



FĀRS VII. ETHNOGRAPHY

FĀRS

vii. Ethnography

The largest part of the population of Fārs is of Iranian stock, but since the rise of Islam in the 7th century there has been substantial immigration of peoples of other ethnic origins into the province (FIGURE 1).

Lors. There are two groups of Lors in Fārs: those originally from the Behbahān area in Kūhgīlūya and those who moved into the province from Lorestān in western Persia. The first are to be found primarily in westernmost Fārs, in the districts (*dehestāns*) of Līrāvī and Ḥayāt Dāwūdī (Lorimer, *Gazetteer* I, pp. 699-702, 1101-06). The Ḥayāt-dāwūdī khans of Bandar-e Rīg were Lors and, until well into the 20th century, exercised considerable power in the region north of Bušehr (q.v.; Wilson, pp. 170-76; Chick, pp. 1-5). The Ḥayāt-dāwūdī family and its tribal supporters played an important role in tribal uprisings in 1325 Š./1946 and 1342 Š./1963 (Oberling, 1974, pp. 130, 185, 187, 201, 212-13). Many Lors from Kūhgīlūya have also settled in the districts of Āspās, Dez-e Kord, and Šahrmīān in the subprovince (*šahrestān*) of Ābāda (q.v.; Razmārā, *Farhang* VII, pp. 9, 100, 144).

The Lors who came from Lorestān accompanied Karīm Khan Zand (1163-93/1750-79) to Shiraz. Today the principal vestiges of this group are the Lašanī, Korūnī, and Feylī. After the overthrow of the Zand dynasty in 1209/1794 the Lašanī were gradually absorbed into the Qašqā'ī tribal



confederation. In 1291/1874 they once more became independent but soon adopted a sedentary way of life (Oberling, 1960, pp. 80-82). By the mid-1890s, when Mīrzā Ḥasan Fasā'ī wrote his *Fārs-nāma*, a part of the tribe had already settled in the districts of Kafrak and Marvdašt north of Shiraz (II, p. 332). By 1336/1918 the remainder had settled in the district of Ābāda-ye Tašk north of Lake Neyrīz (Field, p. 223). According to Mas'ūd Kayhān, the tribe comprised about 400 families in the early 1930s (*Joġrāfiā* II, p. 81). The Korūnī also joined the Qašqā'ī tribal confederation. In the 1950s there were about fifty families of them among the 'Amala and about 190 among the Kaškūlī Bozorg. By that time a few families had also settled in a quarter of Shiraz known as Maḥalla-ye Korūnī (Oberling, 1960, pp. 84-85). The Feylī followed a similar pattern, first being absorbed by the 'Amala tribe and later some of them settling in Shiraz. There are still a Feylī clan of the 'Amala tribe and a Maḥalla-ye Feylī in Shiraz (Oberling, 1960, pp. 85-86).

Kurds. The most important Kurdish tribes of Fārs are the Kordšūlī and the Zangana. The Kordšūlī seem to have spent some time among the Mamasanī or Baḳtīārī Lors before entering Fārs in the 19th century. They were absorbed into the Qašqā'ī tribal confederation but had again become independent before World War I (Oberling, 1960, p. 83). The tribe includes some Turkic elements, notably the Kaḷajī clan, which in 1342 Š./1963 numbered about 600 households, of which only 200 had become sedentary (Komīsīūn-e mellī, I, p. 156). Its winter quarters are near Fīrūzābād in the district of Qīr o Kārzīn and its summer quarters near Ābāda in the district of Kaḡšet (Razmārā, *Farhang* VII, pp. 91, 179).

Most of the Zangana live in the region of Kermānšāh (Baḳtarān) and in northeastern Iraq, but a number of clans have established themselves among the Baḳtīārī (q.v.), in Kūhgīlūya, and in Fārs (Oberling, 1960, pp. 76-77). The Zangana of Fārs have split into several small groups, one of which was absorbed into the Kaškūlī Bozorg tribe of the Qašqā'ī confederation and later settled in the Dašt-e Aržan (q.v.) area west of Shiraz; another was absorbed into the Aynallū (q.v.) tribe of the Kaḡsa confederation and later settled near Fasā in the district of Šeš Deh Qarabolāġ a third settled near the Persian Gulf, where until recently there was a district called Zangana southeast of Bušeher; finally, one group settled in Shiraz, where there is still a Maḥall-e Zangana (Oberling, 1960, pp. 78-79).

Five smaller Kurdish tribal fragments are the Čegīnī and Ūrīād, clans of the Qašqā'ī 'Amala tribe; the Lak and Vandā, clans of the Qašqā'ī Darrašūrī (q.v.)



tribe; and the Kordlū, a clan of the Qašqā'ī Qara Čāhīlū tribe (Oberling, 1974, pp. 225-26, 231). There is reason to believe that nearly all the Kurds in Fārs are descended from tribes that accompanied Karīm Khan Zand. Finally, there is also a district called Dez-e Kord southwest of Ābāda.

Turks. At present the most important Turkic component of the population of Fārs is the Qašqā'ī, until recently one of the largest and most powerful tribal confederations in Persia. Its principal tribes (*ṭawāyef*) are 'Amala, Darrašūrī, Fārsīmadān, Kaškūlī Bozorg, Kaškūlī Koček, Šeš-bolūkī, Qara Čāhīlū, Šafī-ḳānī, and Namadī.

Fārs province was first occupied by the Saljuq Turks in the 1060s (Bosworth, p. 59; Kafesoğlu, p. 363; *Tārīḳ-e gozīda*, ed. Browne, I, pp. xiv, 433, 442; see ii, above), and in all likelihood the Qašqā'ī came during these migrations. They seem to have spent time in Azarbaijan before reaching Fārs, however. The clan names Moḡānlū, Āq Qoyunlū, Qara Qoyunlū, Bīgdelī, and Mūshellū all suggest a past connection with northwestern Persia, as do many Qašqā'ī songs and legends (Oberling, 1974, pp. 27-28). Many Qašqā'īs believe that their ancestors were forced to migrate to Fārs by Shah Esmā'īl I (907-30/1501-24), but already at the beginning of the 15th century their summer quarters were close to their present ones; Ebn Šehāb Yazdī mentioned a group with summer quarters at Gandomān, about 160 km southwest of Isfahan, in 818/1415 (*apud* Aubin, p. 504 n. 24). It is even possible that Ebn Baṭṭūṭa (II, p. 52) was referring to the Qašqā'īs when he noted that in 726/1326 or 727/1327 he crossed a plain (Dašt-e Rūm) inhabited by Turks between Īzadḳvāst and Māyīn, where today several Qašqā'ī clans spend their summers.

There appears at one time to have been a close relationship between the Qašqā'ī and the Ḳalaj, one branch of which made its way to Azarbaijan and Anatolia while another branch settled in Ḳalajestān in central Persia, probably in Seljuq times. Indeed, several authors have argued that the Qašqā'ī are simply an offshoot of the Ḳalaj tribe (e.g., Fasā'ī, II, p. 312). Vladimir Minorsky, on the other hand, believed that the migration of Ḳalaj nomads from central Persia to Fārs antedated that of the Qašqā'īs and that the two groups merged after migrating into the province (personal interview, Cambridge, England, 12 December 1956). There are considerable Ḳalaj remnants among the Qašqā'īs, and there is also a large group of sedentary Ḳalaj on the Dehbīd plateau north of Shiraz; the latter claims to have belonged in its nomadic phase to the Qašqā'ī tribal confederation (Oberling, 1974, p. 29; for further details on tribal and modern political history, see QAŠQĀ'Ī).



Three of the five tribes constituting the *Ḳamsa* tribal confederation are also of Turkic origin: the *Aynallū*, the *Bahārlū* (qq.v.), and the *Nafar*. Finally, there are several smaller Turkic tribes scattered throughout the province, including the *Šāhsevan*, the *Bayāt* (q.v.), the *Qaragözlü*, and the *Āq Evlī* (q.v.; Oberling, 1960, pp. 60-76).

Arabs. The Arabs conquered Fārs during the caliphate of ‘Otmān (23-35/644-56; Lockhart, p. 811). Although Arab infiltration into Persia had already begun before the conquest, it greatly increased afterward. In southern Persia Kufan military garrisons provided the vast majority of colonists in such urban centers as *Eṣṭaḳr* and *Shiraz* and later spread into the countryside (see ‘ARAB iii). Most of the Arabs who remained permanently in the province were nomads, who established themselves along the Persian Gulf littoral. Three such tribes were the *Moḏaffar*, occupying an area between *Bušeher* and the estuary of the *Mānd* river; the *Āl Abī Zohayr*, northwest of *Nāyband*; and the *Āl ‘Omāra*, east of *Qeys (Kīš)* island (Le Strange, *Lands*, pp. 256-57). Today remnants of numerous Arab tribes are found along the northern shore of the Persian Gulf; the most important are the *Banī Hājer*, *Banī Ka‘b*, and *Banī Tamīm* (scattered all the way from *Bandar-e Deylam* to *Bušeher*); *Domūk* (in *Dašttestān*); ‘*Amrānī*, *Rū‘ūsa*, and *Ḥājīān* (in *Daštī*); *Āl-e ‘Alī*, *Hamadī*, *Našūrī*, *Āl-e Ḥaram*, *Marzūqī*, and ‘*Obaydelī* (in *Šībkūh*; Lorimer, *Gazetteer*, pp. 79-82, 367-88, 697-702, 1100-06, 1595-98, 1685-91, 1779-90; *Fasā‘ī*, II, pp. 3-8).

In the hinterland of Fārs the most important Arab tribe is a component of the *Ḳamsa* tribal confederation. It is divided into two sections, the *Jabbāra* and the *Šaybānī*. A hundred years ago the Arab population of this tribe was estimated at 19,870 families (Tumanski, pp. 79-81). From more recent estimates (e.g., *Komīsīūn-e mellī*, I, pp. 150-53) it is obvious that most of these tribesmen have become sedentary. The summer quarters of the *Ḳamsa* Arabs are in an area stretching from the northwestern shore of *Lake Neyrīz* to *Dehbīd* and *Bavānāt* in central Fārs. Their winter quarters are around *Fasā*, *Dārāb*, *Jahrom*, and *Jūyom* in southeastern Fārs. (For lists of the subtribes, or *tīras*, see *Fasā‘ī*, II, p. 312; P. M. Sykes, pp. 329-30; Field, pp. 213-14).

Georgians and Circassians. Thousands of Georgians and Circassians were transplanted to Persia by Shah ‘Abbās I (996-1038/1588-1629) to guard the main caravan routes; many were settled around *Āspās* and other villages along the old *Isfahan-Shiraz* road. By now these Caucasians have lost their cultural, linguistic, and religious identity.



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