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ANTHROPOLOGICAL ANALYSIS ON SHEEPHERDING CULTURE IN JUYBAR CITY (THE STUDIED REGION OF VILLAGES AROUND JUYBAR COUNTY)

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ABSTRACT

The Sheepherding life has been forming since so long ago because of domesticating the animals. Further recognition and having a deep insight about farmers' culture in the studied region, especially shepherds became a motivation to select the research subject because of an abundance of light livestock like sheep and goat in this county, although there are around 100000 livestock and by the same proportion, existence of many shepherds working in this location of Mazandaran province and no deep studies have been carried out about them from an anthropological view in order to proceed to quality of culture among these people with a deep looking. The main purpose of this investigation consists of: recognizing the situation and the conditions of shepherds' lives in the villages around Juybar in years 2013 and 2014. The method used in this investigation is a qualitative method and on this basis, dialogues are carried out to consider the individuals through observation and interview and it has been paid attention to their views and theories. On this basis, the ethnography method which is one of the qualitative research methods is selected to collect and perform the operations of the investigation. The statistical society is shepherds in the region of county of Juybar and the villages around the county and all shepherds in the five villages. In the present investigation, two theoretical and purposeful samplings are used synchronously. In this research, it is attempted to unfold the relations between subjects like geographical conditions, economic conditions, ethnical and religious beliefs, social systems, etc. in the region and to present the others a complete picture of culture for this group of people in this region. It is expected that the main initial society of people comes back to early Islam age in the county of Juybar. The city was called "Baghlou" in past and the city was called Juybar because of the existence of

abundant rivers in it which were current from different cities into Caspian Sea. The shepherd life or what is interpreted as the movement following the herd from a dry land to a green region, has been resulted in the constitution of societies in its inside which founds the main particle of human life in the ancient world. The results of this research are achieved to a universal description of social, economic, political and cultural system status of shepherd life in the villages around the county of Juybar.

Keywords: Social system, eonomic system, political system, cultural system, ethnography, shepherd life, villages of the county of Juybar

INTRODUCTION

The shepherd life is formed since long ago due to the act of domesticating the animals. Sheepherding is among the most ancient professions and it has been mentioned in the stories of the creation which one of Adam's children was a shepherd and another was a farmer.

Prophets' sheepherding were also mentioned in different books in which the most obvious of all is sheepherding done by Moses and David (peace be upon them).Mastering the shepherds was considered as one of the important and great positions among Israelites and most of the protagonists among Hebrews were shepherds (Spreadly-James p, McCordy-David, 2011). The shepherds' job was animal husbandry which is the generation, keeping and using herd animals like sheep, goats, camels, cows, horses, fawns and yaks.

Most of the shepherds are migrants in non-industrial societies. But shepherds' mobility and also their degree of dependency on animal husbandry accept alterations in regard to environmental, social and economic conditions. There are few shepherd groups only relying on their herds; they tend to adopt a more generally living preparation (Bits-plug, 288, 289).

The professional sheepherding or exclusive reliance on animal husbandry might be evolved out of an agricultural-herding pattern. The alteration in agricultural operations like the application of channel irrigation might has been resulted in turning the meadows away from the fixed residences. As a result, increase in demand for herding and agriculture might have dragged some families to agriculture profession and some others to herding exclusive choice. The difference in these two preparations might be intensified due to the failure of some groups in irrigation affair. Wide irrigation might have undermined the water table (or underground water table) or it might have increased the salt in soil pollutions so that no agriculture may be carried out in there. Although the sheepherding is a relatively

efficient tool to extract the energy from an undesirable environment, few farmers can produce energy in each hectare of the land and consequently, the population density is relatively low in shepherds' communities. Sheepherding is something different but almost never independent to agriculture. If it is observed that shepherds do not cultivate their required plant feeds, it is for the reason that they acquire them through dealing with farmers (Bartold, Vladimir, 1993). In non-industrial societies, single-place sheepherding, or animal husbandry without the need for mobility are generally rare. In these societies, the typical pattern is the same migrant sheepherding which means moving the herds from a grassland to another in regard to season appropriateness and other conditions. The most important reason for shepherds to migrate is the warranty for sufficient meadows in a low blessing environment. However,migration maybe a tool to maintain political self-government or even to overcome the established groups (Itimad al-Saltaneh, Mohammad Hassan Khan, 1994). The combination of local groupings in shepherd societies is placed while the migrant camps are moving,separatingfrom each other and join other units again. Indeed, all shepherd communities are organized in the shape of tribes. A tribe is expressed as a community of people claiming to have relationships to each other through having families from one or several joint gaffers. The tribal organization specifies leaders and allows logrolling in social and economic activities. The fundamental economic unit of shepherd societies is the family. Shepherd families might often be moving over a year and be more single-place in the next year. A family mightherd alone while other families might put their forces overhand temporarily. The shepherd families might herd one time and farm another time or leave the herding at once and turn to other activities like shop keeping (Bits-Plug, 1996, 289-290).

In this investigation, using ethnography method, it is discussed about studying the sheepherding culture. Ethnography has been the main method of anthropology field since the appearance of the field which sometimes it is called as field work, case study andmonography too. However, today this method is used in the shape of superficial ethnography in various scientific fields and areas in order to investigate many of the problems of the modern world from rural problems to collecting development programs in countries.

Qualitative investigation reports are mainly presented in 5 chapters and in the present research, such approach is used.

Theoretical studies

There are no written phenomena and evidences which can give us information about the initial residents in current Juybar city. But it was specified based on the carried out historical and ancient investigations about residence, life and culture in Mazandaran that the conditions of lives in middle Paleolithic and new Paleolithic eras had been similar to other regions of Iranian plateau. The history of residence in Mazandaran region comes back to 10000 years ago and when the major part of the region was under residence in the first A.H century. The Juybar region should also be investigated in the same framework and it should be expected that human life and human settlements exist here but yet, general archeological explorations have not been carried out here. It is expected that the major initial community of people in the county of Juybar comes back to early Islam age. The city was called "Baghlou" in past and the city was called Juybar because of the existence of abundant rivers in it which were current from different cities into Caspian Sea. Also, the previous name of the city was Gilkharan in which "Gil" means brave and warrior people. But the first evidence and sign of Juybar has been written in the page. 488 of Sahmi's book, the writer of "Gorgan history" who was living in the late fourth century and early fifth century, about a prominent scientific and juridical character named Yaghoub Tan Balaee who was from the rural district of Gilkharan (the ancient name of Juybar). The date of this person's death is cited 292 A.H.

What is given is that a group of Kurd tribes migrated to this region where was called Kordkalan for a while in Qajars era by Agha Mohammad Khan Qajar's command in order to protect the northern regions. Mohammad Hassan Khan Kurd took the control of the region (Thomson, Kent et al, 2008).

According to historical evidences, the history of Juybar comes back to the era of Safavid Shah Abbas. The compulsive residing of Kurds, Semnanis, Turks and Khorasanis as northern borders margraves in the region was carried out by Safavid Shah Abbas's command in 16th A.D century in order to prevent the aggression of Turkmens and Uzbeks. The first tribe migrated to the region had been Madanlou tribe among Kurd tribes and currently, one of the districts of Juybar and surrounding villages is in the name of this tribe, i.e. Kordkalan and it is also quoted that the Janbaz Louiclan from Qashqai tribe was brought to this region by Mohammad Hassan Khan Qajarfrom the surroundings of Shirza or Chaharmahal and Bakhtiari province in order to defend and counteract

to the aggressions of Russian Tsar government and as this elders of this region quote, Janbaz clan had particular social ratings because they had performed gallantries and self-devotions against the aggressive people in Qajar era. "The originality of the clan is of Janbazlouclan of Janbazlou in Qashqai tribe who has come to the area of Mazandaran and Savadkooh since the past (Darvishi, 135, 2010." Baghlouknown as Juybar consisted of scattered villages in ancient times. These villages were not important before the era of Reza Shah and their development started in his time and their importance was added over the time. Juybar was known as Baghlou before Reza Shah. This name is because of abundant cereals and cottons cultivated in the region.

There are various theories about the current appellation of the city.Juybar means beside the stream, beside the little river, a great stream consisted of small streams. The appellation of this name is correlated to its geographical position, i.e. situating in a swampy and riverine location, because according to local evidences and indications, a river was passing in the current location of Imam Khomeini St. in which people had built their houses in both sides of the river. As time passed by,the river replaced to the street due to dry and filled climatic factors. Some other people believe that the name of Juybar is adopted from underground waters, because this city had abundant resources of underground waters in the past which were current at the regional surface and it was known as Juybar as time passed by.

Type of livestock nutrition in different seasons: spring, summer, fall and winter

In different seasons, the livestock nutrition is a bit different and a ranchman or a shepherd should be completely aware of this subject. The grass is usually found in grass lands and pastures abundantly in spring and the shepherds have not any troubles to this problem and also in summer season, they spend at least 100 days, i.e. since early Khordad to mid Shahrivar in up-country regions without any worries through going to green mountainous regions.

Providing the forages is carried outfor a half of fall season without any significant troublesbecause of raining and greenness of pastures and also using the agricultural lands which their rice field products and their fall agriculture are harvested and cause providing the possibility for livestock to pasture. But, since the mid-fall time and as winter starts and forages become less in grass lands and meadows, working becomes very difficult and exhausting for shepherds and ranchmen and in addition to grazing, they are forced togive some bran

and soybean meal to livestockin order to compensate lack of nutrition. Of course, also in other seasons of year, they are forced to use auxiliary forages like dried lucern or straw of wheat and straw of rice stalk or corn stalk or other complementary foods like wheat bran or beet scum and soybean meal.

Method of keeping livestock in summer and winter resorts

The shepherds bring the sheep and goats to hillside to be pastured usually in summering regions after dawn prayer when it is dark and they bring them to house at the time of noon if they have the program to milk them or to quench their thirst. Otherwise, because the sweep path makes the herds exhausted in summering regions, they return the herds to their house only at the night when it is dark. The shepherds usually go along with the herd with having sufficient foods for all day long and they always recognize the place of fountains near the pasture in order to quench their thirst and the thirst of the herd by the water of those fountains if necessary.

In the past and even currently, some shepherds use traditional bread made by their wives in traditional furnaces which are so-called "Tandir" and the bread made in these furnaces are called "Tandir Nun" (baked bread). The traditional baked bread is apart from the flour having other contents like milk, eggs, sugar and ghee which in turn, are among the nutritious foods used by shepherds and villagers in their food basket. Of course, currently, baking such bread is carried out more in up-country regions and it is observed rarely in the rural regions surrounding the investigated county that traditional bread baking is carried out like former times due to creating industrial bakeries. One of the mores which are observed about the bread among the shepherds is that they respect to bread like other classes of society, if the bread falls down from their hands, they pick it up and put it in a suitable place even if it is not eatable, because they believe that desecrating the bread will take away the bliss and results in wrath and punishment of God and God's servants encounter famine and become punished.

Herd's intercross and human's interference and its reasons

Since thoughtful human being has domesticated the animals, he has attempted to involve the quality of their birth and generation in order to take more advantages and more optimized uses as far as he could and it was possible for him and in fact, he achieved many successes through this act and he could take the control of generations of animals which were domesticated in order to keep more easily and adjusted training and achieve to significant advances

with respect to some livestock in combination to different breading and conversion to new breading with more efficiency to produce meat, wool, milk and other animal products. Shepherds release the male and female sheep into the herd by separating them and by considering the season of calving and mating in an appropriate time. The best time for sheep to mate is two times in each year, one is early spring and another is early fall and the best time for the date of calving is early Shahrivar and late Esf and, because calving in early Shahrivar makes the lambs achieve to appropriate growth in the time of abundance of autumn forages until the arrival of winter in summering. Calving in late Esf and also makes the lambs to have an appropriate growth before migrating to up-country regions and have a migration preparation physically and makes the shepherds to be subjected to less trouble and also use more summering meadows. According to an empirical estimation, the shepherds know 1 male sheep or goat enough to each 20 or 25 female sheep or goat to have intercross and they believe that whatever the age of males is higher, larger and stronger lambs are born. When the young female sheep are calving for the first time, the shepherds are wary, because the young female sheep has no experience and it may depredate its lamb. For this reason, the shepherds consider them in most of the cases and help them at the time of calving.One of the principles each shepherd and his/her family know about caring after lamb is born is vital along with its consideration. Feeding an amount of mother's milk to lamb is some whiles after calving. If this work is not carried out in the first hour or less and the lamb cannot drink its mother's milk with self-power or the help of its mother or the shepherd, it would be dead. As it is explained in the previous parts, if the forage condition of sheep and their breading is well, then they give birth to atwin in each period and also about the goats, it can be stated in most of the cases that approximately 99 percent of the bearings are twins and sometimes the bearing is carried out as triplets in goats. But triplet calving is very rare among the sheep. One of the shepherds was expressing that among the triplet lambs, one is a vow for Saint Abulfazl (peace be upon him) and it is his and it would be sacrificed in his name in Moharam days at Moharam 7th day. In the calving season, "Espnad (wild rue)" smoking is among the customs which are always carried out and it is usually for removal and disposal of flashings and usually in the morning, when the livestock exit from the sheepfold, this is carried out by women or men and they believe that performing such act causes

disposal of disasters. Of course, as we know, wild rue and its properties are abundant which have many applications in Iran too.

Along with wild rue smoking, it is common to close some blue-colored and turquoise-colored rings which are called "Kahou Mirka" in local language and the shepherds believe that if they hang it on the neck of livestock, their livestock become immune of envious individual's sore eyes.

Some shepherdsrefer to prayer writers and request them to write a prayer for their livestock in order to increase their blessings and not to be subjected to sore eyes and the prayer which is usually written by prayer writer is packaged and hanged on the neck of the sheep or a livestock which is more prominent and significant than other livestock. Of course, it should be noted that all these preparations does not cause a shepherd not to pay attention to keeping his livestock and his accuracy in the quality of proper keeping methods.

Esfand or Espand (wild rue) application method

In different lands and cultures, Esfand is used through different and various methods and particular customs and behaviors in order to remove sore eyes and treat the illnesses and pains. The most common of these methods is "EsfandGardani" and "KhalGozari". Sometimes the Esfand seeds are accompanied with objects depending on human or animal, or objects contacting with human or animal and they are burnt, for instance, a tatter or a thread fiber of cloth or waistband of the person having sore eyes or someone who has probably sore eyes, are obtained and they are turned around the mentioned person's head with Esf and seeds and then they are thrown in fire and burnt and ifthey cannot acquire these things, they collect an amount of "Esfand"from under the sore-eyed person's shoes or the soil where he/she has passed and they burn it with Espand[1] seeds (Sand, 65).

About the infancy period of the lambs it can be stated that the lambs should use mother's milk twice a day at least until they acquire the strength to pasture. Of course, the lambs should be looked after before their ability to pasture in order to not having a habit to eat the "soil". Perhaps this habit seems a bit strange, but some of the lambs would use to this habit that if their eating level is high and the shepherds do not pay attention, it causes the death of the lamb. For this reason, the place of keeping the lambs is usually made of wooden straws or boards and the floor of the sheepfold is covered by plant branches and currently this problem is solved with a

[1]Espand-Esfand: it is a wildling having fine seeds which are thrown into fire in order to repel sore eyes and it has a special smell which is sweet and honorable for some people. It is also called "Espand", "Espanj" and "Sepanj" (A'amid glossary p. 112).

concrete wall and the sheepfold floor. But when the lamb is going to pasture following its mother, it should be taken care of, because when it is pasturing along with its mother, it is possible to eat muds. The experienced shepherds pay much attention to this problem.

Milking from light livestock (sheep and goat)

The sheep which has calved recently have full-fat milk which is called "Mek (Aghouz)" in shepherd language. If the lambs are twin, mother's milk usually does not remain and there is no need to milk the Aghouz, but if there is one new-born lamb and the mother also have a lot of milk, the animal milk or Aghouz should be milked for two reasons: first, if the lamb drinks much mother's milk, it contractsdiarrhea and it might be perished due to much milk fat. But the second reason is that the sheep contracts breast infection because of not being milked and much milk remaining in its breast and it catches so called "breast-ache" as local people say. If it is not treated, it catches fever and its milk becomes dried and it would not be able to foster its lamb.

Aghouz or "Meke" in local Mazandarani language is one of popular foods among the shepherds and their family because of its fatness and much calories it has, which is used most of times in morning meals and the children are usually interested to eat.

Typically, the act of milking the sheep or goats is carried out in winter quarters before the herd goes to the pasture early morning. In this work, the men, women and even also the children participate and in the up-country regions, the time of milking is about 11 'o clock in the morning in the milking season. Because in this time, the sheep and the goats are returned to house (or in shepherd language, MenzelSer) by the shepherds in order to rest and drink water and foster their lambs and milking is also carried out before the lambs join their mothers.

The milk is among the important animal products since the human could find out its importance and the products resulting from it like: yoghurt, butter, cheese, whey, dough and other dairy products and produce them. It resulted in a huge change in his life in terms of providing the required food and calories to survive and he could obtain more efficiency from his controlled domestic livestock rather than killing the animal and using its meat. In the present age, changes in milk processing and its conversion to new food products becomes more various than the past as the technology and conversion industries advance.

Milking has also its special customs. In addition to this subject that the milk container should be cleaned, the person who wants to milk should also consider purity and cleanliness. The shepherdsbelieve that the unclean person should not proceed to milk (canonically), because the blessing is lost and they attempt to be bounded to this belief as far as possible.

The sheep and the goat are among the livestock which the milk is milked from behind their legs (it may be observed in page no. 50 and in picture no.10).The main functionality ofthis methodis that the animal is under control and whenever it wants to escape, the milkercan catch its feet and control the animal.But the problem which the milker may encounter is that some sheep or goats may proceed to urinate or defecate while being milked that according to the experience a shepherd has, the milk container is placed behind the legs of the animal in order to prevent the defecation or urination of an animal into the milk container.

DISCUSSIONS AND CONCLUSIONS

What we encounter today in our lives as humans in the context of human civilization is the result of thousands of years of our ancestors' efforts at the level of their awareness and abilities in each period of their lives which these periods are investigated by famous people who attempt in this way in order for us to know the trend of human culture development and become aware of it although limited. Because the behavioral, speech and written complexity and in a word, "human culture" as the best creature on this earth planet is so high such that as some mystics and philosophers stated, "Perhaps any human's wisdom is completely and absolutely unable even in his/her interpretation." However, perhaps we, as a very small member in anthropological subject researches and the culture of the considered people can understand a negligible part of what is in the heart of any cultures which its many years are passed from the age of its generations and its creators and of course, we cannot deny the changes in every moment in all universe and creatures on this universe especially human, this superior of the creatures in terms of thoughtfulness and wisdom and authority.

However, taking a look to shepherd culture or shepherding itself may make us a bit familiarized to life styles, livings, customs and consumption cases of animal products like: meat, skin, wool, dairies, etc. so that we can understand that keeping the domestic animals causes the arrival of a class called "shepherds" and the quality of exploitation of the animals which their usefulness are discovered as time passed by

and the way of exploiting them are discovered based on the necessity for life and continuing a better and simpler life. But what is certain is that human has been among the most vulnerable creatures in terms of physical conditions in the face of nature and accordance to the environment when he entered this earth planet or created in it (at least since his birth). And in a comparison between him and other creatures, he had and has more needs to be looked after by his parents. But this thoughtful human could achieve to the place which the number of his generations becomes more than other creatures through patterning the nature and animals and even learning from them and he could live much more time in this world.

Currently, because of lack of training and few studies, all city dwellers or even village dwellers that their life styles have been changed, look to some people with their jobs like shepherding and etc. as scorn, even though, our ancestors required these types of jobs and professions to survive and continue their generation and even they have now.

According to investigations, it seems that the displacement and culture propagation are carried out by shepherds because due to pressing need the livestock have to pasture and also because of their quick increase (i.e. especially calving of sheep twice a year) and migration of their owners, many human cultures and civilizationshave formed and propagated and as all anthropology and archaeology and geology researchers confirm, it may be said that it was herding and farming which displaced many of the races in different lands and these displacements had been by force and because of the need of the herd to food and it has caused struggle and conquering potential lands for human races and groups. And its historical samples can be observed beside the river of Nile in Egypt and boundaries of Mediterranean sea, Mesopotamia, boundaries of Caspian sea, Persian gulf and many other regions in the world.

Based on the findings and the anthropological approach given in the previous chapter, the status and characteristics of shepherds' social system at the county of Juybar was specified to an extent. For instance, shepherds' family and familial structure is in the form of a wide family and the youth build houses after marriage beside their parents' house in the same village and live there. But in the past decade, migration to the city has changed this structure and the youth prefer not to reside in the villages and they turn to city life in an appropriate condition.

The racial groups are mainly Kurds and emigrant classes who has migrated to the

region since past eras. They are twelverShiite religiously and they speak Tabari (Mazandarani) local language. The residents of this region live with each other in different families. They often follow prescribed behaviors in their social behaviors and customs. Participation and cooperation among all members of family is the main foundation of shepherd culture and their leisure times is also according to their shepherding conditions like watching the war between the dogs or fight between the cows.

From the viewpoint of political system structure, the political participation of this group is affected by work relations and the rancherswho deal with them have great influences on shepherdsand specify many of their political decisions like voting. In the economic system which is one of the most important systems of shepherd culture, the method of keeping the livestock and the usefulness which is allotted to the shepherds and the relation type which is established with great ranchers, determine this system. Animal products like wool, milk, etc. determine shepherds' welfare status which this subject also associates to the conditions of pastures and meadows.

From the viewpoint of cultural system, religious values have a lot of prevalence among the shepherds in the form of religious rites, because it brings them peace in the dangers due to this job. The linguistic status, verbal dialogues and shepherd literature of this region have also reproduced its particular characteristics. In total, it can be stated that difficult life in the nature of villages around the county of Juybarhas produced particular social, economic, political and cultural systems for shepherds in this region which has resulted in the compatibility of shepherds' lives to that particular conditions in which the form and content of these systems are different to other places and the shepherd culture of other regions.

In total, what is certain is that we should refer to villagers and farmers and especially the ranchers mainly the old shepherds in order to become familiar with Mazandarani culture and language. We can be familiar with the original culture of Mazandaran and also important vocabularies of Tabari language and its application in this class. Unfortunately the present generation is going far away from its cultural rootsdue to the influence of social facilities, tools and media of post-industrial age and it should be attempted to keep those valuable traditions among the culture of men and women in this region through researching and collecting the ancient customs.

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