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Study of thought and culture of totemism in "lak" tribe

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ABSTRACT

The present research is conducted to anthropologically study the thought and culture of totemism among Lak tribe. The main goal of this research is to recognize the ancient customs and thoughts of the noble and indigenous people. In order to discover and find out mysteries hidden in thoughts and interactions of this land's people, a field study is carried out. In this study it is tried to study the totemism functions in form of religious beliefs and its relationship with social correlative. Among the observed totemism signs and clues inside the Lak tribe, not to eat rooster's meat and holy trees and to fasten something to them. In order to conduct the research, the field method under observance technique and interview as well as the predicative under library technique were used. The statistical population is some villages of Lorestan province selected by improbable sampling method.

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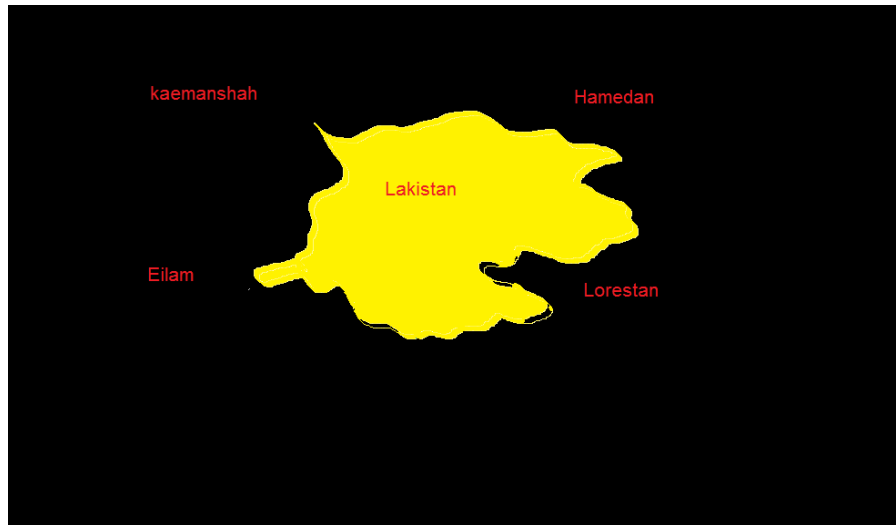
1. Introduction

The ancient history of the Zagros residents, testifies that they cultivated graius about 12-13 thousands years ago in area since 11 thousands years ago, domesticated animals.

Archeological facts about the end of the eighty millennium,shoes that the residents were skilld and talented. The remained relics of the tempels of Zagrosarea shows that the people were intelligent and gifted and were interested in ancient graybeards of lorestan province,cocks were regarded as the god of justice ;the god that later gave birth to mitra, examined artefacts of the raea, manufact markers "laak

people are the natives of the west of Iran whose uspeech is "laak" (Ghazanfary, 1376) . Because of the similitarity of laaki ,lori and kurdi,some believe that laaks are a subdivision of koords and others tske them as a subdivision of loors.

Since lorestan province has been one of the ancient dwelling places of human race , obtained objects and artefaets from the region ,including those of harwest tools,gardening tools,hunting tools,jeweellerly, ornamants and painting on the caves of the region ,all indicates that there have been social life in the area.Races evaluate each oher and as a result their cultural values, customs and religious rituals survive andmakes precious effects upon raees to come, upon, our typical races like Zaron and Sorkh-dom and upon different parts of this provine.



2. Opeening question

Since residents of villages of Zaron and Sorkhdom in Koohdasht country birds and the people abstain from coak flesh, the question arises :what is the motive behind?



Our targets of the present survey:

- introducing laak folk and their typical belifs through extent references.
- to apprehend laak and evaluate totemic beliefs through direct observation.

3. Theoretical discussion

Basic principles of totemism rest on three grounds: mana, totem and taboo. Mana is an invisible spirit that is everywhere and all things share in it. Mana does not reside in special things but is likely to reside in anything (Azadegan, 1372). Totem is an animal (eagle, fox, ...) a tree or other natural objects that are chosen and respected as a special symbol of a community or family or an image of the animal or object. The image might be made of wood or stone. The totem is sacred and could protect the community or family against any trouble (Roholamini, 1389). The community regard themselves as part of their typical totem and regard it as a relative or as their ancestor (Solasi, 1374). They are named after their totem and regard the totem as a respected personality. If the totem is an animal, they never kill it or never consume its flesh, if it is a plant, they never pick it and avoid any action that might bother the totem (Roholamini, 178:1389). Any thing that might bother the totem, is regarded as a taboo, and therefore they abstain from it. A totemic religion takes shape in this manner. On the other hand, totemic religion is the outcome of a kind of wrongdoing and as an effort to appease a typical totem. According to Sigmund Freud, customs, rites, feelings and beliefs of primitive communities were somehow correspondent to those of psychotics (Poor bagher, 1362). Durkheim believed that any religion is the representation of a society's will and that rites and customs have social function and the end of performing them is to boost social interconnection among society members (Parham Bagher, 1382).



4. Research method

This research is based on descriptive monography and according to laboratory and field work. The techniques of the research are according to discussion, observation, taking photos, filming and free group discussion with local people around Sorkh-dome Lakki and Zaron temple. Zaron temple is 100 kilometers from city of Koohdasht.



The history of Zaron temple ,dates back to many years ago. The village Zaron is named after the temple. The residents are said to be descendents of seyed Zenoor (or Zaron in local speech). The temple is located on a hill many pilgimes from lorestan province visit the temple. The devotees OF Zaron abstaion from coak flesh and regard the bird their own totem.

5. First story

It is said that about thousand years ago sayyed Zenoor (Zaron in local speech) who has been one of the children of Imam Mosa Kazem ,cscaped from Omaid authorities in Iraq and resided in the present day Zaron village. A ftowards ,same guestsaf his ,threatened him to death unless he performed some of his divilne powers. He cooked cock flesh for them and soon as they began eating ,he called the coak to arise from the flesh. It arised and crowd,just on seeing this ,the quest awided killing him,After this incident ,seyyed Zenoor requested his devotees to abstain from slaying the bird or eating its flesh.



6. Second story

One of the Zaron residents had some guests.He managed to slay a make food for them.But the cock rws away from him,he chases the coak and catches it and upon slaying it and making food, the coak atises the flesh. Since them,all the residents abstain from killing coaks and regard it as sacred.

The important of coak in mythological culture of world civilizations in one hand and in the ancieut .Iran and Islamic culture on the eather has been a common issue.Coak are of pleasant and domestic birds in the Iranian pre-islamic culture and even are of importance amony many different nations.In ancient Iranian my thological culture ,cocks are holy birs that vanquish evil spirits and there are many brones artefactes of this bird which have been obtouined in lorestan province. In the holy book of Avesta ,coak (parvardash) is a bird that predicts suntise and has been regarded as a godly bird (Hekmat Ali Asghar, 1345). This bird vanquishes evil sprits at the dawn , and symbolizes quotes, prophet Mohammad saw the bird in the fourth heaven,where a white coak whose arms were entended from east to the underground, was praising God.Since them the prophet advised his followers to revere the birds; Saying: "where there is a white coak, there would be no evil."

7. Results and discussion

Since the lorestan province has been one of the eacliest cradles of human residence and that historical and archeological artefacts testifies social life in the area and since many people are still named after their totems and since there are many surnames that are related to typical animals and since many

people especially in rural areas swear by the sun and the moon, all of these shows that this province in some periods the cradle of totemic beliefs. I have come to these ideas by observing temples of Blooran, Zaar-sooar Koogan Cave, Zaron temples and so on. Observing these historical relics and using them in typical rituals, all testifies totemic beliefs. If these rituals have survived even until now, it is because they have boost social interconnection among "laak" folk.



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