

Anthropological Analysis of Mourning and Burial Ceremonies in Ferdowsi Shahnameh

Shahla Hassani Kalhori

Technical College Girls Teacher Training College in Tehran Dr Shariati

ABSTRACT

The book of Ferdowsi Shahnameh is not only most comprehensive collection of Persian poem, but also most important document of value and identification of Iranian people. Stories and national, historical and epical customs of Iranian tribes have been mentioned in possible best form.

The writings that you observe are a product of research about mourning and burial ceremonies in anthropological viewpoint in Ferdowsi Shahnameh and the aim of this research is to how to define and describe mourning and burial ceremonies of Ferdowsi, Iranian epic poets in Shahnameh.

KEYWORDS: Shahnameh, Ferdowsi, mourning, burial ceremonies, customs.

INTRODUCTION

From written works of Iranian ancestors, there is no a writing more important than Ferdowsi Shahnameh and eternal effect of Shahnameh in recognizing Iranian customs in mourning and burial ceremonies. The subject of Shahnameh in Iran history is from beginning Iranian race to down falling Sasanid Empire by Arabs. Shahnameh is a manifestation of national spirit of Iranians, but the importance of this book is not merely to national epic poem. This effect from anthropological viewpoint is a boundless treasure of Iranian customs and shows the diagram of culture and identification of people. The tragedies of Ferdowsi Shahnameh are considered as most sorrowful text of mourning with epic content and legendry root.

First mourning of Shahnameh is mourning of Kiomars for death of Siamak. This lasted one year. Most prominent and mourning inside Shahnameh is of Fereydonon death of darling child, "Iraj" who was killed by his brothers, another case is mourning of "Rostam" and "Tahmineh" on death of their children. "Sohrab" formourning "Katayoun" and her daughters in death of Esfandiar and Farangis in his husband's "Siavash" and this was a widespread and all Iranian funeral. Finally mourning of "Zall" and "Roudabeh" for dying their child, "Rostam, excluding "Esfandiar" is common feature of these funerals that the heroin of all stories by themselves and it is such common feature that the bed of tragediansen forces the mourning. In Shahnameh , mourning customs are like scratching the face , crying , cutting hair and horse's tame , inverting horse's saddle, splashing and dispersing azure color on horses and elephants, hanging martial instruments on his horse , giving his properties to the poor , destroying palace and porch putting crown and throne and making black palace ,pouring soil on head, wearing dark and azure clothes , spraying soil on died king's throne , tearing the drum by half and bending brass object, opening the back , bringing child 's throne and crying for him, rending the clothes , closing imperial court, and inverting drums , painting black elephants and drums , understanding ominous a horse which follows a fighter in the war and shedding the soil on the head of horse, wearing off the big hat of head. Ferdowsi Shahnameh is a work that has passed through one million period of history and can be recognized within poetry and pores, mourning and burial ceremonies customs in ancient Iranian mourning has been hold in various forms of yore. Besides victory of the fighters and kings, sometimes they encountered unhappiness and death and survivals drew out towards mourning grieving. Mourning and grief in most stories of Ferdowsi Shahnameh have been stated and transferred into present period by changing the form of doing it. Mourning is not a phenomenon that requires a detailed history, why death was used apprehension of human from birthday to present and involves human's mind.

There may not a remedy; perhaps for first mourning and burial ceremonies of human in doleful grief of his child. Mourning in Shahnameh's book is obvious in the story of "Siavash" , " death of Sohrab" , " Rostam" and " Esfandiar" .

RESEARCH METHOD

It is a descriptive and library in the article. Researches that have been done in the field of humanities have no practical and immediate benefit, but this type of research established modern intellectual foundations that will be an improvement of next researches. In other words, this research has been categorized among theoretical and basic ones. For gathering Information for writing this article, other studies are based on Kaveh's document in all stages of Information.

The stages of gathering Information are as follows: reading books and magazines that have the material relating to it and taking the note of this subject has been applied or it is guessed to do it. Reading perfect context of Shahnameh and its correspondence with previous notes is for trusting the accuracy of presented statistics for referring the notes and regulating their categories.

Research's purposes

Finding all customs of mourning and burial ceremonies in Ferdowsi Shahnameh and categorizing them for being familiar with considered customs in ancient Iran.

Secondary purposes: comparative comparison of some mourning and burial ceremonies customs of Ancient Iran with burial ceremonies among Kurd, Lorand Bakhtiari tribes.

Radcliff Broun Theory

In viewpoint of Broun, custom is an element and its purpose is reestablishing social relations that a break and has occurred for it. The role of customs is including the role of customs is including emphasis on correlation or social integration. In mourning and burial ceremonies that show separation of a group, humans are mourning due to breaking social and emotional relations and foundation and they are sorrowful, because it is resulting from separation sense. Each one of them has been performed in mourning and burial ceremonies and is a demonstrator of emotional state of mind that two or more persons are involved. The customs of crying emphasizes these feelings. All these customs are common actions and sense of undertaking has been integrated and observing them is a task everyone should do in a part of given opportunities.

Edward Tile's theory

Tile's theory is about soul's originality and after death and burial ceremonies (1832- 1912) he did numerous researches and stated theories under animism or philosophy of life originality and believed the death of spirit and hanging it in the air that may effect on survivals both positively and negatively. Under this effect of spirit, Greeks believe that if a dead person is improperly buried, his soul will be wandering. Some tribes such as New Zealand residents believe that the spirit of dead persons is not clam. African residents leaved the house of dead person and destroyed it entirely.

In burial ceremonies of Sohrab

When "Tahmineh", mother of "Sohrab" was informed of brave and young child's death, she torn his clothes due to the severity of grief and shedding the soil on the head and brought a throne of marital arms of "Sohrab" and cried, she embraced the head of his horse, kissed, smelt and rubbed her face to the hoof and horseshoe of Sohrab and brought royal clothes and embraced it like a child, she pulled out the sword and cut the loose end of a turban and horse tail by half. Nowadays among tribes of Kermanshah Province, this customs is performing. In the burial ceremonies, mourning owner brought one of excellent horses of dead person and cut its tail, mane and cob and put the saddle inverted on the horse and as it is mentioned in the Shahnameh, he arranged weapons, sword, a train of cartridges and other marital instruments in a certain order and called it "steep hill". Invited persons like past event had a famous leader and in commemoration of him; they made a "steep hill." because a set of invited women and men are ready to make their steep hill and black flag that was called "Alaiei", burial ceremonies' owner meet them. The men lamented loudly and beat the head and embraced others and women meet others with the words like Woe, Woe; and responded each other's. After passing these moments, they burial ceremonies in middle of tents and places of holding burial ceremonies, in a wide and plain square that is famous to "Chamargah", steep hill of invited ones put besides host and men beat the breast and provided long burial ceremonies (Tribal characteristics) of people from Kermanshah.

Comprehensive guidance of touring Iran (pp. 102-109) in mourning of Iraj

We observe most of these customs. The crops cut throughout their clothes and rent their Banners and drums and elephants with black cloth and splashed mourning sign on hunting horse, the armies poured soil on the head and dug their arm's meat, "Fereydon" splashed black soil on imperial throne and scratched his face and bent a bloody girdle and burnt imperial palace and cypress trees and gave a sorrowful color to the happiness and didn't allow to public load and closed court (Shahnameh, vol.1, p 158).

In mourning of "Feroz", his mother gave her gold and silver and possessions and made it to empty handed persons and palace "Sohrab" I made black color. (Ferdowsi, vol.2, p 222, verses 977-1055)

Rostam set on fire and gave peak of curtain in flames

Cutting and opening hair; in Shahnameh is one of most manifest mourning customs, women dispersed their hair in death of their dears or great men and martyred young person and then cut it and fastened around the waist. First writing that is a sign of this custom is "Gilgamesh myth" "and in mourning they dispersed their hairs to reach the knees. It was in this culture that IzadBanu, "Inana" poured her hair on her forehead. Lord of plantation and exercise thou and past role in inferior world (sign of death and mourning) first writing which indicated this customs was to cut the hair that was a reminder of grief and sorrow and tool of cutting was scissors and knife, perhaps selection of these instruments show the affection and interest in deceased one. While Siavash's head was brought in the basin, far away the home land by the number of Toranids and "Garsiv's" companions in a touching form, "Faring's" mourned for death of her husband, "Siavash" and cut the hairs like long and black rope and fastened her waist with bloody girdle, binding bloody girdle is one of mourning customs that we encounter it in Shahnameh (Shahnameh of Ferdowsi, based on version of Jowl Mel, vol.2, p331).

Tahmineh, mother of Sohrab untwisted and twisted hairs like a trap in mourning his child due to the severity of inconvenience and impatience and they were twisted around her fingers and eradicated them. (Shahnameh, vol.1, p 222, verses 977-1055)

In mourning of "Feroz", likewise, "Jarireh", his mother cut her black hair like a trap and rubbed her neck on lifeless face of her child, then she rent her own stomach with a liquid-like sword and died, he was quieted down besides lifeless body of son (Shahnameh, vol.1, p 408). We can take a result from studying the Shahnameh that the customs of tearing hair and scratching face were not only related to women and men in mourning torn their hairs, for example, "Giv" in mourning of his child. Goudarz torn his hair for grieving children and scratched his face. "Fereydon" in mourning of "Iraj" in severity of grief on the face and fastened bloody girdle (Shahnameh, based on Jowl Mel, vol.1, p 146). In dying "Nozar", "Zal" and his armies torn their hair and scratched on face and torn body and poured soil on head. (Shahnameh, vol.1, p 146).

Opening waist and worn off their hat

Great ones bent their back and worn off hat; i.e., since Godarz and his son and grandchild were killed in war. He took hat and belt and shouted for crying. When Rostam was informed of Sohrab's death, he poured soil on the head rather than hat, when Sohrab's coffin in bending the waist can be an irony of leaving off the war. In Esfandiar's mourning, great ones bent their waist and against the coffin, they splashed the soil on the head.

Azure cloths and wearing black blue

Time and duration of mourning are different among various tribes and Shahnameh's stories, from 3, 7 days to one month, to 40 days and even to one year. The persons who were mourning worn dark and black cloths, because Sam was informed, his father, "Nariman" was killed in the war, and spent one week with mourning and pain, then began to ask vengeance for bloodshed. In mourning ceremonies of Rostam, Sistan people were mourning and worn black clothes. Bahram mourned one day (Shahnameh, vol.1, p 120). He mourned 40 days for dipping "Ourmazd" and did sit on the throne (Shahnameh, vol.1, p 880). After dying Esfandiar and cutting public grief continued one week and in 8th day new king sit on the throne.

Customs of burial ceremonies

One custom is to wash the dead person with musk, camphor, ambergris and rose water and overflowing their head with musk, camphor, ambergris, and rose water. Body of the dead man was adorned by fine silk, a crown of musk, camphor, ambergris and rose water was placed on dead woman and provided a gold waved

clothes. Killed one was put to sleep and burnt amber and stitched body's injuries of heroin. Washing face and beard of blood and burning musk and ambergris and binding rose water on his crown combining his beard, putting cut heads besides their bodies, burning them after washing and covering the dead with painted silk, yellow Chinese and golden weaved fine silk, a lot of gems in tomb, making gold grave, washing him and wearing fine silk, mixing musk and rose water and pouring on dead person's feet.

Making tomb, a tomb like horse's hoof (for riding)

Making coffin of elm tree with gold pins of teak wood and covering its seam with pitch and mixing pitch with musk and ambergris putting him on throne and hanging crown on his side, giving the body to tomb and fastening waist and hanging the necklace to his neck

Frying and painting black in tomb, putting up coffin on his hand to champions' birthplace, shedding the soil on the dead, accumulating coffin from camphor in which form that the dead is hidden under it.

Making grave from Sag and Pilesteh that have gold pins and taking it with male fern, filled in musk and aromatic materials

Carrying the dead man's coffin on the shoulder and respecting him and closing tomb

In burial ceremonies of Esfandiar, Rostam brought a ferrous grave and separated the table of Chinese fine silk, one side of this clothes was covered with Bialoud male fern of this clothes and shed musk, then he made a gold weaved for Esfandiar and covered light body and at the end, he closed it strongly. In burial ceremonies of Yazgerd, his brain was depleted and filled in musk and camphor (mummifying) and covered king's body with fine silk.

In death of "Parivash", the great ones from Touran land mixed musk, camphor, ambergris and rose water by order of Keykhosro and adorned his body and head of rose water, musk and covered with Roman fine silk. He built a tomb on the altitude and put there tall throne that is suitable on the great ones and lifeless body of Touranid heroin on the throne, crowned and fastened waist (referred to Shahnameh, based on Jowl Mal, vol.3, p 634)

Body of "Siavash" was adorned and put it on golden throne and waist and for died Iranian prince they built a royal tomb on the peak and asked musk, flower, wine and camphor and dried head by camphor and his body by bird lime, rose-water and musk and again put his carcass in the throne (Shahnameh, vol.1, p 408).

After killing "Tejan" by "Gio" in Iranian customs, a tomb was made and his head was filled in musk and rose water, mummified and adorned it with musk, camphor, ambergris and rose water and Chinese fine silk and based on king's customs, he was put to sleep on a throne made of dentin and hanged the crown from its side and closed tomb's door (Shahnameh, vol.1, p 134).

When "Shideh" was killed, Keykhosro commanded to wash his head with musk, camphor, ambergris and rose water and his body with pure camphor and hanged a gold ring around his neck and made his crown with aromatic ambergris (Shahnameh, vol.1, p 660).

Keykhosro's body, king of Iran, was covered by birdlime camphor and musk and put it on a throne made of dentin (Shahnameh, vol.1, p 708).

In burial ceremonies of "Sohrab", "Rostam" commanded an agent to bring a high designs and paintings cloth and covered a royal fine silk and took his grave from that flat and the champions run over Sohrab's coffin. Rostam against his father, "Zall", bow down his head towards the coffin and told: "look! What he sleep peaceful and when he came to the palace, it put Sohrab's coffin in front of us and began to mourn loudly. "Rodabeh" with looking at Sohrab's coffin shed tears of blood and complaint about narrowness of grave for honored champion and his groaning reached to sky. The hearts was turning away happiness and held resurrectionary and Rostam brought Sohrab's coffin with others and rigged a flat piece and opened head of coffin and separated cloth besides father of "Nesa" and showed this brave champion to him. People who gathered there, rushed woman, man and old young people poured the soil and their head and Rostam covered daga in Sohrab's grave with yellow fine silk and fastened head of grave with social beard and thought if I made a golden tomb for Sohrab, it will not be remained after me, he wanted to build a tomb that remained stable in the world. He made a tomb of beast's hoof and grave of aloe wood and hanged a golden bridle rope (Shahnameh, vol.1, p 880, verses 977-1055).

Brothers of Iraj after killing him mummified his cut head and filled in musk and ambergris and brought near his father, Fereydon (according to Ferdowsi's narrative in Shahnameh, the carcass is broken and filled in musk, camphor, ambergris and rose water and mummified and put Iraj's head in a golden coffin and painted silk and took a wood of coffin and Fereydon felt down to the ground and torn their clothes (Shahnameh, vol.1, p 158).

Conclusion

By studying Ferdowsi Shahnameh, it makes clear that mourning has held by special customs. Therefore, studying Shahnameh results in taking proper Information about how to execute mourning in far past, because these customs have been held in ancient Iran in Ferdowsi Shahnameh. Most mourning customs is relating to epic and legendary section of this book before Zoroaster and Islam. According to Shahnameh's poems we can find that these mourning customs have been held in ancient Iran. The customs like crying, dirge from modern good actions and courage with remembering their methods to torture and inverted and torn the clothes and poured the soil and sit on the soil and cut tail and mane's horse of died owner and inverted horse's saddle and hanged war instruments. Horse of killed Lord was considered in the form of ominous black soil over that horse, they cut war's drum and inverted and torn banner, and for showing mourning and they splashed azure color on hound horses. They covered the elephants for black color and gave their properties to empty-handed ones and sometimes took a fire in palace and treasure due to severity of grief and grief the champions bent against newly killed person and felt down to the ground a great hat and embraced mourning people and meanwhile they shed soil on head and put the coffin against great ones and opened the doors and separated the shrouding from dead and showed his body. in burial ceremonies , the dead was washed by musk, camphor, ambergris and rose water and adorned by soft fine silk and put a crown of musk and camphor on the dead and provided gold weaved cloth and put the carcass on and burnt a musk wood and stitched his injuries, washed body and put the rose water over it. Cut heads were put besides each other and buried it.

After washing body and covering it with colorful silk , he was buried and in some cases they out a lot of gems in tomb and made a coffin of gold and combined musk and roe water and shed in dead feet and put king on the throne and buried . Basically these customs had been held about kings and commanders, but it was not mentioned about usual customs of people and unfortunately this valuable work is not for addressing customs of other social classes.

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