

# Assessment of the Social and Economic Structures of Semi-nomadic Communities in the Zirkuh Region Based on the Architecture of Seasonal Settlement Tenglia Aistrict with Ancient Anthropological Approaches

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## ABSTRACT

Most information that are obtained from archaeological excavations includes only material data and non-material relationships, social behavior cannot be obtained solely from material data. For this purpose archeologists used ancient anthropological method, ancient anthropology is the study and investigation of contemporary lifestyles to enable archeologists to understand the processes by which archaeological evidence is created. Tanglia district is one of the semi-nomadic livestock of Zirkoh city in South Khorasan, This district has primitive architecture which is similar to pre-history, whose texture is like a small village and has private and public spaces, so the ancient anthropological study of this area was necessary. The present research has assisted and analyzed the relations within the establishment and the appearance of social structures of Tenglia district, regard to the research aria the social structure of the studied society was collected randomly and used described method, as a result geographical and environmental factors are important and necessary in the social structures of Tenglia district.

## KEYWORDS

ancient anthropology; architectur; model; pattern, semi-nomadic Tenglia district.

## INTRODUCTION

The data obtained from archeological documents are never the same as the data of the past and are constantly changing, so the amount of information obtained from those documents is constantly decreasing (Shakoi & Papli, 2007). It is necessary to study the formation process of archaeological artifacts and how they are transformed after their formation, as well as various factors that change them during the use of the works and after they leave the consumption area. (Hoder, 2000). Ancient anthropology by establishing a relationship between the human factor, cultural materials, processes and meanings that the cultural materials under the influence of the human factor in the living field have the possibility of achieving a realistic understanding of the past cultural processes of which there is only a little evidence of them in the form of They provide the broken and incomplete (Patterson et al, 1986). Architectural structures are one of the most important data that are obtained in archaeological excavations and information from them is effective in obtaining the process of cultural transformations of the society, but their analysis is obtained in a static context. It

is very difficult (Rahmati, 2007). Archaeologists believe that the architecture of ancient structures gives them uses that are related to a certain part of the social groups or symbolically reflect social situations or relationships (Dark, 2014).

According to factors such as texture, materials used in the construction of structures, the size and form of structures, the type of access to the social hierarchy of societies is analyzed and investigated (Rahmati, 2007). Iran, with its ancient culture and long-standing traditions, and its vastness and regional dispersion, is a valuable study and research field for mysticism and ancient anthropology, of course, not in the sense that it has primitive groups, but in the sense that it still has cultural groups. It is not touched (Qurbani, 2005). Geographically isolated cultures with similar lifestyles often have relevant practices and Features. By studying these similarities in culture, we can understand how the world is evolving, and changing, how people react to change in different situations, and how people behave Learn from these changes (Haviland, 2010).

The study of architecture is a great indicator of culture. Form the form formed as society grows and expands the architectural format is also evolving to reflect these changes. Investigate the architecture Undistorted history and observations allow for a fair analysis of cultural Personal opinions and views (Larson, 2007). For the first time about 100 years ago, the term ethnic archaeologist was used by Fawkes in an article she wrote about the migration traditions of Native Americans (David and Kramer, 2001). Donald Thomson's article was presented under the title the effects of seasonal factors on human culture, and it can be considered the first article in the field of ancient anthropology in the transition from historical cultural archeology to modern archeology (Thomson, 1993).

In 1965, Klein-Dents and Watson, in an article titled *Scientific Archaeology: Archaeological Findings in a Living Society*, tried to formally introduce archeology as a sub-discipline of anthropology (Klein dents and Watson, 1965). In 1957, Bauxer was the first person to use the term ethno archaeology in the title of an article. Robert Asher 1962 used the term ethnography for archeology to define this subfield (Asher, 1962). In 1970, the need to observe and observe contemporary human behaviors in order to improve the problem of recognizing past behaviors was seriously felt and established fracturing publication of Hodder's book titled *Symbols in Action*, a new era in the development of this branch began (Hodder, 1982). Ancient anthropology has accepted a place in Iran ology research since the end of 1960the s with the research conducted by some European and American scientists among the ethnic groups of Iran. Carol Kramer has done research in a village located in Kurdistan (Carmer, 1979). Among the Iranian researchers who have paid attention to the ancient anthropological method, we can mention Jalaluddin Rafi Far, who has conducted studies in the village of Hofel Pangi in the Bakhtiari Mountains (Rafi Far 1375). Mir Abadi Kabuli is one of the other researchers who has done an article entitled the manifestation of some prehistoric traditions in the contemporary era as a kind of ancient anthropological work (Kabuli 1371). Mohammad Mir Shokraei, an anthropology expert of the Cultural Heritage and Tourism Organization, has also conducted ethnographic research in a number of fields (Mirshekraei, 1374). Ethnographers collect their data mostly from living among simple human societies and participating in various ceremonies of these societies, such field activities make field data available to ethnographers and finally to anthropologists, and Their data processing deals with reconstructing the details of landscapes and various aspects of primitive tribes, especially tribes without literature (Alizadeh, 2013).

Cultural anthropologists, in the role of obituaries, describe and investigate contemporary peoples, but the same anthropologists, in the role of ethnologists, go beyond the description of data and interpret the data collected in their own research field or elsewhere (Bates, 1375).

Ancient anthropology is precisely looking for anthropological and ethnographic studies in groups with special characteristics of a more advanced society and harmony with the knowledge of prehistoric archeology and finally finding a logical connection between prehistoric societies and traditional or less advanced groups today. According to the theory, it is the middle level (Qurbani, 2014).

Archeology is different from ethnography because the purpose of ethnography is to document and understand a culture according to its standards and criteria, while archeology documents the material aspects of people's lives in order to understand the archaeological evidence and this It does the work by understanding the specific region and in a completely different region from the rest of the world (Renfrio and Ban, 2010). Archaeology, as an interdisciplinary field connecting the living and dead data, provides the possibility of extracting realistic models from the living context and using them to interpret the data and patterns of the dead context (Paili Yazdi and Gara Zhiyan, 2014). A pattern is a presentation of a similar aspect or aspects of the real phenomenon, these similarities show a generalizable generality of the ratio and relationship of external realities (Paili Yazdi and Gara Zhiyan, 2014).The introduction contains (in sequence) a general background, a state of the art review, a statement of scientific novelty, and the problems. It should explain the importance of the research and of the results being reported, as well as any relevance they have to other prior studies. At the end of the introduction should be written the purpose of the article. For scientific purposes, there is no bibliographical that must be written here. It is manifested in the form of a state of the art to show the scientific novelty of the study..

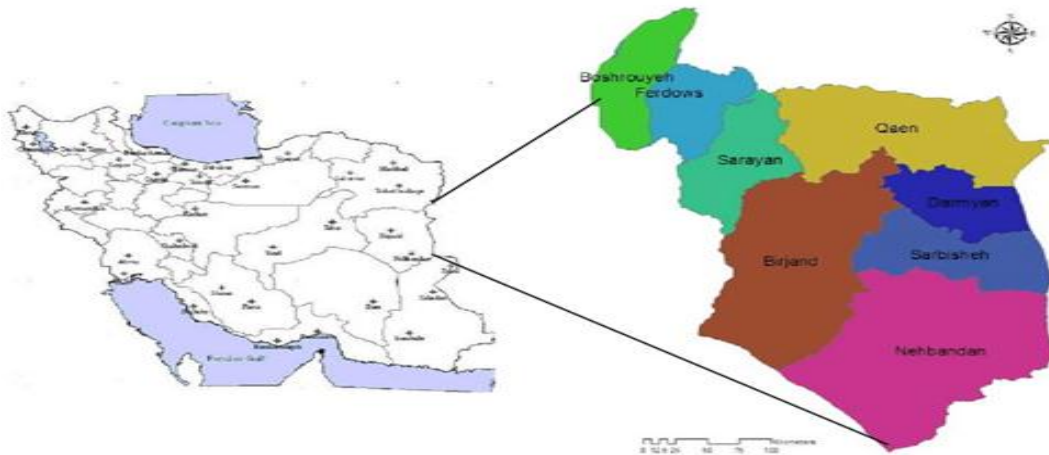
## **RESEARCH METHODS**

Based on the quiddity of the research the present study follows field and library methods, In this regard, a descriptive-analytical survey, which was collected, examined and described by the method of field collection of the social and economic structure of the studied society with the design of the ancient anthropological questionnaire, and then the material data and the mentioned structures were analyzed and in the stage After this information, the pattern and the model to be used for archaeological interpretations are presented, which leads us to the main goal of the research.

## **RESULTS AND DISCUSSION**

### ***Geography of Southern Khorasan***

South Khorasan province is located between 30 degrees 21 minutes to 34 degrees 15 minutes north latitude and about 56 degrees to 60 degrees 85 minutes east longitude. This province located in the east of Iran is limited from the north to Rizvi Khorasan province, it is bordered by Semnan province in the northwest, Isfahan and Yazd provinces in the west, Kerman, Sistan, and Baluchistan provinces in the south, and Afghanistan is in a length of 400 kilometers in the east of this province.



**Figure 1.** Geographical Map of Southern Khorasan

### ***Zirkuh District***

This district is located in the northeast of South Khorasan province, from the north to the district of Khavaf, from the west to the district of Qaynat, to the south, to the cities of Madhim and Birjand, and from the east, it shares a border with Afghanistan at 147 km. Zirkuh district is located between 59 degrees and 27 minutes to 60 degrees and 58 minutes north latitude and east longitude and 33 degrees and 4 minutes to 34 degrees north latitude. Allocates to himself. This district has three branches, namely, Central, Zahan, Shaskoh and Doshahr Haji Abad and Zahan, and 6 villages including Bahman Abad, Shaskoh, Zahan, Efin, Ahangaran and Patergan



**Figure 2.** Zirkuh District map and country divisions

### ***Migration and Nomadism***

Migration is a movement that is carried out according to a certain timetable between two specific environments of different nature and usually, the natural conditions, especially changes in temperature, amount and time of precipitation, and changes in the growth of plants play a decisive role in determining the time of migration. For all reasons, it is not done everywhere and in the same way (Moshiri, 2017). The meaning of migration is that type of life in which humans live by raising animals and usually enjoying agricultural products, and they migrate from one place to another every year in search of natural pastures (Amanullahi

Baharond, 2018). Migration actually has two differences, which are horizontal migration and vertical migration, and these types of migration are explained in the table below.

**Table 1.** Types of Migrations

<b>Vertical migration</b>	<b>Horizontal migration</b>
<i>The movement is in the direction of height, there is a long distance between the two establishment centers.</i>	<i>Generally, it is done in relatively wide areas of the desert and the horizon, and the place of establishment is scattered around wells and oases.</i>
<i>In vertical migration, the time of departure is usually determined in advance (early spring and early autumn), however, it may be a few days later.</i>	<i>Migration is done in dry and desert conditions and their movement path is unknown and in the heart of the desert and oases, so they rarely go to the centers to get their needs.</i>

**Local structures of the Tenglia District**

Residential structures in Tenglia include 12 structures. Among these 12 structures, 8 structures are continuously residential during the stay and the rest are used as warehouses. Who are stationed here, there is a possibility that these bags will be used less in a year or used as storage. In this section, the writer has considered codes for each structure and these codes have been used to introduce them and their location. There are 12 residential structures, the construction dates of which are different from each other, and from this point of view, they are different from each other. It can be divided into two types. The first type, which is more abundant in terms of quantity, is the residential houses, the number of which is 10 houses, the second type is the houses on the right corner, which consists of two structures, including a multi-room house made of clay, mud, and brick, which is known as the mud house.



**Figure 3.** Texture of mud houses

**Structure of Block houses in the Tenglia District**

These houses are built at a distance from the rest of the residential contexts, the materials are made of blocks, and they have two spaces: Korshak and Ker Abriz. At the same time, it has niches on both sides of the wall, which are used for laying and drying. It has a window in the east and the entrance door is in the west, the kurshak is in the southwest and the watershed is built in the southwest. The period of making the bags is the same as the second period of making the bags.



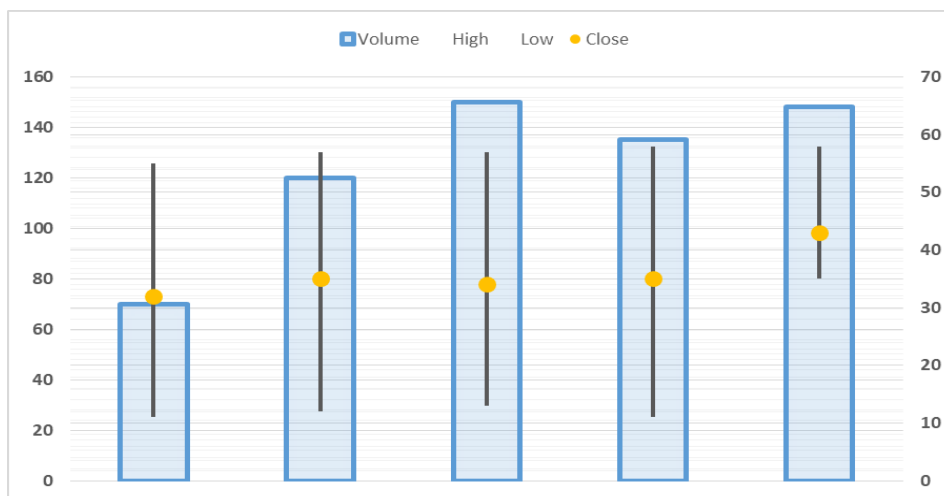
**Figure 4.** Texture of block houses

**Public Area**

The public area has three ovens, including two ovens on the ground and one oven that is higher than the ground level. The way of baking bread in these ovens depends on the distance or proximity to the bags, but there is a possibility that other ovens are also used, and two or three families prepare bread dough at a certain time interval so that they can take turns in one bread oven.

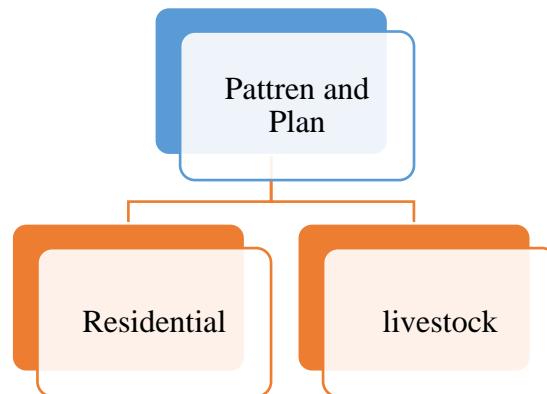
**Table 2.** Livestock situation in socio-economic terms

	<b>Household</b>	<b>Members</b>	<b>Livestock</b>
<b>1</b>	Ali Mohammad Nikmard	4 Members	320
<b>2</b>	Hossain Nikmard	4 Members	120
<b>3</b>	Ghulam Riza Hassanpor	5 Members	250
<b>4</b>	Baratullah Hassanpor	25 Members	400



**Figure 5.** Livestock situation in socio-economic terms with high, low, and close areas.

## **Shapes and animals in the Tenglia District**



**Figure 5.** Pattern of shape and animals in Tanglia

### **CONCLUSION**

According to the conducted surveys and ethnographic studies, the most effective factors in choosing the location of this Semi-nomadism are geographical factors, environmental factors, and the ownership of the pasture by the government to the semi-nomads. The effective factor in the form of structures is the cultural factor. The similarities in form and shape of these structures to the nomads' tents are among the cultural factors that influence the structure of passage on the form and shape of architecture. According to this, the influence of the structures accepts geographical factors and cultural factors on the construction and placement of these structures can be confirmed, in the investigations, two types of uses for the structures of the Semi-nomad were identified, including residential use and livestock use, Among the single-room residential structures, various activities such as cooking and daily work such as the processing of livestock products take place in it.

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