

Horses in the mythology of the world and Persia

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Abstract

Horse is an animal that is present in many epics and myths of different cultures of the world. From the Achilles' heel in the Iliad to the winged horse in ancient Greek mythology and the magnificent horses in Japanese and Chinese mythology. In the meantime, even Troy's famous wooden horse cannot be ignored. In the Persian epic, the horse is present not only as a mere compound for the hero, but also as an animal with a powerful and humane personality, which plays a complementary role as the hero and in many cases helps him. A large, noble and loyal creature that is also seen in the story of freedom, stability, stubbornness and pride. In Shahnameh, the most widely used symbolic animal is this horse. A significant part of the Shahnameh is about the epic stories of heroic and heroic families whose lives have been spent side by side with their horses.

Key words: Horse, Mythology, Culture, History, Persia, Shahnameh.

Introduction

The human fascination with horses dates back to our caveman ancestors and perhaps beyond. No other creature has shaped the history of man like that of the horse. With the diffusion of the horse, it found its way into the deepest facets of human culture. From the first horse that labored for man to the most precise event winner, the loyalty, power and strength of character have the horse ranking high marks of honor and admiration with man. The beauty, elegance, and spirit of the horse are a source of inspiration, creating thoughts capable of carrying one to faraway places. They abound in the stories man has carried with him through time. The horse easily wins a special seat in history, and naturally it has figured strongly in our stories. The value of the horse is historically present in many narratives often making the horse an icon in man's own history. There is enough horse lore to fill shelves and shelves with narrative, both in work and art and in the world culture there are many stories expressing the influence of the horse in the human lives.

The never-ending influence of horses bestows upon the world's cultures leaves man with feelings of respect, value and affection.

The horse has featured in myth and legend from the earliest times. Equine representation in Paleolithic art has been interpreted as indicating shamanistic practice, and horses are common in the folklore and mythology of Europe and Asia

(the natural habitat of the horse). Lore and myth concerning the horse will be briefly overviewed, not as a thorough treatise but more as superficial surf, considering points of interest (Olsen, et al. 61).

The essential features of the horse in mythical tradition, abstracted from a range of sources, can be summarized as: travel, flight, soul journeying and transcendence, protection, communication, stamina, power, wisdom and faithfulness.

Discussion

Horses in shamanism

The horse played a tremendous part in nearby shamanism of Asiatic people groups. Directly here the white horse transformed into the most holy (a not unordinary topic to social orders of proto-indo-eu root). The horse changed into utilized as psych grandeur, to move the shaman to intercede with spirits of the dead and to return messages from the other worldwide to the living. Ceremonial has been very much recorded by method of Eliade. The shaman's drum, used to help fulfillment of the changed nation of cognizance, was frequently alluded to as "the horse", and various props used to arrive at the happy nation remembered a representative horse for the type of a horse headed stick (an imaginable antecedent of the witches' broomstick). Some shamanic ceremony stressed horse penance (regardless of the way that Eliade considers the shaman changed into not all things considered a sacrificer), adapted penance or emblematic nearness of the horse, as a case the consuming of horsehair or sitting on a horse mask. Shamanic practice with equine inclusion has been referenced all through Asia, and furthermore from north the America. In an exciting inversion of Asiatic shamanism, the Haitian shaman is expressed to be the horse ridden by method

of the having spirits. Shamanism has made due in its bona fide structure to stylish examples and Lintrop gives an account of Tubyaku Kosterkin, one of the last Nganasan shamans of Siberia. Kosterkin conjures the "iron" horse Mikulushka as one in the entirety of his soul aides, which professed to speak to soviet quality and bolster official business. Through the horse, the shaman indicated that permits you to immediately follow up on the nation and its turn of events. Horses likewise are spoken to in enduring Korean shamanism, wherein the appearance of spirits is related with the sound of horses' hooves. In spite of the way that the Korean ceremonial has created in an exceptional way to that of Siberia each can be followed to a typical beginning spot exactly 2,000 ago (Namba & Fridman, 2-6)

Horses in the Classical Myth

Scandinavian culture also joined inconceivable criticalness to the horse as a technique for transport and battling. Bronze Age Scandinavians associated the horse with the wandering sun, as clearly appeared by the model of a bronze horse drawing a gold plated sun hover found at Trundholm in Denmark. Daylight based and lunar significance won, with Skinfaxi and Hrimfaxi drawing the sun and moon over the sky independently as being responsible for the movement of sun arranged and lunar cycles. Sleipnir, the 8-legged mount of Odin was seen as the across the board adventurer, prepared to pass on his rider over land and water, and to Hel and back. Take's horse Eenbarr had similar limits and moreover passed on an intrigue so the rider could never be killed while on her back. Sleipnir has been hypothesized to address a coffin with four pallbearers (8 legs), therefore transforming into a unique equine psycho pomp. This is possibly the

wellspring of the later medieval Christian name for a coffin, St. Michael's Horse, St. Michael being the central guide for the discarnate human soul, a practically identical to Odin. The Valkyries recouped the spirits of dead slaughtered in battle and moved them to Valhalla riding a horse. Scandinavian perfect creatures had the alternative to shapeshift, as Loki changed into a female horse to envision and deliver Sleipnir. The tenth century Icelandic Egil's Saga records the use of a horse head on a pole engraved with reasonable runes to channel a scold on an adversary (Einarsdóttir, 4-12).

Horses in Egyptian folklore

The horse isn't local to old Egyptians and the specific date of first experience with the nation isn't sure. The horse is accepted to have come to Egypt with the Hyksos around 1600BC, who settled in the Nile Delta from the Levant, searching for munching land for their steers. By 1700BC these new pilgrims had been in the zone, wedding the local ladies, for a considerable length of time that they could take political control. The Hyksos established their own sustained capital in the Delta, controlling Memphis and fashioning unions with realm of Kush, while the Egyptian lords held control of Thebes. The Hyksos demonstrated extremely hard to oust from Egypt because of their ability with the horse and chariot, a technique for fighting that the Egyptians had already scarcely come into contact with .

Be that as it may, this was just so on the off chance that they could battle on a level combat zone. The lightweight, fast chariots they used turned out to be hazardous on everything except the flattest landscape and a gathering of charging horses can quickly get wild, conceivably placing the travelers in a lot of peril .

The chariots utilized by the Egyptians were lightweight, quick vehicles with two wheels, drawn by two horses. Inside each chariot rode two men, the driver and the contender. It is imagined that at first the chariot was utilized as transport for the gentry and furthermore for chasing .

Since the turnover of chariot horses was probably going to be high, it is plausible that a huge load of rearing horses were kept, to ensure there was a consistent gracefulness for the fight to come. In the early long periods of the nearness of the horse in Egypt, all things considered, horses were too valuable to even think about risking, so until stock expanded horses were utilized cautiously .

The horse before long turned into a much adored and valued belonging for the Egyptian tip top, especially the Pharaoh. The horses initially acquainted with Egypt are littler than those we are utilized to today, and had highlights like those of the Arab breed .

Ramses II makes reference to his horses in the Poem of Kadesh, recognizing them as far as it matters for them in the skirmish of Kadesh. This in itself may appear to be an abnormal thing; the Pharaoh once in a while imparted the credit for a triumph to another human, so for what reason should such acclaim fall upon horses ?

"I vanquished a huge number of remote nations, being separated from everyone else, being on 'Triumph in Thebes' and 'Mut is Contented' my incredible horses. They it is whom I found to help me when I was distant from everyone else battling numerous remote nations... They it is whom I found amidst the fight along with the charioteer Menna my shield conveyor " ...

In Ancient Egypt, horses were never utilized for work, however were an image of illustrious force and courageous activities in scenes of tumult. In the Kadesh Inscription of Rameses II, his two horses are named 'Triumph in Thebes' and 'Mut is content'. The way that these creatures were given theophoric names by the ruler demonstrates the eminence that they held with sovereignty. It likewise shows how despite the fact that horses were not a piece of religion, they could be utilized to demonstrate how the divine beings were consistently close to the lord. The way that Rameses II additionally tells his officials that his horses would eat with him, since they carried on more respectably than they, shows the degree of care that was given to these animals. In spite of the fact that this is metaphor, it demonstrates the high respect that horses were given in Ancient Egypt .

Correspondingly, the Sphinx Stela of Amenhotep II additionally depicts a scene where he is taking shots at an objective from his chariot and portrays how he prepared his horses into fine mammoths. This demonstrates these were a profoundly venerated creature and were a significant piece of imperial iconography, particularly as horses were costly to acquire and keep up. It likewise shows how they were a significant piece of Ancient Egyptian fighting, being utilized to pull chariot in fight, from which the rider would then battle .

The way that the lord was so energetic about these creatures in Ancient Egypt can be found in the Stela of King Piye from the Nubian Twenty-fifth Dynasty. After at long last completion his ambush on King Namart, 'His Majesty continued to the stable of the horses and the quarters of the foals. At the point when he saw they had been [left] to hunger, he said "I swear, as

[Ra] adores me, as my nose is invigorated by life; that my horses were made to hunger torments me more than some other wrongdoing you perpetrated in your carelessness!"' This enthusiastic discourse shows the genuine worry of the ruler at the helpless state wherein he has discovered the horses and that he discovers it the most abhorrent wrongdoing of Namart, demonstrating the energy the Ancient Egyptians for horses (Hope & Jackson, 45).

Horse in the European mythologies

"The Horse and the Maiden" is a Urban Legend from Ancient Athens. The lady, Leimônê, signifying "Restraining of the Horse", is rebuffed by her dad, Hippomenes, signifying "Soul of the Horse. A young lady of such societal position is taught setting up her for marriage; it is a procedure of subduing. Leimônê neglected to finish the subduing procedure thus she stayed wild like a filly. Since she acted like an untamed horse, at that point she will be rebuffed by a horse. Hippomenes shut Leimônê in a structure with a horse and there she kicked the bucket (Bane, 354).

One of the most notable legendary animals, Pegasus stars in accounts of the Greek divine beings as an everlasting horse with wings and has been memorialized in the stars as a heavenly body .

In folklore, the unadulterated white Pegasus is said to have sprung from the neck of Medusa upon her passing. First restrained by Bellerophon, a Greek human saint, with the assistance of the Goddess Athena, Pegasus was in the long run penned by Zeus after Bellerophon endeavored to ride toward Mount Olympus on his winged horse however was tossed to his demise. From that point on, Pegasus headed Zeus' thunderclap chariot. As the legend goes, Pegasus as far as anyone knows made the

spring Hippocrene on Mount Helicon with its foot struck a stone .

Maybe one of the most celebrated horses that really existed; Bucephalus had a place with Alexander the Great in antiquated Greece. The horse's jacket was dark and was depicted as having an enormous white star on his brow. It was around 344 BCE when a preteen Alexander bet his dad for the horse, asserting he could tame the wild animal. To win, Alexander dismissed Bucephalus from the sun, as he had understood that the horse was essentially terrified of his own shadow .

Bucephalus likely kicked the bucket of mature age, however a few students of history state he was felled by fight wounds. The city Bucephala was established by Alexander and named after him since quite a while ago cherished equine .

Two kinds of unicorns exist in legend: one from Europe and one from Asia. In present day mainstream society, the European unicorn looks simply like an unadulterated white horse with a long, thin and spiraled horn on its head, however it was initially more in accordance with the appearance of a goat with a short, bright horn. Supposedly, its horn is unadulterated enchantment and ready to spare somebody who's been harmed, yet the animal is an uncommon sight and about difficult to catch .

In Asian folklore, a unicorn resembles a horse and progressively like a deer with reptilian-like scales covering its body. Nonetheless, it despite everything had that solitary horn projecting from its temple. The last individual to ever observe an Asian unicorn, as per legend, was the Chinese rationalist Confucius; however its uncommon appearance would flag an astute and just ruler .

In the legend of Scotland, you'll discover the shape-moving water soul, the kelpie that most regularly shows up as a horse. The most widely recognized kelpie story is set in Loch Ness, yet kelpie stories encompass about each enormous waterway in Scotland. Its originally recorded appearance was around 1759 in William Collins' composition of a tribute .

Kelpies aren't really pleasant animals, contingent upon the story you hear, as they have been related with human penances. Be that as it may, different records give the kelpie kudos for getting kids far from perilous waterways .

Kelpies can allegedly change themselves into animals other than horses, including male people. At the point when that happens, the human ordinarily holds horse hooves, giving a connection between the kelpie and the demon .

The hippogriff, an animal that is a hawk in the front and a horse in the back, showed up in the sixteenth century in Ludovico Ariosto's "Orlando Furioso," yet back in the Greek occasions, the hippogriff spoke to the god Apollo. Afterward, it was portrayed in Thomas Bulfinch's "Legends of Charlemagne" as having the top of a hawk, ripped at claws, feathered wings, and the body of a horse. The creature is amazingly quick yet is, possibly, a shrewd soul.

In Norse folklore, Odin rode an eight-legged horse named Sleipnir, first represented in the thirteenth century. The horse is alluded to as "the best everything being equal" and portrayed as dark hued .

Icelandic legends guarantees that Asbyrgi, a horse formed gulch in the northern piece of the nation, was made by Sleipnir's foot. People can see a sculpture of the horse in Wednesbury, England (Anthony, 329).

Horse in Chinese folklore

Horses are a significant theme in Chinese folklore. There are numerous legends about horses or horse like creatures, including the horse. Chinese folklore alludes to those legends found in the chronicled geographic territory of China. This remembers fantasies for Chinese and different dialects, as transmitted by Han Chinese just as other ethnic gatherings. There are different themes of horses in Chinese folklore. At times, the emphasis is on a horse or horses as the hero of the activity, in different cases they show up in a supporting job, at times as the train power moving a chariot and its tenant .

In the investigation of recorded Chinese culture, a significant number of the tales that have been told in regards to characters and occasions which have been composed or recounted the far off past have a twofold convention: one which custom which presents a more historicized and one which presents a progressively legendary adaptation. This is likewise valid for certain records identified with fanciful horses in China.

Horses are genuine animals, of the family Equidae—snappy paced, hoofed quadrupeds, existing now and verifiably, in China, among different spots. Numerous varieties have been utilized or produced for food, transportation, and for military force for a large number of years, in the zone of China, and somewhere else, just as now and again being adored or esteemed, as pets allies, or motivations for workmanship. One job of the horse, in China, has been significant in the public arena and culture: a job here and there existing in the domain of fantasy and legend (Weirather, 202).

Zodiacal horse

The "Chinese zodiac" comprises of a twelve-year cycle, every year being related with a specific animal. The seventh in the cycle is the Horse. One record is that the request for the creatures' of-the-year is because of their request in finishing a challenge of dashing over a stream, in the alleged Great Race: the race being to figure out which animals, in which request, would be the namesakes of the twelve-year cycle. The race was run, and swum, the end goal being over an incredible waterway. The Rat and the Ox crossed effectively enough (the Rat catching a ride on the Ox's back). Those amazing swimmers, Tiger and Dragon had little issue; nor rabbit, with a little assistance from the Dragon. The Horse, a fantastic sprinter; in any case, not as great of a swimmer, would have been straightaway—in any case, the Snake having crossed the waterway by stowing endlessly on Horse's foot, doing an unexpected descent, picked up the end goal, just before the alarmed Horse. Accordingly, it is stated, notwithstanding the creature's general quickness, the Horse completed the race just in the position of the seventh position. (Gaskell, 64).

Horses myths in India

Horses are not indigenous to India, and keeping in mind that there is some proof that they were found in the Indus Valley Civilization, it is thin: among the numerous different creatures, from monkeys to rhinos, that figure bounteously on Harappan seals, the horse (likely imported even in those days) only every once in a long while shows up. It turned into significant — even focal— figures just in the Vedic age. The most broadly acknowledged, however in no way, shape or form unchallenged, hypothesis presently is that the horse was brought to India, alongside the Sanskrit language, by the

Indo-Europeans The historical backdrop of the folklore of horses in India shows the manners by which the individuals of India originally distinguished horses with the individuals who relocated to their piece of the world, or attacked them, riding a horse, and afterward recognized themselves with the horses, as a result situating themselves as their own exploiters. The horse was a magnetic image since the commencement of Hinduism. The horse, as opposed to the cow, was the creature whose custom significance and closeness with people shielded it from being viewed as food, however not from being slaughtered in penances. In the Vedic time frame, horses were fundamental not exclusively to drawing quick fight chariots however to grouping cows, consistently simpler to do from horseback in places where the munching grounds are extensive. We have noticed the significance of the Vedic horse penance and the establishing Vedic legend of a goddess who appears as a female horse. Also, we will before long observe a fixed wager about the tail of a horse start a grievous fight in the Mahabharata,⁴ and the picture of a submarine horse reemerge in fantasies of enthusiasm and demolition. Horses pull the chariot of the sun, and horse headed figures—the twin Ashvins, Vishnu in his Veda-safeguarding type of Hayagriva, the centaur-like Kimpurushas—dash through Hindu folklore. The mystery of the Hindu horse lies in its tirelessness as a picture of charm and force among individuals who couldn't stand to claim horse (GULIK, 112).

Horses in Persian culture and folklore

Horse implies sprinter and sharpener on the grounds that the horse is the most honed household creature.

The horse, which has been portrayed as an image of respectability and magnificence,

is one of the most productive and honorable household creatures in the legendary universe of antiquated Iran .

The antiquated Iranians emphatically requested Ahura Mazda for their horses. In the Avesta, the horse is referenced as one of the most picked creatures, and there are even directions for its treatment and upkeep, and this is an indication of the immaculateness, inventiveness and significance that was given to this creature in Iranian culture. The significance of horses in the realm of Iranian folklore is with the end goal that every god had brilliant haggles horses. It is likewise referenced in the Yashts that the horse was yielded as follows :

"Houshang Pishdadi relinquished a hundred, a thousand bovines and ten thousand sheep on head of Mount Hera (Alborz) and requested that he become the best lord in all nations ".

The nearness of horses in the antiquated culture and history of Iran is showed in different indications. As should be obvious in the vast majority of the engravings, the engravings of the Achaemenid time frame, this delightful legendary creature has been indicated exceptional significance and consideration, and in the bloom engravings of the Darius time frame, the names of the incredible horses of Iran have been referenced .

This consideration and significance to horses has entered into the melodic extent of various Iranian ethnic gatherings, and since horses and horseback riding are of exceptional significance and capacity in the life and culture of the individuals of various locales of Iran, this creature is consistently in wars, festivities and grieving. He has been the best buddy and friend of the individuals (Oktor, 296-298).

Conclusion

The folklores of numerous societies, including Greco-Roman, Hindu, Persian, Chinese, Egypt and Norse, incorporate references to both typical horses and those with wings or extra appendages, and different legends additionally call upon the horse to draw the chariots of the Moon and Sun. The horse likewise shows up in the 12-year pattern of creatures in the Chinese zodiac identified with the Chinese schedule. In the antiquated Hindu sonnets called Rig Veda and the old Iranian songs called Yashtas, there are numerous references to horses. In the Yashts, Garshasb is referenced, which decimates the compromising goliaths. The association between the name of the horse and the seniors and saints is established in the interfaith strict convictions and convictions in the way of life of the clans, and in addition to the fact that they associated their name with the going with horse, however some of the time they even observed themselves as this animal.

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