

Horse, Vehicle of Death and Life A View to Lorestan's Bronze Career, Iran

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Abstract: The natural need of prehistory has caused hunting became necessary by using horse, which was also a sign regarding the beliefs of different tribes and nations. In Lorestan, such place has grown so important that they have accompanied horse in the world after death. The primary inhabitants of Lorestan in the Bronze careers have believed that horse was able to be useful in the same world and the world after; it can transfer the dead people's spirit to the other world. The Bronze means of under-head in Lorestan show the old traditions of digging horse and his rider. This study is to illustrate how much horse has been important in the dead and life world in the Bronze Age of Lorestan.

Key words: Lorestan, horse, sign, death, the Bronze Age.

INTRODUCTION

The funeral tradition has changed in the different parts of Lorestan in the different careers, in the different ways. Today's, the grave stones, shapes, and their inscriptions have approved the same fact, they will let us know about the graves in the pre-history of Lorestan. The inside of Lorestan graves have been always the reflections of religious, tribal relations. They will inform us about people's beliefs to life and after death. The signs which relating the life and death of Lorestanian people refer to the signs and archetypes which have been usually left unknown. Such archetypes connect to a general set which were based on the historical, mythological origins, such as horse. If such places refer to myths, traditions, archetypes and metaphysical relations, they will be immortal. Human being usually have need animals, therefore he has mingled the drawings of animals by his subjective mind, such combination has grown complete gradually.

The Animal Signs:

People have usually need animals, therefore he has mingled the drawings of animals by his subjective mind, and such combination has grown complete gradually. "The concepts that have changed animals to the symbols . . . usually have a vest meaning; it caused people to express their intentions easily".

The animal signs and drawings have turned to be immortal in the people life by passing time, such concepts have connected the life of animals and human beings according to agriculture, hunting and veterinarian.

The signs have been also important among Christians. "There have been three, religious persons who carrying the sign of animals in Bible . . . Jesus, as God's little sheep or fish, the praiseworthy snake on Chelipa, lion, or rarely the torn horse.

The sign of Horse in the Traditional Iran:

The study on history and the nation culture show that everything accompanied the special concept or symbol. Human's tendency to conceptualize shapes has made signs among them, the animal signs have been very important.

By nature, animals are neither good nor bad. Animal is a part of nature which can't enjoy anything which isn't in the nature. In other words, A animals follow their desires which are usually secret for us, but they exist in our life.

"Horse has been usually so important among Iranian tribes that they believed it as a mythical creature", "the white horse is symbol of tamed desire, according to the new manners, it is the most humble creature for human's victory". After cow, horse has been always considered among the traditional Iranian, belligerent people. Most of Iranian names such as Goshtasb, Lohrasb, Garshasb, Jamasp, etc. combining with the word "Asb" which means horse. Mitraian traditions concerned four elements in nature narrates a story, here it is "The God of cycle rides four horses on a constant square" "The God of Iranian sun is a human carrying the golden sword and Mitra's knife. Sometimes it is in the shape of a white horse with golden ears. Kings usually have considered the white horse especially in the religious costumes. In Iranian, and Indian myths, Izadan (God) takes on a cycle by bombastic wheels which are carried by some horses flying in the sky" It was said that white horse is a spiritual

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soul, it is a connection between the secular human and lightning sublime. "In Avesta, horse has been considered a lot, there have been some instructions to cure and save horse well." Furthermore, "it was said that "Garshasb also means a glowing horse, it is savior of all dead in the apocalypse, it will kill unbound Zahak", Izadan reveals God's lights on the white horse and its rider. Rostam's horse which was called Rakhsh was glowing. It is a fact that all stories and "tales relating to glowing, white horse were signs of freedom". "In Iran's traditional culture, horse carries dead peoples' spirits to other world; it has been the sign of wisdom"

Lorestan in Bronze age:

Lorestan has been inhabited by the left, different tribes including Goties, Lolobies, Casies who belonged to Iran's west, and south western, they have set up the first civilization of Iran's south western. The academic text believed that "Casities" appeared in the beginning of second thousand. Casities were usually riding and fighting. In the nineteen century B.C. also Ashoories were fighting in Zagros region and the seventeen and nineteen centuries BC. The same place was occupied by Simeries and Casities of southern Russia who had traveled to Iran from the southern of Oromieh. After it, there has been inhabited by Iranian tribes including Mad's. The same tribe inhabited in Noshijan hill near the present Malayer from 550 to 725 B.C.

Lorestan's Bronze Date:

The oldest date of bronze tools of Casies refers Lorestan's first inhabitants in the fourth thousand, and the newest one refers to four century B.C. As whole, most of Lorestan's bronze works have been dated from 650 to 2600 B.C.

Horse as Vehicle to the World after Death in Lorestan, Bronze Age:

Casians believed that horse was able to transfer people both in this world and the world after. Therefore, they usually killed the dead peoples' horse as victim. But they changed their minds, because they found horse useful instead they burned the real statue and some iron blades which referred to horse, they usually put them under the head of dead (figures 1, 2).

Figure (2) right: the bronze horse under the head, Lorestan, 7 to 8 centuries B.C Britannia museum.
Left: The horses of cycle with big eyes and small ears, Lorestan.



Fig. 1,2: (Right) Bronze horse stuff for lay under head, Lorestan 7th -8th B.C., Britannica museum. (Left) Horses with big eyes and small ears, Lorestan.

The Tether Blades of Horse:

The blades that were placed in the mouth of horse are combination of many signs and symbols. It was able to depart devil's power in order to save family. In the present years, pardoners digged the grave in order to find bit which werer put under the dead people's head, they were called under-head. Roman Grishman has studied for years in Iran: "The weapons and decorations of horse have been found in Lorestan's temples and graves; they have been usually used by them. Some of them were vow in the temples, and some were put in the dead person's graves, because they believed them be used in other world".

"Art age was based on life after death regarding the bilateral powers or the collection of opposites which were struggling . . . there have been some animals as signs and symbols left of these people"

"Lorestan's inhabitants did not burn the dead people's horse with them, instead, the bronze tether of horse which was put under the head, therefore pardoners found them in the grave, they were called under-head. By

putting them, the dead peoples' spirits entered to the immortal world, hence there wasn't necessary to burn horse".

The under-heads of Lorestan show the traditional customs of burring horse and its rider. It seems it has been an old custom among the first inhabitants of Lorestan who belonged to northern tribes especially Sekahas and Mitanies. But after passing time, they found horse useful to be buried by dead instead the statue of horse or its bit, tether were used. "It has been a similar power between live creature and its image".

Horse has played an important role among Casities and Simeries which have been proved by Ashorian scripts. They exported horse to other regions. The economical aspects of rearing horse have been also cultural. "The statue of horse was sign of death which transferred dead"

"The weapons and decorations of horse found in Lorestan's temples have been used every day. Some of them have been vow and some put in the dead's graves, because they believed they have been used in other world."

The shape of graves has been changed by tribal, religious relations. It is a fact that Lorestan's primeval inhabitants have usually put the different kinds of axe, knife, wand, bow, spear, shield, harass of horse or the decoration of horse (including bit, tether, the bronze, and pottery carriers) in the graves. The bronze tools of Lorestan pre-history have been the signs of people's beliefs, the world after, and the dead people tools.

5- Horse, patron of live ones: "There was a bronze idol in Lorestan which was semi-horse and semi-human. It shows the same fact that Lorestanian people have concerned horse" (figure 3).

Horse Vehicle of Dead People:

"There has been found a statue of a rider. The others were a family riding horse as if death has over whelmed whole family. Horse transferred the dead to the world after; therefore it has been the sign of death (figure 4).

"Mitra had weared a golden necklace riding the horse of dead peoples' spirits, the same horses have wings."

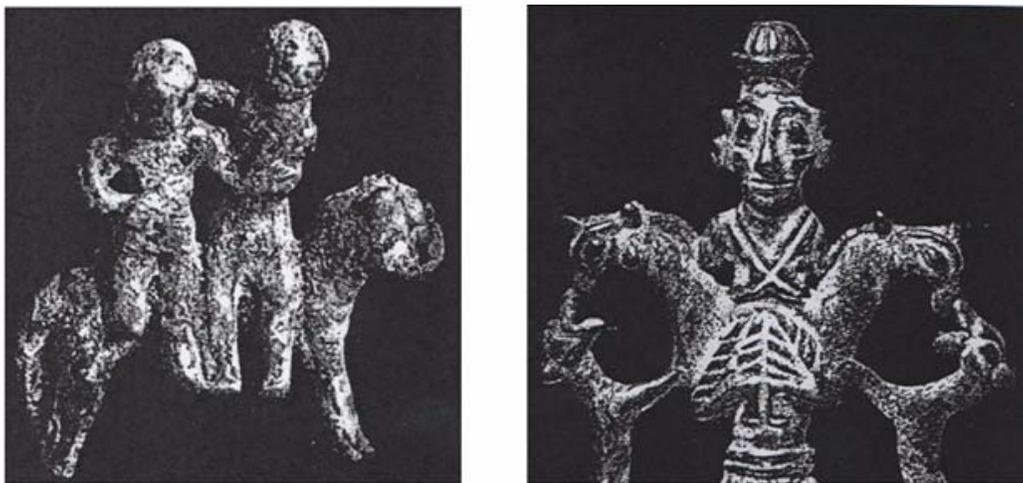


Fig. 3 (right), **4** (left).

The Causes of Bronze-Making Dependence to Horse:

The drawings of Lorestan's caves have been known as the oldest human's works in the pre-history. The old drawings included some colors such as black, red and yellow on the walls of Lorestan's caves, it shows how people have lived in the pre-history. The difficult conditions have reared the astute, belligerent people which were apparent in the drawings of Lorestan's caves (Figures 5, 6). The first drawings coincided by taming the horses by primitive human beings in this sense, there was not enough information to support discussion (Figure 5).

Reconstructing the hunting scene, Hoomian cave Koohdasht 3000 B.C.

(Figure 6) right: A hunting rider on a horse following hunted animal.

Figure (7) left: The scripts of grave stone in the contemporary high school

Lorestan people have always followed their traditions. Among such traditions, horse has been always "the sign of life and death" between people. After appearing Islam, people's beliefs have simultaneously changed gradually. According to "Taylor's principles of existence", the left traditions show the same beliefs. It means

they have followed their ancestors from thousands years before."

"Iranian people who let some grand grow have followed the traditions of appreciating spring in order to help the agriculture".



Fig. 5: Reconstructed figure of hunting ground, Homian cave, Koohdasht, 3000 B.C.



Fig. 6,7: (right) hunter is sitting on horse and tracking the prey (left) figure of a current tombstone in Lorestan.

The Place of Horse for Lorestan's Neighbor Lands:

There have been found some Raytheon in Shoosh civilization which were shape of horse "... there has been the first time that four horse's shoes inscription on them . . . the Raytheon have been used to pour the religious liquids which relating to the dead people funeral, there has been both horse and dead people spirit scripts."

"There has been discovered some graves in Khorin region which was located in the Southern region of Alborz. The decorations of horse were made of iron and they were more elaborate like these of Cilkes resembling to Lorestan's bronze tools".

"... There has been found some graves near Oromieyh where some bones of horse were beside the dead bones, hence it was known that they have buried both horse and its rider".

Herdot says: "Persians were used to gather together in their birthday party, they ate some delicious foods. Those who were rich killed cow, camel and horse and made food out of them". Some Grecian biographers believe that the guards of Korosh killed a horse as a victim every month in order to celebrate his crowning".

Conclusions:

Graves not only have been the place of dead, but also they accompanied the important sections of people's life. The appearance of horse and its statues show people's beliefs in the bronzen age. The studies have approved the relation between people and their dead's spirits. Lorestan's graves concerned the huge section of culture, traditions of Lorestan's people. Lorestan's inhabitants took a journey from the Southern Russia to Ghafghaz Mountains which were located by Zagros Mountains. The main job of some people has been rearing horse and sheep. Whereas the bronzen civilization appeared by Casities tribe, It can be concluded that their beliefs and behaviours have been left in Khorin and Oromieh relating to the same journey of Casities from Ghafghaz to Lorestan.

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