



CLOTHING XXV. CLOTHING OF THE BAKTIĀRĪS AND OTHER LORI SPEAKING TRIBES

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Members of the Lori-speaking ethnic groups, including the Loris themselves, the **Baktiārīs**, and the **Boīr-Aḥmadīs** are characterized by similar styles of dress, with variations reflecting differences in tribe and social class of the wearer, variations that can have strong symbolic meaning, particularly among the Baktiārīs. There have been significant changes in the basic male dress in this century, as a comparison of current dress with that observed by travelers in the 19th and early 20th centuries reveals (d'Allemagne, IV, pp. 181-82; Bishop, II, pp. 106-07; Cooper, pp. 132, 236; Sardār(-e) As'ad Baktiārī, pp. 233, 254, 416-17, 596, 647; Layard, 1887, passim; Lynch, pp. 540-45); the major changes occurred as a result of the clothing reforms imposed during the reign of Reżā Shah (1303-20 Š./1924-41; see xi, above).

The men of all these tribal groups wear a costume composed of the same basic elements: a felt cap (*kola*), a shirt and vest, long trousers of varying degrees of fullness (*tombūn* or *šawlār*), and sandals (*gīva*). Nowadays a small cap (sometimes called *šaw-kola*) of beige, brown, or black felt is the most common



head covering. Among the BaḳtĪārĪs, however, it is worn only by boys and shepherds; mature men and chiefs prefer the *kola-košrowī*, which is taller, almost cylindrical in form, and black (though formerly sometimes white among the ranking chiefs, *kaḡānĪn-e bozorg*). Particularly characteristic of Lori male costume is the *čūqā*, a straight, knee-length, sleeveless tunic of natural white wool with vertical indigo stripes (Figure 74). Today it is often worn over a Western jacket (*kot*). The *čūqā* was probably once found only in Luristan and must have spread among the BaḳtĪārĪs in the 1940s, replacing the *qabā* (cloak). It is possible that BaḳtĪārĪ men gave up the *qabā* more willingly than some of their other garments because it was commonly worn throughout Persia and did not constitute a distinctive part of their traditional costume. The finest *čūqās* are called *čūqā-līvāsī*, after a village in Luristan celebrated for making them. Travelers before 1338/1920 (see above) described a shirt with a straight collar buttoned on the side (*jomā*); it has now totally disappeared. The Loris wear narrow trousers (*pāpūš*) without any special features. The trousers constitute the most distinctive part of BaḳtĪārĪ male dress, however, serving as a badge of tribal identification (Digard, 1981, pp. 211-13); in fact, *qorbatīs* “foreigners” (to the tribe) are not permitted to wear them. These trousers (*šawlār-gošād*, *tombūn*) are black, cut very wide (120 cm around the leg), and are usually worn over underdrawers (*zīršawlār*), often simple pajamas; for reasons of economy, however, boys and shepherds often wear only the underdrawers. The trousers are held up by a leather belt or a large sash of rolled white cloth (*šāl*), in the folds of which it is customary to carry useful objects like a pipe and a knife. The sandals are of the *gīva-malekī* type, with pointed leather toes that curve upward. Beside these basic elements several additional garments are worn for specific purposes, for example, the felt capes and mantles of the shepherds (*abā-nemet*, *kordĪn*, *šenel*, *ferej*).

The women of the Zagros have never worn the veil (*čādor*) and still do not do so, except when they visit the towns. Their costume has varied less over time than that of the men. It consists of a headdress; a knee-length dress slit on the sides, with long sleeves (*pīrhan*, *jomā*, *jowa*); and a long, full skirt (as much as 8-10 m around the hem) gathered at the waist (*tombūn-zanūna*) and worn over *zīr-šawlār*. The groups differ mainly in the headdress. In the north (Luristan) it consists of a kind of turban (*tarā*; Figure 75) wrapped over a scarf (*tarā awwal*), which allows the hair to flow free. In the south (BaḳtĪārĪs and BoĪr AḡmadĪs) the women wear a hood (*lačak*; Figure 76) to which a veil (*meynā*) is pinned in such a way as to frame the face without hiding it. The hair, parted in the middle, is arranged in two braids, which are joined under the chin, thus



also framing the face. In winter a velvet caftan (*balkāl*) completes the outfit. Female garments are usually in very bright colors, except during periods of mourning. There is hardly any difference in dress between social classes, except in the quality of fabrics and the richness of ornament (e.g., glass beads and coins).

Young children, both boys and girls, usually wear clothes only on the torso; their heads are also covered, and a number of amulets are worn suspended down the back. At about five or six years they begin to wear appropriate adult clothing, but until they reach marriage age their garments are only pallid imitations of those of their parents.

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