

Analytical Study of Traditional/Dramatic Rituals at Kerman-Iran

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Abstract

Due to have an ancient history and closeness to various provinces such as Yazd, Sistan & Balouchestan, Isfahan and Fars, Kerman is a province with deep cultural ethnological fields. This paper intends to evaluate various thinking and physical dimensions of female participation in native dramatic & non-dramatic ceremonies. According to the findings and rather than a classic position at home (Kings of homes) inherited from ancient Iran, Kerman females have active presence in major social activities including agriculture, animal husbandry and outside home affairs. But since there was duty share of males and females in cultural organizations of Kerman villages and females had the most part of social participation cycles as a part of rural society, it is possible to confirm that females were responsible for more than %72 of traditional ceremonies with non-authorized entry of any males. This paper is made by library & participative observation methods.

Keywords: Kerman, Ceremony, Drama, Playing women, Cultural ethnology, Kingdom of women.

Introduction

Due to geographical importance and various tribes and nations, religions and neighboring to various provinces such as Yazd, Isfahan, Fars, Hormozgan, South Khorasan and Sistan Baluchestan, Kerman is really important. According to the head counting in 2011, Kerman population was about 2,938,988 person from which 1,552,519 persons are residing at civil areas and 1,089,748 persons at rural areas and 0,146 persons are living on fixed-condition basis. From sexuality viewpoint about 1,353,867 persons are male and 1,298,546 persons are females. Furthermore majority of residing people who are living on non-fixed condition at different cities like Regan, Fahraj, South Roodbar, Ghale Ganj and Menoojan at south east of Kerman city are Baluch (Golab Zadeh, 2011, 14). Most of Kerman people are Shiite. A multi-thousand persons are Zoroastrian and Minor religions (Jewish) who live at Kerman. Kerman females were famous for their kindness, wisdom and virginity. Therefore foreign men came to marry with Kerman females even from farthest cities and areas. History is the best evidence for this claim that Kerman females not only are the origin of kindness and competency but also we may point out to "Malek Touranshah Saljoughi" as the founder of Malek Mosque (Imam) as well. This paper

intends to evaluate any cultural role and social position of women in benefiting from environmental tools and applications of ceremonies at different parts of the life accordingly.

Questions of research

- 1- Participation rate of Kerman females at ceremonial dramas including traditional, religious, native and national ones?
- 2- Whether Kerman females' religious / native ceremonies are effective on more safety of people?
- 3- How many religious/dramatic ceremonies are playing by Kerman women?
- 4- What is the role of females in dramatic ceremonies of Kerman city?

Guideline of the research

Since this paper intends to find a suitable reply for participation rate of women in dramatic plays? and/or any safety of traditional ceremonies in future of people? Therefore question of research is a measuring and present one. But because of deep roots of available notes and signs in ancient records and experiences and lack of any ones right now, reviewed study was used for any data collection. This plan is applicable when the subject of research is about ancient time. Then researcher is able to use any bodies who were involved in play and now (research time) she is alive. As a result, it is a reviewing study about ancient minutes applied in current method (Tanhaei, 1993: 27).

Theoretical framework

Explanatory method based upon applicable framework of Branislave Malinovsky was used as the dramatic ethnological theory.

Research findings

Only ten traditional dramatic ceremonies have been evaluated in this paper as a sample of research data.

Kelid Zani is one of the common religious traditional ceremonies of Kerman people. In this ceremony there is a woman who wears a chador refers to other homes. Then she knocks on a tray and invites the owners to give money. In case she hears different replies such as "Bring a light" or "Bring sweets", kelid zan woman insures about receiving any financial assists, otherwise she will leave the home. Kelid Zani mostly begins at Qadr nights and from second half of Ramadan month.

Perhaps a male plays the role of a Kelid zan, but because of wearing a chador others think it is a woman. Kelid zan has a sieve inside which there are sweets, kohl vessel, mirror, Holy Quran and a wooden key. The owner will see in the mirror for brightness, eat from sweets, make up with

kohl and then put some gifts inside the sieve and says: "Good Luck!". Kelid Zan should keep quiet.

Cel Menbaroo (A religious dramatic ceremony): Kerman people revival the memory of Imam Hussein (Peace be upon him) upon beginning of Muharram month with special traditions and ceremonies. Cel Menbaroo is a ceremony at various cities and area of Kerman province like Bam city in which people will go from one holy shrine to another one with bare feet and light candles there. It is named as "Cel Menbaroo".

Eide Qorban: Kerman people respect Eide Qorban with specific traditions and ceremonies even from ancient times. It means any ceremonies through which we may review the story of slavery and lovely relations of Ebrahim and Ismaeil. Purchasing a sheep is the first job for Eide Qorban. The mentioned sheep should bear special properties such as lack of broken horn and without any wounds.

Also it should be 1 year old. They decorate the sheep by Henna one night prior to Eide Qorban and hang a little harmal and olibanum tied in a cloth from sheep neck one night prior to Eide Qorban while it would be slaughtered. Kerman people believe that smoke of harmal and olibanum is really effective for removing any injuries and damages. The head of Kerman Institute stated that make up of sheep is another tradition and said: "People make up the eyes of ship by kohl one night prior to Eid Qorban".

Mohammad Ali Golab Zadeh has written: "Another ceremony for slaughtering sheep is putting a small sweet in animal's mouth prior to be slaughtered. People believe that through this job, the animal does not feel the bitter flavor of death. It is a ceremony at Kerman that corpse relatives may kiss the eyes of sheep before slaughtering.

He continues that: "There are special knives for slaughtering of sheep at Kerman. There are also some prays for reading at that time. These traditions and ceremonies are common mostly at Kerman, Baft, Sirjan and Rafsanjan. Kerman people believe that holding a mirror in front of the slaughtering animal will provide a bright way for the corpse. By the way, after slaughtering, the meat will be distributed among neighbors and relatives. They are requested to read a holy verse from Holy Quran for their dead person. This is common mostly for those who died within last three years.

Roze Xani: The other ceremony of Kerman women is Roze Xani at females meetings. At various days of the months and year and for different ceremonies, Kerman women gathered in a special district. Then a lady who is responsible for reading a holy story about Imams (Roze) sits on a high place and speaks for others and ends the ceremony by explaining important factors about Five Holy Persons of Islam. It seems that due to great interests of women to be present in these ceremonies there was good situation and position for Roze Xan ladies.

It is greatly famous while there was a Roze Xan lady in the name of Hajieh Omme Salimeh known as Rabeye Sani at the time of Mohammad Shah who had great talents in religious

speaking. Mohammad Shah was informed about her interests and talents in religious speaking. Therefore he sent Hajieh Omme Salimeh to inform Kerman people directly as well. Iranian Ladies had no permission to take out their chadors and masks. They should wear cloth boots (Chaghchoor) up to the top of their knee and put their trousers into it. Therefore it is impossible for Iranian ladies to wear expensive and decorated clothes outside the home and it is impossible to see them except their shoes.

Arosi Qenat (A traditional dramatic ceremony): Requesting for rain had a special position among dessert people due to the lack of water. There are two types of ceremonies in these areas including personal and grouping. Personal ceremonies of raining ceremony includes putting a scissors below a water-way and/or converse putting of shovel at water-ways and writing the name of **7 or 40 person** and tie a cord and hang it from a water-way. There are some group ceremonies for requesting raining at dessert in different forms including Arosi Qanat, Chamche Galin and Requesting pray and/or Rain pray. In Arosi Qenat ceremony, people request a widow or a miss to play the role of a bride. Upon her agreement, there is a wedding ceremony like common and usual ones with the same details for here. People take the bride happily besides a qanat and make a wedding contract for her. It is said that sometimes people a bottle of qanat water to her residing home instead of taking her besides and hold the same ceremony at home. The bride is obliged to swim in water. Woman is the symbol of fertility and through this ceremony people are trying to request water. Ethnologists believe that Arosi Qanat is an old tradition like Aros Cheshmeh and Aros Rood. Tailor believes that any involvement with advanced and complex arts in human societies, it is a sign of including various beliefs, arts, behaviors, rules, habits and abilities obtained by a human being. This is because human culture is an old heritage transferred from one generation to another through different centuries. (Tailor, 1871).

Chehelom Bahar: The other ceremony on 40th day after beginning of spring all misses and non-fertilized women go to Tanderstoon Mounttain and Ghale Dokhtar and pour water on themselves and burn harmal and cook soup. Sirjan tribes spend their 40th day of spring besides Pariz Mountain and cook soup. Bookbashi wrote that women may tie the grasses even for other wishes like travelling to Karbala and/or Mashad. (Bolookbashi, 2001, 95-96). Human beings' needs are depending upon biologic situation of humans like reproduction, digestion and so on (Malinoski, 1944: 66-69).

Baxt Goshaii (A religious dramatic ceremony): At ancient time there were various problems for the misses with any delays in marriage. There were various efforts for solving this problem and making it possible for her marriage. One way, for instance, was making any contacts with Hazrat Khaje Khezh. It means going to Khaje Khezh mosque¹ and lighting a candle there. Furthermore it was common to sweep the home for 40 days early at the morning and wait for coming of "Khajeh". Then he could enter into their home and solve their problems.

Morge Shab (Traditional dramatic ceremony): One of the beliefs of Kerman women is manner of birth of an owl or night bird named as "Morgh Doogh". They believe that owl was firstly a shepherd who added water into milk and his yoghurt had just a white color. In addition, on 40th

day of spring, it was custom to donate milk but he ignored the same. Therefore he has changed into an owl due to the order of God.

Haft Salavat (A religious and dramatic ceremony): For more success of their husbands in important affairs, Kerman woman put harmal and olibanum in fire and placed it in front of the door. Man was obliged to go and return 7 times from the top of the fire. Then his wife reads seven times praise and greeting to God. Then man leaves home.

Xeir & shar (A native dramatic ceremony): Due to the lack of welfare facilities in the past, Kerman women swept their rooms and houses with special sweepers named as Shahdadi and Bami. But, firstly at the purchasing time, they counted the number of sweep tapes of the handle (which were usually 12) one by one as a symbol of Goodness and Badness. It is a rule to have a sweeper with ending the tapes in goodness and the other part in badness.

1-Khaje Khezr is the name of an old district of Kerman. There is an old building with a green shrine beside it. In the past, it was used by Zoroastrians because they had nice relations with Moslems and take part in their dramatic ceremonies.

In lack of mentioned condition, they refused to buy the sweeper because they believe it is not fruitful for them. Stiward believes that cultural centers have more closeness with living activities and economic sequences of a society. He has written that such a center includes social, political and religious patterns (Stiward, 1968: 659-660).

Carpet weaving

Carpet weaving is the job of Kerman women in the past and more or less at present time. With their artistic hands, women made and are making the most beautiful plans in various carpets throughout the world and also different carpets at kings' palaces and Senate palace of U.S.A.

They are the hands of Carpet Making Girls
Who are weaving warps and woofs
They are weaving up to the early in the morning
They are singing while weaving

Saix supervisor has written about Kerman carpet weaving that: There are about 1000 carpet weaving devices at Kerman city with one master and two or three workers on each. There are some girls and women behind some of these systems². There is a fundamental role for women in this ceremony. Budenter has written that: "Women played a great role in collection of foods and hunts based upon special power and abilities. They had cooperation in various duties and jobs without any priority than males. (Nersisians, 2004: 43-50).

2-This carpet has been woven by deceased Abolghasem Karbasi at Kerman in 1904 and sent to U.S.A via sea. The length of this carpet was 400m and was used as decoration of U.S.A parliament. I, the author, referred to mentioned palace to see the carpet (a palace which is

wrongly named as White House but is really U.S.A parliament). But I was told that due to some damages it is under repairing by some Chinese darners. After that, it will be transferred to American Carpet Museum.

Mohammad Aref has written that Ghaleh Kasmak (Cutting of carpet) is one of the common traditional ceremonies at Komeijan culture. According to this ceremony, upon the end of weaving a carpet it is necessary to spray water to its roots and then cut and take down it. Komeijan people believe that it should be performed by greeting to Imam Hussein (Peace be upon him). As a result, they believe it is prohibited to separate carpet from the structure in dry condition. This is a complete feministic ceremony. Carpet weaving had a key role in family's economy. Most of carpet weavers are young girls at Komeijan villages. There is a foot print in fantastic and critical situation of water and its position in Iranian old beliefs (Worshipping of Anahita). In such dramatic ceremony we have both Iranian old believes in close contacts with religious ones. (Aref, 2012: 224).

Ceremonial beliefs about delivery: When a pregnant lady has great pains for delivery other women read Maryam verse from Holy Quran and say: " Oh Khezr, Oh Elyas, please help our patient from pains". In order anybody else does not hear the voice of pregnant lady they shock a nail on the top of the door for not reaching any news to the outside. Kerman people believe that when Hazrat Maryam felt delivery time she grasped the land and took out any bushes out of pains. They are known as "Panje Maryam". Therefore if they put the same bushes (Panje Maryam) into water and upon opening the same, pregnant lady will make her delivery. In case of long-term delivery pains, they write relevant pray on deer's skin and mount on right leg of pregnant lady. When it is the time of delivery, other ladies collect the carpet and pour some ashes and/or sands on the ground and put a clean cloth at both ends of it. Then pregnant lady should sit on two stones. One lady sits in front of pregnant one for lining of pregnant lady. She is called "Front-sitting" lady. They put a piece of iron under the leg of pregnant lady and also some wolf bile for preventing from stealing of baby by AL (A mythical creature).

Mehre Giah dramatic ceremony: Mehre Giah is one of the greatest beliefs of Kerman women. Mehre Giah will increase the love of husband to their wives. In other words, it is said about those ladies with beloved husbands that: "They have Mehre Giah". This plant is very beautiful and similar to human being. It is said as Mandragora in Latin. There are other names for it in Persian language like "Shabizak" and "Strang". It belongs to solanacees group. Culture writers had written that: " This plant is similar to a human being with its root similar to human hairs. It has two parts: Male & Female in their embrace while both hands in their necks and legs tied to each other".

Girl birth- Enough Girls: "Girl birth" at Kerman is used for a lady who may give birth just to girls and disable to have a boy. Therefore when the number of girls is high and reaches to 5 or 7, the term "Dokhtar Bas" is used as enough number of girls. Hope God accept such a case.

Evaluation of native titles at different historical periods applied for Kerman women:

Khanoom: It is a Turkish nickname meaning the wife of a mister. Later it was used for great ladies. In the past it was not acceptable in Kerman to use the term “Khanoom”. For instance if it was said to a lady: “How are you “Khanoom”? She became sad. But the same is obvious among rural and tribal persons. The term “Khanoom” at Timurid dynasty belonged just to first wife of king as narrated by Kelavikho – ambassador of Spain king at hampered Timur palace (Hak: 771-807). According to the report of France tourist, Scharden it was common among temporary ladies of Shah Abbas II palace (Hak: 1052-1077). From Qajar period up to now, the term Khanoom was used for respectful ladies.

Mother of children: It seems that there was no name for the lady and she should be recognized just by this term.

Baji: In the past the term Baji was used instead of sister in Turkish language. Since it was bad to use ladies’ and girls’ names by foreigners, it was common to call her with the term “Baji”. Poulak has written: “ Khanoom is the used term for a respectful lady. Second grade ladies are named as Baju. Third grade of them are named as Zaeifeh. Also we have the term “Bibi” meaning gentlewoman.

Banoo: Cultural persons used this term. Of course it is used as a respectful term for calling ladies.

Khatoon: This title was used in the past for most letters and writings. “Servant told to his master:”Master, very nice. Khatoon (your wife) came to home!”

Master answered:” It was better the home was ruined on her head”.

Brunet girl, very nice & beautiful: Brunet face is a characteristic of Kerman girls. In order to show the high value of their color of face there is a proverb in this regard: “When you are speaking about brunet faces, it is the end of beauty”. Today there is a reduction in the number of brunet faces because of suitable transportation facilities and general welfare cases and lack of continuous presence in hot weather. In the past it was a belief that a beautiful and brunet lady keep her husband as younger and fresher as possible and vice versa. For instance “Madam Diola Foa” has written that” The regent of kingdom had beautiful body but now in spite she is 26 years old, it seems to be 40 years!! His friends believed that his wife’s ugly face caused his oldness”. Therefore rather than good behavior and management of Kerman ladies were the real reasons for bearing a Kerman lady.

Conclusion

There are different signs of beliefs in souls, Life-assumption and metaphysical forces in one third of dramas. Meanwhile ladies are changed into cheap labor force in most industrial societies. Therefore due to feministic poverty, there is an increase rate in poor females than males. Fundamental presence of Kerman ladies in ceremonies is a sign of sharing of duties and their managerial position at home and out of it. In contrast, most of surrounding areas of

Kerman with home-acceptance or administrative attitudes about ladies, the role of Kerman ladies is very high at social layers*. Rather than playing and music, ladies may occupy with designing and directorship. Most of dialogues are simultaneously. Most of women have materialistic/spiritual wishes.* Most performances are at night*. Place of performances are mostly desserts and plains.* Native materials are used as scene facilities*. The goals and content of women ceremonies about future are removal of devil souls, fertilization, amusement and peaceful relations between human being and nature*.

Divorced ladies, old single girls and prostitutes have no more positions in dramatic ceremonies*. Young girls, confident & religious ladies have specific situation in dramatic ceremonies*. Benefiting from feministic magic force are releasing factor for solving of public problems*. *Women have a fundamental role in living condition and income of family. But they are not recognized as prior power”.

A-About %72.2of ceremonies are with women participation.

B-About %4.61of ceremonies are with men participation.

C- About %23.21 of ceremonies are with public presence.

As a result traditional ceremonies with presence of women are more important than men and public ones. It is possible to assume that women have a special position at Kerman. In most places, they direct any ceremonies (Bibi Seshanbe dinner, Abolfazl dinner). Although Kerman province is superficially a commercial city with wide range of modern knowledge and technologies, but traditional beliefs and ceremonies are fixed there. As a result it is not competent to ignore valuable and old traditions. Since from among 65 registered traditional dramatic ceremonies only little number of dramatic of them are performed, but we may conclude that about %76 of dramatic ceremonies are not performed without any forms and names and memories. They are nothing just for amusing or filling of leisure time of people*. Various dramatic ceremonies like Al Parani, Bala Gardani, Hamsar Yabi at Ghale Dokhtar and religious dinners are present in most ceremonies. As a result, the only tool for resistance and victory of considered nations are prays and religious works and metaphysical needs for removing any damages and injuries. They are contrast points in all cultures.

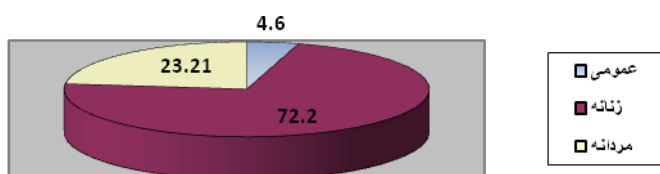


Figure No. (2): Sexual composition of native dramatic ceremonies at Kerman

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