

Babadi BabBabadi BabBabadi Berju'iTaifehsA) BabadiTaifeha) Alianwarb) Akashaha) Alivar

Tireh

b) Mirqa'idc) Arpana'i

1. Oulad

1. SarajudDin

1. Davud Qoli

a) Jahangir Khan

2. Dust ali

2. Kesidi

b) Falomars Khan

3. Sheikh

3. Rekidi

2. Taqi'abdoallah'i

4. Hoshnami

4. Taze'i

3. Hajiwar

5. Rukan

5. Khodadaliwand

4. Jalil

6. Boveir

5. Lak

6. Ahmad Sumali

7. Amalejad (servants)

8. Takhtkash (shoe makers)

B Babadi Akashah

1. Morad

2. Ju'i

3. Shahru'i

4. Kola mu'i

This group live in Khane Mirza area on the border of Qashqa'i territory. They are now included by some in the Janeki Sardsir bro group. They caused much trouble for the Ilkhani. The moved south from Babadi early in 19th centruy and tried to assert their power over Janeki Sardsir.

B) Galleh

1. Bevar
2. Dehleh
3. Khajeh
4. Galleh Pa'in
5. Galleh Bala

C) Pebdini

1. Dervish Ali
2. Ramadan
3. Abdullah Jan
4. Saljuqi

C) Ahmad Mohamadi

1. Ahmad Mohamadi
2. Bramani
3. Zaleqi

The Galleh and Pebdini used to form one group called Gallehpebdeh, but seperated when they grew larger. Their territories are adjacent in both summer and winter pastures. Their Kalantars are intermarried.

The Ahmad Mohamadi say that they used to belong to the Kuhgeluh tribes to the south, but fled up into Bakhtiari territory 250 years ago, and finally joined the Babadi Bab group of tribes.

Babadi Berju'i (also known as Raki Bab)

Taifehs

- | | |
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| 1. <u>Raki</u> | 5. <u>Mulmuli</u> |
| 2. <u>Gomar</u> | 6. <u>Madmoli</u> |
| 3. <u>Sheini</u> | 7. <u>Suhuni</u> |
| 4. <u>Nasir</u> | |

Of these the Raki is the most famous. It was a Raki who led the fight of 9000 against the Duraki Khans in the 19th centruy. Many of the raki were killed during the fighting against the Government during the ----- period. Their Kalantars intermarried with the Duraki constitutional persion. Khans, and are a very wealthy group.

Many of the different tribes and sub tribes which make up the Bakhtiari have their own stories of their origin. Some of these can be authenticated historically, many can not. Of those can that can not some take of the character of a mayth, with recurrent themes emerging when they are collated and examined. Myths of course justify a current state of affairs, explaining the present in terms of a putative past, lending validity to social relationships. E

Examining the names of the multitude of groups among the Bakhtiari often provides clues as to the origin of the named group.

The name Bakhtiari appears in the historical literature for the first time in the 14th century , as one of many named groups of tribes coming to the region from Syria.

Bakhtiyari - means bearer of good fortune. or luck

One of the major "IL" or tribes of the Bakhiyari is called Bakhtiarwand.. -Wand is a Kurdish word ending, commonly used among the Bakhtiari added to a name or a contraction of a name, meaning the descendants of - for example Bakhtairi. - hence Bakhtiarwand. They have the tradition that they are descendants of people originating in Jebal Sumac mountain area in Syria.

They also frequently refer to themselves as Beidarwand. This was interpreted by some tribal people as meaning - better people, from the Persian word "behtar" meaning better. It was also said that they first settled in and near the Arabistan plains, gradually moving over the Zagors mountains, where they saw snow for the first time. They have been migrating ever since.

Duraki This is a place name, as well as referring to one of the other Haft Lang tribes. It has been suggested, that the formation of this tribe came about from the association of the Zarraswand ~~tribe~~ with this place, and the other groups who joined them, giving their leaders their political allegiance lived in adjacent territory.

Babadi Bab The other major Haft Lang tribe. It is possible to conjecture about this name in several different ways.

Baba - in Persian means, father, and used affectionately for grandfather

A standard tribal explanation is that Babadi was a man, who had two sons - Alianwar and Akasheh., hence the two major divisions within the tribe being formed by the descendents of these two brothers.

This is precisely the way a tribe organised in lineages which split up, or segment. There is also a legend concerning the son Akasheh segment. The eighth Shi'a Imam was passing through the Bakhtiari mountains on his way to Mashad from Baghdad. He was passing through Babadi territory. One of the brothers, not knowing who he was, killed a black calf to feed him with. From this deed he was called "the man who killed (for the 8th Imam)" in persian Agha Kasheh contracted to Akasheh.

The story of this meritorious deed by Akasheh, certainly clearly distinguishes the two brothers, and is used to explain the difference between the two groups. The Akasheh

The Akasheh have been troublesome for the Duraki Khans, who contracted a number of marriages with the women from this group, a brother and a cousin of the Ilkahn, and 2 sons of another brother of the Ilkhan. Such political marriages attest to the importance of this group and to their relative independence from the Duraki Khans, as well as to the strategic importance of their territory on the borders of the Qashqa'i

BABADI

The Babadi have over the centuries played a very important but ambivalent role in Bakhtiari political life.

They are currently sub-divided into a number of groups.

The Babadi Bab - are part of the Duraki political group.

The Babadi Akasheh - are in the south, on the borders with Qashqa'i.

It is ~~the~~ this latter group which I think has been troublesome in the past and either fled or were forced out of their pastures in the north.

According to one of the Khans - Isfandiar in Isfahan, there are many Farmans from past Shahs in the hands of the Babadi. They were once Khans and dealt independently with the representatives of Central Power and their provincial rulers.

They were neither ~~totally dominant~~ dominant in the mountains, ~~were~~ nor were they dominated.

They are reputed to have closer relations with the Beidarwand than with the Duraki.

The Babadi Bab are divided into the Babdai groups proper and the Raki Bab. The Raki Bab, seem to have been wealthier and more powerful than the Babadi.

The Babadi themselves are ruled by the OULAD i Jahangir and Falmors - two important and powerful "Khans" from many generations ago.

According to Sir Arnold Wilson in his article on the Bakhtiaris ;

" The Babadi from time immemorial have been wild and lawless, and by successive governments have been driven out from various habitats for this reason, ~~till~~ at last they have come to ~~rest~~ nest among the rugged mountains of the Zardeh Kuh. Originally they were Arzaqeh Arak living in Mesopotamia, migrating in the time of the 'Abbasid Caliphate to Basrah, where they remained six years. They moved thence to Ahwaz, but ~~the~~ their lawless habits secured their expulsion to Andekah, ~~whence~~ they were again displaced, till they came to rest in their present habitat. They defied Nadir Shah, who inflicted some punishment on them ; ~~the~~ first Ilkhani to bring them under control was Husain Quli - he was also the last - and they have the unenviable or perhaps we should say enviable, reputation for lawlessness."

Babadi Kalantars All come from Alivar Tireh

There are in all 5 Babadi Kalantars, of whom Mohamad Parvizi and Ja'far Qoli Rustami are the most important.

Mohamad Parvizi is from the Falomars section of Oulad (Tash)

Ja'far Qoli Rustami is from the Taqi'abdullah'i Tash

The other two Kalantars are from the Hajiwar tash.

A tireh is made of - variable of number of Tash or lineages.

The Duraki Khans have married into the Babadi Alivar section on several occasions. Mohamad Parvizi's grandfather father's sister was married to Esfandiar Khan, who was Ilkhan or paramount leader at the turn of the century. Thus giving Parvizi's family official recognition of their leadership of the Babadi, and considerable status. Mohamad Parvizi, himself is married to the daughter of the last Ilkhan, Morteza Quli Khan, who dominated Bakhtiari political life until he died in the 1950s. Mohammad Parvizi's position as one of the most important of the Babdi leaders comes from this marriage. He worked closely with the Ilkhan. He has another wife from the ~~sama~~ section or Tash - Oulad.

Jafar Qoli Rustami He has several wives - 3 alive and one dead

His first wife was from the Lak Tash. His second was from the Hajiwar section, and is the sister of the Kalantar (other). A political marriage. With the considerable development of Jafar Qoli's political career, he became something of a threat to Mohamad Parvizi who has much less contact with the tribe than Jafar Qoli. Jafar Qoli has a great deal of respect from the Babadi. Mohamad married his sister to Jafar, and then later his daughter also married Jafar, thus maintaining the close link between the two Kalantars.

As has already been mentioned the dominating Turaki Khans were split into two opposing factions, - the descendents of the Ilkhan known as the Ilkhani faction; and the descendents of his brother Haji Imam Qoli Khan, known as the Haji Ilkhani faction.

The tribal leadership, the paramount positions of Ilkhan and his second in command known as Ilbeg, oscillated constantly between these two factions. It was agreed amongst the two families, that, a member of each faction must be represented at the paramount level. When the Ilkhani position was filled from the Ilkhan faction, then the Ilbegi position had to be filled by a member of the Haji Ilkhani faction.

The Haji Ilkhani faction ruled through their own appointed Kalantars, not wanting to have to accept the established Kalantars who owed allegiance to the original Ilkhan before the start of the faction and therefore all of the Ilkhani faction. They usually appointed a member of the same lineage as the original Kalantar, since these lineages already had higher status than the rest.

The result was that each subdivision of the tribes were split between Ilkhani and Haji Ilkhani Kalantars, and the same applied to the level of the tash - the Kadkhodas. Thus were leadership positions doubled, proliferating down the tribal internal structure, at the end of last century. These Kalantars inevitably found themselves in and out of their positions of leadership, as and when the positions of Ilkhan and Ilbegi changed, which they did frequently, until the Khan's control over the tribes was removed by the present dynasty.

The only strategy possible to overcome the divisive tendency of this situation, was through establishing some sort of link with the Ilkhan Kalantars, Katkhodas and vice versa.- in other words marriage.

The network of marriage alliances between the existing Kalantars and Katkhodas of many different taifeh, was thus compounded, following

and also crossing the factional alignments imposed by the paramount Khans.

Mohamad Parvizi is an Ilkhani Kalantar. As was mentioned, his grandfather married his daughter to the Ilkhani (was married by), the son and founder of the Ilkhani faction. This original link uniting the Ilkhani faction to the existing Kalantar, Mohammad Parvizi's father was augmented or reinforced in the following generation. maintaining therefor the link, by the marriage of Mohamad Parvizi, then the Kalantar to the daughter of Morteza Qoli Khan ~~the~~ the head of the Ilkhani faction at the time and the dominating Bakhtiari Khan later.

No other Bakhtiari Khan has married into the Babadi.

Jafar Qoli is a member of the Haji Ilkhani faction. He is much younger than Mohamad Parvizi and by the time he had emerged onto the local political scene the power of the Khans had gone and no more Khans were marrying into the tribes. Their interests by that time were totally in the cities.

One of Jafar's earlier marriages ~~were~~ with a woman from the Hajiwar section, maintaining a link with the Kalantar's family of the Hajiwar which had been established by his father. Jafar's mother was the sister of the Kalantar who came from the Hajiwar. He is an Ilkhani Kalantar. Thus Jafar's family aligned with a less important Ilkhani Khan, created the first of three marriage ties with the Ilkhanis. The subsequent two marriages of Jafar, first to the sister and then to the daughter of Mohamad Parvizi, reflecting the rise in his political position within the Babadi, his relevant social world. Through these close marital ties with Mohammad Parvizi, Jafa has also secured himself into Parvizi's network which extends outside of the Bakhtiari area through his high status wife, the sister of Jahanshah Khan, the senior member of the Ilkhani faction of the Khans, and who has been for some time a Senator in the Government.