

The influence of Qochan Kurdish society and culture on women's clothing

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Abstract

The social and cultural conditions of each nation affect the type and coverage of people, and in fact, "all the best activities belong to the cultural superstructure, and the historical and social conditions, especially the economic conditions, have determined it. By looking at the life of Iranian peoples and their traditional clothing, we can reach the relationship between culture and society and clothes. One of these Kurdish peoples living in Qochan city, located in Khorasan province, is Razavi. These ethnic groups have a different clothing from other neighboring ethnic groups, which undoubtedly originates from their Kurdish culture. Investigating the type of traditional clothing of people and finding its roots and formation has always been the subject of anthropological and sociological researches because Nabas, like the language of ethnic identity, social and geographical affiliations, union affiliations, political, religious, and dignity determine the social and economic status of the people. In line with the above, the present research is responsible for investigating the influence of the Kurdish society and culture of Qochan on women's clothing. The question of the research is: To what extent Kurdish society and culture Has it influenced the formation of women's clothes? It is assumed that the Kurdish culture ruling Qochan has had a significant impact on the type of women's clothing in the region compared to the Persian culture of the people living in Qochan. This article is descriptive-analytical and the method of collecting information is library method.

Key words : Kurdish Qochan society and culture, clothing, women's clothing.

Introduction

Human societies affect the lifestyle of people according to the type of culture of their people, and the manifestation of this can be seen in the lifestyles of Iranian peoples. According to the culture of the ethnic-tribal society, these peoples have chosen a special type of clothing, which is a symbol of the cultural ties of their people.

Therefore, the type of Marqum clothing is the social-cultural birth certificate of its people. One of these tribes are the Kurds of eastern Iran, who, although they were originally from several tribes, have found an ethnic unity today under the name of "Kermanj". Due to the area of residence and proximity to other ethnic groups such as Persians, Turkmens, etc., these ethnic groups have found slightly different cultural characteristics from each other, but their traditional clothing is still uniform. In this Research has been done on it

The influence of Qochan Kurdish society and culture on women's clothing should be investigated.

And in response to this question, to what extent has Kurdish "society" and culture influenced the formation of Qochan women's clothing? It is assumed that the Kurdish culture ruling Qochan has had a significant impact on the type of women's clothing compared to the Persian culture of the people

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living in Qochan. Therefore, in this article, the influence of the Kurdish society and culture of Qochan on women's clothing was discussed.

The spatial and theoretical background of the research

Since the traditional clothing is a symbol of the national identity, many researchers have addressed this issue and in addition to the clothing of different ethnic groups, they have also mentioned the clothing of the Kurdish Qochan people. Yavari Sarkhosh (2011) another book called Pashaq Iran Zemin also deals with the clothing of Iranian ethnic groups and the historical clothing of Iranian people, but somewhere in it there is a reference to the influence of society and Culture is not based on the type of clothing. Peyman Mateen, (2011) according to these contents, the found sources are intermediate sources and no upstream source has been found.

Getting to know Qochan, the habitat of Qochan and the Kurds of Qochan

Geography of Qochan

Qochan city as one of the cities of Razavi Khorasan province due to its mountainous climate

It has many environmental attractions. Qochan from the north-east to Dergz city from the south-east to Chenaran from the south

It is limited to Neishabur from the southwest to Esfrain from the west and northwest to Shirvan

Heydari, Bita (9) (picture (1)).



Picture 1 (from Wikipedia, 2014)

Before the division of Khorasan province according to the national divisions approved by the Ministry of Interior in 1382, Qochan city with the center of Qochan consisted of three divisions and nine villages. Atlas of Iran 1389 (28) Razavi Khorasan and South Khorasan were divided, and after that, Qochan city was included under Razavi Khorasan province, and Faruj part was separated from this

city and was considered as one of the cities of North Khorasan. The latitude of this city is 27 degrees and 6 minutes. And its longitude is 58 degrees and 31 minutes and its height is about 1350 meters above the sea level of Heydari, Bita (9). The existence of mountains in this area is like a wall stretched across the land. The east of Gifan extends to the pass of Allah Akbar, another mountain range called "Kordagh" in the region of "East of Gifan" extends to the north of Tabadakan, and these mountains continue to the western region and finally connect to Mount Binalud. Heydari, Bita: 9) The presence of these mountain ranges has caused cold weather in the region, as well as the formation of cold masses in the Siberian region, which enter the northern Qochan area from the "Zulfiqar" crossing in the winter in the swampy plain where the Atrak river flows. It rises from there and flows towards the west and then returns to the east" Irfan, 1337 (429)

The geographical features of this city have provided fertile soil conditions. Plants such as "juniper", "barberry", "Kecha sedum and mandarin orange", "Turkish sedum" and mountain plants such as "Gezi tongue neem", artichoke" "locally grown in the region, another thing that adds to the beauty of the Qochan habitat is the growth of tulips and anemones It is wild in Ardibehesht, which is known as "girl's flower" among the people of Qochan. At this time, if you look at the land of Qochan, red anemones stand out next to the greenery of other plants. has created the beautiful.

The fields of wheat and the growth of sunflowers have given nature a golden and yellow color.

The agricultural position of Qochan is very famous, so that Qochan was nicknamed "Khemerkhane" or "Wheat Warehouse of Khorasan". In Qochan, grains mainly, wheat, barley, lentils, corn and plants such as mandab, sesame and castor beans are grown well. Qochan has many vineyards and gardens of such as apricots, tomatoes, peaches, apples, and can be seen in abundance everywhere in this city" from Wikipedia, (1394). Among other agricultural products of Quchan, "potato", "soybean", "canola" and "

"Walnut".

The climatic conditions and vegetation of Qochan have caused the emergence of beautiful summer areas, which have added to the attractions of this city. Areas such as "Badam Protected Area", "Shamkhal Village", "Kharchaghe Protected Area of Old Abshar City Spa and Sarab Valley", "Set Tabarak", "Barslan Village and Shark Village from Wikipedia, 1394) are among the villas of this area. Are. In this habitat, animals such as "rabbit", "leopard", "sheep", "wolf", "ram", "goat", "fox", "dog", "pig", "snake", Golden eagle and bat live.

With the descriptions of the geographical environment of Guchan, we can see the richness of life of various plant species

An animal arrived in the habitat of the Quchan people, which is itself a manifestation of the visual diversity of the environment.

The history of Qochan along with the geography of Qochan, the historical age of this is also significant. This city is like the other

The east of Khorasan has caused the winter to lengthen In Qochan (Shakri, 1365: 166).

The historical regions of Iran have witnessed the arrival of different ethnic groups and the invasion of new peoples, which caused changes

have been in this city. The name of Qochan is mentioned in the historical texts related to 250 years ago, this city is called "Isak". Nielson Dubois wrote in his book that Andragudas, who ruled the Parthians before Antiochus II, was killed in this conflict, and apparently Ersassis was crowned king in a city called Asak, which was located near Kochan in the Etrak river valley. , 1342 (9) in another text, the city of Asak was named as the first place where the first tears of his kingdom were declared and its boundaries were introduced by Quchan today) (Fan Gottschmid 1346 (46) after the Parthians, the Sassanians in this They formed a new human and material life area. This city was named Derakhshan Bita after the arrival of Islam in Iran by Arab geographers, "Derakhshan Bita" (68). One of the most important events in the history of Iran was the arrival of the Mongols, these peoples who entered the country from the east in search of their gallantry to face the army. From Herat, the Seljuks entered Tus and Khubushan, Derakhshan Beita (68) as it is stated in the book of Shams, "Quchan, which was originally Khubushan, was called Quchan by the Mongols. It is one of the most prestigious cities of Kurdistan, Khorasan" (Sani al-Dawlah, 1362 (148) after After the Mongols came to power, the Ilkhanids of Qochan entered another stage and Halakukhan began to develop this region (Razi Bita (306) Attamalek Juvini narrated the situation of Qochan at that time as follows: "That day, the Amir of Arghun" went from house to house) until he reached Khabushan, and it is a town that has remained suspended and ruined since the first departure of the Mongols, and the buildings and scaffolding have been destroyed, and all the canals have become waterless, Qazvini 1337 40-41) and further mentions that the Amir ordered the construction of a mansion And he gives Kariz. The son of Elagh Bey and after that under the supervision of Baisanqar Mirza, the son of Shahrukh Timuri was brilliant.

After the Timurids came to rule, Quchan and several other states in Khorasan were first under the rule of Mughith al-Dawlah Beta (68)

Khorasan until 916 AH. In this year, Shah Ismail Safavi attacked Khorasan and expelled some of them from this land. Tohdi 1370 (54) After some time during the reign of Shah Tahmasb, Darvish Ali Mughal attacked Guchan, but the ruler of Mashhad supported the people. The district rushed and his army defeated Darvish Ali Mughal.

When Shah Abbas came to the Safavid government, a group of Kurds from the Cheshgarak tribe in western Iran, under the leadership of Shah Qoli Sultan, came to Qochan on the orders of Shah Abbas to prevent the Turkmen from attacking Iran. Kurds in the West against the government to prevent

Kurd Derakhshan Beta (68)

Qochan city was standing until the Qajar period, although frequent earthquakes in this area turned the city into ruins, and finally, in 1895 AD, a severe earthquake completely destroyed the entire city. After that, by the order of the ruler of the region, Muhammad Naser Khan Shuja al-Dawlah, during the time of Naser al-Din Shah Qajar, a new city was built 87.12 km from the old city called Nasiriyah. The new name is derived from the name of Naseruddin Shah and the ruler of the region, and the local people rarely used the name of Nasiriyah and called the city Quchan Nu or New, with the construction of the new city, a group of residents moved there, and some of them moved there because of the maintenance of their gardens. They stayed in the same place as before (Qasabian, Bita (73).

Currently, life in the old city of Quchan, which is known as the old city among the natives, is going on and people still go to it.

The race of the people of Qochan, the historical events of Qochan, which caused the arrival and settlement of ethnic groups of different races, but after the residents entered Iran through Khorasan, the ethnic identity of the people of Qochan changed and different languages also entered the region. At the beginning of the 11th century of Hijri, another factor in the diversity of languages and ethnic groups is wheat (23). This migration was carried out by the order of Shah Abbas Safavi, who was alarmed by the increasing power of the Kurdish clans in the western part of Iran, for the first time tried to bring forty thousand Kurdish families from those areas, especially from the borderlands of Iran and the Ottoman Empire, to the northeast of Iran. to move

But due to the geographical situation and climatic conditions, he was able to transfer fifteen thousand people from this number with all his strength in Heydari 1378 (24) and some of this population settled in Chenaran city and a group in Qochan and the northern areas of Khorasan province. They speak Persian, Turkish and Kurdish, the Kurds have various clans and the core of their settlement has been in the west of the country since long ago. During the time of Shah Abbas, a group of Kurdish tribes moved to the east and northeast of Khorasan. The Kurdish tribe of Kermanj was Shadlo. Kermanj Shadlo is one of the big Kurds who, at the same time as Cheshgmark, moved from South Caucasus to Azerbaijan and from there to Khor Varamin and from there to Khorasan. This tribe, which is also known as Zaafranlu, migrates to Khorasan. After entering Khorasan, they settled in the area of Neishabur, Esfrain, Quchan, Shirvan, Chanaran Kalat, and Darghaz along with another tribe of Kurds in eastern Khorasan called Zanganeh tribe settled in this tribe, which had a lot of power in Kermanshah and Hamedan regions, and the governments of the time were afraid of this power, and due to the defeat and disintegration of this force, they were moved to Khorasan (ibid: 91) and fighting with border enemies. (Bahtui, 91:1377)

Currently, the population of Qochan is made up of Persians, Turks and Kurds

The Kurds of Quchan

One of these clans

It was found by Behtooi, 1377 (89)

Some people went to Khaf and a group went to Merv and Herat. During the reign of Nader Shah Afshar, some of the Kurds of this tribe came to Khorasan to defend the country and prevented the invasion of the Turkmens.

Currently, the Kurds of the Qochan region of Kermanji are called Kermanji Kurdish, which is a variant of the Kurdish language and a group of Northwestern Kurds and Kurds of the "countries of

Turkey, Iraq, Syria Bina (1392 (1)) also speak it.

Religion of the Kurds

Kurds, like all residents of Iran, have undergone changes in their religion and have reached religious evolution. Before converting to Zoroastrianism, the Kurds worshiped various elements of nature... Then they converted to Zoroastrianism Safizadeh, 1378 162)

After the Arabs attacked Iran, these tribes changed their religion during different periods. Today, most of the Muslim Kurds follow the Shafi'i religion, with the exception of the families of Kermanshah, Kangavar, Qasr Shirin, Ilam, Dinur, Islamabad, Kilani, Lorestan, Quchan, and Darghaz, which are Shia.

are" (Safizadeh, 2018 163)

Kurdish language

According to the historical roots of their social life, the Iranian peoples have their own language, most of which are influenced by the Persian language. Edmonds, an orientalist, says that it is now clear that the Kurdish language is one of the ancient Iranian languages and a remnant of the material language, which has characteristics It is a privilege. This language, which was common in ancient Iran and was protected by the Kurds, is the only language among the languages of the East that, apart from religious words and phrases, has remained immune from the influence of the Arabic language and preserved the old Aryan words and expressions. and has dialects and

There are many species (same as (179)

Kurdish dialects are divided into five groups: Kermanji, Northern Kermanji, Southern Kermanji, Gurani, Leki, and Lori (the same 180). In Guchan, people speak Northern Kermanji. Meanwhile, Northern Kermanji has Behdinani, Butani, Makuni, Bayzidi, and Guchani varieties. Same as:(180

Kurdish folklore literature

One of the ethnic characteristics is the folklore literature of the tribes, which is specific to each tribe and is intertwined with their lifestyles and traditional rituals and survives during their social life. .

"Kurdish songs, which include folk poems, are born from the taste and taste of the village Kurds, which have been passed down from mouth to mouth and from generation to generation until they reached us (Safizadeh, 290:1378)

Kurds have written these songs in their own language while working to get rid of the worries of life and the difficulties of work. These songs have received a special name according to the origin of their composition, such as: "Song, Chopan Song, Kar Song, Ritual Song". A song of agriculture, a song of beating barley and..." (ibid.). "Some Kurdish researchers are of the opinion that the Shepherd's song is the oldest Kurdish song that shepherds hum while grazing their sheep to relieve fatigue."

Position of a woman

Women have had different positions and dignity among different ethnic groups in the historical periods of Iran. "Minorski" mentions about Kurdish women that the Kurds are perhaps the most enlightened and free-thinking Muslim nations in this respect, because women do all the hard and heavy work of the family(Nikitin: 1967:94)

Minorski's point of view about Kurdish intellectuals is based on his personal and cultural beliefs, and the freedom of Kurdish women cannot be considered as a definite proof of their intellectualism, there may be many other reasons for Kurdish women's activities in general. Among tribes and nomads, women are forced to work with their men outside the home due to the difficulty and many livelihood activities. It should be noted that nomadic society in the knowledge of anthropology and sociology

refers to a group of related people who live by using two ways of livelihood: livestock breeding on a broad level and agriculture on a limited level. This community may have settled or "Kuchandeh Tabibi 1371 (111) about Kurdish nomads, it should be noted that they often do not have the same origin of kinship, i.e. 160

Kurdish women have always been diligent in their lives, and especially village women have always migrated with their husbands to find suitable pastures, and in this type of life, men and women have always been together, and their duties are shared in gathering and acquiring vital facilities. And it has been similar, and most of the production and economic affairs, especially handicrafts, have been under the supervision of women, and Kurdish women, like mothers, have instinctively understood that living on the mountains requires brave and strong men, men who have their lives in the palm of their hands, Safizadeh. 1378:357).

The physical and political power and management of women is so much that some foreign researchers to, Examples of leadership and leadership of Kurdish women and their children becoming famous have been mentioned by the name of mother (Tabibi, 206:1371).

Women's clothing

One of the ethnic manifestations of the people of Iran is their clothing, which, according to the climatic conditions, its styles and models have become different, and it has become an ethnic identity card. Kurds also have their own clothes and religion, and there are differences in each region, and this difference is quite clear in the eastern region of Iran, and it can be said that they have different clothing from the western Kurds.

Kurdish women wear a shirt that has many decorations and its length is slightly lower than the waist. The fabric of the floral shirt has a round collar and short sleeves. chest usually

They are decorated with horizontal and vertical Alwan strips, just like the sardest always has decorations of gold strips, also in this type of shirt, from the waist down, it is often embroidered in two or three rows and more horizontally, and the roots of Alwan are from the bottom of the same strips. They hang" (Yavari and happy (29:29, 2011)

There are about ten centimeters slits on both sides of the shirt (the same shirt is worn with a skirt called "Sheliteh". "Sheliteh" consists of ten to twelve meters of colorful and patterned floral fabric and has a bodice on top of it and sometimes up to a third of the length of the skirt. From the bottom, gold embroidery and ribbon embroidery are done" (Ibid.) The vest is worn on the shirt. The vest is usually chosen from Alvan velvets and decorated as much as possible with colorful bands, shiny gold and many coins.

Koran (Yavari and Sarkhosh 2011 (29)) is a scarf made of floral and square fabric, which is characterized by a bright background and beautiful patterns. The length and width of this type of scarf is about one and a quarter meters. They make a triangle and a corner after putting it on the head They throw the blindfold inside the arm (ibid.: (29-30)

Kurdish women in eastern Iran wear a chador scarf that is 2 meters by 2 meters wide and embroiders stripes and roots on both sides facing each other (ibid.) (30)

This covering is completed with traditional shoes called Kumkh, although they also wear another type of footwear called Charuq, which is also used by Kurdish men. Moein 2009 (378) "Charuq is made from cow leather, which is called "Mazo" and is red in color. IRNA 2009: 6 July) Kumkh "It is similar to a heeled shoe with a turned tip, which is made of Timaj Alvan, especially green. And they embroider the top of the shoe and the side of the heel with Alvan silk threads, Yari.and Sarkhosh, 1391: 28).

Quchan handicrafts

One of the characteristics of the ethnic groups is the native art of those people. In the past, native art or traditional art was created only for livelihood and personal needs, but currently, the export of traditional arts and the interest of foreigners in Iranian handicrafts has led to the growth and attention of art owners and officials in some of The arts have become indigenous.

Lukács writes in his aesthetic book: "Art comes from everyday life, so it must meet the human needs of this life. Art is a product of social evolution" In his life, he finds himself getting creative and creating a work that not only fulfills the needs of life, but also has a remarkable beauty in it. It is that every region of the world has its own art. Regarding the art of the Qochan people, it should be noted that before Khorasan province was divided into three separate provinces, the Kermanjs of Qochan were not distinct from each other and their art was common. After the partition of the country, even though Qochan has been included under Razavi's Khorasan collection, they present the same ancient and common art with the art of Bojnord Kurds.

According to a report by the Director of Cultural Heritage and Handicrafts Organization, Bojnord, Mr. Ali Kazemi, the handicraft fields of North Khorasan province include traditional textiles, Kurdish tablecloths, plus, carpet weaving, charuq embroidery, etc.) Among the handicrafts of Kurds of Kermanj, Charuq Dozi is registered with number 66 in the list of national works. (Image (2) Currently, the charuqs sewn in Bojnoord have less and simpler decorations than the charuqs sewn in Qochan) Dost (2007:207) in Qochan city, due to the people's attention to this shoe, the charuq insoles sew this shoe. They sew in different sizes for women, men and children, and even though the price is high for the customer, people still show a desire to buy Charon



Picture 2 (Museum of Anthropology, 2014).

. The research background of Bavari and Sarkhosh's research in 2013, in a book entitled *Iran-Zemin Clothing*, covers the clothing of Iranian ethnic groups and the historical clothing of the Iranian people, but there is no mention of the influence of society and culture on the type of clothing. According to these materials, the found sources are only middle-hand sources and no high-hand source has been found. Clothing reflects the culture and customs and even the geography of each nation, and Khorasan is no exception to this rule. The local clothes of the people of North Khorasan, having a significant variety of colors and designs, in addition to being considered a perfect Islamic clothing for women and men, due to the fact that they are often derived from the beauty of nature and the happy colors of the spring season, they also bring peace of mind to the wearers. can be Since the traditional clothing is a symbol of national identity, many researchers have addressed this issue and have mentioned the clothing of the Kurdish people of Qochan along with the clothing of different ethnic groups. The book "Getting to know the clothes of Iranian peoples" is one of the same researches in which the author investigated the types of clothes and decorations of the peoples, but did not pay attention to the impact of society and culture, the first person in Iran to record the traditional and indigenous clothes of Iranians was Dr. Jalil Ziapour. It is a great beginning of clothing research is the best and most eloquent phrase that can represent this founder in the field of clothing research (Yavari and Sarkhosh, 1391).

The ancient clothing of Iranians from the earliest times to the end of the Sassanid dynasty" is the first book published in this field by Dr. Ziapour (1343). After that, the book "Clothing of Iranian Nomads and Villagers" marked a huge change in the researches related to ethnic clothing. His emphasis on the importance of climate and nature as well as the relationship between different ethnic groups and the effect they have on the shape of clothing after the publication of this book in 1346. Madha (1347), Iranian clothing from fourteen centuries ago to the beginning of the Pahlavi period (1349) has been published. The history of the evolution of clothing in Iran from the beginning to Islam (1346) was also investigated by Mr. Mir Mohammad Mushirpour on the qualitative changes of Iranian clothing in the periods History before Islam until the arrival of Islam in Iran (Mashirpour, 1346) Ikhaka also studied the clothes of Iranian women from the 13th century of the Hijri until today in Tehran in 1336.

(Zaghah, 1336). "History of head covering in Iran is one of the comprehensive and valuable books" (Shahshahani (1374)) "History of Iranian clothing" by Dr. Mohammad Reza Chit is an ongoing research work.

Four courses have been studied:

1- The period of ancient Iran 2- The period of Iran after Islam (4th) century (first) of the period of Iran after Islam

4 Contemporary Periods The first period of this book was published in 1380 by Samt Publications. In 2013, Soheila Rahmani conducted a study under the title of local dress as a symbol of culture and national identity, a case study of Gilan province. Her research aimed to investigate the place of local dress of Gilan and the need to identify it to tourists. The research method was descriptive and analytical. Library and field methods have also been used, according to the studies, it has been concluded that the local dress of Gilan is one of the best types of local clothes in Iran due to the variety of colors and types of covering, which should be considered as one of the signs of national identity and Cultural heritage should be preserved and perpetuated (Sahila Rahmani, 2014).

In 2014, Tehrani Dehkordi and Yousefizadeh conducted a study under the title of clothing as a symbol of culture and national identity. The purpose of their article is to examine the clothing of men and women of the Bakhtiari tribe, because considering the antiquity and originality of the design and motifs of these clothes, in addition to Their introduction as a national dress also benefited from the designs and roles of these dresses in the design of new dresses. In this article, an attempt has been made to combine traditional and modern clothes designs to design clothes that reflect the taste and more importantly, authentic Iranian civilization and culture, and finally some designs have been presented (Tehrani Dehkordi and Yousefizadeh, 1394) In 2016, Dehghani et al. carried out a study under the title of examining women's clothing in the wall paintings of Chehel Seton Palace. In their research, the method of collecting library materials is written in a descriptive-analytical method, and according to the results, it can be said that most of the drawn pictures are related to the gatherings of aristocratic women, and only some of the pictures are of maidservants.

It can be seen that in terms of the shape of their clothes, there is no difference between them and only in the materials and decorations.

were different from each other (Dehghani et al., 2015)

Research conclusions

Considering that sociology has a close relationship with anthropology, so for research in line with

Human societies in the special geographical field should also be helped by anthropology. "Say's anthropology It shows the psychological relationships of people that can only be understood from social cultural contexts in communities\ different and with different philosophies and social attitudes and thus in the general study of sociology To have effective cooperation, Dr. (1371 (27)

The materials mentioned in the field of principles of sociology and anthropology of Qochan Kurds lead us to the fact that Qochan has a cold climate that originates from the existence of mountain ranges and regional winds.

It has a climate almost similar to the mainland, the Kurds have had Kurdistan, and therefore the Kurdish people have strength and physical endurance for generations. On the other hand, the special livelihood of the Kurds, animal husbandry in their special habitat, has its own difficulties, including finding pastures, which causes you to climb.

Physical and mental endurance. Even though a Kurdish woman does not live in the comfort like women in big cities and walks side by side with her man, yet the feminine elegance radiates in her taste. Basil Nikitin writes about this: "While paying attention to the busyness of industry, a house of work Let's remember that women weave cloth and carpets, and they often show great taste in what is related to preparing clothes for themselves or making tents... In the art of decorative pattern in woven cloth, use their primitive aesthetic taste and instinct in it. goes, and at the same time, this taste is not devoid of innovation and strange talent in mixing colors, etc. (Nikitin: 1967:56)

The height of the Kurdish woman's taste can be seen in her clothing, the dress of a Kurdish woman, with all its beauty, is a hijab, a dress that alone can be the subject of paintings and poetic images (Safizadeh, 1375 (375).

Her clothing is suitable for her activity and habitat, the hedge skirt makes it easy for a Kurdish woman to step in. It is agricultural land and grazing land, and from the visual point of view and visual arts, it has a triangular shape and this shape. When it is placed on the surface of its base, it is the most stable geometric shape and looks as stable as a mountain. It reaches" (Hosseini Rad (1383(37), horizontal stripes are to show peace and tranquility).

Hosseini Rad (1383 (35)) peace that heals the hardships of life and may be considered impossible for that. The viewer should not be aware of the tired body and soul of the Kurdish woman by seeing the horizontal stripes of the skirt. Vertical stripes that. Next to the vertical stripes on the chest of the dress, it is a symbol of "standing and self-sufficiency" (Abedini, 2011 (21) and It is a sign of tolerance and endurance of Kurdish women. In addition to protecting the body from the cold, the vest on the dress showed a lady's taste with its decorations and on the other hand, its coin embroidery is a sign of women's tact in saving money for the day of danger and her foresight in. These are difficult days of life. Kurdish women's headscarves are a sign of their religious beliefs, as well as the big, juicy and colorful flowers, they constantly remind the Kurdish woman that she is a woman and a woman has a gentle soul, and at the same time, it shows the Kurdish woman's sun-burnt face refreshingly. On the difficulties of living in his rectangular tent. It warms his body. The rectangular pattern of the inducing tent, the purity of rationality, lawfulness...power" Abedini 1391 (24).

Her slippers are suitable for the Kurdish woman's lifestyle and have the necessary endurance and are sewn to this board for her daily walks. This shoe is also full of patterns. It is full of colors and each of the motifs is a sign of the elements of nature and is a symbol of the simple and natural life of the Kurds. The patterns sewn on Charuq are rooted in the beliefs and visions of the Kurdish people. Among these motifs, there is the Bete Jakeh or the almond flower, which represents the cedar tree, which is the symbol of Iranians, the star flower and the stem, the wheat flower, the zigzag flower, the mouse tooth flower, the flower. The eight parts or the sun, the flower with three claws, the giver of beta (57) pointed out, at the same time, these designs are a symbol of the relationship of cultivation with the sun, night and day, and the rotation of the days. The clothing of the Kurds is made of natural fibers, which is in accordance with their life and livelihood. Happy colors such as red are warming on cold days and energizing for daily activities. In general, the form, material, design and decorations of Kurdish women's clothes are a sign of the body, position and dignity of a Kurdish woman and her livelihood. It does not have heat, but while it is in accordance with the type of religion, it has broad concepts of Buddhism and has taken a symbolic role, and it also has beauty. These principles can be seen in the clothing of other ethnic groups and the same reasons for preservation. Traditional clothes are enough.

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