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POSITION OF COMMANDER IN CHIEF MADES IN ACHAMENIED PERIOD

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ABSTRACT

The history of Iranian people is the continuous efforts of Iranian tribe after entering Iran plateau for formation and then development and Iranian culture and civilization. Regarding these efforts, the attack of foreigners and their satanic power stopped the creative life of these people but Iranian civilization showed itself again. By ignoring the legendary periods and ancient residencies and considering the historical periods namely since the formation of Mad government in the west of Iran, we can say that Iranian people were making considerable efforts to continue their life. In the west, even before formation of Mad government, the neighboring nations namely Ashuris and then in the next centuries, Romans and then nomads occupied most of boundary regions and even proceeded to Iran capital. These invasions imposed war gradually on the life of Iranians and also increased it and then guided great part of their talents to production and completion of military war tools (Matufi, Asadollah, 2003).

Keywords: Mad, War, Iranian civilization

INTRODUCTION

Mad is the name of the country including the western area of Iran plateau. The invasions of Ashur to Mad country in 8th century and the attack from west by strong government of Ashur created the necessity of formation of a centralized government for Mad as the newest immigrants to Zagros. Mads establish the first kingdom bases (550-728) among Ariayi

people in Iran. In the early 6 century, by the defeat of Ashur and occupation of the east of Lidie, Mad kingdom turned into great kingdom in Asia. Mad emperor on that time was Hovakhshatare, the great kingdom of west of Asia and unified the entire of Iran as shown in the map of Mad country for the first

time in the history. Hovakhshatare was the founder of the first Iranian power.

The establishment of mad government as the first government based on the unity of various tribes in Iran plateau with cultural link is the most important event in Iran history.

Mad is the name of the country in which Iranian race were living and this country consists of western section of Iran plateau. The current Azerbaijan country in the northwest of Iran plateau was called small Mad and the current Tehran (Ray), northwest of central desert, Hamedan, Kermanshah, Lorestan and Kordestan were called big Mad. The capital of Mad was called Hegmatane in the past and it was changed into Ekbatan later (Igor Mikhailovich Diakonof, 1998).

Mads were one of the three great parts of Ariayis and after entering Iran plateau and continuous war with local tribes could be established in North West of Iran. After living, they were familiar with civilization and cultural achievements of local tribes including Ilami, Goti, Ashuri, Oratuha and Lolobis. This familiarity played important role in changes and progress of Ariayi society of husbandry life to agriculture and then urbanization (Tamaratalbot Rice, 1993).

Various Mad tribes namely their six important tribes as “ Manenai Union” were under

pressure mostly from Ashuri and Oratuis. Finally, they founded “Mad government” to defend union of Mad tribes and small rulers unified “Zentopeti” under the coverage of a big king (Feray, Richard, Nelson, 2007).

During 850 to 750 were the centuries of bloody wars and battles of Mad, Ashur Manena and Oratu as “Diako”, the chief of one of Mad tribes as the great king was the chief of other Mad tribes as great king (708). He decided to protect Mad country from the enemies namely Ashuries. He turned Hegmatane into a military place and then cut the tax they paid (Igormikhailovich Diakonof, 1998).

Hovakhshatare or Kiaksar was the third and greatest king of Mad. He changed the army due to the frequent attacks of Ashuris. He and other chiefs of mad tribes were sure that the invasions of Ashuries were permanent as to provide the raw materials of their war tools as copper and iron, they required materialistic resources. Hovakhshatare at first organized dynamic military, then after providing the initial needs attacked Ashur and occupied Neinaava but by the attack of Sokas from Ghafghaz to Azerbaijan gave up the war and came to Soka. There was a bloody war between his troop and Soka in the north of current Orumie Lake and it led into the defeat

of Mads. They went to Azerbaijan and small Asia to Mediterranean Sea. They occupied Mads country for 28 years. According to Herodot, in a gathering, Hovakhshatare and his followers in a plot killed most of the commanders and took out all their troops from their country. Sokas were defeated. Soka was called Eskit in France and Sit in Greek and they were the remaining of Ariays in the second migration to Iran plateau living in Kongdezh and they were following their people, Mads. Sokas were agile in the wars and created blood battlefields with their famous weapons, arrows, axe, etc. (Matufi, Asadollah, 2003).

According to Diakonof, Mads completed their war techniques namely in horse riding and shooting by the experiences of Sokas (Igor Mikhailovich Diakonof, 1998).

Troop and the war of Mads

Invasion forces or the troops of mad army were divided into Calvary and infantry. In 8-9 century, Herodot facilitated Calvary in the army. Later, after the attacks of Ashuri to Mad domain, their war chariots were damaged in Zagros Mountain and they increased Calvary in their troop (Matufi, Asadollah, 2003). There was a type of "People army" in Mads domain and it was called "Kave" and it was selected among the

voluntary troops of tribes. According to Herodot, the division of mad troop was based on tribe features not the type of weapon of any individual carrying weapon (Igor Mikhailovich Diakonov, 1998).

Zentopeties or the chiefs of tribes in great wars collected people among the tribe members. The bravery of these soldiers namely in 7, 8 centuries was admired by their enemies, Ashuries and they were mentioned as "Strong people" in their inscriptions.

In the east, Calvary clothes were loose shirt with long sleeves, large trouser and short garment with Shelghi (Patidan-a type of hat) (Igor Mikhailovich Diakonov, 1998).

The Iranian troop of Mad was affected by various tribes and neighboring countries in terms of war weapons and these weapons were varied as dagger, shield, bayonet, sword, arrow and bow, dart and even short swords of Sit as called "Akniak" (Igor Mikhailovich Diakonov, 1998). Their spears were very long and were mad of hard wood and turned point as bayonet was on them. In Takhte Jamshid, some of mad bayonets are shown. At the point of these bayonets, there is something like saucer as avoiding sliding hand to its point (Matufi, Asadollah, 2003).

Mads achieved great experiences in occupation of military forts and its great part

was the production of using the experiences of neighboring countries namely Ashurians.

Among Mad commanders, Harpark, the great commander of Ikhtovigo joined Kurush and was skillful in occupation of forts. In a great invasion to Yuni country (union of 12 cities), he released most of Yuni cities as their residents were in their fortifications. Herodotus in the occupation of one of cities with great fences wrote that: after a long besiege by Mads, they were obliged to establish a tall fort around the city caponiere as due to famine, they residents were obliged to surrender (Matufi, Asadollah, 2003).

CONCLUSION

By defeat of Ishtovigo by Great Kurush (550-585), the last king of Mad and his kingdom were collapsed. The great kingdom of Mad lasted for a long time (550-728) and after that, Hakhamaneshi dynasty took power and the mad civilization continued with the previous tribes. After Ashur, Mad architecture was affected by great architecture of Orato and by using Iranian factors founded the great works of Hakhamanid as Parse, Takhte Jamshid and Shush. Other Mesopotamia civilization signs were transferred via Mads to Hakhamanids as after centuries, the order of Iran court and most of great cultural aspects of Iran society were attributed to Mads by

Greek authors. The kingdom of Ishtovigo changed the position of Mad from a strong government based on military power to a center for culture. The effects of this cultural influence can be observed on consideration of Hakhamanid kings to Mad, their interest to mad culture, the influence of mad religion among Iranians via Mogh tribe and Biston inscription as the situation of Mad as thought center for those opposing Hakhamanid government.

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