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Source: *The Geographical Journal*, Vol. 59, No. 5 (May, 1922), pp. 335-356

Published by: geographicalj

Stable URL: <http://www.jstor.org/stable/1780610>

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LURISTAN: PISH-I-KUH AND BALA GARIVEH

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Read at the Meeting of the Society, 23 January 1922.

Note ; The names in this paper are for the most part as spelled by the author and have not been assimilated to the system of the P.C.G.N. The sketch-map shows the principal names only.

LURISTAN is the country of the Lurs, and was divided by the ancient geographers into two parts : the Greater Lur, extending from the confines of Fars on the east to the Diz river on the west and comprising the country of the Bakhtiari, the Kuhgalu, and the Mamasenni ; and the Lesser Dur, the modern Luristan, bounded on the north by the Kermanshah and Burujird provinces, on the east by the Diz river, on the south by Khuzistan or Persian 'Arabistan, and on the west by the frontier of Arabian 'Iraq.

Geographically, the chief feature of Luristan is that it consists of a series of remarkably regular parallel ranges running from north-west to south-east, with fertile valleys, each more elevated than the last, between them. The principal ranges, taking them in order from the south, are :

1. Kabir Kuh—Tangavan.
2. Kuh-i-Maleh—Kiyalan—Taq-i-Mani.
3. Kuh Astan—Dahlich—Kuh Biab.
4. Kuh-i-Ghazal—Kuh-i-Gird.
5. Guraz—Dadabad—Haftad Pahlu.
6. Ispid Kuh—Mutba.
7. Garru—Puneh—Shahnishin.

These ranges are pierced by three large rivers, the Saimarreh, which comes down from Kermanshah as the Qara Su ; its affluent the Kashgan ; and the Diz. There are smaller rivers like the Bala Rud or the Zal which, rising in Luristan itself, have cut through part of the system.

To-day the Lesser Lur, or Luristan, is divided by the Lurs into three parts : first, Pusht-i-Kuh between the 'Iraq frontier and the Saimarreh ; second, Pish-i-Kuh between the Saimarreh on the south-west and the Kashgan and Khurramabad rivers on the south-east ; third, Bala Gariveh eastwards of Pish-i-Kuh to the Diz. The term Pish-i-Kuh is seldom used by the Lurs, who generally refer to the district as Luristan as opposed to Pusht-i-Kuh or Bala Gariveh. In this paper however I shall use the name Pish-i-Kuh, reserving the name Luristan for the whole province.

Pusht-i-Kuh is now probably better known than the other parts of Luristan, owing to its having been visited by a larger number of Europeans, albeit very few, and also owing to the political importance of the Vali or hereditary governor, who is, in fact if not in name, independent of the Persian Government and is moreover now our neighbour along a con-

siderable length of the 'Iraq border. His official title is Vali of Luristan, but it is now many years since a Vali attempted to vindicate his authority outside his own Pusht-i-Kuh, where his power is absolute and perfect law and order prevail. Indeed another chieftain has in recent years been given the title of Vali of Pish-i-Kuh, much to Pusht-i-Kuh's annoyance.

Pish-i-Kuh and Bala Gariveh, which form the subject of this paper, in contrast, have been in a chronic state of anarchy, certainly during the last century and probably throughout their history, with only brief intervals of comparative order under an occasional strong governor. Lord Curzon quotes Quintus Curtius and Pliny, who described how the tribes of Elam "set at nought the authority of the Medes and Persians, defied Alexander, and provoked Antiochus." Local tradition states that the ancient city of Khurramabad was destroyed by Chingiz as a reprisal for a series of treacherous attacks in his rear. In more recent times the Lurs have set at nought the authority of the Persian Government. For some years past no Persian Governor has been able to penetrate from Burujird to Khurramabad. The last to attempt it was the powerful Nizam-us-Sultaneh, whose army, including a large force of Swedish trained gendarmerie, was completely defeated at Khurramabad in 1915. This same grandee was actually captured by the Lurs on the occasion of his previous appointment in 1907. The last governor really to establish his authority south of Khurramabad to Dizful was 'Ain-ud-Dauleh in 1899. As a consequence European or even educated Persian travellers to this country have been few and far between.

Luristan is of particular interest and importance because by far the shortest route from the Persian Gulf to the main commercial distributing centres of the plateau runs from Mohammerah *via* Ahvaz, Dizful, and Khurramabad to Burujird, whence Kermanshah, Hamadan, and Isfahan are all easily accessible. The country moreover offers no insuperable physical obstacles to the construction of a railway or a chaussée road. At long intervals considerable caravan traffic has followed this line, notably in 1917, when the Bushire-Shiraz, Bakhtiari, and Baghdad routes were closed by war or local disorder. As will be explained later, it is the human factor which has made its development as a commercial artery impossible.

There are four main lines of communication through Luristan from Dizful to Khurramabad, though each of course offers a number of alternative routes in parts. Taking them from east to west these are :

I. The Papi road. This road has not been described by any traveller. It runs through the most inaccessible part of Luristan near the Diz river. Mules and donkeys can traverse it only with great difficulty, but nevertheless it was much used during the Luristan trade-route boom in 1917. The following stages were given me by the Papi *tushmals*. Owing to the nature of the country they said it would be ridiculous to attempt to compute the distances in *farsakhs*, a measure the Papi do not use.

(1) Dizful to Kaleh Qasim (due north). (2) Kulak. (3) Aw Mishin (*daim* cultivation).* (4) Kaleh Kuerun (ancient castle, limit for horse-back). (5) Tueh (springs, pomegranate and fig gardens). At this point the road leaves the Sazar, which is apparently the Papi name for the Diz, but possibly a right-bank tributary. (6) Kurnas (the only stage where water is not plentiful). (7) Chala Pil (a natural bridge, springs; halfway between winter and summer quarters). (8) Lalari (a permanent village of houses in stone and mud inhabited by Papi, gardens, streams). (9) Siram (permanent village). (10) Kashvar. (11) Kaukala (name a corruption of Kuh Tala; great altitude. In this neighbourhood there is said to be a mountain of coal, sulphur, and other minerals; specimens of coal and iron pyrites were brought to me in Dizful). (12) Khurramabad.

II. The Qalavand Road. It runs almost due north to Qilab, over Biab mountain to Tang-i-Zardavar, thence over Kuh-i-Gird to the Tayin and Kayun valleys, thence over Haftad Pahlu to Khurramabad. The distance is about 100 miles.

III. The Zal bridge-Dalich road. It runs from Dizful to the Za bridge, over Kiyalan to Mishvand, over Dalich to Ab-i-Sard, thence to Chimishk and over the Dadabad plateau to Khurramabad (about 115 miles). IIIA. Alternatively it is possible to avoid the difficult Kiyalan pass by following the north side of the Saimarreh valley *viâ* Jauzar to Valmian. The road then crosses the Pinavar ridge to Badamak and leads thence to Ab-i-Sard, rejoining the preceding route, being about 30 miles longer.

IV. The Saimarreh road. From Dizful the track goes to Pa-i-Pul, the remains of an ancient bridge on the Karkheh where the river is forded, thence through Pusht-i-Kuh territory over one of the many passes of the Kabir Kuh to Saimarreh, across the river to Rumishgan in Pish-i-Kuh, the Madian Rud bridge, Kuh-i-Dasht, and the Kashgan bridge to Khurramabad (about 180 miles). Alternative IVA would be to follow IIIA as far as the Ab-i-Fani, cross the Kashgan at Pul-i-Kurr-u-Dukhtar (the bridge of the Youth and the Maid) and so reach the Madian Rud bridge and route IV (about 150 miles).

From Khurramabad northwards there are the following roads:

V. The Sagvand road *viâ* the Zagheh pass and Chalanchulan to Burujird (about 55 miles).

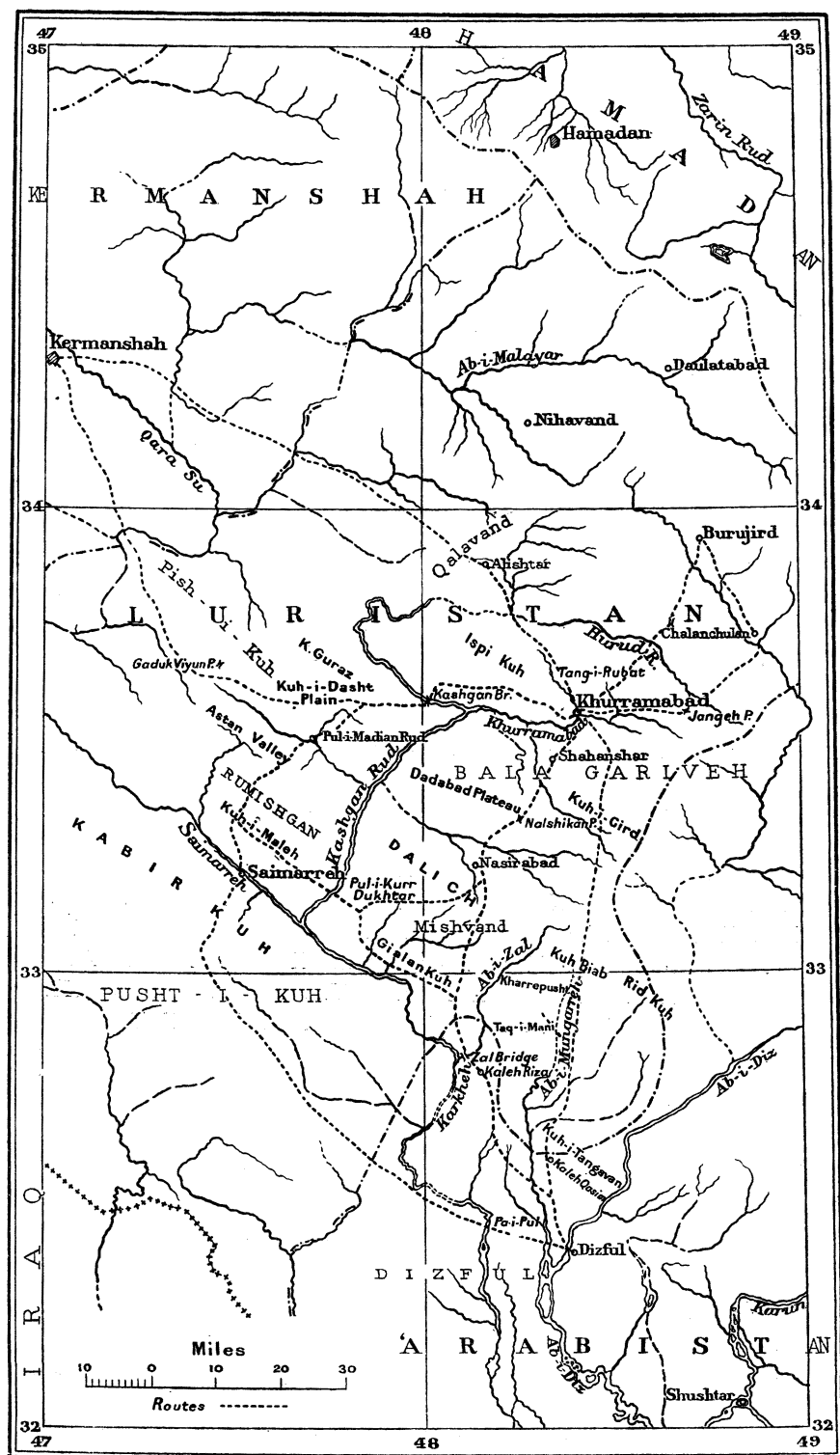
VI. The Bairanavand road *viâ* the defile of Zahid-i-Shir, the Hurud river and the Puneh pass to Burujird (about 38 miles).

VII. The Hasanvand road *viâ* Alishtar to Kermanshah (over 100 miles).

VIII. The Dulfan road *viâ* Kashgan bridge, Kuh-i-Dasht and Hulailan to Kermanshah (about 130 miles).

I do not know of any European traveller's narrative of a visit to Pish-

* *Daim* is land entirely dependent on rain as opposed to *pariab*, or irrigated land.



Sketch-map of Luristan.

i-Kuh or Bala Gariveh before 1835. Of travellers in the nineteenth century seven have described their journeys :

(1) The Russian Baron De Bode (1835), who travelled from Dizful to Qilab and thence by route IVA *viâ* Jaidar and Madian Rud to Khurramabad and thence *viâ* route VI, the Bairanavand road, to Burujird. It will be recollected that near Behbahan De Bode met Layard, who had been obliged to give up his original idea of crossing Luristan from north to south and had come down further east through Bakhtiari. While in 'Arabistan, however, Layard collected a great deal of information regarding Luristan, which appears in the *J.R.G.S.*, vol. 12.

(2) Rawlinson (1836), whose very complete notes appear in the *J.R.G.S.*, vol. 9. From Pusht-i-Kuh he crossed the Saimarreh with his Persian regiment at the Gamashan Bridge, marched to Dizful, and thence by route II, the Qalavand road, to Khurramabad and on by route VII *viâ* Alishtar to Bisitun.

(3) General Sir A. Houtoum Schindler (1877-8), who, while superintending the work of the Persian Telegraph Department, travelled over routes III and IV.

(4) Major Bell, v.c. (1884), who travelled by route IIIA *viâ* Valmian, to Khurramabad and by route V, the Sagvand road, to Burujird.

(5) Monsieur and Madame De Morgan (1889), who crossed the Saimarreh from Pusht-i-Kuh into Rumishgan, and followed route IV, *viâ* Madian Rud, to Khurramabad and Burujird. After an unsuccessful attempt to re-enter Bala Gariveh by the Diz valley, they made their way from east to west *viâ* Taf, crossed Rawlinson's Qalavand road above the Tayin valley and joined route IIIA at Nasirabad to return to Dizful.

(6) Mrs. Bishop (1890), who crossed the Diz from Bakhtiari at the Pul-i-Hava near Khanabad, marched north-west through Sagvand country to Khurramabad, and thence by route VI the Bairanvand road to Burujird.

(7) Sir Mortimer and Lady Durand (1899), who took advantage of the brief period of order in the governorship of Prince 'Ain-ud-Dauleh to travel by route III *viâ* Kiyalan to Khurramabad and on by route V to Burujird.

In the present century D. L. R. Lorimer in 1904, and Lieut., now Sir Arnold, Wilson in 1911, travelled extensively in Pish-i-Kuh and Bala Gariveh.

In addition to the above travellers, the British and Russian delegates on the Turco-Persian Boundary Commission of 1849 æstivated in Mun-garreh in Qalavand country. In 1889 Major Sawyer travelled in little-known parts of north-western Bakhtiari, but I believe only touched the north-eastern fringe of Luristan proper. Burton in 1897, Williams in 1908, visited parts of north-western Luristan from Kermanshah. During the war a German, Schunemann, went from Burujird to Khurramabad and thence *viâ* the Kashgan bridge to Kermanshah. A few Russian and

Swedish officers in Persian service have penetrated with troops from Burujird to Khurramabad, generally to meet with misadventure. None of these, so far as I am aware, went south of Khurramabad, or has published any account of his adventures.

Mr. H. L. Rabino, while H.B.M. Consul at Kermanshah, collected particulars of the tribes of Luristan, and has published them in France in a valuable work.

Of the origin of the Lurs very little is known. Their own tradition is as follows:

King Solomon, as is well known, ruled all the supernatural world, the Divs, the Jinn, the Fairies, and others. One day he called together five hundred trusty Divs and bade them fly to Europe and bring him back five hundred of the fairest damsels of Firang. On their return, however, the Merry Monarch, their master, was dead, so the Divs kept the damsels for themselves, and from this horrible union the Lurs are sprung.

On the whole it will be safest to rest content with the more orthodox theory, accepted by Lord Curzon, that they probably represent the original Iranian stock that has inhabited these mountains since the dawn of history, with possibly a slight Semitic or Turkish admixture.

Two distinct though related dialects are spoken in Luristan, Luri by the tribes of Bala Gariveh except the Bairanavand, Lakki by the Bairanavand and the tribes of Pish-i-Kuh. I have not the erudition necessary to discuss these dialects, but I would class Luri as a dialect of modern Persian, while Lakki has much in common with modern Kurdish.

The Lurs are all nomads, living in black tents and moving with all their belongings between their winter and summer pastures with the changing seasons. When several tribes have to pass over the same ground, the order in which they do so is fixed by traditional custom, and there is never any deviation from it.

The only town in the province is Khurramabad. There were a number of villages in Kurrehgah or the Khurramabad plain, but they were all ruinous and deserted when I was there in 1917. Indeed it is almost possible to say there are no villages whatever in Pish-i-Kuh and Bala Gariveh, if occasional collections of huts, in which Lurs remaining in the very high country for the winter may take refuge during the snows be excluded. In the summer the Lurs build themselves bowers of branches, called *kula*, which are cooler than tents.

The costume of the Lur is simple and consists of a pair of loose black trousers; a shirt open at the neck; a collarless jacket, often of bright colours, reaching nearly to the knee, with a voluminous waistband round the middle. A tall felt hat, broad and slightly rounded at the top, with or without a handkerchief tied round it; short country socks of knitted wool; and those woven shoes with soles of compressed rags called *giveh*, complete the costume. Some of the younger Lurs prefer to the tall hat

a close-fitting cap of soft felt, or an embroidered cap called *shabkulah*, with a kerchief tied round. The fashion of the tall hat is a comparatively modern one, and was imitated from the Bakhtiari in the time of a Bakhtiari governor. This tribe soon after abandoned the tall hat for the smaller article that distinguishes it to-day, but the tall hat remained the fashion in Luristan and appears in its most exaggerated form in Pusht-i-Kuh. The more pretentious *khans* or *kadkhudas* on occasion affect the *sardari*, the familiar Persian pleated frock-coat, or the *abba* (cloak). A Lur always goes armed to the teeth, and it is a not uncommon sight to see one with four bandoliers round his chest and another slung across his shoulder. He parts his hair in the middle and lets it grow long to the level of the neck ; in fact he wears it more or less "bobbed." He does not however brush it upwards in a curl from under his hat in the style followed by the young bloods of Southern Fars.

The costume of the majority of the women is very ugly. The principal garment is a long faded black shirt hanging from the neck to the ankles, open about 18 inches down the front, but held together at the throat with a brooch. Under the shirt black or red trousers are worn, held tight at the ankles with a black fringe. Round the head a black handkerchief is tied, allowing the side locks to fall to the shoulder but hiding the hair behind. The more elegant young ladies prefer red shirts to black, tie a large number of handkerchiefs round the head, and wear a pleated frock-coat of red or green velvet, possibly with gold embroidery.

Physically, the Lakki-speaking tribes of Pish-i-Kuh, with their clear-cut features, aquiline noses, and clear skins, are generally speaking taller and handsomer than their Bala Gariveh brethren, who are in turn fairer and generally taller than the Bakhtiari. The women of Bala Gariveh are not well favoured ; those of Pish-i-Kuh are reputed to be handsome and to take a pride in their personal appearance.

As regards religion, my experience, contrary to that of most of my predecessors, was that Islam has a strong hold over them, though their conception of most of its tenets is probably vague and crude, and local tombs and holy places attract most of their devotions, a common phenomenon all over Persia. Many of them say their prayers regularly and observe the fast of Ramazan. An agreement which is intended to be binding is almost invariably written out, sealed, and signed in the margins of a copy of the Qur'an ; the agreement is seldom kept, it is true, but that is another matter.

Many of the tribes of Pish-i-Kuh belong to the little-known and much-misunderstood sect of the Ali Ilahis. I do not propose to discuss this sect here, having no first-hand contribution to make to the subject. I was however assured most categorically by people who claimed to have seen it, that when in a state of alcoholic intoxication and religious frenzy, particularly at their great festival of the winter solstice, they practise fire walking without coming to any harm. When marching with the Vali of

Pish-i-Kuh, many of whose force were Ali Ilahis, I expressed a wish to see such a performance. To my surprise he made no demur, and only laid down the condition that I should not laugh, as they took themselves very seriously. Unfortunately circumstances prevented my pursuing the matter further.

The character of the Lur can be summed up in one word, if it is permissible to use rather an inelegant one. He is a "swine," an undiluted swine, without one single redeeming trait. His attitude towards the traveller, whether foreigner or Persian (the Lur refers to Persians of the plateau as "Iraqis" and to official classes as "Qajars," with both *a's* short), is one of "Your money or your life." He means to have one or both. He is treacherous, and no oath is sacred enough to bind him. He is avaricious; he will sell his soul for money. He is what the Arabs call "*ibn-ul-waqt*," the child of the moment, with no memory and no foresight; he will act on the whim of the moment without regard to past experience or probable consequence. It is this absence of any logic in his behaviour, the absolute uncertainty of what the Lur will do, that adds so much to the strain of travel in Luristan. The Lur has only two states of mind. The first is that of being *umidvar*, hopeful; that is when he is hoping to get your money, either by what he calls hospitality or by performing some service such as escorting you through his country. The second state of mind is that of being *ma'yus*, hopeless; that is when he has failed to get your money or as much as he thought he ought, or alternatively when he has got your money and so has nothing more to hope for in that particular direction. And it is when he is *ma'yus*, hopeless, that he turns from designs on your money to designs on your life. In Bala Gariveh matters are still further complicated by the fact that long before the war the tribesmen discovered "self-determination" in the oriental sense that every one may do as he likes. I doubt whether there is a man, even among the so-called headmen, who can really control half a dozen others, and it is in consequence virtually impossible to make any binding agreement with them. As regards this last point the Sagvand tribe is an exception.

The chronic state of anarchy which has reigned in Luristan has been intensified since the Persian Constitution, when the autocratic power of the Shah was abolished and nothing took its place. Indeed in the mouth of a Lur the word *mashruteh*, "constitution," is simply a synonym for "disorder." He will say, "So-and-so is making constitution," *i.e.* he is playing Old Harry somewhere.

Few travellers in Luristan have escaped molestation. Rawlinson had the good fortune to march through at the head of his Persian regiment, but even he was interfered with when he turned aside at Sirvan to examine the ruins. De Bode tries to put in a good word for the Lur, but confesses that he had to abandon his intention of following the Qalavand road. The narrative of De Morgan is a jeremiad of complaints of plans thwarted and anxieties for the safety of his party. Bell travelled up with the

Sagvand tribe, but complains that his cicerone Hajji Ali Khan, chief of the tribe, was plotting to rob him or worse the whole time. Mrs. Bishop says she found her three marches in Luristan more of a strain than the whole of her previous journey, and this though there was a relatively successful Governor and a Persian regiment at Khurramabad. In 1904 Lorimer and his companion were hustled out of the country, both severely wounded. In 1914 a survey party made the most elaborate preparations to travel through Luristan. Hostages were taken, Qur'ans sealed, and wages to the tribes fixed. The caravan was looted the first day out from Dizful, and the attempt abandoned. Lady Durand, it is true, has a good word for the Lur, but she travelled during the governorship of Ain-ud-Dauleh, who had recently established his prestige by hanging seventeen headmen of Bala Gariveh in the palace garden at Khurramabad and bastinadoing Nazar Ali Khan, the most powerful chief of Pish-i-Kuh, for several hours, having him brought to with cold water as often as he fainted.

Rawlinson, Layard, and Schindler give lists of the tribes of Luristan, but as many of those mentioned by them have since disappeared, and as the groupings of others have altered, I make no excuse for giving a fresh list showing their dispositions to-day.

THE TRIBES OF LURISTAN (EXCLUDING PUSHT-I-KUH)

PISH-I-KUH (1):

Group SILSILEH:

Hasanvand (2): Bustam, Khamseh, Qalandar-Hawashi, and Javanmard: winter and summer, Alishtar.

Daulatshah, Kakulvand, and Nadar: summer, Rubat.

Yusufvand (3).

Kulivand (4) (Murshid): Bimarshah, Farrukhshah, and Karamshah: winter, Alishtar; summer, Alishtar and Kuh-i-Garru.

Karam Ali (5).

Falakuddin: Misivand, Tajamir and Luramir, Qalandar, and Barkhurdar: winter, Khavah; summer, mountains near Nihavand.

Group DILFAN:

Kakavand: Ali, Khair Ghulam, and Malifarvand: winter, Hulailan and Harsin; summer, Harsin.

Ivativand, Aulad Qubad (6): winter, Kuh-i-Dasht; summer, mountains towards Nihavand.

Mumivand Nur Ali.

Mumivand Mir Begi: Shahuvand, Bijinvand Yahia Beji (7), and Zangivand: winter, Kuh-i-Dasht.

Group TARHAN:

Amrai, Adinavand, Chawari, Bawali, Bazvand, Kurdalivand, Suri, Kushki, Rumiyan, Garravand, Kurani, Ramavand, Shīravand, and Zaruni: winter, southern Pish-i-Kuh; summer, southern Pish-i-Kah.

BALA GARIVEH :

Group BAJULVAND (8):

Sagvand : Sagvand Ali Khani : winter, east of Khurramabad ; summer, Abistan east of Khurramabad.

Sagvand Rahimkhani : winter and summer, Arabistan.

Qaid Rahmat : winter and summer, Hurud.

Dalvand : winter and summer, Hurud.

Group BAIRANVAND :

Alainan : The Khans (9), Yar Ahmad (10), Sabzali (11), and Aulad Qubad (12) : winter, Silakhur ; summer, Silakhur, Kasian, Hurud, and Tajreh.

Dashainan : Mal Asad (13), and eight minor tribes (14) : winter, southern Pusht-i-Kuh.

Group DIRAKVAND (15):

Mir Abbas Khani : Huz Balkis, Huz Gulainum, and another : winter, Birinjzar ; summer, Sarab Chimishk.

Mir Ali Khani : Huz Nisa, Huz Qadam Khair, Huz Rahzia, and Huz Shahzaman : winter and summer, Mungarreh.

Mir Rizai : summer, Chimishk.

Baharvand : Kurdalivand : winter, Pul-i-Tang ; summer, Kurrehgah.

Muradalivand : winter, Pul-i-Zal to Dizful ; summer, Kurrehgah.

Qalavand : Zuhrevand and Mirzavand : winter, Qilab and Sahra-y-Lur ; summer, Taf and Haftad Pahl.

Minor tribes.

Group JUDAKI :

Aga Riza Khans, Aga Mirza Khans, and the Ryots : winter, north of Kiyalan from Sar-i-Gul to Lehnam and Jaidar ; summer, Dalich to Shahanshah, Chulahul.

Group CHIGINI :

Hatimkhani, Tahmaspkhani, Jamaat Hajji, Fathullah, Hatimvand, Sabzavar, Rahim, Kerim, Sharaf, and two or three others : winter, between Khurramabad and Kashgan Bridge ; summer, slopes of Ispid Kuh.

Group PAPI :

Winter and summer, near Diz river.

NOTES ON THE TABLE OF TRIBES.

(1) The group Amleh, that appears in the old revenue lists, has now died out, though it would probably be revived for revenue purposes if government were ever strong enough to collect it. It should not be confused with the small tribe called Amleh, now settled at Shush (Susa), and of Pusht-i-Kuh origin. The division into Gulek and Seleverzi given by Schindler has also completely disappeared.

(2) The winter quarters of the Hasanvand are properly at Chul Jaidar, but blood-feuds now make it impossible for them to move there, and the Judaki occupy it.

Khamseh are further subdivided as follows :

Iskandar into Tighan, Miamai, Gurzehi, and Zahawi ; Daulatshah into

Shamat Quli, Pasham, Rahmanshah, and Kulkul; Sallar; Baba Husain; Gusheh.

Bustam are further subdivided thus:

Yusu Bak into Bakhtum Bak, Rahmat Ali, Dumdar; Chiragh into Ghulam Husain, Kal Husain, Yamin.

Kakulvand, also called Kapulvand, is thus divided:

Sali into Juju (= Janjan), Mirzaju, Brahimju, Haidarju, Muraju, Mehiju; Pulad into Muhammad Bak, Khair Bak, Zaivehdar.

(3) The Yusufvand are now in process of absorption by the Hasanvand.

(4) The Kulivand were formerly divided into three sub-tribes: Murshid, Karamali, Falakuddin. The Murshid kept the name of Kulivand, and are now bracketed with the Yusufvand to form the second Silsileh group; the other two are now distinct and form the third group.

(5) A section of ryots, the Habibvand, have broken away completely from the Karamali. There is also an unattached tribe, Kalai, classed sometimes as Silsileh, and sometimes as Dulfan.

(6) The Aulad Qubad were ryots of the Ivativand who broke away: their kadhudas now call themselves *Khans*.

(7) The other section of this tribe, the Bijinvand Safar Khani, has been absorbed by the Zainivand of Saimarreh. (See Note 15.)

(8) The name Bajulvand is now seldom used. Three insignificant clans, Hajji Ahmad Khani, Razani, Hajji Khusrau Khani, are also classed as Bajulvand.

(9) The Khans of the Bairanavand are descended from Mirza Ahmad Khan, who married a niece of Karim Khan Zend while in that monarch's service at Shiraz. The family is now divided into four branches: Huz Zainab, Huz Khanum Bibi, Huz Ali Muhammad, Huz Murad. The Bairanavand claim to be descended from the same ancestor as the Bajulvand.

(10) The Yar Ahmad (Bairanavand) should not be confused with the Yar Ahmadi of Salikhur. They are further subdivided into Baitaluni (consisting of Bazan and Aslamarz, Nakhi and Husain Beg), Tari and Sufi Riza (alias Bur), Matash and Mustafa.

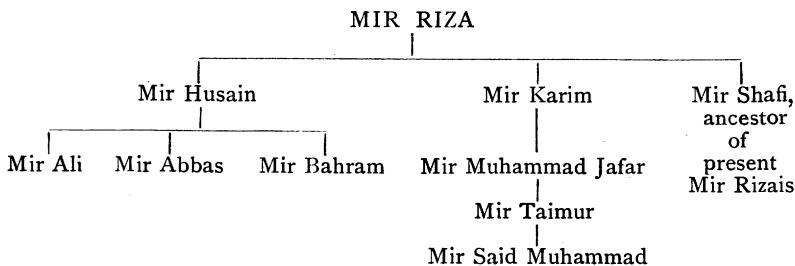
(11) Sabzali is further subdivided into Zhar Ali, Mumeh, Sadiq au Riza, Ali Murad.

(12) Aulad Qubad is further subdivided into Shamsuddin, Chalabi, Jijehvand, Daliran.

(13) Mal Asad is subdivided into Karr, Mihrab, Barani, Zaid Ali.

(14) The eight tribes are Shabun and Shahverdi, Pirdayeh, Chakalvand, Rash, Shabkeh, Luri, Akhmai, Divakun.

(15) The Dirakvand are discussed in the text. The following table shows how the four main divisions of the Mirs arose:



The inheritance of Mir Karim was the Zainivand, one of the original families of the Dirakvand. The Zainivand migrated to Saimarreh in Pusht-i-Kuh territory about 1890, and are still ruled by a descendant of Mir Karim.

According to the Lurs the Qalavand and Baharvand were not among the nine original tribes of the Dirakvand, but came in comparatively recently and absorbed most of them.

I was given the following names as those of the original nine tribes, but doubt their accuracy: Zainivand, Yaqubvand, Tafi, Kirafan, Galalivand, Satiarvand, Talibvand, Bazgir, Tarkaruni.

The revenue list of A.H. 1282 gives the following eight minor tribes as distinct from the subdivisions of the Baharvand and Qalavand; I am not aware how far they still survive: Shahqulivand, Najafvand, Galalivand, Satiyarvand, Tafi, Gaunai, Kukani, Tarkarani-cum-Qautuli.

(16) The Zuhrevand are subdivided into Mahtabvand, Shaunvand, Bar-khurdarvand, Adinavand, Siravand, Jamshirvand, Rahdarvand.

The revenue list of A.H. 1282 gives Shahdaneh and Mihrabvand in place of Shaunvand and Jamshirvand.

(17) The Mirzavand are subdivided into Shirmuhammad, Riza, Shirzad, Kalb Riza.

(18) The Chigini ryots were formerly divided between the Hatimkhani and Tahmaspkhani families. They have now ousted their khans, who live apart.

(19) The Ruqrug and Rashnu are now scattered among the Dirakvand and Savgvand. Some of the Rumiani are settled in Dizful.

In this connection some account of the constitution of tribal society in Luristan will not be out of place. In every Lur tribe there are the *khans* or ruling family on the one hand and the *ryots* or common tribesmen on the other. The *ryots* are again divided into sub-tribes, each under its *kadkhuda* or headman (the old term *tushmal* is dying out); these in turn tend to split up as strong men arise to dispute the supremacy of the ageing headman, or more often when sons of the headman set up as rivals on the old man's retirement or death. A similar process tends to take place among the *khans*. In many Lur tribes it is found that three or four generations back one powerful *khan* ruled the whole tribe. Owing to the absence of any dominating personality among his sons, the tribe will have been divided up among the heirs of the last supreme chief by his various wives.

A good example of this last process is furnished by the Hasanvand. The Hasanvand *ryots* consisted of seven sub-tribes. The last supreme chief of the Hasanvand was Khudai Khan. On his death the *ryot* sub-tribes were divided among the children of each of his two wives, Bustam, Khamseh, Qalandar Havashi and Javanmard going to his children by Jansultan, and Daulatshah, Kakulvand, and Nadar going to his children by Farkhijan.

The evolution of the Dirakvand also is very interesting. The present divisions in the tribe date from the time of Mir Ali Khan and Mir Abbas Khan, sons of Mirza Husain Khan, vazir of the Vali in Khurramabad. The Dirakvand tribes, with one or two minor exceptions, were divided

between the descendants of these two brothers, the Baharvand and several smaller groups going to the Mir Abbasis, the Qalavand to the Mir Ali Khanis. The authority of the Khans over the *ryots* is shadowy in most parts of Bala Gariveh, but the Dirakvand have succeeded in completely ousting their Mirs, who now form two tribes apart. The Mir Abbas Khanis, being on the Dizful-Khurramabad road, figure largely in Bala Gariveh politics. The sons of Mir Ali Khan are less numerous and, being buried away in the Mungarreh valley, have hitherto been little known. The sons of Mir Ali Khan are to-day divided into four main groups or *huz* according to their descent from the four wives of Mir Ali Khan. By the typical Lur rule they are known by the name of their ancestress in three cases; in the fourth the wife, Shah Zaman, was probably not so well born, therefore not a personage in herself, and the family is known by the name of her son, Muhammad Vali.

Among the Bairanvand, the *ryots* are virtually independent of the *khans*, though they have a certain respect for the ruling family and are amenable to its influence. There is consequently much rivalry among the various branches of the family to conciliate the many sub-tribes of *ryots* and to win their support. Not only do the *khans* ask the daughters of the *kadkhudas* in marriage but frequently even give their own daughters to these uncouth headmen. But the *khans* are by no means powerless, for apart from their numerous minor relations they have a large body of personal retainers, known as Qautul or Qait-ul-Bab, under their immediate orders.

The Sagvand only appeared in Luristan about a hundred years ago. A certain Hajji Khudadad came to Luristan in the service of a governor. Husain Khan, chief of the Saqi tribe, captured Hajji Khudadad and boiled him alive in a large cauldron. In retaliation the victim's relations wiped out the Saqi *khans*, absorbed the Saqi and also the Maqnali, Mutamad, Kurnukar, Papi Liriyai and later the Payamuni.

The former summer quarters of the Sagvand in Hurud are now occupied by the Bairanvand. Owing to the bitter blood-feud the Sagvand Ali Khani no longer go south, while the Rahim Khani stay summer and winter in Arabistan. A section, the Sagvand Aga Rizai, have broken away from the Rahim Khani and settled west of the Karkheh under the influence of the Vali of Pusht-i-Kuh.

The Sagvand Khans have retained their authority over the tribe generally almost intact, subject of course to the general democratic feeling of Lur society. In dealing with them therefore it is possible to treat with two or three acknowledged heads, without considering the internal sub-divisions of the tribe, which are not obtruded on the notice of the traveller as is the case with other clans of Bala Gariveh.

In Pish-i-Kuh too matters are much simplified by the fact that Nazar Ali Khan of the Amrai tribe, won for himself at the point of the sword the hegemony of Pish-i-Kuh, of which he was appointed Vali by the

Persian Government in 1910, and now exercises authority not only over all the Tarhan tribes, but over most of the Dulfan and some of the Silsileh as well; while most of the Silsileh come under the influence of Mihr Ali Khan of the Hasanvand, who sets up as a rival of Nazar Ali.

It is evident that in a society constituted in the way described and in which the vendetta is an essential part of the tribal code, the various tribes must be constantly engaged in forming alliances among themselves to preserve a sort of balance of power, with its inevitable corollary of perpetual intrigue to undermine the position of the rival group by detaching its doubtful adherents. Diplomatic activities of this kind, called *dastehbandi*, or "group-tying," take up a large proportion of the time of tribal chiefs. The favourite method of cementing a pact between tribes (as already noticed in the remarks on the Bairanavand above) is to contract a matrimonial alliance, called *vaslat* in Persian and *paivani* in Luri.

It remains to consider briefly the position of women. Lur women do not veil, and while it cannot be said that they are allowed free intercourse with strange men, they are not absolutely secluded; they just keep themselves in the background. Thus a *khan* or a *kadkhuda* who is liable to have to entertain strangers, will have a portion of his tent screened off where the ladies can go on with their domestic duties undisturbed. These duties consist, of course, in collecting fuel, fetching water, milking the sheep and goats, making curds, butter, and cream, and taking them to market when near a town, cooking, sewing, weaving carpets, and so on. They must help too to strike and pitch the tents and carry some of the loads when the tribe is migrating.

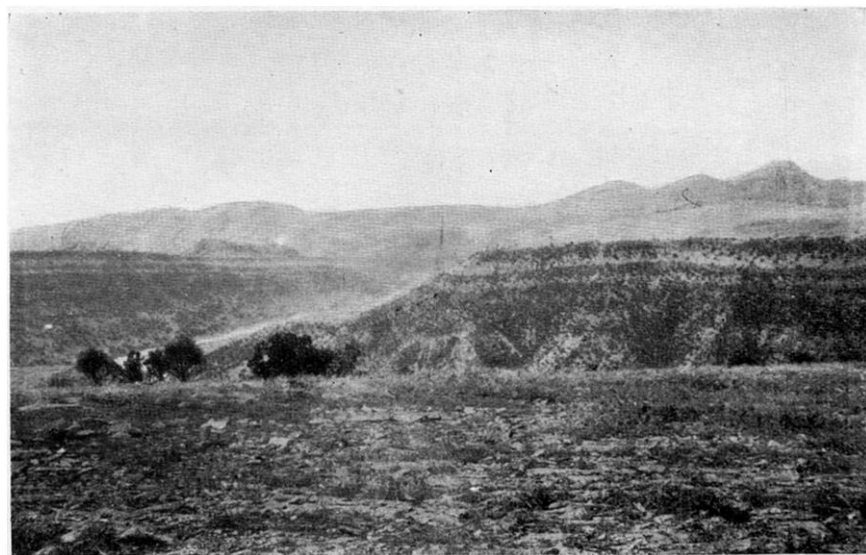
A man who wishes to marry must pay the bride's father a sum commensurate with that father's position. Polygamy is therefore limited by the question of means, while a self-respecting Lur strongly objects to giving a daughter as a *sigheh* or temporary wife—the device by which Shiah Muhammadans evade the prophet's limit of four. It is usual for a man to marry his deceased brother's wives to prevent their being lost to the tribe. Women as a rule have no rights of inheritance.

Though she is practically bought, the Lur wife is by no means invariably a mere chattel, particularly if her father or brother is an important chieftain. Many will not allow their husband to take a second wife. A certain Bairanavand acquaintance of mine was so henpecked by his only wife that I have seen him too terrified to go home. Another similarly circumstanced was in the habit of beating the milk skin to the accompaniment of the foulest abuse, making believe that it was his wife and so trying to restore his self-respect. On her approach however he hurriedly hung up the skin in its place and threw the stick in the fire.

I do not know of any case of a woman ruling a tribe, as not infrequently happens in Kurdistan or among the Shahsevens of Azarbaijan.



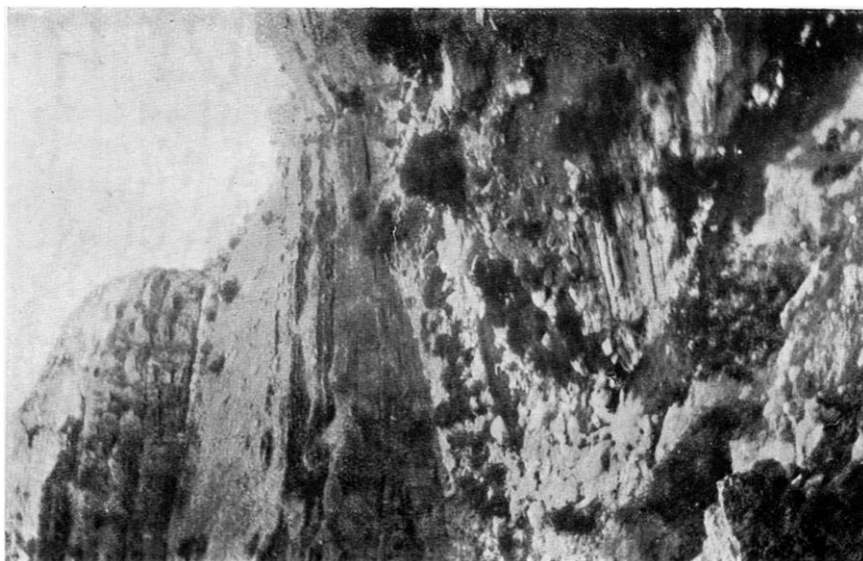
MULLAH MUHAMMAD TAQI WITH HALF A KID ON SPIT



TAQ-I-MANI



GUDAR HISYAR



THE MUNGARREH RIVER

A Tour in Mungarreh. July 1917.

My first excursion into Luristan was to Mungarreh, a secluded valley some 40 miles north of Dizful and reputed to be a second paradise, blessed with icy springs, running streams, trees and fruits of every kind.

Travel in Luristan is quite unlike travel in other parts of Persia, and requires special arrangements and special precautions. In 1917, when I was Political Officer at Dizful, there had been no Persian Governor in the town for some months, and I was obliged to do for myself what in normal circumstances one would have called upon the Governor to do. For reasons into which I need not enter here, it was not necessary to consider the Sagvands in making my arrangements, and, it being summer, no other tribes lay in the way. The first step was to send out to Mungarreh for all the principal Mirs of the Mir Ali Khani section of the Dirakvand to come into Dizful. It appeared that the clan was divided into four branches, descended from the four wives of Mir Ali Khan, each extremely jealous of the other. It was therefore arranged that each branch should give one hostage, to be retained in the Agency at Dizful until my safe return, while the elder Mirs were to accompany me to Mungarreh, entertain me there, and escort me back.

My party consisted of two Kurdish and two young Sagvand *sowars* of mine; my muleteer, an energetic Dizfuli named Meshedi Riza; and my personal servant, Abbud, an Arab, who was by upbringing a gondolier of Basra, but had attached himself to me quite early in the war.

Owing to the heat—I left Dizful on July 3—it was out of the question to travel by day. We therefore crossed the bridge at 5.30 p.m. and marched to the camp of Darab Khan Sagvand at Salihabad, in the vast stony plain known as Sahra-y-Lur. The Mirs of Mungarreh are poor. Only one, Mir Muhammad Shar, had a horse and was able to march with me. Another Lur, Mulla Muhammad Taqi, who could write and was by way of being a sort of general secretary to the Mirs, borrowed a mount in Dizful and came with us. The remainder trudged it on foot. Many of them were old men with long white beards, but age did not seem to have diminished their powers on horseback or on foot.

We left Salihabad at 1.30 a.m. in bright moonlight. At 4 we reached Kaleh Qasim, a detached hill; at 4.15 the small spring of Arsan Kerchik, overgrown with canes and tamarisk among the stony foothills. At 5.10 we crossed a dry watercourse called Karreh Harr, flowing from the extreme western end of the mountain of Tangavan already referred to.

In many places along the route were traces of an ancient paved causeway, called by the Lurs the Shah Abbas road, but probably much older. By 6 we were well round Tangavan and heading eastwards towards an eminence called Sar-i-Pilleh Bajdi, which we reached at 6.15. From this point the magnetic bearing of the highest peak of Taq-i-Mani was 328° , and that of the easterly peak of the Kabir Kuh 292° . At 7 a precipitous descent over bare and slippery limestone brought us to the

Anaraki stream at a place called Darreh Gil (clay valley). The water was only 2 inches deep but is liable to spate, when it has been known to carry away a man. At this point it was flowing due south, but a few hundred yards down turned due west to join the Mungarreh, the combined streams forming the Bala Rud already mentioned. I camped by the stream, at an altitude of 925 feet, for the day, but the heat in a 40-lb. tent was appalling. Some 30 or 40 yards up I found a magnificent pool where the rocks come straight down; the water is 9 feet deep and wide enough for one to swim about to one's heart's content.

While sitting with Mir Muhammad Shar and Mulla Muhammad Taqi on a carpet in the shade I began to realize that a curious political significance was being attached to my visit, for this was the first time for some years that any official person had shown sufficient interest in the Lurs to visit them simply for the sake of seeing them at home, and, the wish being father to the thought, the Mirs jumped to the conclusion that order was to be restored in Luristan and that the first step would be the re-instatement of the hereditary ruling family of the Dirakvand and the subjection of the upstart headmen of the *ryots*, the *kadkhudas*.

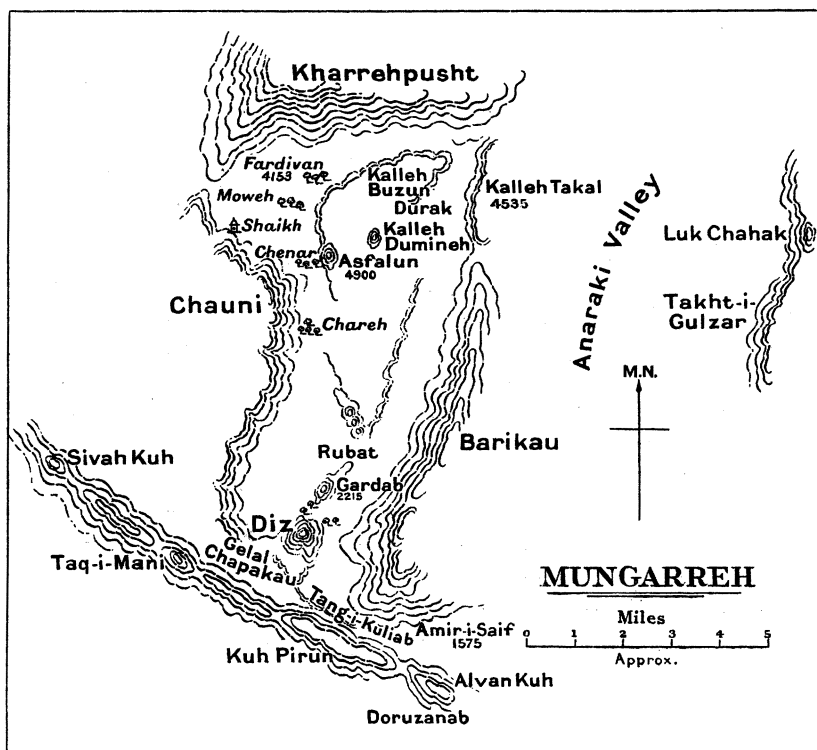
The Mirs of the Dirakvand claim to be *saiyids*, descendants, not indeed of the Prophet himself, but of Aqil, his cousin, and in token thereof many of them wear sashes of green round the waist. More recently they trace their descent back to Mir Shahverdi Khan, last of the Atabegs of Luristan who ruled in Khurramabad from the twelfth to the seventeenth century A.D.

By 4.30 the heat had abated sufficiently for us to make a start from Darreh Gil. An ascent of 400 feet brought us to a plateau where were again traces of the causeway, and a reed-grown stream called Kuanab. At 5.45 we were still marching almost due north over the plateau, here called Mehrrazil, with a line of mountains, Kuh Pirun and Alvan Kuh, in the distance. At 6.15 we came to the end of the plateau, here called Kalleh Diyargah, at a height of 1555 feet. From this point you look down into the broad valley of Qilab with the Mungarreh river winding through it, the district on the near side being Surakun and that on the right bank Doruzanab, which is about 35 miles from Dizful.

It is possible to reach Amir-i-Saif by way of the Tang-i-Alvan, a difficult pass where there are bitumen springs between the Kuh Pirun and Alvan Kuh, but as night was approaching we marched round the eastern end of Alvan Kuh over stony and thorn-grown ground, ascending gradually. This involved a *détour* of about 7 miles. At the eastern end of the mountain I was shown an exudation of *mumiai*, a black wax-like substance; it was very scanty, but the quantity is said to increase in autumn. We passed a ruin called Kaleh Vannai and reached Amir-i-Saif at 8.15 and camped by the Mungarreh stream, running south-east in a deep dell. A ruinous tomb—that of Amir-i-Saif—gives the place its name, and on the far cliff I could see two ruins, but did not have time to visit them.

Mir Muhammad Shah, who had accompanied me so far from Dizful, now announced that owing to his blood-feud with his brothers (as they call all their relations) he must find his way home by a devious route. By a curious convention the *vendetta* had been allowed to lie dormant, even to the extent of the various parties sitting on the same carpet before me, during their journey on public business to Dizful and back, but now they were again in their own country it was liable to be prosecuted with full rigour.

We left Amir-i-Saif at 5 a.m., and after riding a few hundred yards up



the boulder-strewn stream itself entered a magnificent gorge, the Tang-i-Kuliab, deep down between the almost perpendicular sides of the Kuh Pirun and Barikau. The water, of that transparent pale greenish hue so typical of streams in Luristan and Bakhtiari, comes leaping down through oleanders and willows over great white boulders, the whole giving an almost phosphorescent effect in the permanent gloom of the gorge. The narrow path then runs along the side of Kuh Pirun, the southern wall of the gorge, ascending gradually till at about $1\frac{1}{2}$ miles it suddenly descends and crosses the stream at Gudar Hisyar. Just above this point the stream comes down deep through a narrow cleft with vertical sides and the path

leaves it, following the Tang-i-Magastan round Kalleh Chala Pil (2485 feet), above which it again runs upstream on the northern or Barikau side, till it emerges into the Pariab Saiyid (2200 feet) below the Diz, at about 4 miles.

The path throughout is narrow ; at several places the mules had to be unloaded, while on the return journey I found the path had collapsed in two places, and had to be mended with brushwood and logs before animals could be got across.

As we emerged at Pariab Saiyid a large group of Mirs, mostly armed to the teeth, came forward and bowed low. They then escorted us to a well-built *kula*, some 30 feet by 10 feet, of three rows of tree-trunks with branches and reeds laid across from the connecting lintels. Carpets had been spread over a thick layer of mint and myrtle, offering a seat no less comfortable than fragrant.

Mungarreh is properly the name of a valley, not of a mountain, though the expression "the mountains of Mungarreh" is frequently used to denote the whole region. The valley is roughly pear-shaped, running north and south. It is enclosed on the north or broad end by Kharrehpusht, on the west by Chauni, on the east by Barikau. At the north-east corner a narrow col, called Kalleh Takal, connects the eastern end of Kharrehpusht with the northern limit of Barikau. The approaches on each side of this ridge are steep, and the top is only a yard wide. From here, dominated by the enormous Rid Kuh and the jagged outline of Kus, a view is obtained into the Anarki valley, which appears to be enclosed between Barikau on the west and Takht Gulzar, with its most prominent peak Luk Chahak, on the east. The entrance to the Mungarreh valley at the southern or narrow end is commanded by the famous Diz, or natural fort. Access to the summit of this hill can only be had by way of a narrow bridge of timber and brushwood built round the face of the vertical rock. The bridge has not been renewed for many years and the timber is now rotten. I attempted to cross it, but was obliged to turn back.

Barikau is waterless. Chauni and Kharrehpusht have abundant springs, and orchards of pomegranate, vine, fig, and other fruit trees are planted at the foot and on the slopes. The principal estates starting from the south are Pariab Saiyid, Taj Din Muhammad, Rubat, Gardab, Duruwun, Chareh, Chenar, Shaikh, Moweh, Fardivan and Durak ; the last two on the slopes of Kharrehpusht. The valley is divided at the broad end by Asfalun (4915 feet), whence a view can be had into the Arabistan plain. The mountain is waterless. Dwarf oak grows in abundance on the hills, while wild cherry, myrtle, plane, walnut, and oleander are found in the valley. The great peak of Taq-i-Mani, west of Chauni, is the most prominent landmark in the district.

In winter and spring streams are said to flow right down the valley, but in July the water of the upper springs was all being used up for irriga-

tion, and the Mungarreh river may be considered to rise in the Gardab (at 2215 feet), a series of springs at the southern end of the valley.

From the Gardab the stream flows through a tangle of orchards, willows, and oleanders round the foot of the Diz, whence it descends east-south-east into the magnificent Kuliab gorge already described.

It was at Fardivan on the slopes of Kharrehpusht that the Turko-Persian Boundary Commission of 1849 spent the summer, and the Mirs never tired of relating stories of the "four governments" as they called it. Only one man, Mulla Muhammad Taqi, claimed to remember them, but I doubt the old man's veracity. The outstanding personality was undoubtedly the *Colonel Sahib*, the British Commissioner. The site of his *kula* or hut of boughs can still be seen (at a height of 4155 feet), built out on the hillside overlooking the orchards. They relate how one of the party had no arms or legs and was carried about in a basket—this of course was Kavanagh, the famous Irish M.P. ; and how another died after bathing in the icy water of Fardivan spring after a hot climb. I was told of this too late to inquire for the grave ; nor did I see the spring, but can testify to the coldness of the water of Kharrehpusht from my own experiences at Durak, where, in the middle of July in a wave of extreme heat, I was unable to stand in the water up to my ankles for a minute.

The following extract from the diary of the Russian Commissioner therefore has special interest :—

"When it (the Russian Commission that had made a trip to Bushire, Shiraz, and Persepolis) returned on the 22nd May to Muhammareh, where the three other Commissions still were, the season of unbearable heat and the simum had begun. The commissions decided to separate. The Turks went to Baghdad, and the three other commissions, after undergoing the greatest discomfort on the way from the heat, which at times reached 41 Réaumur in the shade, with difficulty made their way to cooler places in the mountains of Luristan.

"Mungarreh, chosen on the suggestion of the Persians as the place of refuge from the heat for the three commissions, proved to be an uncivilized hole, where it was impossible to obtain any of the necessaries of life. On the other hand, the air was splendid on these rocks 5000 feet above the level of Muhammareh. Yet, notwithstanding the favourable conditions of temperature, the mixed commission suffered a sad loss in the person of a splendid colleague ; Wood, the secretary of the English Commission, an excellent young man in every way, and most talented, died in Mungarreh of consumption, brought on while bathing in a cold spring while in a state of perspiration."

With the object of encouraging the Lurs to be as natural as possible I wore Lur costume throughout the tour, and my hopes were fully justified. Indeed the Mirs were delighted, but embarrassed me rather by coming forward to wish me joy of my new clothes, in accordance with their custom.

I was soon to find that the jealousies of the four branches of the

family would much curtail my liberty of movement, and that the greatest tact and impartiality were required to prevent bloodshed among them. I therefore drew up a programme to spend two days as the guest of each. In spite of this the Mirs were intriguing the whole time to upset each other's plans and so score off one another.

Each day I moved a short distance up the valley, my hosts of the night escorting me to the new camp unless they were at feud with the occupants, when they would take me to within sight of the reception party and then turn back. At most gardens there was a cool spring under a giant plane, and here we would sit and talk during the heat of the day. They evinced great interest in the English climate and English customs, particularly marriage. They asked if marriage was as expensive an affair in London as in Luristan, where they had to pay 400 tumans for a wife. I told them that with us, so far from paying for a wife, we expected the wife to bring a present of at least 400 tumans before we agreed to marry her. They shook their heads in approbation and opined that by taking the maximum four allowed they would make some 2000 tumans on their matrimonial activities—a most satisfactory custom.

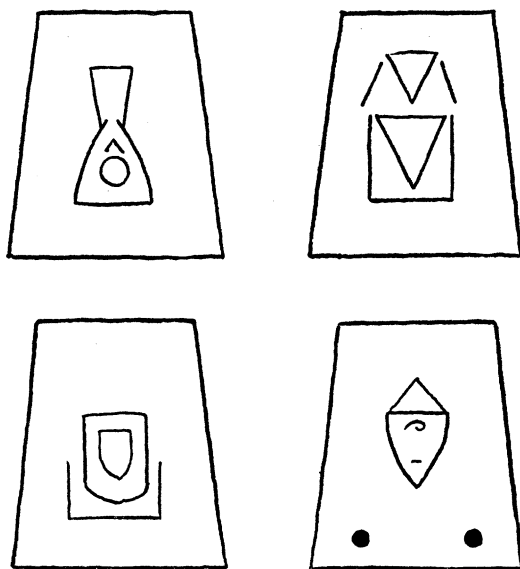
On July 8 I set out with twenty Mirs to climb Asfalun, the mountain rising in the centre of the pear-shaped valley, the summit of which looks like a cube of limestone with precipitous sides. The ascent was very steep and difficult, at first over loose stones and soft earth. At the end we had to clamber up bare rock, one ledge being only a few inches wide and overhanging a sheer drop. There is said to be a longer but easier way up the other side.

One day four individuals in red turbans attached themselves to my party and took advantage of the daily hospitality being offered us to live free for a week. A red turban is, I believe, unique in Persia, certainly in the western and central provinces, and is worn by the guardians of the tomb of Shahzadeh Ahmad, the most sacred shrine of Bala Gariveh, which is in the Kus region in Qalavand country. Pilgrimages, vows, votive offerings are made to it, and fathers and mothers even give their girls in marriage to the humble custodians in the hope of receiving some specific favour from the saint. The red-turbaned guardians are known as *Papi*, but seem to have no connection with the tribe of the same name. They claim to a certain extent the same privileges as *saiyids*, descendants of the Prophet.

At Durak the son of Mir Muhammad Shah came to me mysteriously as I was returning alone from my afternoon bath at the spring and offered to show me a *gawr* (i.e. pre-Muhammadan) inscription. It proved to be a four-sided stone about 2½ feet high, some 15 inches across the top and sloping outwards to the base. The first three sides had geometrical designs cut in them as in the rough sketch attached. The fourth might by a vivid stretch of the imagination be taken for the figure of a woman, the hat and face being cut and the breasts in relief—the only relief on the

whole stone. They said it came from a grave-yard up the hill, but that there were no more inscriptions there. When it was too late for me to see them they told me that there were carved stones in an ancient grave-yard I passed on the way to Durak, but this is not necessarily true. The fact is, that for some reason or other the Lurs are very nervous about their antiquities, and I have no doubt it was considered a grave indiscretion on the part of the young man to show me the Durak stone at all.

From Kalleh Takel (4535 feet) I could see tents of the Mirzavand in the Anaraki valley. A short time before the *kadkhudas* of this section of the Qalavand had come into Dizful, the first time they had set foot in a town. While wandering open-mouthed round the bazaar they suddenly found themselves among the blacksmiths, and, terrified by the clang of



The inscribed stone at Durak.

hammers and the roaring of furnaces, thought they had fallen into *jahannam*, hell.

On the 13th, having refused to listen to all stories of impossible roads, I set out for Fardivan to visit the site of the camp of the British Commission of 1849. Thence I went on to Moweh, probably the prettiest garden in Mungarreh, and came round into the main valley, spending a night again at Mir Taqi's. As he was the senior Mir, and this moreover was a legitimate stage on my return journey, the fact caused no internal jealousy and no blood was shed.

To one familiar with Lur avarice it was a cause of intense surprise that there was no manifestation of it whatever till that, my last, day, when the vultures began to show their nature, but not too offensively.

One had composed some verses in my honour, the usual jingle about Rustam, Nushirvan, & Co., that passes current in Persia for epic poetry; another had made a roast of kidneys for me on Asfalun; another had nearly perished on the rickety stairway of the Diz; and so on.

Except for two or three coins to small children, I gave no presents till my return to Dizful, as otherwise there might have been a free fight there and then, not to mention other unpleasant possibilities. On our return each family was compensated for the long march in and out and the expense of entertainment.

On the return journey we left Amir Saif two hours before sunrise and reached Dizful at 10 p.m. We lay up during the heat of the day at Kul Muhak, a glen at the western extremity of Tangavan, under Bard Balleh and rather off the road. There is here an exiguous stream of water, and a cave large enough to shelter about fifteen people. The cave is completely hidden by the tall reeds growing along the streamlet, and is difficult to find. A natural arch a little farther up the glen would be a possible resting-place for three or four. The thick canes also afford some protection from the sun.

About four we started out again, but I bitterly regretted not having waited another hour. After the higher altitudes of Mungarreh I had not realized what an inferno the Sahra-y-Lur, where the *simum* sometimes blows, would be. A hot parching wind dried up our throats, and at one moment I felt as if my inside was burning up. Luckily the waterskin was handy, and a long draught put me right again. I strained my eyes to catch sight of Darab Khan's camp, but the plain seemed limitless. On and on we went and only reached camp after sunset. Men and animals were absolutely played out, and I was just thanking Heaven for a merciful deliverance when a note arrived with news that necessitated my immediate return to Dizful. The caravan was not in a condition to do this, but after a dinner which gave us and our horses an hour's rest, I mounted with the two Kurd and two Sagvand *sowars* and rode in the remaining 7 miles in pitch darkness, reaching Dizful about ten.

(To be continued.)

THE MOKOTO LAKES, WESTERN RIFT VALLEY

T. Alexander Barns

MY wife and I have lately concluded a journey through the unmapped region north of lake Kivu and to the west and N.N.W. of the Namlagira volcano; some notes on this expedition refer largely to the chain of small lakes known as Mokoto or Moho.

These notes, with the accompanying map and photograph, may serve to correct the present-day maps of this region, which are entirely wrong,