

İran'ın Markazi İliyle İlgili İş Şarkılarının Kültürel Ekoloji Teorisi Vurgusuyla Karşılaştırmalı İncelemesi

A Comparative Study of the Work Songs Related to the Markazi Province of Iran with an Emphasis on the Theory of Cultural Ecology

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Öz

Biyolojik ve kültürel etkileşimin incelenmesi, kültürün farklı alanlarıyla ilgili konuların açıklanmasında sosyal bilim araştırmacılarına rehberlik eder. Bu makale şu sorulara cevap aramaktadır: İnsan ve çevre ilişkisinden etkilenen kültürel ve ekonomik alanlar nelerdir? bunlar arasındaki benzerlikler ve farklılıklar nelerdir? Bu yerleşim yerlerindeki inanç ekolojisi, hangi çevresel faktörlerle değişir? Çevresel durumlar hangi toplumsal değerleri, biyolojik ve kültürel yaşam tarzlarını ortaya çıkarır? Bu sorular çevresinde farklı etnik grupların biyolojik ve kültürel sentezlemelere gittiği ya da var olan kültürel unsurlarına farklı ya da yeni özellikler kazandırdığı görülmektedir. Bu makaledeki veriler, saha araştırmasının yanı sıra daha önce bölgede yapılan görsel ve sözel kayıtlardan ve literatür taramasıyla elde edilen yazılı kaynaklardan derlenmiştir. Komican, Hondab, Meygan, Encedan ve birkaç diğer bölgeleri örneklem olarak seçilmiştir. Derleme bölgeleri belirlenirken bölgelerin farklı çevresel özelliklere sahip olmasının yanı sıra kaynak kişilerin farklı etnik gruplardan oluşmasına dikkat edilmiştir. Araştırma süreci, her bölgenin kendine özgü çevresel faktörlerinin kültürel ekolojistlerin fikirlerinden yararlanılarak açıklanabilecek bir dizi değişiklik oluşturduğunu göstermektedir. Çevresel faktörler; kültürel birikim üzerinde anlamlı etkilere sahiptir; inançların, şiirlerin, ritüellerin, ekonomik takas araçlarının ekolojik kültürle sıkı bir bağ içinde olduğu görülmüştür. Bu bağlamda, araştırılan üç bölgenin inanç ve törenleri üzerinde çevrenin etkisinin yüksek olduğu ve daha fazla araştırılabileceği, ancak iş şarkılarında bu etkinin daha az olduğu sonucuna varılmıştır.

Anahtar Kelimeler: İran, Merkezi İli, Kültürel Ekoloji, İş Şarkıları, Ritüel

Abstract

The study of biological and cultural interaction guides social science researchers in explaining issues related to different areas of culture. This article seeks answers to the following questions: What are the cultural and economic areas affected by the relationship between humans and the environment, and what are the similarities and differences between them? What environmental factors change the belief ecology in these settlements? What social values, biological and cultural lifestyles do environmental situations give rise to? Around these questions, it is seen that different ethnic groups make biological and cultural synthesis or gain different or new features to their existing cultural elements. The data in this article was compiled from field research, as well as visual and verbal records previously made in the region, and written sources obtained through a literature review. The cities and villages of Komijan, Khondab, Meyghan, Anjedan, and some other areas were selected as samples. While determining the compilation regions, attention was paid to the fact that the regions had different environmental characteristics and the source people were from different ethnic groups. The research process shows that the unique environmental factors of each region create a series of changes that can be explained by drawing on the ideas of cultural ecologists. Environmental factors have significant effects on cultural accumulation. Environmental factors have significant effects on cultural background; beliefs, poetry, rituals, and economic exchange tools are closely linked to ecological culture. Therefore, it is concluded that the influence of the environment on the beliefs and ceremonies of the three regions studied is high and can be further investigated, whereas this effect is less on work songs.

Keywords: Iran, Markazi Province, Cultural Ecology, Work Songs, Ritual

Introduction

Research and studies have been conducted on some Iranian folklore, but the researcher has not found any information on the folklore of Markazi province and Arak city in particular. The purpose of this article is not only to introduce the folklore of Arak County, but also to examine and analyze the environmental effects on the beliefs and beliefs of the people under investigation, which is the result of ten years of research on four hundred villages in Markazi province. Rituals, ceremonies, beliefs, tunes, and poems are unwritten documents and materials of social sciences, because some of them are derived from work and economic production, some are derived from social ceremonies and ceremonies, some are based on war and escape from enemies and fighting with wild animals, and some are magical rituals and primitive religions and derived from beliefs or intertwined with religion and mysticism, each of which is a guide for researchers to discover a corner of the past and introduce the identity of the contemporary human being who is behind this folklore to himself and society.

Mohammad Mirshokraei, a veteran and former head of the Institute of Anthropology said that since humans create culture, we can observe and study humans from the perspective of culture by examining the relationship between humans and their environment (natural and climatic environment), comparing it with their other social environments, and also with the supernatural, that is, with what their mind relates to a world beyond this material world (1999, p. 13).

Popular culture or folklore has the function of cultural transmission and facilitates acculturation among generations. Researchers know folklore more as popular literature, which is often reflected in oral art (Abubakri, 2020, p. 138). Therefore, culture means that people in the society agree on many important issues, rules, values and beliefs, and this agreement makes the society last (Sharon, 2003, p. 85). If we want to research rural society from the perspective of rural social geograph, we must first look for a social concept in which the various aspects of rural culture are crystallized and by means of which the entirety of rural culture can be analyzed. In the second step, we must also explain the most general factors that affect the formation, survival, and transformation of this concept (Mohammadi, 1999, p. 7).

When the elements of culture are related to people who have a simple agricultural and pastoral livelihood, are also in close and direct contact with nature, and primarily have face-to-face relationships, rural culture emerges. The elements of culture can be divided into four levels:

The relationship between man and nature, includes technology, handicrafts, traditional medicine, food preparation, divination, and witchcraft.

The relationship between humans, which includes language, communication, the educational system, celebrations, and the arts.

The relationship between man, nature, and other humans, which includes social and economic organizations, production relations, and family ties.

The relationship between man and the supernatural, such as religious relations and common practices.

Folk songs are part of folklore and cultural heritage. These songs are the product of a creative thought and the emotions of the general public, and are rooted in the beliefs and beliefs of a nation. They are drawn from human knowledge, thought, and emotions, and common events in people's lives, and essentially have a collective nature that is passed down from generation to generation orally and orally. In this process, they are also affected by the prevailing conditions of people's lives.

Work songs are melodious songs that are mostly sung melodiously while doing work and appropriate to the type of work. Examples reported from all over Iran indicate that most of these songs are performed with music. Let's remember that the title of the work song does not mean that they should be sung only in the field or while working, but it is possible that they are sung in other places such as weddings, birthdays, night gatherings, etc. Simplicity in Illustrations and expressions of meanings are the basic features of Kara songs; this feature makes them more relevant to the audience through tangible images (Mohamadpour and Baba Safari, 2020, p. 2).

Also from point of artistic view, the art of the noble chasses is such that each social class has a special taste and according to the social classifications, there are different artistic movements, but the art of the common people, that

the current rural art is an important part of it, is like other subjects of folklore, has no place in the official histories of art and its name is rarely mentioned, as if the history of art is a single flow, and a careful study of the past shows that throughout the history of culture, popular art has flowed parallel to the noble classes art, but in a smooth and informal way (Arianpour, 2001, p. 117).

So it seems necessary to study this hidden art. Considering that this research is on rural activities and occupations, these jobs need to be explained. Agriculture has the largest active male population. Men are mostly engaged in agriculture and few are engaged in horticulture. Animal husbandry is another main livelihood of the people of Markazi province and women's jobs have mostly been carpet weaving and Shaking Waterskin¹. One of the precious arts of rural women is the art of carpet weaving. In the history of appearance of carpets, it can be said that humans have been using animal skins to cover their bodies and mattresses since the beginning. But little by little, humans realized that the skin broke after being moved and turned upside down several times, and its wool fell. Maybe over time and due to the compression of wool, he has learned the making of felt then he noticed the rug and the texture of rugs. After using subtleties in the carpet texture and making it more beautiful than felt, he thought to increase its quality and thickness and provide a new artefact, and from this stage carpet weaving as a Muslim art has emerged. Orientalists are also of the same opinion and a group of them have stated in the book *Heritage of Iran* that Iran is a country with very cold winters; undoubtedly, there must have been a carpet for the ground of the tents of the campers since ancient times, so there was a need to make carpets, and due to herding and animal husbandry, the necessary materials for carpets were available among Iranians. It is possible that the carpet woven from knots, as a result of Iranian artists, has gradually replaced the rug or sheepskin board, which was the main carpet for the tents of the Iranian plateau campers (Moin, 1957, p. 388).

Carpet weaving in Iran, before being an industrial, commercial and urban activity, is more or less in the framework of the rural economy. Villagers used to whisper poems while weaving carpets, and in this article, the researcher tries to introduce some examples of them. Carpet weaving was considered an additional oral source of income. By selling it, they could provide their basic needs such as sugar, tea, tobacco, cigarettes, cloth, matches, oil, etc. For this reason, those who had carpet weaving were relatively more prosperous than other residents.

Another one of the most important duties of women in ancient times was *mashkezani* and preparing oil and curd. Oil has been the most expensive dairy product. Therefore, butter extraction and separating butter from yoghurt has been important in Iran's traditional livestock farming life, especially in rural life, such as harvesting crops from agricultural land.

In the villages, the one who is chosen as a shepherd must take the flock to the desert for grazing, pay attention to the water and grass intake of all the sheep. If the sheep do not eat water and grass, he must seek to find the reason and show it to the owner and during grazing, he should protect the sheep from the danger of predatory animals that take advantage of the shepherd's negligence, and during the birth of the animals, he should be careful that the baby lambs and kids do not perish under the feet of the sheep, and the baby should be helped to suck its mother's breast. And in the second week, in addition to mother's milk, he should use alfalfa or clover leaves so that the lambs gradually get used to eating fodder. People were also responsible for grazing the cows, who were called *gogalvan* (Noban, 2003, p. 179).

Agriculture has been one of the occupations of the ancient people, and they usually started the work with the name of God when sowing seeds. When they pour the first handful of seeds on the ground, they express this phrase and intention on their tongues and hearts, "For the bird, the grazer, and the eater who say, "there is no God except Allah" and they start sowing". After finishing the sowing, they drag a trowel once on the ground so that when the ground is flattened, the seeds also sink into the soil. The vast majority of men used to reduce the difficulty of their work during farming, gardening and agriculture by reading poems, and these poems are not written, and with the death of each of these interviewees, they disappear. It is considered as part of the intangible heritage of our culture (Noban, 2003, p. 155).

The sounds that were recited while working have caused a child to forget the hard work and hardships during work and not to feel sad about his background and profession. On the other hand, children are encouraged to work and strive by learning these sounds (Hoseini Abyaraki and Amini, 2021, p. 244).

¹ Mashkezani

In the past, the bakery oven was also made by the villagers themselves, and in the old days, the villagers used to whisper poems and chants to ease the difficulties of the work.

In most societies especially rural societies there are still old and ancient customs and special beliefs, that recording and documenting these local customs and information that has been passed on orally and experientially from one generation to another, seems necessary to prevent the destruction of traditional rituals in there, should be avoided. On the other hand, it can be seen that there is a difference in the relationship between ethnic groups who live in a certain geographical environment, in relation to that environment and their place of life, with people who live in a different geography, and this difference, in their folklore, It can be seen and it can be the basis of anthropological studies of the cognitive environment.

The purpose of this research is the study of work songs² (the songs that are sung while working) in the cultural area of Arak city, relying on a comparative comparison between the three villages of Anjedan, Khondab and Meyghan, in the form of cultural ecology theory by using the field method, along with participatory observation and interviews in the research field, historical documents and libraries and comparative method.

1. Methods

The aim of this research is to identify and culturally introduce a small part of the Karava of Arak city. The Markazi province occupies one percent of the total area of the country with an area equal to 29405 square kilometers, about 1.82 percent of the total area of the country. It is limited to Qom province from the east and Hamadan province from the west. The Markazi province includes 12 counties, 26 districts, 35 cities, 66 villages, 1394 inhabited villages and 46 uninhabited villages. According to the last census conducted in Iran in 2015, the population of Markazi province was 1.429.475 people. The cities of the province are as follows: Arak, Shahzand, Tafresh, Delijan, Mahallat, Saveh, Zarandiyeh, Ashtiyani, Khondab, Komijan and Farahan. Arak city, as a center of county with an area of about 4067 square kilometers and a population of 599634 people, is a case study of this article. Arak city is located in the southwest of the province with an area of about 28.3 square kilometers, which is the center of the Markazi province (Farahani, 1386, p. 50). Based on historical results, the Markazi province was part of the Great Median States in the first millennium BC, which covers the entire central and western part of Iran and is considered one of the old centers of settlement in the Iranian plateau. In the second century of the Hijri, this region was called Iraq Ajam together with Hamedan, Ray, and Isfahan (Dehgan, 2016, p. 105).

In this research, the cluster sampling method is used. The city is divided on the map according to four geographical directions, and then a sample village has been selected in each region according to the size, dispersion and number of villages, from each geographical region. For example, from the desert part, Meyghan village; the mountainous and animal husbandry part, Anjedan village; and from the plains and agriculture part, Khondab city are selected.

Khondab city in the west of the Markazi province. This city is located in Dasht Sharah, between the northern and southern mountains of Dasht Sharah, 80 km from Arak city and 40 km from Malair, which is also limited from the south side by agricultural lands and the southern mountains of the city (Mofakham, 1960, p. 178).

Anjedan is located in the northeast of Arak and in the Aman abad section of the Markazi province with an area of 37 square kilometers. Anjedan region is located 50 kilometers south of Arak city between longitude 49 degrees 57 minutes 53 seconds to 50 degrees 8 minutes 25 seconds north latitude and 33 degrees 55 minutes 40 seconds to 34 degrees 2 minutes 14 seconds (Mofakham, 1960, p. 38).

This village is more than 1000 years old and has a historical and religious context, and in the past it had a famous seminary in the Islamic world. It was the center of Daylamites in the summer. It was damaged and people were forced to live underground to escape from the Mongols. The name of Anjedan is the ancient name of a place called Engedan, which was one of the oldest villages in Arak.

The researcher in the villages, with the help of a villager or councilor as an informant and a local person, went to the homes and workplaces of the elderly residents of the village and asked people about the old life and customs of the past and then their work and activities. And finally guiding people to their poems and whispers while working. Among the difficulties during work, one can mention the forgetting of old women and old men during interviews and reciting poems, non-cooperation with the researcher due to various reasons such as village customs or the politics

² Kar ava in Persian.

governing the period of the country or the social conditions of the family or the lack of permission to record images, especially for women. It made the work very difficult and time-consuming. This research was carried out over a period of ten years, from 2010 until 2020, on four hundred villages in the entire Markazi province, and the results of the interviews with twenty-three rural women and men are given in this article, but the interviewees in the whole work is more than this number and they reach about 300 people in the whole province.

The respondents were selected from men and women over 40 years of age and it can be said that they have a uniform level of literacy (mostly at the level of reading and writing the Quran and not more). Information was collected through ethnography and field study besides using written oral sources and documents as well as interviews to complete the data. The method of this research is qualitative ethnography and the researcher has chosen this method to collect the necessary information through in-depth and field interviews through participatory observation with the people and the most important effect of people's participation in social science is conducting in-depth field research and obtaining theoretical profiles from them. Malinowski can be called the inventor of this method, and Jean Boyer states the main principles of this observation during this stage. In the first stage, the researcher must put aside all his prejudices and even ignore the necessary ground for his mental understanding of the concepts and learn the language of the people and participate in their daily life to be accepted by them and become one of them. Then he must write down all his observations and find out the different levels of reality and write down all the thoughts, customs, practices and everything. In the opinion of an anthropologist, the institutions of society, whether political, economic, technical or religious, can only be investigated in a fundamental way by studying the customs and traditions of that society (Riviere, 2005, p. 166). Since the pronunciation of some words is different places and the people of each region used to express a certain word or sentence in a different way, a transliteration table was needed, which is given below the poems.

2. Result and Discussion

In the past, people used to whisper sounds while working, and these combinations were associated with mystical, social, and sometimes humorous themes and poems. In this way, they were encouraged to continue working instead of being tired. These poems were called *kar ava*. It means poems, sentences and melodious sounds that are recited during work and have specific goals such as encouraging more work, describing the type of work, creating a joyful environment at work, encouraging the buyer to buy the product and describing the words in Farmers, herdsman and peddlers. It is considered as a part of folk literature and has special customs in different regions but due to the influence of geography and culture of different peoples, sometimes it has relatively the same themes (Hanif, 2007, p. 40).

Speaking of language in the general and broad sense of the word, the listener immediately notices the breadth and scope of its domain and its many branches and cracks, and it is obvious that the older and richer the language is, the deeper its roots and the more numerous its branches. Briefly, it can be said that in addition to normal, current and daily conversational language, each class and people of each discipline have their specific words and poems related to them, which are new and fresh for others (Mahjoub, 2003, p. 1042). Also, regional or ethnic or local dialects often have political and social importance (Bates and Plag, 2003, p. 461).

Regarding the history of work sounds, like many other aspects of popular culture, it is in an aura of ambiguity. Because non-written culture lacks the ability to accurately be recorded. Therefore, the history of the emergence of work sounds can be viewed as a part of popular literature, representing an early, purposeful effort by humans to change their circumstances. In other words, work sounds should be viewed as a function of the evolutionary process of life. Undoubtedly, they represent the path of changes and different stages of human life (Hanif, 2007, p. 5). It is possible to consider the work sounds to be the same as the period of hunting, which seems to have been created at the same time. After that, animal and agriculture give birth to other birth to other sounds related to these occupations. Finally, work sounds which are related to work in urban life, are the last group of sounds of work.

Edward Sapir asserts that humans are in some ways prisoners of their language. According to him, our opinion about reality is a condensed version of the world that our language has edited. In other words, humans in different societies, see the different reality because they speak with different languages and each language shapes reality in a specific format (Bates and Plag, 2003, p. 485).

Familiarity with the concept of folklore is a part of the popular culture that is created by the people and elites and

is transmitted from one generation to another through traditional, public and oral methods (Fakuhi, 2003, p. 20). Malinofsky, regarding culture, presents a broad understanding of culture and considers it to include material culture, values, norms and real behaviors. Structural functionalism is seen in the sociological thoughts of *Talcott Parsons* and the anthropology of *Radcliffe Brown*, but *Brown* considered the society's culture to be derived from its social system and looked at culture as a standard form of behavior and emotions. By referring to the term *cultural integration*, he has assumed that *culture* as a whole, unites many people more or less in a social structure (that is stable systems that define groups). It regulates the relationships between people and facilitates their compatibility with the external physical environment. According to this functional interpretation, *Radcliffe Brown* considers culture as an integrated system.

He considers each part of culture to have a specific role and function in the life of society and considers the knowing of this system as a main task of modern anthropology. Unlike Malinowski, *Brown* believes that culture should be studied only as one of the features of the social system.

Malinowski considered function to mean "fulfillment of a need by means of an action". But *Brown* considered it as "a role that carries out an activity in the whole social life and helps to maintain and continue the construction of a society". This way of looking at the issue of culture brought *Brown* closer to the structural-functional approach.

From the point of view of *Radcliffe Brown*, the *Karava* (work sounds) regulate the relationships between people and make their compatibility with the external physical environment possible. Therefore, the functional interpretation, *Radcliffe Brown* considers the culture as an integrated system. In general, it is possible to find out what subculture it has created or reproduced with the fundamental analysis of the work sounds that have been created over time. On the other hand, the analysis of relationships between human societies and the environment is much older than the field of anthropology, but since the beginning, this topic has been of great interest to anthropologists. Many philosophers of the Age of Enlightenment put forward a view called environmental determinism, according to which environmental characteristics directly determine the behavioral domains of humans and society, that is the differences between ethnic groups are not an internal matter, but a matter related to the climate, natural landscapes and other environmental elements. Anyway, at the beginning of the 20th century, environmental determinism was attacked by some effective anthropologists such as E. L. Kroeber. In response to the deterministic-possibilistic debate, *Julian Steward* in 1955 developed an approach called *cultural ecology*. According to *Steward*, cultures are formed through the adaptation of technological features, economic organization, and even kinship or religion to their environment. Communicate in order to make people's livelihood possible in the best possible way. Therefore, from the point of view of cultural ecology, *Steward* paid attention to the relationship between cultures and their geographical environment in his study of evolutionary schools. He considered the tropical climates, mountains, rivers and cold regions to be effective in the formation of their cultures and their evolutions.

Understanding the biological evolution of man requires considering the culture in which he lives. Understanding the mutual relations of human, requires awareness of his behavioral patterns, beliefs and experiences, which are transmitted in the form of culture. Everything people say and do is a reflection of the cultural environment in which daily life takes place. Research to describe human beings is research to describe culture. Therefore, the center of anthropological studies is not the simple description of humans, but his description is the description of culture (*Farrokhnia*, 2005, p. 7).

Among the expert researchers in this book, the researcher has incorporated the views of *Julien Steward* based on environmentalism and *Roy Rappaport* regarding ecology. According to *Jordan* and *Rwanteri*, cultural ecology is the mutual understanding of humans and the environment in order to understand cultural changes and differences. That is, it aims to study the interaction between the natural environment and humans as a cultured animal. Ecological decisions initiated by humans are rooted in their interactions with the environment in the past. In fact, culture in this sense is conditioned by time and its study cannot be divorced from the dimension of time. Understanding the patterns of culture requires the understanding of cultural perspectives and their ecological interpretation, which in turn represents the cultural part and cultural interweaving (*Mirzai*, 2003, p. 122).

According to *Bates*, ecology is the study of the relationships between organisms and the set of environmental and biological factors that have a mutual effect on these organisms. In other words, it studies the relationships between organisms and their environment (*Bates and Plag*, 2003, p. 131).

What Steward means by presenting the core of culture is to express the mechanisms, characteristics, and strategies that exist in every culture in the matter of livelihood. His theory is influenced by Marxism, but it is more influenced by technology and mental concepts. Environmental science can be defined as a science that studies natural organisms, including living and non-living things, their relationships with each other, with nature and life cycles, and how to adapt to environmental conditions.

Roy Rappaport means culture is the ability and capability that exists in a native ecosystem to provide a livelihood for a certain population. The tolerance capacity of each native organism changes according to technological changes, and this causes a cultural change that must adapt to new capacities more or less (Farrokhnia, 2005, p. 222).

Both evolutionary theory and ecological theory are similar in the adaptation process. It means the process by which organisms or their populations adapt to a certain environment. This adaptation, whether biological or behavioral, increases the probability of survival and reproduction for organisms (Bates and Plag, 2003, p. 131).

All three studied regions have special ceremonies and rituals related to the changes and developments related to nature, which are mentioned below:

The holy water of Ali Gozr in Gorezar around Khondab is a place where people believed that Hazrat Ali passed through, therefore is blessed. People use that water for blessing and healing (OS-17).

According to the residents of the region, the existence of a permanent water spring in Anjedan is one of the water and springs considered by Ahl al-Bayt and is highly respected by the people. In Anjedan, the tree is crucially important, so traces of worship can be seen there, and the planting of mulberry trees on the way to the flowing water spring in Anjedan, in its alleys, shows the sanctity of trees and water among these people (OS-20). In the Enaj region, for the produce of the land, which is mostly peaches or tomatoes, if there is a lot, they sacrifice a cow or a sheep to bless it (OS-6).

In the Meyghan region, according to the oral source of 30th, in the old days, all salt wells were owned by deeds and sometimes they were inherited. Of course, when it was the salt harvesting season, people without a good certificate could use the flat lands and harvest salt from them, which was called *Badavarde salt* by indigenous people and depending on the people, it would be for anyone. Considering the value and importance of a woman's dowry in Islam and Iran, as well as the value and importance of salt in this region, it has been customary in this region to dedicate a salt well as a woman's dowry and to register it as a formalization of it on the back cover of the Qur'an. But they did not do that for all women (Pajooheshfar, 2023, p. 189).

In Anjedan, when it doesn't rain, the villagers choose a cow and throw a towel over its neck as a shroud, sacrifice it at the highest place of there at Sorfe wells, and they believe that the blood of that cow must be poured into that well so that rain will come later. The beef is divided among people and at the same time this poem is recited: We had one kilo of wheat, and we planted it in the desert, there was no water, and we were afraid, O Lord, help us, forgive us, have mercy on us, or a certain person called *Sayed* would come to the mosque at the invitation of the village people and cry so much that God would shower his mercy.

In Khondab, when it was not raining, they cooked a soup which called *Ash-e Baran*. The girls would gather in the courtyard of a house and bring a large ladle called Chomcheh and tie a piece of wood in the shape of a cross on the handle and fill the hole of the ladle with cloth and tie light-colored cloths on it and wear several pieces of clothing on it. They cover its face with charcoal and make it like special doll. They take it and go around the village and houses while reading the following poems:

Chomcheh gelin neh ister (What does the bride of Chomcheh want)

Asmanan yagish istir (He wants rain from the sky)

Jordan bereket ister (He asks for a blessing from the earth)

Tapeler boğda ister (Tapu want wheat)

After singing the song of rain, they go to the doors of the houses and while holding another ladle, the owner of the house pours a spoonful of water on the bride's head from the top of the roof or the height of the yard wall and some flour, or peas, beans and dried vegetables or It gives them a pickle. After going around the whole village, they bring

the collected materials and cook and distribute them among the women and girls. At the end, they pour some Ash down a gutter that faces the Qiblah and recite a prayer and ask God to send a sufficient rain, and everything is done by a believing woman.

According to an indigenous woman who called Shahrbanu, the people of Meyghan region did not have a funeral on Wednesday and only on the night of the new year (which called Eid) they would light a fire on the roof and jump over it.

In Anjedan, on the last Wednesday night in fall which is called *Chaharshanbesuri*, like in other places, young people gather a pile of thorns and thistles and fire it and jumping over it while they singing that sadness will go, happiness will come, and tragedy will go, and wealthy will come, my yellowness will come from you and your redness will come from me.

In the past in Khondab, people used to perform the ritual of the jar on the night of new year (Eid) and last Wednesday in fall (Chaharshanbesuri) in such a way that they would bring a jug of water to predict their future year. Young girls would bring a bead or a small object for the purpose of marriage, and the rest to predict the coming year. They put it into the jar. Then a believer or famous person in the village and among the women is responsible for bringing them out and by reading Hafez's poems or local poems. Each poem expresses their future and they cling to it.

In the area of Tafresh and around the Meyghan desert, whenever several bunch of wheat twist together during the cultivation period, it is said that it has fallen and the owner of the land must sacrifice a sheep in the same place and they believe that Hazrat Khizr, has stepped on that agricultural land (Orojlu, 2009, p. 147).

People in Tafresh and Anjedan give a lot of importance to the tree. They consider their intelligence from consuming walnut and almond products. Mulberry, willow, and walnut trees are sacred in their eyes, and breaking their branches is considered a sin.

In Khondab, if the crop of the land, which is mostly peaches or tomatoes, is abundant, they sacrifice a cow or a sheep to bless it so that the blessing of the fruit trees increases (OS-21).

Among the abundant and available plants in Markazi province, there is a special plant nicknamed *Prophet's broom*. The use of this plant in these areas can be seen in the following cases: They use this plant in Khondab, Foran and Abbasabad region for Kamandgiri ceremony. This means that when there is a disease among the cattle and sheep in the area, they use this broom and put it in the water with the intention of healing and keep it on the head of the sick cattle so that the cattle can pass under it and be healed.

Salt is considered the main, vital and natural element in the desert and dry areas of the Markazi province, especially in the Meyghan area. According to 70-year-old Hossein Maleki, the salt wells in this area are used for three purposes: food, livestock and fuel for burning furnaces, which can be seen from the color of the ponds. If the stones of the ponds were the color of pomegranate juice, they would be used for food, and their edible salt would be saffron color, but the color of the ponds used by livestock was different.

The Salatin Spring is in Anjedan, and is located above the village. According to Mrs. Mohammadi as an indigenous woman, the reason for naming this spring is that Hazrat Ali passed by this spring with his horse. It is said that Ali's horse hoof remains there.

In the desert areas, water had a special and high value. They did not sell the water but shared it and call it Hebe or exchanged the water for water, and did not assign any amount or price to it.

In the old days, the water of the agricultural land had special respect and was mentioned only on the back of the woman's deed, and women were the main owners of the land so when a woman's husband died, the share of the water of that land went to her wife. In a village like Ban near Gwar, because a woman named Ban had become the owner of the land in that area through dowry and her husband, the name of that village was named after her (OS-21).

The custom of *tarkezani* in the Khondab, which is performed on the wedding night in the yard of the groom's father, is that a piece of wood the size of a shovel handle is held by the bride's brothers and held above the bride's head, and the groom and his brothers also carry small pieces of wood. They add more to it and according to the interviewers, it is considered a kind of show of power of the groom's family.

In Anjedan, in the old days, 2 to 3 barrels of water or a walnut tree or a piece of land and a garden were given as a dowry.

In Khondab, garden and agricultural land were chosen as dowry.

Among the environmental effects on people's lives, it can be seen in the old criteria for measuring land and time, and their cattle and sheep property values.

One of the old criteria for measuring agricultural land in the two investigated regions is the pair of cows. Considering that cows were used to plow the land in the olden days, the basis and criterion for land measurement was based on the number of cows that can plow an agricultural land, which was about one hectare. If a land needs a pair of cows, the size of that land will be one pair of cows, and if it needs four cows, it will be 2 pairs of cows and so on. The use of this word in these areas is common even now. The standard of agricultural land in Meyghan region is not a cow but barley, which is 16 barley per 1 dong and they do not have the term cow (OS-22).

Another old measure of agricultural land water measurement is a cow or two cows or the so-called Gow. This unit is now volumetric flow, which is the amount of water output per unit of time. In the past, this amount of water is said to be the amount of water that an adult male cow would drink at one time to get full. For example, it was said that a certain land has 4 water cows and it was measured based on buckets (OS-16).

One of the old criteria for plowing agricultural land, according to the central role of cattle, was the cow coming (Gow Amadan) of the land, which was defined as the term cow come or not, and this term is given to the agricultural land when the land meets the conditions of accepting the cow on the land so the cow does not fall into the mud when entering the ground (OS-22).

The unit used in crop planting, based on how many bags of wheat a cow can harvest, it was called Chen. For example, a piece of land is 3 chen, which means you can plant seeds in three days with one cow (OS-16).

One of the criteria for measuring the number of livestock in a village is the amount of rock salt consumed by them. The amount of watering and the continuation of the sheep's life depends on the sodium chloride they consume. In the villages, the more cows and sheep a person has, the more their rock salt increases and their salt rock is the measure of their number.

So it was observed that Meyghan region, due to being a desert and having salt, has special beliefs and ceremonies around its environment. Anjedan region, due to having more animal husbandry than other places, there are special animals and products in beliefs and opinions. People have infiltrated and in Khondab, due to having many fruit trees and gardens compared to other research cases, they have their own beliefs and opinions. These effects of the environment on the theories and customs of the people of the region can be seen in the poems and sounds they use.

Below, I will present some examples of the Markazi province work sounds. Examination of the sound work (kar ava) of the Markazi province:

(OS-1):

Carpet weaving sound works

- I want to weave flowers into a carpet

Delâm mix âd bebâfâm gol be qâli

- I will make its edges yellow and inside it will be rusty

Lâbâš râ zârd zânâm tošo zângâri

(OS-2):

- Falak, you treated me badly, I was riding and you patted my leg

Fâlâk dâr hâg mân bi morovrti kârdi sâvâre bodâmo pâyâm pâti kârdi

(OS-3):

- Let me sit down, Sardar, and weave a carpet with a narrow heart

Beşinâm sâre dâre qâli bâ deli tânq bebâfâm qâli kermon bâ del sânq

(OS-4):

- The carpet weavers have been bored for a long time, they are busy with the knot

Qâli bâfân x ândi dârând hosele Şâne bâr sâr mizânând meqrâz be gere

- Don't weave a carpet like a boy, make it like a queen

Qâli nâbâf ke korke prsâr bezâke molke

(OS-5):

- I will weave a cream carpet

Bebafam ghali kermon bebfam

- Weave bit by bit bebfam zare zare

- If blood spills from my finger

Aghar khon az sare angoshtam berize

- Tiny tiny berize rize rize

(OS-6):

- I loaded our carpet

Man ghali ze kermon bar kardam

- I was wrong to turn my back kardam ghalat kardam ke posht be yar

- I was wrong when I said that I am a gardener

Ghalat khardam ke ghofotam baghebanam

- Why don't you stop, my dear?

Chera dast bar nimidry ze ghanam

(OS-7):

- Our yard is around baghchedur

Hâyâtimiz bâqçe dur

Damna duran agh chador

Dârna durân âq câdur

Achulmi-youb is a distant bud

Âcûl mi yub qonçe dur

Golmish gol alai

Gelmişey gül âlâii

(OS-8):

Chekhdom dama ike

Xocdom dama iyke

Oldoz Sidem is that one

Oldoz saydom on ike

Oghlan junmarg oli

Ođlan jonmerg uli

- If you are my friend

Age toty yaraike

(OS-9):

Musk activities

Chekhdom dom arasuna

Xocdom dam arson

Bakhdum I parasuna

Baxdom ay parsona

The lyrical spark of worup

Qezelgon jraqe vovrop

Yargidip arasuna

Yar go arsona

(OS-10):

Dama atdom gug koze

Dâmâ âdom gâg koze

Gole soyun Suze's friend

Yâr golâ soyon soze

Qurban olom o yara

Qorbân olom ou yâra

It's like glair omzeh

Gonâ gilir evemeze

(OS-11):

Ghazal gul arsen arsen

Qezel gol ârsen ârsen

Ghazal gulu kim dersen

Qezel qolo kimdarsen

Ghazal golu daranin

Qezel qolo dârnin

God bless them

Xodâ mâtlâben versen

(OS-12):

Agricultural results

Threshing

- It was full of love for mola sagaram

Por bovad az eŝqe mola saqaram

- Served this department for many years

Salha kedmatqozare in daram

- Because he is my intercessor

Ĉon u bašad šafie mahšaram

- I saw everyone except Hossein

Dide bastam az hame joz Hosein

(OS-13):

- Under the bridge was the house of khoban

Zire pol manzelgahe xoban bovad

- Whoever passed the money was smiling

Har kas az pol gozarad xandan bovad

- We don't have a city full of enemies and friends

Yek shahr por az došmano yek dost nadarim

- We are pure-hearted people who do not hold grudges

- Ma az an pakdelanim ke be del kine nadarim

(OS-14):

- Don't ask for anything without remembering Ali

Bi yade Ali chizi natalab

- Don't ask for anything without love for Ali

Bi mehre Ali chizi natalab

(OS-15):

Blowing the threshing floor

- Blessings on Muhammad and his family

Salavat bar Mohamado ale Mohammad

- God bless you for moving from us

Kodaya az ma harekat az to barekat

- On the seal of the Prophet Muhammad, peace be upon him

Bar xatame anbiya mohamad salavat

- Give us a blessing from you

Dast az ma barekat az to

(OS-16):

Bee hive

- To the Lord or the Lord of the living

Be yarab yarabe zende daran

In the hope of the hopeful heart

Be omide deldomidvaran

To those whom Allah is their helper

Be onhahi ke alah yareshan bi

Damadam qol, God bless their work

Damadam ghol ho valah kareshan bi

To those who sat in the ship

Be onhahi ke dar kheshti neshastan

- Whose ship was broken and they closed their hearts to you

Ke keshti shan shekaste del bar to bastan

(OS-17):

Making the oven

- There was no smell of flowers for three or five days

Se pang roze boye ghol nayomad

- The nightingale's chirping did not come

Sedaye chah cha bolbol nayomad

- Go ask the flower gardener

Berid az bagheban ghol beporsid

- Why didn't the nightingale come to the flood of flowers?

Chera bolbol be seil ghol nayomad

(OS-18):

Dyeing

Herding

Gedirdm is hot

Gedirdem daq arase

Topdom nar parase

Tapodom nar parase

Opolemesh bir qaz gordum

Opolmeš bir qez gordom

Ozonne dish yaraseh

Ozonene diš yarase

(OS-19):

- Damana duran agh chador

Damna doran aq çador

Our garden table

Hitmez baqçador

Golmashdin san gul dari

Golmešdin sen qol dary

Acholmiyup ghanchador

Açolemiop qonchador

Conclusion

Considering the common human needs in similar or close areas in terms of environmental conditions, it seems that the emergence of rituals and their formation in societies has been somewhat widespread. Different ethnic groups have had rituals, some of which are specific to them and some of which are widespread.

Among the obvious purposes of gatherings and performing ceremonies such as asking for rain is performing a ritual or reaffirming a type of ideology. When people gather together, they also perform a range of social and economic activities. Due to the unpredictable weather, the changing quality of the land and the social environment in which one region may be in abundance of blessings and another region in famine and scarcity, these effects of the environment in each region cause the creation of a series of resourcefulness to use of the surrounding environment, which can be justified by using the theories of cultural ecologists. It was observed that, for example, the Meyghan region, due to being a desert and having salt, has special beliefs and ceremonies around its environment, and the Anjedan region, due to being a livestock breeder, has more animals and special products there than other places. People have infiltrated and in Khondab region, due to having many fruit trees and gardens compared to other research subjects, they have their own beliefs and opinions about these.

Behaviors and beliefs are manifested everywhere, some have common roots, some are caused by the nature and climate of the region, and some are imported from other cultures as a result of social, political and other actions. In any case, the study of any phenomenon, in addition to being pleasant, is a step towards satisfying the curiosity of humans in knowing their surroundings.

It should be noted that the researcher did not find a big difference in the effects of the ecosystem on work poems the significance of introducing the karava of the Markazi province is that it has been done for the first time. In these three researched areas, according to the ecosystem of those areas, people have believed in the surrounding nature and believe that the effects of these on their folklore and beliefs can be seen and examined. For example, in Khondab and Anjedan, stone slabs can be seen that they are located in the mountain and gradually they became a legend in the eyes of the people and people look at them with the view of holiness, but in Meyghan there is sanctity of salt.

In Meyghan region, due to the cultivation of wheat as the main crops of this region, wheat has had a special importance and value and sanctity compared to other plants. Its importance can be seen in the sacrifice of cows on the land. Also, according to horticulture in Khondab region and the importance of trees in Anjedan region, by using the point of commonality of all three in cow sacrifice in the territories and considering the importance of sacrifice in Iran, it reached compatibility with the environment and ecosystem.

In Meyghan, salt is an abundant and accessible environmental element, and in general, salt has a cognitive nature and has been the basis of friendship, covenant, and commitment for people since ancient times. When they invited someone to eat their bread and salt, they called it Namakgir. As a result, any kind of rudeness, disloyalty and unfriendliness was prohibited and the following can be mentioned from its use in these areas.

The salt wells in this area are used for three purposes: food, livestock and fuel in furnaces, which can be determined by the color of the ponds. If the stones of the ponds were the color of pomegranate juice, they would be used for food, and their edible salt would be saffron, but the color of the ponds used by livestock was different. Among other functions of salt in this area:

- 1- The people of this village collected the salt they needed in the summer when the water in the wells dried up, and each well had a special lock and no one was allowed to use it.
- 2- In the desert areas, water had a special and high value and they did not sell the water or share of any land, but they donated it and gave it away or exchanged the water share for water and did not give any amount or price for it.
- 3- In general, salt has a cognitive nature and has been the basis of friendship, covenant, and commitment for people since ancient times. When they invited someone to their bread and salt, they called it Namakgir, and any kind of rudeness, disloyalty, and unfriendliness were forbidden.
- 4- In some devices for sore eyes in these areas, salt was used next to the jar and Mazu, and they got the effect of saltiness in the eyes.

In Khondab region, due to the horticulture of the people and the presence of many fruit trees, tree wood is used in the custom of tarkezani.

In Anjedan, due to the geographical location and the animal husbandry situation of the region, the gifts that are given to the groom at the wedding or the gifts that have been seen a lot are gloves, socks and woolen hats, which are similar to the animal husbandry situation of the region. In Meyghan, due to the desert nature and the demand and importance of water, in the usual and conventional wedding ceremony, both are in the yard and are rotating around the water container (Tas), unlike other places, only when the bride is the second wife. Water is sprinkled on it. These things can be seen in dowry and Chaleberi ceremony. The type of dowry is different in different regions compared to other cases and other places and is defined depending on the products. For example, in Meyghan, due to the abundance of salt in that region, salt is considered one of the most important items in women's dowry. In Khondab and Anjedan, fruit gardens have a special value and are included in the dowry.

By examining the criteria for measuring water and land and the number of livestock, one can find a common point in all of them: paying attention to the central role of cattle in their traditional agriculture and the ancient relationship between cattle and land.

In the end, it can be said that primitive societies and traditional societies are usually integrated to a large extent in terms of social and psychological structure, and stratification and class differentiation and complex social hierarchies have not yet been formed in them. According to Durkheim, the solidarity of these societies is subject to ancient flexible and dominant traditions. In general, it can be said that in popular literature, producer and consumer are not different from each other. On the other hand, the organization of society based on kinship relations adds the concept of fraternity to the concepts of freedom and equality, and in this way, the big slogan of three famous concepts is created, which, according to Morgan, the institutions of tribal society are characterized by them (White, 2000, p. 388).

Rituals, festivals, rituals and beliefs related to them help to stabilize the society and in a kind of positive moral reconstruction and have a social function of creating unity in the society. Therefore, the existence of celebrations and rituals by performing symbolic activities always strengthens the solidarity and unity of the people and increases the authority and legitimacy. Reproducing society, Iranian identity and preserving Iranian culture (Aghakhani Bizhani and Mohammadi Fesharki, 2020, p. 25). By studying the folklore of these people, it is easy to record and preserve the identity of a people and nation passing it on to future generations.

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