



RESEARCH ARTICLE

INVESTIGATING THE STATUS OF WOMEN IN ANCIENT HISTORY BY COMPARING FEMALE SPECIMENS IN SHAHR-I SOKHTA (IRAN) AND NORTHERN INDIA

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ABSTRACT

One of the human attributes is the production of the images, in fact, they are the earliest human art evidence, The types of animal and human specimens expressing thoughts, beliefs and knowledge of human life in ancient times, Among which, women's bodies were worshiped as a symbol of blessings and goddesses, and in every civilization a woman has a special place of social value. In the history of Iran, we have also witnessed the brilliance of women in different parts of the country, so many women's specimen in many civilizations have been discovered in ancient Iran. One of these civilizations is the ancient hill of Shahr-i sokhta in Sistan (Iran), with the age of 2500 years, in which a large number of figures and goddesses were gained during its exploration and showed the high status of women in different editions of Iranian history. Therefore, in the present research, we study the social status of women in ancient history in order to express the value and importance of the role of women in the society of that time and To prove this, we examined samples of women's bodies in the Shahr-i sokhta (Iran), comparing it with comparable examples of women's sample in northern India (Mohenjo-Daro and Harappa civilizations) to express the connection between civilizations of Iran with other civilizations. The main goal is to express the high value of women in the community throughout history in order to maintain its place in the new era.

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INTRODUCTION

Many beliefs, celebrations and religious ceremonies have been formed in connection with the economic needs of mankind, which are provided with the blessing of creativity and belief. The first groups of humans have always tried to conquer everything that is hidden in its nature, its silence is unknown to them, and their anger causes them to fear, and this is done with the help of rituals, dances, games and mythological gatherings and take up its forces. In the meantime, human statues have always been an important place for communication with the fertile forces and the bravery of the satisfaction of this mysterious power. In many primitive societies, female statues are numerous. The tendency to study the gender structure in ancient society through these specimens is increasing. Archaeologists around the world have referred these female bodies to fertility or blessing, and most of them have been introduced to the Lady God. Some of these scholars have considered these ancient works in relation to their interpretation of their nature and their gender and cultural structure. In the first studies, female figures were always introduced as part of a pre-historic vaguer religion, which

usually ignored the differences in representations, and called all peoples "maternal idolatry". Therefore, women have had a high status in ancient societies and periods. According to the articles, women in various civilizations have had their unique status from the social and spiritual point of view, especially in the civilizations of the ancient Iranian societies, where women have been at the top of the sanctity and social affairs. Samples from the hills of Shahr-i sokhta (Persia) dating back to the millennia BC indicate that this sanctity can be seen in civilizations of other nations, such as Indian civilization.

The role and status of women in ancient time

In order to recognize the identity and position of the woman in the past, the political, social and cultural affairs of that period should take into account. At that time, with the change of politics, the role of God's divine had changed and social laws had affected their laws. Based on available evidence the woman has long been in power her abilities and has influenced in the broad array of thoughts, affections, theology, and politics. Female power phenomena sometimes appear in concrete and tangible faces, such as women's bodies, and roles and images remaining on dishes and tablets and scrolls obtained from drills. Female power phenomena sometimes appear in concrete and tangible faces, such as women's bodies,

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and roles and images remaining on dishes and tablets and scrolls obtained from drills. And sometimes it reveals the manifestations of this power in symbolic and symbolic forms, such as the concepts and references in myths, myths and old stories, and in general in ancient literature. In the process of examining these two kinds of "appearances" that examine the secret of female power in the distant past to help observe, interpret, and change the signs and shapes and concepts. Before using the line for writing, the features of female power have remained more objective since then. Consequently, objective features appearing in the case of female faces can be viewed not only from the perspective of recognizing the artistic abilities of the ancients but also from the perspective of the recognition of their other intellectual institutions. But from about 3200 BC, the ideas of thought and semiotics are available in the form of mythological literature and can testify to aspects the power of women (Lahiji and Karzah 69: 1381) In ancient societies, culture and religion were deep-seated with politics and economics, and the policy plan was thrown into the temples, and economic affairs were resolved by the priests who voted for the temples, i.e. the pseudo-political empire. Therefore, understanding the significance of women in the religious thought of the past can make the position of woman in the political and social thought of the peoples of that period. In the early societies, much of the economic progress has taken place by women not by men. Over the centuries, when men were constantly engaged in hunting with their old ways, the woman developed around the farmhouse and created thousands of home-made crafts, each of which became a major industrial base. They became acquainted with the science of chemistry by making pottery, by familiarizing themselves with the science of physics through resin and yarn, and through the use of textile with mechanical science, and the cultivation of cotton opened the botanical path to them (Childe 1991).

In the early years there was a marriage type, which in fact can be called "Sarkhane marriage". The man left his tribe and joined the tribe and his wife's family and worked for him to serve the women's parents. In this case, the child's ratio was kept by the mother and the inheritance was passed through the mother. Even the monarchy, too often, is inherited through a woman, not by a man, but this mother's right should not be forgiven by the control of the mother and mother of the king (Durant 1990:41). Therefore, when women have a large and dominant role in society and in men have been much longer since they were criticized by men. This period, much of which is related to prehistoric times, is more than 5,000 years old, and is more commonly known in the history of sociology as the maternal king age, which lasts until the middle of the Bronze Age until the beginning of the Iron Age. But in the late stages of the classical form of the era of motherhood, when the means of production developed so much that its surplus value was obtained, the division of the function of private property into the means of production came to an end; the early societies decomposed and the gradual system of slavery gradually became pathetic. Thus, in the system of the mother king, the woman was cut short from the free social palliation due to the child care and her affliction in the limited home of her house, and her personality became weakened and replaced her position with the period of the father king. In other words, for a period of the history of human social life, women went away from the field until they lost their status by men (Ansafpur, 2001; 35-36). The status of woman in the myths of all different nations is often equal or higher than men, with the natural rights and inherent talents of the women and men, they began

to live together. In the origin of the old inhabitants of Iran, life has been caused by a corollary, and the world, in their view, was pregnant and not born, and the principle of life was female and not male. The miniature bare sculptures discovered in our prehistoric places in Iran are wedge on this subject. In the 4th millennium BC, the woman not only played a decisive role in the main social work, but at the same time, she had given life to the vitality and spiritual vitality with religious dances that had an artistic aspect. Gordon Childe states: The goal of religion in the East (in ancient times) was to provide the material of life. Worshiping God was not for the sake of piousness, purity and comfort. They performed religious acts for the good of the product, rain, victory in the war, success in love, success in transactions, having children, gaining wealth, and providing health (Dadur 2010:100). Thousands of patches of mother have been found in the eastern parts of the country.



Pci. 1. Women are dancing on glass dishes

Which was common in the ancient Danite neolithic cultures, in Asia Minor first in the ancient artifacts of Uno Tea (Eighth Millennium), the Hajjler (New Neolithic), in Hajji Firuz (5500 BC), Sarab Hill, along with The famous Venus cell, and in Mesopotamia, has been obtained from the environs of Hassoun and the Hellf of the female and divine faces. Many of the clay, masonry and metal sculptures of women and mother tongue are excavated in Iranian prehistoric hills, such as Gilanan Nahavand Hill, Sarab Kermanshah Hill, Yahya Hill, Kerman Province, Torang Tape, Gorgan Province, and Marilian Hill of Gilan (Figures 2 and 3). The concurrence of God's manifestations in different Neolithic societies has had a different culture and race. And with limited living conditions that the association, impact and cultural exchange between them were impossible, they showed that they shared religious beliefs in one case and it has been respect for the status of women (Firozmandi, 2004:18).



Pic.2. Naked goddess, Terring the hill Third millennium BC



Pic.3. Small figure from baked potatoes, Malik, centuries 8 and 9

Woman in the Prehistory of Iran

To understand the role and position of women in prehistoric times, especially in Iran, there is neither a manuscript nor a prominent role that can clearly describe the position of woman in the past. But there are a lot of specimens that can be used. Unfortunately, since the Paleolithic era in Iran, there have not been any formations that can be used (Farshi2004:41). But since the Neolithic era, a lot of specimens have been found, especially the specimens can be mentioned: The Sarab hill with 650 specimens, only 18 of which are male (Burman, 1990:3), Chegha White hills, whose bodies are stem-like and T-shaped, are also obtained from the periphery of the women's chest and groove (Hool, 1997:229), Chagamish hill (Iran) with cubic T shape, The hill of Chkhmagh (Iran), from this site, has been found in the form of a female figure and several T form figures that are female, The Zaghe Hill, like the other hills, has 48 figures. Other hills include the Shahr-i sokhta area in the southeast of Iran, the Yan Tape, and the Chugha White Valley, the Tab Bakun, the Chugaamiz and Shush hills. Although there are a lot of sites with a lot of paintings, this study attempts to highlight the most prominent sites. The man of ancient times, who did not know the causes of natural phenomena, was trying to enjoy the benefits of life through religious beliefs and practices, and to avoid them. For this reason, he began to create images and ritualistic things that, in his opinion, were related to the controlling powers of the universe (Eastern, 2005: 85).

**Table 1. Women's social characteristics in pre-historic society
Source: Author 2016**

- 1) Woman in the clergy: Nuns were the same religious women who had nightly protection from the temples, and participated directly in the religious ceremonies and received the vows.
- 2) Women and monarchy: Women also played a major role in politics and government. Women were not only marginalized but at the head of the government and had a special power and influence in the political organization.
- 3) Women and economic power: Women, like men, have private property and even deal with and manage them.
- 4) Women and society: Women have begun to create a social existence because they need to have peaceful and social relationships with their environment in order to maintain their own safety and family and to maintain their own living conditions and to work in the community of their environment. He has been involved in the manufacture and production of skilled craftsmen, who are capable of cultivating and working in many professions.

Eliya believes that one of these objects is a species associated with various phenomena such as reproduction, fertility, birth, lactation, growth, death, abundance, fertility, etc. (Elia, 1986: 54). Therefore, it can be concluded that because of the fact that most of these features are evident in a woman, the man of the Neolithic era has reigned the female and worshiped in the domination of the goddess.

The position of woman in ancient Indian civilization

In the exploration of Mohenjo-Daro and Harappa, a number of Mother Goddesses' cups and a statue of Mussi from the dance-nude girl are obtained. The dervishes of the Indian inhabitants built figs for the goddess of mother, later worshiped by the Aryans of the Conqueror. On a golden tint of the seventeenth century BC.

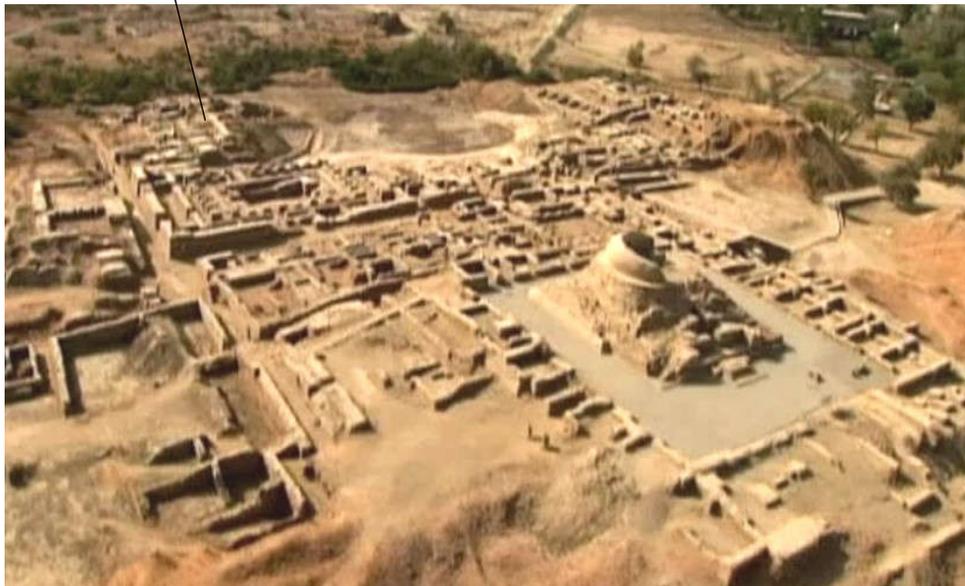
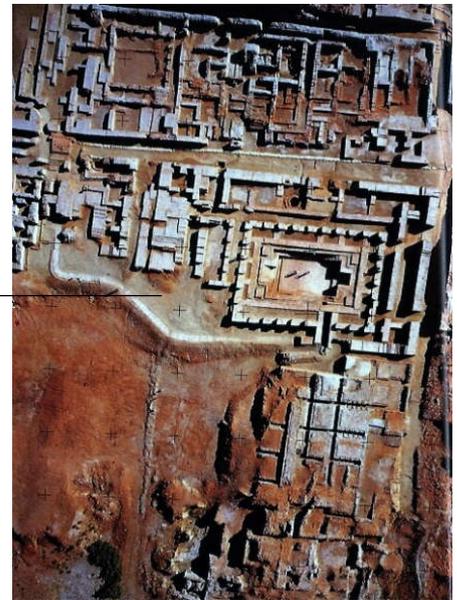
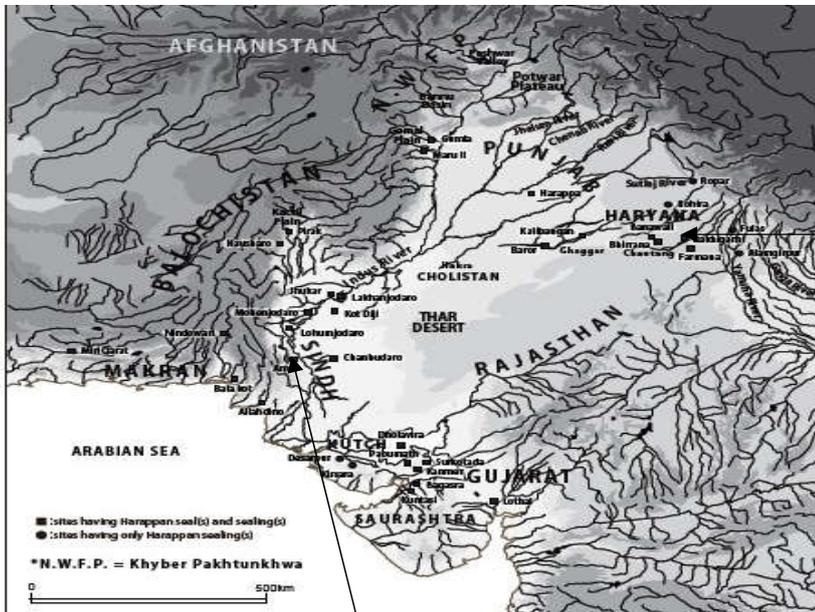
**Table 2. Female Position in Different Religions in India, Source:
Author 2016**

- The woman in the vidya: A viable period of time between the Iranians and the immigrant tribes of India that have been Aryans. The woman had a better social status in the early period. The woman was among the vidyas as a friend of men and family queens. In the initial period, the status of women was better in terms of education and women in the family had a significant place. The basic rituals of the Vedic tradition were both for men and for women.
- Brahmins: Religious and scientific role of women, which was essential for the execution of the sacrifice and vow, the importance of brahmaness reduces in texts. With the teaching of religious ceremony specialists, the distance between men and women increases. Barhaimah move women to the margins against men. According to these texts, the merit of women in reaching an ideal life, which is the very departure of worldly delights (Holm Weboker 2005).
- Woman in Emiks and Open sheds: In the texts of these religions, religious practices have become knowledge or knowledge as a way of salvation. Which later influenced the position of women in Indian society. Openinsheds call women for spiritual care, and studying science.

Found in the Luria region, the image of the goddess of earth is seen and pottery with the image of a winged goddess is obtained. In different parts of India, Shiva's wives have different names: Parwani, Kali, Durga, Jandi; these goddesses were worshiped in neighboring Indian territories like Nepal. Worship of femininity in northeastern India became an independent Shaktism religion. The type of the right hand of this religion argued about the beneficial and beneficial forces of nature derived from the god of the mother. Poets and scholars such as Tago and Ramakrishna consider Shakti as the Maya, which in the Upanishads means the ultimate truth. The followers of this ritual praise the material power that is the source of growth and birth. In the Rig Veda, the great goddess of the earthly paradise of Matar is praised, Ošes is the sepidea daughter and the goddess Aitra. A young maid sitting with a white community over a chariot and carrying with her hideous horses. The Adityan Vedic goddess of space (meaning infinite or infinite) sometimes comes into being with other phenomena, including soil and nature. Hence, it is expressed as a goddess god and sometimes as a cosmic cow. Uma is a non-Hindi Veda goddess. She feeds on creatures with plants that grow out of the body during rain. Some have taken it from the goddess of Dravidian mother. There is a great deal of God's religion in India, and many of the goddesses of the mother of the universe have shown this generality. Naturally, the aforementioned ordinance may not have been one by one praise, but their principles are one of faith in a woman's energy, which is the origin of all creation (Taheri, Tawawi 2008:48). In the beliefs of the agricultural community, the prayer of vision has had a profound effect. The acquisition of a large number of nude female cloths represents the belief in the goddess of the village mother.

Along with these forms of naked women, the bodies of pregnant women and babies are also achieved. The scene of delivery is shown on a cylindrical seal obtained from Harappa. What is there in this scene expresses the belief in fertility. The finding of numerous women's cells in the two historical sites of Mohenjo-Daro and Harappa shows the existence of a socio-cultural center and a large urbanization community (Sajjadi, S.M. and S 2009:107).

S.M, S, 2012:110). The works and discoveries of this civilization are very important in the field of identifying Iranian culture. In the latest research on the migration of Iranian ethnic groups to the Iranian plateau, it has been noted that before their arrival, the people from the famous tribes of India and Aryans had occupied there. There are many similarities between the method and the type of worship, praise and ritual style found among the inhabitants of the



Pic.4. North Indian map, contains two civilizations Mohenjo-Daro and Harappa

Female figs on the Ancient Hill of Shahr-i sokhta in Iran

The Shahr-i sokhta is one of the most important civilizations in the east of Iran's plateau, the city is the name of a large natural hill with a height of 12 to 18 meters above the surface of its surroundings, located in 56 kilometers of Zabol and Zahedan road in the province of Sistan and Baluchistan (Iran). 120 hectares of 151 hectares of the city has ancient works and remains. This particular city has its own existence during the 4th and 3rd millennia BC due to the Hirmand River and its delta. The city with its 150 hectares has been one of the largest cities in the Middle East Bronze Age. Which is comparable to the Mohenjo-Daro and Harappa in the Sindh plain. (Sajjadi,

subcontinent of India and the people of the city (Sajjadi, S.M, S, and 2010:10). Since the beginning of archaeological excavations in the Shahr-i sokhta in 1999, a considerable number of human and animal specimens have been discovered. Which is unique in its kind. From a typology perspective, it is difficult to establish a comprehensive and definitive classification for the human bodies of the burned city.

The specimens are divided into four categories:

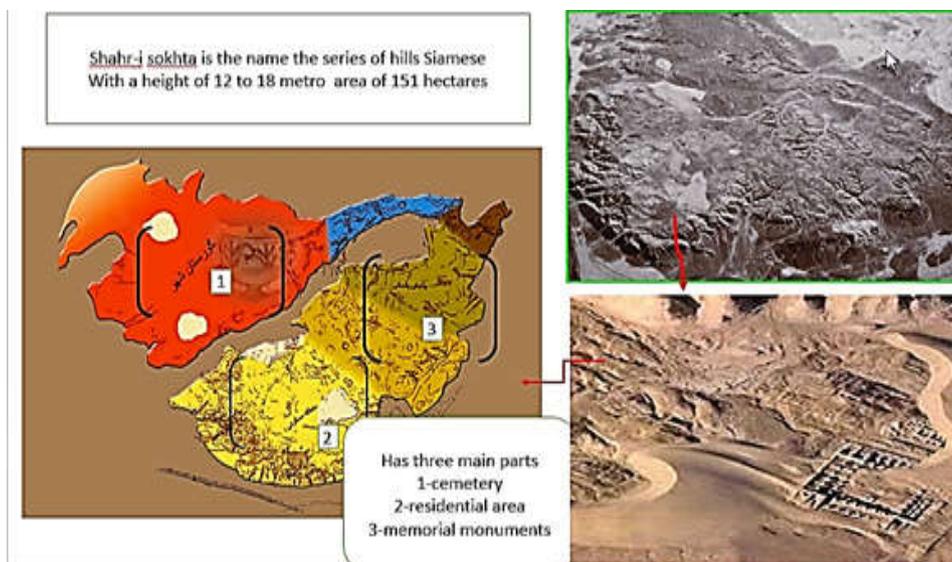
- 1) Cylindrical specimens: It has a cylindrical shape and truncated arms in short space while being open to the sides.

- 2) Chippa-shaped shapes: These batches are widespread and chip-shaped and represent people standing in position. These species also represent women as well as men. One of the interesting specimens of this bunch is the woman who created her floral decorations and bumps on her dress which Showing the fabric industry and decorating it.
- 3) Foot-shaped figs: In fact, women show that they sit and hold their arms to the sides, the upper trunk is in the form of a cylindrical, triangular, and jagged legs. In addition to the Sistan region, it can be seen in Balochistan, Central Asia, Afghanistan, and the Sindh valley (Mohenjo-Daro and Harappa).
- 4) Bonsai: Bonsai are divided into three categories, the details of bodies and faces are not shown and their gender is unclear. And it was only the constructive purpose of showing human personality. First, the bulk of the bosom shows people who lay hands on both sides, The second group is the bosom with their hands hanging on both sides of the body, And the last category) also shows the faces with one hand down and the other upward.
- 5) Head of the body: Among the pieces obtained from this specimen, the face and hair makeup are not noticeable.

In particular, in prehistoric times, having a blessed life has been one of the fundamental demands of mankind. Hence, the concept of fertility is one of the important elements of the common beliefs and rituals of agriculture and animal husbandry that are manifested in the formulation and use of human cells, especially female figs. The inhabitants of the Shahr-i sokhta, whose livelihoods were heavily based on farming and animal husbandry, believed in the belief that divine forces had control of forces and natural resources and the world of animals. It was probably divided into male and female forces that played a major role in the supernatural thinking of Shahr-i sokhta people. The figs of Shahre-i Sokhta can be seen as a symbol of blessing and fertility, and from these forces. In addition, given the fact that the Shahre-i Sokhta is involved in regional economic exchanges and has been in close contact with the surrounding communities, it has been influenced by the thoughts and beliefs of neighboring peoples, especially the Indian subcontinent, and the inhabitants of the Mohenjo-Daroand Harappa civilizations. Because in most of the settlements of the Bronze Age there is a simultaneous presence of human and animal cells (Sajjadi, S.M, S2009: 290,291,296).

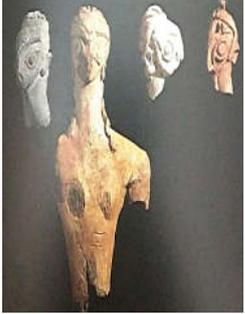
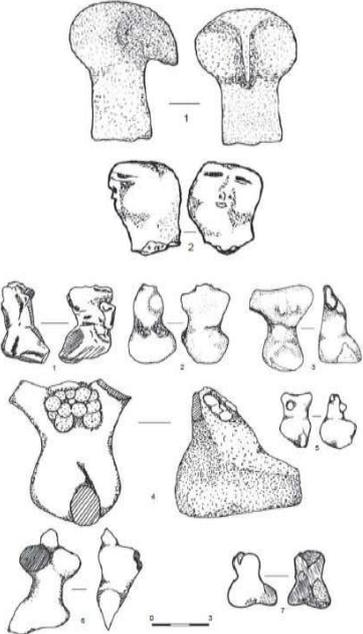


Pic.5. Iran and Sistan and Baluchistan prov. Which Shahr-i Sokhta is located in (the Writer 2016? P6)



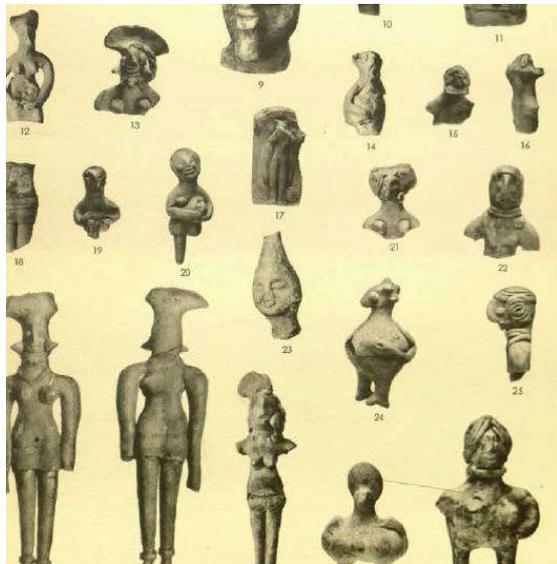
Pic.6. Shahr-i sokhta topography and showing how main parts are divided (the writer 2016)

Table 3. Comparison between female figs shahre-i sokhta and Mohenjo-Daro and Harappa/ Source: Writer 2016

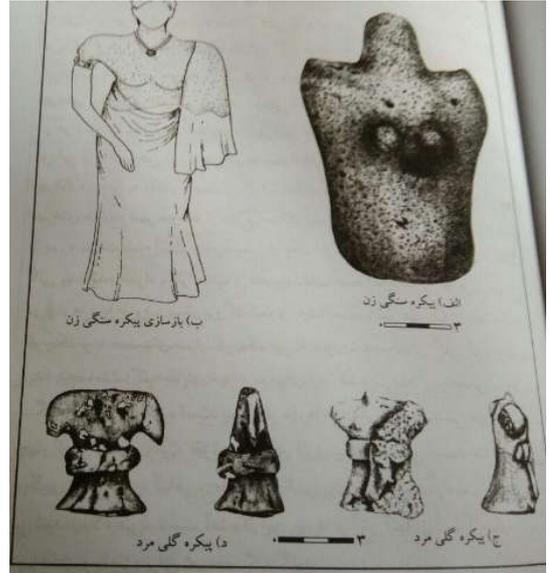
Female figs in India (Mohenjo-Daro and Harappa)	Female figs in Shahre-i Sokhta
 <p data-bbox="134 488 799 539">The figure is similar to the samples of woman in Shahre-i Sokte and Harappa area of northern India</p>	 <p data-bbox="842 495 1474 546">Female shapes in the shape of the feet of the Shahr-i sokhta, these bodies are considered to be the most elementary and simpler form of the body.</p>
	 <p data-bbox="836 887 1481 931">A sample of female stone carvings in Shahre-i Sokhta with open hands and close feet, symbol of the cross</p>
 <p data-bbox="129 1323 807 1420">An example of the specimens discovered from Mohenjo-Daro and Harappa, which increased in detail during this period, is shown in the examples of the Shahr-i sokhta to show the hair and details of the dress, and the eyes and face become more specific.</p>   <p data-bbox="293 2107 639 2130">Female figure possibly a Harappa phase</p>	 <p data-bbox="826 1330 1490 1397">Female samples from the Shahre-i Sokhte: female specimens with more details, face and eyes and hair, and displaying hat decorations and costume decor.</p> 



Mohenjo-Daro, the figure of the dancer from the bronze



Mohenjo-Daro :sir john marshall 1927



The woman's body of soapstone, covered with sackcloth and clothing of the people of India, was discovered from the Shahre-I Sokhte belonging to the same civilization, and reflects the similarity of the inhabitants of this civilization with the people of India.



The woman's body is related to the Mohenjo-Daro and Harappa civilization, which has a hat and neck pendant decoration specimen.



A well-known body from Shahr-i sokhta, a woman who wears a dress with floral decorations, the importance of the kind of decorations on the clothes is quite clear.

Conclusion

Human and animal figs represent the arts of the people of their time. Worship of woman and goddess of mother is one of the most radical religious beliefs in human life that Older than the advent of many gods, in the early stages of human civilization, the ancient times of stone, and with the advent of agriculture and herding, the role of the goddess of mother as a symbol of the manifestation of fertility and birth became more important not only in the realm of nature and Normal life was worshiped in the realm of human life such as birth, life, death, and after death as a supporter of the needs of mankind , So that the woman gradually finds a great place in the community. The women in different occasions were the guard of fire, the inventor and manufacturer of pottery, plant breeders, plant cultivator, and tribal administrator and, at the same time, a family bonding chain. They became familiar with the science of chemistry by making sapphires when they were loosened and threaded with physics and by textiles with mechanical science. According to archaeologists' exploration of pre-agricultural cultures in the world, a goddess of the female gender has often been derived, which generally indicates the age of worshipping women in ancient societies. In civilizations of Iran, the woman has enjoyed a good social status. It can be seen in Shahr-i sokhta civilization, which is one of the major cities of the Iran plateau. The existence of many specimens derived from this civilization has been indicative of the value and position of women as an important part of society at that time. In addition, studies have shown that the presence of these types of specimens in other civilizations, especially in the Indian subcontinent. According to the above research, a large number of these samples can be found in the civilization of the northern part of India, the great civilizations of Mohenjo-Daro and Harappa. There is a great deal of similarity between the stained-fit body types, the type of decorations, the type of casing and the body, the Shahr-i sokhta civilizations, and the Mohenjo-Daro and Harappa. And this shows the connection between these two periods of civilization. Therefore, it can be argued that women played a fundamental role in a society in economic, political, social, and especially religious affairs. And the presence of these specimens has shown this position among the people. Therefore, it is necessary to preserve the existing features of the burned city and Mohenjo-Daro and Harappa in desirable conditions and to study more about the construction and the reasons for their existence. They should pay attention to the importance of women's position in history, and in the modern age place the woman in right position of the community.

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