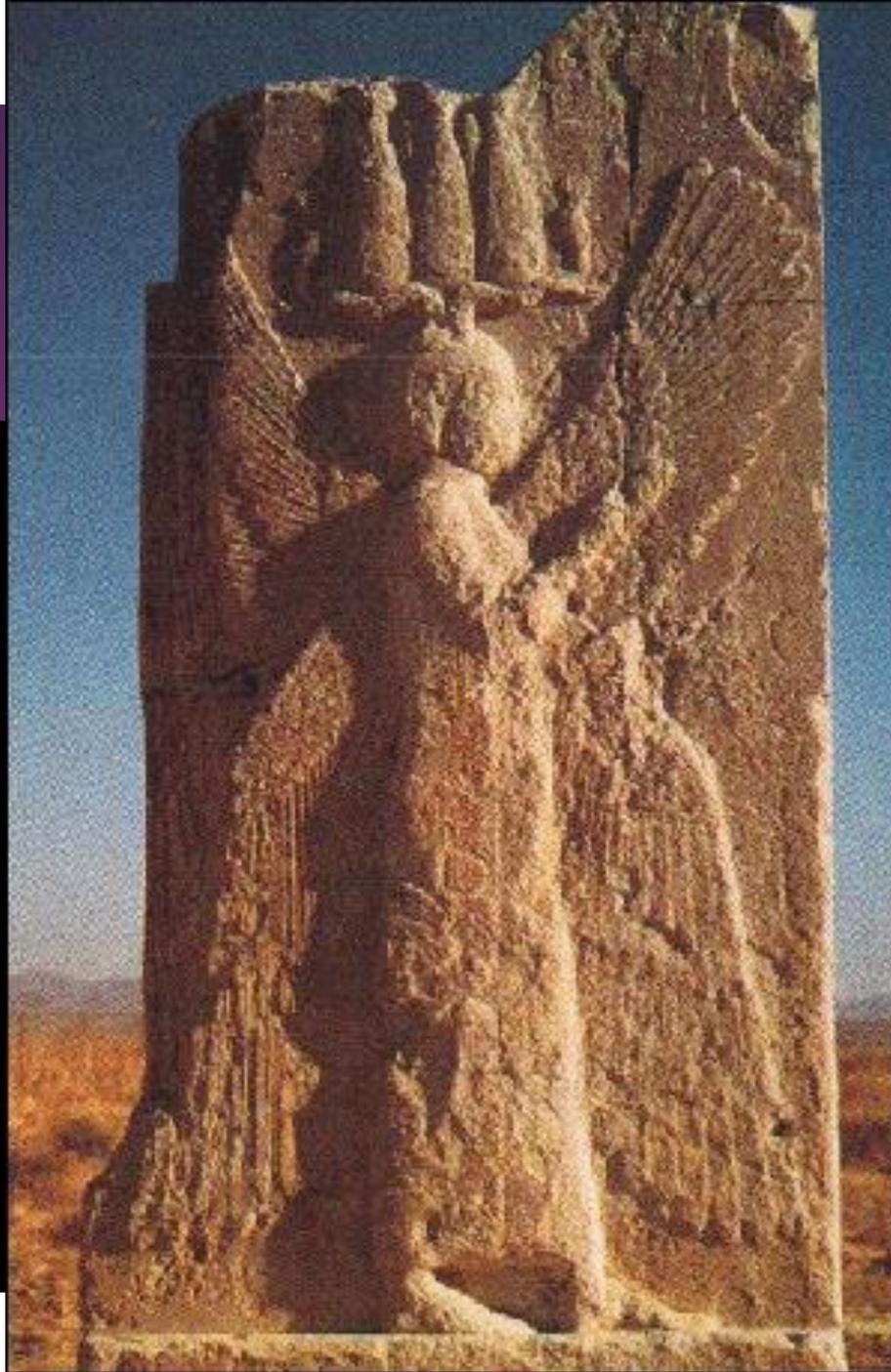




Figure 35. Pasargadae: Winged genius in the side door of the Gateway Building. From Stronach, *Pasargadae*

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Figure 35. Pasargadae: Winged genius in the side door of the Gateway Building. From Stronach, *Pasargadae*

# ACTA IRANICA

## THE ARJĀN TOMB

AT THE CROSSROAD OF THE ELAMITE AND  
THE PERSIAN EMPIRES

JAVIER ÁLVAREZ-MON



PEETERS



## NOTES ON THE 'ELAMITE' GARMENT OF CYRUS THE GREAT

Javier Álvarez-Món

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*According to the latest collation of the Nabonidus Chronicle, a reference is made to Cyrus the Great wearing an 'Elamite' garment during the investiture ceremony of Cambyses. This study examines the likely characteristics of this garment in the light of a recent study of seventh- and sixth-century BC Elamite elite garments. Within this context it is suggested that the Chronicle may have done no more than state the obvious. In 538 BC, Cyrus went to Babylon clad in (traditional) Elamite (style) attire. This ceremonial garment is to be identified with a fine (perhaps cotton-made) fringed robe decorated with bands, including golden bracteates.*

The *Nabonidus Chronicle* is an ancient Babylonian text inscribed in cuneiform script on a clay tablet preserved in the British Museum in London. The chronicle lists the key events of each year from the beginning of the reign of Nabonidus in 556 BC to some time after 539 BC, and includes a reference to the conquest of Babylon by Cyrus the Great and the beginning of the reign of his son, Cambyses. It describes Cambyses' royal investiture ceremony, saying that this took place in the temple of Nabû at Babylon on the fourth day of the month of Nisannu (March/April) in 538 BC, a year after the Persian conquest.<sup>1</sup> According to the latest collation of this text by A R George,<sup>2</sup> a reference is made to either Cambyses or, more likely, his father Cyrus, wearing an 'Elamite' garment at the ceremony. The translation reads:

When, on the fourth day [of Nisannu], Cambyses, the son of Cyrus, went to *E-ninġidar-kalamma-nannu*, the official of the Sceptre House of Nabû [or possibly the *šamgi*-priest of Nabû] [... gave him ...] the Sceptre of the [... Land ...]. When [... Cyrus ...] came, in Elamite attire he [... took ...] the hands of Nabû [... lances and quivers he picked [... up, and ...] with the crown-prince [... he came down ...] into the courtyard. He [or possibly they] went back [... from the temple ...] of Nabû to E-sagil. [... He/they libated ...] ale before Bēl and the Son of [...].

In discussing this passage, George notes that 'the detail that was most noteworthy for the chronicler was evidently the fact that someone involved in the ceremony wore Elamite

1. The ceremony took place during the celebration of the Akitu New Year festival, which was celebrated in Babylon in the first month of the year. In the Babylonian calendar, this month was known as Nisannu. On 4 Nisannu, the high priest of the Ešagila (*šagallū*) opened the festival, saying that the new year had begun. At the same time, the *šagallū* recited the Babylonian creation epic (*Enūma alīl*).
2. George 1996, 380: col iii 24–8, tablet BM 35382.

# The Persian Robe



# The Median Robe



# The Babylonian and Assyrian Robes



# The Elamite Robe







Palace of Ashurbanipal, c. 660-650 B.C. Scenes depicting the aftermath of the Battle of Til-Tuba in Elam.



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1. The ceremony took place during the celebration of the Akutu New Year festival, which was celebrated in Babylon in the first month of the year. In the Babylonian calendar, this month was known as Nisannu. On 4 Nisannu, the high priest of the Esagila (*šēgallū*) opened the festival, saying that the new year had begun. At the same time, the *šēgallū* recited the Babylonian creation epic (*Enūma alīl*).
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(a)

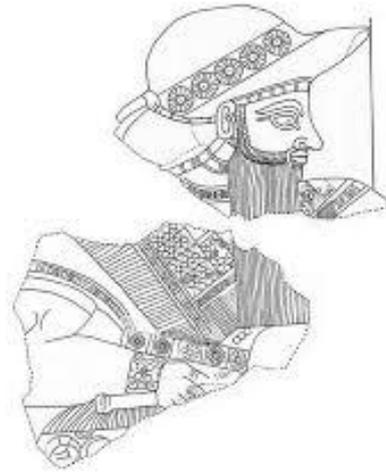


(b)

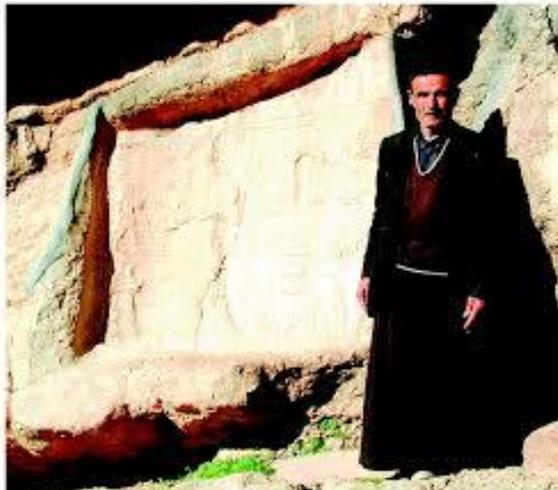


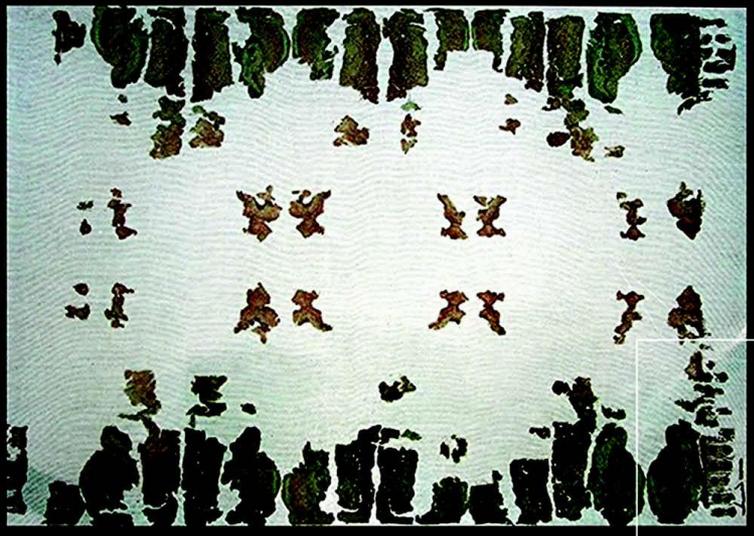
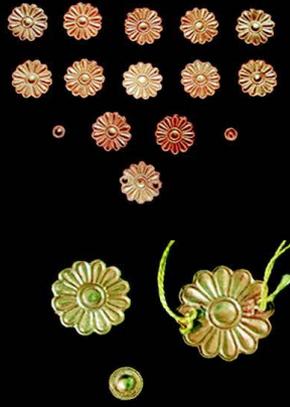


(a)



(b)





# Tassels











CARE SYLANDER

## Ionians in Pasargadae

*Studies in Old Persian Architecture*



UNIVERSITY OF CAMBRIDGE





Handwritten cuneiform script on a tablet, arranged in approximately 40 horizontal lines. The text is densely packed and appears to be a transcription of the Cyrus Cylinder. The script is written in a dark ink on a light-colored background. There are several large, irregular blacked-out areas, likely representing damage to the original tablet or areas where the text is illegible. The lines are numbered on the right side of the tablet, ranging from 1 to 45. The text is written in a cuneiform script, which is a form of ancient writing consisting of small wedge-shaped characters.

1) Original hat zweimal.

# The Tyranny of Nabonidus

- ▶ [1] [When...] ...
- ▶ [2] ... of the four quarters
- ▶ [3] [x x x] /x x\ An incompetent personnote was installed to exercise lordship over his country.
- ▶ [4] /and?\ [...] he imposed upon them.
- ▶ [5] A counterfeit of Esagila he ma[de, and...]... for Ur and the rest of the cultic centers,
- ▶ [6] a ritual which was improper to them, an [unholy] di[splay offering x x x without] fear he daily recited. Irreverently,
- ▶ [7] he put an end to the regular offerings (and) he in[terfered in the cultic centers; x x x he] established in the sacred centers. By his own plan, he did away with the worship of Marduk, the king of the gods,



# Marduk's Anger

- ▶ [9] Upon hearing their cries, the lord of the gods became furiously angry and [x x x] their borders; the gods who lived among them forsook their dwellings,
- ▶ [10] angry that he had brought them to Babylon. Marduk, the ex[alted, the lord of the gods], turned towards all the habitations that were abandoned and

# Marduk Finds a New King

- ▶ [11] all the people of Sumer and Akkad, who had become corpses. He was reconciled and had mercy upon them. He examined and checked all the entirety of the lands, all of them,
- ▶ [12] he searched everywhere and then he took a righteous king, his favorite, by the hand, he called out his name: **Cyrus, king of Anšan**; he pronounced his name to be king all over the world.
- ▶ [13] He made the land of Gutium and all the Umman-manda note bow in submission at his feet. And he (i.e., Cyrus.) shepherded with justice and righteousness all the black-headed people,
- ▶ [14] over whom he had given him victory. Marduk, the great lord, guardian of his people, looked with gladness upon his good deeds and upright heart.

# Cyrus Takes Babylon

- ▶ [15] He ordered him to go to his city Babylon. He set him on the road to Babylon and like a companion and a friend, he went at his side.
- ▶ [16] His vast army, whose number, like water of the river, cannot be known, marched at his side fully armed.
- ▶ [17] He made him enter his city Babylon without fighting or battle; he saved Babylon from hardship. He delivered Nabonidus, the king who did not revere him, into his hands.
- ▶ [18] All the people of Babylon, all the land of Sumer and Akkad, princes and governors, bowed to him and kissed his

# Cyrus' Titulary and Lineage

- ▶ [20] I am Cyrus, king of the world, great king, mighty king, king of Babylon, king of Sumer and Akkad, king of the four quarters,
- ▶ [21] the son of Cambyses, great king, king of Anšan, grandson of Cyrus, great king, king of Anšan, descendant of Teispes, great king, king of Anšan,
- ▶ [22] of an eternal line of kingship, whose rule Bêl and Nabu love, whose kingship they desire for their hearts' pleasure. When I entered Babylon in a peaceful manner,

# The Prince of Peace

- ▶ [23] I took up my lordly abode in the royal palace amidst rejoicing and happiness. Marduk, the great lord, /established as his fate (šimtu)\ for me a magnanimous heart of one who loves Babylon, and I daily attended to his worship.
- ▶ [24] My vast army marched into Babylon in peace; I did not permit anyone to frighten the people of [Sumer] /and\ Akkad.
- ▶ [25] I sought the welfare of the city of Babylon and all its sacred centers. As for the citizens of Babylon, [x x x upon whom he had imposed a corvée which

# Religious Measures

- ▶ [28] and in peace, before him, we mov[ed] around in friendship. [By his] exalted [word], all the kings who sit upon thrones
- ▶ [29] throughout the world, from the Upper Sea to the Lower Sea, who live in the dis[tricts far-off], the kings of the West, who dwell in tents, all of them,
- ▶ [30] brought their heavy tribute before me and in Babylon they kissed my feet. From [Babylon] to Aššur and (from) Susa,
- ▶ [31] Agade, Ešnunna, Zamban, Me-Turnu, Der, as far as the region of Gutium, the sacred centers on the other side of the Tigris, whose sanctuaries had been abandoned for a long time,



# Cyrus' Prayer

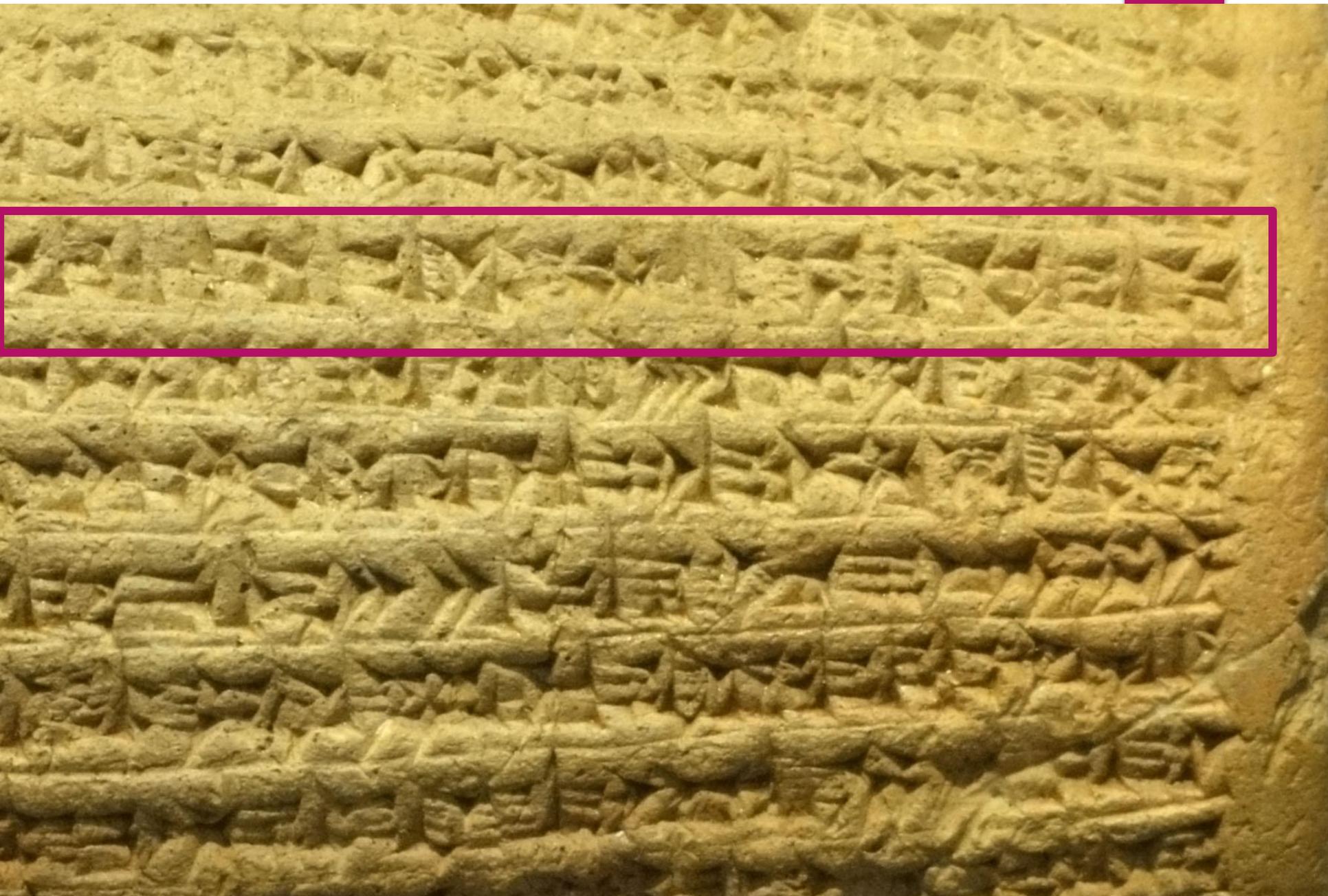
- ▶ [34] May all the gods whom I settled in their sacred centers ask daily
- ▶ [35] of Bêl and Nâbu that my days be long and may they intercede for my welfare. May they say to Marduk, my lord: "As for Cyrus, the king who reveres you, and Cambyses, his son,
- ▶ Translation of Fragment B
- ▶ [36] [end of prayer]."



# Building Activities

- ▶ [37] I [daily increased the number offerings to N] geese, two ducks, and ten folds above the former offerings of geese, ducks, and turtledoves.
- ▶ [38] [...] Dur-Imgur-Enlil, the great wall of Babylon, its de[fen]se, I sought to strengthen
- ▶ [39] [...] The quay wall of brick, which a former king had bu[ilt, but had not com]pleted its construction,
- ▶ [40] [...who had not surrounded the city] on the outside, which no former king had made, (who) a levy of work[men (or: soldiers) had led] in[to] Babylon,

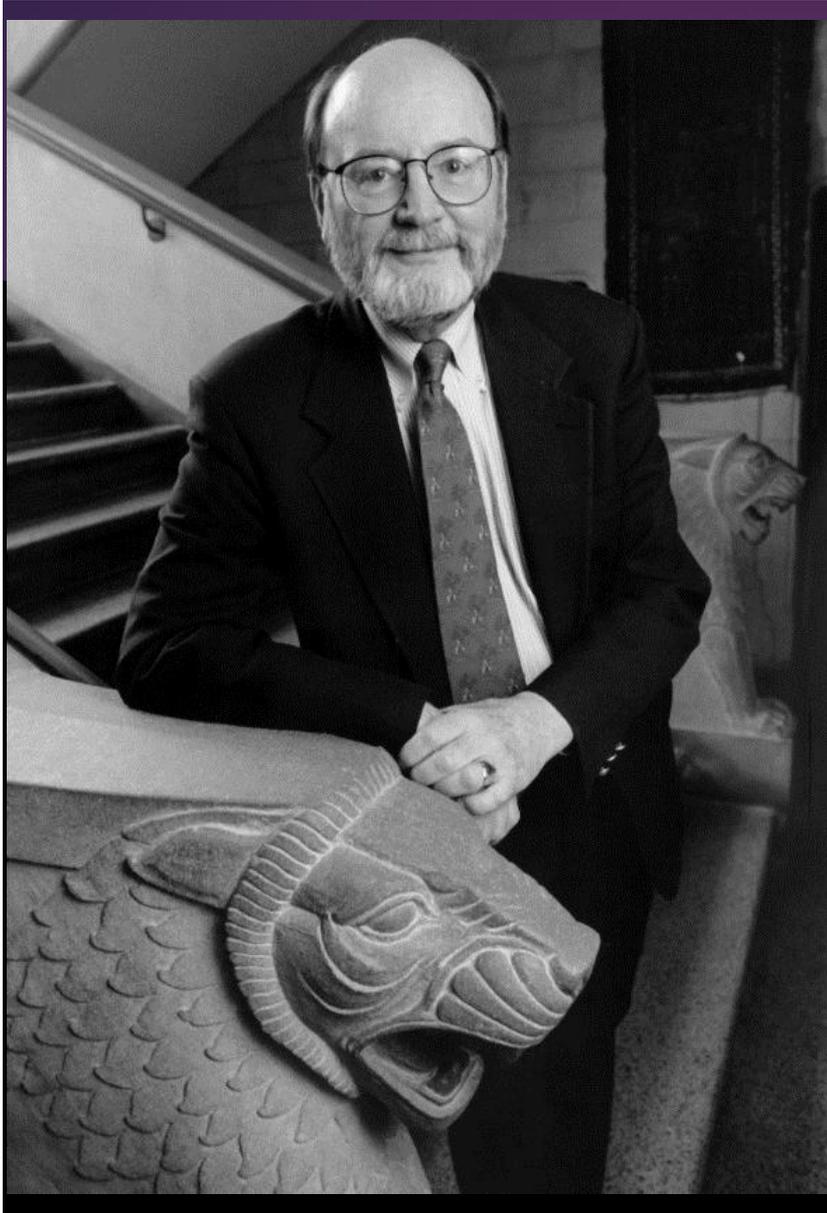
- ▶ [41] [... with bitumen] and bricks, I built anew [and completed th]eir [job].
- ▶ [42] [... magnificent gates of cedar] with a bronze overlay, thresholds and door-sockets [cast in copper, I fixed in all] their [doorways].
- ▶ [43] [x x x] An inscription with the name of Aššurbanipal, a king who had preceded [me, I s]aw [in its midst].
- ▶ [44] [...]
- ▶ [45] [...] for eternity.



# Cyrus' Titulary and Lineage

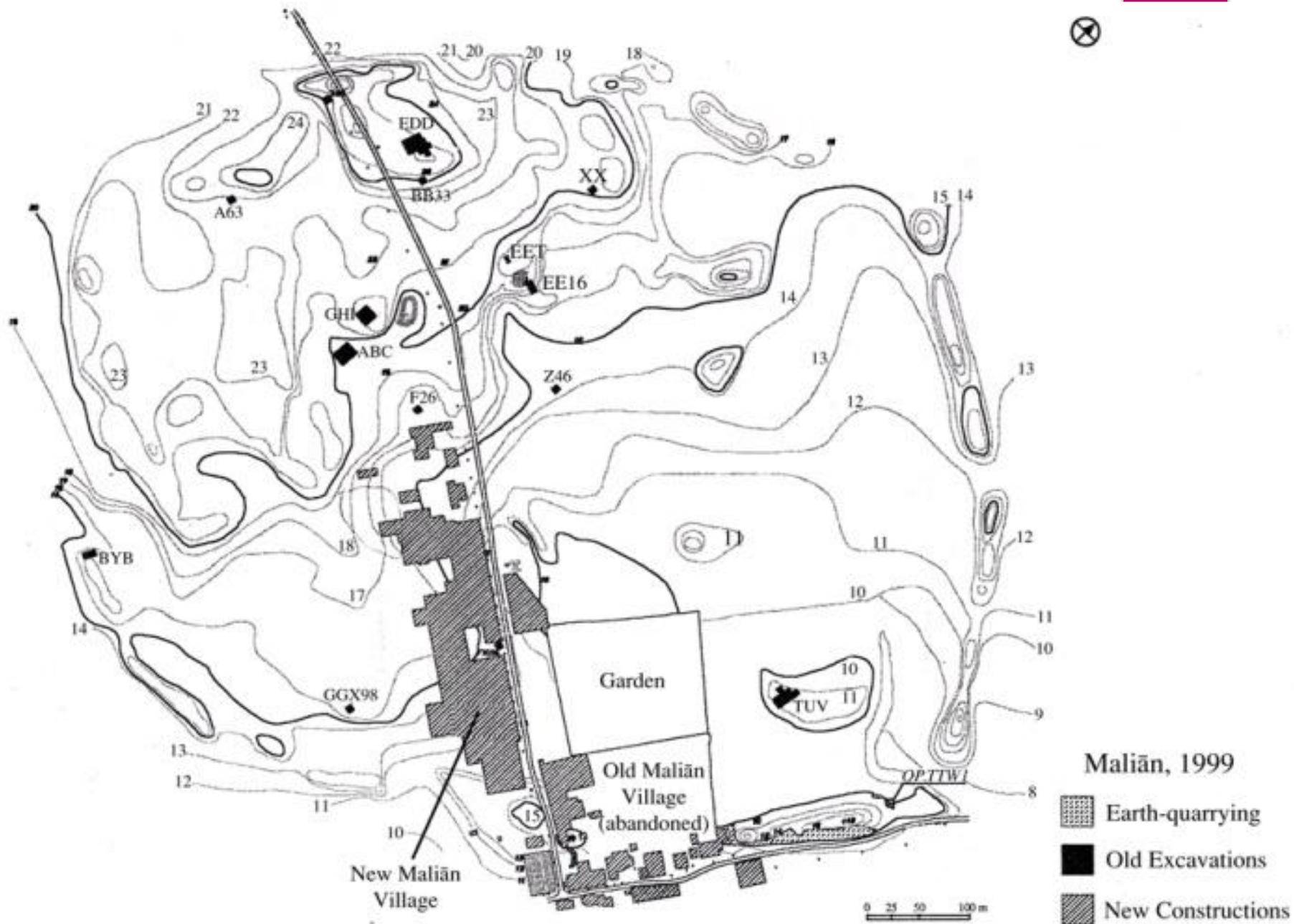
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Black Sea

Aral Sea

Caspian Sea

LYDIA

CAPPADOCIA

BOGDIANA

Sardes

ARMENIA

IONIA

BACTRIA

Kyrene

ASSYRIA

PARTHIA

GHANDARA

Tyre

ARABIA

AREIA

Jerusalem

BABYLONIA

Ekbatana

SAGARTIA

Babylon

MEDIA

ARACHOSIA

INDIA

Memphis

EGYPT

Persepolis

MAKA

Thebes

Persian Gulf

Persian Homeland

Conquests of Cyrus

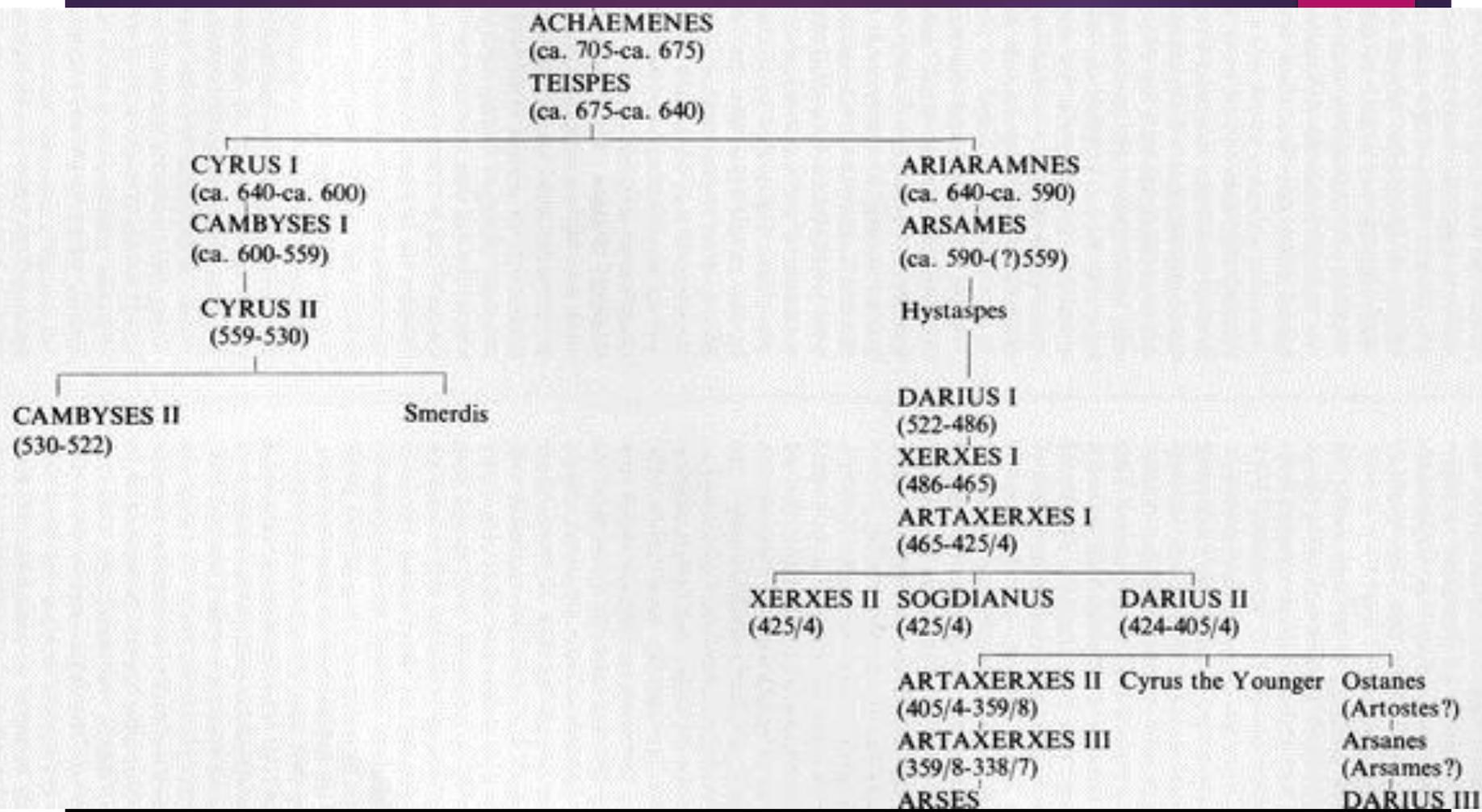
Conquests of Cambyses

Conquests of Darius I

EGYPT Satrapy

# Cyrus' Titulary and Lineage

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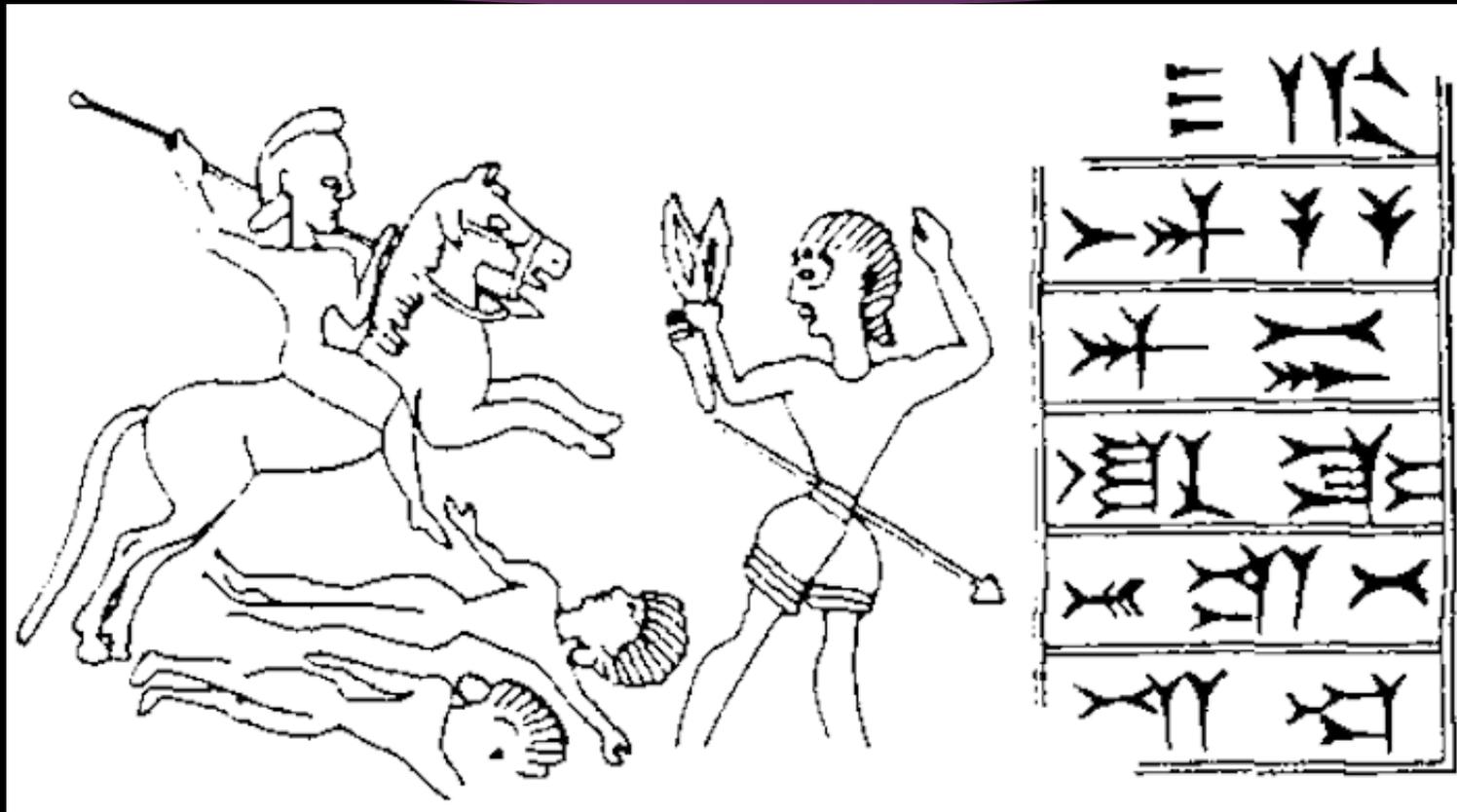
# Cambyses I (ca. 580–559 BCE)



Cyrus I (ca. 625–600 BCE)



# Cyrus the Anshanite



Teispes = Cišpiš (ca. 675–640 BCE)



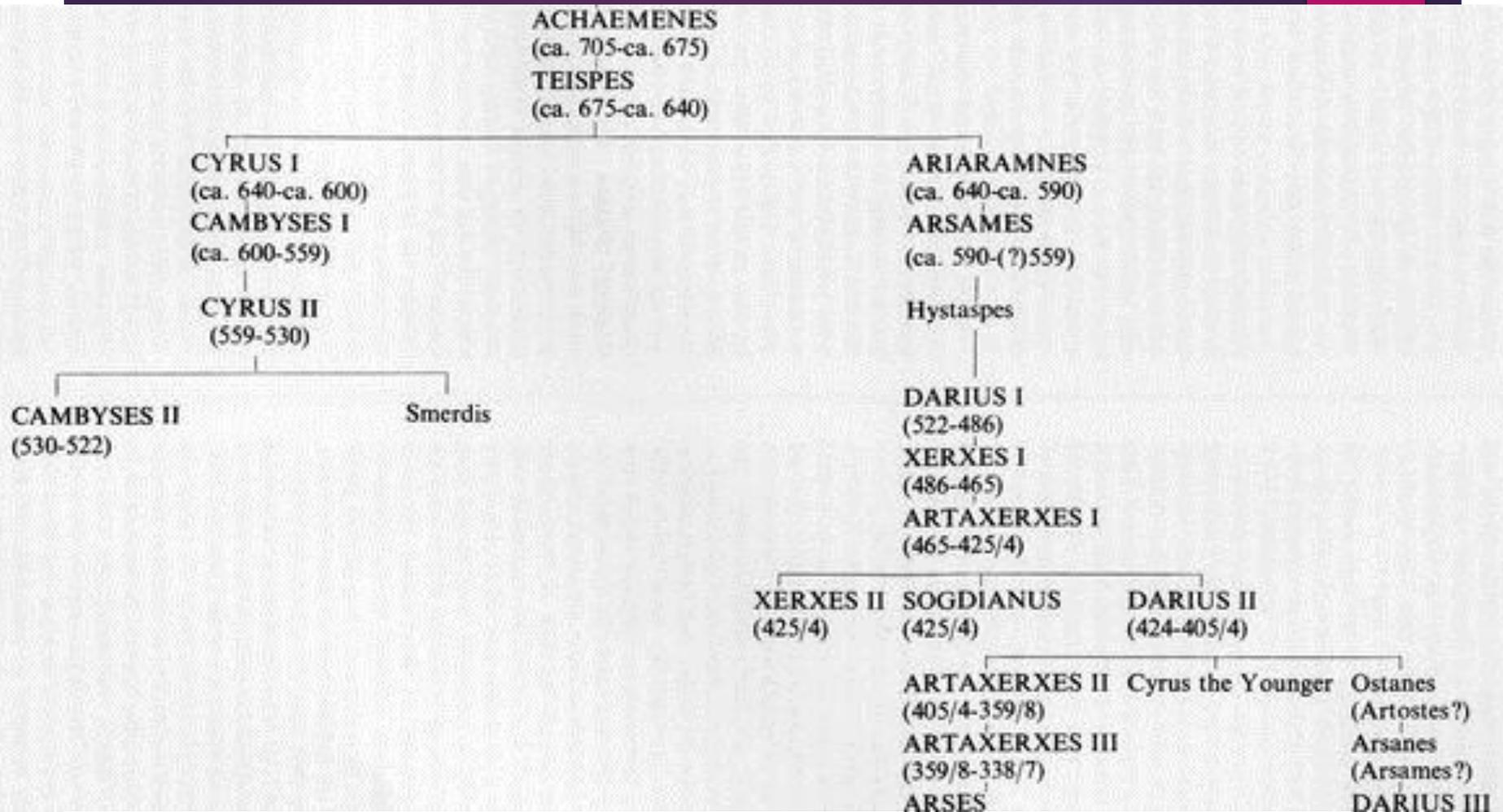
# Achaemenes (ca. 705- 675 BCE)





# Cyrus' Titulary and Lineage

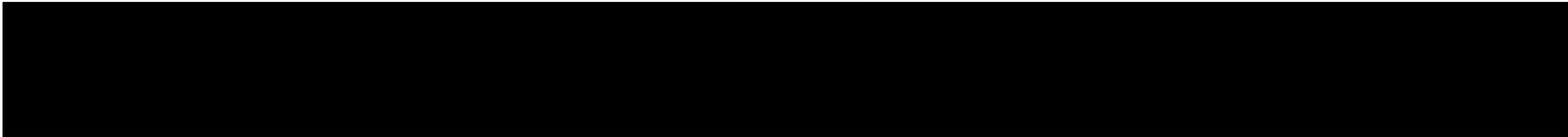
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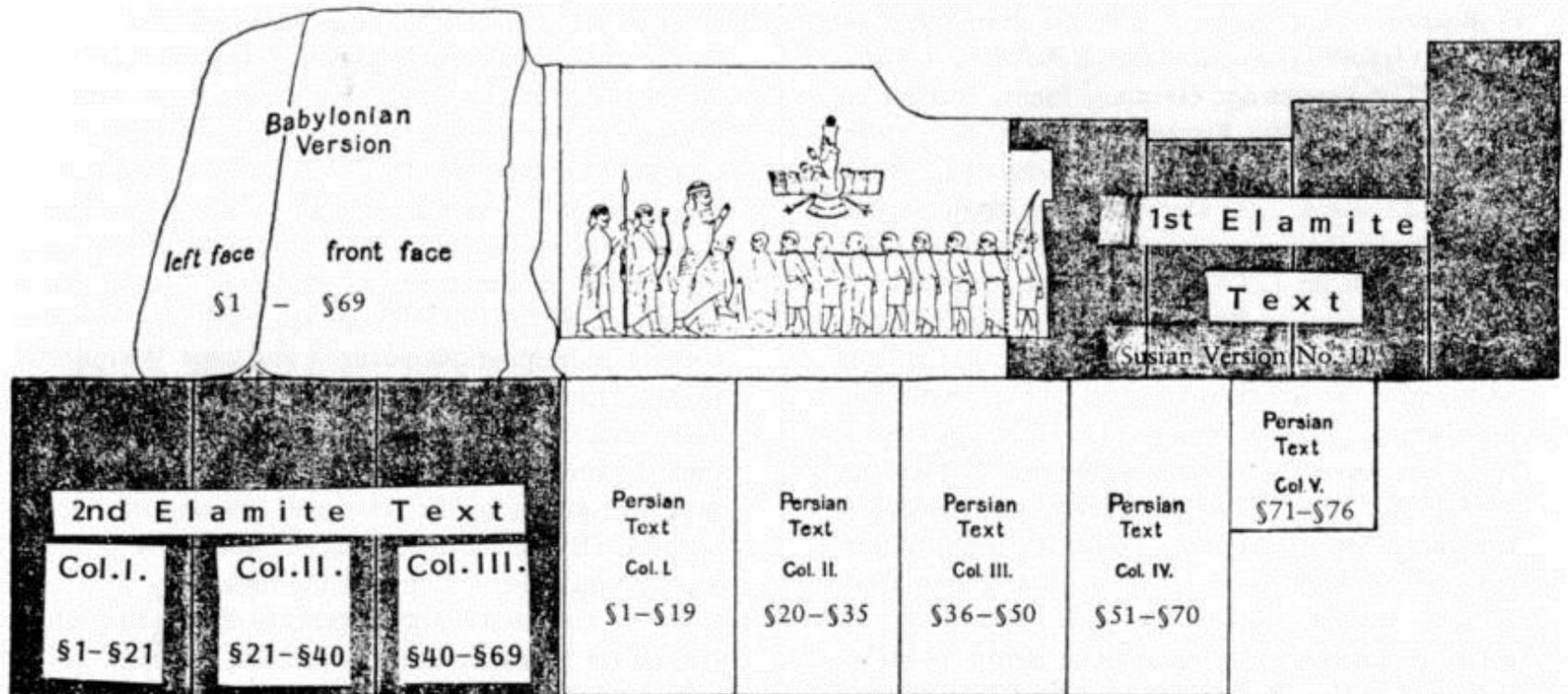


Figure 21. The positions of the Old Persian, Elamite, and Babylonian versions of the major trilingual inscription DB on the rock at Bisotūn. Source: King and Thompson, pl. VI; corrected by Borger, fig. 2; adapted by R. Schmitt



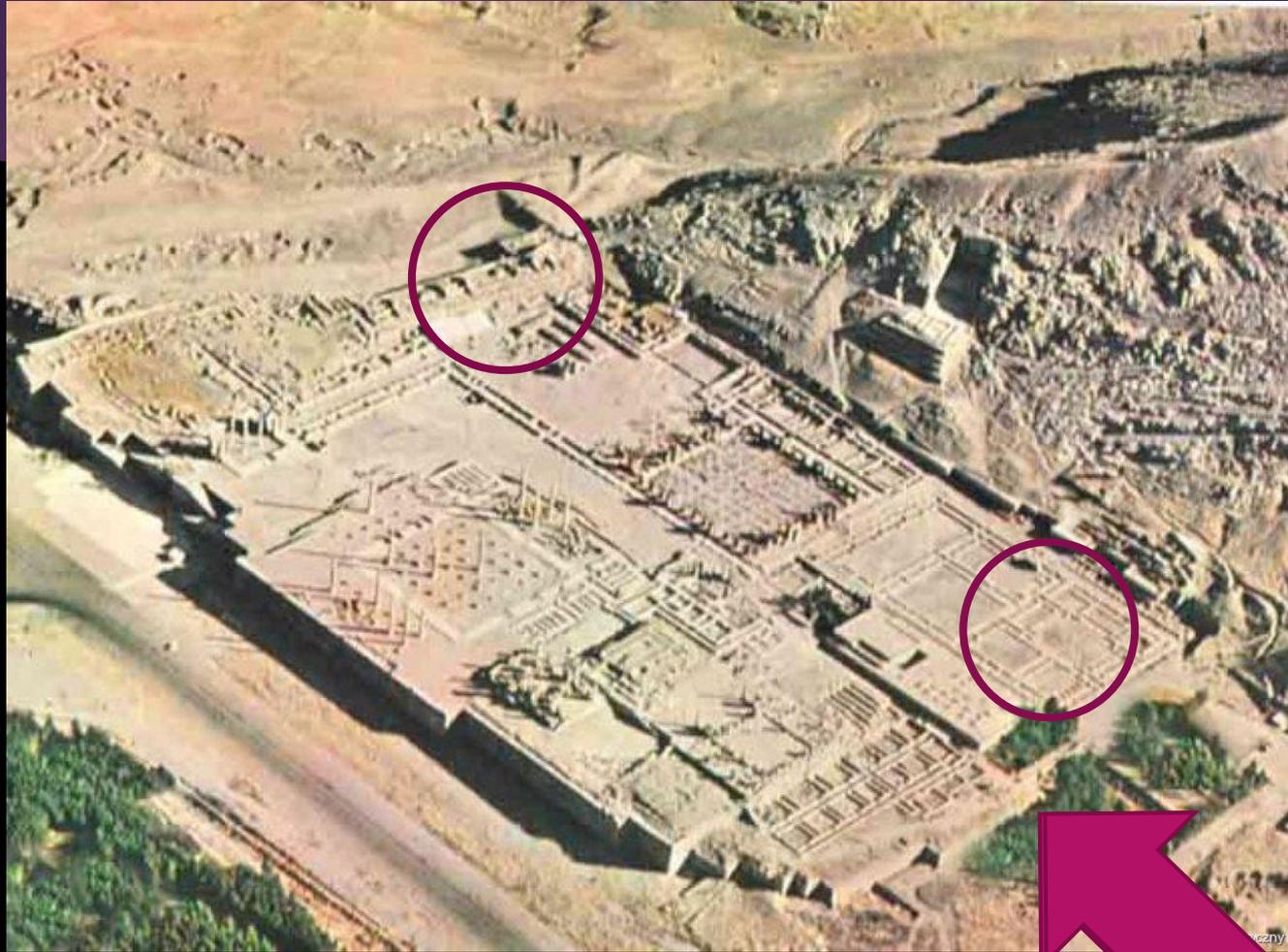


8



CYRUS → CAMYBSES

Shutruk-Nahunte → Kutir-Nahunte



czny



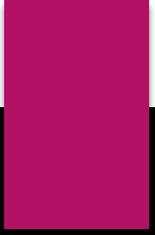
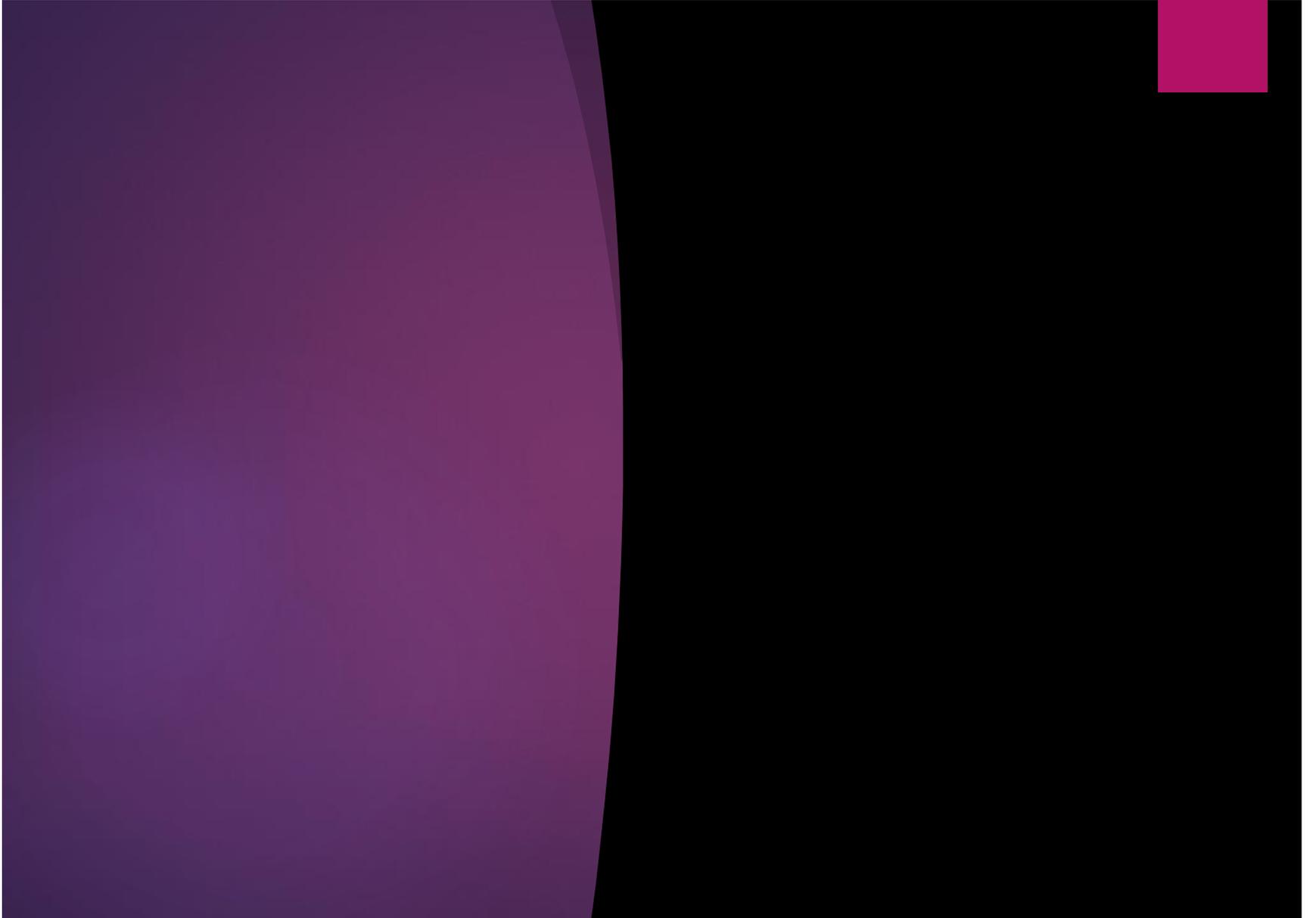


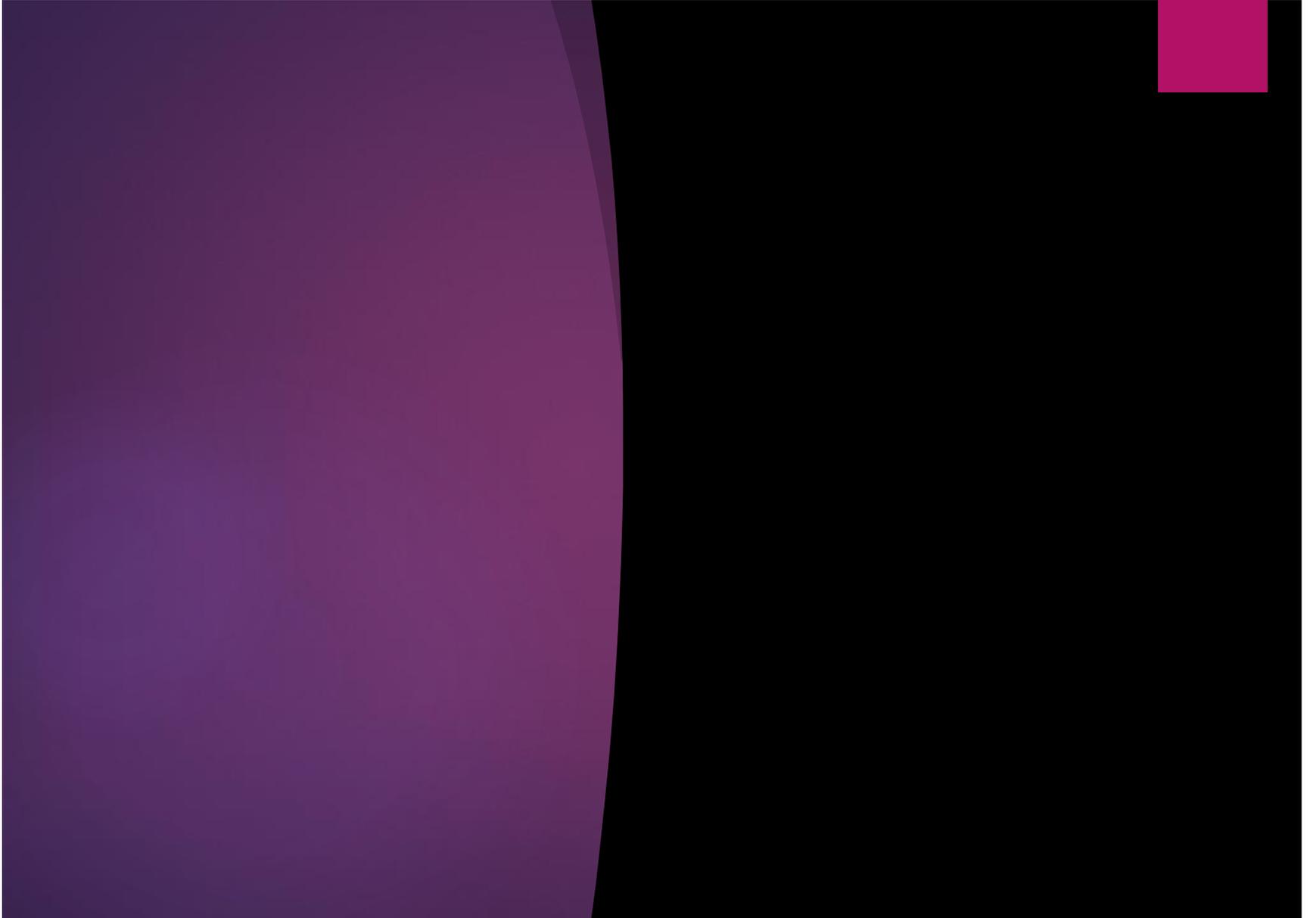


## Mario Liverani (2003: 10)

Persia is heir of Elām, not of Media. Elām had a long tradition in statehood, in centralized administration, in written records kept in formal archives. Elām had also a long tradition as a center of large coalitions of peoples and states on the Irānian plateau, as centre of a network of relationships with the surrounding areas, not only with Susiana [...] but also with regions in central, northern, and eastern Irān.









CYRVS  
MAIOR.

M. de la Roche. Adrien Collaert, July, et aliorum.

*Me tentarat avus vix natum exstinguere: contra  
Ejus in exitum blandæ aluere feræ.*

*Sic erat in fatis; sibi quo servare putarat,  
Hoc ipso ut Persis traderet imperium.*



کوروش صفوی A  
 این تندیس سنگی کوروش است در نارنجستان «واپیکر زاهیم» در نزدیکی «اشوتنگارت» آلمان. تندبسی از کوروش با کلاه صفوی و دامن یونانی که نشان دهنده تصور «فرانتس زومر» هنرمند قرن هجدهمی آلمان از کوروش است















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CYRUS THE GREAT







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مشایی، احمدی نژاد را کورش زمانه خواند !!





