

Original Research Article

## A Study of the Characteristics of Hawar's Lifestyle in the Cultural Landscape of Hawramans

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**Abstract** | The presence and identity of the community living in the cultural landscape of Hawraman is the result of a homogeneous combination of human thinking in interaction with nature. The harmony of natural and man-made elements in this region from the perspective of the system of settlement and livelihood, permanently and temporarily, defines an interpretable way of life that aims to improve the quality of collective life of human beings in the region. Hawar's lifestyle is one of the surviving examples of human harmony with nature in this cultural perspective. The purpose of the present study was to review and introduce the characteristics of Hawar's lifestyle and examine its different types in Hawraman region. This study is based on a qualitative method and is descriptive and analytical in terms of methodology. The research findings clarify that Hawar's lifestyle as an approach has played an effective role in the stability of life to date due to human interaction with nature. Based on the results, this study indicates that different types of Hawar's lifestyle are affected by livelihoods in this region. According to the studies, Hawar's lifestyle is categorized into three classes according to the occupation of the inhabitants: garden based, livestock based and mixed type.

**Keywords** | *Hawar's lifestyle, Hawraman cultural landscape, Stable, Residence nature.*

**Introduction** | The cultural landscape of Hawraman<sup>1</sup> is a large region in western Iran, which is located in a mountainous environment in the middle of the Zagros Mountains and contains unique natural, historical, cultural, and social values as tangible and intangible. The origins of the values formed in this region and the resilience and creativity of its hardworking inhabitants can be found in its geography and natural features

such as high mountains and the rugged nature of deep valleys, harsh winters, and hot and dry summers. Where throughout history, harmony and interaction between man and nature have been the current pattern of life, and residents have been able to gain indigenous knowledge through the experience they have gained in the face of such a climate, along with eliminating threats and adaptation with environmental constraints such as lack of flat land for agriculture, garden land,

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sufficient and relatively suitable pastures for livestock, use all its capacities to find the most sustainable way of life. Hawar's lifestyle in the cultural perspective of Hawraman is a kind of semi-nomadic lifestyle that is different from many other tribes (such as Bakhtiari, Qashqai, or other Kurdish tribes such as Kalhor, etc.). The definition of semi-nomadic is that a nomad may, in addition to migrating, also engage in farming; and semi-nomads may or may not have permanent residence in this or that rangeland (Mortensen, 1998, 25).

Due to the fact that to date, in various fields of research, less attention has been paid to the issue of Hawar's lifestyle, this type of lifestyle has remained somewhat unknown. With this explanation, the present study tries to examine and introduce specific characteristics of Hawar's lifestyle, an attempt to introduce it to be a model of nomadic culture in Iran, and to express the direct relationship between livelihood and this type of nomadic style, its analysis, and classification.

Given the purpose of this study, several main questions have been posed, which are:

1. What is Hawar's lifestyle and what are its characteristics?
2. What factors have contributed to its formation?
3. Is livelihood directly related to the different lifestyles of Hawar's lifestyle?

### Research method

The research method used in the present study is qualitative and the method of data analysis is analytical-descriptive. Data have been collected in the form of the published resources concerning nomadic life in different parts of Iran, especially in the Zagros region. Accordingly, various characteristics of Hawraman have been studied within the previous researches. In order to gain a complete understanding of all aspects of Hawar's lifestyle in Hawraman, field studies were applied in this study in which researchers live between Hawars and observe them accurately and regularly, and conduct exploratory interviews with individuals in Hawars so that they have collected their data. Selection of Hawars in this study is done based on different geographical areas in Hawraman in different parts of Kurdistan province that are differentiated in terms of location of villages and different livelihoods.

### Research background

Regarding the issue of nomadism in Iran and in particular the Zagros, many studies have been conducted by Iranian researchers, including Amanollahi Baharvand (1999) in the book *Nomadism in Iran*; a study on nomads and tribes has a more anthropological perspective. This book deals with the life of nomads in

different parts of Iran regarding the political system, economy, social units and family relations of tribes and nomads. The other resource is the Mortensen's (1998) book, "Nomads of Luristan" in which he focuses on the Zagros and nomadism in Luristan and examines the life of nomads in the Luristan region. In this book he deals more with the issue from the perspective of archeology. Another book called *Fundamentals of Sociology and Anthropology of Tribes and Nomads* has been compiled by Tabibi (2015) in two parts which the first part includes methods of conducting research and defining concepts, and the second part deals with the life of tribes and nomads in different regions of Iran from an anthropological point of view. In the mentioned sources, which are semantically related to the subject of this research, in very general cases, there are references to nomadism in Kurdistan and its important tribes and nomads. Hairat Sajjadi (2002) in his book *Tribes and Nomads of Kurdistan* deals with the life of Hawraman nomads in general, but does not pay attention to the whole region as an integrated mode and does not study the issue of nomadism from the perspective of Hawar's lifestyle. It should be noted that in none of the studies on nomadism in the Hawraman region, no research has been done under the heading of Hawar's lifestyle.

Regarding Hawar's lifestyle, some sources make very brief references that can be made to Soltani (1993) in the books "Historical Geography and Detailed History of Kermanshah", Volume II and Piri (2019) in the book "Historical Geography of Palangan" which he defined the Hawar's lifestyle in the village of Palangan. Ghorbani (2015) in an article entitled "Karst perspective as an indicator of settlement in the Kamyaran region (past and present)" has examined the Hawar's lifestyle and migration patterns in the Kamyaran region (part of the cultural landscape of Hawraman).

In the research projects of Howraman Cultural Landscape Database, Mansouri Moghadam (2017) in the "Anthropological Studies of Howraman" characteristics of the Hawar's lifestyle, Mardukhi (2017) in the "Studies of the Architecture of Howraman Cultural Landscape" characteristics of Hawars and Ramezani (2017) in "Archaeological Studies of the Anthropology of Hawar Architecture in Hawraman Region" have studied the migration patterns of some of the valleys of Howraman region.

### Theoretical foundations

• **Geographical and climatic location of Hawraman**  
Hawraman or Uraman is a mountainous region located in western Iran and a part of the Zagros Mountains between the Iranian plateau and the Mesopotamian plain. Its average altitude is 1453 m above sea level and

is located at a longitude of 47. 28 and latitude of 35. 48 (Yavari & Fazelbeigi, 2010, 122).

Hawraman is now between Iraq and Iran in the international divisions between the two provinces of Kurdistan and Kermanshah in the national divisions. Hawraman region consists of four large districts, one of which is located in the territory of Kurdistan (with the center of Toveyleh), another district called Lahun in Kermanshah province (with the center of Nowsud). The other two districts of Hawraman in the west of Kurdistan province include Hawraman Javroud (with Bisaran village) and the Hawraman with the center of Uraman and the birthplace of Pir Shalyar (Fattahpour, 2010, 13).

This region includes 21 settlements in Paveh, 49 settlements in Sarvabad, 17 settlements in Sanandaj, and 8 settlements in Kamyaran (Mahmoodi, 2016, 36). The climate of the Hawraman region can also be divided into eastern and western parts. The eastern part of Hawraman, due to being mountainous and having high altitudes, the maximum of which is between 1000 and 3000 m, is a cold region with long and cold winters. The western part of Hawraman, especially the southwestern part, does not have many highlands and also has a somewhat warm climate due to its proximity to the arid plains of Iraq. Summers in this region is hot and dry and winters are mild and short (Yavari & Fazelbeigi, 2010, 122).

Although scholars have expressed many opinions about the division and naming of the cultural and geographical area of Hawraman region, a brief look at these opinions shows that many of these studies are addressing the Hawraman dialect as Goran.

Given the subject of the study, which looks at relocation and Hawar's lifestyle in the Hawraman region, it is necessary to first examine the types of nomadism.

#### • Types of nomadism in nomadic communities

According to research conducted in nomadic communities, two types of nomadism can be mentioned: A) Vertical nomadism: group movement of migrating families from the plains to the heights.

Vertical nomadism in Iran is done in three ways:

- Movement of tribes and livestock together in a long way (like Bakhtiari) from tropical to cold and vice versa;
- Tent dwelling near the villages where most of the settled nomads use this type of migration, from the plains to the highlands;
- Major transhumance at long distances is the predominant practice in the tribes and nomads of Kurdistan where nomadic families give their livestock to shepherds from the same tribe and they are the ones who together with their family members with livestock

herds (sheep and goats) spend the summer in the highlands (cold) and the winter in the tropics (plains) and usually the herds of each herd belong to several families.

B) Horizontal nomadism: This method of human and livestock movement is mostly related to nomads who live in large, flat, and drylands and most of their livestock are camels. In Iran, this method of nomadism is observed in Kerman, Sistan and Baluchestan (Tabibi, 2015, 142-143).

In fact, it can be said that the Hawars are groups that, although they move like other tribes, have less movement than other tribal groups and their migration is often done vertically with a shorter distance and two or three hours in time. Hawars in Hawraman have permanent accommodation, but during part of the year, they move from their permanent residence in the villages to their temporary accommodation under the name of Hawar to take advantage of seasonal resources and due to climate change and access to water.

#### • Semi-nomadic in Zagros

We know many early Neolithic settlements in the valleys and foothills of the Zagros Mountains, which belong to the seventh millennium or early sixth millennium BC. The inhabitants of these settlements earned their living from hunting, fishing, gathering food, raising livestock, and agriculture. Most of these activities probably took place in the vicinity of settlements or within a radius of a few kilometers of permanent settlements (Mortensen, 1998, 47).

The semi-nomadic way of livelihood that still exists today is linked to how sedentism was established; this means that semi-nomads are sedentism who raise livestock in adjacent highlands for part of the year. According to Mojtahedi (1991), the source of nomadic life may be semi-nomadic life; that is, the sedentism human, having gained experience in semi-nomadic life, later moved to a long-distance and founded nomadic life. In the study area, semi-nomadic life is closely related to the karst system. This way of livelihood started from the beginning of spring until the beginning of fall and despite the dependence on sedentism life, due to the expansion and duration of migration, which covers approximately more than half a year, can be examined as a separate way of livelihood (Ghorbani, 2015, 10-11).

#### • Hawar's lifestyle in Hawraman

Hawar is an area next to the natural springs of the mountains and among the meadows and pastures. The people created suitable spaces there and, in addition to grazing their livestock, provided the necessary materials for the winter, including food and fuel (Shams, 2014, 333).

According to Ghate, Hawar is the tent of the kings who set it for recreation (Ghate, 1983, 542/4; Piri, 2019, 36). The importance of this issue in the culture of the region is such that when they go to Hawar and return from it, they hold celebrations, a celebration called Baneh Mehr in May when they go to Hawar (Shams, 2014, 333), and a celebration called Hawarnaman is held usually in October on the occasion of moving from the summer-quarter and returning from the mountains to the village (ibid, 341). In the movement of the nomads who go through the gardens, they have a garden house in their gardens individually, and in the vertical nomadism to the mountains, in the neighborhoods called Hawargeh, they have a socially fixed house, each family has its own definite house (Soltani, 1993, 96). Some villages in this cultural landscape have several Hawars that are located at different altitudes. The use of these Hawars is such that from the end of May to the end of September, due to the warming process, the villagers migrate in several stages and migrate to different Hawars of the village. For example, the numerous Hawars of Palangan village, which have been formed based on livestock-based livelihood in this area, can be mentioned. Although the way of livelihood in Hawraman seems to be the same in all its regions, by examining the cultural similarities and differences, several main patterns in the exploitation of environmental resources in the Hawraman region can be identified. In this section, according to the way of livelihood and geographical diversity of each region, these Hawar's lifestyle or in the correct interpretation of the interaction between man and nature are divided into the following categories.

**Discussion**

**• Hawar's lifestyle based on garden-based livelihood**

In the eastern part of Hawraman, a garden-based

economy prevails due to the existence of a suitable platform for agriculture and horticulture. In this area, there are several gardens, most of which are formed on the outskirts of villages and at close and distant distances and in places where numerous springs and rivers flow. These gardens and agricultural lands are used as second settlements during the harvest and growing seasons and residents spend part of their time during the year when the temperature of the village is higher than the gardens, in these settlements. Examples of these cases are the villages of Shiyan, Galin, Dolab, Zhan, etc. These buildings and garden houses have smaller dimensions and scale than rural houses and are often built where it overlooks all the areas and lands under cultivation. Garden houses are part of the architectural identity of Hawraman region. These houses have an extroverted form and porches and terraces and are constructed with minimal occupation of the ground surface, built up in one or two stories with completely local materials (Fig. 1).

**• Hawar's lifestyle based on a hybrid garden-based and livestock-based livelihood**

In the central Hawraman area, due to the favorable conditions for agriculture and horticulture in the highlands, a hybrid structure of horticulture and livestock is observed in Hawars. Most of these Hawars are irregular and rectangular. In these Hawars, space has been provided for keeping livestock and a part has been established for creating a garden. Each residential unit has been built completely separately from each other, but they are more connected to each other than the garden houses in the eastern area. Around each unit, passages are provided to increase the permeability of the Hawars texture and make the movement of livestock and humans easier. The natural texture around these Hawars is such that there is both space for

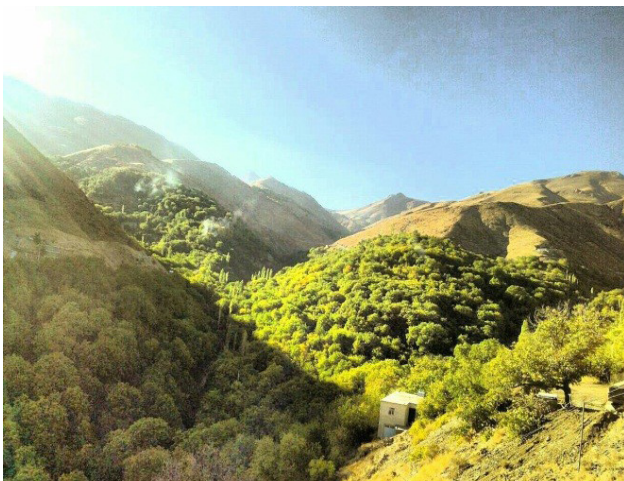


Fig. 1. Pictures of the gardens and garden houses of the eastern area of the Hawraman cultural landscape. Photo: Pouya Talebniya, 2019.

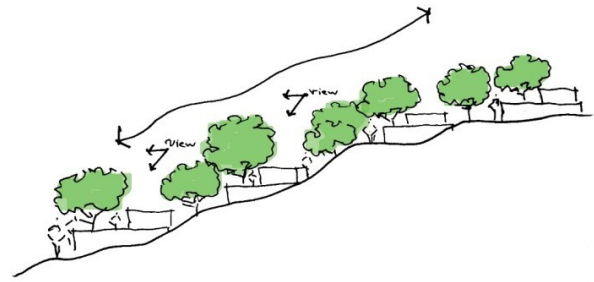


Fig. 2. How to place Hawar on the slope (A case study of the Sarajgah Hawar, Nav village). Source: Authors.

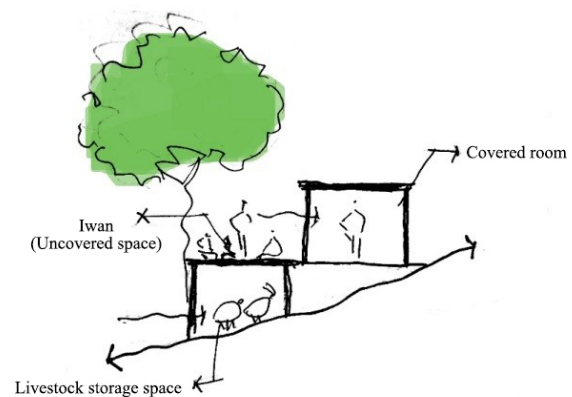


Fig. 3. Spatial structure of a residential unit and cross-section of a residential unit in Hawar (A case study of the Sarajgah Hawar, Nav village). Source: Authors.

gardening and pasture for grazing; the only difference between Hawar and the village is the climate and the decrease in temperature. Examples of these Hawars can be seen in the villages of Uraman Takht, Nav, Zhiwar, Hajj, Sharekan, etc. In the structure of these Hawars, usually, residential space is at the top and service spaces (livestock storage, warehouses, etc.) are located at the bottom or sides, and residential spaces are roofed and covered with wooden beams (such as a village). All units have a floor and a porch for sitting and small rooms and spaces for people to sit (Figs. 2 & 3).

• **Hawar's lifestyle based on livestock-based livelihood**

In the western part of Hawraman, the existence of very valuable pastures such as the Shahu heights has led to the observation of the oldest type of habitation and way of life in Hawraman, which was based on livestock-based livelihood. The texture of the mountain cliffs around the village and the inability of the inhabitants to cultivate in this texture have caused them to have a livestock-based economy and for this reason, they have to turn to higher upstream pastures, which are green. The structure of

non-permanent settlements (Hawar) in this region is very different from the eastern and central areas. In this area, as it was said, the purpose of going to Hawar, in addition to achieving a pleasant climate in the warm seasons, is to exploit pristine pastures and provide fresh fodder for their livestock. Hawar is the most important and characteristic feature of the life of the inhabitants of this region.

In these Hawars, in each residential unit, the residence of people in the center and around it, livestock storage areas, and fodder storage are located. One of the features of this spatial division is the residents' supervision over the animal and livestock storage areas. The form of each residential unit in these areas is circular and the interior spaces are directly related to each other.

The structure of completely dry materials and the roof of the residential part have a completely temporary and false structure, which is covered by the branches and leaves of the trees every year, and all the service spaces are located around the main core of the residential part (Figs. 4-6).

### Conclusion

Hawar represents a set of features and structures that indicate adaptation to nature and the management of natural resources for sustainable livelihoods. The management of the three main sources of water, soil, and bed of the culture in Hawraman, taking advantage of the creativity of Hawraman residents and natives, has led to the survival of life in this cultural landscape, a significant part of which goes back to Hawar's lifestyle. Hawar's lifestyle has formed a comprehensive framework for the management of the Hawraman cultural landscape by maintaining the link between permanent and temporary life in the Hawraman cultural landscape. This is the result of indigenous knowledge and awareness of major ecological principles and local management. Hawar's lifestyle in the cultural landscape of Hawraman is a unique and exceptional tradition that still stands and can preserve and use these landscapes by preserving the

foundations of cultural identity, values, social relations, knowledge, biodiversity, and ecosystem integrity, and by self-reliant mechanisms react to ecological, economic, social and cultural changes. Hawar's lifestyle and the philosophy of temporary settlements are among the main signs of adaptation to climate and the natural environment. Based on the studied cultural similarities and differences, the livelihood pattern of the residents of Hawraman region can be evaluated in three groups: garden-based, livestock-based, and a hybrid garden-based and livestock-based model. In fact, these migration patterns show that the communities in Hawraman are using all of the region's environmental potential. All the reasons mentioned, including the diversity of nomadism, the direct relationship with the climate and natural resources, and the historical background of this way of livestock and nomadism, show the uniqueness of the nomadic model in Hawraman cultural landscape.



Fig. 4. Left: Aerial image of Haniyeh Hawar; Right: View of part of Haniyeh Hawar. Source: Authors archive.

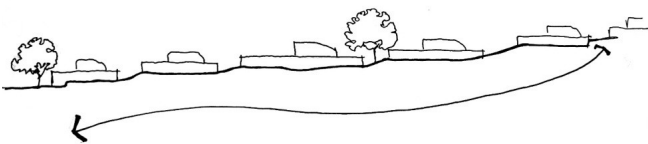


Fig. 5. Cross-section of how Hawar units are deployed on the ground Hawar (A case study of Haniyeh Hawar of Palangan). Source: Authors.

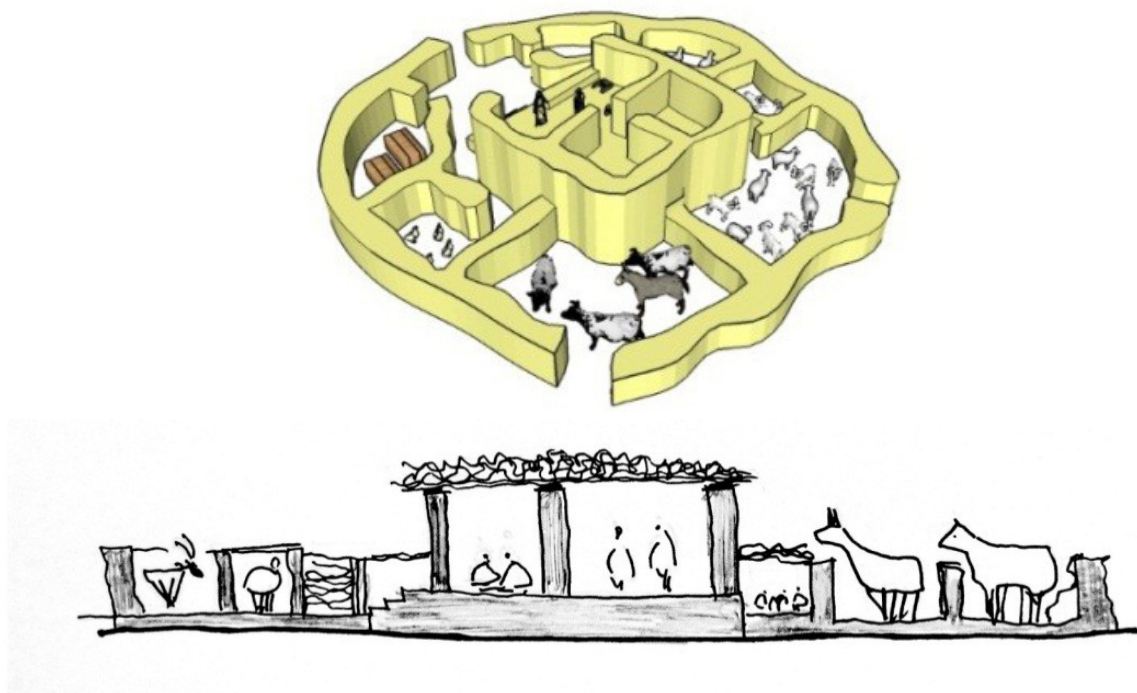


Fig. 6. Cross-section and plan of a residential unit in Hawar (A case study of Haniyeh Hawar of Palangan). Source: Mardukhi, 2017.

## Endnote

1. Uraman

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