



Analysis of Beliefs and Taboos in Popular Culture of Southern Kerman People (The Case Study of Birth and Death)

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Article Information

Received 21/10/2022

Revision Accepted 29/11/2022

Available Online 19/12/2022

Abstract: The folk culture of southern Kerman tribes has a vibrant history, and examining the religious content of these rituals and beliefs can open a new perspective in anthropological studies and ethnography. In this geographical area, there have always been various taboos related to the rites of birth, death, and other daily activities that all people were required to observe these taboos. Following the taboos and publishing them guarantee the survival and cohesion of rural communities. There were nomads in the past. The primary purpose of this research is to introduce the beliefs and taboos in the rituals and folk beliefs of the people of southern Kerman. The main question is, what types of taboos exist in the behaviors and folk beliefs of the people of south Kerman, and how have they guaranteed the survival and cohesion of this region? The method of collecting information is «documents and fieldwork.» In the first step, the authors of this article conducted interviews with native and local people to identify the beliefs related to taboo matters. Then they were categorized according to their function in each section. In the next step, the data, while describing and compared with other parts of the world, have been analyzed and examined using articles and books related to this field.

Keywords: *Taboo, South of Kerman, Birth, Death.*

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Introduction

The world in which we live has always faced restrictions and prohibitions, some of which are unwanted and the product of nature, and some of which are desired and made by human society. The limitations humans have made for themselves are generally the three categories that are not outside, are caused by the application of the law, are due to religious and religious prohibitions, or are rooted in hidden and imaginary issues. Taboos are part of the latter category, which are customary and hidden prohibitions (Tabatabai et al., 2021: 239).

From a long time ago, these routine and hidden matters (taboos) had a special place in rural and tribal societies. In all daily practices, the observance of taboo matters was considered an obligatory and critical matter. A violation of these matters and behavioral patterns was considered reprehensible. Modernity and urban culture of these beliefs were somewhat faded and sometimes forgotten. Finding the roots and formation process of any taboo among traditional societies is difficult. Still, the function and performance of taboos and forbidden interpretations can be understood in every nation's intellectual context and social system. Any researcher in the field of anthropology can study and look to sincerely introduce the ideas hidden in the forbidden matters and make the people of the current society familiar with the past and their oral culture, so researchers in the fields of sociology, anthropology, and popular literature can use the results and data of this research and anthropology.

The origin of the taboo can be considered the fear of evil forces in objects and phenomena, and the taboo forbids the awakening of this force; the taboo among primitive peoples is a manifestation of beliefs in demonic forces, and in the later periods, it is separated from this root and the origin and source of rulings that it is moral (Freud, 2017: 53).

Research Background

In the taboo field, fundamental research and numerous articles have been written, each of which deals with this category from different points of view. Among the translated works, we can mention Totem and Taboo by Sigmund Freud, translated by Mohammad Ali Khonji (1970), and The Golden Bough by James Frazer mentioned.

Rahimi Talab analyzed this concept in the folk tale of Guilan in his dissertation on the recognition of totems and taboos in the legends of Guilan has been analyzed (Rahimi Talab, 2019, Dehghani AhmadAbadi, 2013). Fatemeh Malek-Thabet, in her article analysis of totem and taboo in the visual elements of ancient Iran with an emphasis on the Achaemenid period, has analyzed the visual elements of totems and taboos in ancient Iran (Melek-Thabet, 2019). Amish Gol-Tajadod and colleagues, in the article Reflecting the types of totems in the culture and art of the Turkmen people, analyzed the types of totems in the rituals and motifs of the traditional arts of the Turkmen people (Goll Tajadod & Taheri, 2015). Familiarity with taboo-breaking and its course in classical literature is the title of an article by Parsa Yagoubi, discussing the relationship between taboo and literature (Yagoubi, 2006). The concept of taboo in the popular culture of the Sarkavir people is the title of another article by Seyyed Hossein Tabatabai and Elham Momeni, which analyzes the place of the taboo concept among the people of Sarkavir region of Semnan (Tabatabai, 2021). Ali Taslimi, in his article on Linguistic Taboos and Demonic Words in Iranian Culture, has examined and analyzed Ahurai and Ahrimani words based on the theory of double oppositions (Taslimi, 2016). Abulqasem Rahimi has studied and analyzed the taboo in the three epic works of Gilgamesh, Ramayana, and Gershasb-names in the comparative study of the mentioned works (Rahimi et al., 2022). Amir Abbas Azizifar, in his article on the review and classification of types of taboos based on double contrasts in Hafez's sonnets, has analyzed the types of taboos in

Hafez's poems (Azizifar, 2012). Munire Ravanipour has analyzed Female taboo and its reflection in the issues related to taboos in the characters of the story (Rahmanian, 2018). Vahid Royani's article "Name Taboo in Shahnameh" discusses the issue of name taboos in Ferdowsi's poems (Royani et al., 2018). A comparative study of taboo in three epic works of Gilgamesh, Ramayana, and Gershab-name is the title of an article by Abulqasem Rahimi in which taboo issues are compared (Rahimi et al., 2021). In none of those mentioned articles and research, there is no mention of taboo in the beliefs of the people of southern Kerman; researchers in the fields of sociology, anthropology, popular literature, and anthropology can use the results and data of this research. This research can be the beginning of knowing the rituals related to totems and taboos in the south of Kerman and neighboring areas.

Concepts of Research

In the scientific study of the taboo concept, the word taboo does not have a clear and specific meaning. It is a term derived from the Polynesian language that contains two opposite concepts; on the one hand, it means sacred. On the other hand, it creates dangerous, terrible, forbidden, impure, mysterious meanings (Freud, 1983: 31). Taboo language means terms that people use to name things without using their real names because people refrain from using the names of creatures or objects that are related to their belief system (Tabib-Osman, 1992: 68). Smith divides taboos into two categories: positive and negative. Positive taboos separate ordinary people from divine and legendary forces (such as prophets), and negative taboos avoid bad things (Saeidi & Madani, 2006: 187). Freud believes that taboos rely on themselves and are not based on royal decrees, and the date of their origin is unknown and incomprehensible from our point of view; however, from the point of view of the people who live under its control, it is entirely natural (Freud 1983: 53). Also, he interprets taboo as sacred terror and thus shows that this word contains two mutual meanings of sacred and impure, and its prohibition has a sacred basis. That is, it is because of its sacredness that it has become dangerous, and one cannot enter its sanctity (Ibid). In this article, the beliefs and taboos related to birth and death are first introduced and then analyzed by comparing them with similar cases in other parts of the world. Are evaluated.

Birth beliefs and taboos

As an ancient event, childbirth has played an essential role in the life of human society, and various beliefs and taboos have been formed based on religious and environmental conditions. The primary purpose of these rituals has been preserving the human race and continuing human life on this planet. In the society of ancient Iranians, the first duty of every man and woman was to give birth to a generation and to increase the human race, thereby increasing "Sepantāminu" or goodness to the troops and destroying the power of "agreeing or evil" (Shahzadi, 1968: 29-30). In ancient Iran, fertility had a valuable place among families, and the birth of each baby was a source of pride and blessing for that family (Poordavood 1968: 107).

In the beliefs of the people of southern Kerman, childbirth is considered a turning point in people's lives, and there are always various beliefs and taboos about birth. Also, there are many taboos for mothers during pregnancy and after the birth of a child, and the observance of these taboos in the past is a guarantee. The survival of the human race and the continuation of human life has been in this geographical area. During pregnancy, the desire to know the sex of the baby makes women and men perform magical acts. Moreover, they did fortune-telling. To do this, they put their hand under the rock of Zehnari and made intentions, and took some soil. If the hair of an animal got into the soil, they believed their child would be a boy (Interview with Murad Faryabi, 2019). During pregnancy, women were always taken care of by family members;



for this reason, they never let parturients leave the house untimely, that is, before sunrise and after sunset (so-called *Damezardeh* in the slang). Bagh and Sahra River because the best of us hurt her. According to popular belief, a pregnant woman should not see a dead body because her child will be jealous. Also, they forbid him from going to funerals and cemeteries or participating in funerals. Pregnant women never enter the shrine because they believe that a mole or a black spot will fall on the baby's body. In popular beliefs, it is also believed that a pregnant woman should not touch her stomach during an eclipse because when the mother touches her stomach, the spot A green or dark brown color remains on the same part of the fetus's body that the mother left, which is called "Mahgiro" in the general term (Interview with Sharaf Shabani, 2018).

The people of Khorasan also believe that if the body is touched during a solar eclipse, long hair will grow in that part of the fetus's body, and in the case of a lunar eclipse, a red spot will appear (Shakurzadeh, 1984: 128). The minds of the people of southern Kerman and other different tribes of Iran indicate that heavenly bodies influence the fate of humans. In different regions of Iran, there are different reasons for eclipses and eclipses. The most common belief about the cause of these two phenomena among most Iranians is the belief in a dragon that swallows the moon and the sun and imprisons them, or a big heavenly serpent or an evil court that takes them by surprise and by biting or squeezing their throats, they make them turn black or red (Joki, 2018: 250). The fear of supernatural forces and creatures has caused the most restrictions to be implemented during childbirth. parturient and her baby are not covered in red clothes because they believe that Al loves the color red, which attracts him to the parturient room, and vice versa. It is an evasive black color; for this purpose, they fence around the house with a rope woven from goat hair. Also, to get rid of this witch and ward off evil spirits, iron objects such as scythes, knives, and sugar picks... are placed on the bed of the mother and child, and to repel them, some paste is applied to the Kamo (sieve). They put it upside down and hang the horse's mane in the house so that if Al comes home, instead of the child, he will take the dough for himself (interview with Alam Kafarlo 2022). During the birth of a child in the Sardsir areas of Jiroft, in the old days, it was customary for the father of the baby to plant a walnut tree around the house to celebrate the birth of Mohammad Barsam. An interesting point to note is that the tree has a prominent presence in the rites of birth, marriage, and death in the southern regions of Kerman. In some villages of Esfandaghe, it is customary for the groom's father to give one or two almond or walnut trees to his bride as a "Pagosa" to give the tree is a symbol of the blood connection between the two families and the continuation of generations. In a ritualistic, mythological, cosmological, or symbolic way, the tree is a diagram of the living and living universe, which continuously renews itself. Like everlasting life, it is equal to immortality. The tree of the cosmos can be the tree of immortal life, and considering that in ancient ontology, eternal life is in the beauty of absolute reality, the tree is the code of absolute reality in this ontology; in many cultures, the tree or life replaces the cosmic tree (Eliade, 2005: 261). They also prevent children from playing under the tree in the evening. Because they believe that Jahle Blue (a kind Elf) takes them to distant deserts. In some areas of this region, they believe in Shu's hen, which is also the enemy of children. According to mothers, babies with hideous faces do not belong to humans, and they think that they are human beings, and in fact, they consider such babies to belong to the family of demons. Child care among tribes And the nomads of the south of Kerman is a serious and vital matter. It has caused the formation of certain beliefs and opinions regarding this issue, so they never leave the baby alone at home or on the ground because they believe it changes the child's family. It means he takes the child and puts an ugly baby in its place. Belief in evil spirits has a very ancient history in ancient Iran; when a child was born, they would light a fire for three days



from night to morning to protect him from the Divan and animals and spirits (Mazdapour, 2015: 155). In the past, it was customary that on the third day of a child's birthday, they tied a cradle for the baby and tied blue beads on it to ward off sore eyes. They do not shake the empty cradle of the child because they believe that the heart hurts and he gets sick. On the night of the Sixth, they believe that the Elfs are always around the house of the child and the child, and if the water boils without saying "Bismillah", If they fall on the ground, it is possible that one of the Elfs will burn and this will cause the Elfs to exchange the baby with its twin. In the high ceremony, which usually takes place seven or forty days after birth, a sheep is sacrificed to remove the calamity and keep the baby alive. In this ritual, some taboos must be observed. The sheep chosen for Aghighe must be completely healthy; its ears should not have cuts and broken horns. The baby's parents and grandparents should not eat Aghighe sheep. They never put a machete or a knife on its bone, and after cooking the meat, they separate it from the bone, put it in a bag, and then bury it in a pit. According to the folk beliefs of South Kerman, a woman who is menstruating is impure and should not meet the mother and the baby. Menstruation is considered taboo and undesirable in women's eyes, so the term "I got sick" is used for menstruation, and boys and men should not see this blood. According to popular beliefs, women do not have the right to enter mosques and holy places during menstruation. They sit in the corner of the yard away from the mourners during the morning and breast-beating ceremonies of the month of Muharram (interview with Zahra Barsam, 2019). Moreover, the taboos go back to Zoroastrian beliefs - according to Zoroastrian beliefs, a Dashan woman is not allowed to go to holy places, and it was even emphasized that the bride should be clean when sitting on the witness table (marriage table) (Mazdapour, 2002: 164). According to Zoroastrian beliefs, menstruation (dash tan) is a demonic sign in Vendidad. If a woman suffers from it, a demon or a demon will enter her body and cause her impurity (Mashhadi Noushabadi, 2012: 76). According to the old rules of religion In Zoroastrianism, it is not permissible for a woman to touch her hands with water. The continuation of this taboo is still present in the popular beliefs of the south, and women refrain from bathing during these days. These restrictions on menstruating women exist differently in other parts of the world. In Australian tribes, women do not have the right to touch the objects that men use or even cross the road that a man is crossing; otherwise, they will be killed. In Uganda, they destroy the dishes touched by parturient or menstruating women, but they clean the bayonet and shield that they touch (Frazer 2005: 251); in the south of Kerman, the cities of Jiroft and Kahnuj also have restrictions for the parturient. Moreover, the baby is there, If two women have given birth simultaneously, they should not see each other for forty days. Most restrictions are removed after the washing ceremony (Abe sare chisel). In popular belief, they never hold a mirror in front of a baby or child's face, and they believe that the child's twin sees him in the mirror and hurts him. This belief is still more or less common among the villagers and nomads of Jiroft, and the elderly usually forbid people from looking in water and mirrors, especially at night, and consider this act evil and causes bad omen and even death of that person. In popular belief, whenever a person repeatedly looks in the mirror, he becomes crazy. Some people believe that a person's soul is reflected in water or a mirror. The people of Andaman consider their image in any mirror to be their soul. The taboo of water and mirror also exists in other parts of the world. In ancient India and Greece, it was believed that One should not look at one's image in water or a mirror because they were afraid that the spirits of water would pull Adam's image or his soul down and take his soul and die (Frazer, 2017: 240-241).

The fetuses are never left in the wild because Al harms the baby. Children are not taken to the funeral ceremony of the dead. In popular belief, if a person or a child dies, they do not choose his name for the new baby, causing shortening. Australian natives also believed that a person with



the name of a dead person would not live long, and the spirit of his name will probably come and take him to the land of spirits (Fraser, 2017: 278).

Beliefs and Taboos related to Death

Rituals and taboos related to death are very diverse. Observing these taboos has been considered vital among the popular culture of the people of South Kerman since long ago; every person is required to perform it in terms of customs and society when a person dies. , acquaintances and relatives stop working and, under any circumstances, try to participate in Shia and burial ceremonies; according to an ancient tradition, they refrain from doing some things and doing some actions until a specific time in the folk beliefs of south Kerman. When a person dies, they wear black clothes and refrain from holding weddings and celebrations for a year—dressing in black and staying in black after the death of the deceased has been a practice since the past, so sometimes the doors of the houses were blackened, and sometimes the coffins were stained with black color. Historically, it should be said that wearing black and wearing black was taken from the Siavashan religion, and wearing black was not common among Iranians and even among Arabs. The Holy Prophet of Islam considered wearing ugly black (Hosouri 2005: 103). Therefore, wearing black is one of the distinctive characteristics of the Siavashan religion, which continues in this ceremony and symbolizes sadness and death. The color black is an intellectual expression of absurdity and destruction. Black, as a self-negator, indicates the abandonment of interest, surrender, or final renunciation (Loshier, 1993: 72). Symbolically, black represents the absolute border beyond which life stops, according to a The general belief is that when a person dies, as a sign of mourning, men do not cut their beards and hair from one week to forty days. Women do not wear make-up and do not put henna on their hands because the red color of henna is used for weddings. It is Hanabandan that the close relatives of the deceased do not wear colorful and cheerful clothes and refrain from causing conflicts and fights with people and neighbors.

Washing and Shrouding the Dead

The ritual of washing the dead was familiar among the ancient nations of Greece and India. In the book of Odyssey, it is written, “Oh Akhlius, who are like gods... during the war, we took you with ships and washed your beautiful body with lukewarm water and a pleasant smell” (Homer, 1991: 534). In the religion of Buddhists and Indians who cremated the dead, it was customary to bathe the dead before cremation. In the Shahnameh book, the ritual of washing and shrouding Rostam is also mentioned (Zoufi et al., 2012: 84-86). In Zoroastrian religion, in a particular place near the crypt called “Pakshor Khane”, the corpse was washed with wine and cow dung, and then it was placed on a stone called “Kesh and Bnum” and chanted. They were taken to the tomb (Mazdapour, 2002: 157). In the south of Kerman, after removing the impurities from the dead body, they wash it with cedar water, then bathe it. They use three glasses of water, cedar water, camphor, and absolute water. The role of water in purification causes Its symbolic aspects have been strengthened to the extent that one of the anti-demonic features of water is the belief that water protects the body and soul from the stings that reach humans from outside and inside (Nikobakht et al., 2010: 204). Bathing the dead body with three glasses of water and the sequence of its steps shows the sanctity and importance of the number three in the cycle of human life (past, present and future) (Cooper J.C. 2000: 44). In popular belief, dirty dishes and objects are purified by drawing water three times and saying Bismillah.

The combination of two plant elements with water each has its meaning. The sanctity, ritual, and health characteristics of the cedar or (Konar) tree have caused this plant to be used in

burial ceremonies. It is still used in birth and washing ceremonies for hair loss. The trees are considered to have healing properties on the side of the sidewalks south of Kerman. Candles are lit next to them. They use its fruit to bathe the dead, the head of the dead is first bathed, and then the right and left sides of the body are washed (interviews). Bathing the dead is a sign of a new birth and the beginning of a new stage in the dead's life when the deceased is ready to enter an unknown world, and It becomes holy (Ali Mirzaei et al., 2017)

After the ghusl, they put on the shroud. The shroud comprises three parts: the neck, the shirt, and the whole. In the past, the shroud was in two colors, yellow and white. Yellow is a happy color, suitable for the bride's clothes and the dead's shroud. It is a suitable color for Zoroastrian belief because they believe that the souls of the dead are present and participate in their celebrations and joys (Hinnells, 1994: 176). It is a sign of purity and excellence when going to the other world and a sign of a journey to the face of death. Covering the body with a shroud shows that in their thoughts, ancient Iranians believed in physical resurrection along with spiritual resurrection and covering the dead with special sanctity. They were entering a new phase of their lives (Ali Mirzaei et al., 2017: 56).

White signifies non-distinction, perfection, sunlight, purity, innocence, sanctity, salvation, and spiritual authority. White is associated with love, life, death, and burial (Cooper, 1992: 171). Therefore, the white color has a dual meaning in folk culture. On the one hand, it is connected with the bride's white dress and signifies the beginning of life; on the other hand, it is connected with the shroud (clothes of the hereafter) and is considered the beginning of spiritual life for humans. After bathing the dead body, they bring him to his house so that he can see his house and miss it forever, then they sacrifice a sheep for him and take the body to the cemetery for burial, and people for Iqama. The dead are prepared for prayer. In Zoroastrian religion, after washing and shrouding the dead, the worshipers sing a special prayer called "Yasht Gahan" (Farahi et al., 2021: 148). The key theme of the prayer is asking for mercy and forgiveness for the deceased. When praying for the deceased, the worshiper stands facing the Qiblah, and the head of the corpse is placed on his right side. The face of the deceased should be towards the Qiblah. After offering prayers, the dead body is placed on the ground three times and then placed next to the grave, and they believe that by doing this, his sins will be washed away, he will know the path to his home in the hereafter, and finally, they will put him inside the grave if the dead body dies. If it is a woman, they put it in the grave from the side of the head, and if it is a woman, from the side. If the deceased is young, during the burial, in mourning for his failure in the world, they shout "Hellhole" and sprinkle white pearls, put a bowl full of henna on the grave, and wear mourning clothes for a year (Mohammad Abadian's interview, 2019).

According to beliefs, the dead have hearing ears, so they call softly in the ear of the deceased and ask him to convey their greetings to relatives and acquaintances who have already passed away. He must be clean, and to respect his place and his eternal home, he first removes his headscarf or hat, so to speak; he enters the grave with a bare head and feet, and under no circumstances does he enter the grave with shoes, which is considered a taboo to observe the directions and order of actions during burial. For a burial, one enters the grave from the bottom side, where the feet of the dead are located, and after reciting the admonition and other actions, one exits from this part (the bottom of the dead body). It is a sign of respect for the dead and the space of the grave as an eternal and holy place. In some villages, it was customary to place a prayer seal or a ring on the grave next to the dead (Interview with Dammarad Mahmoud Shahi, 2021). The ring prevents the entry of evil spirits and is used as a talisman to ward off demons, witches, spirits, and ghosts (Frazer, 2007: 270). Two young branches of the palm tree (Mogh) were used to write Surah Ayat al-Kursi and were placed under the left and right arm of the



dead. According to the belief of the people of the south of Kerman, the date palm is the tree of life and is with a person from birth to death. In their speech, they swear by the sweet fruit of dates. Moreover, when planting fossils (Pajooshe Nakh), they say in the name of Allah and plant it towards the Qibla so that it will always prostrate before God like a human being. In general, the green palm branches are a symbol of victory, and ascension of re-creation and a sign of Christ's ascension (Chovalie & Garber 2007: 401-402).

In mythological belief, palm, phoenix, and sun are symbols of victory over death and life in the cycle of life-death. In ancient Mesopotamia mythology, the palm was a symbol of Demuz, one of the martyred and resurrected gods of nature (Qurbani & Joibari, 2019: 11). In some villages of Jiroft, it is customary to fill a bowl with ash (polle) and put them on the dead body, or if the deceased was young, they tie a lock on his right hand or his feet, so that immediately after him, there will be death in the family. Moreover, relatives, and in some villages, if many people died after the death of a person, they thought that during the burial, the mouth of the dead person was open, they immediately exhumed the dead person and closed his or a large nail. They beat on the bed of the dead so that no more deaths occur. Belief in the magical power of metals, especially iron, exists in most areas of Kerman province. This belief is rooted in ancient Zoroastrian beliefs. In Vendidad, the source of all treatments and medicines is the god of metals. He received this treatment from Kshatriya (god of metals) to resist illness and death (Darmesteter 2014: 69). The use of metal to ward off evil and disease has an ancient history. In cold and rural areas, older women used to put a pin or a needle on the corner of their scarf because they believed that elves and evil spirits cause illness and death. They are afraid of metal and sharp objects. After bathing and shrouding the dead, it is customary that the family members should see his face. Otherwise, it is believed that it is difficult for them to forget the deceased.

Burial

Since ancient times, a pile of stones was placed on the dead body to prevent the interference of the dead, or its body was tied with strong ropes. In some places, it has been observed that a sharp stick was inserted into his chest, and his body was sewn to the ground. His soul presents gifts to them after burial (Bayernas, 2017: 23). According to ancient beliefs, most of the villagers in the south of Kerman buried their dead near the footpaths, hoping for forgiveness, and some cemeteries, such as the father and son footpath cemetery in Jiroft, are dedicated to the burial of children. Moreover, they never address him by the name he had in the world (except for the moment of indoctrination). The burial of a collective ritual is carried out in different ways according to religious beliefs in different societies. In this region, under no circumstances do they bury their dead at night; even if someone dies in the hot season and unfavorable conditions, their body is kept until sunrise, and during the night, the dead's relatives stay awake around him until morning. The burial of the dead under the sunlight is derived from Zoroastrian rites (Boyce 1994: 237). This practitioner places the right hand on the dead's shoulder, and the left hand firmly on the left shoulder recites incantation three times and shakes his shoulder.

The present people used to pray on the pebbles and die, and then throw the pebbles into the grave one by one, and consider this act a reward. According to popular belief, children should not pour soil on their father's or mother's dead body because it is considered indecent. Moreover, in the end, as a sign of separating the dead from their relatives and the world of the living, they pour dirt on the dead with the back of their hands, and at the end, they wash their hands, shovel, and pick on the dirt. And then they sprinkle water on the grave; sprinkling water is mythologically a symbol of rebirth and resurrection. In the religious belief of the people, it brings joy to the soul, and then they draw a mesh cloth over the grave, and the attendees take



turns standing next to the grave. The dead sit down, and while reciting the Fatiha, they tap the grave soil three times with their index finger and stand up, then stand to the east and west, respectively (where the sun rises and sets) and pray and ask for forgiveness. The purpose of touching the soil is to make the dead person aware and hear her voice. After the burial, the last person who wants to leave the cemetery, after walking a few steps away from the grave, returns to the side of the grave, asks for forgiveness, and leaves so that the feeling of loneliness does not touch the dead. Because they believe that the spirit of the dead is always present on the body for three days, and therefore, during these three nights, they always light a lamp or a candle on the bed of the dead, and then on the first night of the grave, they sacrifice a sheep for the deceased and prepare food and they call it "Shoom (Sham) Labe Gour".

The custom of sacrificing a sheep for the first night of the grave is not known precisely when started, but what is certain is that this custom survived the burial ceremony of princes in ancient times and was common among most nations, as in the funeral ceremony of the Kyrgyz prince, one hundred and one thousand horses in the past, a sheep was beheaded to honor the prince as a sacrifice. Of course, in addition to horse sacrifice, human sacrifice was also shared among Turks and Mongols (Rashid Mohassel et al. 2008). It can be said that human sacrifices and servants in Burial rituals and the passage of time have changed, and their violent aspects have been reduced.

In ancient times, in the villages and neighboring areas of Jiroft, after burial, dry branches of trees or mesquite were placed on the dead soil for three months so that the deceased would be disappointed in the world and his relatives. It has been expected that the black people Kongo dar plant thorns and thistles around the graves and along the path so that it sinks into the feet of the dead and they cannot visit a dead soul (Jan Bayernas, 2017: 24).

In the past, the graves of the dead were fixed with natural materials such as stones, bricks, and straw. They did not restore it under any circumstances, and they said that the dead soil (grave) should not be renewed and, as the natives say, it should be trampled, so they considered this issue as a taboo and bad thing. The beginning of placing a tombstone is not precisely known. However, the clarity of Shia jurisprudence in how to bury and place a mark (stone) on the grave after forty days can be considered the beginning of this tradition (Tanavoli, 2018: 7).

Even today, on the 40th day, they put a tombstone on the grave and do not go to the grave of the dead for the first three days and the first Thursday after the burial. In some of the cemeteries of Ismailia Jiroft, small pits (water pans) have been built on the old cement graves so that when it rains, water collects in these pits, and the birds use them because they believe that if a thirsty bird in the desert eats from this water. Its reward goes to the soul of the dead. Pouring rice on the graves in the Bahr Aseman region (Sardoie) also has a similar reason (Field observation of the authors, 2019).

Angels of Death

The general belief is that on the first night of the grave, the evil and evil angels investigate the dead about his deeds, so after the burial on the first night of the grave, they light a lamp on the graveside, they read the Quran to him; they ask for forgiveness, the reason for lighting the lamp. It is to light the path of the dead when going to the world after death (Ali Mirzaei et al., 2017: 59). In Iranian mythology, Divan and Trojan are in front of the gods and show ugliness and filth. The demons have ranks, the most terrible of which is the "demons of death". In the brittleness of the bones, which for the first time ruled death over the inheritance of the prototype of man (Afrasbiour 2009: 23).

In Islamic beliefs, Azrael is considered the angel of death, equivalent to “Stevidad”, the demon of death in Zoroastrian myths and beliefs. In the popular beliefs of the south, at the moment of death, a person who is dying is placed facing the Qeble, his legs are kept straight, and then he is “Penj Kalak”; that is, his mouth and eyes are closed if they are open; and then, the thumbs and big toes of the pair of feet are tied together. Like this tradition, it is also common in other parts of the world. Some Deiri tribes in southern Australia believe in visiting the dead, and in preventing it, they bind the two big toes of the dead. People tie each other and connect both thumbs’ “thumbs” from the back of the head (Bayernas, 2017: 33). According to Islamic traditions, when a dead person is placed in a grave, the first people who enter to check on him are Nakir and Munkar (Bashir and Mubasher). These two angels have terrifying faces, and their presence causes alienation and terror of the dead. In some hadiths, these two angels are interpreted as “the two guardians of the grave”. If the dead person is a believer, they widen his grave and open it so that he can see heaven, but if he is not a believer. They will be hard on him. Moreover, it is interpreted as negation (Usul Kafi Bab al-Masalah fi al-Qabar 2/634 and 201/3). In the oral culture of the people of southern Kerman, a person who is curious and habitually asks many questions is interpreted under the title of “Nakir” and “Monkar” in an implied and sarcastic way.

Majlis Porse (the end)

In the south of Kerman, the final assembly of the dead is called “Porse”, and in the third ceremony, they read the Quran for him at home or the grave, hold a mourning ceremony, and give food to the people (in the popular term, they spend). The word purse is a remnant of Zoroastrian rituals about the end of the dead. The porch was a long ceremony performed by the deceased’s relatives and friends on the morning of the fourth day after the person’s death, and all the mourners recited a part of the Avesta or Gathas during this ceremony. Has also been held (Razi, 1997: 932). In the mourning assembly (Porse), women sing Avado (Abadu), describing the virtues and memories of the deceased. In the ancient Hebrew texts, Abadon means ruin and destruction and is a poetic name for the land of the dead (Masoumi, 2006: 465), but the issue of crying and mourning for the dead in the folk culture of this region is considered a taboo matter, and elders and beards are always - Safidans prevent this work and say, so to speak: we should not take death lightly because it has terrible consequences and causes successive deaths in a clan. This tradition and belief are rooted in the mourning rituals of Zoroastrianism. They consider the crying of the dead and prolonged mourning very distasteful. It is stated in the book of Vendidad that according to it, tears are considered creations of the devil (Vendidad, 1997); It is reported in Ardaviraf Nama that when people cross the Chinua bridge, they fall into a mighty river, making it difficult or impossible to cross. This river is the tears that the survivors of a person shed in the past after his death, and this river became the liquid of his troubles (Jinbo, 2012: 62).

According to popular beliefs, the dead have a cold back, meaning their memories are forgotten by themselves. The last Thursday of the year is known as “Eid of the Dead” in people’s beliefs. On this day, they go to the grave with sweets, halva, and candles. They make light, give alms and read Fateh. The Eid of the Dead is celebrated in Iran and India, Armenia, and other countries. The Eid of the Dead among the Persians of India is called “Meqtat” (Hinnells, 2004: 478). On this day, they go to the crypt of the dead, burn sandalwood, pray for the happiness of the spirits, and give alms (Mashkur 1999: 76).

The origin of the Eid of the Dead in the south of Kerman goes back to ancient times. Five days before Nowruz, people used to go to the cemetery with lights, shed tears, and mourn. According to them, in these five days, order and law did not rule over the world, and on the night of Eid,



God would come alive, the twelve days of joy and celebration would begin, and the world would be freed from the chaos that had come from God's martyrdom. Haji Firouz is a traditional survivor of Nowruz ceremony, the martyr god whose black face is a sign of his return from the world of the dead and his red dress is a sign of blood and new life in the spring season (Maqooli et al., 2008: 151).

According to popular belief, the spirits of the dead are free on Friday nights, and they come to their homes on this night and expect forgiveness and reconciliation. They cook and give good things. According to the popular belief of southern Kerman, the dead are always waiting. They hope that the living will send them alms, so in the funeral and memorial ceremonies of the dead, they give alms of halva and hot oil bread (Nane Sorkh), and green cucumbers and melons are not used for alms, and in the Fateh ceremony. Because they consider them to be the devil's food and do not reach the hands of the dead. In Zoroastrian beliefs, giving charity is done to support and save the soul after death (Farahi 2021: 156). The rituals performed today for the third, seventh, fortieth, and year ceremonies are derived from Zoroastrian beliefs and rituals. Numbers like seven and forty are among the numbers that have a valuable place in southern Kerman's religious and mythological beliefs with the idea of sanctity and blessing. They could play instruments and drums. In Wadi Suluk, Sufism, this number has a high place. Among Iranians, seven is one of the most important numbers and is auspicious. In Aryan astrology, the number seven is the symbol and essence of self-sacrifice, morality, purity, and enlightenment, according to the verses of the Qur'an and commentators. Hadiths, the highest level of spiritual happiness, is entering the seventh level of heaven. Muslims believe in seven levels or stages of forgiveness and heaven (Kazimpour et al., 2019: 79). The number 40 is also a sign of the end of a period of history. This distance leads not only to repetition but also to a fundamental change and transition from a practical system to one life (Chevalier et al., 2005: 576). Moreover, reaching the stage of perfection, and in the beliefs of the people of southern Kerman, the number forty has a symbolic and conceptual use in different rites such as birth and death. Children in the celebration of the century sing this poem: Sadeh Sadeh Soltani - Chehel Konde Besuzani, holding a ceremony The Serchel water for parturient and his child and the fourth ceremony for the dead refer to the duality of the number 40 in the Sur and Sog rituals.

Taboos of Names and Clothes of the Dead

Among the ancient peoples, it was common to avoid the names of the dead and the deceased. The ancient people feared that by mentioning the names of the dead, the spirits of the deceased would come to them and take them to the mortal world (Tavasul Panahi, 2012: 78). The natives of Australia believed that the one who has the name of a dead person on him would not live long because the spirit would take his name with him to the land of spirits. Whose name is similar to a dead person's name, forcing them to choose a new name for themselves so that the repetition of the dead name does not attract the soul's attention (Frazer, 2003: 279). In most of the south of Kerman, after the death of people, they refuse to mention their names, which is considered a taboo matter, and instead of mentioning the name, they use the phrase "God forgive him". They do not hide behind the dead person or mention his name. They believe that the dead person was cut short. The custom of avoiding saying the name of the dead was common among Caucasian Albanians in ancient times. Among the natives of Victoria, the dead are rarely mentioned, and they never mention their names. Or "that poor thing is no more" It was believed that mentioning their name would arouse the hatred of the dead and make them roam over the earth for a while (Frazer, 2008: 277).

In the past, the use of personal belongings, especially the clothes of the dead, was considered



taboo in the popular culture of south Kerman. Usually, after the death of people, their clothes were left in abandoned wells. This belief has its roots in Zoroastrian beliefs. In Zoroastrian religion, after the dead body is taken into the crypt, the head is turned to the south and placed on a stone called "Kish"; then, the clothes are removed from the body, and the body is exposed. Due to impurity, the clothes should be thrown into the deep well in the middle of the Silent Tower (Mehdizadeh, 2000: 361). The root of this ritual is the ancient and magical view according to which the clothes of a great leader can cause the death of any person who wears it (Frazer, 2017: 250).

Planting Trees next to the Graves of the Dead

One of the everyday rituals in most parts of the world is planting trees in cemeteries. In China, since ancient times, it was customary to plant cypress or pine trees next to graves to strengthen the spirits of the dead and prevent the body from decaying. Some tribes in the Philippines believe that the spirit of their ancestors resides in some trees, so they are hard to get away from them (Frazer, 1999: 158). In the south of Kerman, a tree is planted on top of the grave of someone who has just died so that his name will always be eternal and green. The evergreen tree symbolizes the permanence of immortality and immortality and depicts the eternal spring.

Meanwhile, the dying tree is also a symbol of dying for the beginning of new life, regeneration, and fertility; that is, the tree symbolizes the creation of life, struggle, resurrection, renewal, and eternal life. It is also after death, so it is a symbol of life and the passing of time and moving away, and its formal withering in autumn, its formal death in winter, rebirth in spring, and its glory in summer is a sign of the continuity of life and the most significant factor of its sanctity. The river tree manifests the power of existence because it grows vertically and becomes green, then loses its leaves and regains them again. Thus, life returns and is the secret of existence (DeBeaucor, 2013: 28).

Planting trees in the cemeteries of Jiroft, Kahnuj, and other cities in the south of Kerman is a common and long-standing belief that the roots of this ritual can be found in Zoroastrian and Islamic beliefs. He dies. In Avesta, harming trees is considered a great sin. According to ancient Iranians, trees were good and virtuous people who became trees after death to get eternal life, and this matter has different forms among different nations. It is a common belief that Zoroaster considered planting trees to improve the earth as a good deed (Pourazar, 2017: 10). The tuba tree is mentioned in Islamic culture and beliefs. Tuba tree is another name for heaven or a tree in heaven whose foliage covers the whole heaven (Yahaghi, 2016: 560). In mythological terms, the tree above the grave links the earth and the sky. In this context, Cooper says: that the whole world is a combination of earth, sky, and water, and the tree in the middle connects the three worlds (Cooper, 2000: 125). Let it symbolize the allegorical tree of Tuba, which promises eternal paradise for believers. In the folk belief of the south of Kerman, the cemetery has always been a sacred place, garbage is never thrown inside it, and trees are never cut down, as this belief exists in most parts of the world, among the Maros of South Africa, a cemetery is always a sacred place, and one should not cut down a tree, or He killed an animal because it is believed that everything there is possessed by the spirits of the dead (Frazer, 2008: 158).

In conclusion, The beliefs, and taboos of birth and death, have a special place in the beliefs of the people of southern Kerman, and the observance of these taboos in the past has guaranteed the survival of the human race the continuation of life in this geographical area. Because most people in the old days thought that the dead were disturbing and harmed the living, and there was always some opposition and continuity in the beliefs and taboos related to birth and death, for example, the seventh day of the dead and the seven days and nights of weddings It empha-

sizes the sanctity of the number seven. The ceremony of Abe Sare Chel for the parturient and his child and the closing ceremony of 40 for the dead refers to the duality of the number 40 in the rituals of Sor and Sog. Based on the data analysis results, most beliefs related to death are universal. For example, planting trees on top of graves, which is still common today, is also common in other parts of the world, such as China, Korea, and the Philippines, because they believe that trees empower the spirits of the dead and give the beliefs and beliefs of washing and burial are rooted in Zoroastrian beliefs, which were changed to some extent with the arrival of Islam in these areas. In Islamic beliefs, there is an angel of soul capture (Ezra'il); it is equivalent to the death demon in Zoroastrian mythology.

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Interviewees

Alam Kafarlo, Zahra Barsam, Muhammad Barsam and Mohammad Abadiyan 2020

Ashraf Shabani 2019

Dammarad Mahmoud Shahi 2021