

**Persian Language and Fārs People**  
Katayoun Mazdapour

There is a misunderstanding that a part of Iranian is called “Fārs”. According to this thought and mistake, Fārs people oppress and domineer others means Turkish speakers in Azarbayjan and other parts of Iran, Kurdish and Baluch tribesmen, Arab speakers in khuzestan and also Lurs and people of Gilan and Mazandaran and even Zoroastrians. This article tries to explain that such idea is basically incorrect and unfair. This misunderstanding comes from this fact that from long time ago - Achaemenid era- till now people have been living in Iran with different languages but these people have had the same government with formal and legal relations. From that time, this people have used official Persian language first in speech and verbal then, not only in speech and verbal but also in writing and have used it for their communication. In fact most of them have two mother tongue and are considered bilingual. It is not correct, we call those people who have one mother tongue “Fārs” and claim that Fārs people who do not have another mother tongue except Persian language are dominant on other people in this widespread part of the world, the area of Norouz culture.

**Keywords:** mother tongue, Persian language, Achaemenid, Dariush I

**Suffering or Testing?**  
**Footprints of the Job Story in the Zoroastrian Texts**  
Fatemeh Jahanpour

In all religions, testing humans through suffering and difficulties is a way to measure their faith and their trust on God. More patient person is more faithful. Who or what is the source of these sufferings has different answers in different religions. But the more important subject is the knowledge that the goal of the devilish forces is the human life destroyer and those who can keep their soul pure through these hardships, will win the test.

This theme is in the story of Job in the Old Testament text. The story of Job is a typical example of religious narratives in which the faith of a true believer is measured by suffering and disaster, and he comes out of this test on the basis of trust in God. This article tries to search for this subject in the religious Zoroastrian literature and, comparing it with the text of the Old Testament, seeks to ascertain whether this worldview to the mankind and his testing is a familiar and repeatable category in Zoroastrian believes? In the context of the Zoroastrian worldview, has such an approach been used for human suffering?

**Keywords:** Job, suffering, Old Testament, Qur'an, Zoroastrian texts, Jamshīd, Tahmūris.

**The Study of Development in Simorgh Images  
According to Sasanian and Safavid Artworks**  
Fariba Fouladianpour

Symbolism is one method for the visual expression and concept transition in artworks. Simorgh is one of the symbolic elements in the arts of Iran. It is a mythical animal that is the symbol and representation of gods and fortune.

Sasanian and Safavid eras are two significant historical time from cultural and artistic point of view and are considered two golden ages in art and culture of Iran.

The aim of the present study is to investigate the role of the Simorgh in artworks of Sasanian and Safavid eras as two remarkable time in the study of art history of Iran which could be studied for this concept. The data is collected in documentation method and then classify, explain and analyze them for answering these questions: what is the difference of Simorgh in these two eras, and what are their similarities and dissimilarities?

Simorgh has always a positive meaning not only in the pre-Islamic culture but also in Islamic world in Iran. It only changes somehow its position from myth and story to mysticism and always has a dynamic presence in art of Iran.

**Keywords:** Simorgh, Sasanian art, Safavid art, artworks

**The First Poets in Iran**  
Raziyeh Mousavikhou

There are several literary works in ancient Iranian languages left from Pre-Islamic Iran. Among them there are some poems too. Based on existing document, Iranian poetry goes back to the time of Zarathuštra; his religious poems “Gathas” is the example of the first poems. Also other existing poems like; Derakhte Asoorig, Yadegare Zariran, Jamasnameh, and Mani poems, which were written in Parthian Pahlavi and Sasanid Pahlavi, are worth noting. Poems in ancient Persia can be divided into two categories: the religious ones and those which are not.

Iranologists believe that ancient Iranian poetry has syllabic metre, while others think that the poetry in that era has tonic metre. It is believed that, although, Yashts have tonic metre, Gathas has syllabic metre.

Till now there is no information that whether there were any class of poet in ancient Iran or not, the only thing that we are sure is that there were some group of people called “Khonyagaran” and “Gosanan” who were the poet-musician that makes the ordinary people and also royal family happy in the streets. Since they only used poetry and music so there is no written information about them.

This article tries to introduce the first Iranian poets. Among the poems that have remained, we only know the poets of some of them e.g. “Gathas” and Manichaean hymns. Although the purpose of this article is to introduce Iranian poets before Islam, our information is very limited for instance, the poet of Yashts is not known. Therefore, we could only introduce the supposed poet. Sometimes we could be sure more like “Gathas”, but in other times we are not so like “Biston inscription”, because it is not clear whether Dariush was the poet of “Biston inscription” or only he commended to write it. Hence if we do not know the exact author, only the name of the literary work is mentioned. Several orientalist and scholars are interested in ancient Persia poems among them Henning , Lazard, Utas, Boyce, Benveniste, and Tavadia are noticeable.

**Keywords:** ancient Iranian poetry, Manichean hymns, , syllabic metre, ancient Iranian Languages, Khonyagaran.

## **The Trace of a Taleshi Verb in Two Middle Iranian Languages**

Nima Asefi

There is a common verb in Manichaean Parthian texts as well as in both Manichaean and Buddhist Sogdian texts with the phonetic transcription of “āžay\_” which according to scholars of Iranian Languages means “to be reborn” in Parthian texts and “to be born” in Sogdian texts. In this regard, the simultaneous existence of this verb with the same form and similar meanings in both languages of Parthian and Sogdian led the scholars to hypothesize that the word has been Sogdian originally and has entered the language of Parthian as a loan word. In this regard, the present study will investigate the presence of this verb in Taleshi Language and explore its different meanings and forms in Taleshi as well as Middle Iranian Languages.

**Keywords:** Sogdian, Parthian, Taleshi, “to be reborn”.

**Adoption rules based on the Middle Persian text of *Mādayān ī Hazār Dādestān***  
Nadia Hajipour

*Mādayān ī Hazār dādestān* is a juridical book of Middle Persian. This text which has been written in Sasanian era is the only book in that era that investigates legal issues. Issues such as slavery, guardianship, warranty, partnership, marriage, divorce, adoption, etc. are discussed in this text. This article studies the juridical laws related to "adoption" and is divided into three parts; in the first part, the concept of adoption and its related terminology are defined; in the second part, the stages of adoption are examined, which included the give of child, acceptance and agreement of the parties, types of give; in the third part, the extracted laws from the text which is related to property, inheritance, duties, guardianship and to provide a successor for adopted is expressed. This research is answering these questions: "how was adoption in Sasanian era" and "what were the laws related to adoption"? The result of this study clarifies that "the father had the right, to give his child to adopter", "the adoptive father had the right to accept the child" and "it also clarifies the agreement between the two". Also different opinions regarding issues such as providing a successor, guardianship and inheritance for adopted are expressed.

**Keywords:** *Mādayān ī hāzār dādestān*. Middle Persian, Juridical issues, adopted, adoption

**Dariush, Zoroastrian King, A Neglected Evidence**  
Mojtaba Aqaei

There are many discussion and disagreement between researchers especially linguistics and historians about what the religion and ethic of Achaemenid kings were, specifically those who were the first kings of this dynasty. Some of them believe they were Zoroastrian, some others disagree and others choose Indo-Iranian religion. Generally, everything they declare is based on historical evidence or linguistic implications and it seems nobody considers the existing content and concept of Achaemenid inscriptions and compares them based on religious scholarship or the doctrine of Zoroastrian religion nonetheless the Achaemenid's main and frequency slogan which Dariush left behind on inscriptions to reinforce his legitimacy and introduces earth, sky, people and happiness as creations of Ahuramazda is profoundly based on Zoroastrianism.

**Keywords:** happiness, Achaemenid inscriptions, Dariush, Zoroaster, Ahuramazda, Ahriman