



Comparative-mythological analysis of Belaghandari Belief in the maritime tradition of Bandar Kong

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Abstract

The fear of death was the main concern of the residents and sailors of Bandar Kong, and it made them to resort to beliefs of calamity in order to ward off death and evil and bring natural disasters under their control.

This research aims to analyze this belief in the maritime tradition of the residents of this region with a descriptive-analytical method and then analyze them by relying on similar mythological examples. Therefore, in this research, the Belagandari beliefs related to the maritime tradition were first collected in the field and in the form of interviews with women and men, and further, they were analyzed by relying on library studies and books on the mythology of nations. The results of the research also indicated that the belief in wandering among the residents of Bandar Kong was observed in both direct and mediated ways (walking through animals and objects). Beliefs of Balagandari that were indirect include: throwing dates in the sea and saying the call to prayer and reciting the Qur'an during a storm. Intermediate beliefs also include: sacrificing cows, placing chickens with women in the boat, placing Kush shoes in the direction of the wind, and applying henna and animal excrement on the doors of houses.

Keywords: *myth, belief, undirected untouchability, mediated untouchability, Bandar Kong.*

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Extended Abstract**1- Introduction**

Popular culture has a very wide scope and includes different branches; including beliefs, beliefs, customs, popular culture, etc., which knowledge and analysis are considered as one of the main methods of understanding the culture of a nation and analyzing it.

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In any society, after a major incident occurs, its residents resort to disaster based on their beliefs. Calamity is a symbol of a violent, imposed or incorrect change that can be clearly seen in its negative aspect and is seen as destruction, loss, separation, disintegration, failure, death of a part of the being or environment (Shavaliéh and Garbaran, 2018). , Vol. 2: p. 103). Primitive people attribute deaths caused by natural factors such as earthquakes, floods, storms, etc. to the devil, ghosts, or gods, and for this reason, they resort to unfounded beliefs. Keep these ghosts and calamities away from you or make them submit to you. Therefore, it can be said that destruction is a tool to eliminate evil. Evil that is formed by humans, nature or any other valuable object and affects humans, animals, etc.

Bandar Kong region is one of the important maritime and cultural centers in the Persian Gulf basin, which has had cultural and commercial relations with countries such as China, India, Africa, Saudi Arabia, Yemen, etc. for many years. On the other hand, due to its special geographical location, this city has always been significant from various European nations, including the Portuguese, Dutch, English, etc., and has been captured by them many times. For this reason, many rituals and customs of this region have been exported to different places and vice versa.

Belief of destruction is one of the beliefs that is rooted in mythology and religion and is widely seen in this region. For example, when a disaster such as a disease occurs in the city, they go around the city, sacrifice it and throw its meat outside the city. When someone dies, their clothes are thrown into the sea or buried on the beach to keep death away from their home. When a person gets sick, a bead called a wind bead is hung on his arm or on his neck, and with this, the person is quickly healed. If a woman becomes pregnant and has signs of miscarriage, her mother quickly prepares a lock and chain and takes it to a mullah woman who is familiar with the Qur'an and has healing powers. The woman recites verses from the Qur'an on the lock and blows on it three times, then asks the mother to tie the chain around the

girl's waist and lock it. This lock should not be opened before labor pain begins; Because otherwise, the fetus will be aborted (Bahrpaima, Sakineh, housekeeper, 64 years old, 4/15/1397, Bandarkong).

Many beliefs of Belagadari are also formed in line with a job or profession. One of the most important forms of calamity in this region is calamity beliefs related to the sea tradition, which can be seen in both direct and indirect forms (transmission of calamity to animals and objects). In the first case, if the evil or calamity that befalls a person is mental or invisible; It is considered as a form of destruction, which in this research is: throwing dates in the sea and saying the call to prayer and reciting the Qur'an during a storm. However, if the evil is placed in an object, person or material matter, in this case it is an immediate type of destruction, which include: sacrificing a cow, placing a chicken with women in a boat, placing "Kush" shoes in the direction of the wind and Rubbing henna and animal waste on the doors of houses.

With the advancement of knowledge, the performance of the Belagadari ceremony is stopped altogether or after a while according to habit, its main purpose is forgotten and consigned to the past. As a result, these beliefs lose their high status in society and are gradually abandoned. Most of the ancient beliefs in this region are related to the profession of seafaring, which today is in the last stage of decline, or rather, it has been completely forgotten.

Since paying attention to the beliefs, rituals and anthropology of a region is the main way to know the culture of a nation and analyze it, the importance of addressing its beliefs and traditions seems necessary. On the other hand, with the change of social and economic conditions of a region, many beliefs and rituals are forgotten, so it should be recorded and preserved as soon as possible.

2. Literature Review

2-1- Belaghandari Belief and its different forms

Belief in invincibility can be seen in both direct and indirect ways (transmission to humans, animals and objects). In the first case, if the evil or calamity that befalls a person is mental or invisible, it is considered a direct form of calamity; For example, in the story of Rostam and Esfandiar, killing a camel is a direct example of transferring evil and evil (Khwarizmi, 2012: p. 4). The Solomon Islanders in the Bougainville Strait believe that evil spirits always, or almost always, cause common diseases. Therefore, when the people of the village generally suffer from a cold, they blow into the shells and beat on the Aleppo, shout and bang on the door and the wall in order to

drive away the spirits and demons and get rid of their cold (Fraser, 1387: p. 601).

However, if evil is placed in an object, person, or material matter, in this case, the evil is of the indirect type.

2.1.1. The direct form of Belaghandari Belief

In this case, the cause of calamity is a mental or invisible thing that controls the world and pulls people in any direction it wants. For this reason, people try to please these forces and make them attractive. They believe that mastering these forces can change the course of events in their favor and protect them from the evils of these forces. Early humans always resort to supernatural forces to achieve their goals and think that these forces play an important role in their social life. Over time, these forces find their way into their mythology and eventually become a religion.

In Bandar Kong, the direct form of destruction can be seen in two ways: throwing dates in the sea during a storm and saying the call to prayer and reciting the Quran during a storm.

2.1.2. The face through the medium of Belaghandari Belief (through animals and objects) in the maritime tradition

If evil is placed in an object, person or material matter, in this case it is a mediated type of evil. In Bandar Kong's marine tradition, this form of evil is only transferred to animals and objects; However, there is no evidence of the transfer of evil to humans in this region.

Beliefs related to belagandari in Bandar Kong also include: sacrificing cows, placing chickens with women in the lange, placing Kush shoes in the direction of the wind, and applying henna and animal excrement on the doors of houses.

3. Methodology

In this research, the author used the field and library method; In this way, he first collects the beliefs of Belagadari related to the seafaring tradition in this region, then analyzes them based on similar mythological examples.

4. Results

Belaghandari Belief to the sea in this region were performed in two ways, directly and indirectly, in line with opposing storms or unfavorable winds. The direct form of this ritual was: throwing dates in the sea and calling the call to prayer and reciting the Qur'an during storms.

Throwing dates in the sea during a storm is a manifestation of immediate disaster, which is done with the aim of reducing the anger of the god of the sea and confrontation with the storm, and has its roots in mythology. In mythological ideas, the world is full of spirits, gods and supernatural beings who are in charge of managing natural phenomena, and many calamities such as storms, earthquakes, diseases, etc. are attributed to their anger. In this case, people resort to different methods to avoid this anger; including making sacrifices, presenting gifts to a god, serving in the temple, etc. It is necessary to mention that the geographical location of Bandar Kong and the presence of various Portuguese, Dutch, English, Indian, etc. ethnicities in this area can be the source of the formation of this mythological idea and its promotion among the residents of this area.

Another type of immediate prayer is calling the call to prayer and reciting the Quran at the time of a storm, which can be said to have an Islamic and religious origin. In the belief of Muslims, turning to God and seeking refuge in him or turning to prayer and heavenly words can protect people from all problems and calamities. Therefore, sailors taking refuge in God and resorting to the Quran and the call to prayer during a storm is not surprising, but it is rooted in the ideas and beliefs of the residents of this region.

Beliefs related to Belaghdari ritual also include: cow sacrifice, placing chickens with women in the lange, placing "Kush" shoes in the direction of the wind, and applying henna and animal excrement on the doors of houses.

One of the most important methods of mediation is sacrifice. The act of sacrifice is not only rooted in mythology, but also a religious ritual. In the performance of the act of sacrifice among the residents of Bandar Kong, traces of mythological ideas are also observed; Where the meat of the sacrificed animal is considered taboo and eating it is forbidden, or when the skin of the sacrificed animal is hung on the deck of the ship.

Placing the chicken with the women in the barge is also another manifestation of the mediocrity. The transmission of evil from humans to animals is derived from mythological ideas and there are many proofs of it. A noteworthy point in this belief is the selection of chickens among other animals as a pest. It can be said that the chicken is a symbol of the woman, the female gender and her power of fertility, which evokes the inability and inability of women in the mind to fly.

Some of the other beliefs are formed in order to overcome the force of the storm and prevent unfavorable wind; Including placing the shoes in the direction of the wind and applying henna on the doors of houses

facing the east, which can be derived from homeopathic or imitation magic. People in many societies turn to magic in this way to achieve their goals and objectives or to prevent unfortunate events, so that they can achieve their wishes through it. The residents of this area also believe that when the Kush shoe is placed by the sea and a favorable wind passes through it, a favorable wind will start blowing in the sea and the barges will return to their destination as quickly as possible. Rubbing henna and faeces on the doors of houses facing the east and opening them is also a manifestation of this magic; Because when the doors of the houses facing east are opened, the wind starts blowing.

Looking at these beliefs, it can be said that the beliefs of Belagandari in the Bandar Kong region originated from at least two layers: a layer with ancient and mythological foundations that is rooted in the common traditions of the previous millennia, and similar and common beliefs that exist among ethnic groups. And other nations can be seen, and a later and newer layer, which is mainly connected with Islamic religion, living religion, rituals and faith. However, the unpredictability of seafaring and the great danger of seafaring life have caused the believers of Kongi sailors to respect all the rituals of disaster, regardless of their origin and religion, and to be serious in their implementation.

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