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The Characteristics of the Cultural Landscape of the Bakhtiari Nomads and its Impact on the Structure of Nomadic Architecture

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Abstract

Statement of the problem: Cultural landscape is a landscape that is affected by culture and is originated from the interactions between humans and nature throughout time. Meanwhile, culture acts as the operant and nature as the mediator and cultural landscape is the product of these two. The cultural landscape of Iranian tribes is very diverse and miscellaneous, to the extent that even in places that are geographically similar to each other we witness deep-rooted differences between them. It should be mentioned that, during recent decades, the lack of attention to the elements that develop cultural landscape has led to the distortion of some local characteristics and destruction of the nomadic cultural landscape. Identifying these factors will be a great help for the life perpetuation of this culturally rich heritage and the revival of these perspectives. In the present research, we are in search of these differences and the factors which cause them among these nomadic people, specifically among Bakhtiari nomads. Furthermore, we are looking for the impact of these differences on their housing and architectural patterns. The question is that “does transformation of culture cause the formation of different cultural landscapes? If so, what are the variables that cause the formation of the nomadic culture and how does it manifest itself in their architecture?”

Objective: By utilizing field studies, the present research has studied the most important characteristics of the nomadic cultural landscape and their impact on the structure of their architecture within the subject of cultural landscape. Therefore, the aim of conducting studies on the nomadic architecture and investigating the characteristics of their cultural landscape is trying to identify and present the cultural landscape pattern gained from the nomadic lifestyle.

Research Methodology: This research is conducted based on the qualitative method and relies on description and analysis. Conclusion: The findings show that the following factors play a significant role in the development of the nomadic cultural landscape: climate, pastureland, migration, nomadic camps, subsistence, construction materials, construction technology and its available resources, the status of women, traditions and language, entertainment and leisure, faith, religion and beliefs, color, safety and kinship. The results indicate that geographical and economic factors are influential in the tent's shape formation and how they are positioned, the use of local materials and building supplementary structures. The factor of belief is effective on the colors used in the tent, the location of the kitchen in the tent and the status of women. The important factors of the need is effective on the nomadic architecture by establishing a social camp, the positioning of the tents in a way that the sight of every tent complements the other and relevant spaces with entertainment and leisure such as “Kollah”.

Keywords

Human, Nature, Nomadic Camp, Culture, Bakhtiari Tribe, Architecture.

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Introduction

The cultural landscape, which originates from the interactions between man and nature, has characteristics which makes it the main factor for the formation of the architectural model of Bakhtiari tribe. The absence of these factors leads to the destruction of the cultural landscape as part of the cultural, natural and human heritage. The nomads are people whose subsistence and the nature of their lives is constructed by the nature. Nomads are stockbreeders who travel long ways through mountains, rocks and rivers to find a more suitable climate, and, by setting up their encampments, create a special form of architecture. Architecture is one of the most influential arts in showing the culture and structural patterns of each period, and the architectural spaces cannot be understood without considering the culture of its architect. In the present study, the cultural factors influential on the architecture of Bakhtiari nomads are investigated and the factors which create their cultural landscape are identified.

What's the Problem?

Similar to their migration, which is the most basic and richest form and way of life, the nomad's housing has found a special shape and is adapted to their needs and lifestyle. Over time, especially in the wake of the hasty changes of the recent decades in the field of housing in general, and the inadequate understanding of the culture and patterns of tribal architecture, put the many features that make this rich type of habitation differentiated, subject to destruction. To have the existence of this valuable biological culture continued, it is required to study the cultural landscape and its impact on the pattern of housing, in order to preserve the nomad's life model.

Aim

Considering the fast speed of the changes in the architecture of the tribes, which is in line with the changes and reformations in houses and urban housing, the purpose of the current research is

identifying the features of the cultural landscape and the rules and architectural patterns of the tribes, as well as strengthening the infrastructure of their architecture based on cultural infrastructures.

Research Questions

There are two questions in the present research: Dose diverge of the culture lead to different cultural landscapes? And if so, what are the variables that cause the formation of nomadic culture, and how can they be found in their architecture?

Methodology

The method used in the present study is qualitative method based on descriptions and analysis. The analysis are based on library resources, field research and direct observation in nomadic camps. Theoretical foundations and definitions are examined from the viewpoint of theorists using various sources and articles about culture and cultural perspectives. In addition, the factors creating the cultural landscape, namely, culture, man and nature, and the effect of these three factors on the pattern of housing were identified using anthropological studies in different social and cultural parts, housing and observation in the area.

Literature review

In the field of ethnography, a group of ethnologists have been conducting field studies among the Bakhtiari tribes, such as Digard, Garthwaite, and Feilberg. Digard carefully illustrates the manifestations of the life of the largest tribe of Iran, and expresses the techniques used by these impoverished people, which express their talent and intrinsic intelligence in combating nature (Digard, 2005: 15). Garthwaite, explores the relationship between the Bakhtiari tribe and the Iranian society, the economic and political significance of the tribe and its culture (Garthwitz, 1996: 12). Feilberg also studies the life and culture of migration and housing of different tribes around the world. He examined the tents in terms of

morphology and aimed to find a source for them. He also examine several ethnic groups and tribes in Iran, including the Lors of Lorestan and Kurds. He states that the tents of Lors and Kurds have common signs, and the Qashqai tents are more similar to the Loor’s tent (Feilberg, 1993: 11). Afshar sistani, in the book entitled *The Tribes and Nomads and the Nomads of Iran*, explores the geography of the tribes and the territory of each, and describes the climate, history, etymology, race, and culture of each (Afshar sistani, 1988: 9). Rastande examines the most important fundamental characteristics of cultural landscape in rural areas of western Iran and studies the relationships between structural elements of landscape and the cultural factors influential in rural spaces, in the context of rural cultural landscape research (Rastande, 2010: 86). Safari and Zaheri explore the work songs among the Bakhtiari tribes. In these songs, we can see the division of labor between men and women, as well as the important role of women in providing livelihoods and economics of the family (Safari & Zaheri, 2010: 1). Relying on the personal experience and numerous codified and non-codified sources, and with the help of many varied examples of buildings in different substrates, and comparing them with each other, Rappaport, in the book entitled *Anthropology of Housing*, anatomizes the building and housing, and to some extent, the environment. He also states that the shape of the buildings is influenced by various factors (Rappaport, 2014: 5).

Culture and its characteristics

The Persian word for culture, Farhang, consists of two parts, “far” as the prefix, and “hang” from the Avestan root “sang”, meaning “pulling” and “cultivating” and “culture”. Both are in line with the “educat” and “edure” in latin, meaning “dragging” and “education”. “Farhang” means “Farhanj” which means science, knowledge and courtesy (Dehkhoda, 1999: 17132). Culture is divided to “physical culture” and “spiritual culture”. The physical culture includes all materials, tools, everything that human beings make of

natural matters, and their construction methods and processes. The spiritual culture includes values, viewpoints and beliefs, thoughts, knowledge and technologies, religion, customs and traditions, science and philosophy, literature and art (Ashouri, 2002: 49). The culture is dependent on symbolism and includes instruments, devices, clothing, arrays, customs, arts, symbols, beliefs, rites, games, time, and so on (Azizi, Delpazir & Moghaddam, 2013: 62). In the book *Definitions and Concept of Culture*, Ashouri categorized the definitions into six categories. Summary of definitions is given in Table1. Culture is the collection of beliefs and rituals, religion and the

Table 1. Definitions of culture, Ashouri, 2002: 49-71.

	theorists	Definitions of culture
Descriptive	Taylor (1871)	Culture or civilization is an interconnected totality, including knowledge, religion, art, law, ethics, customs, and any abilities and habits that a person acquires as a community.
Historical	Mayers (1927)	The culture is what survived from the past of the human beings, acts in the present and shapes their future.
Normative	Linde (1940)	All the works of people living in a common geographic area, including the way of doing things, the way of thinking and feeling about things, as well as material tools and their values and symbols.
Psychological	Dawson (1928)	Culture is the common way of life, which is the factor of the special adaptation of man to his natural environment and his economic needs.
Structural	Wiley (1929)	Culture is the system of answering habit patterns which are associated.
Genesis	Wiley (1927)	The part of the environment that human himself created and should adapt himself to it.

knowledge of adaptation to the environment, which is the inheritance of the ancestors. The main factor in culture, is human or human groups. In fact, culture can be regarded as the part of the environment which is created by human. Table 2 reviews cultural anthropology from the viewpoint of theorists and presents the subcategories of culture.

Cultural landscape

Table 2. Definitions of culture. Source: authors.

Review of cultural anthropology from the viewpoint of foreign theorists		Subcategories of culture
	Taylor	Language / technology / religion
	Louis Henry Morgan	Religion / housing / government and social organization / Physical culture and the name of places (kinship and evolution)
	Edward Sypser	Colors / directions / atmospheric phenomenon / classification of animals and plants / kinship relationships / social obligations
	Malinowski	Technology / needs / environmental conditions / the needs theory / he believed that cultural institutions are the integrated answers to different needs. Basic needs Cultural answers Metabolism Supplies Reproduction Kinship Physical comfort Shelter physical Comfort Security Protection Movement Protection Growth Activities Health Education Hygiene
	Jolian Estiward	Technology / needs / society structures / nature of the environment
	Bates & Plug	Some of the basic needs (breathing, light, specific rules of eating, livelihoods supply, sitting and sleeping) / family / rank and position of woman / privacy / social relations

In 1992, the convention of the World Heritage defined cultural landscape as the collaboration of human and nature (UNESCO World Heritage Center, 1992). In fact, the cultural landscape is a layer above the layer of history and nature (Aalen, Whelan & Stout, 1997:5). In the old definition of cultural landscape, in its natural landscape perspective, the factors such as topography, water, soil quality, plants and animals were considered as the requirements for the formation of nature. And the human’s responses and his adaptation to the natural factors in terms of human activities, were the constructors of cultural landscape (Mokhles, Farzin & Javadi, 2014: 31). According to the presented definitions, it is clear that the two factors of culture (human societies) and the nature are the basis for the formation of cultural landscape. As a result, to find the influential cultural variables in the tribal architecture, the main factor of culture, which in mankind, is discussed from different perspectives (Table 3). Table 4 describes anthropology based on four basic social systems and, Table 5, presents the anthropology of housing from Rappaport’s point of view (Table 4).

In the housing section, Rappaport explains the main and general factors of the formation of home and the most important aspects of lifestyle that affect the building of shelters. According to the theory of Rappaport, the factors like economy, climate, watercourse, location, materials, technology, etc. are the factors of change, or secondary forces, which act as the facilitators or restrictions for the emergence of cultural and social patterns in architecture traditional (Azizi, Delpazir & Moghaddam, 2013: 65). Cultural, social and economic perspectives of the nomads’ community includes customs, housing, music, games and dance, foods, virgin natural environment, clothes, crafts, literature, climate, the type of livelihood, vegetation, animal life, etc. (Ghadiri Maasoum, et al, 2011: 22);(Table 5). In order to study sociology and anthropology in the nomads’ society, one must consider geographic identification (position of natural geography,

Table 3. Cultural landscape definitions . Source : authors, 2018.

Theorists	Cultural landscape definitions
Carl Sueer	A cultural landscape is a natural landscape that is shaped by a human group. Culture plays the role of an actor and nature plays the role of a mediator and the result is cultural landscape.
Ekbo	The term "cultural landscape" is the equivalent of a landscape influenced by native culture, which is, in fact, the result of "the process between nature and human culture", in such a way as to bring in a variety of different proportions.
International Encyclopedia of Social Sciences	The cultural landscape represents the sequential formation and transformation of the physical habitats of a human community over time.
World Heritage Committee directives (UNESCO, 2008)	The cultural landscape presents the combination of human's and nature's work. They are a representative of the evolution of human societies and their settlements over time which is influenced by pressures or opportunities that bring about the natural environment or the social, economic and cultural forces of both domestic and foreign sources.
World Heritage Committee directives (UNESCO, 2009)	The phrase "cultural landscape" emphasizes the combination of human work and nature, and reveals the diversity of relationships between human beings and their natural environment. The cultural landscape often reflects the unique methods of sustainable land use, the characteristics of the natural environment limitations, and the mental interaction with nature.

ecological foundations, territory), social structure and power hierarchy, economy and livelihood practices, family and kinship system, birth, language and literature, recreation ideas, celebrations and national and religious festivals, religion, beliefs and beliefs (Tabibi, 1993: 154). Regarding the study of the anthropology of culture, society, and housing, and also the study of nomadic anthropology, and according to the field observations, the factors that are presented Table 6 create nomadic cultural

Table 4. Anthropology review based on social system factors. Source: Riveier, 2003:89-212.

Factors of social systems	Sub-branches of factors
Kinship anthropology	<ul style="list-style-type: none"> • Kinship as the bond • Filial relationships (filial systems- kinship groups - filial relationships and solidarity) • Marriage (spouse selection - forms of interchange - special marriage forms - sexual intercourse - ban on marrying a family member - family – polygamy) • The words of kinship • House • Behavior of parents and relatives • Inheritance and power
Economic anthropology	<ul style="list-style-type: none"> • Environment identification (climate, soil, water, plants, animals, and place of residence depends on the geographic factors of life, such as being close to the water or fertile lands and strategic and historical conditions) •technology cultural •methods, shapes, production relations (production, total social phenomenon, the phenomenon of scarcity, enterprises, property) • Exchange and circulation of goods and services (gift, exchange, trade, money, market) •consumption •Diversity of economics (hunting & collecting, agriculture, pastoral-ranching)
Political anthropology	<ul style="list-style-type: none"> • The political interactions outside the political district (bonding with the kinship system – sanctified power - economic dignity - stratified base of the political interaction) •Diverse political organizations (categories - communities with unknown powers – leader primacy – state) •Modern dynamics
Religious anthropology	<ul style="list-style-type: none"> • Religion and the sacred •Magic • Mythical beliefs • Rites (samples and functions – from the ancestral cults to the merged cults - signs: being hunted and finding second sight - dynamics of the contemporary religious)

Table 5. The most important aspects of lifestyle influential in building shelters. Source: Rappaport, 2014: 38-119.

Variables that shape the house		The most important aspects of the influential lifestyle on the form of the house	
Climate and need of shelter		Some basic needs	Breathing, light, specific rules of eating, livelihoods supply, sitting and sleeping
Materials and construction technology		Family	monogamy and polygamy, extended family
Site and situation	The vicinity of or the access to water and food, wind direction and being in its way, defense conditions, preserving land for agriculture or savings of agricultural lands and transportation factor	Status woman	
		Privacy	
Defense		Social relations	
Economy		Religion	

landscape. Based on historical background and some ethnic - language and cultural - social characteristics, the nomads and tribes of Iran are divided into five large groups of Kurd and Lor tribes. The historical background of the tribes goes back to the migration of Aryan to Iran. The Turkish tribes, which have, with an ancient historical background, include Qashqaei, Shahsavan and Afshar. Furthermore, there are nomads and tribes of Baloch and Sistani, Turkmen, Arab tribes and some group Persian or Turkish speaking groups scattered in Kerman, Khorasan and Central Iran (Tabibi, 1993: 314). In Table 7, the tribes' features which affect cultural landscape are presented.

Discussion and findings

Factors affecting the formation of cultural landscape of Bakhtiari tribes

Various factors are influential in the formation of the nomadic cultural landscape. The cultural landscape is shaped according to the lifestyle and traditions of each region and distinguishes a group from another one. Factors like climate, pasture, migration, nomadic camps, livelihoods, materials and technology of construction and resources, women's position, tradition and language, recreation, religion, celebrations, color, security and kinship have significant roles in creating nomadic camps and cultural landscape patterns.








Geographic and natural factors

Climate: The climate impact on the architecture is that in winter the entrance area is smaller than in the summer. The shape of the tent is a rectangular cube in the summer, but in the winter, due to precipitation, the tent roof is inclined by placing one or more wooden piles in the middle. In warm air, three sides of the tent are opened and the front porch reach its maximum height. A short wall called "Chol" is made at the end of the tent and some modifications are made to adapt to the climate. Some complementary spaces for the tents are associated with seasonal variations, some with the calendar of pastoral activities (Don, Barband, Kola Barra, Kadun) and some related to the calendar of agricultural activities (Xarmen, Chir).

Water and pasture

Using the fertile pastures of mountains and residing in them, the impact of the site on the tent's architecture (using wooden pins for tent structures and triangular shaping of the tent similar to the shape of the surrounding mountains), and vegetation are some of the factors influential in locating the site for establishing the nomadic camp. Water resource is another factor in choosing a site. Due to the need for water for drinking and washing, nomads set up

Table 6. Characteristics affecting the cultural landscape of different ethnic groups, Source: authors, based on theoretical studies and field research, 2018.

The Southern mountains of Ghalaje in the East Gilan Gharb. The South tropical and North cold	Horizontal and vertical	Livestock-agricultural-crafts	Goat hair-Wood	IL- Khanevar	Kurdish	Economic - natural- social and cultural	Shia Islam	
Between the two Rivers Karkheh and Dez - Ramhormoz and Shadegan and Azadegan plain	Horizontal	Livestock (buffalo and camel)	Goat hair-Wood	IL- Beyt	Arabic	Economic-social and cultural	Shia Islam	
Summer (between Shiraz and Arjan plain -North Shiraz) winter (the plains and low lands of Southeastern Fars)	Horizontal	Livestock- crafts	Goat hair-Wood	IL- Bila	Turkish	Natural-economic	Islam	
foothills of Alborz - areas of Alme and Eastern Golestan Forest winter (riverside of Atrak River and Gorgan River – to the direction of the Caspian	Often horizontal	Livestock-crafts- Sericulture	Coverings (felt and wool) structure (Wood)	IL- Obba	Turkish (pseudo-Azeri) Persian and Mazandarani	Natural-economic	Sunni Islam	
In addition to Baluchestan in the Yeylaghi and Gheshlaghi areas from North to Sistan and West to Kerman and Hormozgan	Horizontal	Livestock- crafts	The tent cover Goat hair-Wood	IL- Godam	Balochi (the branches ancient Persian)	Natural-economic	Sunni Islam	
Summer(Chah armahal) winter (Isfahan and Khuzestan)	Horizontal and vertical	Livestock-crafts	Goat hair-Wood	IL- Bohun	Lori	Natural-economic-social and cultural	Shia Islam	
Summer(Ahar and Meshkinshahr heights) winter (Eastern part of Moghanplain)	Horizontal and vertical	Livestock-agricultural-crafts	Felt and Wood	IL- Khanevar	Turkish	Natural-economic-social and cultural	Shia Islam Asna Ashari	
Summer and winter areas (Climate)	Type of migration	Type of living	Structures	Social Structure	Language	Migration factors (Social)	Religion	Security and reproduction Type of architecture

tents alongside rivers and springs. In order to avoid the water pollution by livestock, tents are

set up at a distance from the spring. The tents that are far from the spring set up a space to keep the

water cool by putting rocks one each other (Table 6).

Nomadic camp, materials and technology

The principle of the cultural landscape of nomadic camps is shaped due to their placement on a small hill (Gar or Choqa) or a slope. Residing in a camp depends on the availability of forage and water in the pasture. Everything they use daily is light and often can be separated and reassembled, which is because of their harmony with this lifestyle. One of the materials used is stone (bard) which is used both for showing the borders of a tent and building complementary structures. The use of stones has been of interest to the tribes because of its availability and its being collected from nature and ease of use in the field. The other material is wood (chu), which is used very primitively. One of the main features of the cultural landscape of the tribes is the SiyahChador (the Black Tent) that is woven from black goat's hair and with the collision of rain on it, it is compressed. (Table 6).

Economic factors

Livelihood supply and productions

Agriculture among tribes does not have a very wide-ranging concept, and only serves to meet their basic needs. It can be said that livestock and livestock products have a greater impact on architecture of the nomadic cultural landscape than the agriculture.

Religion and beliefs

Religion

Signs of Zoroastrianism and respect for the fire is found in the nomadic tribes, in a way that there is no extinguished fire-stove found in the tents. The stove is of great importance among the tribes. It is dig in the form of a rectangle or circle in the depth of 10 to 30 centimeters in the land, with three or more sides of the stone. There are usually two stoves in each tent that are located on the side of the "Kivano" (females' side), one inside the tent and the other outside. In some tents, the stove is on the border of residential space and fodder and water space.

The placement of tents inside the camps shows that there is no previous planning for their location, and in fact, the two factors of security and places pinned in previous years are the basis for tent placement. One of the other factors is the slope of the land, with most tents being organized in tilt direction. In mapping the plan of the four camps of a family and determining the range of the dog circle, which is a hypothetical circle, we arrive at a coil pattern in the arrangement of the Bohoons (families), which has been created entirely organically. If one of these patterns is adapted to the golden symmetry pattern, we see that there is a geometry behind this unplanned position that leads us to a pattern for tent placement. In the "Lamerdon" (the men's side) there is a third stove which is almost exclusively for preparing tea for guests (Fig. 1).

Colors, celebrations and feasts, status of woman

All of the colors they use have natural origins (such as walnut skin or oak for brown and madder for red). SiahChador (The Black Tent) with the use of black goats' hair woven is also in harmony with the surrounded nature and the dark color of mountains. In feasts the tent's location changes and the places having more greeneries and water supply are effective on the site selection.

Women have the main role in this lifestyle. In

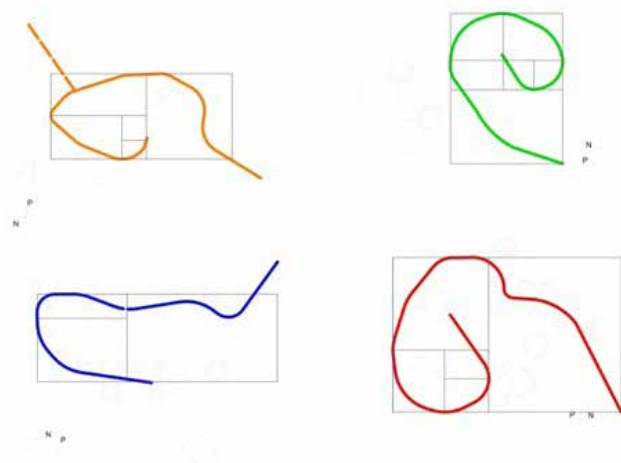


Fig. 1. The rotation pattern of the nomadic camp in four seasons. Source: authors, based on the maps of the book *Nomadic Techniques*, 2018.

Table 7. Characteristics of cultural landscape of different nomadic tribes, Authors, 2018.

Anthropology of Housing	House-shaping variables						The most important aspects of lifestyle influential on the form of the structures				
	The climate and the need for shelter	materials and construction	Site and position	Defense (Security)	Economy	Religion and beliefs	Some basic needs	Family (Reproduction)	Woman position	Community Relations	
Social anthropology	-	-	-	-	Economy	Religious	-	Kinship	-	-	
Cultural anthropology	-	-	-	-	-	Religion	Needs	-	Status of woman	Language	
							Livelihoods				
Sociology and anthropology of nomads	Geographical (Natural Geography, Ecological Basis, Territory)	-	-	-	Economy and livelihood approach	National and religious celebrations and festivities - Religion Beliefs	recreation	Family and kinship system	-	Social structure and successions, power arrangement	
										Language and literature	
Cultural landscape shaping factors based on field studies	pasture	material	Nomadic camp	Security	Livelihood	-	migration	-	Status of woman	The importance of dialogue and discussion	
	Water										Color
Factors Affecting the Formation of the Cultural Landscape of the Nomads and their Subcategories Based on Field Studies and the Opinions of the Thinkers	Geographical	-			Economy	Religion and beliefs	Needs	-		Social	
	Climate				Economy and livelihood	National and religious celebrations and festivities	Security			Language and literature	
	pasture					Religion	migration				
	Water					Status of woman	recreation				
	materials and technology of construction and resources							Kinship			
	Nomadic camp										

fact, animal productions, weaving basic tools for living like “Glim” and “Xorjin”, weaving SiahChador of goats’ hair and setting the tent up

in the camp and so on, are all done by women. And, actually, it can be said that women are the architects of the migration life (Table 6).

The needs

• Security, migration, kinship

To create security and supplying a full view for other tents, no tents are found connected in a camp. And tents are set up in a way complete another tent's view. Migration is one of the most influential factors in cultural landscape of tribes. The reason is that, due to the nomads' constant traveling, all construction equipment and useful tools should be light and fast in installation and collection, and this factor is really effective on the structure of their architecture. Camps are the assemblage of relatives who are gathered in terms of kinship in a camp. (Table 6).

Entertainment

One of the entertainments of the nomads, which can be considered as a kind of sport and practice of self-defense against the risks, is hunting. In places suitable for hunting, they put rocks on

each other and build up a place called "Kola" for waiting and hunting. For reading Shahnameh and storytelling, they use the tent. Another interest of the nomadic tribes is group dance during weddings and celebrations, which needs a large flat space for making a circle of dancers. (Table 6).

Social relations

• Traditions and dialogues

Each year, the tent is set up at the same place that for years the stone specified (Javarga), and this is now a tradition for them. The size of SiahChador depends on the social status and wealth of the families. The placement of tents is in such a way so that women can engage in dialogues with other tents' habitants in their local language, without leaving the tent and their workplace. The characteristics of cultural landscape and their impact on the architecture is presented in Table 8, 9.

Conclusion

The factors that define cultural landscape of most of nomadic camps include: the settlement of black tents within the camp scattered near the fountains and rivers, pastures and grasslands near the camps, the placement of settlements on highlands and a small hill (Gar or Choqa) or a natural slope, the placement of tents to the direction of slopes, the complementary structures supplements such as "Kola barra" next to the tents and peaceful life of humans and animals together with a very limited border, the use of native materials like the stones and woods and goats' wool, the use of local clothing, the dominant livestock livelihoods and in some cases agriculture livelihoods, the adjoining of elements such as mountain, plain, river, tent structures and agricultural land (table 8) and the relationship between the cultural and human-made elements. As was observed the placement of tents in a camp is in a geometric circular pattern (Fig. 1), but obviously its organization is mostly due to the slope of the land and security and view. In cultural landscape of these nomad tribes, the form of tents and structures is dependent on their function, and all of the factors are based on performance and how to use the tents and structures, like the structure of the tent which should have fast installation and collection and be easy to fold to avoid any problems in carrying. Even all the equipment required for their life are in a way that are easy to use in nature and are designed and made in order to fulfill their needs in migration. The main manufacturers of the cultural landscape of nomadic tribes are women. They are the ones who had woven the tents and have a role in the setting them up. All of their hand-woven products such as Kilims, Hurs¹, Xorjins, Leys² that cover the Chol, Vereses³ and etc. have both decorative and functional roles are woven by women. In fact, we can say that women are the architects of migration life. In response to the question that how the differentiating factors are found in the architecture, it can be said that the factors affecting the formation of cultural landscape of nomadic tribes has various dimensions including physical, social and cultural is. (Table 6).

Table 8. Factors affecting the formation of cultural landscape tribes Bakhtiari, EDS. Source: authors, based on theoretical studies and research field, 2018.


















Factors affecting the formation of cultural landscape of nomadic tribes	Impacts on the physical structure aspects of architecture	Case study
Climate	In the winter, the entrance area is smaller than in the summer The tent's shape is rectangular cubic in the summer, in the winter the roof is inclined	
	Building a short stone wall called "Chol"	
	Pastoral activities (Don, Barand, Kola Barra, Kadun) Agricultural activities (Xarman, chir)	
	The extensive placement and thin and light structure of tents	
Vegetation (pastures)	the impact of site on the tent's architecture	
Water	One of the factors in site selection A space for keeping cool water by picking stones on each other	
Materials and technology construction and resources available	Stone (Bard) Wood (chu) Goat hair	
Nomadic camp	-Placement on a small Hill (Gar or Choqa) or a natural slope -Choosing the location of camp based on natural and economic factors -Security and places marked in previous years -Development of camps on the basis of the residents' needs and increasing population	

Table 9. Factors affecting the formation of cultural landscape tribes Bakhtiari, EDS. Source: authors, based on theoretical studies and research field, 2018.

Economic factors	Livestock supply and product and production	The agricultural lands next to camps and related agricultural structures Stone structures related to the herds	
	religion	Signs of Zoroastrianism and respect for the fire and stove always burning (two stoves in and one out of the tent)	
Religion and beliefs	Status of woman	The architect of nomadic life	
	celebrations and national and religion festivals	Changing the location of the tent at festivals and going to places with more greenery and water supply	
	Color	Black as the dominant color, with colorful decorations	
	Social relations, language and literature (dialogue)	Women engage in dialogues with the habitants of the other tents, without leaving tent and their workplace	
	Security (defense)	Tents set up in a way to complete the view of the other tents	
Needs	Reproduction (kinship)	Camps are an assemblage of relatives who are gathered in terms of kinship formed the camp.	
	recreation	The place called "Kola", which used for hunting For reading Shahnameh and storytelling the tent is used An extensive flat space for creating a circle of dancers	
	Migration	Tools are light and fast in installation and collection, due to the constant traveling In the migration way, the tribe having the highest social status has more equipment such as construction of bridges, carving of stairways and engravings on the mountains	

In terms of physical factors and the effect of cultural landscape on the physical aspects we can mention the placement on the steep lands and as a result building some terraces on floor (Table 8), being inspired by the natural patterns in the structure of the tents (for example the form of tents being similar to mountains), the use of pure materials with the lowest changes like the arrangement of stones, the division of the tent into two part without any separating wall, the use of pure and elementary geometric shapes in the structures and tents like triangle in tents, and circle in the structures related to the animals and rectangular and square plans for tents (table 7 and 8). Because the opening of tent faces the natural outdoor, no door is found and the entrance is to the direction of the slope. This can make the meaning of living at the heart of nature and nature at the heart of life totally understandable. In response to the question that does the transformation of culture result in the formation of a different cultural landscape, and what are these differentiating factors, it can be said that human as the main factor of shaping culture has an important role in shaping his surroundings. Furthermore, the way human communicates with nature and structures shelters, the role of climate, religion and traditions, celebrations and festivals, colors and used materials and needs, results in the shaping of a distinct cultural landscape and the creation of a specific cultural landscape pattern (Table 6 and 8).

Endnotes

1. Hur: Xorjin
2. Ley: The covering for beds furniture which is woven by goats' hair.
3. Veres: The wide string which is woven mostly of wool, in addition to goats' hair and is used for wrapping the goods.

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