

The life of shepherds in the nomadic Kurdish clans

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Abstract.

The aim of this article is to depict the life of Kurdish nomadic clans, including the Koçbers, recognized as one of the oldest groups in Kurdistan and Mesopotamia. The article puts forth the thesis that the nomadism of Kurdish tribes has influenced their lifestyle, customs, and cuisine. It has also played a role in the development of new professions and the role of women in traditional Kurdish society. The article is divided into several parts. In the first part, reference is made to pastoralism, an essential aspect of Kurdish identity associated with a nomadic way of life. The subsequent analysis addresses housing issues adapted to the conditions of their stay, as well as the daily existence and division of roles between women and men. In the third and fourth parts of the article, the productive potential of Kurdish shepherds (dairy and wool products) is emphasized. The article seeks to demonstrate that nomadism is a part of the Kurds' history which makes them courageous, strong, and simultaneously hospitable.

Keywords: *Kurds, tribes, Craft, shepherds, nomads*

Introduction

Throughout their ancient history within the historical geography of Kurdistan, the Kurdish tribes have been characterized by a largely primitive pastoral style, and this is something pointed out by travelers who visited the camps of those tribes in separate periods. Life of the Kurdish tribes have evolved over history. The Kurdish tribes' way of life has altered for a variety of causes, including modernization, urbanization, and political progress. Nevertheless,

Kurdish tribes have managed to preserve a number of their customs and cultural practices in spite of changes in their lives. The continuous availability of pasture and water for large herds of livestock forced them to move over wide areas and carry out their daily tasks in a precise, inherited manner, such as constantly erecting tents, preparing food, and washing clothes suitable for long journeys...etc.

The importance of the research comes from the fact that it basically monitors the daily activities of nomadic Kurdish tribesmen, which is of clear importance due to its contribution to exploring the depths of the Kurdish personality, the extent of his connection to the land in which he moved throughout history, and the extent of his ability to carry out his daily work in the best way. In addition to highlight the role of Kurdish women in managing their family affairs is greater than that of men an aspect that has been somewhat neglected in historical studies.

The research benefited from both descriptive and analytical approaches, as the descriptive approach provided the basic information for the research, while the analytical approach contributed to drawing the life scene of members of the migrating Kurdish tribes. The most important goal of the research was to reach important results in the end through analyzing the information.

The research was divided into an introduction, preface, several axes, a conclusion, and a list of sources, which focused on clarifying the pastoral style of the Kurdish clans and the daily work of the members of those clans, which directly sheds light on the basic elements of the lives of these displaced Kurds.

The research relied on a number of primary sources that enriched the subject with important information, especially the writings of the first orientalists who visited the Kurdish tribes.

The research encountered several obstacles, and the research tried to overcome them as much as possible. Perhaps the most important of them is the scarcity of interest among members of the Kurdish tribes in writing down important stations in their long history, and compensating for this with rich oral history, which in turn is witnessing a noticeable decline, due to the current generations' lack of interest in the harsh nature of their ancestors' lives.

Koçbers are a population group of Kurdish society and considered the oldest components in Kurdistan and Mesopotamia, where they settled until the last quarter of the 18th century in the area surrounding Lake Van in northern

Kurdistan. Their name was associated with mountains, mobility, and reliance on livestock, as these groups were. The tribal people go to the southern regions in the spring to graze their livestock, where there are spacious plains and vegetation, which represents natural food for livestock. Their journeys began from Lake Van in northern Kurdistan to Derik and Mount Sinjar (Shingal). The word “Koçber” means those who move from one place to another on a seasonal basis. It is a word of Aryan origin that means mountain dwellers, and is close to the word Kocber, which means immigrant in the Kurdish language. Research and studies on the Koçber clans have also proven that they resemble the Hurrians, Mitannites, and Kassites, who are the ancestors of the Kurds. The Gujarati community, like all other societies, has its own impressions, customs, traditions, and rituals (Ali, 2013).

With the beginning of the summer season, the Koçber clans begin their journey with their herds of livestock to the mountain pastures, where each family takes its herd, sets up its tents, and takes with it enough supplies for 3 months. The clans return to the plain pastures with the beginning of the fall season. During the grazing period in the mountains, Koçbers reside in tents that women usually make from goat hair. Among the most important pastures to which Koçbers usually go are the pastures in the mountains of Herculamaira, Dashtkanuka, Kitukirka, Dre-Kreh, Gori-Aziz and Kreh-Koré. Koçbers belong to several clans that are divided into two main branches: “Shald” and “Gokhsur”. While the Shald clans include: “Batia, Kaja, Misa Rasha, Khirka, and Tayya,” and the Gokhsur alliance includes: Miran, Karsa, Alka, Dodera, and Sura (the Koçbers still maintain the traditions of mobile life, at the link: <https://anfarabic.com>, 2017).

Despite the clear difference in the historical roots of the Kurdish people, it can be said that the origin of the Kurds goes back to the unique blending of the ancient Zagros peoples and the Indo-European peoples who came to Kurdistan in the second and first millennium BC (Primko, 2007, 36). And this largely explains the Kurdish connection to its historical land, and the clear linguistic similarities of the Kurdish language with the rest of the known Aryan languages.

At the beginning of the 16th century, the Ottoman Empire witnessed several transformations in its policy. Its military movements gradually moved from the West to the East (Baltaci, 1988, 37), and this matter clearly affected the nationalities in the East, including Kurdish nationalism, which became to

form as a part of the sprawling Ottoman Empire, and it seems clear that the life of the Kurds depended on the foundations of the tribal system and the growth of the clan and the increase in the number of its members until the middle of the 19th century, due to the urgent need for movement and expansion. As a result, the names of many regions in Kurdistan were subject to change during certain stages. It was accompanied by the emergence of the main federations of Kurdish clans, along with a number of other small Kurdish clans (Al-Sultani, 2019, 1468).

Historical events make it clear that pastoral life constituted the most prominent lifestyle for the people of the Kurdish clans, and even formed a unified inheritance for them later, especially those who used to migrate seasonally, a phenomenon that also attracted the attention of travelers, as the Orientalist P. Lerh mentions regarding this phenomenon. The phenomenon is as follows: "The Kurds live a nomadic life, except for a few of them. They go up in the warm times of the year to the fertile meadows and pastures located at the tops of their mountains and in the highlands, and in the winter, they return to their homes again. Sometimes they expel Christians from their homes in Armenia, paying for a small fee." To the village mayor or local official, and the place where the Kurds reside during the winter is called Sarhad" (P. Lerh, 2006, 28.)

P. Lerh confirms the Kurdish person's desire to work by saying: "The Kurds love to work." (P. Lerh, 2006, 29). In light of the above-mentioned information about Kurds, one notices the diversity of professions and crafts that tribal people have mastered according to the requirements of daily life. Although these Kurds devoted themselves mainly to the profession of herding, several other professions appeared among them, in order to secure their necessary requirements. The most important aspect of the profession for the people of the Kurdish clans is excellence in their products. According to the testimony of one medieval historian, Kurdish goods have always been known for their quality, as he says, "Boats loaded with honey, ghee, cheese, walnuts, hazelnuts, almonds, pistachios, and figs arrive from them to Mosul." (P. Lerh, 2006, 29). Another researcher wrote as follows: "Villages are being built near small rivers and streams and surrounded by sprawling walnut forests that are used in construction, as well as vine trees, olive plantations, and fruit orchards" (Khasbak, 1972, 177).

Social conditions played an important role in the process of transition to agriculture later, as they exerted their influence mainly through the dissolution

of the tribal system. It is known that mobile pastoralism is associated with tribal organization, because the nature of the life of pastoralists requires collective responsibility, and ensuring rich pastures embroils mobile pastoralists in constant conflict. With each other, a good pasture requires a strong clan that fights back against competition. At the same time, the nature of the shepherd's life puts him in constant problems with settled farmers, because his animals cause damage to agricultural crops (Khasbak, 1972, 177).

The Gujarati society is unique among other societies in its reverence and appreciation for women. In Gujarati life, the woman is still the foundation of the family, as she is the mother, educator, and manager of the house, while most of the work related to raising livestock is a man's task, such as grazing and taking care of the livestock, in addition to milking the livestock. These aspects distinguish the community from other communities. The Koçbers differ from others in their view of women. In many societies that raise sheep and livestock, men graze while women do the milking and clean the places where they gather (the Koçber woman is a continuation of the mother goddess, at the link: <https://anfarabic.com/>, 2015).

In fact, it can be said that the daily life of the Kurdish shepherd was a reflection of the jobs, obligations and tasks that the external environment was imposing on him, meaning that he was forced to do so, not choosing it. What is remarkable is that the shepherds were able to overcome the difficulties of life and adapt, which allowed them to continue their daily lives in a distinctive way. The perception of these shepherds was different from the perception of the people of large cities. The shepherd who found himself in the context of his daily work, and all he can see of the city were the moments he crossed its outskirts during the process of moving to the pastures. In light of the above, the city and its joys remained something far from reach of these shepherds.

First. The Shepherding

Pastoralism is considered the most important work practiced by the Kurds since ancient times, and it was preserved by the members of the mobile clans. In this regard, the orientalist Thomas Bois points out, saying: "The nomads are stock-raisers, and a shepherd's life is the one preferred by the Kurds, for the shepherd free from all constraint feels himself lord of nature and of his own soul. Undoubtedly this life in the open air where he is encompassed by dangers makes for courage, if it does not contribute to intellectual development. If you want to make a man of your son, make him a shepherd; but be sure to take him

home in time before he becomes an animal. „It is definitely to this simple, carefree existence that the Kurd owes his love of independence.” (Bois, 2010, 40).

The Koçbers are one of the clans that have practiced shepherding since ancient times. The word Koçber means those who move from one place to another in search of pasture. Despite the stability of the Koçber and their integration into civil life, they did not separate from herding sheep, so that the traditional social structure that was built would not be shaken. Because of their adherence to the Kujar culture, which they inherited from their ancestors, they were always traveling in search of the spacious plains and green meadows, which are the food of the sheep and main sources for raising sheep and livestock. In the summer, the journey begins from Botan to Zozan-Harkul and all the way to Lake Van, where there is abundant grazing and fresh springs, and in the spring they settle in the flat land called Dasht, which extends from Botan Island all the way to Şengal.” As the areas of Zozan-Harkul are distinguished by their picturesque nature and the beautiful plains, between Jodi, Kabar, and Mount Shangal Dasht, it is a history engraved in the hearts of Koçbers” (Gandhi Iskander, Zozan and Dasht... a history engraved in the hearts of Koçbers, at the link: <http://ronahi.net>, 2021).

One of the sources specialized in Kurdish history explains the factors that prompted the members of the Kurdish tribes to practice the profession of herding, and the importance of this profession to them, by saying, “Due to the harsh climate conditions in the mountainous regions, Kurdish shepherds mainly practiced raising livestock and riding animals, and the Kurdish rams were famous for their long, fat-filled rams.” “The nomadic Kurds lived in tents and used the flute while grazing, with which they gathered the flock” (Pouladian, 2013, 152).

In fact, it can be concluded that the tasks of the shepherds are divided in turn. There are names for each one of them, as there was the main shepherd called Şivan, while the other shepherds were of lower rank than him, where the sheep in one flock were differentiated individually. Skilled shepherds were able, for example, to milk more than a thousand sheep at once, or to sit on one of the stones and stare at the flock and notice the absence of any sheep or ewe among the hundreds of them. These shepherds were known for their generosity, and one of them could distribute what he possessed of bread and tobacco together with his fellow shepherds with ease. One orientalist described the

experience of Kurdish shepherds by saying: "The man is an expert in everything related to raising animals and shearing sheep" (Bois, 2010, 40).

P. Lerh emphasized this important issue by saying: "Kurdistan supplies Istanbul, Damascus, Aleppo, and Beirut with sheep, as Istanbul alone demands 1,500,000 of them." (P. Lerh, 2006, 28).

In turn, the well-known Kurdish historian and writer Mullah Mahmoud al-Bayazidi mentions the following regarding work for the nomadic Kurds, especially women: "Kurdish women are courageous, active, and skilled. They work in making rugs, carpets, curtains, and felt, and in a house where there are no servants, women play the role of maids, as they do all the housework and even supervise the rearing of their husbands' horses, but the men have no profession other than fighting." He also pointed out: "Women also buy and sell, and some of them go so far as to sit in councils and participate with men in deliberation and giving advice. They also work in trade and honor guests" (Al-Bayazidi, 2011, 49).

It can be concluded from the above that pastoral life remains the basic criterion in forming the basic structure of migratory clans, as the herders' alliance or exchange of rivalries had a positive and negative impact on the issue of coexistence between them, as seasonal journeys over long distances forced them to choose pastures for each herd, it contributes to cooperation between them in the best way.

Second: Preparing Kurdish tents

It is useful to point out that one of the first daily tasks of Kurdish shepherd families after settling in a certain piece of land was to set up tents in which they spent most of their time with their families, except for the shepherds who were forced to stay outside to protect the herds. P. Lerh states regarding the dwellings of Kurdish shepherds, the following: "The Kurds set up their tents woven from black goat hair in long rows. As for the Kurdish villages, they are a scene of primitive homes. They are simply small dwellings dug into the ground that disappear under the snow and appear to the viewer from afar in the form of hills." (P. Lerh, 2006, 28).

The well-known Kurdish tents, according to Thomas Bois, were distinguished by the following characteristics: They have wide roofs that hang on the edges and the two triangular ends. As for the supports and connecting strings, they are completely unknown, and there is no upper stake. We only see

them in the tents of some eastern tribes, and the roof is divided into parts. Multiple and connected by knots, loops and small rods. The internal organization was simple: the floor was covered with mats and rugs, and barriers made of mats were placed to separate women from the reception room designated for men, and there was a hole in the middle used as a stove for fire and boiling coffee” (Bois, 2010, 48).

Every tent needed the presence of reeds, as there were two types of reeds, one of which was usually thick, and the other was thinner. The shepherds would bring reeds from the mountains and valleys in which there was water, and the tents were exposed to harsh weather conditions most of the time, especially when it rained. As the women were passing ropes over the tents, while the men were tightening the ropes with pegs so that the tents would not move and drift away with the wind and rain. Meanwhile, their dresses/ were getting wet, as the women were forced to dry their dresses by squeezing them manually, and then these tired shepherds were putting them on. And they sleep in it (Mirani, 2020, 37).

The orientalist Basil Nikitin describes the following regarding the tents of the nomadic Kurds: “As for the tents of the nomads, they are lightweight houses that are easy to transport on the backs of animals, and this is compatible with nomadic life. In the spring and fall, when the weather is humid and the nights are cold, the tents are pitched on the slopes.” South, towards the dry winds, and camps are most often set up at the lower edges of the pastures. This means that in the summer and spring, as the heat of the sun begins to dry out the grasses and the livestock head to the places where the snow has melted, tents appear during these periods standing in the low areas, where there is more heat” (Nikitin, 1998, 117).

The orientalist Thomas Bois points out regarding to Kurdish tents by saying: “The nomadic tribes live inside Kun or Rash Mal tents, which are usually at the corner and rest on the ground by supporting them and then attaching them with short ropes. Thus, they significantly differ from Arab tents, and their fabric is made of strings.” Black ones are made of goat hair, and the poles also vary in number according to family members” (Bois, 2010, 54).

Shaker Khasbak described these tents as: “The Kurdish tent is characterized by its relatively small size in order to adapt itself to the cold weather. Its length is about 3.5 meters, its width is about 2.5 meters, and its

height is also about 2.5 meters. It consists of a roundabout, which is the roof of the tent, and is made of goat hair, and from (Çît) which represents the walls of the tent and is made of reeds and goat hair, and of poles and pegs” (Khasbak, 1972, 193)

Shaker Khasbak also mentions that the tent is supported by a varying number of thick poles, typically ranging from 4 to 6, each standing about two and a half meters high. The tent is secured with approximately 14 pegs, with five on each side and two at each end. Furthermore, the tent features doors that open on both sides (Khasbak, 1972, 193).

The significant role of Kurdish women in managing the pastoral lifestyle of Kurdish families is highlighted here. On harsh nights, mothers would typically extinguish the lantern hanging on the stick, designated for this purpose and positioned in the middle of the tent, as soon as darkness fell. This practice allowed family members, especially children, to sleep. Each tent was surrounded by reeds and a layer of thorns. The tents were divided into two sections, with the first designated for animals and the other for living. Reeds served as separators between the two sections. It is worth noting that shepherds used to venture out to villages to collect sedges and reeds. They would then create beds with these materials, covering them with wool until ready for rest and sleep (Mirani, 2020, 109).

Near the tents, others were occupied with tying the ends of the livestock, shearing, and collecting their wool before departing the area. Wool shearing is delayed until this period due to the high temperatures lasting for two months in some areas. The cold weather allows for a more leisurely process, and the women were actively moving from one tent to another. Life, though difficult, is deemed beautiful. In addition to daily household chores, such as preparing food and washing dishes and clothes, the women engage in farming, livestock raising, milking, and the production of dairy products. (Zawity, the symphony of life played by the Kurdish Bedouins in northern Iraq, at the link : <https://www.aljazeera.net>, 2004).

They also made a bride for each season and some months as a symbol of the renewal and abundance of life and as a clear and explicit relationship with birth and generation, just like humans and flocks. Given that all of their lives, with their details, are linked to a continuous line and passes through many stages such as days, months, and seasons, that is why they made the month

of April a bride, which is the most beautiful, the strongest, and also the luckiest. They did not get engaged in that month and did not hold marriages or weddings because they were convinced that the month of April did not accept a competing bride, and breaking this custom would cause bad luck. Another very cruel custom was that a young wife, the mother of an unmarried young man, and his sisters did not wash for an entire year to mourn the death of a husband or brother or a son. Likewise, some of them do not change their clothes for a year (Qamar, Koçbers and the groans of departure are some of the customs of mourning, at the link: <https://ara.yekiti-media.org>, 2019).

As for the herds of sheep and cattle, they continue towards the resorts of Sarhad and Lake Van, the highest res

orts, seeking the fresh air, melting snow, and green plants. The men guard the flocks of sheep and accompany them. Each family grazes its livestock in the places designated for it since ancient times, called “koz.” In these pastures, all the herds are close to each other to ward off dangers and for fear of raids by tribes and thieves. At this stage, the men are divided into three sections: A section that stays with the families in the Si Kela area, a section that guards the flocks of sheep in the pastures. The other section is the shepherds who move with the livestock in the pastures and manage the affairs of the lambs and young sheep. The shepherds are accompanied by some women who invest the milk products of the livestock and turn them into ghee and cheese. They weave and knit wool, and they stay with the shepherds in light and small shacks or summer houses made of reeds and papyrus called Kul. In the late fall, the reverse journey begins from the north towards the south. The men return with the herds to their farms and families on the outskirts of Si Kela, carrying with them what their livestock produced, such as wool, ghee, and cheese. Upon arrival, the ceremonies begin to celebrate the return of shepherds and livestock by holding music parties consisting of drums and flutes. Dabkeh circles are held, girls decorate themselves, young men also decorate themselves to choose a life partner, banquets are held, and sacrifices are slaughtered, until the reverse journey begins towards Derik and the plains of Sinjar after crossing the Tigris River (Said, symphony Departure in the Gujarati community... the Miran clan as an example, <https://yek-dem.net>, 2019).

Third: Dairy Derivatives Industries

Nature has imposed on shepherds that their families' livelihood should be based primarily on milk derivatives, by relying on them as a main food, in

addition to trading in them and providing their other necessary supplies. P. Lerh mentioned the following regarding to the importance of milk derivatives among the Kurds in general: "The Kurds prefer sheep's milk over any other milk. The Kurds consume ghee and cheese in large quantities" (P. Lerh, 2006, 30)

The orientalist Thomas Bois mentions the matter in a little detail, saying: "The woman is left with everything related to milking cows and ewes and producing butter and cheese. The women are busy making butter, boiling the milk in large pots, then adding a spoonful of sour milk to it and leaving it for one day to ferment. The next stage is that the milk is emptied into containers suspended on tripods. Then two women come forward to shake and shake each container, so the butter can be scooped out for preservation and salting, and the remains are used to make white cheese that is salted or flavored with scented herbs. When the cheese hardens, it is placed in cloth bags. Weights are placed on it, and the cheese can be placed in leather bags as well" (Bois, 2010, 41).

The foodstuffs derived from milk usually varied, the most important of which were Penîr, Penîrok, Firo, Mast, Mastê kîsik, Nîvişk, Spil, Dew, Lorig, Şijig, as the women used to put yeast (Fırşk) in the amounts of milk they had on hand. Then put it in bags made of linen (Şalig) until it dries and reaches the Kefê stage before it turns into Penîr in the end and is eaten and called Penîrê spî. However, if one wants to store the cheese for longer periods, the women mix it with herbs (Sîr, Çûnig, Quncir) and salting it and smearing it with cheese water (Lorig). This process is called Kiras kirin, and then putting it in pots made of pottery underground, in the spring and fall together, and Penîr from summer was the best as measured by the percentage of fat in it, on the contrary. Penîr from spring is the least fat, as the herds were fed in the summer on grasses that usually turn into nutritious grains (Mirani, 2020, 46).

Women get Nîvişk after it collects on top of the milk after churning it in a Meşk for a long time. As for what remains of the milk at the bottom, it is called Sipil, while it was made from sheep's milk after giving birth in the first two days, called Penîrok, and what is made from the milk of the third day is called Fro, and then Mast is made from milk by putting yeast in the milk, boiling it, and then leaving it for a period of time. When the Mast is kept in cloth for days, it becomes firm and is called as Mastê kîsik (Mirani, 2020, 47).

Ronê koçerî/Kojri ghee was also a well-known milk industry, and it was obtained from significant quantities of Nîvişk by adding materials to it and boiling it to extract Ron by Meşk again (Mirani, 2020, 59).

The customs of the nomadic Kurds were intricately connected to their unsettled lives. Hospitality, a prominent feature of their existence, held great significance in their harsh environment. Guests not only offered an opportunity to enhance the status of the nomadic man but also served as a means of conveying news from the outside world to him. (Khasbak, 1972, 184).

One of the traditional dishes prepared by the women of migrating Kurdish tribes, known as Dahişk or Genimê qutayî, involves a process where girls grind wheat grains in a pestle, boil the meal until ready, sprinkle ghee over it, and consume it, especially during special occasions. Additionally there is also frying: they usually cooked lamb meat and then put it in ûr while the meat was still hot, and they ate it once it cooled. Broth, which is a popular dish made from lamb and sheep meat and eaten with the hand, and bulgur, which they used to buy from Mosul, then the young men used to prepare it themselves later (Mirani, 2020, 76).

The Kurds are famous for making a type of cheese called “Sîrik,” meaning cheese with a garlic taste. After preparing the white cheese, they cut it into equal medium pieces, then the wild garlic is cut and minced, and mixed with the cheese with salt added to it. This is placed in a clean water bladder, or in a pottery container called a “Kupik.” The water bottle or container is placed in the corners of dark caves because it is cold, and some people would place it underground for a period of time. It is then extracted and served for breakfast and has a nice taste. There is a type of fat-free cheese made by Koçber which is called Şijik. It is made from water filtered from the cheese, which is placed in a large pot and some “Dew” is added to it. The mixture is left until the next day, after which some wild flavoring herbs are added to it as desired. Then it is boiled well until the whites are formed from the cheese water and the shenina separate from it. After that, the whites are separated with large spoons from the water, and placed in a pot until they cool down. After they cool down, they are placed in linen or gauze bags until the water is drained from them, and served as breakfast, and some used to fry it with eggs. As for the Kurdish butter “Nîvişk”, it was made throughout the year, where the milk was boiled in a large pot and then left to cool for a while, and then a little curd was added to it to coagulate to become milk, then the milk was collected and placed in the “kirba, Meşik-”

with the addition of an amount of suitable cold water, and the water bottle is hung on a small, triangular-shaped poles called “Sêpî.” The water bottle has two handles called “spirals” that the woman holds while “chugging.” The churning continues for about an hour, until the butter floats to the top. After extracting the butter from the water bottle, it is placed in a bowl of cold water again until it freezes (Kurdish industry and handicrafts in the early twentieth century...dairies and cheeses, Bûyerpress newspaper, issue 77 dated 4/1/2018).

Kurdish cuisine is rich in a number of natural plants that enter main or secondary dishes such as appetizers, fried foods, and salads. Most of them have an important role in treating medical conditions, that is, they may have dual-purpose. Below are the most important plants that enter Kurdish cuisine (and their scientific terms) from (the series of medicinal and aromatic plants). And the poisonous ones in the world (by Dr. Masoud Mustafa Al-Kattani), which highlights the experience of the people of the region and their role in preparing these plants in the form of delicious and useful dishes, which enriched the Kurdish cuisine in the most difficult economic, political and environmental conditions and were the pillar of existence for a people who have tasted calamities over time and added privacy and originality to this cuisine. These plants whether it is an herb seed or a spice that grows naturally in the regions and mountains of Kurdistan, thyme in the Kurdish language Jatra Kuyvi (*Thymus serpyllum*) is included in main dishes such as kibbeh with mint Kutl Duk, and various baked goods. It is characterized by a special flavour. *Adiantum Capillus-veneri* is used as a medicine for the kidneys by boiling just one boil, *Anchusa italica*, which grows in rainy and rainy areas. The type of demi is the desired one and is included in secondary dishes: it is eaten raw after rubbing it with sumac and salt, cleaned well, minced, fried with onions, and eggs are added. It is eaten for dinner or breakfast. *Androcymbium gramineum* is used in main dishes, especially mixed rice or bulgur. (Clean, grind a little, stir in oil with chopped onions, add rice or bulgur, cook in sumac water extract, add salt and black pepper.). *Anethum graveolens*, Şêwit in Kurdish, is one of the herbs that grows naturally and is used in various dishes (Katani, Kurdish cuisine, at the link: <https://sotkurdistan.net/>, 2023).

As for the most famous types of sweets that were available to these shepherds, there were Xurmê qelandî, Guz u bez, Mewîj, Hêjîr, Dîfs û Ron. As for the most important tools used to prepare food, most of them were made of good wood and each tool had a function, including for preserving milk (Kodik),

for making dough (Şkevik), for drinking water (Piyan), a jug (Dûlik), and a large spoon (Hesko). As for the tools made of iron that were used for heating over fire, they are Sîtil, Zerik, Meroxî, Terar (Mirani, 2020, 79).

Fourth: Woolen textiles

Fashion is considered one of the most important expressions that reflect the cultures, heritage, and civilizations of peoples. Through it, the history of each people can be studied, and, in many cases, individuals can be identified by their fashion choices. Designs and colors in fashion vary according to people and cultures, and the Kurdish people are no exception. They distinguish themselves from the peoples of the region through their unique uniforms for both men and women. The current designs of these outfits have been influenced by factors such as the mountainous terrain, climate, societal nature, and customs. Kurdish dress stands out for its multiplicity of pieces that individuals must wear and the vibrant colors of the fabrics, especially for women. It also reflects the conservative nature of Kurdish society, placing emphasis on modesty and reserve (cream, Kurdish dress... an identity imposed by nature Al-Jabaliya, at the link: <https://www.alaraby.co.uk>, 2016).

In a picture of a sculpture preserved in the Louvre Museum, it represents a Kurdish woman from the country of Elam, from the historical city of Sousse, as she is spinning wool, and we notice that she is sitting on a beautiful chair, and in front of her is a plate containing fruits and fish, and behind her stands a maid with a fan in her hand, which makes us believe that it is summer. The woman is wealthy or the wife of a king or prince, and she spends her free time flirting and for useful and beneficial work. We are not surprised by this, as most women inherited the artistic industries from their mothers and grandmothers. To this day, we find Kurdish women working hard in the manufacture of carpets and decorated clothes. The Kurdish regions in Iraq are also known for women working in various craft professions which women carry out such as spinning and dyeing clothes and wool. And preparing it to make carpets and rugs, as well as work in the manufacture of various textiles such as fiber weaving, making brooms, and many industries and crafts complementary to various works and handicrafts (Abdul Sattar, Kurdish women and artistic handicrafts, at the link: <https://shafaq.com>, 2020).

Women in Kurdistan society enjoy wide authority, a high status, and an exceptional status within the family. "She is the mistress of the house." Therefore, the concept of the Kurdish family is closer to the Western concept.

"Kurdish women are characterized by strong personality and sincerity of dialogue. They have an attractive way of speaking and having conversations, and in the absence of the husband, they receive visitors." She welcomes them and speaks freely to them and does not hide her face as other women do in other neighboring countries. Comte de Seri 1840 says: "We have seen that Kurdish women are not isolated from men despite being Muslims, and that their faces are uncovered, and this is considered something unusual among the peoples." The Kurds never thought of restricting women's freedom, because they always considered them worthy of the trust, rights and responsibilities that men enjoyed (Mandalawi, *The Struggle of Kurdish Women*, at the link: <https://shafaq.com>, 2021).

The freedom granted to Kurdish women, which appeared in heritage texts, was not granted arbitrarily or out of naivety. She has proven throughout history that she is worthy of that trust through her apparent stances in heritage. The man gave her confidence even to receive guests during his absence... and she has preserved her chastity and preserved her virtues - and the Orientalists have confirmed this phenomenon in more than one site. The issue of woman sitting with and discussing with the man strengthened her position within society. Woman would have been a naive and limited-minded. However, through integrated participation, she became an active, positive element, endowed with elegance and durability of style. She was the one who penned most of the popular songs (Nijmeh, one of the characteristics of Kurdish women in the Kurdish literary heritage. Sarfaraz Ali Al-Naqshbandi, at the link: <https://www.ahewar.org>, 2006).

In light of the above, understanding fashion is crucial for discerning the intricate relationships among the social classes of any people in general. For example, Kurdish fashion was often influenced by, and typically sourced from, large cities situated along the routes of their seasonal travels, with the city of Mosul being particularly noteworthy (Pouladian, 2013). 152), and Kiras were mostly made of linen, while the type designated for weddings was made of Qelawêz, and there was another type of beautiful clothing designated for women, which was Şapig decorated with Sîm (bright threads) and made of Ermûşim (silk), and is used in weddings (Mirani, 2020, 96).

In order to protect against bad climatic conditions, the Kurdish shepherds wore Kulav woven from Liva (wool), and they also wore Kim (Cap) over their heads, and some of them would wrap it with a long piece of cloth with designs

of roses on it, intending to show one of the roses in the front, and it was practical. Preparing the Kulav is arduous and is called "Kulavqutan." Some young men place the "liva" in a long cloth designated for this process called "Çil Bor" and make it cone-shaped, then they beat on it forcefully to the point that their voices grew louder with the continuous pounding, and they would not let go of Kulav until it is smooth, hard and ready for use (Mirani, 2020, 109).

In fact, there are clear differences in Kurdish dress that appear in the fashions from one region to another. Both the travelers Son and Hamilton were interested in Kurdish dress. As Son mentions that despite the harshness of their lives and that they are always on horse saddles, no one of them had dirt on his shirt, which confirms that the Kurdish whenever he became richer and insisted on having cleaner clothes, a phenomenon specific to the Kurds (Son, 1972, 222). As for Hamilton, he mentions the costumes of the poor Kurds who worked on the road that Hamilton paved in Kurdistan at the end of the twenties of the 20th century. Their clothes, even if they appear to be of bleak quality, are clean despite the effort of the work. As Hamilton confirms, they do not stop washing them so that they remain clean (Hamilton, 1973, 113). Fraser also mentioned that Dr. Ross, the doctor of the British Consulate, who traveled to Rawanduz in 1838 to treat the father of the Emir of Rawanduz, Muhammad Kor Pasha, after he convinced the British Resident Prince to send a doctor to hopefully restore his father's sight. He expressed his admiration for the beauty of the Kurdish dress (Fraser, 2 007, 133)

It should be noted that the members of the mobile Kurdish tribes, in the context of interest in fashion, took care of their external appearance, as they would shave their heads with a razor, leave the hair on the front of the head, or shave their hair completely, while some of them left their hair in the form of braids, and their shaving tools consisted of Cozan, Kêr and their barber was called "Berber". The washing process would sometimes last until the sun set, and then the girls would have to return to their tents after a tiring day, after they had bathed with their children and washed the clothes of the entire family, while the men were content to go to the nearest basin of water and bathing in it without any complications, as is the case with girls and children (Mirani, 2020, 109).

There was no leather industry in the scientific sense of this industry, but there were some primitive crafts such as making "Carox" shoes from the skins of cows that they wore in agricultural work, and sometimes they were used as special shoes. It was customary and common for cow owners not to sell the

skins of the cows or bulls that they slaughtered, and after completing the slaughtering process, they would divide the skin into equal parts sufficient to make two shoes called "Terih", and they would leave them at home, to give them to those seeking these skins from the people of the village or passers-by to make shoes from them. As for sheep skins, they used to make "Kurik" furs from them, by removing all the layers of meat, blood, and fats attached to the skin of the sheep that was skinned from the body and cleaning it well from all residues. Wash the sheep's wool well with water, remove any blood stuck to it, and after exposing it to the sun and air to dry completely, an amount of salt is placed on the fleshy part of the skin, and the fleshy side of the sheep's skin is scraped using a sharp knife. After that, salt is sprinkled on it again, and after it dries completely, the skins are sewn together in a precise and consistent manner, and after they are finished, they dress them with a special type of thick black cloth to turn into a fur used on cold days, and some used to wear it all year round. One of the most popular professions and crafts made from sheepskin is the "Meşik", bag industry, in which the Kurds excelled to store ghee, butter, and cheese, or to churn yoghurt and milk (Othman, Kurdish industry and crafts in the early twentieth century, at the link: <https://www.medaratkurd.com>, 2017).

Another daily task for the Kurdish shepherds was the process of collecting herbs to benefit from them. It was planned in the evening when the girls agreed to go at dawn to the nearby wilderness to collect a large amount of herbs, including hibiscus, for example, and to guard the girls while they were away from the tents. One of the young men was accompanying them on the condition that he brought his own baggage, as the girls would fill his baggage as well, while each one of them went away to fill her own baggage. There was daily work that the girls did, as before sunset they would usually go to the animal stalls which belong to the family, carrying on their shoulders and ropes designated for animals to tie mules and horses, and return those animals to their special section in the tents (Mirani, 2020, 159).

The area from the heights of Zozan to the borders of Sinjar were spaces and pastures for the Kujar tribes, and even grazing for others was prohibited. With the beginnings of the emergence and growth of the settlement idea in both its

temporary and permanent forms, a preliminary phenomenon was created in building settlement houses and the subsequent emergence and expansion of

new villages. However, this occurred within the framework of the nature and pattern of settlement of the indigenous inhabitants of the region, and in its geography. Emphasizing the opposite of what some of the orphans of Aflaq and Saddam claim, such as Al-Kate' and others, on one hand, and also as cognitive documentation, and in returning to themselves the villages and human gatherings that existed and were developed, and by comparing them with non-Kurdish villages, the successive years of their construction, and even the dates of their residents' migrations to the same region (Abdul Qadir, 2022).

Conclusion

Nomadic Kurdish tribes had been part of Kurdish society for centuries. They have had a different lifestyle compared to the Kurds who settled down in a specific area. The Koçbers are one of the oldest components of Kurdistan and Mesopotamia. They lived in the region around Lake Van in northern Kurdistan until the last part of the eighteenth century. In the spring, the tribal people travel to the southern areas to graze their animals since there are wide plains and lush vegetation there, which serves as natural feed for animals. The article has focused on Kurdish pastoral life and explained several aspects of life of Kurdish tribe such as shepherding, preparing Kurdish tents, Dairy Derivatives Industries, Woolen textiles which have been essential parts of Kurdish tribes. Kurdish tribes had mastered themselves in different professions in order to meet their needs.

It is clear that the profession of herding was one of the most important characteristics of the Kurdish pastoral society, because herding was important to secure the daily life requirements of these shepherds, in addition to the fact that this arduous profession was draining their energies and forcing them to devote most of their time to their large herds.

The task of erecting small and large tents was one of the tasks that fell primarily to Kurdish women. Preparing the tent went through several stages and within a well-known pattern. The Kurds preserved it throughout their long history on their historic land, and taking care of tents was their primary concern because it guaranteed them a life far away from weather conditions and their devastating damage and maintained their existence in extremely difficult climatic conditions.

It can also be concluded that Kurdish herders' families emerged in the field of producing daily foods derived from milk, which were widely known throughout the region, as these foods were the most important source of energy

for the children of those families in order to withstand the great difficulties of mobile life in a wide geographical area.

The Kurds were about to make the most of their herds of livestock, and in order to achieve this, they benefited to a great extent from the wool that they excelled in weaving, so that it became their distinctive historical uniform. In fact, the Kurdish clans were able to preserve these garments throughout the centuries of their continuous movement and were not affected by the other costumes of the neighboring peoples.

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ژیانی شوانه‌کان له خێله کۆچهریه‌کانی کورد

ئامانجی ئەم نووسینە ویناکردنی ژیاڵی خێله کۆچهریه‌کانی کوردە له نێواندا کۆچهره‌کان که وه‌ک یه‌کیک له‌ کۆنترین گرووپه‌کانی کوردستان و میزۆپۆتامیا ناسی‌نراون. بابته‌که‌ ئهو تیزه‌ ده‌خاته‌ ڕوو که‌ کۆچهریی هۆزه‌ کورده‌کان کاریگه‌ری له‌ سه‌ر شایۆزی ژیاڵ و داب و نه‌ریت و چیش‌تلی‌نایان هه‌بووه‌. هه‌روه‌ها ڕۆڵی هه‌بووه‌ له‌ په‌ره‌پێدانی پیشه‌ی نوێ و ڕۆڵی ژنان له‌ کۆمه‌ڵگه‌ی نه‌ریتی کوردیدا. بابته‌که‌ به‌ سه‌ر چه‌ند به‌شیکدا دابه‌ش‌کراوه‌. له‌ به‌شی یه‌که‌مدا ئاماژه‌ به‌ شوانکاری کراوه‌ که‌ لایه‌نیکی جه‌وه‌هه‌ری شوناسی کورده‌ و په‌یوه‌سته‌ به‌ شایۆزیکی ژیاڵی کۆچهریه‌وه‌. شیکارییه‌کانی دواتر باس له‌ پرسه‌کانی نیشه‌جی‌بوون ده‌کات که‌ له‌ گه‌ڵ بارودۆخی مانه‌وه‌یاندا گونجاوه‌، هه‌روه‌ها بوونی ڕۆژانه‌ و دابه‌ش‌کردنی ڕۆژه‌کان له‌ نێوان ژنان و پیاوان. له‌ به‌شی سی‌یه‌م و چواره‌می بابته‌که‌دا جه‌خت له‌ سه‌ر توانای به‌ره‌مه‌پێنایی شوانه‌کانی کورد (شیره‌مه‌نی و به‌ره‌می پشم) کراوه‌ته‌وه‌. بابته‌که‌ هه‌ول‌ده‌دات ئه‌وه‌ نیشان بدات که‌ کۆچهریی به‌شیکه‌ له‌ می‌ژووی کورد که‌ وای لێ‌ده‌کات بوێر و به‌هێز و له‌ هه‌مان کاتدا می‌وانداری بکه‌ن.

په‌یفێن سه‌ره‌کی: کورد، عه‌شیره‌ت، پیشه‌سازی، شوان، کۆچهر