

The Subject of "People" from the Word " Martiia" in Ancient Persian

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ABSTRACT

The term martiia in ancient Persian means "man" a remainder from martin Zoroastrian middle Persian and itself is a remainder of martiia. The root of this term mar means to die which totally with the adjective making suffix "ta" and noun making suffix "ya" totally means mortal and transient. In the ancient Persian in ascriptions martiia- has been used in different grammatical and implicational places. As for the meaning and concept, except expressing the inscriptions and the thing that have been done by them behavioral concepts and moral discussions, geographical and historical information are indicated. The most important meaning basis of the term martiia- , "man" means human that is repeated a lot in the inscriptions. In this article the writer tries to consider and discuss two terms related to "people" in ancient Persian and so in this case she tries to give a few examples.

1) Martiia: man 2)Kara: people

KEY WORDS: man, people, human, martiia, inscription, ancient Persian.

INTRODUCTION

Inscription is an Arabian extraction term mammal Ketaba (mammal means pronouncing the vowel point " a", "ə" or pronouncing "a:", "i :") and it means written and since it is mammal, in Persian some say that Ketiba is more appropriate. Inscription in Persian has an expanded meaning: pure writing and what they write around the walls of the mosques and shrines and holy places or they design and write on top of rulers and noble men's gates and what they write on top of the monuments doors, tombs, thrones, kuris and doors and on the margin of the fabrics that table cloths, flags, Kobe's garment, saddle- covers, Galilee, the religious theater coverings and the rest have been made of by the Jali naskh or Nostalgic or Toghra or Kofi penmanship. In the case of Iran's ancient languages inscription is mostly applied to writings on mountain slopes, palace walls, mud and metal plates, the design and characters on coins, leather, stony and if happens glass pieces. Since ancient Persian calligraphy looked like nails, for the first time it was named cuneiform by angelbert comfier. During the first millennium B.C apparently Daryoush, the king of Hakhamanesh by the use of shape nails, innovated ancient Persian calligraphy. The most primitive hint made to the existence of inscriptions during hakhamaneshian era was by Greek historian Herodit and this introduction shows that we are indebted to Europeans for discovering the secrets of cuneiform calligraphy. The ancient Persian calligraphy had 36 signs for the phonemes and two signs to separate the terms from each other. The phonemes are not linked and they written from left to right. apparently the oldest inscriptions hindered from Hakhamaneshian era are two goldfish plates, one that is attributed to Aria Ramne (AMLL) in Hamedan and the second one is attributed to his son Arshame (AŠH) that is also found in Hamedan. But the most important inscription that belongs to Hakhamaneshi era is Bistoon inscription (DB=) which is written in three languages ancient Persian, Ilami and Baboli .the Hakhamaneshi inscriptions are usually introduced by two or three Latin alphabets the first Latin alphabet shows the inscription owner and the second one shows the place where the inscription was written or found.

DISCUSSION

1-the main grammatical frame work of the term martiia:

1-1-Adjective to replace the noun "man"

1- A man named "Fervarti" who adjourned from media and said so to the people:" I'm khashserit from Hovakheshtar dynasty"

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[I martiya :Fravartiš : nāma:Māda:hauv:udapatatā:māday : kārahyā:avaθā :aθaha:adam:Xšaθrita:amiy:Uvaxštrahyā:taumāyā.]
(Daryoush/ Behestan/ second column, paragraph 17, page406)

2-A man named "farad" from marve, they made him the governor.
[Imartiya :Frāda:nāma:Mārgava:avam:maθištam:akunavatā.]
(Daryoush/ Behestan/ third column/ paragraph 12/ page 416)

3-A man named "Arkh" Armenian, the son of "Heldit" he adjourned in Babol .
[Imartiya:Arxa:nāma:Arminiya:Halditahya:puça:hauv:udapatatā :Bābirauv.]
(Daryoush/ Behestan/ third column /paragraph 78/ page 420)

4-An "asrine" man his sons name was "opadarm" adjourned in Ailam.)
[I martiya: Āçina:nāma:Upadarmahyā : puça:hauv:udapatatā:Uvjaiy]
(Daryoush/ Behestan, first column, paragraph 74, page398)

5-A Persian man named "Gaoubarou", my servent, I made him their governor.
Imartiya:Gaubaruva:nāma:pārsa:manā:badaka:avamšām:maθištam:akunavam (Daryoush/Behestan, the fifth column, paragraph 7/page 436)

6-An Ailami man named "Ataamaita" they made him the governor.
I martiya:Atamaita:nāma:Uvjaiya:avam:maθištam: akunavatā.
(Daryoush / Behestan, the fifth column, paragraph 5, page 436)

7-A Baboly man named "Nadit Baiir" Aiinayer's son deceived the people so: I'm Nedokadarchar the son of Nabonied.
I martiya:Bābiruviya:Naditabaira:nāma:Ainairahyā:puça:hauv: udapatatā:
Bābirauv:kāram:avaθā:adurujiya:adam:Nabuk^u dracara :amiy:hya:Nabunaitahyā:puça
(Daryoush/Behestan, the first column, paragraph 77/ page 398)

8-He was a Magus man, named Geomata, he adjourned from Pasargard.
I martiya:maguš:āha:Gaumāta:nāma:hauv: udapatatā:hacā:Paišiyāuvādāyā
(Daryoush / Behestan, the first column, paragraph 36, Page 395)

9-A man "Chijhan takhm" who became rebellious towards Daryoush the king and said to people: I'm a. king in Asgrita.
Imartiya:ciçataxma:nāma:Asagartiya:hauvmai:hamiçiya:abava:Kārahyā:
avaθā:aθaha:adam:xšāyaθiya:amiy:Asagartaiy.
(Daryoush/ Behestan, the second column; paragraph 79/ page 410)

1-2-proper noun "Martiaa"

1-A man named "Martiaa" chi chikhri's son, he was the resident of Kougeng a city in pars.
I martiya:Martiya:nāma:cicixrāiš:puça:KuganaKā:nāma:vardanam:pārsaiy:avadā:
adāraya.
(Daryoush/ Behestan/ the second column, (Paragraph 8, page405)

2-Martiaa" who was their governor, they arrested and killed him.
avam:Martuyam :agarbāya:hyašām:maθišta:āha:utāšim:avājana.
(Daryosh/ Behestan, the second column/ paragraph 12/ page 406)

1-3-"man"with the indefinite article /i: / (= passive and unknown) Meaning somebody or someone

1-"Someone" who was loyal/ I rewarded him well and the one
Who was aggressive was severely punished by me.
martiya:hya:āgariya:āha:avam:ubartam:abaram:hya:arika:āha:avam:ufrastam:aparsam
(Daryoush/Behestan/ the first column/ paragraph 21/ page 394)

2-There wasn't "any one" from our dynasty neither Persian nor Median.
naiy:āha:martiya:naiy:pārsa:naiy:Māda:naiy:amāxam:taumāyā.

(Daryoush/ Behestan/ the first column, paragraph 48/Page 396)

3-And Hisdat sent an army to Rokhaj, against the Persian Named Vivan / my servant, he mad shahrban Rokhaj and Someone else their governor.

hauv:Vahyazdāta:hya:Bardiya:agaubatā:hauv:Kāram:frāišaya:Harauvatim:
vivāna:nāma:pārsa:manā:badaka:Harauvatiyā:xšaçapāvā:abiy:vam:utāšām:I martiyam:moθištam:akunauš.
(Daryoush / Behestan, the third Column, paragraph 57/ page 419)

4-I don't believe / what someone says against someone else
Unless he responds well to the rules that are ordered.

yadiy:vināθayaiš:naiy:fraθiyaiš:martiya:tya:Patiy:martiyam: θātiy:ava:mām:naiy:Varna Vataiy:yātā
urdanām:hadugām:āxšnautiy.
(Daryoush / Rostam's role, paragraphs 21-22/ page 453)

5-"Any one" who respects the rules established by Ahoura Mazda
And worships Ahoura Mazda and Arta with respect, he would be Cheerful during life.

martiya:hya:avanā:dātā:Pariyaita:tya:Auramazdā:ništāya:utā:
Auramazdām:yadataiy:artācā:brazmaniya:hauv:utā:jīva:šiyāta:bavatiy.
(khashayar shah/ perspolise, paragraph 51/Page 488)

6-I reward "any one" who cooperates, proportional to his cooperation.

martiya:hya:hataxšataiy:anudim:hakartahyā:avaθādim:paribarāmiy.
(Daryoush/ Rostm's role/ paragraph 16, page 453)

7- "Anyone" who assisted my family. I rewarded him very well and the one who harmed my family I severely punished him.

martiya:hya:hamataxšatā:manā:viθiyā:avam:ubartam:abaram:hya :vianāθaya:avam:ufrastam:aparsam.
(Daryosh/behestan, the fourth column. Paragraph 65/page 428)

8-Don't be the friend of someone who is a liar or indecent.

martiya:hya:hamataxšatā:manā:viθiyā:avam:ubartam:abaram:hya :vianāθaya:avam:ufrastam:aparsam.
(Daryoush/ Behestan, the fourth column, paragraph 68.page 428)

9-someone who lies, punish him severely.

martiya: hya:draujana:ahatiy:hyavā:zūrakara:ahatiy:avaiy:mā:dauštā.
(Daryoush, Behestan, the fourth column, paragraph 38, page 426)

10-When someone does or fulfills something for me according to his (natural) powers, I'm pleased and gain a lot of fruition and very glad.

martiya:tya:Kunautiy:yadivā:ābaratiy:anuv:taumanišaiy:xšnuta:amiy:utā:
mām:vasiy:Kāma:utā:uxšnauš:amiy.
(Daryoush/ rostams role. pragraph 24, page 453)

1-4- collective noun meaning men

1-"Men" who falsely demand being a king and are aggressive also the men who lie and deceive people by lying, consequently is punished and chastised by the king.

Daryoush the king says: These are the countries that became disobedient. Lie made them disobedient. As a result these men deceived the people. After that Ahoura Mazda left them to me so I treated them as I wished.

θātiya:Dārayavauš:xšāyaθiya:dahyāva:imā:tyā:hamiçiyā:abava:drauga:diš:
hamiçiyā:akunauš:tya:imaiy:Kāram:adurujiyaša:Pasāva:diš:Auramazdā:
manā:dastayā:akunauš:yaθā:mām:Kāma:avaθā:diš:akunavam.
(Daryoush/ Behestan, the fourth column, paragraph 34, page 426).

2-"Men" who cooperate with the king and in constructing the building everything is done by them: The masons who worked with stones were Ieoniyaie and Sardi:

martiyā:KarnuvaKrā:tyaiy:aθagam:aKunavatā:avaiy:Yaunā: utā: spardiya.
(Daryoush/ shush, paragraph 47, page 465)

3-The goldsmithe who did goldsmithe trade, they were Medain and Egyptian.

martiyā:dāranīyakarā: tyaiy:daraniyam:akunavaša: avaiy:Mādā: utā:Mudrāyā.
(Daryoush/ shoush, paragraph 49, page 465)

4-The men who worked with wood, they were sardi and Egyptian.
martiyā: tyaiy:dāruv: akunavaša: avaiy:Spardiyā: utā:Mudrāyā.
(Daryoush/ shush, paragraph 51, page 465)

5-The men who worked with burning bricks, they were from Babil.
martiyā: tyaiy:agurum: akunavaša: avaiy:Bābiruvīyā.
(Daryoush/ shush/ paragraph 52, page 465)

6-The man who decorated the walls, they were Median and Egyptian.
martiyā: tyaiy:didām:apiθa:avaiy:Mādā:utā:Mudrāyā.
(Daryoush/ shoush, paragraph 54, page 465)

2- Descriptive meanings

1-2- man (= human)

1-Ahora Mazda is the almighty god who establishes superiority on this earth, who creates human on this earth who creates happiness for human and who creates fine horses and carts. He has granted them to me. Watch out Ahoura Mazda and what was done by me.

baga:vazraka:Auramazdā:hya:frašam:ahyāyā:būmiyā:Kunautiy:hya: martiyam:ahyāyā:
būmiyā:kunautiy:hya:šiyātim: kunautiy:martiyahyā: hya:uvaspā:uraθācā: kunautiy:manā:haudiš: Frābara
:mām:Auramazdā:pātur:utā:tyamaiy:Kartam.
(Daryoush/ shoush/ paragraph 2/ page 473)

2- Ahoura Mazda wished so. Throughout the earth he chose me as his desirable human. He made me the king in the entire earth.

Auramazdām:avaθā:Kāma:āha:haruvahyāyā:Buyā:martiyam:mām:avarnav atā: mām:xšyam:aKunauš.
(Daryoush) shush paragraph/ page 464)

3-Ahora Mazda is the almighty God who created the earth and who created the sky and who created human and who created happiness for human and who created Khashayarshah, a king from among a lot of people and an administrator from among a lot of people

baga:vazraka:Auramazdā: hya:imām:būmim:adā:hya:avam :asmānam:adā:hya:
martiyam:adā:hyaišiyātim:adā:martiyahyā:hya
:xšyāθiyam:aKunauš:ai vām:parūnām:xšyāθiyam:ai vām:parūnām:framātāram.
(Khashayarshah/ Alvand, paragraphs 5-7 page 492).

2-2 the role of men in managing the government or quarrel

1-five days had passed from "karma papa" month. Then the war began from their side and they arrested "vahayezdat" and also all his outstanding followers.

Gramapadahya:māhyā:V:raucabiš:θakatā:āha:avaθāšām:hamaranam:Kartam:utā:avam :vahyazdātam:
agarbāya:utā:martuyā:tyaišaiy:Fratamā:anušiya:āhata: agarbāya.
(Daryoush/ Behestan, the third column, paragraph 48, page 418).

2-Then "vivan" and his corps followed them, there he took him as captive and killed his outstanding followers.

Pasāva:vivāna:hadā:Kāra:nipadiy:tyaiy:ašiyava:avadāšim:agarbāya:utā:
martiyā:tyaišaiy:fratamā:anušiyā:āhatā:avāja.
(Daryoush/ Behestan, the third column, paragraph 74, page 420).

2-3- Men's moral and behavioral discussions

The most basic behavioral discussion is about lying and emphasis on truthfulness and staying away from lies and lying which is seen and repeated in various parts of the inscription. Daryoush emphasizes to his successor to avoid lying and to punish the one who lies. Because he believes that conflicting lying brings security to the country. He has recommended the most severe punishments for the "lire".

Daryoush the king says: You would become the king from now on, stay seriously away from lying; severely punish the one who lies: if you think so "my country would be secure".
(Daryoush/ Behestan, the fourth column, paragraph 38, page 426).

2-Daryoush the king says: You who would be the king from now on, don't be the friend of the one who lies or is indecent, But severely punish them.

θātiy:Dārayavauš:xšāyaθiya:tuvam:Kā:xšāyaθiya:hya:apram:āhy:
martiya:hya:draujana:ahatiy:hyavā:zūrakara:ahatiy:avaiy:mā:dauštā:
biyā:ufraštādiy:Parsā
(Daryoush/ behestan, the fourth column, paragraph 68, page 428).

The inscriptions also indicate the men who raise truthfulness and Ahoura Mazda and respect the law. " the men" who follow the kings orders and consequently enjoy the happiness in their lives. "The men" who are loyal to their promise and treaty made to the king and they do their duty in such a way that the king is bounded to reward them.

3-The man who respects the law enacted by Ahoura Mazda and worships Arta respectfully, he would be pleased during his life and would be prosperous when he dies.

martiya:hya:avanā:dātā:pariyait^a:tya:Auramazdā:ništāya:utā:
Auramazdām:yadataiy:artācā:brazmaniya:hauv:utā:jīva:šiyāta: bavatiy:itā:marta:artāvā:bavatiy.
(Khashayar shah/ perspolis, paragraph 51, page 488).

4-Daryoush the king says: You, who would be the king from now on, carefully protect the family of these men.

θātiy:Dārayavauš:xšāyaθiya:tuvam:Kā:xšāyaθiya:hya:apram: āhy:
tyām:imaišām:martiyānām.taumām:uba(r)tām:Paribarā
(Daryoush/ Behestan, the fourth column, paragraph 87, page 430)

5-Daryoush the king says: I greatly rewarded the man who was loyal in these countries.

θātiy:Dārayavauš:xšāyaθiya:atar:imā:dahyāva:martiya:hya:āgariya:āha :avam:Ubartam abaram.
(Daryoush/ Behestan, the first column, paragraph 21, page 394)

3-"Kāra": people

The term "Kāra" has two meanings in the ancient Persian inscriptions:

1) People 2) Army

Considering the meaning "people" has the applicable significance as follows:

3-1- The role and presence of people

One of the noticeable points about subject of " people" is their role and presence. It is necessary for the king to inform people about the efforts and things that have been done. He requires successor not to keep thing secret and to inform people about things that have been done by him and in this case he would be included in Ahoura Mazda's blessing through him and Ahoura Mazda would protect him and his family.

1-Daruosh the king says: now that you believe in what has been done by me convey it in the same way to the people and don't hide it. If you don't hide this document, instead tell it to the people, Ahoura Mazda would be your friend and your family would increase and you would live long.

θātiy:Dārayavauš:xšāyaθiya:nūram: θuvām:varnavatām:tya
:manā:Kartam:avaθā:Kārahyā:rādiy:mā:apagaudaya:yadiy:
imām:hadugām:naiy:apagaudayāhy:kārahyā:θāhy:Auramazdā: θuvām:dauštā:biyā:utātaiy:taumā:vasiy:biyā:utā dargam.jivā
(Daryoush/ Behestan, the fourth column 54-55, page 427)

2-Daryoush the king says: If you hide this document and don't say it to the people, Ahoura Mazda would be your enemy and you won't have any dynasty.

θātiy:Dārayavauš:xšāyaθiya:yadiy:imām:hadugām:apagaudayāhy:naiy
: θāhy:Kārahyā:Auramazdātay:jatā:biyā:utātaiy:taumā:imā:biya
(Daryoush/ Behestan, the fourth column, paragraph 58, page 428)

3-2- " people" as witnesses in ruling affairs and cooperating with the king

1-Daryoush the king says: Ahoura Mazda willing this is the inscription I've made, except this it is written in Aryan language it was written on mud plates and leather. And I even constructed my status.

Even I made my pedigree and it was written and read near me. Then I sent this inscription to all provinces. People cooperated.

θātiy:Dārayavauš:xšāyaθiya:vašnā: Auramazdāhā:i(ya)m:dipimaiy
:ty(ām):adam:aKunavam:Patišam:ariyā:āha:utā:Pavastāyā:utā: carmā:
graθitā:āha: Patišamaiy:Patikaram:aKunavam:Patišam:uvadām:
aKunavam:utā:niyapiθiya:utā:patiyafrafiya:paišiyā:mām:pasāva:i(mā)m:dipim:adam
:frāstāyam:vispadā:atar:dahyāva:Kāra:hamātaxšatā
(Daryoush/ Behestan, the fourth column, paragraph 92, page 430)

2-Then I sent an army to pursuance him; "Favartish" was arrested and brought to me. I cut his nose, both ears and tongue and took out one of his eyes, he was kept tied at the door of my palace, all people saw him. The I gibbeted him in hegmataneh and I hang the men who were his outstanding followers, in a case he in Hegmataneh (I decorticated them and filled their skin with hay).

Pasāva:adam:Kāram:frāišayam:niPadiy:Fravartiš:āgarbīta:anayatā:abiy:
mām:adamšaiy:utā:nāham:utā:gaušā:utā:h^azānam:frājanam:utāšaiy:I cašan:
avaJam:duvarayāmaiY:basta:adāriya:haruvašim:Kāra:avaina:Pasāvašim:
Hagmatānaiy:uzmayāpatiy:akunavam:utā:martiyā:tyaišaiy:fratamā:anušiyā:
āhatā:avaiy:Hagmatānaiy:atar:didām:frāhajam
(Daryoush/ Behestan, the second column, paragraph 76, page 410).

3-My army captured chiren Tkham and brought him to me. Then I cut his nose and both ears and took out his eye. He was kept tied at my palace entrance. Then I gibbeted him in Arbal. All people saw him.

avam:Kāram:tyam:hamiçiyam:aja:utā:ciçataxman:agarbāya:anaya:abiy:
mām:Pasāvašaiy:adam:utā:nāham:utā:gaušā:frājanam:utāšaiy:I cašam:
avaJm:duvarayā maiy:basta:adāriya:haruvašim:Kāra:avaina:Pasāvašim
:Arbairāyā:uzamayāpatiy:aKunavam
(Daryoush/ Behestan, the second column, paragraph 90, page 411).

3-3-"people" who the work is done by them in constructing the king's buildings.

1-The pine lumbers were brought from a mountain called Lebanon, Ashour people brought them to Babol.

θarmiš:hya:nauçaina:hauv:Labanāna:nāma:Kaufa:hacā:avanā:abariya:
Kāra:hya:Aθuriya:haudim:abara:yātā:Bābirauv.
(Daryoush/ shush, paragraph 32/ page 464)

2-The land that was dug and concrete which was piled up and the bricks that were made, the people of Babol did them (the tasks).

utā:tya:BU:akaniya:fravata:utā:tya:θiKā:avaniya:utā:tya:ištiš:ajaniya:
Kāra:hya:Bābiruviya:hauv:aKunauš.
(Daryoush/shush, paragraph 29, page 464).

3-4- "The people" who are deceived by lies

1-Nadita Baier deceived people so: I Nabou kadar char, Nabouineed's son. The Babol's citizens all went towards Nadita Baier.

Naditabaira:Kāram:avaθā:adurujiya:adam:Nabuk^udracara:amiy:hya
Nabunaitahyā:puça:Pasāva:Kāra:hya:Bābiruviya.haruva:abiy:avam:
Naditabairam:ašivava.
(Daryoush/ Behestan, the first column, paragraph 78-79, page 398)

2-Daryoush the king says: Then there was a Magus man, named Gheomata who adjourned from pasarghad. There is a mountain called Arakdari, when he adjourned from their 14 days had passed from the month of "vaiyakhhan".

He lied to the people and said: "I'm Bardiya, kouroush's son kamboujiye's brother". And then all people from Persia, median, and other countries became disobedient towards kambojiyeh

θātiy:Dārayavauš:xšāyaθiya:Pasāva:I martiya:maguš:āha:Gaumāta:nāma:
hauv:udapatatā:hacā:paiši:yāuvādāyā:Arakdriš:nāma:Kaufa:hacā:avadaša:
viyaxnahya:māhyā:XIV:raucabiš:θaKatā:āha:yadiy:udapatatā:hauv:Kārahya
:avaθā:adurujiya:adam:Bardiya:amiy:hya:Kūrauš:puça:Kabūjiyahyā:brātā
:Pasāva:Kāra:haruva:hamiçiya:abava:hacā: Kabūjiyā:abiy:avam:ašiyava:utā
:Pārsa:utā:Māda:utā:aniyā:dahyāva:xšaçamihauv:agarbāyatā.

(Daryoush/ Behestan, the first column, paragraph 38-40, page 396).

3-Vistaseb, my father was in parthia all people became disobedient and abandoned him.

V³stāspa:manā:pitā:hauv:Parθavaīy:āha:avam:Kāra:avaharda:hamiçiya
:abava.

(Daryoush/ Behestan, second column, (paragraph 94, page 411).

4-People feared him (by the thought that) perhap he would kill lots of people who knew Bardiya in the past, he may kill the people "perhaps the recognize that I'm not Bardiya, Kourosh's son".

atarsa:Kāram:vasiy:avājanīyā:hya:Paranam:Bardiyam:adānā:avahyarādiy:
Kāram:avājanīyā:mātyamām:xšnāsātiy:tya:adam:naiy:Bardiya:amiy:hya:
Kūrauš:puça .

(Daryoush/ behestan, the first column, paragraphs 51-52, page 397).

5-When kambojiyeh kill Bardiya, it didn't become known to people that Bardiya was killed. Then kambojiye left for Egypt. Whe kambojiye left for Egypt, people became aggressive.

yaθā:Kabūjiya:Bardiyam:avāja:Kārahya:naiy:azdā:abava:tya:Bardiya:
avajata:Pasāva:Kabūjiya:Mudrāyam:ašiyava:yaθā:Kabūjiya:Mudrāyam:
ašiyava:Pasāva:Kāra:arika:abava .

(Daryoush/ Behestan, the first column, paragraph 33, page 395).

3-5- Recalling "people" in declaring the sovereignty

1-A man chi Zhen takhm who became disobedient towards Daryoush and said to the people: I'm a king in Esghrita.

(Daryoush/ second, Bhestan, paragraph 80, page 410).

2-Farvartii who adjourned from Median, said to the people: I'm khash serit from Hovakhshtar's dynasty.

I martiya:Fravartiš:nāma:Māda:hauv:udapataā:Mādaiy:Kārahya:avaθā:
aθaha:adam:Xšaθrita:amiy:Uvaxštrahya:taumāyā .

(Daryoush/ behestan, second column, paragraph 15, page 406).

3-Martiia said to the people: I'm IManish the king of Ailam.

Martiya:Kārahya:avaθā:aθaha:adam:I maniš:amiy:Uvjaiy:Xšāyaθiya.

(Daryoush/ Behestan, second column, paragraph 10, page 406).

4-Asrine the son of Opadarma said so to the people: I'm a king in Ailam.

Āçina:Upadarmahya:puça:hauv:udapatatā:ūvjaiy:Kārahya:avaθā:aθaha:
adam:Uvjaiy:Xšāyaθiya:amiy

(Daryoush/ Behestan, the first column, paragraph 75, page 398).

5-And Hayazdat adjourned in persia for the second time. He said so to the people: I'm Bardiya Kourosh's son.

vahyazdāta:duvitīyam:udapatatā:Pārsaiy:Kārahya:avaθā:aθaha:adam:
Bardiya:amiy:hya:Kūrauš: puça

(Daryoush/ Behestan, the third column, paragraph 24, page 417).

3-6- "people" in the land of Persia

Among people " the people of "persia" are adored in the inscriptions.

1-Daryoush the king says: Ahoura azda willing except Persia these are the countries that I have possessed they feared me and paid tax to me.

θātiy:Dārayavauš:xšāyaθiya:vašnā: Auramazdāhā:imā:dahyāva:tyā:adam
:adaršiy:hadā:anā:Pāsāi:Kārā:tyā:hacāma:atarsa:manā:bājim:abara

(Daryoush/ perspolise, paragraph 8, page 446)

2-Daryoush the king says: If you think so "I don't fear others" take care of the people of Persia, if the people of Persia are taken care, from now on continuesly happiness would be sent down on this dynasty by Ahoura.

θātiy:Dārayavauš:xšāyaθiya:yadiy:avaθā:maniyāhya:hacā:aniyanā:mā
:tarsam:imam:pārsam:Kāram:pādiy:yadiy:Kāra:Pārsa:Pāta:ahatiy:hyā:duraištam:šiyātiš:axšatā:hauvcīy:Aurā:nirasātiy:abi
y:imām:viθam

(Daryoush/ perspolis, paragraphs 21-22, page 447).

3-The king of Ariya Ramne says: the land of Persia that belongs to me and has fine horses and fine men has been given to me by Ahoura Mazda.

θātiy:Ariyaāramna:xšāsaθiyaiyam:dahyāuš:Pārsā:tya:adam:dārayāmiy:hya:
uvaspr:umartiyā:manā:baga:vazraka: Auramazdāhā:frābara
(Ariya Ramne/ Hamedan, paragraph6, page 391).

4-Daryoush the king says: the land of Persia that has been given to me by Ahoura Mazda is beautiful and has fine horses and fine men, Ahoura Mazda willing and even I Daryoush the king willing this land doesn't fear others.

θātiy:Dārayavauš:xšāyaθiya:iyam:dahyāuš:pārsam:tyām:manā:
Auramazdāhā:frābara:hyā:naibā:uvaspā:umartiyā:vašnā: Auramazdāhā
:manacā:Dārayavahauš:xšāyahā:hacā:aniyanā:naiy:tarsatiy
(Daryoush/ perspolis, paragraph 9, page 445).

3-7- " people's" economical position

Daryoush the king says: "I returned the meadows, flocks, slaves and even the houses that were taken magus Gheomatai to the people. I confirmed people in their places, Persia, Median and even other countries.

θātiy:Dārayavauš:xšāyaθiya:adam:niyačārayam:Kārahya:abicariš
:gaiθāmā:māniyamcā:v'θbišcā:tyādiš:Gaumāta:hya:maguš:adīnā
adam:Kāram:gāθavā:avāstāyam:Pārsamcā:Mādamcā:utā:aniyā:dahyāva.
(Daryoush/ Behestan, the first column, paragraph 64-66, page 397).

CONCLUSION

The ancient era includes the Hakhamanshis king Dom era. Most inscriptions remaining from Hakhamaneshian era is related to Daryoush and his son khashayar shah.

The inscriptions are one of the most important Iranian remaining documents that contain historical, political, and social and to some extent literary information. In considering the terminology of the inscriptions, the change of a term in its meaning and concept can be seen numerously that shows the value of the ancient type of a language. In ancient Persian the term martiia that means mortal, has other meanings such as man, the plural form meaning "men", martiia and human. Comparing this concept of this term with martiia in Avesta they are related in different ways, this term is used as people "human" and in ancient Persian this concept is taken from the term "kāra".

About the basic concepts of this term, abstract concepts such as insight and opened view (during kourish and Daryoush era) about religious affairs, following Mazda and Arta, social discipline, organizations, people's happiness and earth... during Hakhamanish: era seen in the inscriptions.

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