

# Lennart Edelberg

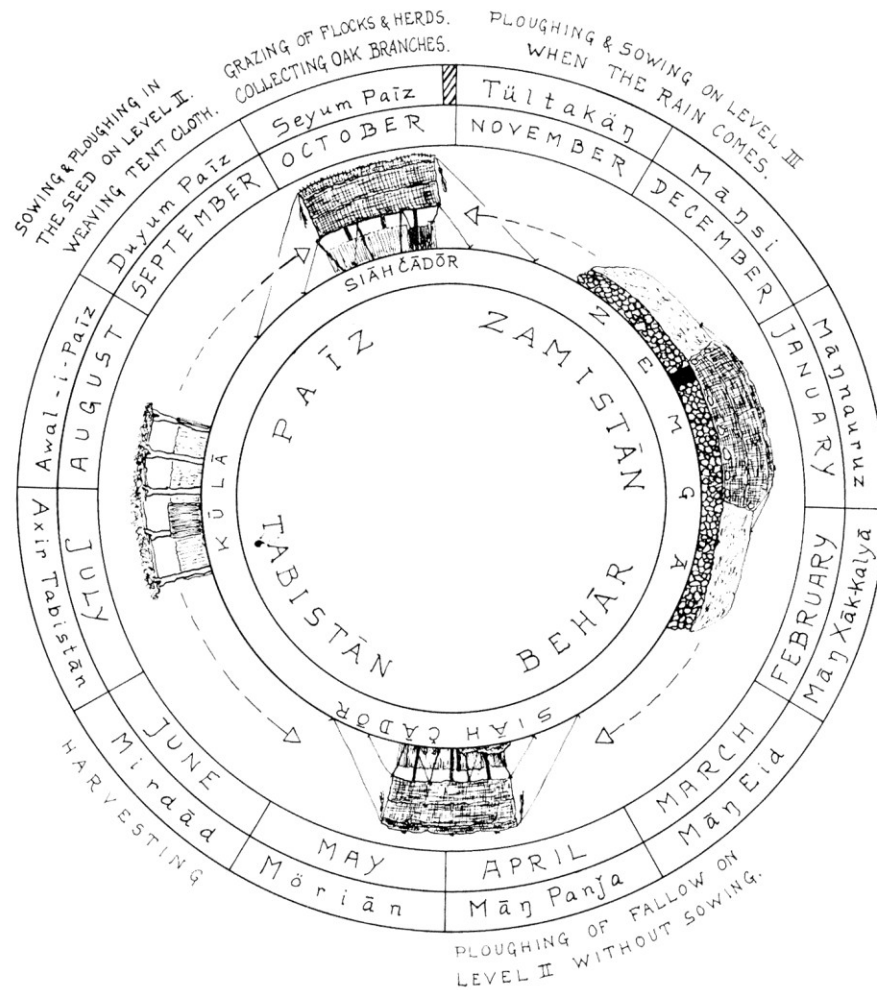
- From September 11 to October 26, 1966-67, went as ethnographer for National Museum of Denmark. Attached to the archaeological project in Hulailan Valley, supported by KAMPSAX construction company. He was able to gain information on annual cycle: four seasons, each characterized by specific type of dwelling.
- His study focuses on dwellings – their external and internal structure, but not on contents (ie, equipment), or on household social units.

# The Kurd and Lur People of Hulailan and Tarhan

- People in Hulailan and Tarhan both Kurdi and Luri – apparently peaceable.
- Farm with alternate fallow – rain-fed. The best farm land in Hulailan is on the first terrace above the river.
- Calendar year is divided into 12 months of 30 days, and 5 intercalary days.

## A Lur Calendar

The people of Hulailān and Sar-i-Tarhān have their own local calendars, which are very similar to each other. According to these calendars, the year is divided



## Luri seasons of agriculture and migration

into 12 months of 30 days and at the end of *Paiz* (“autumn”) 5 intercalary days (Informants: “panj ruz esab nadarad” = “five days are not taken into account”). On my enquiring how these days differ from other days Āzad Khān Nikyu, the

# Winter Dwellings

## *Zemga*

- Base is stone – approximately the height of the cheet/reed screens.
- Walls may be single or double with earth packed between.
- Roof supported by poles, with thatch and generally a mud cover to keep out rain. May use black tent cover also.

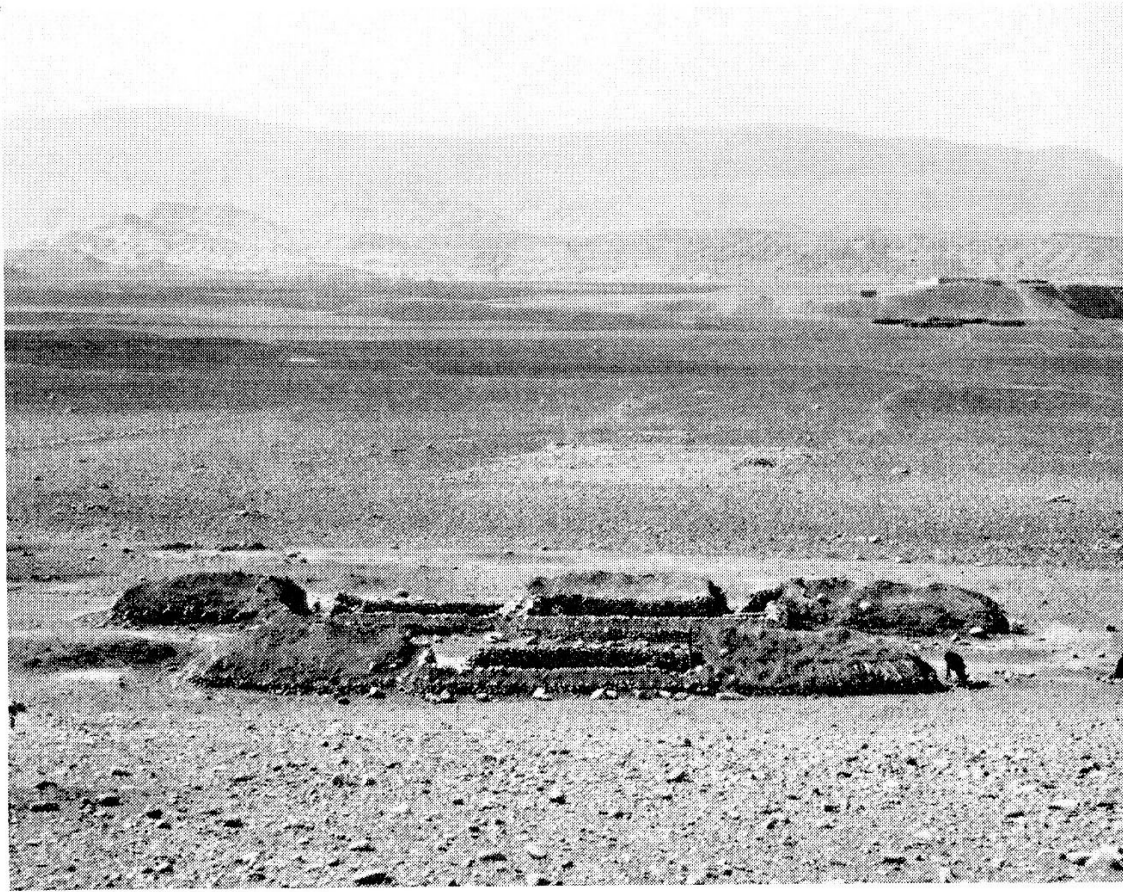


Fig. 4.—Zemgā at the foot of the slope between level III and level II on the southern side of Zaura. The nearest zemgā corresponds to the measured one on fig. 5. In the centre of the picture a bare area is visible: a spring camp for siāh čādōr, surrounded by sown and autumn-ploughed fields. In the background to the right *Sangal* with the summer community of kūlā on its top and at the foot of the hill. On the top the stone buildings of Hājji ‘Alī are visible too. 16. IX. 1964.



Fig. 8.—Zemgā. Room for live-stock. A low manger to the left. The forked posts carry 1-3 parallel ridge-poles. The rafters are laid between the ridge-poles and the walls. Malāk Hasan to the right. 17. IX. 1964.

## Zemga winter camp and interior of structure



Zemga stable with feed troughs

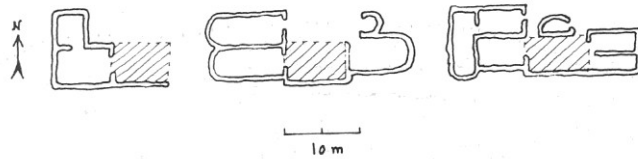


Fig. 7.—Three zemgā of various types from a hamlet on the foot of the northern Zaura. They were not situated exactly on a row, and the space between them has drawn with any kind of accuracy. The ground plans are only drawn to show the from what Jørgen Meldgaard and I consider to be the archetype. The room which winter is covered by the black tent cloth is indicated. 21.9.64.

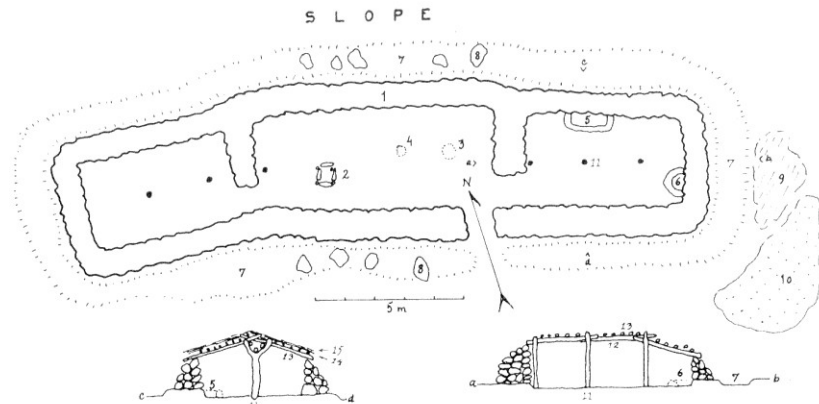


Fig. 5.—Ground plan of zemgā at the foot of Zaura (cf. fig. 4). 1. stone wall, 2. hearth (*guār*) in kitchen, 3. hearth in guest room, 4. hollow for broody hen, 5. manger (*ahor*) for oxen, 6. manger for one ass, 7. ditch on the outer side of the wall, 8. stones used as weights on the edge of the black tent cloth when it is stretched from wall to wall and from gable to gable, 9. ashes, 10. manure, 11. forked main-posts for roof, 12. ridge poles, 13. rafters, 14. purlins, 15. straw. Below to the right: longitudinal section from a to b. Below to the left: cross section from c to d.

## Zemga plans

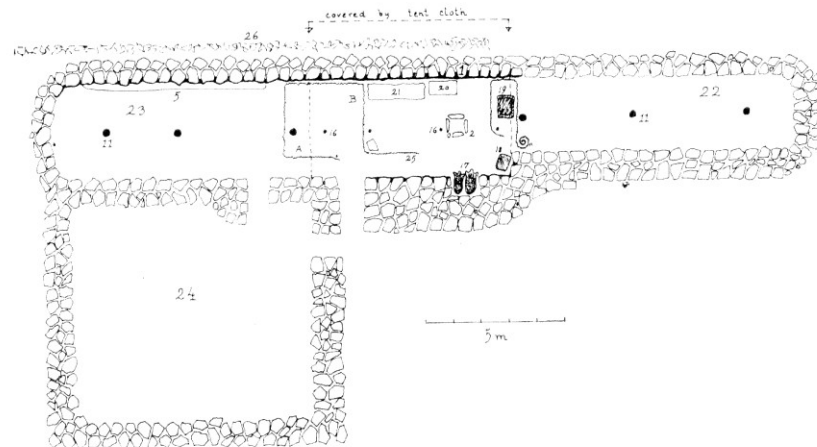


Fig. 6.—Ground plan of zemgā at Dum-i-Rausān/ Tarhān. 1. stone wall, plastered, 2. hearth in kitchen, 5. manger for oxen, 11. forked main-posts for roof, 16. T-shaped tent posts, 17. goat-skins for water in a niche of the wall, 18. container of clay for skin filled with ghee, 19. container of clay for flour or grain, 20. box, 21. stand for bedding and carpets, 22. store for fodder, 23. room for live-stock, 24. open yard for goats, 25. rush mats, 26. fence of dry oak-branches the leaves of which will rustle when touched by approaching wolf or thief (the wall around 24 is furnished with oak-branches too).

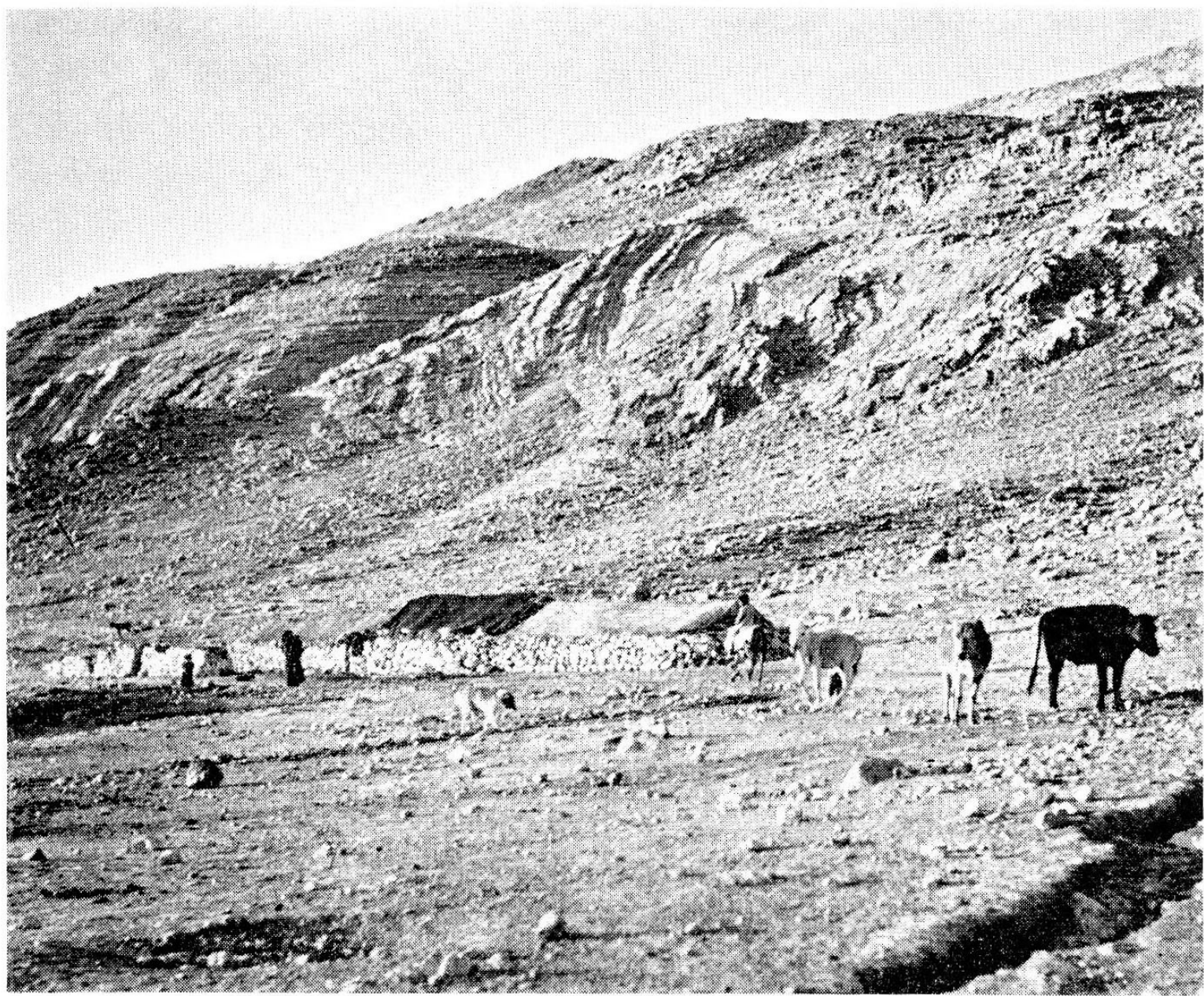
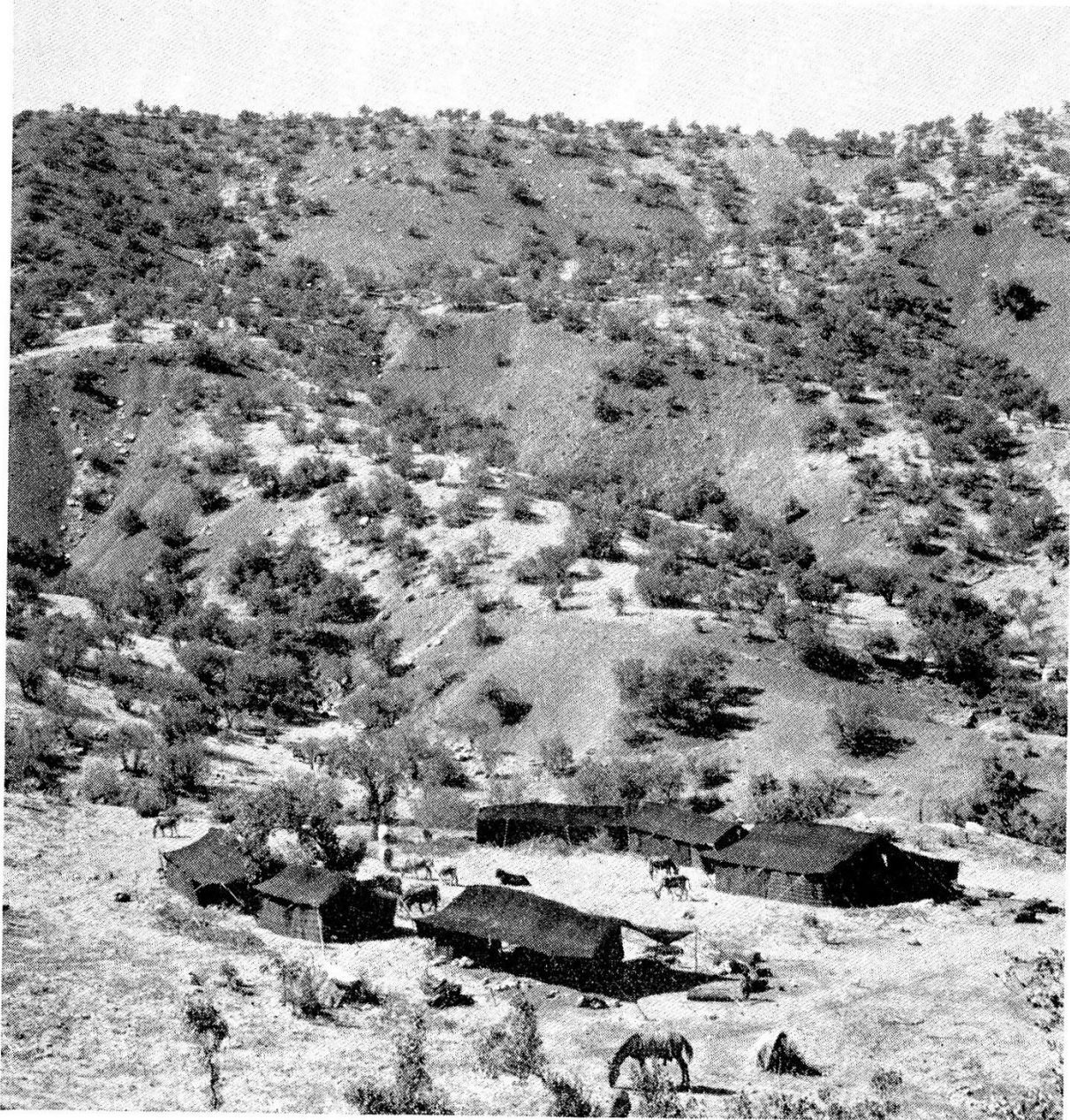


Fig. 18.—The inhabitants have just spread the tent cloth between the gables of the two roofed buildings and moved into the zemgā. Dum-i-Rausān/Tarhān, 20.X.1964.



# Black Tent

- In his study area, people usually placed tents near the agricultural fields, which get naturally manured as the herds graze.
- On migration usually put tents in places where they have camped before.
- Cloths sewed together and sections of these are pinned.

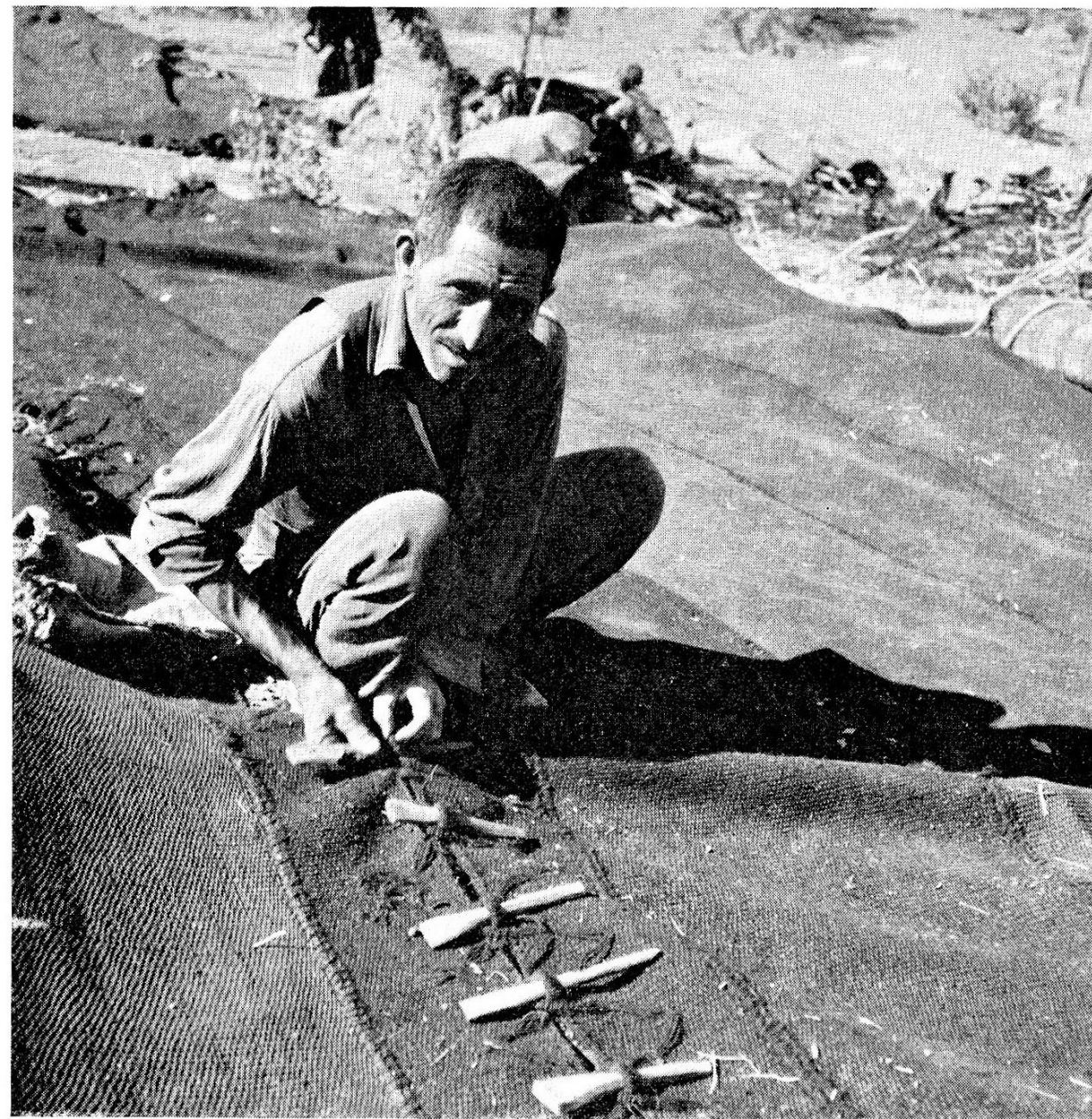


Kurd  
camp in  
scrub oak  
forest

Fig. 17.—The camp is set up. The tent in the foreground has not yet got its rush mats set up.  
28.IX.1964. Compare with fig. 15.



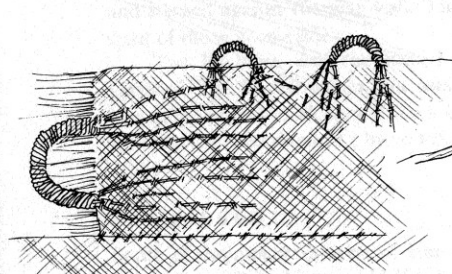
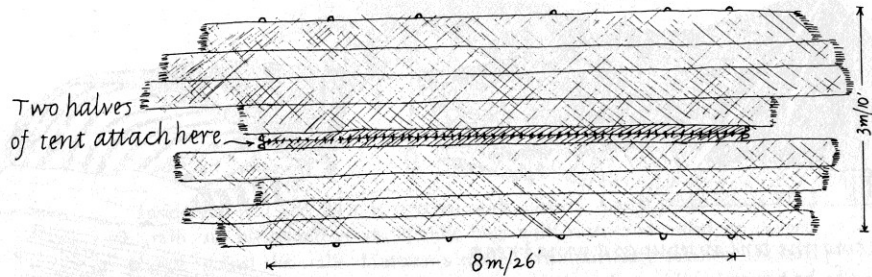
Die Zeltstadt des Wâli in einem Längstal des Puscht-i-fûh.



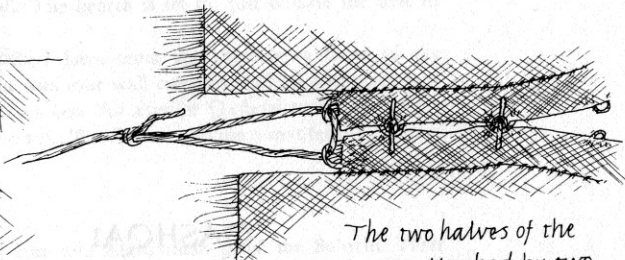
Pegging the  
tent halves  
together

Fig. 13.—Husein Khān pins together the two halves of the tent-cloth (*dawār*) by means of small spatulate sticks, all pointing towards the entrance side of the tent (*war-i-siāh-čādōr* or *balali*).  
Gāčāl 28.IX. 1964.

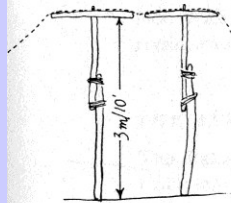
# LUR



Loops on the reinforcing band & the tent cloth are sewn so as to spread the stress.

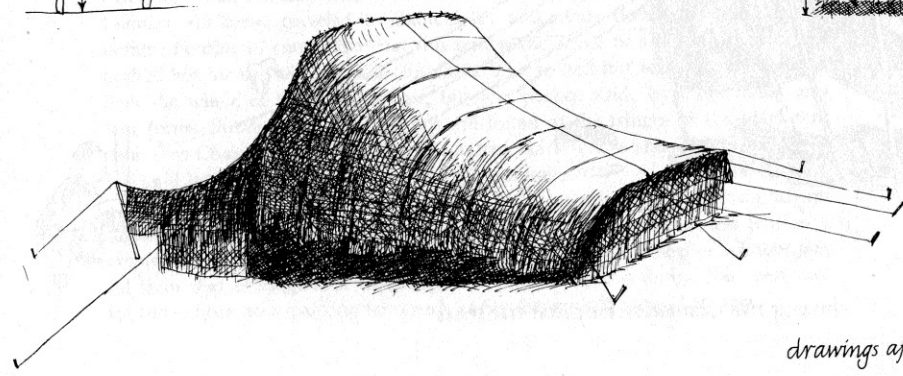
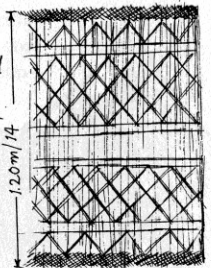


The two halves of the tent are attached by two loops with a stick through one of them.



The characteristic ridge shape of these tents is formed by one or more T-shaped poles.

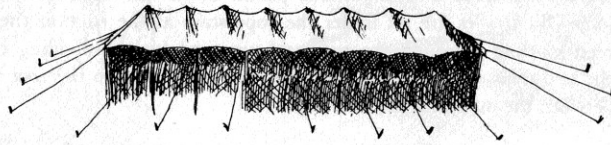
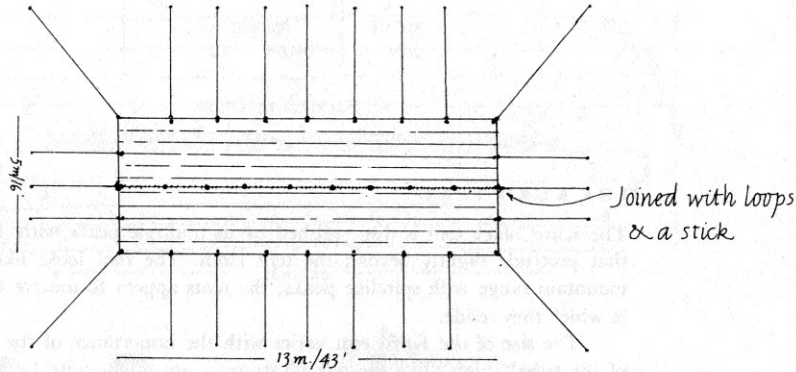
Reed mats with designs in camel hair are used for the walls of the tent.



drawings after Feilberg

## Torvald Faegre, Tents: Architecture of the Nomads

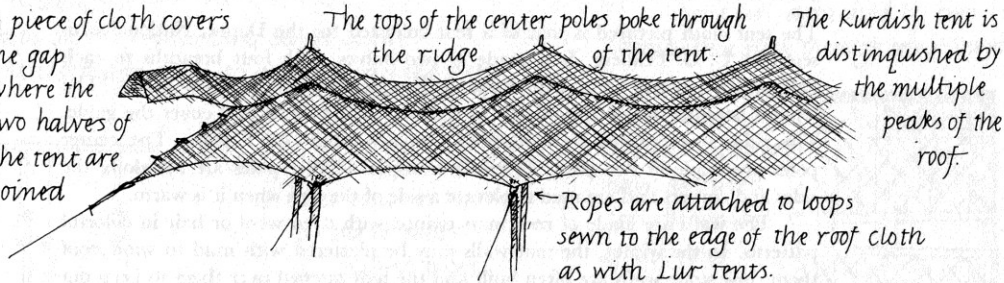
# KURD



A piece of cloth covers the gap where the two halves of the tent are joined

The tops of the center poles poke through the ridge of the tent

The Kurdish tent is distinguished by the multiple peaks of the roof



These tents are pitched in a variety of ways. One side of this tent is raised.

## Torvald Faegre, Tents: Architecture of the Nomads

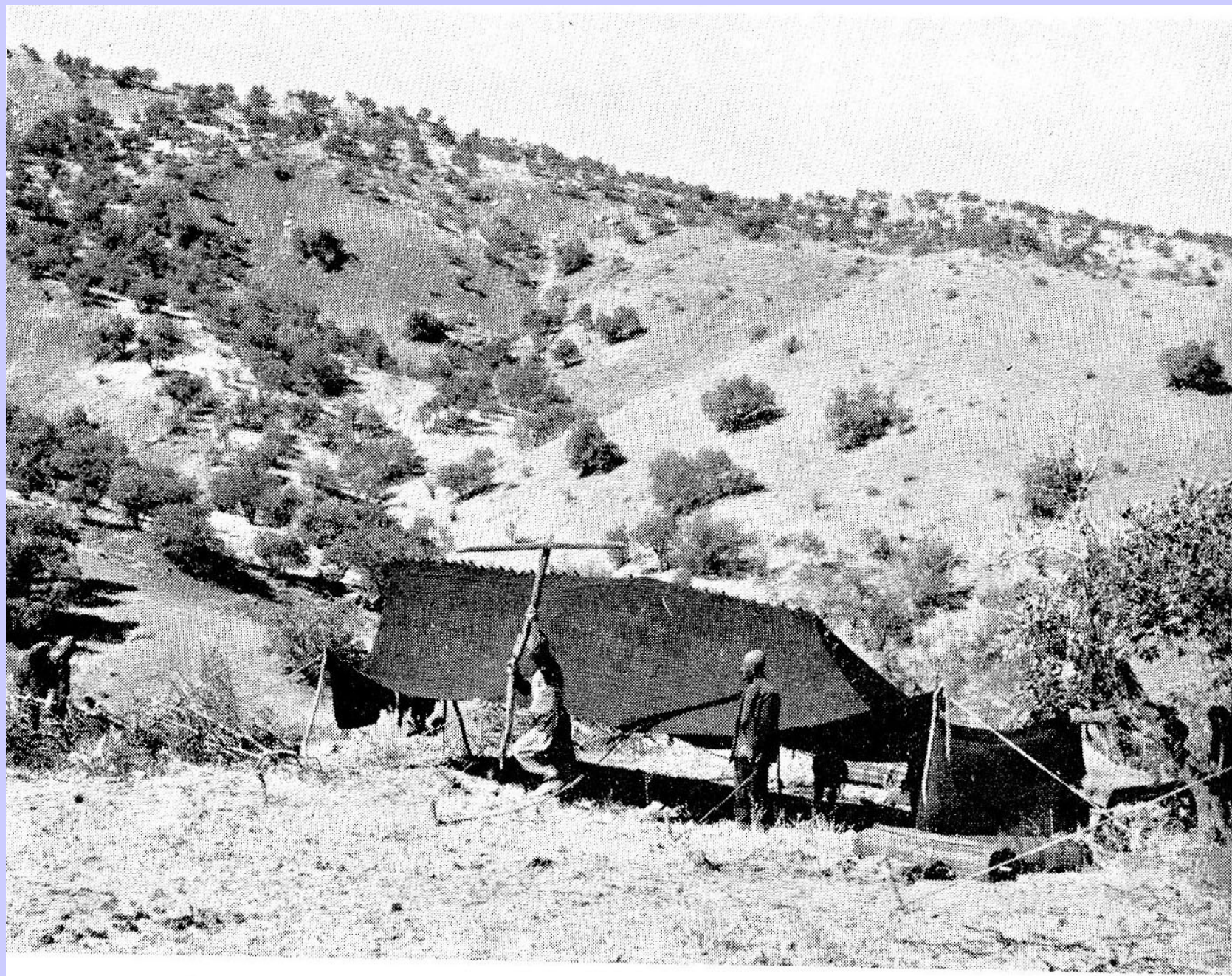


Fig. 16.—Pitching the tent of Māmā Raza. Gāčāl, 28.IX.1964.

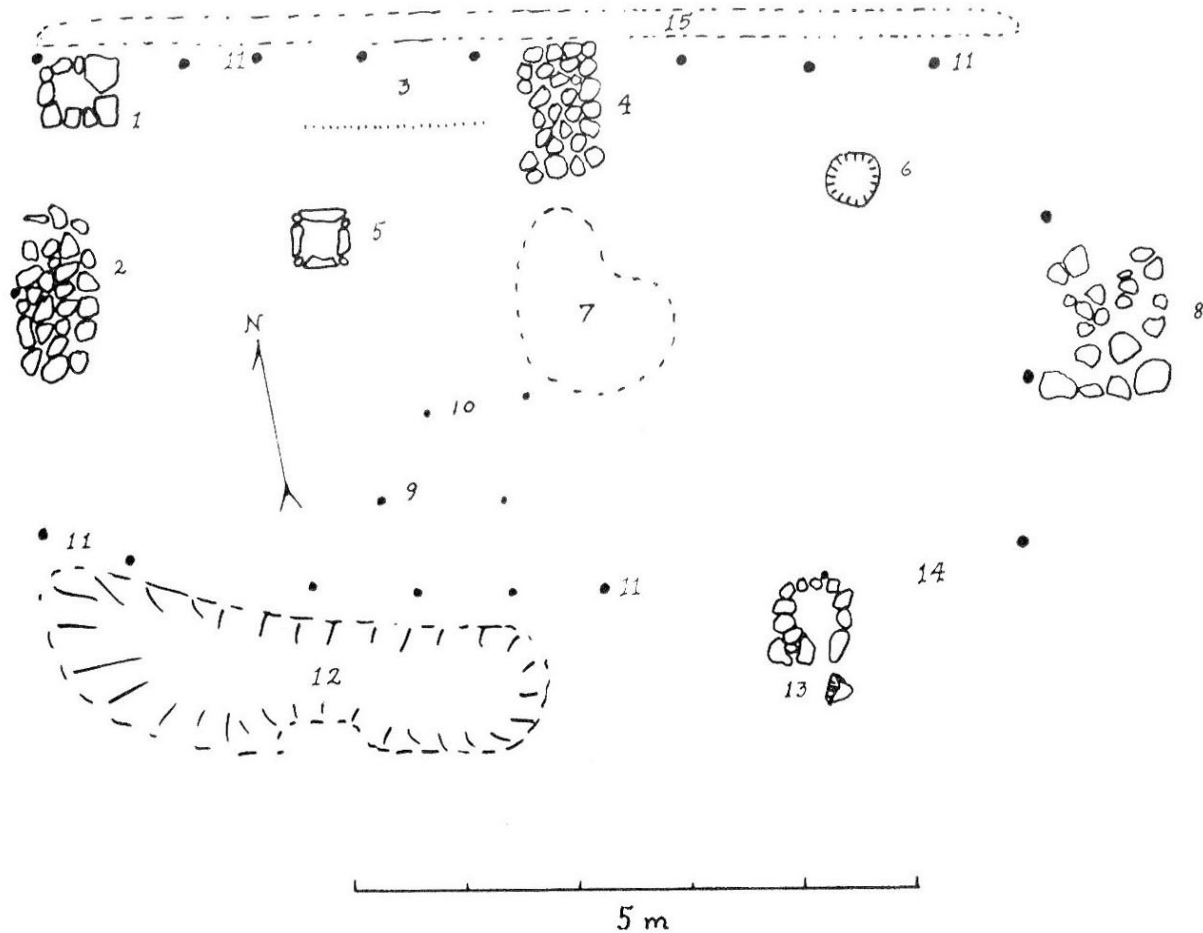
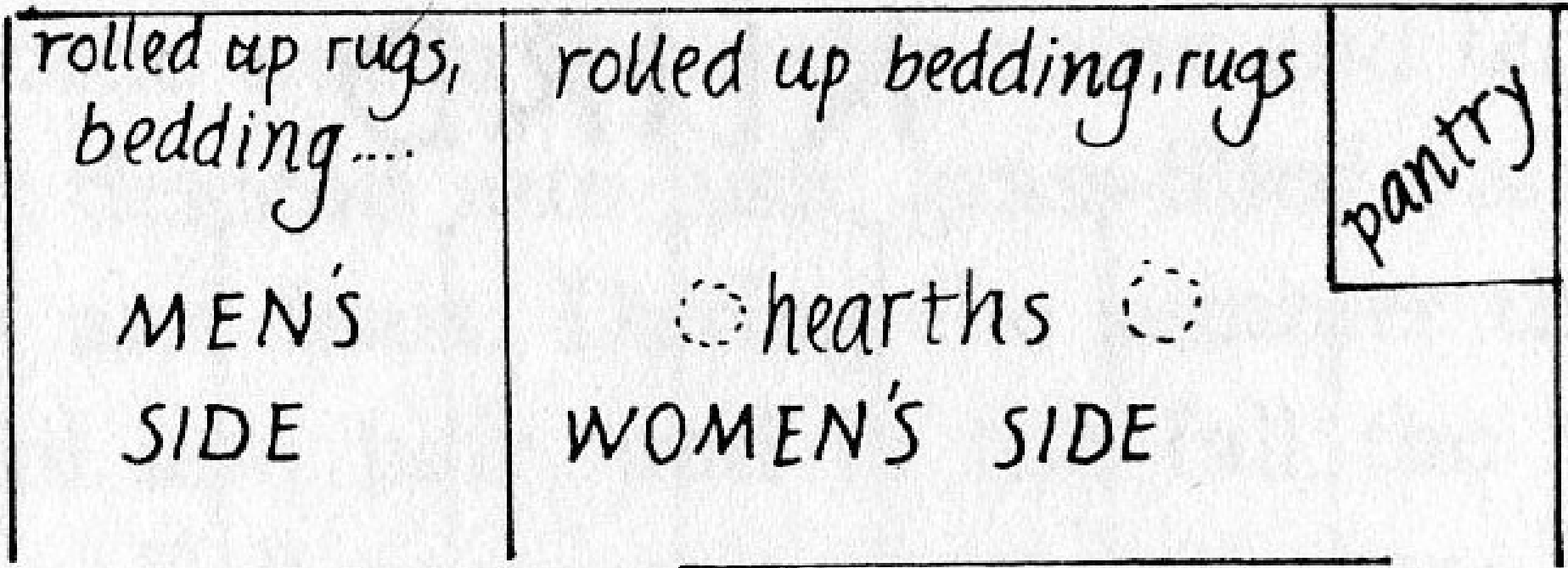


Fig. 12.—Ground plan of siāh čādōr used in spring at the foot of Zaura.

1. stone recess for broody hen, 2. stone platform for water skin, 3. stone bed for carpets and bedding, 4. stone platform for flour sack and skin containing ghee, 5. hearth in kitchen, 6. hearth in guest room, 7. droppings from lambs and kids, 8. pile of stones indicating where children have been playing, 9. peg used to tether oxen, 10. peg used to tether a calf, 11. sticks (*cāla*) for attaching rush mats, 12. manure from oxen, 13. stone recess for dog, 14. entrance, 15. furrow for draining rain-water from the tent-cloth.

Plan of black tent and facilities outside





Kurdish interior

Sketch of the typical arrangement of a Kurd tent

# Kula

- Arranged in camps of migration groups.
- Ground plan exactly same as black tent.
- Reed mats placed around, just as with tent.
- Black tent has central posts, but with *kula* usually 16 forked posts arranged in four parallel rows. Poles and branches are laid on these to form roof.



Fig. 11.—The kŭlā abandoned. The rush mats are taken away. The roof will later be used for fodder. Sangal, 28.IX.1964.

Recently vacated *kula*

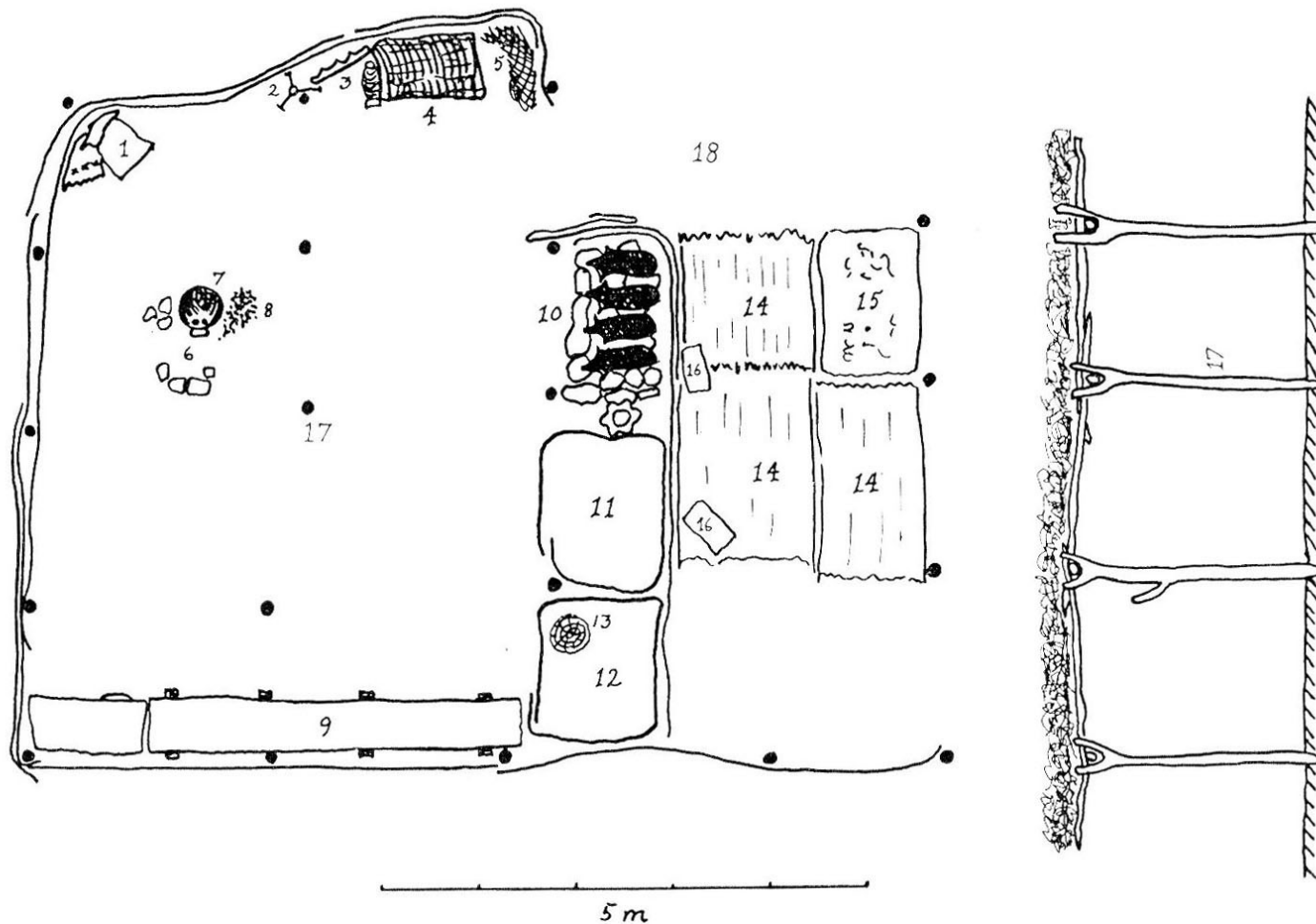


Fig. 9.—Ground plan of kula, Sangal.

1. sack for wheat and horse bag, 2. wrought-iron tripod (*sepoya*), 3. yoke (*jeft*) and *serko* (wooden jar for *xut*), 4. rolled tent-cloth, 5. string bag for carrying *kā* (straw), 6. hearth in kitchen, 7. iron griddle for baking bread, 8. fuel consisting of droppings from goats, 9. stand for bedding (*ratxāb*), 10. stone platform with four water skins, 11. stone platform for milk products (*širaz*, *loyan*) surrounded by rush matting, 12. stone platform for flour sack and bread plate (13) 14. carpets and 15. felt covering the hearth laid out for the reception of guests, 16. cushions, 17. one of the forked posts, 18. entrance. To the right: cross section.



Fig. 19.—A man is dismantling his kūlā after having pitched his tent in the camp in the valley. After one month he and his migration group will move into the zemgā in the background. Sar-i-Tarhān, 15.X.1964.

## Dismantling a *kula*

# Migration

- “I was surprised to learn how short a distance the inhabitants might sometimes move when changing their *kula* for tents, often only a few hundred meters.” Particularly true for those with agricultural land.
- “If these people can be called nomads, it is a very special kind of nomadism or seasonal migration in which the dwellings used in different seasons can be so near together that they can be seen in a single photograph” fig. 19

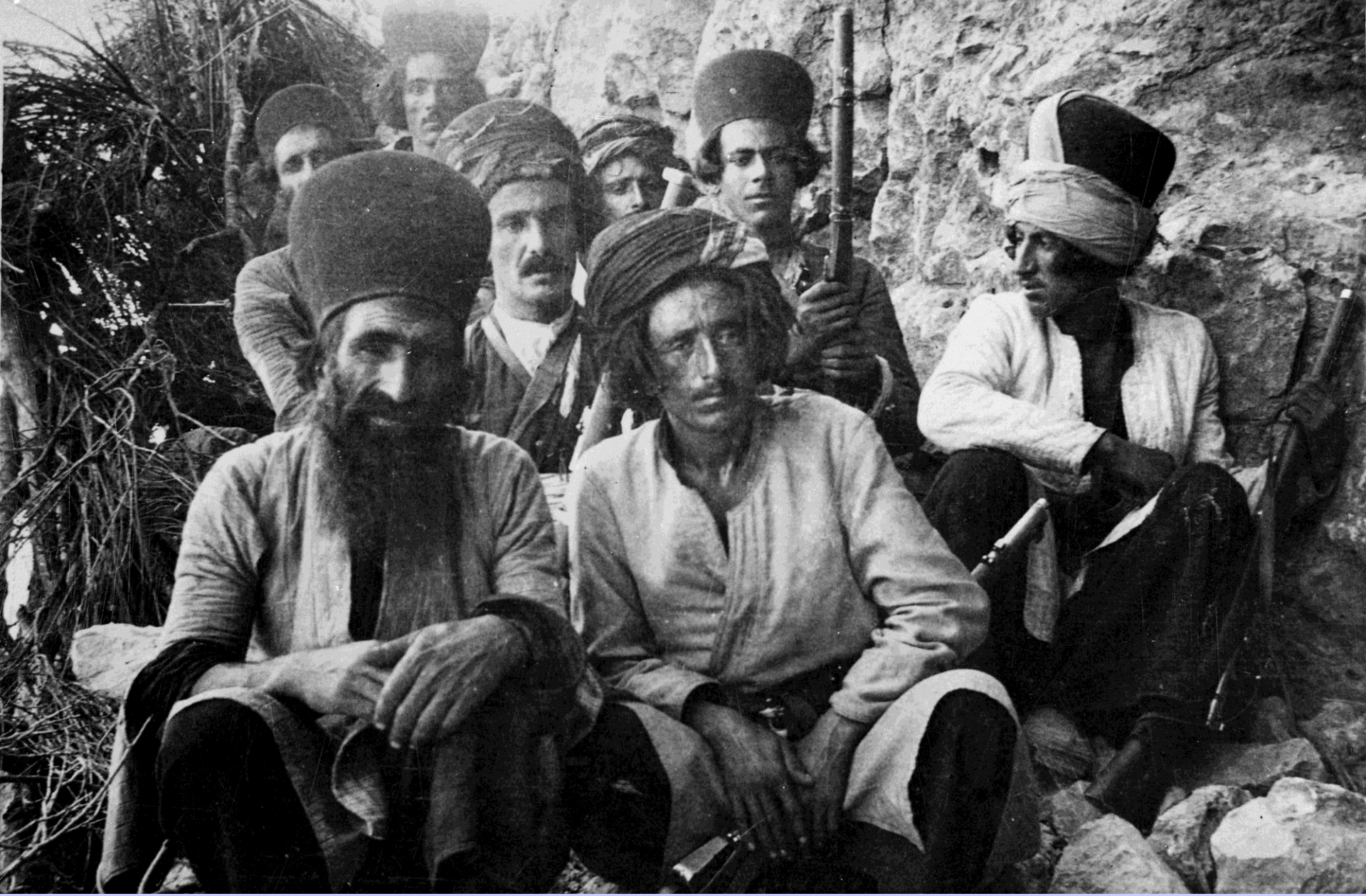


Lur men with rifles



Kurds with rifles





Baktiyahi men with rifles



Daud Chân, der Chef der Kelhurluren mit Gefolge.

# Mystery Sites

- Feilberg (1944) found some “beautiful dwelling sites, of nearly the same size and shape as the *siah chador*. But they were better built, with flat stones placed on edge along the three sides, and both hearth stone-lined and bigger than those in modern tents.” No signs of age. An extraordinary feature was an opening on the long side with special big stones projecting higher than the others. The conical stones in the four corners also projected above the rest.” No local ethnographic information.

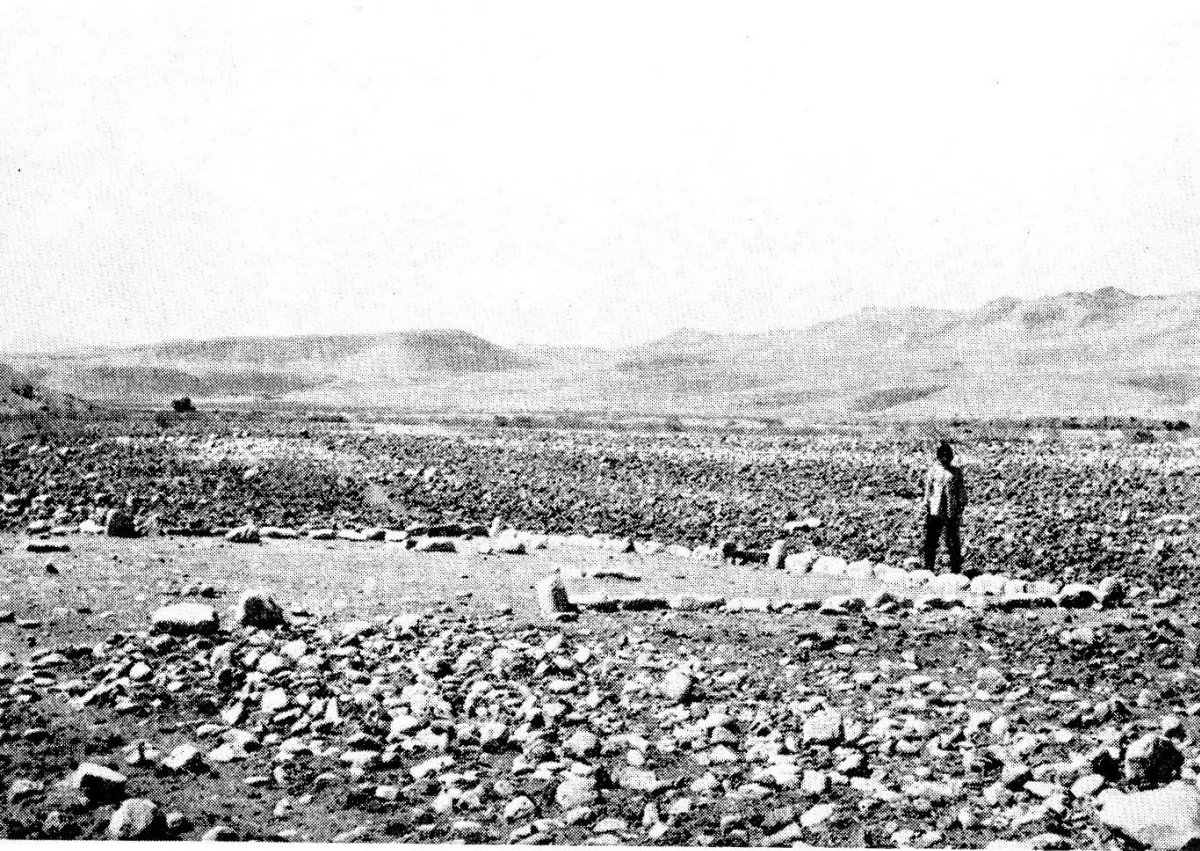


Fig. 20.—Ancient tent site north of Zaura. 21.IX.1964.

“Mystery house site”

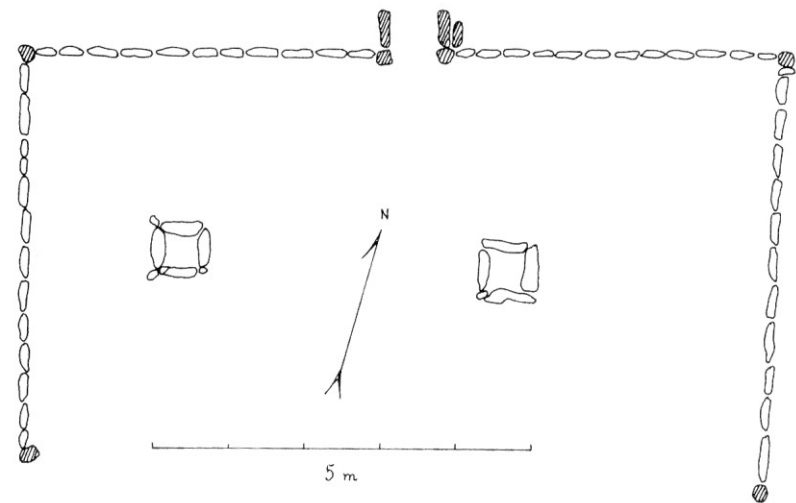


Fig. 21.—Ancient tent site on level II at the northern side of Zaura.



