

Indigenous communities in the mountains, from prehistory to the present; the first report of archaeological and ethnoarchaeological studies in Sefidkuh Makran (southeast of Iran - Baluchistan)

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Iran has always been one of the important cultural centers throughout history and one of the regions with a strategic relationship such as the way of cultural, political and economic exchanges and interactions between the West and the East. Iran has a different and diverse climate (four seasons), having different resources has been one of the most prone areas in the establishment of human cultures from ancient times to today, as well as having ethnicities with different cultures and many centers, important ancient It has been the continuation of human settlement from the beginning of history until today. The establishment of human societies in the south and southeast of Iran in important ancient and cultural centers such as Shahr-e Sokhteh and Shahdad dates back to the Bronze Age and the area of Yahya Hill in Kerman dates back to the Neolithic or Early Neolithic period. But the south and southeast of Iran, with an area of about one third of the area of Iran and also with a different climate and rough terrain and in impenetrable areas from long ago to today has been the residence of numerous and significant human cultures. So that these factors caused this culture to have the least changes and cause the creation of other cultures. The results of archaeological excavations in southeastern Iran have shown that this region has always been one of the important areas in the exchange of ancient cultures such as Shahr Sokhteh, Yahya Hill, Bampur with Mesopotamian cultures and the Indus Valley and even the Iranian plateau. Southeastern Iran includes regions such as Sistan, Baluchistan and part of Kerman, which have different climates such as hot, dry, humid and tropical, somewhat similar to small India, this region has indigenous and ancient tribes that with its rich culture, it has lived in the region for thousands of years. The studies of ethnoarchaeological people in Iran have not been done as much as anthropological and archeological studies, but much more limited, and unfortunately in southeastern Iran, with the high potential and scientific context of these studies, which leads to the presentation of unique analyzes and models. It is unique, which is in line with other similar climates in the Middle East, with the least number of scientific studies. But in 2016, the first visits were made by the author from different regions of Baluchistan, Iran, which resulted in the identification of abandoned villages left over from the special residential pattern of indigenous peoples (Baloch) in mountainous and impassable areas. During these observations, as well as reviewing satellite maps of the central regions of Baluchistan and consulting with the natives of the region, he noticed the presence of native tribes in remote areas in the heart of the impassable mountains of Nikshahr and Fanuj. This unique biological pattern was expected to be extinct due to its integration with wider urban cultures. But in 2017, with the presence of Sefidkuh region of Balochistan (Makran) to identify three unique modern settlements that in terms of behavior, biological pattern, social pattern, cultural pattern had potential similarities with prehistoric times (Neolithic and Chalcolithic, Bronze) , Been. Sefidkuh is the name of a huge mountain range that has been drawn and located in the form of a wall and impenetrable in the south and half of the southeastern part of southeastern Iran. This mountain range starts from Kerman province and passes through part of Hormozgan province and in Baluchistan (easternmost) it will be over, this mountain range separates the coastal and southern lowlands from the plains and highlands of the north, and geologically this area is part of the Makran sub-zone, which extends from east to west (Figure 1 - 2). This mountain range is the habitat of leopards and black bears and other Caprinae, and of course, due to the hard terrain and density of the mountain texture, it is actually very impenetrable and only very special and limited parts of this area are suitable for habitation. Today, Sefidkuh mountain of Baluchistan, which is also known as Sefidkooch Makran, is always one of the most impenetrable areas in Baluchistan. This mountain is located in the middle between Nikshahr city, Bent district and Fanuj city, from the south with steppe and hill areas. The dry and coastal moors are connected and neighboring with Jazmourian and Kerman basins (Ghale Ganj) from the north and in the eastern part of this mountain it borders with the dense mountains of central Baluchistan. Due to the lack of research, identification

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of scientific and research studies to date at this point and also the great potential of studies in the fields of biological, cultural and social patterns of indigenous communities in the region, there was a need to study and identify this area. ethnoarcheology and archeological studies and the national registration of 3 flagship villages were carried out in order to preserve and revive this type of pristine cultural and biological pattern in the region. In more detail, in 2018, for the first time during the presentation of a research study project for the master's thesis to Shahrekord University, a formal research project entitled (Ancient anthropological approach to the settlements of the central highlands of Baluchistan; a case study of the village of Bent, Nikshahr) were registered and implemented, In 2019, in order to identify archaeological sites and the continuation of human settlements and also to identify the presence of human communities in this mountain with the consent of the Cultural Heritage and Tourism Research Institute and Archaeological Research Institute, a research project entitled (Archaeological identification of settlements in Sefidkooch Makran) Took Significant results were obtained from these two research projects and also led to a more accurate understanding of the cultural sequence and ancient settlements in the region and also the preservation and revival of indigenous communities in the region that were on the verge of extinction and out of their native biological pattern. , The project of the second chapter of archaeological studies in the field of three prominent villages in the region and also the compilation of national registration files of these three villages in 2020 and 2021 to be done. Two study projects have been carried out in the first phase of studies in Sefidkooch Makran region under the supervision of Hossein Vahedi with different and long-term goals but in line with each other in order to conduct archaeological and ethnoarchaeological studies and has important results regarding human settlement and the location of this mountain and its impact on the settlement patterns of communities living in it and in the surrounding areas, as well as human interactions within the region and outside the mountain.

Project presentation

The main context and framework of study activities in Sefidkuh based on archaeological studies (study and excavation) and folk ethnoarchaeological studies by making comparisons by analogy, recognizing common and differential aspects and also applying the middle theory to better understand and study communities Identified with samples of ancient prehistoric and historical sites and obtain efficient patterns and the basis for preserving, reviving the aforementioned or similar communities, as well as providing models and models for better management of human societies in sociology and anthropology, as well as better understanding the biological and cultural patterns of ancient societies and the expansion or collapse. Ancient communities are a continuation of their cultural characteristics to this day. In the project of archeological studies in Sefidkooch Makran region, twelve villages with the names (Baragdan, Khuchkodam, Koddap a and b / Kopeydap, Tangsam, Torkeguash, Dingar, Javanja, Kupchu, Siyah dan, Patgan, Sorkhkalut) in the central and southern regions of Sefidkuh Mountain were identified, recorded and studied. These twelve villages are communities with simple and semi-complex biological and cultural structures and patterns that have potential similarities with prehistoric communities exclusively similar to the Neolithic, Chalcolithic and Bronze Age in remote areas, with very hard access and isolation with trade relations. Economic, social and political in the region and outside the region and the semi-monolithic settlement pattern are among the most unique living communities in the Middle East and Iran, whose study and registration to provide accurate models and models for the preservation and revitalization of such communities. , The use of efficient models and models in urban communities as well as recognizing and understanding the life of prehistoric communities in the region and even allows the generalization of these models with areas that have similar environmental structures as Sefidkuh Makran. In this chapter of the project, three biological models including: architectural model, subsistence model and settlement model of these communities were studied and studied, Attempts were also made to identify and study the social, economic, political and cultural patterns and interactions of these communities. One of the goals of this study project is to compare the amount of incidental and commonalities of these communities with prehistoric and historical communities, In order to better understand the cultural overlaps as well as the environmental and cultural similarities and proximity of the regions to each other, these communities were compared with prehistoric and historical sites of the Persian Gulf and Oman. In general, comparisons made with some areas such as: Wadi Ain, Hafit, Marouh, Umm Al-Nar (Persian Gulf Basin), in its ancient and early layers (Neolithic period) have shown that it can probably be said that the high similarity in There is an architectural model and a

settlement model and finally a living model with the current communities located in Sefidkuh Makran. The type of use of ancient sites compared to modern societies includes residential, religious, political, practical and public space and finally the grave, which in all cases is very similar and close to the use of space and architecture within the Sefidkuh area. Common architecture among the villages located in the region includes three types of circular architecture, oval architecture and angular architecture with subspecies and different types with different uses. Circular architecture has a high distribution and mold architecture is used for construction in the region, but oval architecture is more limited and right-angled architecture is used in a small number of rare and different uses in the region. The use and division of space is based on political and social patterns and hierarchies and blood relations (Figure 3). But the living model of the study community is very diverse, Common occupations among these communities include hunting, collecting, agriculture, animal husbandry, horticulture, production, labor, trade, and fishing. These livelihood patterns are directly and semi-directly on each other, as well as on political and social structures and patterns and Establishment and even architecture have an impact and provide the pattern of nutrition and needs of these communities (Figure 4).

Finally, the settlement model of these communities, which is directly related to the type of livelihood, model and political system, social model, economic model and the pattern of growth and decline of communities in the region, is relatively complex. The settlement pattern of these communities is in the form of a central system with the location of large and cohesive villages or small and individual settlements in the suburbs that have been under the supervision of larger settlements. And an integrated social system between patriarchy and matriarchy, And with the pattern of distribution of settlements in a linear, clustered, circular, irregular and oval in areas such as rivers, terraces and flat surfaces in the mountains with a focus on water resources such as springs, reservoirs and flats. Finally, under the leadership of a khan or elder, as well as the council's oversight of part of the village's affairs, there are primitive semi-khan or khan's communities and tribes that are in the type of semi- Sedentism communities, is (Figure 5). In general, the livelihood, architecture and settlement patterns of these three communities have a direct impact on each other and are one of the main and influential factors in the creation and continuation of current settlements in the region, Also, the main reasons for the lack of change and isolation of this range of communities can be the location and location (location in an inaccessible and inaccessible mountain) and lack of communication or unwillingness to communicate and access to more modern cultures with them . In two chapters of archaeological surveys, important evidence of human settlement in the area was identified, Evidence of high-density, elliptical, low-density circular architectural sites Also, Islamic cemeteries and historical tombs of stacks and circular tombs were disturbed, which were probably similar to prehistoric circular tombs, such as its examples in neighboring areas such as Pakistan and Oman (areas such as Haifat, Umm Al-Nar and Jalan, etc.) were identified. Also, data such as pottery were identified and studied in identified areas with volume and normal number, Half of the obtained pottery data are painted and have decorations such as added role, carved design, According to the absolute classification and chronology, about 25% of the volume of pottery data attributed to the historical period is consistent with the pottery index of the Parthian period and the Londo index pottery. Based on the archeological findings of Baluchistan, Pakistan, some scholars consider the Londo pottery to belong to the second and third centuries BC. This date may be different in Baluchistan, Iran. Slowly. But the pottery data found from the field research according to the absolute chronology have been done into four categories of prehistoric pottery (Late Chalcolithic, Early Bronze Age), historical (Parthian), Islamic (early and middle centuries of the Islamic period), late and native (pottery It is related to the new era and local handicrafts imported to the region) And finally, in addition to the pottery data, two bracelets came on two separate levels, One of these examples was a piece of glass bracelet decorated with rope and several colors in green, orange and yellow, which according to the comparison, probably belongs to the 8th century AH. Which is similar to areas such as Zolfabad, Bampur, Kalat Jamshidi, Chah Hosseini and Qasr al-Qadim and the other piece is an example of a circular wire glass bracelet that this bracelet with black, green and orange multicolored inlaid strips probably belongs to the 10th-8th century AH and according to the comparisons made, it can be similar to the example of Hashar al-Yaman courtyard, To know. Finally, we examined and recorded four types of archaeological evidence, including architecture, pottery, bracelets, and tombs in the context of open sites, the remains of abandoned villages, single tombs, and cemeteries. This evidence shows the establishment of human societies from prehistoric times (late Colcolithic and Bronze Age) and its continuation in the historical period (Parthian) until today, It is probable that

Sefidkuh Mountain has been the mother and settlement of semi-Sedentism communities in the past and the evidence found has been a reason for exchanges and economic, cultural and political influence of these communities on different marginal areas of Sefidkuh Mountain in different periods (**Figure 6-7**). Therefore, according to the obtained archaeological and anthropological evidence and conducting ethnoarchaeological studies, the project is divided into three stages: anthropological studies, comparative archaeological studies at the level of ancient cultures such as the Persian Gulf and Oman, and archaeological studies in Sefidkuh. With a high degree of similarity to ancient cultures, as well as environmental similarity and proximity to Sefidkuh, it can be acknowledged that the societies ahead have a lot in common and similarities in architectural model, settlement, livelihood, model and political system similar to prehistoric (Neolithic, Chalcolithic, and Bronze Ages) societies. Small and small villages that migrate in the mountains in search of water and land with a pattern of vital and horizontal migration and create settlements in which the pattern and trend of changing the type of architecture is similar to the epipolitic to Neolithic period, Also from the extensive subsistence model similar to the Neolithic and Chalcolithic eras, as well as from the settlement model and the tribal or semi-dynastic and special political system that has a percentage similarity to the Copper, Stone and Bronze Age societies, Today, far from merging with the widespread cultures of urban communities in inaccessible places and deep in the mountains, it continues to live and today, with the transfer of permanent water along with its current settlements, it is expanding and creating permanent settlements and colonies. Are larger settlements and change the manner and type of their settlement pattern (Figure 8).

Financial and scientific support, budget and publications

The purpose of the author's macro studies is to identify and recognize unaffected indigenous communities from macro cultures (primitive and primitive communities) in other parts of the world in order to preserve, revive and document and conduct long-term applied and research studies. In the next stages, with the participation of various experts in order to better study this region, this project intends to conduct more cultural anthropological, ethnographic and archaeological studies in other parts of Sefidkuh Mountain in Hormozgan and Kerman. Present. The process of conducting these studies has begun in the early stages. Also, some of the study objectives in this project are: study and identification of human communities in other parts of Sefidkuh Makran, Provide complementary and more complete models to maintain and revitalize similar communities, Understanding patterns for use in micro and macro human communities, Recognize the cultural interactions and overlaps of the prehistoric communities of the region and neighboring lands, Impact and cultural and biological effects on each other, Investigating and recognizing the interactions and effects of human communities on the environment and vice versa, Examining the continuity of prehistoric patterns to the present day, Extensive archaeological studies such as excavations and purposeful studies in order to better understand the continuity of ancient cultures, Paleolithic archeological studies in Sefidkuh region is one of the main objectives of this project, which includes very important results in the field of Paleolithic studies in Iran and ethnoarcheologic studies in Sefidkuh Makran.

This project is ready to cooperate and participate in scientific and financial investments in order to achieve various goals with interested non-Iranian specialists, institutions and universities.

The current results collected during several years of studies and research in the fields of archeology, anthropology, architectural studies, sociology, linguistics, traditional arts, archeology, ethnoarcheology of communities located in the Sefidkuh region have the potential for extensive and specialized studies in To complete the information of researchers in this field in the fields of master's and doctoral dissertations, book publishing, long-term study projects are included, In this regard, the author's doctoral dissertation is written based on the same information, which is ready to be presented to non-Iranian scientific and research centers. Also, the publication and development of publications of the results of this project jointly require the cooperation of publications of specialized centers, institutions and non-Iranian universities.

Pictures



Figure 5: Bargadan, Kouchakdam, Javanja and Tang Sam villages, four villages with different architectural patterns and architectural volume and density and location.

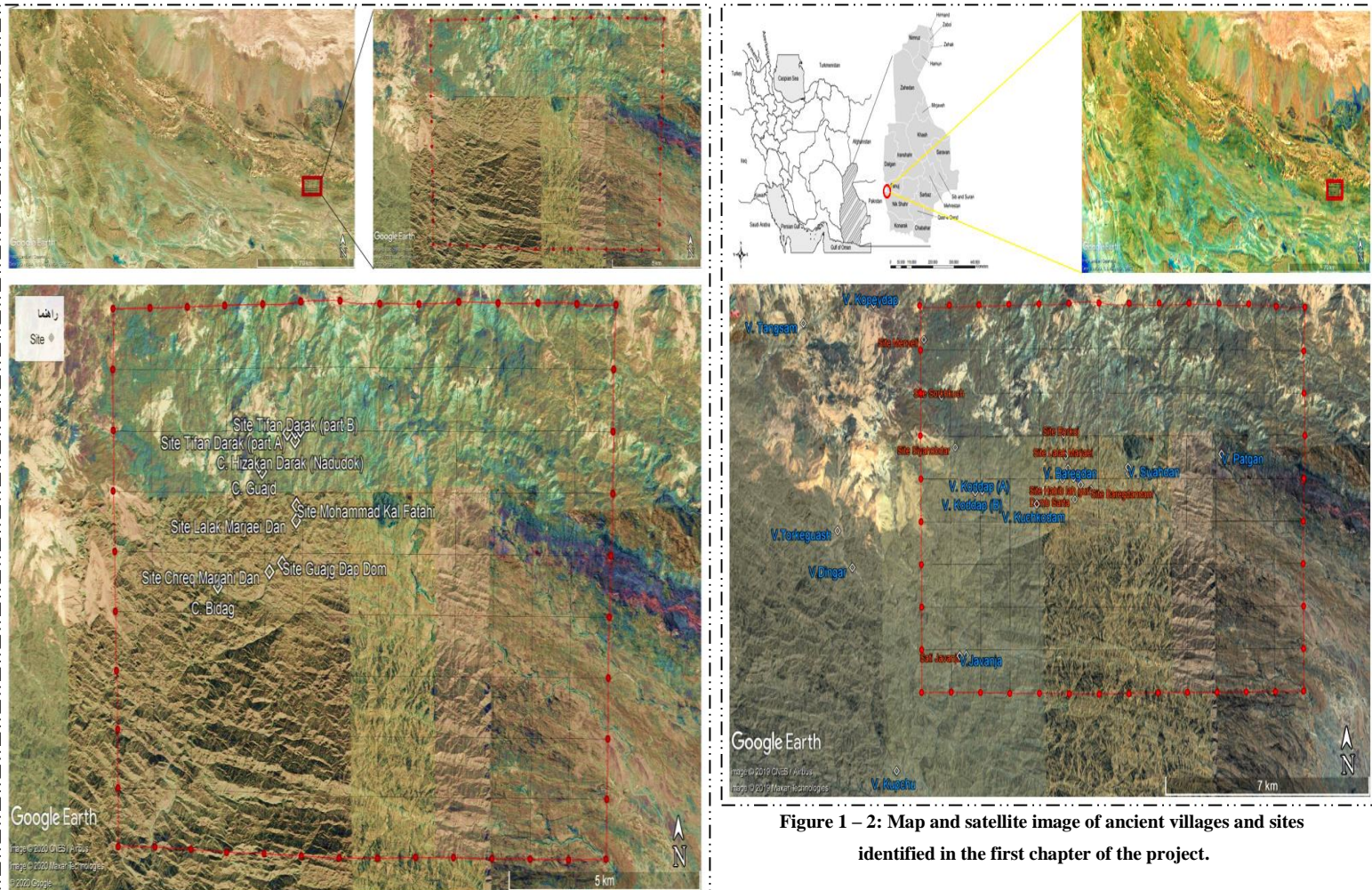


Figure 1 – 2: Map and satellite image of ancient villages and sites identified in the first chapter of the project.

Figure 1 – 2: Map and satellite image of ancient villages and sites identified in the second chapter of the project.

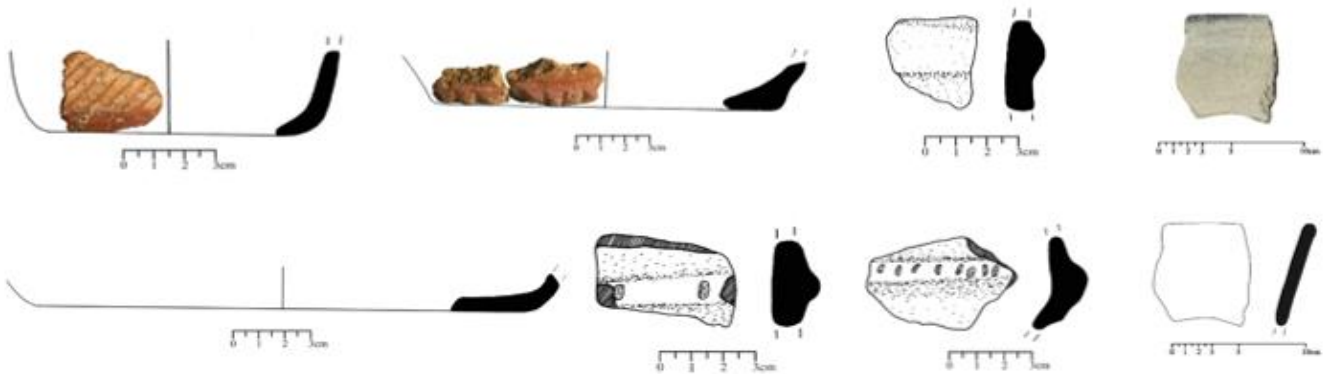
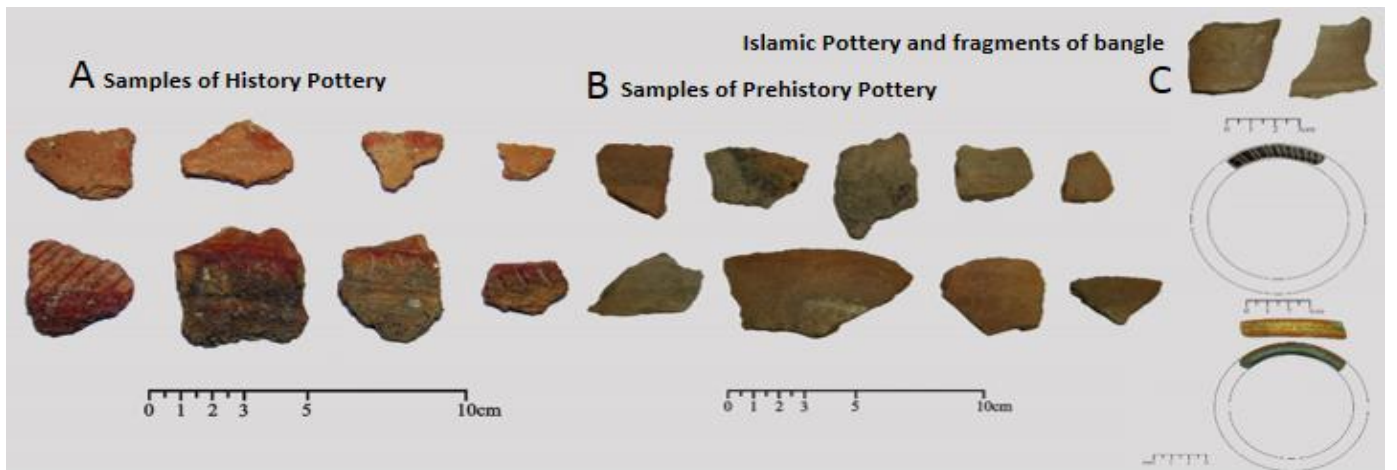
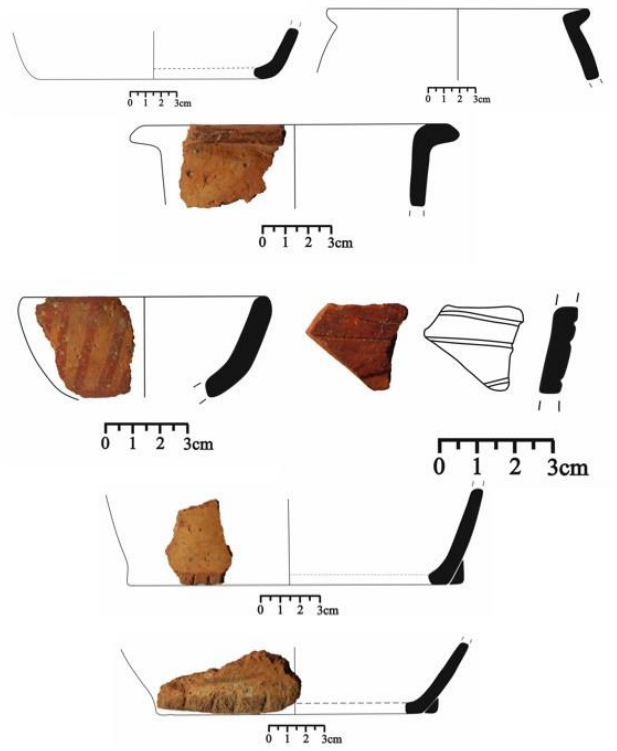


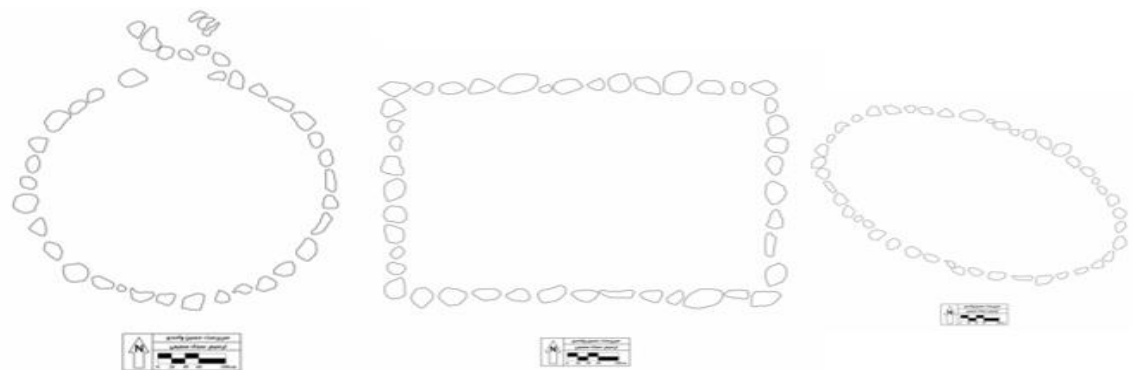
Figure 3: The interior of the villages of the region



Pictures of livelihoods in Sefidkuh (Makran) A) Trade (harvesting Summer Vegetables) B) Workers C) Collecting D) Fishing E) Hunting (hunter with weapons and hunting equipment) (Javad Gharaei personal photo's collection) F) Agriculture (Harvesting vegetables) G) Livestock (Goat herds) H) Production I) Gardening.

Figure 4: Livelihood patterns of communities in the region





D Ancient Grave

E Islamic Cemetery



Figure 6-7: Evidence and findings from archaeological survey in Sefidkuh Makran region



Figure 8: Respectively: residents of Bargadan village, Leader Bargadan's wife, Leader of Kuchakdam village with Leader Bargadan village son