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Samanid Pottery, 9th-10th Centuries,
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Figure of Back Cover

Samanid Goblet, 9th-10th Centuries,
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The Archeology of the Ritual Practices The Case Study of the Iron Ages Cemeteries of Talesh Region (Maryan & Tandevin)

Somayeh Astani

Department of Art Research, University of Guilan, Guilan, Iran

Saeed Baghizadeh

Department of Archaeology, University of Tarbiat Modarres, Tehran, Iran

Ehsan Alimadadi

Department of Archaeology, Islamic Azad University of Tehran (Central Branch), Tehran, Iran

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Abstract: During the life of humans on earth, there has been no subject more interesting and complicated than death. The knowledge and understanding of what will happen to a person after death form the basis of most religions in the world, which have since been referred to as religious matters or religious experiences. The issue of death is so important in many societies that it has caused the birth of schools of thought and, as a result, the growth of various religions and cults. Burial customs include the structure of the graves, the direction and condition of human or animal skeletons, and the placement of objects in the graves. The Iron Age in Iran and Guilan is divided into three sections: Iron Age I, II, and III. This Period includes from 1500 B.C. to 550 B.C., of course, some archaeologists believe the existence of Iron Age IV, which continues until the middle of the Parthian period (the End of 1st Millennium B.C.). All major discoveries from selected Iron Age sites in the area of Guilan have been explained and classified. In this research, a new attempt has been made to review the religious experience and ritual practices regarding the repeatability of ancient cemeteries of Talesh during the Iron Ages. The main aim of this article is to identify the Iron Age Burial culture in Guilan. This investigation shows that the society's People of Iron age in the area of Talesh have social Rank and Status but the factor of Gender is not important in classifying their classes.

Keywords: *Ritual Practice, Cemetery, Guilan, Iron Age, Burial Customs.*

* Corresponding Author

Email Address: somayeastani@gmail.com (Somayeh Astani)

Introduction

The emergence of cognitive approaches has created new methods for solving human sciences' traditional and eternal problems during the last thirty years. These methods have caused the formation of new insight and powerful inspirations in the field of sociocultural sciences, especially, which deals with the structure and usage of symbols and hidden cognitive processes. Without trying to reject interpretive approaches, it should be acknowledged that methods of religion and cognitive archeology try to balance the inconsistency and inequality between approaches applying interpretive and explanatory methods in answering their fundamental questions (Lawson and McCauley 1990; Renfrew 1994a).

In both approaches, an attempt is made to strengthen their scientific aspects without trying to use them exclusively. Considering the exception, for example, the effects of cognitive approaches in human sciences have the same importance as archeology and religious studies. In both of them, many inter-disciplines have grown whose theoretical foundations are based on cognitive approaches or expand their findings and achievements in some cases at least. Also, it should be mentioned that we use Perceptual methods in proving the hypotheses. It will be an interesting task to review the myths related to religion as a more or less successful concerted effort to manifest and adequately express the religious experience. Creating and breaking forms, fundamental maintenance and change, reforms and renovation are all stages in improving this effort (Vakh, 2019). To get a better understanding of religious experience, we try to answer the following questions; Where can you find the nature of this matter? What are the forms of religious experience? What is the contribution of thought, emotion, and will in religious experience and ceremonial matters? Is it possible to reconstruct the ritual experience based on material manifestations?

Many answers have been given to these questions in the field of constitutional knowledge. Uni-dimensional theories claim that feeling, thinking, and will are the essence of ritual experience. Schleiermacher believes that "ritual practices has a thoughtful character, it is born with thought and is formed by thought" (Otto 2021). It should be pointed out that the practical expression of the ritual practices gives priority to the theoretical elements and therefore, recognizing behavior and action led to analyzing its theoretical foundations. What has been expressed as a myth for the primitive man is something that is seen ritual at a more developed level of civilization later. The ritual practices include the three aspects of Humans, the Universe, and metaphysics. In other words, the concepts of the supernatural, cosmology, and anthropology have continuously evolved in the words of myth, religion, and dogmatic rules. The expression of religious experience, whether rituals or practical ceremonies, is related to its theoretical or religious expressions directly and closely. The theoretical and practical expression of the customs experience is completed with the sociological statements. The attitude toward the world, which is explained and stimulated by the constitutional experience, affects the evaluation of the main aspects of human life and the forms of his activity. All social functions of humans are a sign of higher values including a holy meaning.

Historical Backgrounds

However, it is very clear that the subject of religious matters, which includes phenomenology of religious matters and experiences, history, psychology, and sociology, does not include the archeology of religious matters or the archeology of death per se, but in this article, the efforts are made to understand and study of their material aspects from an archaeological point of view. There have been outstanding studies about the history of religions and their psychological



nature, but it has been done a few systematic and comparative studies about the different forms of rituals, their appearances in cultural materials, the identification of it based on the cultural materials as well as their material dimension. Several definitions have been proposed for the ritual practices. Some of these definitions are based on phenomenology and try to explain what is common among all forms of religion. In the Oxford dictionary, ritualism is defined as follows:

Belief in or acknowledgment of some superhuman power or powers (esp. a god or gods) which is typically manifested in obedience, reverence, and worship; such a belief as part of a system defining a code of living, esp. as a means of achieving spiritual or material improvement (<https://www.oed.com/viewdictionaryentry/Entry/161944>).

Other definitions mainly deal with the description and interpretation of this term, consisting of the psychological definition of it. William James says in this context that "it is the feelings, actions, and experiences of people when they find themselves alone in front of everything called divine" (W. James 1982).

Max Weber is the first researcher who views religion as a systematic science sociologically (Vakh 2019). He believes that "the special aspect of the religious thoughts can be simplicity considered as a result of the social conditions of a cast and its embodiment, and this attitude will be the ideological appearances of that class or a reflection of the material or spiritual interests of it" (ibid).

Some scholars believe that the ritual practices is a sacred experience. This concept emphasizes its objective nature of it, which is opposed to the purely subjective psychological theories that are prevalent among anthropologists. Other definitions are usually sociological, such as "a set of beliefs, practices, rituals, and religious institutions that humans built in different societies" (Parsons 1944).

Other definitions are naturalistic, such as this definition of "a set of orders and prohibitions that prevent us from the free operating of our talents" (Reinach 1912). Or "the ritual practices is equal to the morality that has been given excellence, warmth, and light by feeling and emotion" (Fokouhi 2007).

Nevertheless, there are also religious definitions of ceremonial practices, as this definition says that it is the recognition of the fact that all beings are manifestations of a power that is beyond our knowledge and science (Spencer 1880, 1884). Or it is the response of man to God's call. Or Whitehead believes that the ritual practices is included what a person does by himself and led to establishing internal harmony in people. In the meantime, we can define the definitions of some non-religious ideologies about their ultimate goal. In the approach of Marxism, a certain ideal is defined, that is a classless society in the future, and this attitude consists of human destiny, i.e., historical determinism, which refers to the necessity of an otherworldly matter.

The Archeology of Ritual Practice

Ritual archeology is an approach that originated from postmodern archeology in the late eighties and early nineties A.D. and it generally believes that culture is a set of abstract meanings and beliefs that are recognized and interpreted through symbols and signs; So, to understand the culture, these symbols should be analysed (Geertz 1966, 1986; Wikan 1990). Like many archaeologists interested in studying ancient ceremonies and rituals, cognitive archaeologists hope to reconstruct processes that are not easily extracted from materials, but they try to find out symbols and concepts through materials critically (Mithen 1996). Usually, mental representation and states are dependent on the cultural materials, which the abstract and internal dimensions make visible concerning their existence. This assumption that cultural behaviors must be clear



from the material is an answer to many archeological questions (Renfrew, 1994b).

These behaviors have visions such as language, education, agriculture, politics, etc. The relationship between mental states and cultural behaviors is much more transparent and expressive than the relationship between mental states and cultural materials. These customs and traditions lose their meaning when they are used by a group. This item is especially relevant for ceremonies and religious processes. A funeral ceremony becomes meaningful when the behaviors are performed and accepted by the participants. However, it cannot be called a religious matter if it is not true. A ritual practices becomes meaningful if it is based on the people having a mind similar to the subject, and they can explain the subject perceptually (Lawson and McCauley 1990; McCauley and Lawson, 2002). The archeology of ritual should be considered in sync with the archaeology of religion. This means that religion and the ritual practices should be considered as a set of symbolic meanings. It is one of the semantic systems which is extremely important in a culture. In the postmodern approach, the analytical method of religion is completely different from the previous approaches (Fokouhi 2007).

Moreover, the ritual practices cannot be studied separately and individually, but it is studied due to its consequences and social effects. it is mostly related to religious processes that led to creating dramatic conditions and the interpretation of signs easily. In the archaeology of symbols, the discussion is about how the semantic meanings are formed through symbols; how they communicate with each other, and what processes they create for individuals and people through the understanding of the environment and the outer world. The archeology of ritualism is looking for cause and effect between the cultural materials as a sign of public culture. In archaeology, anthropology, and cultural studies, the cognitive approaches generally get meaning from processes that can overcome the limitations between matter and behavior by gaining insight (McCauley 1998). The basic argument in ritual archeology against materialism is that the positions of cause and effect are confused with each other in a view of materialism. In the approach of cultural materialism, all cultural objects and materials, and generally all obvious and tangible processes and structures, are the crystallization of mentalities, symbolic understanding, and interpretation of humans from the nature and environment but not vice versa. If our work is based on the priority and primacy of materialism, many of the symbols and behaviors deducing from it will be unjustifiable. For this reason, materialists are constantly trying to use ambiguous terms such as meta-living behaviors or ritualism to express the behaviors; in fact, they have to consider them as irrationality that is incomprehensible to the logic of materialism.

Burial Customs

The archeology of death and burial customs, which is a subset of the archeology of ritual, is a fundamental way to reconstruct the behavioral aspects of ancient societies. The cultural materials excavated from the burials not only initiate the archaeologists into the religious thoughts of past people and their attitudes on life after death but can help to remake their cultural processes, social systems, and worldview. however, the analysis and identification of burial rituals in the Iron Age have not been a special research topic. The studies on the graves show that major changes have occurred in the graves of the Iron Age, which are a reflection of important changes in ceremonial beliefs. In this period, graves are no longer seen in the living space and they are located outside of a settlement; Also, the forming of Ritual concepts and customs are derived from the large chamber graves and the excavated objects. In this part, we are trying to analyze the information about the burial customs according to the four characteristics of the grave's location, the type of grave's structure, the body's situation, and the objects of the grave. The fundamental information is taken from the archaeological reports of sites of the Talesh region



including the site of Maryan-Tandevin excavated by Mohammad Reza Khalatbari (Table 1).

The Cultural area of Tavalesh

This area covers sites located in the northwestern mountains of the Talesh range in Gilan. In contrast, the two previous domains of Gilan (Sefidrood and Polrood) were not only based on a large river basin, but several major rivers roughly with the same width and the same size are present in the region. The largest rivers include Karganrood and Shafarood namely. However, all these rivers have originated in the mountains of a geological point of Gilan known as Tavalesh. A few sites have been excavated in this area among which Chilakhaneh, Khajeh Davood, Hassan-zamini, Vaske, Mianrood, Maryan, Aghevlar, Asbsara, Tandevin, and Toul (Fallahian 2018).

Maryan (Aghevlar) and Tandevin

Maryan Village (Aghevlar) is located in the rural district of south Karganrood from the central part of Talesh Township in Gilan. Maryan is the eastern part of the village and Aghevlar is the western part of that. However, many residents prefer to use the name Maryan since that is more authentic. Essentially, segregating Maryan and Aghevlar cemeteries is not an easy job. GPS of Maryan (Aghevlar) is (N 37° 51') & (E 48° 40') and at an altitude of approximately 1100 meters from open MSL. Tandevin is a small village away from the aforementioned village in an area entirely covered with a range of meadows and apple orchards, hazelnut, and walnut plantations (Fallahian 2018). The history of exploration of these sites goes back to the first excavations in Gilan by a French delegation in 1901. Later stages of explorations had been conducted on several occasions by an Iranian delegation from 1999 to 2003 in Maryan and Tandevin areas (Khalatbari 2004). Tandevin and Maryan cemeteries include 34 skeletons (Forouzanfar, 2004). Preliminary studies indicate that most of the discovered skeletons were Brachycephalic, while some were Dolichocephalic or Mesocephalic types. Nine skeletons belonged to men from a total of 34 discovered skeletons and 17 skeletons belonged to women. Eight skeletons' gender was unknown due to their disintegrated condition. The age group varies from a minimum of 14 to a maximum of 55 years among men. The minimum age is 19.9 years, the maximum age is 35.7 years and the average is about 32.8 years. The status faces some changes in the women's group in which the minimum age is 8 years and the maximum age is 65 years. Clay pottery is the most prominent artifact discovered in the Tandevin and Maryan archeological excavations. In terms of shape, they include: Jugs, bowls, cups, pitchers, animal figurines (Rhyton), Dizzi dishes (similar to bowls), fat-burner lights and burial dishes. A large number of bronze objects and tools had been discovered in the explorations in Tandevin and Maryan cemeteries respectively include: cups, daggers, horse harnesses, bangles, mirrors, buttons and head pins, arrows and so on. Some objects such as spears, swords, and helmets had been discovered in excavations in Maryan cemetery made of Iron. The explorer of Tandevin and Maryan sites believed that Tandevin cemetery had been formed between 1250 to 1300 BC (Iron Age I), (Khalatbari, 2004), but the explorer of the first phase of excavation of the site generally believes that the discovered objects, especially those objects found from the Dolmeni graves, were related to 1450-1000 BC period (Ibid).

The Cemetery of Tandevin

In the excavation of Tandevin cemetery, eight graves were dug in the northern part of it, except for one, the rest of the graves have a four-tiered stone structure. These excavated graves were entirely made of Riverstone and limestones exploited from the nearest environments and included rectangular slabs, their floors were rarely covered with a few stones and the dyed person

Table 1: Statistical Analysis of Excavated Data derived from Maryan and Tandevin Cemeteries

Type of Graves					Direction of Burial			Burial Method			Gender			Object				
Grave Number	Four-tiered	Pit	Dolmen	Large Chamber	Eastern-Western	Northeast-South-west	North-south	Right shoulder-bent leg	Left shoulder-bent leg	Left shoulder -straight leg	Man	Woman	Unknown	Pottery	Bronze	Iron	Gold	Silver
1	1	0	0	0	1	0	0	1	0	0	1	0	0	3	0	0	0	0
2	1	0	0	0	1	0	0	1	0	0	1	0	0	1	1	1	0	0
3	1	0	0	0	0	0	1	1	0	1	1	1	0	12	12	3	0	0
4	1	0	0	0	1	0	0	0	1	0	0	1	0	4	1	0	0	0
5	1	0	0	0	0	1	0	1	0	0	0	1	0	4	0	0	0	0
6	0	0	1	0	0	0	1	1	0	0	0	0	1	3	2	0	0	0
7	1	0	0	0	1	0	0	1	0	0	0	0	0	5	0	0	0	0
8	1	0	0	0	0	1	0	1	0	0	0	1	0	0	0	0	0	0
9	0	1	0	0	0	1	0	0	1	0	0	0	1	1	5	0	0	0
10	0	1	0	0	1	0	0	1	0	0	0	0	0	1	0	0	0	0
11	1	0	0	0	0	1	0	1	0	0	0	1	0	2	4	2	0	0
12	1	0	0	0	0	1	0	1	0	0	0	1	0	11	5	0	0	3
13	1	0	0	0	0	1	0	1	0	0	0	0	1	4	0	0	0	0
14	1	0	0	0	1	0	0	1	0	0	0	0	1	2	0	0	0	0
15	1	0	0	0	0	1	0	1	0	0	1	0	0	6	0	0	0	0
16	1	0	0	0	1	0	0	0	1	0	1	0	0	4	0	0	0	0
17	1	0	0	0	0	1	0	0	1	0	0	0	1	2	0	0	0	0
18	1	0	0	0	1	0	0	1	0	0	0	1	0	0	0	0	0	0
19	1	0	0	0	1	0	0	1	0	0	1	1	0	10	0	0	0	0
20	0	0	0	1	1	0	0	1	1	0	1	1	0	40	90	9	2	0
21	1	0	0	0	1	0	0	1	0	0	0	1	0	4	0	1	0	0
22	1	0	0	0	1	0	0	1	0	0	0	1	0	4	0	2	0	0
23	1	0	0	0	1	0	0	0	1	0	0	1	0	1	0	0	0	0
24	1	0	0	0	1	0	0	0	1	0	1	0	0	1	0	2	0	0
25	1	0	0	0	0	1	0	0	1	0	0	1	0	1	0	0	0	0
26	1	0	0	0	0	1	0	1	0	0	1	1	0	4	0	0	0	0
27	1	0	0	0	0	1	0	1	0	0	0	1	0	7	0	0	0	0
28	1	0	0	0	0	0	1	1	0	0	0	1	0	2	0	0	0	0
29	1	0	0	0	0	1	0	1	0	0	0	0	1	3	0	2	0	0
30	1	0	0	0	0	1	0	0	1	0	0	1	0	3	0	0	0	0

placed them. But the bodies are directly buried on the ground due to the lack of Stone floors. In this cemetery, five graves have been identified as a Family tombs.

The Maryan Cemetery

Maryan is a vast cemetery restricted by the Gorganrud river in the south, from the north by Navan, Maryan River on the east, and Kabudmehr village towards the west. This cemetery covers prehistoric, historical, and Islamic graves, and included the three periods of burial on different floors. These identified structures consist of Chamber and four-tiered (pise) graves. In this cemetery, a megalithic grave and twenty-one four-tiered (pise) graves have been excavated. The following table provides all the raw information regarding these two cemeteries, which is used in statistical analysis (Fallahian 2018).

Typology of Graves

During the excavations of Tandevin and Maryan cemeteries, graves were identified as different from each other in terms of structure and divided into four types (Table 1).

1- The Graves of Four-tiered Stones

These graves are included four stone walls, without mortar or only with clay mortar. Special care and obsession have been seen in the structure of these graves. Some of these graves have vertical stone walls installed on the ground floor and after the burial, it covers several heavy stone slabs. These graves are generally appropriated to bury one person, but there are some large graves with several burials. Dimensions of these graves are varied due to the social status and Number of Buried people, which the smallest one measured as 110*60*65 and the biggest 230*100*110 cm. from the thirty excavated graves, 26 graves were of the four-tiered (pise) type, which includes 87% of all graves.

2- Pit Graves

These graves do not have a special architectural context and were formed only by digging the ground in a shape of an incomplete circle or oval. through the total excavated graves, only two examples of pit graves have been identified and excavated. These graves have different dimensions the smallest was 180*140*140 and the biggest was 210*100*40 and they include 7% of the excavated graves.

3- Kurgan (Dolmen) Graves

Also, they do not have a special structure. Nevertheless, they have been shaped as incomplete circles or ovals by unearthing soils from the ground. Therefore, it can be noted that it is not fundamentally different from pit graves; But they fill up with a mass of stones on the grave disorderly. By the sum of the graves, this type consists of one item with 3.3% of excavated graves.

4- The Large Chamber Graves

This kind of grave is completely made of a huge mass of stone; i.e., all of them are shaped up by the large stones as well as with or without Clay mud. Generally, they had a rectangular plan and were covered with huge pieces of stone. Then the whole grave fills with soil. Out of the total number of discovered graves, only three graves have been identified, two of them were already looted and only one was excavated, which accounts for 3.3% of all graves.

The Situation and State of Burials

In these two cemeteries, Burials have high frequencies, so more than one burial can be seen in some graves. Their situations follow from a particular order. From these Graves, thirty skeletons



Fig. 1: Kind of Iron Age graves in Tavalesh Area of Guilan (Fallahian 2018)



Fig. 2: Bird rhyton, discovered in Maryan site (Fallahian 2013)

have been excavated that their order is as follows:

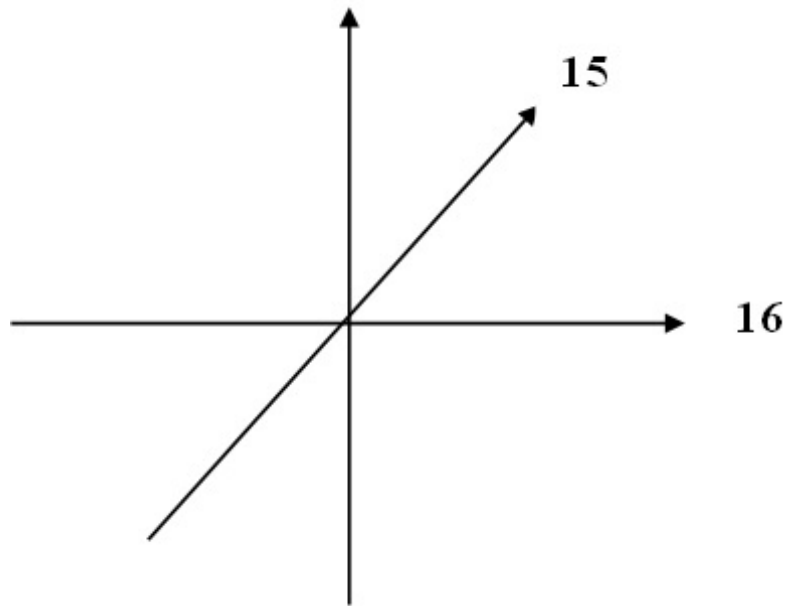
The direction of Skull: As shown in the graph, 46% of the burials are in the side of east-west, 43% in the northeast-southwest direction, and 11% in the north-south. Their bodies are generally buried on the right shoulder with bent legs or left shoulder with bent legs and rarely on the left shoulder with right legs or in the supine position. The below table shows the status of thirty-four burials in thirty excavated graves.

Table 2: Quantity of Graves

Type of graves	Four-Tiered	Pit	Dolmen	Large Chamber
Quantity	26	2	1	1
Frequency	87%	7%	3/3%	3/3%

Table 3: The Situation and State of Burials

Burial method	left shoulder-bent leg	Right shoulder-bent leg	Left shoulder-straight leg	Right shoulder-open leg	Supine Position
Quantity	9	23	2	0	0
Frequency	27%	70%	3%	0%	0%



Graph 1: The Direction of Skull

The Cultural Materials in Graves

There are usually between 1-4 containers in each grave, only one pottery in some graves, and over thirty bowls in the grave of no. 20. The collection includes pitchers, bowls, teapots, tallow-burner, rhytons, and jugs. there has no peculiar situation, but it seems that there was a greater tendency to set the pottery at the proximity of the upper half of the body. The table shows the frequencies of pottery in the graves. The data show that the graves are not rich in pottery and bronze objects. Also, there is only one vessel in more than 30% of graves and the frequency of objects are between one and four vessels, and at least one sample was found in the rest as well as a grave without object as mentioned before. In six graves, it has been found pottery objects with more than six pottery vessels, including 20% of the total as an indicator of a higher social rank. Among them, only one example is structurally different, grave no. 20, and the other structure is four-tiered (pise).

Table 4: Abundance of Cultural Materials										
Number of Pottery	40	11	10	7	6	4	3	2	1	0
Number of Graves	20	12	19	27	10	16	1	5	2	8
		3			21	21	29	14	6	
					22	22	30	17	7	
					26	26		19	9	
								28	10	
									18	
								23		
								24		
								25		
Quantity	1	2	1	1	1	5	3	5	9	1
Frequency	3/3%	30%	16/5%	10%	16/5%	3/3%	3/3%	3/3%	6/5%	3/3%

The Iron and Bronze Objects

Generally, it can be noted that many bronze objects have been found in these two cemeteries, but the placement of cultural materials is a vital point. In more than twenty-two graves, ca. 70%, no bronze objects were found, two pieces were found in two burials, and one item was in two graves. The interesting point is that all bronze pieces have been identified from two graves; Also, a large chamber grave includes ninety objects which is distinct by the type and number of graves. The found Iron objects also follow the same matter.

The Relationship Between Type and Situation of Burials

It seems that between the type of grave and the situation of burial is a meaningful logic. The curved legs are the most common burial position in 70% of the graves, whether placed on the left or right shoulders, and the repeatability cannot be coincidental and meaningless. The most common pattern is the right shoulder-curved leg situation, seen in the four-tiered (pise) type, ca. 65%. The Placing of the right leg is not common and only one sample, with a frequency of 3.5%. Some archaeologists believe that the chamber burials in these cemeteries cannot be contemporaneous together. This issue can be studied from two aspects; indeed, the cultural characteristics of this type of grave are consistent in a few ways. Another aspect is that ritual practices are different from one group to another group and between two periods, but this balance between these items is a sign of continuity of the Cultural tradition regarding their social rank and status.

The Relationship between Burial Direction and Gender

Although most of the burials are related to women, there seems no distinction between men and women and their burial direction. The graves of women have an east-west or north-east-southwest direction. This rule also applies to men's graves, and except one, all of them have an east-west or northeast-southwest direction. Also, this condition is right about the graves with unidentified gender. This phenomenon can be interpreted as means that gender is not a determining factor in distinction among the ritual Behaviors of this society and so, there has not been inequality. This point is derived from another aspect of Data; it is equality and uniformity of Burial goods that there is not a meaningful difference among the objects of men’s and women’s graves. All of these interpretations can help us to confirm this hypothesis that gender was not a factor in the formation of Social Ranks in the cemeteries of these societies.

Table 5: Bronze Objects founded At Cemeteries

Bronze Objects	90	11	5	4	5	1	0
Number of Graves	20	3	9&12	11	6	2&3	
Quantity	1	1	2	1	1	2	22
Frequency	3/3%	3/3%	6/5%	3/3%	3/3%	6/5%	73/5%

Table 6: Iron Objects founded At Cemeteries

Iron objects	7	3	2	1	0
Quantity of grave	1	1	4	2	22
Number of grave	20	3	24&22&11&29	21&2	Other graves
Frequency	3/3%	3/3%	13.5%	6.5%	73.5%

The Relationship Between Burial Manner and Gender

As mentioned before, there is no significant difference between gender and other variables, and due to this reason, it is not possible to infer an index characteristic of it. The only vital feature extracted from this table is the desire and the tendency to be buried with the knotted body, which we will discuss in the following tables.

The Relationship between the Direction and Manner of Burial

The table shows that there is a significant relationship between the direction of burial and the type of burial. It seems to be a great desire to bury the bodies towards the sun and its rising place. More than 80% of the burials are with curved legs to the Sun. So, the rule of repeatability is one of the characteristics of ritualism. The frequency percentage of every phenomenon can reveal many facts about any statistical population with that subject. The bias towards natural phenomena is one of the characteristics of primitive religions. Nature has been shown in a varied manner in metaphysics. The curved leg and direction towards the sun can be an introduction to religious beliefs. The knotted body can be a sign of the initial state from the situation of the Birth of humans and his vague travels to this world. This burial position, in the direction of the sunrise, maybe a reason according to people’s beliefs, a person undergoes a new stage of evolution after death, and moving towards the sun, which can be an infinite source of beauty and power, people reach the final destination.

Conclusion

The Iron Age is viewed as another time because of the making of new and different types of metal and artistic items, the turn of events, and the utilization of Grey Ware with spouts, refreshing and extending the utilization of Iron, fostering the entombment burial grounds. Sensibly, it has pretty much normal elements in many areas of the Level of Iran and its encom-

Table 7: The Relationship between Type of Graves and their Situations

Type	Right shoulder-bent leg	left shoulder-bent leg	Right shoulder-right leg
Four-Tiered	19	7	1
Pit	1	1	0
Dolmen	1	0	0
Large Chamber	1	1	0
Four-Tiered	63/5	23/5	3/3
Pit	3/3	3/3	0
Dolmen	3/3	0	0
Large Chamber	3/3	3/3	0

Table 8: The Relationship between Burial Directions and Gender

Direction	Man	Woman	Unknown
Eastern-Western	6	7	1
Northeast-Southwest	2	8	4
North-South	1	2	1
Eastern- Western	20	23/5	3/5
Northeast-Southwest	7	27	13/5
North-South	3/5	7	3/5



Table 9: The relationship between Burial Manner and Gender

Burial method	Man	Woman	Unknown
Right shoulder-bent leg	7	13	4
Left shoulder-bent leg	3	5	2
Left shoulder-Straight leg	1	1	0
Right shoulder-bent leg	23/5	43/5	13/5
Left shoulder-bent leg	10	17	7
Left shoulder-bent leg	3/5	3/5	0

Table 10: The Relationship between Directions and Manner of Burial

Direction	Right shoulder-bent leg	Left shoulder-bent leg	Left shoulder-Straight leg
Eastern-Western	10	5	0
Northeast-Southwest	9	4	0
North-South	0	0	1
Eastern- Western	33/5	17	0
Northeast-Southwest	30	13/5	0
North-South	0	0	3/5

passing locales. Be that as it may, point of fact, every one of the destinations and every one of the areas has a few unique highlights. The investigation of each of these can be compelling in reestablishing the way of life of that period. While the entombment custom of the Iron Age is as yet positioned close to the settlements in practically all locales of the focal level of Iran, for example, "SagzAbad" and "Qoli Darvish" destinations in all districts of Guilan, the entombments are normally moved into the non-helpful and steep, uninhabited terrains in the social spaces of Luristan, the West of Mazandaran and a few regions in the focal piece of Iran including Sialk, Khorvin, and Qeytarieh. The type of Iron Age burial places was not something very similar in that frame of mind to Kurgan, Four-layered, Enormous Chamber Stones, etc.

Most of the works belonging to the megalithic tombs of Tavalesh Cemetery are Chilahane, Asb Sarah, Maryan, Tandevin, Vaske, and Mianrud. However, the presence of megalithic tombs has also been reported in the cemeteries of some other areas of Guilan, such as Rudbar's Shimam and Amlash Deilaman's Omam Cemetery. At almost all Iron Age sites in Guilan, the dead were buried with curved legs with low and high curvature over the right or left shoulder. In some cemeteries, only a few bodies were buried with their backs (fronts). As of now, no definite conclusion can be drawn on this relationship. Of course, burying bodies in an east-west direction in a cemetery may have been of particular importance. In almost all Iron Age cemeteries in Guilan, it was a tradition to bury objects with tools next to corpses. In most cases, these items include earthenware, ceramics, metal objects, earthenware, metal statues, and metal weapons including daggers, spears, axes, swords, maces, and jewelry made of stone, metal, etc. Their wealth and abundance are related to the degree of a person's wealth or social status. This means that the more valuable the item, the higher the social status of the deceased. From now on, there has been no place as prosperous as Malik in Guilan. It can be said that the amount of gold and silver objects, trinkets, and artifacts in the Malik site is amazing and unique compared to other Iron Age sites in Iran and the world. Food arrangements for the dead have been widely found in Guilan's Iron Age tombs. Perhaps this is the result of the product's rapid decomposition since no traces were left behind. However, according to a report by Deilaman and Lasulokan, verte-



brate bones were found in containers kept as food for corpses. Placing weapons and ornaments (trinkets) on the tombs of both men and women was common in the Iron Age sites of Gilan. However, the total percentage of weapons (swords, daggers, spears, maces, etc.) in male tombs is higher than in female tombs. Conversely, women's graves contain a higher percentage of festive items (rings, necklaces, earrings, pins, etc.) than men's. In some cases, no burial items were found in the tombs found.

All of these interpretations can help us to confirm this hypothesis that gender was not a factor in the formation of Social Ranks in the cemeteries of these societies. Also, this burial position, in the direction of the sunrise, maybe a reason according to people's beliefs, a person undergoes a new stage of evolution after death, and moves towards the sun, which can be an infinite source of beauty and power, people reach the final destination.

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