

Livelihood in Shahname

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ABSTRACT: To study the livelihood styles in different societies is a way to better get familiar with the customs, traditions and people life styles. To look at people livelihood in far past through major literary arts of each region such as Shahname, the national art of Iranian- will reveal the methods of people livelihood. The purpose of the writer is to show people life styles in different periods in Shahname by suggesting various ways of their earning living. In this article we mention some jobs that were taught by the command of the kings to improve people's livelihood are: agriculture, animal husbandry, quarry and hunt... This project is a paradigm to show different types of livelihood and impact of kings on people's life.

Keywords: Business , Ferdosi Shahname, Lifestyle, Livelihood, Subsistence.

INTRODUCTION

Ferdosi Shahname is a coherent and single-spirited art which appear the epic of a nation that had several ups and downs in their life period. From heroic and mythical perspective, one dimension of Shahname is related to material and the other dimension is pertained to spiritual world. Shahname begins with circumstances of life phenomenon. (ferdosi 2003 published in Moscow,18).

And along with it, basic elements of life shape one by one. One of the cultural elements which are so significant in human life is livelihood and making devices. Here, other phenomena are asserted such as: fire, wind, iron exploration, agriculture, clothing... and to study customs lead us to acquaint with different social groups like Katuziyan, Nisariyan, Nasudiyān and Ahnuxeshiyan. At the beginning of Shahname , the spirit of the epic demonstrates life spirit; in fact it is the beginning of human affair in making life. To look at conditions of livelihood in Shahname acquaint us with kings, champions and their life evolution. The information which is gathered here as livelihood in Shahname, is a general view about the types of livelihood, kings and champions in three different periods of Shahname. This article concentrates on different aspects of earning living in Shahname periods, livelihood of people, kings and champions and also effect of livelihood progression on the life of each social class.

Agriculture

Special conditions of human life in primitive societies of Shahname cause it to be independent due to their ability in agricultural activities. Since they can easily produce corn and food products which they need, they are not need to give them from other societies.

Everyone is tring to achieve with his bread is respected. (ferdosi 2003 published in Moscow,33). Beginning of agriculture forms several small and big villages. After agricultural activities as it alluded in Shahname at "Tahmurs" period, human beings try to bridle animals, make domiciles and different equipment to dominate nature and he can gradually attain these capabilities by his creativity. (ferdosi 2003 published in Moscow, 34).

According to "Jamshid" classification in Shahname –agricultural group- is the third group of people which called "Basudi" and their job is to implant, protection and crop. They have an important role in providing peoples livelihood. the first time which they plant seeds and spread plants and corn seeds are related to "Hushang" period. In khosro Parviz story, when Bahram Chubine scaped from Shahanshah soldiers he arrived at a rush-brake that several people were reaping cane, that can shows agricultural in group. in Ghobad kingdom draught occurred and people didn't have anything to eat, he commanded to open wheat store for people. when Anushiravan arrived at Alanan city and

found it ruinous he commanded to construct a city there and provide a place to agriculture so that they can earn living. .(Agha-Hosseini, Spring 2005, Issue 15).

Blacksmithin

Blacksmithing was the first job which existed in Shahname after exploring fire and iron. This industry as it asserted in Shahname was formed for the first time in Hushang kingdom.he is the first one who explore iron and make equipment from it. blacksmithing was continued in Jamshid period and some of war equipments such as: armor, helmet and other devices are made from it because primitive needs to provide security in their community to protect themselves from their enemies and to win at threatening elements.

Glorius kingdom with the help of soft iron threr by making armor and armor .and coftan and Brgstvan (ferdosi 2003 published in Moscow, 36).

Gradually blacksmithing is expanding as a common job as we see Kave who was a blacksmith in Zahak period that earned his living through it. when Afrasiyab escaped to Gang Dej, he gathered some blacksmith to make military devices.(safa,2009) he used military devices which made by iron in his war with Arjasb.when they talked with Eskandar about difficulties that they bear in war with Pil, he also wanted blacksmiths to made him a rampart, a saddle and a horseback with iron.

Animal Husbandary

The other way to earn living in Shahname is to nurture animals which attract people's attention in Shahname. The life which was based on nurturing animals such as: cow, sheep, horse and camel was shaped when human figured out there is another way to earn living except planting corns. To protect and use bestial products is a method after agriculture for people to use more welfare and better exploitation from nature.Kiumars like Tahmurs pass his time to bridle animals. Hushang try to bridle animals, too (Ghadamali, 2004).

As it asserted, this affair was a method for Iran ancient people and kings to earn living Tahmurs inbreded birds such as: hawk and falcon to ease hunting which is one of the other ways to earn living.

Knitting

Knitting or drapery is another way to earn living with, that teach to people by kings.Tahmurs teach spinning for the first to others.

Using sheep wool clothes and carpet weaving payment of tissue. (ferdosi 2003 published in Moscow, 34). This industry in Jamshid period ,according to Shahname consider as a period of primary progress in human life, continues and develops with himself .later, spinning, knitting and sewing clothes finds its way through people and attracts their attention and converts to a way for a group of people to earn their living through it.one of the elements to create knitting industry is to provide clothes for warriors.gradually by the increase in human experience it converts to a more widespread and variable job. It considers as special gift in historical and athletic periods which worth a lot.however this industry is not equal with agriculture and animal husbandry but it is beneficial and efficient for kings and other grate mans. .(Agha-Hosseini, Spring 2005, Issue 15).

Ship-building and Navigation

However there is no direct mention in Shahname about ship-building and its construction method but we can consider the history of this industry albeit in primary level to the periods of mythical kings. Some groups work as sailor or captain and earn their living from it. It is not mention in Shahname as a way to earn living among other jobs. Jamshid is the first king who travels to near and far regions. (Safa, 2009).

His travels by ship and by doing it quickly went from on country to another (ferdosi 2003 published in Moscow, 38).

.we read wonderful stories from Eskandar that he commanded his soldiers to build ships and boats to cross rivers; indeed this job was an affair for militaries to learn and to use it when it was necessary.we can allude to Turan about the progress of ship-building industry when Keykhosro, Farangis and Giv escape from this region and their speech about giving it from a tax giverAfrasiyab after escaping from Keykhosro battle went to china but its king didn't accept him. He decided to have marine voyage to Gang Dej but sailor dissuaded him to do so.

Quarry and Hunt

One of the other ways to earn living in Shahname is through quarry and hunts which many kings appreciate it. Earn living through quarry and hunts are so important for different groups in Shahname; and attract all attention to it. This kind of livelihood still exists in some people's lives. It alludes directly to this way as a kind of livelihood.When

Keykhosro arrived to Mekran after Afrasiyab; he stayed there one year and went hunting and earned his living through it, however hunting was considered as an entertainment for kings.

Spring green pastures, horses and hunting grounds and gardens of flowers and fruit perfumed. (ferdosi 2003 published in Moscow, 957).

Gashtasb huffed from his father and separated from him; in Rome because of the difficulties and hardships of life, he went hunting and earned his living through it. To teach hunting to their children was one of their cultural doctrine. As Ormazd taught hunting and bat to Shapour son of Ardeshir. Champions also hunt for entertainment and to earn their living, they have especial skills and qualification in this affair. Rostam Dastan when decided to go from Sistan to Mazandaran; he went hunting to earn his living. Seven-table of Rostam is so famous that he went hunting in his second table. When Siyavash showed Afrasiyab how to hunt; he made soldiers calm about abundance of prey in providing food for them.

Tax and Tribute

Several wars happened in historical and athletic periods of Shahname and gave other countries to expand their territory was progressed. According to their war law, the oppressor government had the right to give tax from the oppressed government; this affair was considered as a way for oppressor country to earn their living. "Baj and Sav" are two synonyms which used frequently in Shahname as giving tax. In Keykavous covenant after he defeated by Rostam and his passing from the seven-table, Keykavous gave tax from Mazandaran king. (Agha-Hosseini, 2005).

Come unto us like subordinates because you can not fight Rostam and should be our tributary. (ferdosi 2003 published in Moscow, 273).

Also Keykavous gave tax from other regions such as: Makran, Bar bar and Hamavaran. After he went to Makran, they gave him taxes in order to prevent to have war with him. In Keykhosro period, Rostam allude to a country when he talked to him, later it was called India which was emptied from horde and sent taxes to Iran till Keykhosro time but later he became assessor of Turan. It showed that there was a tax giving in Turan. In Lohrasb kingdom, we confront to a rare example of Romans giving tax from Iranian due to Gashtasb supporting, it was the first time that Romans gave tax from Iranian. In addition Qeisar sent a message to "Eliyas", Khazar senior, and wanted him to give tax. (Ashrafzadeh, No. 30).

Turan people gave taxes from Iranian in Gashtasb period which was another rare example and because "Zartosht" offered his religion to Gashtasb he wanted him to subvert tax giving custom. Romans in "Darab" period, which now "Filtous" govern it, gave taxes to Iranian annually. Siyavash gave taxes from some regions when he built his city. Esfandiyar allude to give tax to some countries such as; Turan, India and Rome in his message which he sent orally to "Rostam" by "Bahman".

Gardening

Some evidences in Shahname consider this method as a way of livelihood in different societies; this type of livelihood was common among people, kings, champions and seniors of country. Because all people can't afford to have garden as a private estate, they earn their living through guarding and preservation of these gardens for their owner. To look at gifts which were exchanged through seniors of regions in stories, it made clear that gardening was an important affair in giving kingship gifts among high classes. "Sam Nariman" after hearing "Sindokht" speech, he gave abundant gifts as a sign of reverence and acceptance the marriage of "Zal" with his daughter "Rudabe", garden and agriculture field was some of those gifts. (Taheri, third year, No. 30).

Sam, House and Garden and all the cables to syndokht. And gave him her hand as a sign of friendship and covenanted. (ferdosi 2003 published in Moscow, 152).

In "Bijan and Manije" story we witnessed farmers and gardeners anxiety to save their properties from pigs attack and they wanted king to help them, indeed they were worried about their livelihood. The amount of prize which Keykhosro appointed to save ruined agricultural products, showed the importance of gardening and agriculture for kings. The image which was given to us from "Bahram Gur" period, mentioned names of some fruits such as: pomegranate, apple and Those were planted in gardens (Gharavi, the Art Journal, No, 153 and 154).

After the battle between "Keykhosro" and "Afrasiyab", Afrasiyab emissary which called "Jahn" warned him to quit the war because gardens were ruined and life became difficult for people and this shows the livelihood of people through gardens.

Sheepherding

As in Shahname, agriculture considers as one of the fundamental jobs which is so beneficial, sheepherding is also a pivotal pillar in economical life of society. Sheepherding was attended as another way for people to earn their living which some groups of people in Shahname consider it as their job. Usually kings and government high class

people use herdsmen and soldiers to keep their numerous flocks. In "Rostam" attack to Afrasiyab horses we confront with the herdsmen and cavalcades that protect Afrasiyab flock. (ferdosi 2003 published in Moscow,709).

Besides this kind of animal-husbandry which usually consist horse flocks, some people try to nurture sheep, cow and camel to provide the necessary products such as milk and meat for themselves and other people. "Merdas" is a dignified and pious man who does shepherding, he besides nurturing horse, protects other animals such as: cow, goat. also "Anushirvan" emphasizes on nurturing sheep and cow flocks, as Iran vast flat is full of these kinds of animals; in "Bahram Gur" kingdom broadly attended to nurture sheep that the number of sheep for some capitalists is unexpected. (Sarami, 2004).

Marshal Spoils

In heroic period of Shahname because of their existence in several wars and military expedition, kings divided the extant spoils between champions and their corps. To gather spoils is another way to earn living for champions. When Rostam defeated the king of Mazandaran; Keykavous divided the acquired spoils between his corps (ferdosi 2003 published in Moscow, 269).

When the news of killing Siyavash by Afrasiyab understood by Rostam ; he attacked Turan and divided the acquired spoils between his corps. Rostam had a surprise attack by night to Afrasiyab palace to save Bijan and before any reaction by his armies ,he hastily departed to Sar Har with abundant spoils and he divided all of them to his corps. when Esfandiyar defeated Arjasp and this news heard by Gashtasb, he denoted all spoils to his corps and he himself came back to his father's land by Gashtasb command. When Bahram Gur overcame Chinese he gave to his corps whatever spoils he acquired.

CONCLUSION

Ferdosi Shahname is one of the fine literary arts of Iranian; which has a dignified and lofty status among verse arts of Persian literature. In this article, after scrutinizing different aspects of people, kings and champions livelihood, we concluded that in mythical periods, kings are the teachers of people to instruct them different professions to earn their living. In that period they passed their lives through agriculture, blacksmithing, knitting and.... Although kings in mythical period earned their living through the same primary professions, other trivial methods which were attributed to the high ranks of society such as: robe of honor and gift, celebration and party, quarry and hunt, maybe existed in this period inconspicuously. In mythical period due to the progress in professions and technologies, methods of livelihood are changed. Although, professions of heroic period with a little more progression still have seen but most of people are perform new jobs which provide them better livelihood such as: commercial, medical and so on.

Champions due to their affinity with kings passed their lives the same as them, they did quarry and hunt and took tax and tribute because of ruling the lands which are responsible for by kings and also the gifts and robe of honors which are given to them by kings in different accessions made them needless.

In this historical period some other kings are get out of their grab as teaching people, therefore their earned their living through taking tax and tribute from people and their dominant lands.

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