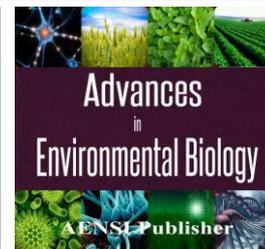




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### Survey of Position of Slaves in Ancient Iran

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#### ABSTRACT

In ancient Iran were slaves and slavery and there were signs of selling slaves in the Achaemenid and Parthian, the one part of "Matikan Hezar dastan" book is about slavery and how to deal with them legally slaves were required to work for his master and execute his orders but the lord did not have the right to offend her slaves or kill her slaves, one of the most interesting rules it was if the master\_slaves to vex her slaves, the slaves have the right to complain to the court.

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### INTRODUCTION

Slavery is an institution that indicated the degree of dominance and the obey among people, about the relationship such as slave rules over life and death of slaves or detailed provisions governing the mutual rights and privileges is different. The essential element of this institution is and the right that master\_slave because it can force slave to perform services for own benefit [1].

#### *Right of slaves in the Sassanid era:*

The status and right of slaves in this period, among the contemporary Zoroastrian and orientalist writers there is disagreement some of authors like Bolsara [7]. Believed that slaves' condition were excellent in the Sassanid era and the law was fully supported them and explain the reasons to prove her hypothesis some of foreign authors like the authors of Cambridge history believed condition of slaves in this period was like animals and object and had not authority from owners. It seems that both groups have been extremes and the condition of slaves in this era was not higher and based on essence of herself as slave, certainly have been difficult condition of them was not like an object or animal because animal and object could not have any authority of himself and owner could do any harm that brought upon them while as we will see in many cases the law has supported slaves and were concessions to the people of this class in the Sassanid era were used of slaves' construction services the king of this dynasty's powers were replaced in various parts of the country and they are used for development of the area cities and large buildings like bridge and Shadrwan bridge in Shoushtar, Dezful bridge, Gandysapor city (Jondysapor) was built by slaves' city. Shapor II of the Sassanid, some Roman captives who were involved in the textile industry get pleasure in Shushtar and Dibas fames of Shoushtar is also a memorial to this people in the "Matikan" book set the right of woman and bechiding slave marriage was only under the opinion of the lord [9]. Private married (freeman) with slave (female slave) even if it was illegal was cause to manumission of slaves. The children who were result of this marriage were considered free but if a woman marriage with a slave the woman's children were not free but were slaves. This marriage of the opinion of church (means to the church of Christians in Iran) the woman's family was not recognized. Once they were aware of such marriage stated that this man is not worthy of her woman so when the contract was cancelled. In the act have been made facilities to slaves as is recommendation that the couple has not sold separate until the relationship of them did not comply but recommend soul is revealed that if owner of slaves sold married slaves separately, the married among them were cancelled. The girls who were not under protection, slaves and other if were pregnant at the owner house, the interest of the child birth belonged to the master of house and were considered as slaves [4] in addition to, the master had right to sell his slave, would give him to everyone that he liked. In "Matikan" book : "if one of the two children of his own servant to two hundred dirhams and gave to another, cannot give the excuse that the slaves were during raised will not accept their prices based on the document but must be submitted to the

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slaves.” In addition to slavemasters would allow their slave to bail or hostage to another person as previously noted, if the master give to servant the right of division of his own, if he had free herslave, could not property of their slaves, slave taken in the course of his life, could transfer his property to another person other than the Master but if they do not it, slaves had died, remains the property of slave was belong to the master. The lord not only could make use of slave labor but he had right to sell part of the slave labor for a while given for another person. One of the clauses Matikan, about transferring Anshhrik slaves is for three years to another person. During this period the result of slavework without less restrictive belong to the person who slave work for him. In other condition, if the slave had money, this money does not belong to the slaveholder. The slave could fulfill commitment to the lord by his salary whatever remains of this wage was belong to some slaves if the lord in wills is banned their heirs from selling their slaves and slavegirls, even heirs could sell their children and grandchildren of slaves. Conversely, it is also true. It means the lord could wills that heirs if would sell his slaves. In “Rawayat Pahlawi” book that was written after the Sassanid era, read: “do not slavery for you “ if a slave say to his master, so death is not cheap, but if be a like a cow that does not work and sleep, much hurt him until to obey, if the lord told him good commanded and do not it for punish him killed him (Deserve to die).” It appear that what mentioned is not relative to Sassanid era but is related to after loss of this period because based on “Matikan” book, the landlord had no right to torture and abuse their slave. “it is not worthy beats female servant or oppress to herself, the owner or a man that do such this deserving of punishment and his act is a crime. [9] in the Matikan book: “enforcement of a right to is different than the animals and creatures and could not whiplash slaves like animals or hurt. Slaves could petition to their own violent and cruel behavior and be to the positions petition in court. In one case it was claimed that slavery thrown her slaves in the Tigris, if the slavery was incomplete his slave, he was going give compensation to him. Based on Matikan book, if the slave was free in legal, even the king could bring her back to slavery and no one had right to take him to his servants if the claimed of be freedom was authentic the court would not give effect to the testimony and evidence opposite way. The children of the bondwoman was considered freedom. The children of bondwomen were free also were equally free. Sometime it can happen that one person does claim of slavery for example in one cases, complainant requested the return of a slave that either on his own initiative had already fled to another master or he was taken to his new vision of Justice slave. In this case, the respondent has slaves but in practice he is not free status he does not dispute that the complainant has released his slave. Although he claims that it belongs to another man in chapter 10, part 9, “Matikan” book we read: “ everyone that claim ownership of his personal servant to do that for the other, cannot forced the slave to do something before of the verdict [7] not only the slave have right to complain in court but his testimony was admitted in the supreme court but not independently but were with the full rights of citizenship.

#### *Conclusion:*

In the case of the slaves in Sassanid era there are different opinions. Some believed that slaves had as well as rights and the law support them and some authors slaves compared with animals and objects. It should be noted that according to the law the lord was dominated on slaves and he was obligated to execute orders masters and master had not right to beat him for no reason or killed him. The slave in the even that injustice had been done to him complain to the court on the contrary in ancient Iranian, there was not institution of slavery in the Roman Empire. This means that most slaves were used in the family and economic and military affairs of the country do not by slaves and in Iran like slavery was not widespread in Rome.

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