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TO

THE ANTHROPOLOGY OF IRAN

BY

HENRY FIELD

CURATOR OF PHYSICAL ANTHROPOLOGY



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CONTRIBUTIONS TO ANTHROPOLOGY OF IRAN

APPENDIX A: DEFINITIONS OF MEDITERRANEAN RACE AND OTHER RACIAL STOCKS IN RELATION TO IRANIS

In dealing with the racial stocks of Southwestern Asia the term Mediterranean has been used in a plethora of different ways. I have, therefore, compiled the definitions of this word and its application to modern peoples, together with some other terms, which seem to have overlapping connotations. Ripley, Sergi, Deniker, Elliot Smith, Haddon, and Hooton are, perhaps, the authors most quoted on these distinctions. Carleton Coon's forthcoming[1] book on the races of Europe should clarify many existing difficulties both in terminology and in definition.

The theories of the various authors are presented below in chronological sequence so that the reader can follow the progressive changes in nomenclature and definition.

1899a.—Ripley (pp. 128–129) defined his types in the following words: "We now come to the last of our three races, which is generally known as the Mediterranean or Iberian type. It prevails everywhere south of the Pyrenees, along the southern coast of France and in southern Italy, including Sicily and Sardinia. Once more we return to a type of head form almost identical with the Teutonic. Our portraits (facing page 121) exemplify this clearly, in the oval face and the prominent occiput of this third type. The cephalic index drops from 87 and above in the Alps to about 75 all along the line. This is the primary fact to be noted. Coincidently, the colour of the hair and eyes becomes very dark, almost black. The figure is less amply proportioned: the people become light, slender, and rather agile. As to the bodily height of this third race two varieties are to-day recognised: the group north of the Mediterranean is exceedingly short, while the African Berbers are of goodly size. Deniker calls them Ibero-Insular and Atlanto-Mediterranean, respectively."

1901.—Sergi in "The Mediterranean Race," English ed., 1915, (pp. v–vii) sought to maintain the following conclusions:

"(1) The primitive populations of Europe, after *Homo Neanderthalensis*, originated in Africa; these constituted the entire population of Neolithic times.

[1] Scheduled to appear in April, 1939.

"(2) The basin of the Mediterranean was the chief centre of movement whence the African migrations reached the centre and the north of Europe.

"(3) From the great African stock were formed three varieties, in accordance with differing telluric and geographic conditions: one peculiarly *African*, remaining in the continent where it originated; another, the *Mediterranean*, which occupied the basin of that sea; and a third, the *Nordic*, which reached the north of Europe. These three varieties are the three great branches of one *species*, which I call *Eurafrican*, because it occupied, and still occupies, a large portion of the two continents of Africa and Europe."

Sergi (pp. 30–32) develops his theory as follows: "The basin of the Mediterranean is not merely European; Asia and Africa also form part of it, and it may be said that its waters formed a point of contact for three-quarters of the ancient world. . . . The Mediterranean has presented the most favourable conditions for the development of a civilisation more cosmopolitan than those born in the valleys of great rivers like the Euphrates, the Tigris, the Nile, or the five great rivers of India. . . . I hope to show, however, that there was really a centre of dispersion of the Mediterranean stock, which in far remote times, probably Quaternary, anterior to all tradition, occupied the regions which surrounded this great basin, and that the various peoples derived from this stock have possessed the most ancient native civilisation in the countries, islands, and peninsulas they occupied. I believe, further, that we must not make an absolute separation, such as is commonly made, between the various regions of this basin; the invaders or immigrants in the Mediterranean spread both to east and west, to south and to north, of the sea; that is to say, they inhabited Asia Minor, Syria, Egypt, Libya and the rest of Northern Africa, Greece, Italy, and the Iberian peninsula.

"Thus this geographical region is an anthropological unit; it is not Asia nor Africa nor Europe which has become the centre of civilisation and of dispersion, it is the whole basin of the Mediterranean. This stock, with its various ethnic names, constitutes a family of peoples which I have long denominated 'Mediterranean' on account of their geographical position and anthropological stability. The family is not confined to this basin, but has become diffused towards the west, the north, and the east, invading the Canary Islands, Western and Central Europe, Great Britain, France, Switzerland, and Southern Russia."

Later (pp. 39–41) Sergi postulates the center of diffusion of the Mediterranean family as being in northeast Africa, home of the Hamites. He visualizes (p. 82) "an intimate connection with the populations of the eastern branch of the Hamitic stock, which by its great extension from the Nile valley meets the north-western branch, both melting into the Mediterranean race, and forming as fair-skinned a population as if they were derived from a white race."

As a result of a visit to Moscow, Sergi (pp. 229–232) "recognised forms I already knew as belonging to the Mediterranean, the fine pentagonal forms, ellipsoids and ovoids, with the same characters they possess in the Mediterranean.... There can be no doubt that southern Russia especially, like the whole of western Europe, received its first inhabitants from Africa: the cranial types remain to attest the common origin."

In his chapter on the physical characters of the Mediterranean allied stocks, Sergi (pp. 250–252) describes the Mediterranean stock as "a brown human variety, neither white nor negroid, but pure in its elements, that is to say, not a product of the mixture of Whites with Negroes or negroid peoples.... The external characters are the brown colour of the skin, eyes (chestnut or black iris), hair, beard, and the hair on other parts of the body.

"If we consider the other characters as a whole, we find that the body is well formed and proportioned, of medium stature, oscillating between m. 1.60 and m. 1.70, the nose is either leptorrhine or mesorrhine (i.e., more or less narrow), the apertures of the eyes horizontal and rather large, the lips sometimes thin and sometimes a little thick and fleshy, the ears standing away from the head, the forehead nearer the vertical than receding, and smooth, often short, the cheek-bones not high nor too distant from each other, the face not flattened, of oval and ellipsoidal contour, the neck long and rounded; in face and look and facial gesture there is an expression of grace, vivacity, and aesthetic beauty. In the masculine sex there is well-defined muscularity, the tendency to undue fleshiness being rare; in the women, the secondary sexual characters, the breasts and hips, are well developed."

Sergi (p. 264) is convinced that the Eurasiatic species is of Asiatic origin, particularly since Ujfalvy found in the Hindu-Kush the same types that occur in Europe.

1924.—If we turn to Haddon (pp. 23–25), however, we find a greater distinction made between basic types, especially the Eur-african and Mediterranean.

"EURAFRICAN: Hair dark; rather dark skin, florid complexion; moderately tall stature, average about 1.678 m. (66 in.), very long, dolichocephalic head (C.I. 70–73), hypsicephalic, receding forehead, prominent glabella and supra-orbital ridges; cheek-bones somewhat broad, often slightly prognathous; nose often broad; eyes dark. Two variants may be noted: (1) with wavy hair, large measurements, and strong physique; (2) with rather close curly hair, prognathism, and smaller measurements; this type with almost Negroid characters may be connected with the Grimaldi type.

"SEMITE: Jet black hair; elliptical face; straight or convex nose; the finest and narrowest nose is met with among the Bedawin.

"Two groups may be distinguished:

"A. Bedawin. Medium stature, 1.66 m. (65¼ in.), and probably taller; dolichocephalic (C.I. 75 or less). Northern Arabia.

"B. Himyarite. Medium stature, 1.62 m. (63¾ in.); mesocephalic (C.I. 79 or more). Southern Arabia.

"The Semites have spread over south-west Asia, North and East Africa, and elsewhere. The Himyaritic variety may be regarded as a mixed type. The original Jews were a Semitic people (Bedawin), who, even in very early times, mixed with Amorites, Hittites and Philistines; their so-called 'Jewish' nose was acquired from the Hittites.

"MEDITERRANEAN: Wavy or even curly black hair; tawny white skin; medium stature, about 1.615 m. (63½ in.); of slender build; dolichocephalic (C.I. 72–75); face narrow, oval; nose generally straight, leptorrhine, but rather broad; eyes generally very dark.

"Area of characterisation: in the western Mediterranean at the beginning of the Neolithic period, related types spread eastwards to the Aegean Islands; in Neolithic times they spread northwards to western France and the British Islands. Formerly termed Libyans, Iberians, Ligurians, one element in the Pelasgians, etc. Now mainly confined in Europe to the Iberian Peninsula, western Mediterranean islands, south France, south Italy, largely in the Grecian islands, local patches in the British Islands. The coastal population of North Africa grades between Mediterraneans[1] and Semites, often with some Negro admixture.

"ATLANTO-MEDITERRANEAN: Very dark hair and eyes; stature medium, 1.66–1.67 m. (65¼–65¾ in.); mesocephalic (C.I. 79–80).

[1] Elliot Smith (1929, p. 144) states that "whether we consider Egypt, Babylonia or Syria as the home of civilisation, there is no room for doubt that the pioneers were of Mediterranean Race."

"According to Deniker, in the east of the Balkan peninsula, from the mouth of the Tiber to Gibraltar, thence to the mouth of the Guadalquivir, north Portugal, and on the shores of the Bay of Biscay to the lower valley of the Loire, etc.

"This group is of doubtful validity and has probably been arrived at by a process of averaging a mixed population composed of Mediterraneans and others."

After these definitions, Haddon (1924 ed., pp. 84–86) describes the Proto-Nordics and other groups, including Asiatic leucoderms, who are either dolicho-mesocephals or brachycephals. He divides the dolicho-mesocephals into the following three groups:

"(1) The *Indo-Afghanus* group is dolichocephalic, leptorrhine, and of medium to tall stature; its probable area of characterisation was between the Hindu Kush and the Sulaiman mountains, whence it spread into North India and possibly eastwards also. The chief members of this group are the Afghan Balti, Kashmiri, Kafir, Dardi, Rajput, Panjabi, Sikh, etc. The last three have narrower heads and taller statures than the first five.

"(2) A somewhat indefinite group, the *Irano-Mediterraneus*, has been recognised; it is mesocephalic, lepto-mesorrhine and from medium to very tall stature. It includes Persians in general, Azerbaijani of Persia and the Caucasus who are more or less crossed with Turks, Hajemi [Ajemis] of Persia, Susians, Yesidi of Mesopotamia [Iraq], ?Fellahin of Palestine, ?Samaritans, certain Jews, etc. There has been much mixture in this group: thus the Susians have the broadest nose, but this may be due to an alien ancient strain; the Samaritans have the narrowest heads and noses and tallest stature, but here there is generally believed to be a Nordic strain. There is no reason to doubt that there is a substratum of population in this group with a C.I. of about 76, an N.I. of about 61–63, and a stature of about 1.633 m. (64¼ in.), which may very well be termed Mediterranean, as other characters conform to that type; these may be regarded as the laggard representatives of a group that mainly wandered westwards.

"(3) The *Indo-Iranus* is comprised of the Baluchi, Achakzai-, Pani- and Kakar-Pathans, Tarin, Dehwar and Brahui, who are on the border-line between meso- and brachycephaly, C.I. 80–82.8, and lepto-mesorrhiny, N.I. 67.8–74.3; the stature is from medium to tall, 1.642–1.722 m. In all essentials they belong to the dolicho-mesocephalic series. This may be regarded as an intermediate or a mixed type."

1926.—Deniker (pp. 412–413) defines the Atlanto-Mediterranean or Littoral Race as belonging to the Brown Race, tall in stature (above 166.0), mesocephalic (C.I. 79.0–80.0) in head form, and with dark hair and eyes. The periphery of the Mediterranean Sea is given as the range for the pure or mixed types but they do not occur farther than 120–150 miles from the sea. This subgroup, he states, corresponds to the Mediterranean Race of Houzé (Caractères physiques des races européennes, Bull. Soc. Anthr., vol. 2, part 1, Brussels, 1883) and to the Crô-Magnon of certain authors.

Deniker (pp. 505 512) describes the peoples of Southwestern Asia in the following passages which I have translated and condensed.

The multitude of peoples, tribes, castes, colonies and religious denominations of Iran, Arabia, Syria, and Asia Minor, this crossroad of ethnic migrations, belongs to three basic groups: Indo-Afghan, Assyrian, and Arab with an admixture of Turkish, Negro-Adriatic, Mongol, and other elements. All these peoples can be included in the Iranian or Semitic language groups.

1929.—The late Sir Grafton Elliot Smith contributed detailed information regarding the peoples of Southwestern Asia. He writes (pp. 141–142): "The Mediterranean Race is fair skinned, but is definitely swarthier than the Nordic Race of Northern Europe or the Alpine Race of Central Asia. The skin colour is olive brown; the eyes dark with black irises. The stature is approximately the average of mankind, the men being about 5 ft. 5 in. and the women about 5 ft., and, unlike the other races so far discussed here, this race shows surprising uniformity of stature in whatever country it may be living. We find the same figures in the earliest inhabitants in the Nile Valley as in the Neolithic Englishman or the modern Welshman, Egyptian or Indian. We find the same uniformity in the other physical characteristics. The head is long and narrow, the proportion of the breadth of the skull to the length being on the average about 70 per cent. The shape of the head is distinctive. The eyebrow ridges are usually insignificant. The back of the head tends to become prominent, and the skull and the skeleton generally are characterised by a lack of robustness. The hair is always brown or black, and neither straight nor curly. As regards the development of the beard, most of the Mediterraneans have a small tuft of hair on the chin and little hair on the cheeks."

He continues (p. 151): "The orbits of the Mediterranean people are flattened and elliptical; the top of each orbit is relatively horizontal for some part of its length. In the Alpine the orbits are

square, and show a dragging downwards and outwards. This distinction in the shape of the orbits was very noticeable in the Giza remains of the 'alien' type. Evidence of the existence of Armenoid people in Mesopotamia has also been found. Hence we may safely conclude that from about 3000 B.C. onwards there was a movement of Alpine people southwards into Syria, Egypt and Mesopotamia."

With reference to the physical characters of some of the earliest inhabitants of Mesopotamia, the Sumerians, Elliot Smith (pp. 140–141) writes that they "were members of the Mediterranean Race. Further east, people of this race form the main element in Persia, mixed in the South with a Negroid and in the North with an Alpine strain. Still further east, in India, the predominant element in the teeming population is undoubtedly identical in type with the Mediterranean element in Europe and Africa. The skin colour of the Indian population, however, differs from that of the ordinary Mediterranean, owing in part to the fact that the original population of India was made up of Pre-dravidians or Proto-Australians, and probably in part to the stream of Negroes who passed through India when migrating from Africa towards Melanesia. The physical characteristics of the population of Southern India reveal a considerable amount of admixture with Australian and Negro strains, but nevertheless both in the ancient and modern people Mediterranean characteristics predominate. In the Northwest, mixture with the Alpine Race has taken place, and in the Northeast with the Mongols—in fact, the hill tribes are mainly of Mongol stock, with some admixture of Mediterranean. The early population of Indo-China, the Malay Peninsula, and the Malay Archipelago was not Mongol but of the same racial type as the Mediterranean, possibly superimposed on earlier Australian and Negro immigrants. In the early centuries of the Christian Era, mariners from the Malay Archipelago ventured out into the Pacific and conveyed to the distant islands of that ocean their first settlers. Hence the Polynesian population consists of a mixture of races including Indonesian members of the Mediterranean Race, somewhat mixed with Alpine and later with Mongolian elements."

Iran is introduced into the discussion of the Nordic people and the Indo-European languages. Elliot Smith states (p. 158) that "the earliest literature from Persia (the Avesta) is written in the Indo-European language. This is much later than the Rig Veda of India, but the stories belong to the same cycle as the Indian ones. Hence

it is probable that the people who made their way into India, and those who invaded Persia, were members of the same group.

"Further evidence is to be found in the stories of Homer, which, although not put into writing until long after 1000 B.C., preserve the traditions of several centuries earlier. They tell of a fair-haired, blue-eyed group of people known as the Achaeans, who are thought

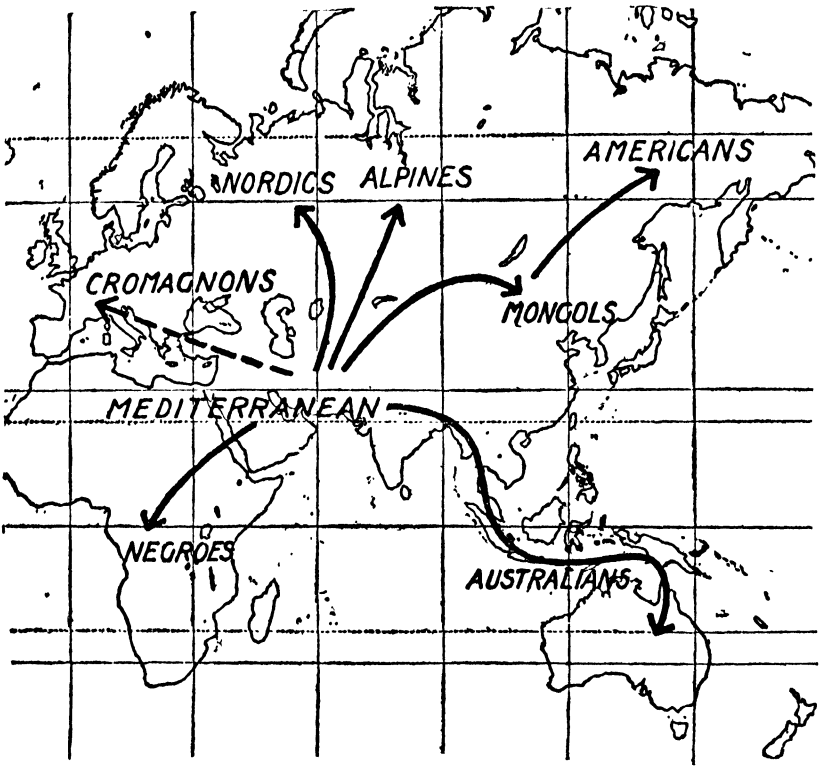


FIG. 21. Suggested dispersion of *Homo sapiens* (from G. Elliot Smith).

to have come down into Greece from the North. This again confirms the impression that fair-haired immigrants made their entry, at about the same time as the Indo-European language, into Greece, North Africa, Asia Minor, and perhaps Persia and India.

"We thus have several suggestions which, taken separately, are not very convincing, but, collectively, form an impressive whole, pointing to the possibility that in the middle of the second millen-

nium people with fair hair, fair skin and blue eyes moved south from some place on the North of the Black Sea and the Caspian."

Elliot Smith (p. 50) suggests that "adequate information is lacking to enable us to decide where *Homo sapiens* was evolved from some more primitive species of the genus. But the considerations graphically expressed . . . suggest the possibility that Southwestern Asia or Northeastern Africa may be the cradle of the species to which all living men belong [see Field, 1932b].

"Fifty centuries ago the members of the Mediterranean Race occupied the area which originally may have been the home of the species *sapiens*, from which at a much earlier period a series of varieties of the species (collectively labelled 'Crô-Magnons' . . . although Crô-Magnon Man is merely one of a number of fairly well defined groups) wandered west into Europe."

Elliot Smith had formerly made (The Ancient Egyptians, 1923, p. 69) a special division of the Mediterranean Race to which he gave the name the Brown Race, members of whom he described as consisting of "long-headed brunets of small stature (about 65 in. or less for men and almost 60 in. for women); scanty hair on body and face, but with a chin tuft; body of slender build. Skull long, narrow, ill-filled, pentagonoid or ovoid, eyebrow ridges poorly developed or absent; forehead narrow, vertical or slightly bulging; bulged-out occiput; orbits usually horizontal ellipses or ovoids with thin margins; nose moderately developed, small and relatively broad and flattened at its bridge; chin pointed; jaw feeble; face short and narrow, ovoid, usually orthognathous; teeth of moderate size or small; whole skeleton of slight build and suggestive of effeminacy."

1930.—Rémy Cottevieille-Giraudet (pp. 136–154) describes *Homo Mediterraneus* as a race small in stature, head form dolichocephalic and elliptical, face long and harmonic, slightly flaring zygomatic arches, nose relatively big, short and often concave, eyes brown-yellow, often clear, hair black, sometimes wavy with a brownish tint, and with small hands and feet. There is sometimes a slight degree of prognathism. This race, which obviously opposes radically the Atlantic type, came from Southwestern Asia via the isthmus of Suez, introducing the Neolithic industry which transformed the Capsian into Ibero-Moorish. In the Oran population he found the following percentages: *Homo Mediterraneus* (**40**), *Homo Atlanticus* (**25**), and *Homo Semiticus* (**20**).

1930.—Griffith Taylor (p. 36) in applying his "zones and strata" concept places the Mediterranean type below the Alpine. In a private communication he writes that this sequence is correct for Mesopotamia, as for example at Kish, where the Mediterranean (Proto-Semite) is under the Sumerian Alpine. He adds that the primitive Mediterranean type equals the Gallas, etc. of Somaliland and Kenya Colony which in turn equal the Proto-Semites. Since this latter term has a linguistic connotation I have preferred to use "Proto-Mediterranean." (Field, 1932a, and Krogman, 1937, p. 270.)

Griffith Taylor (p. 59) adds that "the true Mediterranean races with Tardenoisian culture reached Europe about 10,000 B.C. Alpines came into Europe somewhat later, about 8000 or 7000 B.C., and the Nordics perhaps about 5000 . . . . In my opinion the evolution of the Mediterranean type, *in Asia*, occurred far earlier than its appearance in Europe, while the evolution of the negro *in Asia* may have to be set back to the Riss-Mindel Interglacial or even earlier. . . . As we approach nearer to Persia or Turkestan we should find more strata."

1934.—T. K. Penniman (pp. 65–72) recognizes Eurafrican, Mediterranean and Armenoid types among the Kish crania[1] excavated by the Field Museum-Oxford University Joint Expedition. He gives the following definitions of their modern representatives:

"First, there is the Eurafrican, of medium to tall stature, with tawny-white complexion, black wavy to curly hair, a very long hypsicephalic skull with prominent brow-ridges, dark eyes, and a rather broad nose and face. One may see him to-day among the Bedouin who wander about Kish, in Northern Abyssinia and Egypt, and occasionally along the Mediterranean coasts and as far as Wales. In ancient times, the type is found in Mesopotamia and Egypt, and may be compared with the Combe Capelle skull. It is possibly identical with the men who lived in the high desert west of the Nile in Palaeolithic times, and is the type seen in the familiar portrait-statues of Rameses II, who, whatever else he may not have done, made certain that we should know for ever what he looked like when alive.

"Secondly, there is the Mediterranean type, whose variants occur all the way from Java through India and Mesopotamia, and on both sides of the Mediterranean. These people are of medium stature, with complexion and hair like those of the Eurafrican, to which race they are allied, dark eyes, and oval faces. They have small ill-filled dolichocephalic skulls, with brow-ridges poorly

[1] See also Buxton and Rice.

developed or absent, bulging occipita, orbits usually horizontal ellipses, feeble jaws, rather broad noses, and slight, sinewy bodies. In ancient times their distribution was much the same as to-day.

"Thirdly, there is the Armenoid type, whose relatives are found all over the Eurasiatic plateaux and mountains from the Himalayas, through the Persian Highlands and Asia Minor, to the Balkans and mountain axes of Europe. On the whole, they are of medium stature, very round-headed, with well filled skulls, moderate brow-ridges, broad jaws and faces, and prominent narrow noses. They have chestnut to black wavy or curly hair, and sallow or tawny skins. One may see a good many of them in Beirut and Damascus, and not a few in Baghdad and Kish. From the dawn of history until to-day, these people have always formed a large proportion of the folk who have tilled the flood plains or sailed on the three great rivers which gave birth to our civilization."

1937a.—E. A. Hooton (pp. 506–507) defines the Mediterranean type as follows:

"Racial Characteristics:

"Head form: dolichocephalic, average 72–76; chamaecephalic or orthocephalic (low heads or heads of medium height); flat temples; protruding occiputs; vertical foreheads with small development of brow ridges.

"Hair color: black or less often dark brown.

"Eye color: dark brown or light brown.

"Face form: symmetrical oval, narrow but not long; malars not prominent; chin weak or moderate, usually pointed.

"Nose form: usually leptorrhine in index, averaging 65–69, narrow and of moderate height; usually straight in profile, but sometimes aquiline or even slightly concave; nasal tip of moderate development, sometimes short; alae of moderate breadth.

"Mouth: lips of medium fullness.

"Stature: short, averaging 162 centimeters to 164 centimeters (5 feet 3.7 inches to 5 feet 4.6 inches).

"Hair form: prevailingly wavy, sometimes curly, rarely straight.

"Skin color: light brown (olive) or pale white.

"Hair quantity: abundant on head; beard and body hair medium or less often sparse.

"Body build: medium proportions, small bones, tendency toward slenderness in youth and obesity in middle and old age.

"Distribution:

"Concentrated around the Mediterranean Basin, especially in North Africa, South Italy, Southern France; common in Arabia and in the British Isles.

"Typical Peoples:

"Most Egyptians, Northwest African Berbers and Arabs, Southern Italians, Spanish, and Portuguese."

Hooton (p. 540), continuing, says that "the relation of the Arab subrace to other Mediterranean subraces is not altogether clear. The nasal aquilinity of this type may have been acquired from a slight admixture of Armenoid blood, and yet the nasal tip of the Arab type is by no means as fleshy, nor are the alae as spreading, as in typical Armenoids. Except in pigmentation and in the greater prevalence of aquiline noses, this subrace is very close to the Nordic and is practically indistinguishable from it in skeletal characteristics although averaging somewhat shorter in stature."

Hooton (p. 509) gives the following definition: "Arab (probably mainly Mediterranean with slight admixture of Armenoid and possibly of Nordic).

"Racial Characteristics:

"Nose form: aquiline, very leptorrhine, thin nasal tip, high bridge, compressed alae.

"Head form: very dolichocephalic with protruding occiput.

"Stature: medium, averaging 165 to 168 centimeters.

"Hair color: black or dark brown.

"Face form: elliptical, long and narrow, leptoprosopic.

"Eye color: black or dark brown.

"Skin color: brown, olive.

"Hair form: wavy or curly, texture medium.

"Body build: slender.

"Distribution:

"Concentrated in Arabia, North Africa; sporadic in Spain and Southern Italy.

"Typical Peoples:

"North African Arabs, many Spanish and Mediterranean Jews."

In summing up the origin and diffusion of the Mediterranean Race, Hooton (pp. 524–525) writes: "Our knowledge of the eastward

expansion of the Mediterranean race is very scanty. It is claimed, probably incorrectly, that the Sumerians, founders of the oldest Mesopotamian civilization, were principally of this physical type. At least as early as 5000 B.C., Mediterranean race peoples in Mesopotamia and Egypt had reached a very respectable level of neolithic civilization, had domesticated plants and animals, and were making substantial progress in arts and industries. Nomadic pastoral tribes ranged over Arabia and had probably invaded Africa by way of the Horn and mingled their blood with that of the Negro race.

"At some very early period representatives of this same fundamental long-headed, brown or brunet white race spread into India and southeastern Asia and the Malay Archipelago, contributing important elements to the composite Dravidian and Indonesian-Malay races. I have little doubt that the earliest long-headed migrants into the New World brought with them in solution some strains of this same generalized Mediterranean stock mixed with other elements.

"The home of the Mediterranean race, or its place of origin, cannot be fixed on the basis of present knowledge. Certainly its center of distribution in prehistoric times, as far back as our archaeological record goes, seems to have been North Africa and the Near East."

The above definitions and descriptions show clearly that at the present time the data available do not warrant precise and dogmatic opinions as to the subdivisions of the Mediterranean Race and to the true relationships between those elements already recognized. In conclusion, it must be recorded that Mediterranean types appear to exist across the maximum width of the continental mass, from the westernmost part of North Africa to the eastern fringe of southeastern Asia and even into Melanesia.

In addition to the evidence of Mediterranean features, we have mentioned the occurrence of Armenoid, Mongoloid, Hamitic, and Negroid characters among the individuals studied in Iran. Some elucidation of these terms has been attempted below.

ARMENOID FEATURES

The so-called "Armenoid" type is defined by Haddon (p. 27) under the Eurasiatic brachycephals as "Anatolian (Armenian). Dark hair, tawny-white skin; medium stature, 1.63–1.69 m. (64½–66½ inches); heavily built body with a tendency to corpulency; very brachycephalic (C.I. 86–87); a prominent aquiline nose with a

depressed tip and large wings is very characteristic. Scattered in Anatolia; Armenia; the ancient Hittites were typical members of this race."

Keith (1935, p. 15), referring to Armenoid characteristics, writes: "Among such features I include a peculiarly shaped head, one in which the occiput is flattened, rising steeply from the nape of the neck. The post-auricular length of the head is thus curtailed; the vault of the head appears lofty and pushed forward. Now this shape of head seems to have been evolved in southwest Asia. It is found in its purest form among peoples who occupy a mountainous tract stretching from the Pamir and the western flanks of the Himalayas to the mountains of Anatolia and along the western shores of the Adriatic. There is good reason for believing that the Armenoid shape of head passes from one generation to the next according to Mendel's law. . . .

"Another feature which I have reckoned among Armenoid characters—perhaps with less reason—is convexity of nose. In the Armenoid nose this organ assumes great prominence and there is great development of the nasal bones. An Armenoid or Semitic characterization of the nose is a mark of a certain branch of the Caucasian stock; it is confined to the Armenoid and Semitic stocks. Like the Armenoid head the Armenoid nose was also evolved in southwestern Asia, but the characteristic nose and head do not often occur in the same individual of any race. I cannot draw any reliable distinction which will serve to discriminate the Armenoid nose from the pronounced Semitic nose. Now a pronounced development of the nose is very common among Arabs. It is not an imported feature like the Armenoid head, but an original trait shared with many other racial strains of southwest Asia. . . .

"Among the 223 Iraq soldiers I noted sixteen with Armenoid traits; among the 320 Arabs of the Kish area, twenty-eight; about 8 per cent of Arabs show Armenoid traits."

Hooton (pp. 504–505) defines the Armenoid type as follows:

"Racial Characteristics:

> "Nose form: convex, high bridged, long and often rather wide; thick, depressed tip; convex septum exposed by recurving alae; nasal index leptorrhine; little or no nasion depression; nasal profile continuous with slope of forehead.

"Head form: brachycephalic, average 83–86; hypsicephalic; head very high, "sugar-loaf shaped" rising to a point far back and with very flat occiput; wide; forehead usually sloping.

"Face form: long and somewhat narrow; usually leptoprosopic or mesoprosopic; malars somewhat prominent; mandible somewhat small with only moderate chin eminence; lips full, lower everted.

"Hair color: black or brown.

"Eye color: brown.

"Skin color: olive or brunet white.

"Hair form: usually wavy, sometimes curly or straight.

"Hair quantity: abundant on head, face, and body, eyebrows thick and meeting above nose.

"Hair texture: coarse to medium.

"Stature: medium; average 166 to 168 centimeters.

"Body build: prevailingly thickset, but quite variable; tendency toward obesity in middle and old age.

"Distribution:

"Concentrated in the Near East: Asia Minor, Syria, Persia; common in Greece, Rumania, Bulgaria; largely present in urban populations of Russia, Poland, Hungary, Austria, Czecho-Slovakia, Jugo-Slavia, Germany, United States.

"Typical Peoples:

"Most Armenians, Turks, and Syrians; many Persians and Ashkenazim Jews."

Hooton (1937b, pp. 171–172) writes that "the present center of distribution, and perhaps the area of differentiation of these high-bridged, convex noses is certainly the Iranian Plateau." (Cf. p. 486.)

MONGOLOID FEATURES

Among the individuals studied in Iran there were remarkably few with definite Mongoloid characters. Exceptional, however, were two Kinareh villagers, Nos. 3382 (Pl. 69, Figs. 1, 2) and 3383 (Pl. 11, Figs. 3, 4; Pl. 70, Figs. 1, 2). The southwestern plateau area does not seem to have been affected by the influx of Mongol hordes, although in all probability the peoples of eastern and northeastern Iran possess marked Mongoloid features (cf. Hooton, 1937a, p. 515), especially the Turkomans of Khurasan.

Keith (1935, pp. 14–15), in discussing the physical anthropology of Iraq, pointed out: "Since the Arabs occupy a geographical place which lies between the center of the evolution of the Negro type in Africa and the center of differentiation of the Mongol type in Asia, it might be expected that we should find among them Mongolian as well as Negroid traits. This is not the case. Among the 223 Iraq soldiers in the camp at Hilla only three show traits which could confuse them with the least differentiated Mongolian races .... There is the same absence of Mongoloid features in the Kish series of photographs, representing 320 individuals. There is in this series a man (Iraq No. 29) whom I should have unhesitatingly recognized as a Southern Chinese, and yet his history points to a pure Arab descent. [Among these Iraqis] No. 2 might pass as an American Indian, also No. 380. No. 469 has some Chinese features. No. 28 might come from the neighborhood of Lake Baikal. Thus the affinities of the Arabs lie in the direction of Africa rather than Mongolia."

HAMITIC FEATURES

Examination of the photographs reveals a very small percentage of individuals of Hamitic type in Iran. No. 3447 (Pl. 9, Figs. 1, 2; Pl. 57, Figs. 1, 2) would have to be included in this category and there are a few other individuals who might well pass for Hamites. According to Haddon's definition (p. 21) the Hamite has hair which is "dark brown or black, curly, sometimes wavy; skin reddish-brown, sometimes brown-black; medium stature, 1.65 m. (65 in.) or less; of slender build; dolichocephalic (C.I. 75); oval elongated face, not prognathic, lips usually thin, chin pointed; nose well shaped, usually prominent, leptorrhine to mesorrhine."

Keith (1935, p. 14) was surprised to find that only nine Arabs (of Iraq) resembled Egyptians since he anticipated that a considerable number would have Hamitic features.

NEGROID FEATURES

Among the Kinareh and Yezd-i-Khast villagers there were several Negroid individuals, despite the fact that this element was denied vehemently by the headman of Kinareh. As examples Nos. 3348 (Pl. 12, Figs. 1, 2; Pl. 89, Figs. 1, 2), 3368 (Pl. 12, Figs. 3, 4; Pl. 93, Figs. 3, 4) and 3442 can be cited. The Negroid features are apparent in the waviness of the hair, darker skin color, thick and flaring alae, and a tendency to thick, puffy, and everted lips.

In Iran the presence of Negroid features may be due to an ancient strain in the population or to the infiltration due to slaves or sailors. The important fact is that evidence of Negroid blood was recorded among the modern population examined.

In Iraq both among the fellahin and among the Beduins the percentage of Negro blood is higher, due in no small part to the ancient custom, which has prevailed for many centuries, of keeping Negro retainers and bodyguards. The position of the Negro in relation to the Shammar Beduins will be discussed in my forthcoming report on the anthropology of Iraq.

Keith (1935, p. 14) describes Iraq No. 522 as pure Negro, Iraq No. 699 as more than half Negro, and twelve other individuals as having Negroid features. He continues: "Often the features of the more Negroid Arabs are derivatives of Dravidian India rather than inheritances of Hamitic Africa. Although the Arab of today is sharply differentiated from the Negro of Africa, yet there must have been a time when both were represented by a single ancestral stock; in no other way can the prevalence of certain Negroid features be accounted for in the natives of Arabia."

This seems to me to be a strange statement, which is contrary to my own views, but in neither case is the evidence at present available. I think that the infiltration of Negro blood in the modern population of Arabia can be established eventually as being mainly due to the importation of Negro slaves and retainers, a custom that began long enough ago to explain the diffusion of Negroid blood through the Arabian peninsula, possibly even on the Iranian Plateau.

PRESENTATION OF METRIC AND DESCRIPTIVE DATA ACCORDING TO DIFFERENT AUTHORS

THE MEDITERRANEAN RACE
(*After Ripley*)

Hair	dark
Eyes	dark, almost black
Cephalic index	75.0
Face	oval
Occiput	prominent
Body	light, slender, rather agile

THE MEDITERRANEAN RACE
(*After Sergi*)

Stock	brown, neither White nor Negroid, nor mixture
Stature	medium (160.0–170.0)
Skin	brown
Hair	brown
Eyes	chestnut or black iris; horizontal, rather large

Forehead	more vertical than receding; smooth, often short
Face	not flattened; oval and ellipsoidal contour
Cheek-bones	not high, not very wide
Nose	leptorrhine or mesorrhine
Lips	thin, or a little thick and fleshy
Ears	outstanding
Neck	long and rounded
Muscularity	well-defined in males

THE EURAFRICAN
(After Haddon)

Stature	moderately tall, average 167.8 (66 in.)
Skin	dark, complexion florid
Hair	dark
Eyes	dark
Head	very long (C.I. 70–73), hypsicephalic
Forehead	receding
Glabella	prominent
Supraorbital ridges	prominent
Cheek-bones	somewhat broad
Nose	often broad
Prognathism	often slight

THE MEDITERRANEAN RACE
(After Haddon)

Stature	medium (about 161.5)
Skin	tawny white
Hair	wavy or even curly black
Eyes	generally very dark
Head	dolichocephalic (C.I. 72–75)
Face	narrow, oval
Nose	generally straight, leptorrhine but rather broad
Build	slender

THE ATLANTO-MEDITERRANEAN
(After Haddon)

Stature	medium (166.0–167.0)
Hair	very dark
Eyes	very dark
Head	mesocephalic (C.I. 79–80)

ASIATIC LEUCODERMS
(After Haddon)

INDO-AFGHANUS

Stature	medium to tall
Head	dolichocephalic
Nose	leptorrhine

IRANO-MEDITERRANEUS

	Main group	Mediterranean substratum
Stature	medium to very tall	163.3
Head	mesocephalic	C.I. 76
Nose	lepto-mesorrhine	N.I. 61–63

INDO-IRANUS

Stature	medium to tall (164.2–172.2)
Head	meso-brachycephals (C.I. 80–82.8)
Nose	lepto-mesorrhine (N.I. 67.8–74.3)

THE ATLANTO-MEDITERRANEAN

(*After Deniker*)

Stature	tall (above 166.0)
Hair	dark
Eyes	dark
Head	mesocephalic (C.I. 79.0–80.0)

THE MEDITERRANEAN RACE

(*After Elliot Smith*)

Stature	ca. 5 ft. 5 in.
Hair	always brown or black and neither straight nor curly
Skin	olive brown, fair but swarthier than Nordic or Alpine
Eyes	dark with black irises
Head	long and narrow; C.I. about 70.0
Eyebrow ridges	usually insignificant
Orbits	flattened and elliptical, the top being relatively horizontal for some part of its length
Occiput	prominent
Skull and skeleton	lack robustness
Beard	small chin tuft; little hair on cheeks

THE BROWN RACE

(*After Elliot Smith*)

Stature	small (65 in.)
Skin color	brunet
Hair	scanty, but chin tuft
Skull	long, narrow, ill-filled, pentagonoid or ovoid
Forehead	narrow, vertical or slightly bulging
Eyebrow ridges	poorly developed or absent
Orbits	usually horizontal ellipses or ovoids with thin margins
Face	short and narrow, ovoid, usually orthognathous
Nose	moderately developed, small and relatively broad and flattened at its bridge
Chin	pointed
Jaw	feeble
Teeth	of moderate size or small
Occiput	prominent
Build	slight, suggestive of effeminacy

HOMO MEDITERRANEUS

(*After Rémy Cottevieille-Giraudet*)

Hair	black sometimes wavy with a brownish tint
Eyes	brown-yellow, often clear
Head	dolichocephalic and elliptical
Face	long and harmonic; sometimes slight prognathism
Zygomata	slightly flaring
Nose	relatively big, short and often concave
Hands and feet	small

Summary.—The following metrical and morphological characters are included in the majority of definitions of the Mediterranean Race: build slender; short to medium, 162.0–166.0; dolichocephalic

with C.I. 72–76; head height low or medium; occiput prominent; forehead vertical; brow ridges small; hair dark brown or black, wavy or slightly curly; eyes light brown to dark brown; skin light brown; face oval, narrow, sometimes slight prognathism; malars not prominent; chin moderate or weak, usually pointed; lips medium full; nose showing considerable variation from leptorrhine to mesorrhine, usually straight but sometimes aquiline or even slightly concave.

Examination of the data and photographs from Iran have enabled us to distinguish a new, fundamental division of the White race equal in importance with the classical Nordic, Mediterranean, and Alpine divisions. To this new type Dr. Hooton and I have given the name "Iranian Plateau race," which can be defined as follows:

IRANIAN PLATEAU RACE
(*After Field*)

Stature	medium
Body	light, slender
Skin	light to medium brown
Head hair	dark brown, wavy
Beard	medium heavy
Body hair	strongly developed
Head	long and narrow, extremely dolichocephalic
Forehead	high, sloping.
Brow ridges	strongly marked
Face	elongated, narrow
Facial structure	bony, prominent
Eyes	brown
Malars	prominent
Nose	large, high, moderately broad, convex
Nasal tip	depressed, thin to medium broad
Alae	strongly recurved
Jaw	often square
Chin	prominent, strong

APPENDIX B: NOTES FOR A PROPOSED ANTHROPOMETRIC SURVEY OF THE PEOPLES OF IRAN

During 1934, plans in regard to a proposed anthropometric survey of the peoples of Iran were presented in Tehran to the Prime Minister, the President of the Council, and the Chief of Police. The writer also discussed the project at Persepolis with Dr. Ernst Herzfeld, then Director of the Oriental Institute Expedition of the University of Chicago, with Mr. A. Godard, Director of Antiquities in Iran, and with several other persons who gave valuable suggestions.

Dr. Herzfeld suggested the following areas for anthropometric study:

(1) The northwest, including Tehran and the Tehran to Baghdad road. Among important groups are the Kurds, Medes, Armenoids, and the Jaf tribesmen near Sinneh. A sample of the population in Kermanshah should be taken. There are no more true Iranian types north of the line drawn south of Lake Urmia, now Rezaiyeh.

(2) Mazanderan and Gilan. A pure aboriginal type lives near Sari, the residence of the Governor of Mazanderan. This region was probably never occupied by Iranians. To the west of Asterabad one can anticipate a change in the physical characteristics of the population due to Turkoman admixture.

(3) Turkomans near Asterabad.

(4) Northern Khurasan: some types should be selected in a village west of Meshed, since these people are probably related to the Medes of the northwest. Southern Khurasan: examine groups between Qain and Birjand. The main road from Meshed to Seistan passes through this territory. In historical references this area has always been a place of refuge, due primarily to its isolated position. For example, the Parsis had taken refuge in southern Khurasan before they migrated to Bombay. There should be traces of ancient populations in this district, and it is probable that pre-Dravidian elements will be found. Observations should be made on peoples in the district of 'Arabkhaneh and other places in the neighborhood.

(5) A survey of the peoples living in or near the great Dasht-i-Kavir should prove of exceptional interest. The natural seclusion of this inhospitable and inaccessible region suggests that many primitive racial elements may be preserved here.

(6) In Seistan there are several "islands" of population. The tribes who dwell beside the shores of Lake Hamun are living in

Stone Age conditions. This territory should be visited and a special report prepared on the physical characters of the people, and their general mode of life. Some Baluchis are also to be found in this area (cf. Tate).

(7) Baluchistan (Iranian and British). Several groups of Baluchis should be selected. Kurds are living in this district and should be studied for comparison with the peoples of Iraqi and Irani Kurdistan, as well as the large group of 130,000 Kurds from Karabakh in the Caucasus.

(8) Kerman and Fars. The Qashqai, a Turkish group, and the Khamseh, a group of Arab tribes, live between Firuzabad and Kazerun. Between Rudian and Ardakan there are people with fair hair and blue eyes. Many dwarfs are reported in Bushire.

(9) Laristan. A group of Lars should be measured. The coastal people are too mixed racially to be worth studying.

(10) Khuzistan. Between Dizful and Shushtar there are a number of groups, including Russians, Elamites, and Arabs.

(11) Luristan. Three groups of Lurs should be studied: *a*, Pusht-i-Kuh. *b*, Southwest of Khurramabad. In this area they are short in stature. *c*, Between Khurramabad and Kermanshah. A preliminary anthropometric survey similar to that concluded recently in Iraq should be undertaken so that statistics can be compared.

Mr. W. E. Browne offered the following suggestions from personal observation in regard to anthropometric work in Iran. The peoples of Dishmuk, which is about fifty miles southeast of Chigha Khur in the Kuhgalu country, appear to be quite different in physique from the Bakhtiaris, with whom they used to have constant feuds. The tribal boundary between them is a geographic barrier of steep mountains. The trip Browne suggests should begin at Ganduman, which lies about eighty miles from Isfahan. Simarun, the first village, is reached by crossing the Khirsin River at the ford near Dashtak. The track continues by way of Maimand, Shotor Khan, Saghavé to Ludab, where there is a large settlement in a fertile valley. The stretch between Saghavé and Ludab is particularly difficult, as there are many steep gorges and high peaks. Then the trail proceeds to Qal'eh Kalet and follows the Marun River south to Dastgerd, where there are many ruins as there are also near Deh Dasht. The track passes Fashian, Mindur, and Basht to the village of Talaspid, where the head of the village wanted to take Browne to "an inscription inside a cave." There is also an inscription in or

near Tang-i-Sangar following the old caravan road to Shiraz. Browne continued to Pul-i-Murt, where there is an old caravanserai and bridge which appeared to be Sasanian in style, and then across the Niva pass to Rudian, Harajan, and Kalat. From this point to Shiraz is about twenty-six miles. He suggests that the following centers of settlement be visited: The Faklian plain, the Foulard (Falat?) plain north of the Khirsin River, and a valley five miles northwest of Basht toward Kuh-Deh-Gah. Near Basht there are evidences of ancient habitations (cf. map in Harrison, 1936b, p. 23).

Mr. A. Godard, Director of Antiquities in Iran, suggested anthropometric research in the following special areas:

(1) In western Mazanderan look for "Sumerian" types. Visit Ashraf and search as far west as Resht.

(2) At Sultaniyeh, which is about thirty-seven miles from Kazvin on the road to Tabriz, there is a pure type. The men are very tall and muscular and their origin or racial affiliations are unknown.

(3) At Gulpaigan there are very tall men with small heads believed to be of pure type.

(4) In Luristan there is a tall, fair-haired, blue-eyed group.

In 1936 Dr. Hekmat, who was then Minister of Public Instruction, formulated a plan for an Iranian Institute of Anthropology and Ethnology. Dr. W. Haas, who was invited to act in the capacity of advisor to the Ministry, has established an ethnological museum and at the present time research and the collection of material are in progress on a small, but efficient, scale. This Institute will serve a valuable purpose not only in assembling material objects but in organizing research work throughout the country.

At this point I should like to interject a few suggestions with regard to the collecting of additional data in Iran. The importance of taking the interorbital breadth has been demonstrated by Carleton Coon. The recording of taste sensitivity to phenyl-thiocarbamide, and the occurrence of hair on the second joint of the hand can be compared with statistics obtained by Dr. W. C. Boyd of Boston University. The use of henna and its purpose should be noted. Tattooed designs and their significance may throw light on many problems, especially of a magico-religious character. Scarification should also be recorded. Drawings of the hands and feet may serve a useful purpose and usually can be obtained with little difficulty.

The sculptures at Persepolis contain representations of the many racial types which came under the sway of Iran. These should be compared to modern elements in the population after a detailed anthropometric survey has been completed.

These suggestions have been offered to induce the anthropologist to record other information which, on the basis of our work in Southwestern Asia, may indicate valuable lines of research.

From these suggestions it is obvious that an anthropometric survey of Iran would be a valuable contribution to our knowledge of the peoples of Southwestern Asia. The important location of the Iranian Plateau in relation to Asia, Africa, and Europe, combined with the fact that it has been inhabited continuously since the dawn of civilization, makes this geographical area of primary importance to the student of ancient or modern peoples or their cultures.

Furthermore, since anthropometric studies have been made from the western borders of Iran to the Mediterranean, in the Caucasus, in Soviet Turkestan, in the Pamirs, and from eastern Afghanistan to China, there remain but these important links in the chain: Iran, Afghanistan, and Baluchistan. When all the existing anthropometric data have been published and the new areas have been studied it will be possible to determine the basic populations in each region and their relation one to another.

Of these three more or less unknown geographical areas the most important is Iran and it is to be hoped that the Government will facilitate these studies so that the racial position of the modern inhabitants of Iran may be established.

APPENDIX C: DESCRIPTION OF THE JOURNEY FROM TEHRAN TO SHIRAZ

Leaving Tehran on the main road to the south the visitor passes through a beautiful city gate ornamented with blue and yellow tiles. On the right side of the road, and covering many hundreds of acres, are brick kilns which belch black smoke when the clay is being fired. There is also a large cemetery where one can always see a number of wailing women dressed in long, somber, dark blue or black garments. Often the way is blocked with a funeral procession, its host of mourners driving, riding, or following the coffin on foot. The surface of the road is covered with a fine white dust which rises in clouds behind each automobile. Early in the morning or late in the evening lines of camels with tinkling bells about their necks pad silently on their journey to or from the great market of Tehran. Innumerable small donkeys plod gamely along under bulky loads.

About 6.4 kilometers from Tehran, within view of the modern village of Shahzadeh Abdul Azim, a road branches off to the left toward the citadel of the ancient town of Rayy, where in 1934 the Joint Expedition of the University Museum of Philadelphia and the Boston Museum of Fine Arts was excavating under the direction of Dr. Erich F. Schmidt. These ruins cover many square miles of the plain. Here was the site of the ancient city of Rhages, referred to in the Book of Tobit, and reputed to have numbered a population of one million in the time of Darius. Subsequently the city was called Rhei, Rhé, or Rayy, which is the modern name. In the background the imposing acropolis crowns a rocky spur of the Elburz Mountains. There are many low mounds and outcropping walls scattered over the plain, while underfoot lie countless fragments of brick and potsherds. Schmidt has made trial soundings in numerous mounds in order to locate the most important area for concentrated excavation. Just above virgin soil below the mound of Cheshmeh Ali the earliest painted pottery found at Rayy reveals a close similarity to the ware from Anau. Ceramics, sometimes decorated with a blue-green glaze, and a hoard of copper coins are remains from the period of occupation by the Parthians, when Rayy was the capital of the Parthian empire. Tepe Mil, some distance eastward, is crowned by a Sasanian building, excavated by a French expedition. About A.D. 700 Rayy became an important center of culture and

commerce. Evidence has come to light that the city attained a position of influence under the Abbasid Caliphs during the eighth or ninth century and also during the Seljuk domination, from the eleventh to the thirteenth century. In 1220, however, the invasion of the Mongols under Genghis Khan brought the magnificent splendor of Rayy to a dramatic conclusion.

Naizmudin, a Mohammedan author and a native of Rayy, who escaped the destruction of the city by the Mongols under Hulagu, writes: "Could there well be worse slaughter than there was in Rhei [Rayy] where I, wretched that I am, was born and bred, and where the whole population of five hundred thousand souls was either butchered or carried into slavery?"

As the guests of Dr. and the late Mrs. Erich Schmidt for several weeks, we were able to follow the progress of the Rayy excavations and to examine the superb ceramics of the Islamic period which were brought to light.

Near the village of Shahzadeh Abdul Azim is a famous shrine of the Shiahs with a beautiful golden dome and kashi minarets, sacred to those who accept Ali and Hussein as the true representatives of the line of caliphs. According to Benjamin (p. 60), fifty years ago the shrine of Shah Abdul Azim was visited annually by more than three hundred thousand pilgrims from Tehran alone. The golden dome can be seen from afar, a flashing point of light in a sea of green verdure.

On August 8, 1934, we set out from Rayy in two cars, with Hassan[1] as our guide, bound for the salt desert south of Tehran. We left Rayy at 05.30 hours, the party consisting of Dr. Erich Schmidt, Dr. Walter P. Kennedy, Richard Martin, Yusuf Lazar, two Irani drivers and myself. At 40.1 kilometers we arrived at Hasanabad and at 47.0 turned left off the main Tehran-Isfahan road. Hassan guided us by devious and intricate turns among canals and irrigation ditches to the village of Kusht, 64.5 kilometers. The deserted Jewish village of Zion appeared on our right at 70.8, and at 72.0 we crossed a wadi. It was at this point that the drivers refused to proceed until solaced with the promise of additional bakshish. We continued over low, rolling country interspersed with mounds almost destitute of vegetation. Finally there appeared a flat plateau covered with low scrub where a herd of seven gazelles was spotted by Hassan. Two gazelles were collected as Museum

[1] Hassan was loaned to us by Mr. Victor Mallett of the British Legation, Tehran.

specimens. Beside a river (Pl. 141, Fig. 1) a halt was made for luncheon. The stream here was approximately twenty-five meters wide, and plants of various kinds, a number of which we collected for herbarium specimens, grew in the lee of the banks which were from six to twelve meters in height. The bed of the stream con-

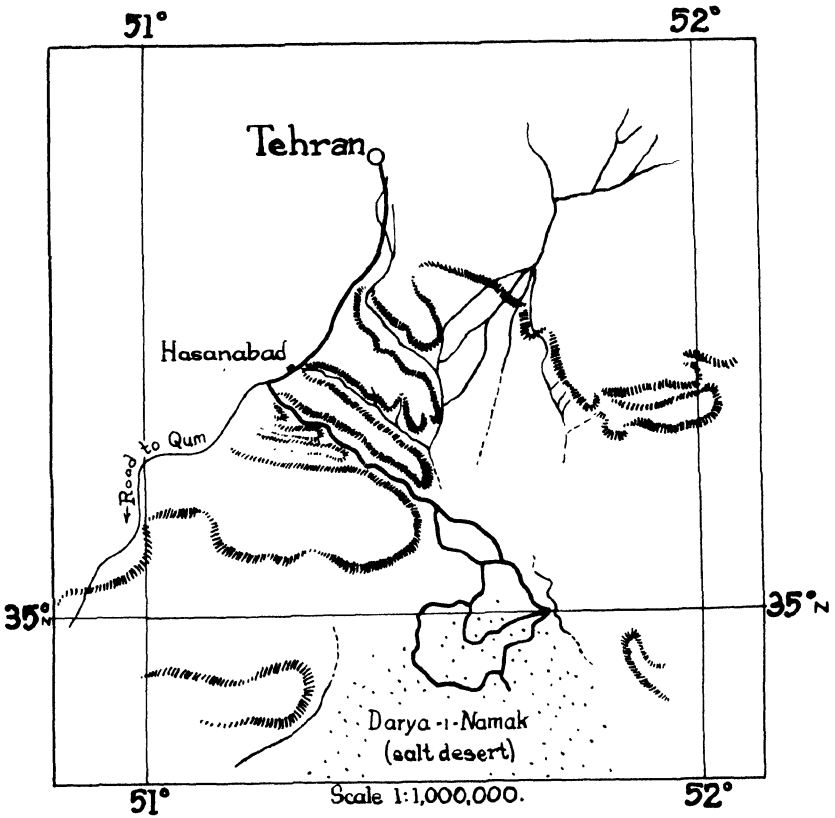


FIG. 22. Salt desert south of Tehran.

sisted of very fine, dark brown sand. The water was slightly salty to the taste.

During the afternoon we drove about fifty kilometers over the scrub-covered country in search of wild asses, which are reported from time to time in this desert. There were numerous mud flats surrounded by low hills. The mud was tan in color and fine in quality. One very large mud flat covered an area of several square

miles. To the west of our camp the country became rougher and it was broken by numerous small wadis and narrow channels which made traveling by automobile both uncomfortable and dangerous. Several herds of gazelles were seen, but bird life and other animals seemed rare. There were even very few lizards and it appeared as though the gazelles were the sole residents of this vast area. Despite continual search no traces of pottery or stone implements were found within the borders of the desert. In the evening we returned to the river and encamped beside it. Breaking camp at 05.40 hours, we returned to the main road just south of Hasanabad, seventy kilometers from camp. We halted several times to collect a series of specimens of lizards, which were small in size but extremely active. Schmidt collected a young fox (*Vulpes persica*). Rayy was reached at 11.20, the total distance recorded on the speedometer being 278.4 kilometers. The salt desert had not been mapped heretofore. Richard Martin prepared the sketch map (p. 541) of our trip, scale 1:1,000,000.

Several days later we left at dawn for Isfahan (cf. Wilson, 1930c).

From the center of the large village of Shahzadeh Abdul Azim the road turns south to Hasanabad twenty-five kilometers away. At Aliabad, ninety-six kilometers from Tehran, there is a police post where passports are inspected. Shortly after leaving Aliabad the road crosses a low, winding pass where about three thousand paces to the left there is a large, salt lake, deep blue in color. This depression is bounded by low hills forming a gigantic horseshoe, open to the east across the expanse of water. The flat plain at water level is approximately 900 meters above the sea. The soil is colored red and yellow through infiltration of iron compounds. Turning to the left, the road continues in a straight line for about eight kilometers. On either side grow low bushes of *harmal* and *hatab*. The blown sand accumulating around their bases forms small islands in an otherwise flat desert plain. Hundreds of small lizards lay basking in the sun and as we passed they scurried into the nearest bush. None but those with zeal for zoological collecting can appreciate the speed and resourcefulness of these animals (cf. Schmidt, Field Mus. Nat. Hist., Zool. Ser., vol. 24, No. 7, 1939).

From the salt lake the road rises slowly about 100 meters to the crest of a ridge and then descends gradually to another vast, gray-colored plain almost devoid of vegetation. A little farther lies a ruined and deserted village with the main gateway heavily ornamented. Near at hand stands a police post and *chaikhaneh*. For

eight kilometers the road then runs across a green, sandy plain, over a small, unattractive river, beside which stand a few ruined buildings. The height above sea level remains about 950 meters,[1] but finally there is a gradual slope upward over slightly rising ground to the crest of the low line of hills, from which point, at the end of a long straight stretch of road, is visible the golden dome of the holy city of Qum, 1,050 meters above sea level. The distance to Qum from Tehran is 147 kilometers, and we had taken about three and a quarter hours to make the trip.

Qum, with a population of 39,158, is famous for the golden dome of Fatima, sister of Imam Reza, the eighth Imam, who lies buried at Meshed. Legend relates that Fatima came to live in Qum as a result of persecutions in Baghdad and that she was buried there in the year 816. Shah Abbas (1587–1629) was also buried in this city. Foreigners are not admitted to the shrine. The walls and the bridge over the river are picturesque. Our road followed the Anarba River on the bank opposite the mosque for about one and a half kilometers and then crossed a long, narrow bridge to a fork. At this point there is the juncture of the roads to Isfahan, one on the left via Kashan and the other of more recent construction and with a better surface. The former passes through the old town of Kashan, famous for its rugs, Natanz (height 1,728 meters), and Murcheh Khur (height 1,893 meters, population 2,500), which is the junction of the Qum-Dalijan-Isfahan and the Qum-Kashan-Natanz roads. The distance from Qum to Isfahan via Kashan is approximately 256 kilometers. In view of the fact that the new road is shorter and in better condition we made the obvious selection. Crossing low hills to a gravelly and sandy plain, we proceeded in a southwesterly direction. The low, rolling hills were broken by small dry wadis which meandered between them. Soon it was necessary to climb several relatively steep hills, 1,400 meters above sea level. A small limestone outcrop was visible on the right side of the road. Upon examination this outcrop proved to be fossiliferous, and fragmentary Echinodermata were collected.

Passing through broken country, where the strata lie in synclinal and anticlinal folds, the road passed over a steep hill, across a rough plain to Darghat village. A ruined, square building was visible nestling below the brow of a low hill. About eight kilometers to the left of the road lay many low hills capped with flat, weathered, lime-

[1] Throughout Appendix C the metric system has been used since all distances were thus recorded.

stone blocks. We crossed a flat plain surrounded by lofty hills and finally reached Abbas Abad, which stands near a low escarpment.

From here we followed the road into Isfahan. The time taken from Tehran was eight hours. The distance from Tehran to Isfahan is approximately 403 kilometers.

Isfahan is probably the same name as the Aspadana of Ptolemy (VI, 4) and may be derived from the family name of the race of Feraidan, who were called Aspiyan in the Pahlavi dialect. Under the Achaemenian kings a city named Gabal or Gavi seems to have existed on this site, and later to have become the Jai of the Sasanian epoch, being captured by Omar in A.D. 641 after the battle of Nehavend. About A.D. 931 Isfahan passed into the hands of the Dilemi or Buyah dynasty. At that time the city was divided into two sections, the Yehudieh or Jew's Town and Shahristan or Medinah, which was the city proper. Later these were united within a single city wall by Hussein. Early in the eleventh century it was captured by Mahmud of Ghuzni and next fell under the control of the Seljuks, having been besieged and captured by Togrul Beg. According to Curzon (1892a, vol. 2, p. 21), "Nasiri Khosru, who was there in 1052 A.D., soon after the siege, found that the city had quite recovered, and occupied a walled space three and a half *Farsakhs* in circumference." The city was pillaged by Genghis Khan and the population massacred by Tamerlane. Shah Abbas made Isfahan the capital of the entire Persian empire.

We visited the great central square, known as the Maidan-i-Shah, flanked by buildings on every side. In the center of the southern end stands the Royal Mosque of Isfahan known as the Masjid-i-Shah, constructed in 1612–13 by Shah Abbas on the site of a melon garden. The dome is forty-six meters high. About eighteen million bricks were used in its construction. The cost was more than £170,000. The blue-green *kashis* are like precious jewels inlaid amidst a wealth of design and an infinite variety of patterns. The courtyard of the buildings, which are in an excellent state of repair, is extremely beautiful. The Maidan Naksheh Jahan is now decorated with pools of water surrounded by low shrubs. At each end of the Maidan are two large marble columns (Pl. 13) which once served as goal posts in the game of Pall Mall or Polo, called *chugan* by the Persians. The booths on the sides of the Maidan are being repaired and decorated by the present Governor of Isfahan.

In the Kaiserieh or main bazaar, western bric-a-brac, unfortunately, seems to have taken the place of local goods. The Chehel

Sotun, with its twenty columns reflected in the water to make the total forty, was the reception palace of Shah Abbas. The Chehar Bagh, the most famous street, is wide. It is flanked by two rows of trees which make it cool and pleasant. Persian art and industry in Isfahan include carpets of fine quality, some of them small rugs known as *ghalicheh*, and engraving on silver and copper. The manufacture of *kalamkars* for dresses, curtains, and table cloths has greatly developed during recent years. Isfahan is a center for painting and lacquer art work.

During our visit to Isfahan I measured 99 Jews and one Moslem in the ghetto (see pp. 294–325).

ISFAHAN TO SHIRAZ

On August 21, 1934, we left the grounds of Stuart Memorial College for Persepolis. The party consisted of Mr. and Mrs. Myron B. Smith, whose guests we were, Richard Martin, Yusuf Lazar and myself. Leaving Isfahan at 05.40 hours we crossed the river by a well-buttressed bridge and continued over a slightly rising plain. The surface of the road, which is about five meters wide, is rutted by heavily laden trucks. The distance to Shahreza is eighty-five kilometers. The following notes were made during the journey:

Kilometers	
0	Isfahan.
17.5	Drove over deeply cut ruts in road. Bad going after rain.
18.5	Passed ruined caravanserai.
22.5	Steep dog-toothed hills on left of road, which curves to right. Passed track leading to Bakhtiari country.
28.5	Passed between low hills with tower on right peak.
30.5	Road turned right and began to climb through valley with exposed limestone beds.
31.0	Sharp curve to right over crest of hill.
33.0	Valley opened out. Road level. Large blocks of scree to right of road.
37.5	Passed village and black tents one kilometer to right.
38.5	Ruined caravanserai. Seven gazelles crossed road in front of car.
43.5	Flat, sandy plain surrounded by low hills.
49.5	Road level but turns sharply through sigmoid curve.
52.5	Village of Mahyar. Large tower with ring of ibex horns set in the wall around the top as ornamentation (Pl. 41, Fig. 1. Cf. Field, 1937a). To the south many ruined buildings.
55.5	Flat, gravel-covered plain with four trees half mile to the left.
59.5	Ruined caravanserai, 800 meters to the left.
60.0	Tower beside road on right. Road straight and level.
63.5	Small tower on low hill, one hundred meters left.
66.5	Two square buildings, two hundred meters left. Road dead straight.
73.5	Passed through strip of vegetation with large farming village in center. Two three-story pigeon towers (called in Persian *kabutar-khane*) grouped in central enclosure. The buildings were one and a half kilometers to left of road.

Kilometers

82.0 Entered town of Shahreza (formerly Qumisheh) at 08.20. Beautiful small mosque (Pl. 41, Fig. 2) with extensive cemetery beside road. Invaded by Afghans in eighteenth century. Numerous pigeon towers (Pl. 132). The main street has recently been widened. The traveler now leaves the Bakhtiari country and enters the territory of the Qashqai.

84.0 Left Shahreza at 09.00 hours.

87.0 Road level over flat plain bounded by mountain ranges which run parallel to road.

91.5 Road turns sharply left.

93.5 Large dry lake bed between two villages, one kilometer to right.

97.5 Village 800 meters to right of road has spire of apparently octagonal shape somewhat resembling fluted Yezidi cones. The arches appear to be semicircular.

98.5 Road level and straight with improved gravel surface.

136.0 Yezd-i-Khast village. Elevation 2,255 meters. For description see pp. 330–333.

209.0 Large low-walled enclosure beside road on right.

213.0 Ruined building and low-walled enclosure 100 paces on right.

215.0 Ruined village and trees.

219.0 Ruined village beside road.

220.0 Small village and trees.

225.0 Village of Abadeh. Time from Yezd-i-Khast two hours and fifty minutes. Abadeh is famous for the beautifully carved sherbet spoons (*qashuq*) and boxes made from pear wood (*gulabi*) or boxwood (*shimshad*), which are offered for sale on every hand. The workmanship is excellent and the bowls of the spoons are hollowed out from a single piece of wood until they are as thin as paper and quite translucent. The handles are models of fragile and delicate filigree-work. The prices seemed quite exorbitant but in the heat of the noonday sun we had neither the time nor the inclination to bargain with the screaming vendors. The carvings for the covers and sides of the boxes are worked on thin slips, which are then glued on the box.

226.0 Left Abadeh. Road with many deep ruts continues straight over plain.

234.0 Ruined village near road on left.

236.0 Road surface improved for several kilometers.

245.0 Road deeply rutted.

246.0 Caravanserai on left beside road with small village.

248.0 Large honeycombed mound about 100 meters on left of road near large village surrounded by many trees and luxuriant vegetation. There are several small switchbacks in the road, which then winds between high, barren hills over a gravel-covered plain. No flint on surface of ground. Time taken: two hours from Abadeh.

266.0 Road continues over large gravel-covered plain with many tufts of thorn bushes. Steep hills bound either side of plain, approximately eight kilometers wide.

271.0 Hill beside road (on left) with vertical strata somewhat eroded from softer bands.

275.0 Police post on top of hill to the right of road.

278.0 Valley opens out.

281.0 Many dips in road, very hard ruts. Road continues straight.

287.0 Police post and *chaikhaneh*.

288.0 Road continues up high hill, which gradually becomes much steeper. Several blind corners on steep gradient.

297.0 Still climbing hill.

299.0 Top of hill. Continued over flat, undulating country with well-graded descent.

Kilometers

315.0 Wide valley with some settled villages. Passed fifteen black tents of nomads 800 meters to left of road.

318.0 Deh Bid[1] village. Elevation 2,500 meters. Time taken from Abadeh: five hours and fifty minutes.

321.0 Road rises over slight col, curving left, then right, over rolling country.

326.0 Village of Baghaer Abad.

326.5 Police post on hill crest.

330.0 Police post on right. Many "sand devils" twirling skyward.

335.0 Low, undulating plain.

335.5 Ruined village. Round-topped line of hills on right.

337.0 Very sharp turn left and then right followed by several more turns; straight on toward line of hills in front. The road then turns left, parallel to hills and over similar type of country to small village beside cooling stream.

351.0 Sharp climb up long hill with several right angle turns of a dangerous nature.

358.0 Police post at hilltop on right. Road continues down onto flat plain and winds among low hills beside narrow stream of crystal clear water.

361.0 Slight upward gradient with open turns.

363.0 Sharp turns on downward slope. Four black tents on right of road, which continues straight over hill crest onto flat, cultivated plain. Time taken, two hours from Deh Bid.

370.0 Steep hill with sharp curves.

378.0 Kurshul police post. Road, impassable for motor cars, leads to Meshed-i-Murghab (Pasargadae), located about three kilometers distant. We visited Pasargadae on return trip.

386.0 Entered deep gorge. Police post at entrance on left of road. Five police patrolling on foot. Gorge is extremely picturesque, with well-wooded slopes and small stream meandering between low banks. At some time there must have been a swiftly flowing mountain torrent here since the area covered by water-rolled pebbles on either side of present stream-bed indicates that a powerful, erosive force of water once swept through this gorge. The road cuts between the steep sides of the valley covered with large boulders. Formerly when this region was infested with bandits the gorge was a marked spot for attack.

393.0 Left gorge and entered flat, fertile plain with village in center surrounded by lovely trees. Police post.

394.0 Village of Sa'adatabad.

395.5 Crossing flat plain toward hills, road turns west, parallel to range of limestone hills. Some caves can be seen from the road. These and other caves between here and Persepolis might prove worthy of investigation for Paleolithic remains, although the majority are merely large rock shelters (*abris sous-roche*).

412.0 More caves in limestone cliffs. Black tents on other side of large wadi containing water. Large caravanserai about 800 meters to right of road.

417.0 Large cave opening on hillside on right side of valley.

[1] Stein (1935, p. 496) writes: "Near the village of Dehbid there rises a conspicuous high mound suggesting with its almost vertical sides the walls of a ruined fort (Fig. 5). It is known as the 'Castle of Bahram.' The mound owes its height to prolonged occupation through the ages and its curious appearance to subsequent digging down for manuring earth as continued by neighboring villagers down to the present day. Fortunately these operations had left the lowest layers undisturbed and easier of access than they might have proved otherwise. So systematic clearing of this debris brought to light here plenty of painted pottery fragments, often of superior type, and other interesting relics of chalcolithic civilization."

Kilometers

422.0 Road continues through extensive valley with some water in stream winding beside road. Passed ruined arched bridge and turned sharply left over rising ground through the valley in a general southerly direction. Luxuriant garden in center of valley.

425.0 Village of Sivand. The villagers use screens around their beds, which are set up on the flat-topped roofs of their houses, a practice similar to that of the Kurds in Zakho and other towns in Kurdistan, Iraq.

437.0 Road continues through flat, wide valley. Time taken, four hours since leaving Deh Bid.

438.0 Curiously shaped hills on skyline ahead.

444.0 Road turns to left around edge of low hills and continues thus for several miles.

459.0 Persepolis (Takht-i-Jamshid or Chehel Sotun). Time taken, five hours from Deh Bid, and twelve hours from Yezd-i-Khast.

From Persepolis to Shiraz, a distance of 55.5 kilometers, the road crosses a flat plain to the hills, climbs several high hills with sharp and dangerous curves, and at length makes a gradual descent into a fertile valley. The first view of Shiraz, with its minarets standing out like sentinels above the city, is especially beautiful. This city, the capital of the province of Fars, has a population of 119,850. The town was noted for its gardens and will always be famous for the Mosque of Jomeh and the tomb of the two poets, Sa'adi (1184–1291) and Hafez (d. 1388). The Karim Khan bazaar and the citadel are worthy of visit. The wine of Shiraz, mentioned by Sir T. Herbert in 1634, is famous throughout the country.

The trip to the shores of Lake Maharlu is described in the section dealing with the prehistory of Iran (pp. 552–556).

Upon returning to Persepolis we were the guests of Dr. Ernst Herzfeld, then field director of the Oriental Institute Expedition sent out by the University of Chicago. Accompanied by Mr. Donald McCown we visited the village of Kinareh and measured 74 men. After examining the ruins of Persepolis, including the magnificent double stairway discovered by Herzfeld, we visited Naksh-i-Rustam (Naghsheh Rosstam), which is about five kilometers distant on the opposite side of the river Pulvar. Carved in this perpendicular rock, which rises some fifty meters above the plain, are the tombs of the kings, including the sepulchre of Darius. Standing alone on the plain beneath the towering rock is a square tower (Pl. 98) known as the "kaaba" of Zoroaster (cf. Rawlinson, vol. 2, p. 345). At the extreme southwestern end of the escarpment are two small fire-altars (*atesh-gah*), rude in their simplicity but impressive in dignity (Pl. 99, Fig. 1). There are smooth basin-like depressions on the tops of several adjoining low hills. A number of fragmentary pieces of coarse pottery vessels were strewn on the

surfaces of these hillsides, and one of the hills bears a solitary pillar stone, probably the symbol of some ancient phallic ritual.

During the return journey to Isfahan we spent the night at Pasargadae. Here are the ruins of palaces and temples belonging to Cyrus the Great.

According to Boulton (pp. 74–75) among the Iranians there was a tribe known as the Pasargadae, who were extremely powerful. It was in this tribe that a man named Hakhamanish (Greek, Achaemenes) became ruler and eventually gave his name to the dynasty which ruled over Persia, probably about 650 B.C. The principal city of this clan was Pasargadae, which became the capital city of the nation, and later a holy city.

Since there is no motor road to the ruins, which are spread over a wide area, we obtained horses from the police post and rode down a strip of grass between low trees, past a small village on the left, to a river which was about half a meter deep. In an emergency this stream could be crossed by a light automobile but the soft banks would make considerable difficulty. On the other side of the river stretches a flat plain with a village about a mile straight ahead. Beyond the village lie the ruins, with the tomb of Cyrus the Great standing impressively in the distance.

I was surprised to see a number of black tents squatting on a narrow strip of green grass between the village and the ruins. Riding over to them, I greeted the men in Arabic to which they replied in a strange Arabic dialect. Dismounting, I tied my horse to a tent rope and drank coffee with them. They were Arabs of the Khamseh tribe, who said that they had come from Arabia several generations ago and that while they maintained their nomadic independence they had lost their original Arabic speech. I found it extremely hard to converse with them and they seemed troubled by my presence among them. In physical features they had a definite Arab resemblance and reminded me more of the Dulaim tribesmen near Haditha, Iraq, than any other series. Among the small group whom I visited I did not see any true Beduin types similar to those among the Shammar tribesmen of northern Iraq.

As a group these men gave the impression of being Arabs and had dark brown hair with low waves, dark brown eyes, and long, pointed faces without any marked development of the zygomatic arches or the masseter muscles. They were medium in stature and squatted on the ground in true Beduin fashion. On the head they

wore[1] a white *kaffiyah* held in place by a black camel's hair *agal*. Over the *dishdashi* there was an *aba*, but one man wore a Persian tunic and drawers under his *aba*. Their tents seemed typically Beduin in character and content. The women dressed as do the Beduins but partially veiled their faces when within my sight. The coffee, served according to the Beduin custom, was excellent. Since I had no interpreter and could not understand either their Arabic patois or their rapid flow of Persian words, I was forced to leave them after a brief visit. I understood that they had come from the southwest but there were many negative ejaculations when I asked if they were Iranis. I therefore remounted and rode across to the tomb of Cyrus the Great.

The tomb is built of great blocks of white limestone with a pedimented roof, like that of a Greek temple, the whole standing on a pedestal with seven tiers diminishing in size as they approach the summit. According to Curzon (1892a, vol. 2, p. 76) the top of the roof is eleven meters from the ground. The natives call this building Kabr or Masjid-i-Mader-i-Suleiman, meaning the Tomb or the Mosque of the Mother of Solomon. Around the foot of the pedestal are scattered numerous graves of Arabs. Many of the stone slabs bear Arabic inscriptions and ornamental designs. Two tombstones were photographed (Pl. 102, Fig. 1). The tombstone on the left, according to Dr. Mehmet Aga-Oglu, bears the following inscription: "The work of Muhammad Kasim. The tomb of Hasan Khan. Month of Shawal, 1341 [May, 1923]." There are also a number of curious designs and marks reminiscent of tribal marks (Arabic *wusûm*), both on the steps of the pedestal and on the ruins and tombstones (Pl. 100, Fig. 2; Pl. 101, Figs. 1, 2). Inside the mausoleum the ceiling and walls are blackened with smoke and there are a number of inscriptions and graffiti on every wall surface. Exactly as described by Curzon (1892a, vol. 2, p. 77), we saw at the far end of the tomb a string suspended from side to side bearing a number of brass bell-shaped trinkets or offerings. There were also several multi-colored fragments of cloth and fabric attached to the string. Several blue beads had been sewn onto strips of cloth, recalling the usual method employed to ward off the evil eye. On the right wall is an Arabic inscription within an ornamented border in the form of a *mihrab*. On the pedestal outside is a circular ornament with inscription (Pl. 102, Fig. 2).

[1] Cf. glossary for Arabic terms used here.

Riding past a number of ruined buildings, some of them with columns and arches still standing, the visitor finally comes to a great terrace or platform several hundred paces north of the last building. This is called Takht-i-Suleiman or Throne of Solomon. No mortar has been used to hold the large blocks of whitish stone in place. Inscribed on the surfaces of several blocks are workmen's signs, which were copied. It seems reasonable to believe that this platform was constructed in order to support a palace or an audience hall similar to those at Persepolis. Below on the plain to the south stands a tall monolith bearing the famous trilingual inscription: "I am Cyrus, the King, the Achaemenian."

The ruins have been described in detail by several scholars so that there is no need to give further details regarding the historic site of Pasargadae. We rode across the flat plain, through numerous small irrigation ditches to the river, back to the police post at Meshed-i-Murghab. Returning by automobile via Isfahan, we finally reached Rayy after a long and tiring journey.

APPENDIX D: PREHISTORY OF IRAN

The occupation of Iran by Paleolithic and Neolithic man was correlated closely with climatic conditions during the Pleistocene and later periods. According to Ellsworth Huntington (1938, pp. 433–435) the climate of this region was ideal for human development. The rainfall was heavier and thus there was far less desert region.

As a result of fourteen years of exploration and study de Morgan states that while he continually expected to find Paleolithic or Neolithic stone implements in Iran he was surprised to find them associated only with copper. He concluded that Chaldea, Elam, the mountains of Iran, and the western part of the Iranian Plateau were colonized by people who possessed the knowledge of the use of copper and that they were not preceded by a more ancient people who were unfamiliar with this metal and its uses. De Morgan (1927, vol. 3, pp. 182–184) postulated with a considerable degree of positivism that man in Pleistocene times could not have lived on the plateau of Iran because of the ice and snow which extended northward to the Caucasus (cf. de Morgan, 1907, pp. 213 et seq.). He adds (1927, vol. 3, p. 183) that "Iran, extremely cold on account of its altitude, barren, covered with deserts, salt lakes and arid mountains, could offer but few possibilities for existence. Consideration of these factors explains why throughout Persia, Transcaucasia and Armenia no trace of Pleistocene man has been found."

On the other hand Herzfeld (1935, p. 1) writes that "the whole Near East, its plains and mountains, has been inhabited by man since the stone age, and compared with European sites of the same age the oriental sites show a high degree of culture. With the aeneolithic age, the introduction of copper, a separation begins. The mountain lands, occupied since the palaeolithic period, and hence more advanced, remain behind. The alluvial lands like Egypt, Babylonia, Assyria afforded easier conditions for settling in villages and towns."

With this preamble we can now turn to the new discoveries establishing the existence of man in Paleolithic stages of culture on the Iranian Plateau.

Flint implements of Middle Paleolithic type were collected by Mr. W. E. Browne[1] on December 25, 1933, at Lat. 29° 8′ 7″ and Long.

[1] Geologist and surveyor for the Anglo-Iranian Oil Company and formerly with the Iraq Petroleum Oil Company. During 1928 I was privileged to accompany his survey party between Rutba and the Harrat-ar-Rajil. We discovered many Paleolithic surface sites and thus he became adept at recognizing flints flaked by human hand (cf. Field, 1929b, 1931, 1932d, 1933, 1934, 1935b).

53° 51′ 27″. They were found twenty-seven miles from Lake Niriz at 8,000 feet above sea-level, in sparsely wooded country with very large springs in the neighborhood. This may well have been a sweet-water lake in Paleolithic times. The country in this region is not particularly suited to general migrations even though there are large open valleys leading toward the lake from the south. There are, however, many flat, open valleys leading to Shiraz, although several relatively easy passes have to be crossed at an altitude of about 7,000 feet (Field, 1935a and b).

According to Curzon (1892a, vol. 2, pp. 111–112) "further to the north-east is the second largest lake in Persia, known as the Daria-i-Niriz, or Bakhtegan, which possesses a very indented and fantastic outline, being almost divided into two lakes by a big projecting promontory or island. Though the chief confluent of this lake is the Bund-Amir, or Kur river, which I have previously traced from Persepolis, its waters, which are frequented by flamingoes and wild fowl, are extremely salt, and, in dry seasons, the desiccated bed is found to be covered with a thick saline incrustation [Wells, 1881, pp. 138–144]. It is doubtful, indeed, whether we ought to describe this expanse of water as a lake, seeing that it is, in reality, only an area under more or less permanent inundation. There is no depth of water, Captain Wells having walked in for a quarter of a mile without getting above his knees. It would appear from the negative evidence of history that the lake cannot be of very ancient origin; seeing that it is never mentioned by the ancient writers, and that El Istakhri, in the tenth century, is the first to allude to it. In all probability the river overflow to which it owes its existence was consumed, in earlier times, in irrigation."

The shores of Daryacheh-i-Maharlu seem to be worthy of archaeological investigation. This lake (Pl. 95, Fig. 1, and Pl. 96, Fig. 1) is situated about ten miles to the southeast of Shiraz. The lake is approximately eight miles in length with a maximum width at the northern end of about three miles. The position is between 29° 18′ N. and 52° 45′ E. In general, the lake is shaped like a shoe. It has a constriction toward the southern end. The lake can be reached by automobile from Shiraz on a road passing near the western shore.

Browne has found several twenty-foot raised beaches and he suggests that the lake level may have been lowered suddenly during the past thousand years. Neolithic flint implements have been collected by him along this ancient shore line, but up to the present time no Paleoliths have been found on the eastern side. The general

position of this lake in relation to the surrounding country suggests early occupation by prehistoric man.

Curzon (1892a, vol. 2, pp. 110–111) writes that "a marsh lies at the upper end of a valley, the lower extremity of which is filled by the salt-lake of Maharlu, some twenty miles in length, into which flows the stream that irrigates the plain of Shiraz. Along its southern shore runs the caravan-track to Sarvistan, Fasa, and Darab. This route has been described by Dupré, Ouseley, Flandin, Keith Abbott [pp. 150–151], Stolze, Dieulafoy, and Preece."

On August 28, 1934, accompanied by Mr. Donald McCown, we visited the western shores of the lake, following a desert track which meandered between canals and dry water channels past the village of Bameru until a fine old bridge (Pl. 95, Fig. 2) was crossed. The track continued over a flat plain to some hills. A small pass led between the two boulder-covered slopes of the hills and from the summit we saw beneath us a white sea of glistening salt, while in the far distance a few dark patches indicated the existence of pools of water. The track led along the western shore of the lake with numerous low hills containing rock-shelters eroded from the limestone. There were many low, walled enclosures signifying former habitations and on several small mounds sherds of painted and plain ware were collected. The painted sherds are similar to those excavated by Herzfeld at the "Neolithic village" near Persepolis and to pottery found by Sir Aurel Stein in southeastern Iran. Fragments of flint and obsidian were also found. The road finally approached the shore line and we stopped to examine the deposit of salt which rested on a black, argillaceous stratum. The average thickness of the salt appeared to be about one inch, the upper surface being white and crystalline in appearance. Several samples were collected for the Department of Geology. After continuing for several miles we reached the village of Maharlu. Within the village limits the road passed between orchards of pomegranates which were tended by primitive-looking people, who seemed darker in complexion and unlike those of Kinareh.

Since we had to return to Shiraz by sunset we were unable to continue around the southern end of the lake to its eastern shore, where Browne had found twenty-foot raised beaches and Neolithic flint implements. From geological evidence he suggests that the level of the lake was lowered suddenly during the historical period.

During the return journey to Shiraz two rock-shelters (Pl. 96, Fig. 2) were visited near the northwestern corner of the lake. These

shelters, eroded from the limestone, were about four and a half meters in height, becoming gradually lower as the depth increased. The walls were blackened with weathering and smoke from shepherds' fires. The soil was dark brown in color and there was a large deposit forming a ledge or platform at the exterior. There were many traces of recent inhabitation. On the scree slopes outside were

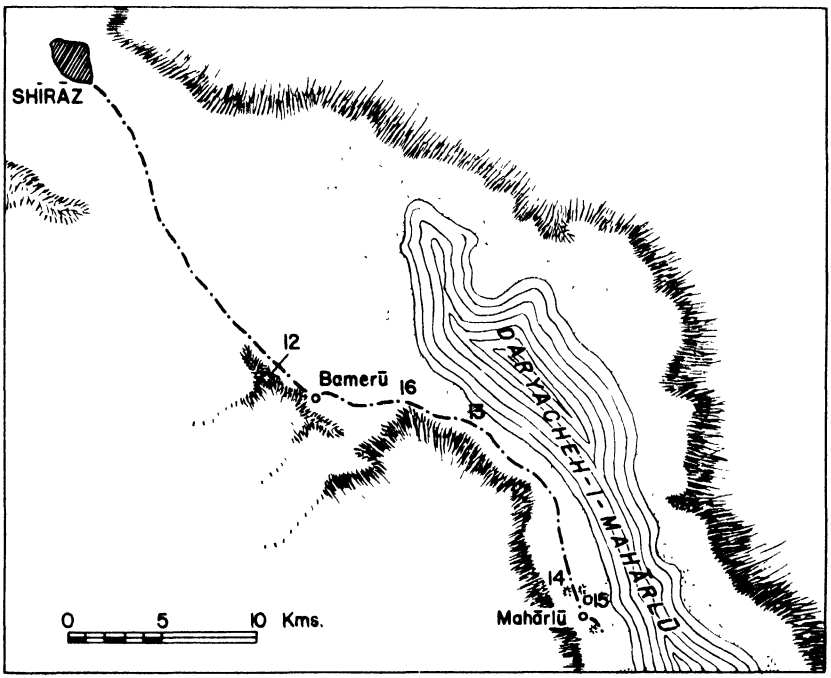


FIG. 23. Route from Shiraz to Lake Maharlu.

collected hundreds of small flints, many of them microlithic in size. The rock-shelters are situated about ten to fifteen meters above the level of the valley, which leads down to the present shore line of the lake, situated some thousand paces distant. It would well repay the effort and expense involved to sink some trial trenches through this platform to search for a stratified deposit with the hope of finding Paleolithic implements at the base. The return to Shiraz along the same track was uneventful.

No other flint implements were found between Tehran and Shiraz with the exception of some at historical sites in the Persepolis

area and beside a large partially excavated mound at the southern end of Deh Bid.

Preliminary notes on the discovery of these Paleolithic and Neolithic flint implements have been published (Field, 1934; cf. de Morgan, 1927, p. 74).

It seems plausible to suggest that Paleolithic man migrated through these valleys of southern Iran in a general northwesterly direction and entered Kurdistan through the gorges at Sulaimaniya, Rowandiz, Amadiya, Aqra, and Zakho, at each of which the writer collected flint implements during 1934.

At this point there is no further need for discussion of the Paleolithic and Neolithic periods in Iran nor of evidence for prehistoric man and his cultures from adjacent territories (cf. Garrod, 1937, pp. 33–40) since this has been reviewed briefly in Chapter V (pp. 494–497).

In conclusion, I must add that our Paleolithic discoveries in central southern Iran lead me to surmise that prehistoric *Homo Iranicus* and his culture will be found on the Iranian Plateau.

APPENDIX E: MEDICAL REPORT ON THE BAKHTIARIS

Introduction.—During our brief visit to Iran it was impossible to obtain detailed information on the health statistics of the population. Under each series of anthropometric observations I have recorded some medical notes and a brief summary of the general health of each group studied has been incorporated in the text. The Anglo-Iranian Oil Company publishes health statistics on its employees in the Annual Reports[1] of the Medical Department. While searching through the literature available I found a Medical Report by Dr. M. Y. Young of Concessions Syndicate, Ltd., South Persia, published in the Military Report on Southwestern Persia, Vol. 1, "Bakhtiari *garmsir*," compiled in the Division of the Chief of Staff, Army Headquarters, Simla, 1909.[2] I have, therefore, selected extracts from these medical notes since they, in all probability, are true of relatively modern conditions, where organized medical aid has not yet reached. The spellings have been changed to conform to the style used in this publication.

A brief description of the more important medical details follows:

Diseases.—So far as it was possible to observe there was no known disease which could be particularly attributed to the Bakhtiari *garmsir*. The diseases most commonly encountered in western countries were infrequent in the *garmsir*. Respiratory diseases, for instance, unless a sequel to some infectious ailment, were rare. During one year [prior to 1910] about one hundred patients presented themselves, eighty of which were registered as suffering from bronchitis, asthma, or both, three from pneumonia, two from phthisis, six from pleurisy, and nine from pulmonary catarrh. It may be of interest to note that two of the cases with pneumonia, and the two phthisis patients, came from towns, Ram Hormuz and Shushtar. The villagers, who lived in black tents and were exposed to all kinds of weather, furnished one case only, a woman with a double apical pneumonia. The hubble-bubble (Pers. *nargileh*) was in all likelihood

[1] The 1935 and previous Medical Reports give detailed statistical records of the incidence and treatment of disease among the Company's employees. There are also special articles and bibliographical references of technical contributions by the medical staff.

[2] This publication was very kindly lent to me from the Library of the American Institute for Iranian Art and Archaeology, New York.

largely responsible for the predominance of bronchial asthmatic cases. The Lurs indulge in this to a very great excess, the smoke being inhaled directly into the lungs [cf. Morier, pp. 59, 85, 380].

Cardiac disease was still less frequent; three cases only were reported during one year. Perhaps the rarity of diseases which result in cardiac disturbances might explain this situation. Furthermore, in a country with few industries and with little or no cause for undue vascular strain on the part of the natives, the infrequency of vascular disease in general was not surprising.

Malarial fever was prevalent, although the Bakhtiari *garmsir* could not be termed a malarial district. The rivers are nearly all flowing, and marshes or pools of stagnant water occur seldom. Dr. Young states that anyone who has lived here for a time could not fail to appreciate the general scarcity of mosquitoes, including *Anopheles*. Doubtless the presence of petroleum oil in rivers, like the Tambi near Maidan-i-Naftun or the Rud-i-Putang and Rud-i-Zard near Ram Hormuz, minimizes their propagation to a very large extent; but mosquitoes are absent in many localities where there is no evidence of oil.

Dr. Young found that malaria occurred in the form of an intermittent fever which was most frequent in the autumn and spring seasons. It was usually benign in character and not often relapsing. The remittent and other malignant types were much less in proportion. Out of 500 cases, for instance, only about one hundred included quotidians, cachectics, and patients with enlarged spleens, the majority of which were cases of several years' standing. The innocent villagers, most of whom never saw even a native doctor, sometimes described their fever accurately enough: quotidian (*ruzaneh*), tertian (*sihyak*), quartan (*tab-i-suls*), etc.

According to Dr. Young, few Europeans escaped an attack of the intermittent type, which occurred as a rule in the spring or autumn, and was easily controlled with the usual remedies.

Ophthalmic diseases were found to be common, attributable no doubt to the sand storms, especially on the plains, and to the glare of the sun. Ophthalmia, keratitis, corneal ulcers, iritis, staphyloma and cataracts were very frequently seen. Among the Europeans who wore goggles and thus protected the eyes from sand and glare no eye affections were recorded.

Digestive troubles formed perhaps 50 per cent of all the cases observed. Constipation prevailed mostly in the summer, and often

resulted in an attack of fever which was usually dissipated by a purge. Stomatitis, gastritis, acute and chronic, and dilation of the stomach were most common, probably due to unripe fruit, such as melons, and limes, which the natives relish, and to the large quantities of water consumed by all classes during the summer. Uncleanliness of teeth and the nature of native foods, especially in towns, were even more responsible for the trouble. In Shushtar, for example, the main diet of the population consisted apparently of one or all of the following:

(1) *Halim*, composed of a mixture of meat, grain and water. The meat was mostly that of animals killed in a dying state from disease or injury. Earthenware jars, some small, others three to four feet in height, received this mixture. The bottom of the large jars was reached at rare intervals, sometimes after weeks; for when some of the contents of a pot had been served, and occasion afforded new meat, the fresh quantity would simply be added to the old. The jar was rarely cleaned, and its supply seemed to have no end.

(2) *Kaleh Pacheh*, which are sheep's trotters. The heads and feet of animals were collected, mashed, cooked and treated as above.

(3) *Shir-brinj*, which consists of milk and rice cooked and prepared for weeks ahead.

Such a menu requires no comment. This situation was perhaps more applicable, however, to Shushtar and Dizful than elsewhere. In Ahwaz and Ram Hormuz the inhabitants did not indulge so largely in this diet, and in the villages fresh bread, chickens, rice, eggs, milk and its derivatives were eaten more freely. All these articles were nevertheless inferior in quality.

Parasitic diseases, chiefly intestinal, were very common. *Cestoda* and *Nematoda*, internally parasitic worms, predominated as a rule during the summer. In 1908, during June, July and August, which is the watermelon season, the *Ascaris lumbricoïdes* was highly prevalent and very few patients presented any symptoms. The majority of the natives expelled them accidentally and would bring them to the dispensary. In other instances the signs were obscure, but there was one prevailing symptom which seemed common among all Lurs—a copious flow of saliva during sleep. This was, according to Dr. Young, usually sufficient cause to bring those affected to the dispensary, saying *Kirm daram*, "I have worms." In the largest number of such cases worms were expelled. *Filaria Medinensis* deserves mention as it was recorded at intervals (cf. *Draconculus Medinensis*).

Dysentery occurred only in its very mild form, generally among children. During the winter of 1907–1908 no cases of dysentery were recorded. No epidemic of the disease was known to have occurred either prior to, or after, the establishment of the medical department in the *garmsir*.

Anemia, not caused by malaria, occurred almost with the same frequency among men as it did among women. It was chiefly secondary to chronic gastric trouble, the pernicious type being so rare that only one case was recorded.

Bright's disease was more common among the upper classes than the lower. There was little doubt that indulgence in alcohol and opium largely contributed to this condition. Alcohol was as freely partaken of by well-bred women as it was by the men. A bottle of whiskey, brandy, or more often *'araq*, of native manufacture, once commenced, was usually emptied by one person in an evening. This might be repeated night after night until illness stopped its further use for a time. The opium habit also was strong among them, but in this respect many among the lower classes were as bad.

Diabetes was commonly found in the well-to-do class, though several cases were noted among the poor. The great majority were obstinate cases to treat, as natives were very fond of sugar and could seldom be induced to give it up.

Venereal diseases were generally prevalent in the towns, to which most cases could be traced. In the outlying villages, however, these diseases were encountered less frequently than other ailments. Happily most patients presented themselves early, as the diseases were well known among the natives. They took the treatment well, but in the hot season it was necessary to give mercury with some caution or even stop it for a time, because mercurialism was apt to develop very rapidly. Very few cases of congenital syphilis were found in the *garmsir*. Those observed came from Ram Hormuz, Shushtar, or Dizful. They were chiefly children, whose interstitial keratitis induced their parents to bring them.

Infectious fevers were not largely distributed notwithstanding the state of filth in which the natives lived and flourished. In towns such as Shushtar or Dizful one would have expected to find more typhoid than was actually the case. In the summer it was even less frequent than during the winter, probably owing to the heat which dried so rapidly all fecal accumulation in the streets and fields. Old malarial cases were often subject to the disease, but in general typhoid was not prevalent either in the towns or the rural districts.

Measles attacked many of the native children, and probably a larger number died of it than was actually known. Smallpox occurred now and again, but there were no epidemics of the disease. During 1909 vaccination was of course unknown in the *garmsir*. In Shushtar, meningitis was said to be the cause of a large number of deaths in the spring and summer, but in the absence of medical opinion on the nature of the disease, it is questionable whether this was authentic.

Plague had not been reported for many years.

Quarantine regulations had been long in force at Mohammareh in the hands of a British Medical Officer under the orders of the Residency Surgeon, at Bushire. In 1904 there was an outbreak of cholera in Arabistan (Khuzistan) and part of Bakhtiaristan, but with what death rate it was impossible to ascertain. The cholera did not originate in Persia, however, but was probably imported from Baghdad and Basra in Mesopotamia where cholera was severe at the time.

Rheumatism was a common ailment in the Bakhtiari *garmsir* even in the dryest season. The disease was usually chronic and not a sequel to the acute form, which was infrequent.

Scurvy was rarely seen among the natives of the country. This was surprising, for vegetables were not often obtained by the village population. During many months in the year, they were wanting altogether, except perhaps in towns where water was plentiful and cultivation possible. A few cases of scurvy were observed among the Indian troops stationed at Camp Maidan-i-Naftun, where vegetables were unobtainable, as they had to be brought from so great a distance as to render them unfit for use.

Many skin affections were seen daily. Eczema, urticaria, furuncles, prurigo, pemphigus, and ringworm were all very common. Both lupus and leprosy[1] were rare. Only two cases of elephantiasis were observed. The oriental sore, or what is known as the Baghdad boil[2] or ulcer, was common (cf. Schlimmer, pp. 81–92, and Mense, vol. 2, pp. 215–232). It is questionable whether it is endemic to the district. The majority of the patients had contracted the disease either in Baghdad or Basra. Europeans, however, seem to be

[1] J. J. Modi (1922, pp. 225–246) quotes a legend concerning the treatment of leprosy with cow-urine as its supposed preventive.

[2] In a letter dated March 13, 1939, Dr. Robert A. Lambert, Associate Director of the Rockefeller Foundation, wrote: "The sandfly (*Phlebotomus* sp.) is generally incriminated as the transmitting agent, but it has not been proved to be the only vector (cf. Forkner, and Zia)."

attacked by it as readily as natives, and among Dr. Young's patients those Europeans so afflicted had never visited an endemic area. This boil is not severe. The extensor surfaces of the legs and forearms are the usual sites, and during October and November is the season when it may be expected.

Surgery.—The rapidity with which surgical wounds[1] healed, particularly in the summer, was worthy of note. It was noticeable in abdominal cases and, to a lesser extent, in bone affections. One case of appendicular abscess (about twenty ounces of pus were withdrawn) was perfectly well on the seventeenth day after operation. All wounds were dressed dry in the hot weather when no dressing would remain wet.

Abscesses on the palms and fingers, and also on the soles of the feet, had to be treated frequently. They affected chiefly those whose occupation compelled them to handle metals, such as iron, heated by the sun, but other groups were not exempt. In most cases of abscess there was not even an abrasion of skin to permit of infection, and contact with the hot article under a temperature varying from 130–160° F. seemed sufficient. Some non-conducting material to protect the hands would perhaps prevent this trouble. The native footgear (*giva*), which the Lur uses with impunity, may be cool and restful in a house or tent, but should never be worn on a long summer's march. Comfortably fitting boots, even if warmer, will protect the feet from abscesses much more effectively.

Bullet wounds and general injuries, if taken in hand early, healed well and rapidly in the hot season with ordinary precautions. In the winter healing was slower and progressed in the usual manner. The Lurs were anything but attentive to bandages, and they would frequently remove them, exposing the wound to satisfy their curiosity. Much unnecessary trouble arose therefrom. Patients with bullet wounds (as a rule in the limbs) who consented to be detained in hospital usually recovered in from five to twenty days, according to the size and severity of the wound.

Ulcers accounted for about 60 per cent of all the dressings done at the dispensary in the autumn and winter when the tribes came down from the north. Many were neglected suppurating sores, and not a few were specific in those who were in frequent touch with towns. Some ulcers might resist treatment for a time, but they would heal with ordinary means if the patients persevered. Un-

[1] I have condensed Dr. Young's detailed account of the treatment of wounds.

fortunately the patients would not do so but would leave as soon as they began to improve, only to return in worse condition.

Vesical calculi were more frequently seen in the neighborhood of Dizful and Shush than in any other district. Many natives seemed to raise objections to their removal suprapubically, their notion being that the whole abdomen would be cut open for the purpose. Apparently the perineal operation was less terrifying to them, for they submitted to it more readily.

Tumors were more often simple than malignant. Carcinoma was very rare; the one case observed at the dispensary did not belong to this area.

Hernia, hydrocele, varicocele, fistula, of widespread occurrence, called for no special remark. The more serious abdominal cases, however, notably liver abscesses, were very few.

Midwifery practice was withheld from the practitioner by all classes, native women being usually attended by the older members of their sex. The upper classes might send for assistance when danger arose, but this was rare. Deaths from labor occurred, and such reports reached the dispensary from time to time.

Mammary affections of many varieties often came up for medical treatment.

The natives would take chloroform without protest, and later even clamor for it on behalf of their friends who might be suffering from a small abscess in the hand or finger. Notwithstanding the very high temperature in the summer, chloroform kept very well.

Climate and Health.—The seasons in the *garmsir* may be distinguished as follows: summer, from mid-April to mid-October; winter, from December to mid-February; spring, from mid-February to mid-April; autumn, from mid-October to December. But obviously this division does not always hold good. For instance the hot season may begin much earlier in some years than in others. It is in this season that the hot winds make their appearance, and although the natives reckon forty days as the time of duration, they often prevail throughout the summer. The winds are most severe at their commencement, and perhaps for the six weeks following, but they never disappear altogether before the middle of September. The heat begins in May when the thermometer gradually rises from about 90° F. to 124–126° F. in the shade in August. Indeed, for about eighteen weeks in the year the temperature registrations in the shade are never under three figures. The summer nights are

generally cool, but they can be very warm at times, notably toward the end of each lunar month. June, July and August are most depressing, but there is a gradual change in September, toward the end of which the thermometer falls to about 95° F. in the shade, and the nights become appreciably cool. Nevertheless it is still very warm in the daytime and in the sun, even during the month of October.

The rains usually commence in November and continue until April, although some years the rainfall is erratic and showers are infrequent. The rainfall in 1907 was reckoned at approximately seven inches.

The weather is coldest from about the last week in December to the end of January, during which time the thermometer may fall even to 15° F., and everything may be frozen on the ground, but this is irregular, and about 24° F. to 35° F. has been an average record in the neighborhood of Ram Hormuz. Cold winds and storms can be very severe.

The spring and autumn are exceedingly pleasant and bracing, but it is at this time that intermittent fever is most prevalent.

Dr. Young found that the climate of the Bakhtiari *garmsir* in relation to the general health of the population was very favorable. The summer, in spite of the great heat, was perhaps the healthiest time of the year, but health conditions in winter also were generally good. The hottest and coldest times in the year were the healthiest, probably because greatest care was then exercised in protection from external influences. It must be remembered, furthermore, that the migration of the tribes bore an important relation to the diminution or increase in disease during certain seasons. In the first place, the population was increased or decreased according as the tribes came, remained, or left. Secondly, and following upon this, the amount of disease varied with its distribution. The tribes usually moved from Chigha Khur in November, and left the *garmsir* in April.

Traveling in the hot season should be done only in the early morning and evening. As tents become exceedingly hot during the day they can not be recommended for prolonged use. The great heat of a tent increases the consumption of water to the extent of causing chronic gastric trouble. It would probably do harm even if it were of the purest quality, which unfortunately is not always the case.

Houses are much cooler than tents, but even they are much too hot for use during the day. Underground dwellings, largely used by

natives in towns, remain cool and comfortable. Such places are easily dug out in the hills of Bakhtiaristan. Dr. Young, after using one of the underground dwellings, reported that no ill effect resulted as long as food and water were rigidly kept out of them. Otherwise, they formed an attractive nest for mosquitoes, with which they became infested in a short time. When the sun temperature was 159° F., the shade temperature 126° F., and the room 114° F., the underground place, about nine feet in depth, was only 90° F. Obviously, these dwellings could be made cooler or not as desired, the reduction in temperature varying with depth and site, but Dr. Young recommended 75–80° F. as being not only comfortable but also compatible with health.

The hot winds should be avoided. This is often impossible except in an underground habitation. It may be helpful to mention that on a journey special caution should be exercised. Authentic reports are available of three deaths, one in June 1907 on the road between Ahwaz and Ram Hormuz, and two in June 1908 between Shushtar and the same town. Inquiry revealed that there seems to be a certain current of hot air, usually from a southeast wind, which by a sudden drying up of glandular secretion in the throat may cause death by asphyxia. One cannot say how far this cause is founded on fact, but whether it is likely or not, it goes without saying that a supply of water must be plentiful when hot winds are severe. In such cases the natives seize their water-skin and press it to their lips and nostrils, thereby temporarily cooling the air they inhale. Fortunately, these waves of hot wind are rarely so severe and lasting as to have a fatal effect, but the fact is perhaps worthy of note.

So far all Europeans who have traveled and lived in the country for many years, some in tents, others in houses and dugouts, have enjoyed good health notwithstanding climatic discomforts.

The Patients.—There were in the *garmsir* chiefly three classes of patients who were more or less distinct from one another: the Arabs; the Bakhtiaris resident in the country throughout the year; and the Iliat, composed of a variety of migratory tribes, including some Bakhtiari.

The Consular Dispensary at Ahwaz was very largely patronized by the Arabs residing in that town and in the neighborhood. The Arabs living on the banks of the upper Karun largely frequented Shushtar, where some people dispensed native as well as a few European drugs imported from Bombay and Karachi. These men were generally Persians who had picked up a superficial knowledge

of the therapeutic uses of certain medicines. The Bakhtiari and Iliat used to visit Shushtar, but after the British dispensaries were established they gained popularity, and people from all parts freely came for treatment, often from long distances away.

Dr. Young observed that the Bakhtiari, like the Arab, is generally of medium height, well built, and seems to possess powerful bodily resistance to prolonged attacks by disease. The majority of the Bakhtiaris live to a very old age. The women are also well developed, but not as healthy as among other races, for their very early marriages and parturitions cause them to age rapidly.

Dr. Young found that the children were fairly healthy except for ophthalmia, which was prevalent among those living on the plains. Only one case of infanticide was brought to his attention. There being no registration of births and deaths, it was impossible to ascertain the extent of infant mortality, but there was little doubt that many were swept away yearly by measles and other fevers.

In the absence of figures it was impossible to give a correct estimate of the relative health of the inhabitants of Arabistan and the Bakhtiari territory. Such an undertaking would have been rendered extremely difficult by the nomadism of the Bakhtiaris. From a general observation of their habits, and from the point of view of the diseases affecting both sides, Dr. Young decided that the Bakhtiaris were probably on the whole healthier than the Arabs.

Neither space nor time would permit one to speak of the interesting variety of native cures and quaint conceptions of disease (cf. Hooper and Field; and Donaldson).[1] Almost every ailment is associated with the wind.[2] Cautery and blood-letting are still much in vogue. There are few Lurs with enlarged spleens who have not had a hot iron[3] applied to the abdomen. Surgery is practised by many, but the fear of going too far prevents them from doing much harm. Dr. Young mentions a patient who had on both upper arms two huge ulcers which had been caused by deep cross incisions, inflicted in the belief that myopia might be so cured. Another patient with an osteomyelitis of the lower end of the femur resulting in a large abscess about the knee, was served with a small superficial cut in the

[1] Cf. Bess Allen Donaldson, "The Wild Rue," London, 1938.

[2] Among the Arabs of the Hilla *Liwa* in Iraq and among the Shammar Beduins at Ain Tellawi, west of Mosul, I saw individuals who plugged the ears and nostrils "to prevent the wind entering the body," since this was believed to be the cause of their sickness.

[3] In Iraq I observed many similar cases of branding.

region of the ankle, where pain seemed severe. In the outlying districts Dr. Young found that some natives were still possessed of the notion that every European was a doctor, and they continually applied for medicines.

During the past thirty years and in particular since the beginning of the regime of the Riza Shah Pahlavi, medical knowledge has advanced to the point where only the most inaccessible areas of the country practice such primitive forms of medicine.

Within another decade this advance in socialized medicine will have played an important part in the alleviation of suffering, in the increase of longevity, and in the reduction of infant mortality.

APPENDIX F: INSCRIPTION ON THE CARAVANSERAI AT YAZD-I KHWĀST

BY

RICHARD ETTINGHAUSEN

The inscription on the caravanserai at Yazd-i Khwāst [Yezd-i-Khast] photographed by Richard A. Martin, is executed in faience mosaic. It shows in the wide middle band white letters on a blue background, the whole framed on its four sides by a border decorated alternately with small lozenges and squares. The inscription is given in Arabic and written in the large *thulth* characters typical of Ṣafavid Īrān. Only the right section with a religious Shī'ite text in adulation of 'Alī, and the right and central part of the middle section, over the gate, giving historical data about the building, are well preserved. The rest has been damaged to such an extent that the text cannot be further reconstructed, with the exception of the very end, which gives the signature of the calligrapher. This part is also written in smaller letters and stands at an angle of 90° to the rest of the inscription. It is interesting to note that certain parts of the *thulth* inscription on the left, especially the long hastae of the *alifs* and *lāms* are still traceable in the mortar which fixed the faience mosaic to the wall.

Inscription on the right (*A* in Fig. 24):

"Allāh who is blessed and exalted said: The holiness[1] of 'Alī son of Abū Ṭālib is my fortress; whoever enters my fortress is in safety from my fire (that is to say: hell fire)."

The inscription in the center (*C* in Fig. 24):

"In the days of the reign of the greatest Sulṭān and the noblest Khāqān,[2] the propagator of the creed of the infallible Imāms,[3] the

[1] This "wilāyat" has been actually incorporated in the signatures of this period, e.g. in that of Shāh 'Abbās I (C. M. Fraehn, Numi Muhammedani. . . . St. Petersburg, 1826, p. 460, No. 3) or in that of the famous swordsmith Asad Allāh of Iṣfahān (E. Mittwoch, *in* F. Sarre, Erzeugnisse Islamischer Kunst I, Metall, Berlin, 1906, pp. 80–81). Both call themselves "the slave of the King of Holiness" (*B* in Fig. 24).

[2] The inscription on the portico of Mīr 'Alī Shīr Navā'ī, in the shrine of Imām Riẓā, Mashhad, also written by Muḥammad Riẓā al-Imāmī, starts with a nearly identical formula (P. M. Sykes, Historical Notes on Khurasan, *in* JRAS, 1910, p. 1134).

[3] This is a shorter version of the full text found on the gateway of the shrine of Khwāja Rabī', near Mashhad, built by Shāh 'Abbās I in 1031 H. (A.D. 1621). The full text is given as *D* in Fig. 24 (cf. Sykes, op. cit., p. 1122). Other versions are shown in Fig. 24: *E* is in the Shāh 'Abbās II inscription of 1070 H. (A.D. 1659–60) on the south īvān of the Masjid-i Jum'ā, Iṣfahān (A. Godard, Historique du Mas-

dog of the threshold[1] of 'Alī son of Abū Ṭālib, 'Abbās al-Ḥusaynī al-Mūsawī al-Ṣafawī Bahādur Khān, may Allāh prolong his kingdom and his sulṭānate. . . ."

The main inscription on the left ends with the word "Iṣfahānī" (Fig. 24, *J*); to this is added, "in the year. . . ." (the numerals are unfortunately too badly damaged to be read) and the signature "Muḥammad Riẓā al-Imāmī al-Iṣfahānī [of Iṣfahān] has written it." (Fig. 24, *K*.)

The Shāh of Īrān mentioned in the inscription seems to be Shāh 'Abbās II (1052–77 H. or A.D. 1642–66); he usually has the word *al-thānī* (the Second) following his name to distinguish him from Shāh 'Abbās I (996–1038 H. or A.D. 1587–1629),[2] but the period of the scribe points more to the second 'Abbās.

The calligrapher Muḥammad Riẓā al-Imāmī of Iṣfahān is mentioned in Ḥabīb, *Khaṭṭ u Khaṭṭāṭān*.[3] According to this source he was one of the best known calligraphers of the Ṣafavid period and he is credited with having written inscriptions for many religious buildings and royal palaces in Iṣfahān. The earliest known, dated inscription with his signature dates from the year 1041 H. (A.D. 1631–32).[4] His year of death is given as 1070 H. (A.D. 1659–60) by Ḥabīb; but this seems to be questionable, as there are several signed inscriptions after 1070 H.; one, even, as late as 1085 H. (A.D. 1674–75), is signed by a calligrapher of that name in the shrine of Imām Riẓā in Mashhad, though there is, of course, the slight possibility of another artist of the same name.

Of the many architectural inscriptions of Muḥammad Riẓā al-Imāmī referred to by Ḥabīb the following have come to the knowledge of the writer:

djid-é-Djum'a d'Iṣfahān *in* Athār-é-Īrān I, 1936, p. 261); *F* is in the Shāh Sulaymān inscription of 1093 H. (A.D. 1682) on the north īvān of the same mosque (Godard, op. cit., p. 264); and *G* is in the inscription of Shāh 'Abbās of 1010 H. (A.D. 1601–1602) on the golden dome of the shrine in the Ṣaḥn-i kuhna at Mashhad (Sykes, op. cit., p. 1138).

[1] Āstān is the only Persian word in the inscription. Other versions of that expression are shown in Fig. 24: *H* is found on the gateway of the shrine of Khwāja Rabī' (Sykes, op. cit., p. 1122), and *I* appears in the inscription of Nādir Shāh, of 1145–46 H. (A.D. 1732–34), on the "Golden Portico" of the shrine of Imām Riẓā in Mashhad (Sykes, op. cit., p. 1135).

[2] E.g. Portico of Shāh 'Abbās II, Ṣahn-i kuhna, Shrine of Imām Riẓā (Sykes, op. cit., p. 1133); south īvān, Masjid-i Jum'a, Iṣfahān (Godard, op. cit., p. 261); also on coins (Fraehn, op. cit., p. 463, No. 10; p. 465, No. 24).

[3] Edition Istanbul 1306, p. 61, quoted by F. Sarre and E. Mittwoch, "Zeichnungen von Riza Abbasi," Munich, 1914, p. 16.

[4] See No. 2, p. 570, in the list of signed inscriptions.

(1) Building record on the portal of the Masjid-i Shāh at Iṣfahān built by Shāh 'Abbās I in 1025 H. (A.D. 1616); this particular inscription is undated, but A. Godard points out that it probably dates about 1040 H. (A.D. 1630–31).[1]

(2) Tablet, in the mausoleum of three grandsons of Shāh 'Abbās I (called Sitt Fāṭima), dated 1041 H. (A.D. 1631–32).[2]

(3) Building record over the door of the Imāmzāda Ismā'īl at Iṣfahān, dated Dhu'l-Qa'da 1043 H. (A.D. 1634).[3]

(4) Record of restoration over the door of the mausoleum of Bābā Qāsim at Iṣfahān, dated Rajab 1044 H. (A.D. 1634–35).[4]

(5) Building record at the door of the Mosque of Sārūtaqī at Iṣfahān, dated 1053 H. (A.D. 1643–44).[5]

(6) Inscription on the portico of the Ṣaḥn-i kuhna of the shrine of Imām Riẓā at Mashhad, built by Shāh 'Abbās II in 1059 H. (A.D. 1649).[6]

(7) Eight inscriptions in the Masjid-i Ḥākim at Iṣfahān: in the domed room with the main miḥrāb and on a second miḥrāb, dated 1069 H. (A.D. 1658–59); two inscriptions, one framing the other, in the main miḥrāb; also one in the īvān preceding the main domed room and two in the north īvān, the second being carved in plaster, dated 1071 H. (A.D. 1660–61); and a building record over the north door dated 1073 H. (A.D. 1662–63).[7]

(8) Record of restoration on the south īvān of the Masjid-i Jum'a, at Iṣfahān, giving the name of Shāh 'Abbās II, dated 1070 H. (A.D. 1659–60).[8]

(9) Building record from the Madrasa Mīrzā Taqī Dawlatābādī, at Iṣfahān, undated but shortly before 1074 H. (A.D. 1663–64).[9]

[1] G. Wiet, "L'exposition persane de 1931," Cairo, 1933, p. 57, Pl. LIV; Godard, "Iṣfahān" (Athār-é-Īrān II, 1937), pp. 109–111.

[2] Godard, op. cit., p. 129.

[3] E. Herzfeld in review of F. Sarre, "Ardabil," Berlin, 1924, *in* "Deutsche Literaturzeitung," 1926, column 176, No. 8; Godard, op. cit., p. 135.

[4] Herzfeld, op. cit., column 176, No. 9; Godard, op. cit., pp. 41–42.

[5] Godard, op. cit., p. 147.

[6] Sykes, op. cit., p. 1133.

[7] Godard, op. cit., pp. 153–154.

[8] Godard *in* "Athār-é-Īrān" I, pp. 261–263.

[9] Godard *in* "Athār-é-Īrān" II, p. 149.

A قال الله تبارك وتعالى ولاية علی بن ابی طالب حصنی
فمن دخل حصنی أمن من ناری

B بندهٔ شاه ولایة

C فی ایام الدولة (!) السلطان الاعظم والخاقان الاکرم
مروّج مذهب الائمّة المعصومین [کلب آستان علی
بن ابی طالب عبّاس الحسینی الموسوی الصفوی بهادر
خان خلّد الله تعالی ملکه وسلطانه ...

D مروّج مذهب حق ائمّة المعصومین

E مروّج مذهب ابائه الطاهرین

F مروّج شریعة ابائه الطاهرین

G مروّج اثار اجداده المعصومین

H کلب آستان امیر المؤمنین

I کلب درگاه امیر المؤمنین

J [ا]صفهانی

K کتبه محمد رضا الامامی الاصفهانی

L کتبه محمد رضا الامامی

M الاصفهانی الادهمی

FIG. 24. Inscription on Yazd-i Khwāst caravanserai.

(10) Inscription on the portal built by Shāh Sulaymān (1077–1105 H. or A.D. 1667–94) in the south side of the west court of the Masjid-i Shāh at Iṣfahān, dated 1078 H. (A.D. 1667–68).[1]

(11) Inscription on rebuilt parts of the Mausoleum Darb-i Imām, at Iṣfahān, dated 1081 H. (A.D. 1670–1671).[2]

(12) Inscription on the portico of Mīr 'Alī Shīr Navā'ī in the shrine of Imām Riẓā at Mashhad, giving the name of the Tīmūrid Ḥusayn Mīrzā Bāyqarā (died A.D. 1506); this inscription is dated 1085 H. (A.D 1674–75).[3]

There is an unpublished white *thulth* inscription on blue ground, executed in faience mosaic, in the Victoria and Albert Museum, London (Museum No. 620–1–1878) which might also have been written by the same scribe.[4]

Finally, a word might be said about the exact nature of the calligrapher's name. This is of a certain importance, as we know of several artists called Muḥammad Riẓā in the seventeenth century A.D. who can be distinguished only by their *nisbas*.[5] In the inscriptions listed as Nos. 1–4, 6, 7 (five of those listed), 10–12, the calligrapher signed his work as shown in Fig. 24, *L:* "Muḥammad Riẓā al-Imāmī has written it"; in Nos. 5, 7 (the inscription in the domed room), and 8 he added to this "al-Iṣfahānī al-Adhamī" (shown in Fig. 24, *M*). The Yazd-i Khwāst inscription and likewise the inscriptions Nos. 7 (on the second miḥrab) and 9, are therefore more complete than most signatures, although they do not give the "al-Adhamī" of Nos. 5, 7, and 8.

Muḥammad Riẓā al-Imāmī seems to have passed on his craft to his son, as an inscription around the miḥrāb of the Masjid-i Sha'yā at Iṣfahān dated 1100 H. (A.D. 1688–89) is signed by the calligrapher Muḥammad Muḥsin, the son of Muḥammad Riẓā al-Imāmī.[6]

[1] Godard, op. cit., p. 113.

[2] Godard, op. cit., p. 55.

[3] Sykes, op. cit., p. 1134.

[4] R. Ettinghausen, Rizā, *in* U. Thieme and F. Becker, "Allgemeines Lexikon der Bildenden Künstler von der Antike bis zur Gegenwart," vol. 28, p. 404, Leipzig, 1934.

[5] Ettinghausen, op. cit., s.v. Muhammad Rizā al-Imāmī, Muhammad Rizā Mashhadī, Muhammad Rizā at-Tabrīzī.

[6] Godard, op. cit., p. 141.

APPENDIX G: PLANTS OF IRAN COLLECTED BY THE EXPEDITION

During our brief visit to Iran, Richard Martin and I collected herbarium specimens. In this task we were assisted by Yusuf Lazar, who was in charge of pressing and drying the plants.

Despite the fact that our collection is small it seems important to record the localities from which each specimen came so that botanists can use these data, particularly in regard to the range and distribution of certain plants. The following eleven specimens were collected between August 15 and September 10, 1934. Identification of the herbarium specimens was made by the late Mr. A. R. Horwood of the Royal Botanic Gardens at Kew and by Dr. G. Samuelsson of the Natural History Museum in Stockholm. Several hundred specimens still await identification.

The following information has been taken from the combined lists arranged by localities from Tehran to Shiraz. The field numbers precede each Latin name.

List of Plants Arranged by Localities

RAYY (Shah Abdul Azim)

A. Environs: No. 982: *Veronica Anagallis* L.

B. *Nakhareh Khāna:* No. 1032: *Reseda Aucheri* Boiss. and *R. lutea* L. (mixture).

C. Garden of Expedition Camp: No. 1003: *Sisymbrium Loeselii* L.

AMINABAD (near Rayy)

No. 1014: *Euphorbia lanata* Sieb.

DARYA-I-NAMAK (salt desert south of Tehran, east of Hasanabad)

No. 1061: *Artemisia Herba-alba* Asso. var. *laxiflora* Boiss.

ISFAHAN

No. 1078: *Pycnocycla spinosa* Decne.

No. 1088: *Haloxylon salicornicum* Moq.

YEZD-I-KHAST

No. 1114: *Haloxylon salicornicum* Moq.

PASARGADAE (Mashhed-i-Murgab)

No. 1118: *Sophora alopecuroides* L.

LAKE MAHARLU (south of Shiraz)

No. 1143: *Halopeplis pygmaea* (Pall.) Bge.

No. 1147: *Parietaria judaica* L.

In addition to the herbarium specimens I collected some useful plants and drugs which have been described in a recent publication (Hooper and Field, 1937).

During the latter part of 1938 Mrs. Fullerton's book entitled "To Persia for Flowers" appeared. This description of her travels will be of some interest to the botanist.

In Appendix F of my forthcoming book, "The Anthropology of Iraq, Part I, The Upper Euphrates," Mr. Paul C. Standley has compiled a list of the plants collected by members of the expedition in Iraq. Several hundred specimens from Iran and Iraq are now being determined by European botanists.

APPENDIX H: ANIMALS OF IRAN COLLECTED BY THE EXPEDITION

MAMMALIA

During our visit to Iran we were able to obtain a few animals which were handed over to the Department of Zoology.

Colin C. Sanborn, Curator of Mammals, identified the specimens as follows:

(1) F.M.N.H. Nos. 42715–42716. Collected during August, 1934, by Henry Field near Rayy. Skulls of *Equus asinus*.

(2) F.M.N.H. Nos. 42717–42719. Collected by Henry Field in the Darya-i-Namak, the salt desert south of Tehran and southeast of Hasanabad. Skeletons and skins of three male *Gazella subgutturosa* Lydekker. August 9, 1934.

(3) F.M.N.H. No. 42720. Collected by Erich F. Schmidt in the Darya-i-Namak. Skeleton and skin of juvenile *Vulpes persica* Blanford. August 9, 1934.

INSECTA

(1) The Hemiptera have been described by W. E. China of the Department of Entomology, British Museum (Natural History) under the title "Hemiptera from Iraq, Iran and Arabia" (Field Mus. Nat. Hist., Zool. Ser., vol. 20, No. 32, pp. 427–437, Chicago, 1938).

(2) The Orthoptera have been described by Dr. B. P. Uvarov of the Department of Entomology, British Museum (Natural History) under the title: "Orthoptera from Iraq and Iran" (Field Mus. Nat. Hist., Zool. Ser., vol. 20, No. 33, pp. 439–451, Chicago, 1938).

(3) Through the cordial coöperation of Captain N. W. Riley other Insecta are now being determined at the British Museum.

REPTILIA AND AMPHIBIA

The report on the Reptilia and Amphibia, prepared by Karl P. Schmidt, Curator of Reptiles and Amphibians at Field Museum (Field Mus. Nat. Hist., Zool. Ser., vol. 24, No. 7, 1939), has recently been published.

GLOSSARY

The diacritical marks for Arabic words have followed the style adopted in my Iraq volume by Dr. A. Frayha, formerly of the Oriental Institute of the University of Chicago. For Persian words Phillotts' *Dictionary* has been used wherever possible. In some cases the classical forms have been added in parentheses, e.g. *zoghal* (*zughal*). Page references to individual titles, e.g. *Mir*, and to such general terms as *garmsir*, *sardsir*, *qishlaq*, *yailaq*, etc., have not been added.

Richardson's *Dictionary* has supplied some of the explanatory text.

The following abbreviations for languages and dialects have been used:

Ar=Arabic	Ge=German	O=Ossetic
Aram=Aramaic	H=Hindustani	OP=Old Persian
C=Chinese	L=Latin	P=Persian
F=French	M=Mongol	S=Sanskrit
G=Greek	MP=Middle Persian	T=Turkish
	Z=Zend-Avestaic	

'Abā (Ar), 550. Cloak; long robe which forms outer garment.

Abdhang (P), 23. Mill, circular hollow of stone where grain is pounded by a log fixed to a long beam worked by a water wheel.

Abri sous-roche (F), 547. Rock-shelter in contradistinction to a cave.

'Adas (P), 24. Lentils (*Lens esculenta*) similar to German lentils.

Adzham (Ar), 97. Foreign.

'Agāl (*Iqal*) (Ar), 550. Head-dress of camel's hair, sometimes of gold or silver thread, used to keep *kaffīyah* in place.

Alam (P), 23. Variety of millet (*Panicum* sp.).

Alu-yi Malkam (P), 24. Potato (*Solanum tuberosum*).

Anderun (P), 94. Within; the inner part; hence, women's quarters in a house.

Arabana (Ar), 293. Four-wheeled carriage.

Aranya (S), 89. Waste.

'Araq (Ar), 160, 560. Alcoholic beverage distilled from dates or rice.

Aryanam khshathram (OP), 157. Iran.

Atesh-gah (*Atash-gāh*) (P), 548. Fire altar.

Azad mahi (P), 161. Salmon or salmon trout.

Bad-i-garm (P), 162. Hot, dry wind between November and June over Caspian lowlands.

Badinjun (*Bādinjān*) (P), 24. Brinjal, eggplant (*Solanum* sp.).

Badinjun feringhi (P), 24. Tomatoes (*Lycopersicon* sp.).

Bad-i-sard bist roz (*Bad-i-sad-o-bist roz*) (P), 245. Wind which blows with great violence for 120 days in summer, especially in Seistan.

Baghala (*Bāqilā*) (P), 24. Broad or horse bean (*Vicia Faba*), a native of Iran, now universally cultivated.

Bajri (P), 23. A grain similar to *alam* (*Panicum* sp.).

Bakhsh (P), 255. Political division.

Bakshish (Ar). Gratuity, tip.

Bālang (P), 24. Cucumber (*Cucumis sativus*).

Balik (P), 248. See *Salak*.

Bālūt (P), 174. Dwarf oak (*Quercus* sp.).

Bazgars (P), 245. Farmers.

Bīd (P), 22. Willow tree (*Salix* sp.).

Bīl (P) (Ar, *Mishā*), 26. Long-handled spade.

Bozdush (*Buz-dūsh*) (P), 27. Lizard. Same as *Sūsmār*. See *Bozmijeh*.

Bozmijeh (P), 27. Lizard (*Uromastix asmussi*), believed to suckle goats: "the goat-milker."

Brinj (*Birinj*) (P), 24. Rice (*Oryza* sp.) after husking.

Bu (P), 230. Thorn tree.

Bulūk (P), 217, 219. Territorial division or district.

Chaikhaneh (P), 331, 542, 546. Roadside eating house.

Chalpaseh (P), 27. Lizard.

Champeh (P), 23. Variety of rice (*Oryza* sp.).

Charid (Ar) (P, *Dul*), 25. Land irrigated by water drawn up in skins and deposited into small watercourses.

Chūgān (P), 544. Polo or Pall Mall, played by ancient Persian nobility, especially on the Maidan (q.v.) at Isfahan.

Chuqundur (*Chukandar*) (P), 24. Beetroot (*Beta vulgaris*).

Daimi (P), 25. Land irrigated by rain.
Dakhma (P), 29, 47. Zoroastrian tower for exposure of the dead.
Dall (P), 24. Lentil (*Lens esculenta*).
Dās (P) (Ar, *Minjāl*), 25. Curved saw or sickle with wooden handle.
Dasht (P), 162. Plain; untilled land.
Dasht-i-bad (P), 162. Easterly wind over Caspian lowlands.
Deh (*Dih*) (P), 255. Village.
Dehestan (P), 255. County.
Deh-nishins (P), 77. Dwellers in cities or villages; see *Shehr-nishins*.
Dhub (P), 25. A grass.
Dishdāshi (Ar), 550. Long cotton garment, generally white in color.
Dul (P) (Ar, *Charid*), 25. Land irrigated by water drawn up in skins and deposited into small watercourses.

Eran (MP), 157. Iran.
Estan (P), 255. Home or land.

Fariāb (P), 25. Land irrigated by canals.
Farsakh (P). Distance walked by laden mule in one hour, i.e. about three miles in mountainous country or four miles on level ground; the Zend Avesta definition is: "the distance within which a long-sighted man can see a camel and distinguish whether it be white or black"; in Luristan it is the distance at which a drum beat can be heard. *Farsakh* is Arabicised form of old Persian *parasang* (q.v.), supposed to be derived from pieces of stone (*sang*), placed on roadside as marks at fixed distances apart. Modern measure, 3.88 miles or 6.24 kilometers.
Farsi ma-dan (P). "Those who know not Persian"; origin of tribal name, Farsimadan.
Fass (Ar) (P, *Kulang*), 26. A pick.
Fauj (P). Regiment.
Feringhi (P), 52. Foreigner, generally referring to a European.
Fidan (*Faddan*) (Ar), 25. Plough; see *Khwīsh*.
Fluih (P), 25. A grass considered by natives to have high nutritive value.

Gach (P), 200. Gypsum.
Garmsir (T). Tribal winter quarters; see *Qishlaq*.
Ghalicheh (*Qālīcha*) (P), 545. Small rug.
Gharab (P), 22. Euphrates poplar (*Populus* sp.).
Gharibgaz (P), 163. "Biter of strangers," a large tick (*Argus persicus*) commonly known as the Minaneh bug.
Ghasabah (*Qasaba*) (P), 255. A hamlet.
Ghi (H), 25. Ghee; clarified butter.
Ghūk (P), 27. Frog.
Ghulām (P), 236. Slave, generally used of Sheikh's servants.
Gil-i-bad (P), 162. Northwest wind over Caspian lowlands.
Gīva (P), 562. Native white rag-shoes; slipper.
Gūk (P), 27. Toad or frog.
Gulābī (P), 546. Pear wood.
Gleitzirkel (Ge), 281. Spreading calipers.

Hajjī (Ar). Mohammedan who has made the pilgrimage (*Haj*) to Mecca.
Hakamin (P), 292. Rabbis.
Halim (P), 559. Mixture of meat, grain, and water.
Harmal (Ar), 542. Syrian or mountain rue (*Peganum Harmala*).
Hatab (Ar), 542. General word for firewood; camel's thorn.
Hochūn (*Afshan?*) (P) (Ar, *Morwagh*), 25–26. Five-pronged wooden fork used for winnowing.

Il (T, pl. *Ilat* or *Iliat*), 77. Family or clan; nomadic tribesmen.
Iliat (T, sing. *Il*), 77, 96, 122. Nomadic tribesmen; modern form *Ilat*.
Imāmzādeh (*Imām-zāda*) (P), 332. Grave, and building and place where the descendant of a holy man (*Imām*) is buried.
'Iraq (Ar), 133. A double stitch in the bottom of a leather bottle; derivation of word "'Iraq."
Irōn (O), 55. Section of the Ossetes living in Ciscaucasia, U.S.S.R.
Isfanaj (*Ispinaj*) (P), 24. Spinach (*Spinacia* sp.).

Jadid-ul-Islam (P), 253. "New converts to Islam."
Jau (P), 24. Rice (*Oryza* sp.) prior to milling; see *Shali*. *Jau* (Ar)=barley.
Jau-i-kuhi (P), 24. Barley (*Hordeum vulgare*). See *Jau*.
Javaz (P), 279. Travel permit.
Jowar (H). See *Jowari*.
Jowari (P), 23. Probably giant millet (*Sorghum vulgare*).

Kabutar-khane (P), 545. Pigeon tower.
Kachmak (T). See *Qachmak*.
Kadkhuda (P), 176, 222. Headman of village and agent for collection of taxes.

Kadū (P), 24. Pumpkins (*Cucurbita* sp.).
Kaffiyah (Ar), 550. Cloth worn over head.
Kāhū (P), 24. Lettuce (*Latuca* sp.).
Kaka siah (P), 149. Literally "black brothers," the slaves and later the trusted retainers of local chiefs.
Kalam (P), 24. Cabbage (*Brassica* sp.).
Kalamkar (P), 545. Printed cloth.
Kalantar (P), 214, 216, 222. Government official.
Kaleh Pacheh (P), 559. Sheep's trotters.
Kārīz (P). Underground channel, with a shaft to the surface at intervals, by which water is brought from higher ground to cultivate land. See *Qanat.*
Kāsa-pusht (P), 27. Tortoise.
Kashaf (P), 27. Tortoise.
Kāshī (P) (Ar, *Qashi*), 544. Persian enameled tile work, especially in sixteenth and seventeenth centuries.
Kaus (P), 208. Southeast wind in Fars.
Kavīr (P), 230. Salt desert. See *Lūt.*
Khazri (P), 162. Wind off the Caspian.
Khwīsh (P) (Ar, *Fidan*), 25. Plough, drawn by one or two oxen, which consists of two shafts, at the end of which is fixed a curved piece of wood with an iron head in shape of a curved arrow; measure of land.
Kishlak (P). See *Qishlaq.*
Kuh (P), 162. Mountain; hill; Pusht-i-Kuh=back of the mountain.
Kulāh (*Kolah*) (P), 290. Persian hat.
Kulangh (P) (Ar, *Fass*), 26. A pick.
Kupur (P), 161. Carp (*Cyprinus* sp.).
Kurbagheh (*Qurbāqa*) (P) (T, *Kur-bagà*), 27. Frog (*Rana ridibunda*).
Kursi (P), 350. Wooden frame set in middle of room to hold live charcoal in an open brazier.
Kurvagh (*Qurbārqa*) (P), 27. Frog (*Rana ridibunda*).

Lāk-pusht (P), 27. Tortoise.
Liwa (Ar), 439, 501, 505, 566. Subprovince governed by a *Mutasarrif.*
Lūbiyā (P), 24. French beans (*Phaseolus vulgaris*).
Lūt (P), 230. Desert; differs from *Kavīr* in that it may have sandy patches on surface.

Madrasseh (*Madrasa*) (P) (Ar, *Madrasi*), 293. School.
Maidan (P), 293. The Royal Square, Maidan-i-Shah, in Isfahan, with two marble columns used as goal posts for polo (*chūgān*). See Plate 13.
Malīki (P), 211. Persian cloth shoe; a superior kind of *gīva* q.v.; generally from Shiraz.
Malmali (P), 27. Lizard.
Mar-i shākh-dār (P), 27. Horned viper (*Pseudocerastes persicus*).
Marmaluk (P), 27. Lizard.
Mashak (P), 24. Variety of lentils (*Lens esculenta*), similar to the Indian *mung* and softer and cheaper than *'adas.*
Mihrab (Ar), 550. A niche or chamber in a mosque indicating the direction of Mecca and usually containing a copy of the Koran.
Minjāl (Ar) (P, *Das*), 25. Curved saw or sickle with wooden handle.
Mīr (Ar). Prince; local chief.
Mīr (P). A title; lord.
Mishā (Ar) (P, *Bīl*), 26. Long-handled spade.
Miyanband (P), 162. Foothills.
Mong (M), 125. Bold; the Mongols derive their name from *mong.*
Morwagh (Ar) (P, *Hochun*), 25–26. Five-pronged wooden fork used for winnowing barley.
Mung (P), 24. Variety of Indian lentil.
Muqāta'a (P), 216. A contract.
Mutasarrif (Ar). Governor of a subprovince (*Liwa*).

Nakhareh khāna (P), 273, 573. Drum house.
Nakhūd (P), 24. Chick-pea "gram" (*Cicer* sp.); commonest pulse eaten by Iranis.
Nān (P), 336. Bread.
Narghileh (P), 350, 557. Hubble-bubble.
Nargisi (P), 24. Carrot (*Daucus carota*). See *Zardak.*
Nauroz (P), 218. Vernal equinox.
Naizar (P), 245. Reed beds in Seistan.

Ostan (P), 255. Province; new administrative division.

Pahlavi (P), 331. Black hat with broad peak adopted formerly as the national headgear.
Parasang (OP) (L, *Parasanga;* G, *Parasanges*). A Persian league or a measure of length, varying in different times and places. Its ancient value, according to Herodotus and Xenophon, was thirty stadia=4.0 miles or 6.4 kilometers. Eight parasangs was considered a day's journey with loaded camels. See *Farsakh.*

Qachmak (T), 87, 217. To flee.
Qanāt (Ar), 230, 350. Underground water channel. See *Kārīz.*

Qāshuq (T), 546. Spoon. Sherbet spoon=*qāshuq-i-sharbat-khurī*.
Qishlāq (P). Tribal winter quarters.

Ra'ayat (P), 169. Tenant farmers.
Rughan (P), 25. Local name for clarified butter; prepared from sheep and goats' milk, it is whiter in color than cows' *ghi*.
Ruzaneh (P), 558. Quotidian fever.

Saenpuscht (P), 27. Tortoise (*Emys orbicularis*).
Safid mahi (P), 161. Perch (*Perca* sp.).
Safsaf (A) (P, *Bīd*), 22. Willow tree (*Salix* sp.).
Sag mahi (P), 161. Sturgeon (*Acipenseridae* sp.).
Sahrā-nishins (P), 77. Dwellers in the open country; nomads.
Salak (P), 163, 248, 249. Local name for "Baghdad" or "Delhi" boil.
Salik (P). See *Salak*.
Salleh (P), 51. Turban distinguishing Mohammedans from those of other faiths.
Sang-pusht (*Saenpuscht*) (P), 27. Tortoise (*Emys orbicularis*).
Sarai (T), 211. Palace; government offices.
Sardar (P), 236. Commander-in-chief; local chief.
Sardsir (T). Tribal summer quarters; see *Qishlaq*.
Sarhad (P), 236 et seq. A division of Iranian Baluchistan. See *Sardsir*.
Sayyad (Ar), 246. Hunter.
Sayyid (Ar). A descendant of the Prophet. A *Sayyid* wears a green band around his head or around his waist as a mark of distinction.
Sertip (P), 81. Administrative division.
Setan (P), 255. Home or land.
Seyid (P). See *Sayyid*.
Shahr (P), 255. Town.
Shahrestan (P), 255. Township.
Shahri (P), 23. Variety of rice (*Oryza* sp.).
Shalgham (P), 24. Turnips (*Brassica* sp.).
Shali (P), 24. Rice (*Oryza* sp.) prior to milling; see *Jau*.
Shamal (P), 208. North; north wind in Fars.
Shehr-nishins (P), 77. Dwellers in cities or villages; see *Deh-nishins*.
Sheikh (Ar). Literally old man; chief of tribe.
Shimshād (P), 546. Box tree (*Buxus* sp.).
Shir-brinj (P), 559. Milk and rice cooked and prepared for weeks ahead.
Shishbuluki (P), 220. "Six districts"; origin of tribal name, Shishbeluki.
Shuraib (P), 25. One of the three important grasses of Iran.
Sidis (P), 244. Negroes at Jask.
Sihyak (P), 558. Tertian fever.
Subulu (P), 161. Bream (*Sparidae* sp.).
Sūq (Ar, P), 298, 361, 433. Bazaar, market place.
Sūs (Ar) (P, *Rubb-i-sūs*), 22. Licorice.
Sūsmār (P), 27. Lizard (*Uromastix asmussi*).

Tab-i-suls (P), 558. Quartan fever.
Tadj (*Taj*) (P). Crown; like sign of the cross, an external mark by which Zoroastrians distinguished themselves from those of other faiths; head ornament.
Tadjar (P), 51. Possessor of a crown.
Tadjik (P), 51. Little crown.
Tadjwer (P), 51. Wearer of a crown.
Taiyāyē (Aram), 145. Arab of the Tai tribe (Hadi Hasan). See *Tajik*.
Tajik (MP), 145. Middle Persian form of the Aramaic *taiyāyē*, "Arab of the tribe of Tai" (Hadi Hasan).
Talkh (P), 200. Bitter.
Tarafa (*Tūt-i-kuhi*) (P), 22. Blackberry (*Rubus* sp.).
Ta shi (C), 144, 145. Chinese transcription of *Tazi* or *Tajik*.
Tasterzirkel (Ge), 281. Sliding calipers.
Ta-Ta (M), 124. Ancient name of the Mongols.
Taz (P), 51. See *Tazi*.
Tazi (P), 51. Synonym of *Tadjik*, little crown.
Tazianeh (P), 51. See *Tazi*.
Tazik (H), 51. See *Tajik*.
Tehoo. See *Tīhū*.
Tell (Ar), (P, *Tal*), 50. A deserted mound denoting ancient human habitation.
Tepe (T). Small *tell* or mound, usually denoting human habitation.
Tiare (P), 51. Crown.
Tīhū (P), 27. The See See partridge (*Ammoperdix griseogularis*).
Tireh (P), 217, 223. Tribal division.
Tutun (Ar) (P, *Tambākū*), 160. Tobacco.

Vali (Ar, P). See *Wali*.
Vasagh (*Vazaq*) (P), 27. Frog or toad.
Vigin (P), 23. Weeding of rice after it has been transplanted.
Vilāyat (T). See *Wilāyat*.

Wādī (Ar). Watercourse; dry river or stream.

Wali (Ar), 79. Governor-General of a *Wilāyat.*

Wasm (A) (pl. *Wasûm, Wusûm, Wasmat* or *Ausûm*), 550. Tribal mark branded on domesticated animals or hammered by Beduins on wells or buildings; property mark.

Wilāyat (T), 79. Later form of *Ayālat;* largest administrative unit in the Turkish Empire.

Yailāq (*Yīlāq*) (P). Tribal summer quarters.

Yeilak (P). See *Yailāq.*

Yezd-hast (Z), 333. "God willed it."

Zardak (P), 24. Carrot (*Daucus carota*); see *Nargisi.*

Zib-i Zamīnī (*Zib-i-zir-i zamin*) (P), 24. Potato (*Solanum tuberosum*).

Zoghal (*Zughāl*) (P), 217. Charcoal.

Zolf (P), 98. Hair left on temples when rest of head is shaven.

Zurat balal (P), 23. Indian corn (*Zea mays*), used entirely for human consumption.

Zurat kalak (P), 23. Variety of millet (*Panicum* sp.); similar to but smaller than *jowari;* used to adulterate wheat and fed to poultry.

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Assistance rendered by libraries both at home and in Europe has been acknowledged in the Preface.

The Russian titles have been checked by Mr. Eugene Prostov.

Abbreviations

AA	American Anthropologist
AcA	Acta Archaeologia. Copenhagen
AFA	Archiv für Anthropologie. Braunschweig
AJA	American Journal of Archaeology
AJPA	American Journal of Physical Anthropology
AJSL	American Journal of Semitic Languages and Literatures
ArA	Art and Archaeology
AR	Asiatic Review
BRSGI	Bollettino della Reale Società Geografica Italiana
EB	Encyclopaedia Britannica
ESA	Eurasia Septentrionalis Antiqua. Helsinki
FMNH	Field Museum of Natural History
GJ	Geographical Journal. *See also* JRGS
HB	Human Biology
IAE	Institut Antropologii i Etnografii, S. S. S. R. Akademiia Nauk [Institute of Anthropology and Ethnography of the U. S. S. R. Academy of Sciences]. Leningrad
JAI	*See under* JRAI
JAOS	Journal of the American Oriental Society
JASB	Journal of the Anthropological Society of Bombay
JAsSB	Journal of the Asiatic Society of Bengal
JBNHS	Journal of the Bombay Natural History Society
JCAS	*See under* JRCAS
JH	Journal of Heredity
JLS-Z	Journal of the Linnean Society, Zoology
JRAI	Journal of the Royal Anthropological Institute of Great Britain and Ireland
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland. London
JRCAS	Journal of the Royal Central Asian Society
JRGS	Journal of the Royal Geographical Society
JRSA	Journal of the Royal Society of Arts
JSA	*See under* JRSA
NH	Natural History
OIP	Oriental Institute Publications
PAPS	Proceedings of the American Philosophical Society
PKAW	Proceedings of Koninklijke Akademie van Wetenschappen. Amsterdam
PRCAS	*See under* JRCAS

PRGS *See under* JRGS
RA Revue Anthropologique
SAOC Studies in Ancient Oriental Civilization, Oriental Institute, University of Chicago
SM Scientific Monthly
ZDMG Zeitschrift der Deutsche Morgenlandische Gesellschaft. Leipzig

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INDEX OF TRIBES AND RACIAL GROUPS REFERRED TO IN CHAPTER III

Important tribes and racial groups referred to in Chapter III have been listed below in alphabetical order, with the bibliographical reference in parentheses. This procedure was followed because the chronological arrangement of the material scattered the information on each tribe throughout the text. In this index the accepted spellings of place names have been used in preference to the author's version. The General Index will assist the reader to locate the preferred spelling of tribal names.

It must be noted that names in Soviet territory have been given different transliterations than for those in Iran, for example, Soviet Azerbaidzhan and Iranian Azerbaijan and Tadzhiks of the U.S.S.R. in contrast to Tajiks of Iran.

Furthermore, the present tense has not been altered, since these excerpts are quoted or paraphrased from the originals.

This index was prepared by Miss Elizabeth Reniff, my former research assistant.

ABBASIS. *See* HUBBASHI

ABULVARDI

"Abulwardi," nomad Khamsah tribe (Arab) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

ACHAEMENIDS

(1) A Persian tribe, source of all Perseid kings (Herodotus I, 125). Artachaees . . . by birth an Achaemenid . . . was tallest of Persians (VII, 117).

(2) Persian chiefs held powerful positions at Achaemenian court. From the Achaemenids . . . were sprung both branches of the royal family—Cyrus and Darius. A general account of the Iranians A.D. 400 must apply on the whole to the Achaemenian Persians (Lawrence, footnote to Herodotus I, 125).

(3) Sculptures of Achaemenian kings represent ancient Aryan race: shape of head Indo-European, forehead high and straight, nose nearly in same line, sometimes aquiline, chin rounded, hair abundant (Rawlinson, vol. 2, p. 307).

(4) The Persians were governed by the members of seven noble families, among whom the Achaemenians were originally first among equals (Sykes, 1921, vol. 1, p. 140).

(5) Achaemenian dynasty came from Pars (Worrell, pp. 125–126).

(6) Physical barriers have never been of importance in Persia since Achaemenian times (Wilson, 1932a, p. 378).

AFGHANS

(1) After the Afghan invasion the population of Persia diminished (Malcolm, vol. 2, pp. 518–521). Descendants of Afghan tribes are found in Khurasan (vol. 2, p. 216).

(2) Do not belong to the Persians so called, but are Aryans and close to them. Of the semi-nomadic peoples inhabiting Persia some are Afghans (Prichard, p. 171).

(3) Head measurements; C.I. 76.2 (de Khanikoff, pp. 59, 63). Stature of 1400–1500 commoner than 1600–1700. Masson refers to only one woman albino—very rare (pp. 103–105). Eyes of Kurds larger than those of Afghans (pp. 107–108). While Afghanistan has been subjected to Indian and Persian influences, the Afghans should be placed between Turkomans and Mongols since they are not only brachycephalic as the latter but also prognathous (pp. 55–56). Table of Afghan measurements and means, including Khiljis (pp. 133–139).

(4) Principal nationalities in Afghanistan are Afghan, Pathan, Ghilzai, Tajik, and Hazarah, as well as Uzbak on the southern bank of Oxus and Kafir on southern slopes of Hindu Kush. Tradition refers Afghans to Syria

(Bellew, pp. 13–16). Afghans are representatives of ancient Indian inhabitants. Their true home and seat are in Kandahar and Arghandab valleys (pp. 109–110).

(5) Are Aryans with C.I. 76.19, 73.15 (Houssay, p. 110).

(6) Black hair and eyes, dark complexion and sullen swagger (Persian Kurds) characteristic of Afghans too (Curzon, 1892a, vol. 1, p. 553). Baluchi not as formidable as Afghan though like him wears his long black hair in curls, frequently moistened with rancid butter (vol. 2, pp. 258–259).

(7) Mountainous region of Mazanderan inhabited at one time by Afghans (Danilov, cols. 10–19, 26–28). Afghans resemble inhabitants of Iran in size of head (col. 135). According to Quatrefages and Hamy, skulls of Afghans are somewhat similar to ancient inhabitants of Caucasus (col. 145).

(8) Afghans are Iranians (Ujfalvy, p. 44).

(9) Afghans are Iranians (Ripley, pp. 442–452).

(10) Afghans an element of Persian population (Finn, pp. 32–33).

(11) Afghanistan's dominant population: Pathan and, in the west, Afghan (Aoghan); derivation of word obscure. Term first applied by foreigners; of literary origin. Afghans racially of Aryan origin and link India with Persia. Are Sunnis. Persian spoken by all Afghans of consideration (Sykes, 1921, vol. 2, pp. 216–218).

(12) Baluchi are generally regarded as akin to the Afghans, but Afghans are essentially dolichocephalic (Haddon, p. 103).

(13) Afghan families have taken root in Kermanshah, Isfahan, and Kerman, and on the border of Baluchistan (Wilson, 1932a, pp. 33–34).

AFSHARS

(1) One of most powerful of Turkish-speaking tribes; spread all over Persia but especially in Azerbaijan; number 28,000 persons (Shoberl, p. 20).

(2) Gunduzlu are a Turkish tribe of the Afshar family (Layard, p. 7).

(3) Layard says the Gunduzlus, a Bakhtiari tribe, are Turk Afshars (Houssay, p. 122).

(4) Turkish Kizilbash tribe of 12,000 families. Reside in Azerbaijan. Probably came to Persia in eleventh century (Houtum-Schindler, pp. 48 et seq.).

(5) One of most numerous Turkish tribes in the north and northwest of Persia (Curzon, 1892a, vol. 2, p. 270). Ka'b Arabs, pushing toward the Jarrahi River, came into collision with a tribe of Afshars whose headquarters were at Dorak on that river (vol. 2, pp. 320–322). The "Encyclopaedia Britannica" prior to 1892 lists Afshars and Kajars in Khurasan under Tatars; number 100,000 (vol. 1, p. 179).

(6) Following Turks, the Afshars migrated westward across northern Persia (Haddon, p. 97).

AIMAK

Only Mongols now in ancient limits of Iran; Hazara and Aimak, drifted there in fourteenth century (Brinton, pp. 4–5).

See also CHEHAR AIMAK

AINALU

(1) Nomad Khamsah tribe (Arab) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

(2) One of the five Khamsah tribes, of Turkish descent (Sykes, 1921, vol. 2, p. 479).

See also APATLU, ARAYALU

AJEMIS

(1) Listed under Mongolo-Aryans. Gabrs are composed mainly of Tajiks and Ajemis (Houssay, p. 103). From Qum to a line between Isfahan and Abadeh is the territory of Iraq Ajemi [Iraq-i-Ajam], inhabited by a mixed

population of Turkomans and Medo-Persian Aryans, who call themselves Ajemis (pp. 110 et seq.). Include greater portion of population of Iran. Group extends from Tehran to Deh Bid and from Luristan to Khurasan, including Tehran, Isfahan, Qum, and Qumisheh [Shahreza]. C.I. 84.61 and 81.54 (Tehran). At Qum (p. 115) a number of the inhabitants had a vertical flattening of the frontal bone. The physical characteristics are delicate. The hair is thick and glossy, similar to that of the Turanians. They cut their hair and generally shave the face with the exception of the mustache. The nose is small and delicate. Head longer than Armenians, zygomatic arch less developed (p. 120). N.I. 66.7 (p. 133).

(2) Tribe of Ajemis actually does not exist. In Arabic *adzham* means "foreign" and the Arabs used this term to designate all not Arabs, Ajemis simply meaning Persians, the urban population of Iran. Stature 161.5 (Danilov).

(3) "Hadjemis" are an intermixture of pure Iranian with Turkoman or Tatar stock (Ripley, pp. 442–452).

(4) "Hadjemis" of Persia are included in the *Irano-Mediterraneus* group (Haddon, p. 86).

(5) To the west of a line from Asterabad to Yezd to Kerman are the Ajemis, between Tehran and Isfahan. Ajemis of the Caspian littoral bear the name of Talych and Mazanderanis. The Ajemis, dolichocephalic and medium in stature, are of Assyrian or Indo-Afghan type (Deniker, pp. 505–507).

AKHAL

Clan of Turkomans (Buxton, p. 623).

AKHUR

Kurdish tribe of Kermanshah; 1,000 families (Curzon, 1892a, vol. 1, p. 557).

ALABEGLU

Stationary Kashkai tribe (Turks) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

ALAKUINI

Nomad Kashkai tribe (Turks) in Fars and Laristan, 1875 and 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

AL bU GHUBAISH

Arab tribe of Khuzistan, numbering 500 or more adult males (Curzon, 1892a, vol. 2, pp. 320–322).

'ALI-ILAHIS

Von Luschan makes them one of modern representatives of ancient Hittites (Hitti, p. 15).

ALI KULI KHANI. *See* ALAKUINI

AMALEH-I-ILKHANI

"Amala-i-Ilkhani," Kashkai tribe (Turks) in Fars and Laristan (Curzon, 1892a, vol. 2, pp. 112–114).

AMALEH SHAHI

"Amalah Shahi," nomad Khamsah tribe (Arabs) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

AMARLU

Called "Amanlu"; Kurdish tribe moved by Shah Abbas from Northwest Provinces to uplands of Khurasan (Curzon, 1892a, vol. 1, pp. 97–98).

ANDAR

True Turk clan in Ghor belonging to the Ghilji (Bellew, p. 100).

ANSARIES

"Little Christians"; hypsi-brachycephals in northern Syria (Ripley, pp. 442–452).

APATLU

[Abadlu?]—Nomad Khamsah tribe (Arabs) of Fars and Laristan, 1889 (Curzon, 1892a, vol. 2, pp. 112–114).

See also ARAYALU, AINALU

ARABS

(1) There are some Arabian tribes in Kurdistan (Malcolm, vol. 2, pp. 207–210), and in Khurasan (p. 216). Arabian tribes of Persia retain their original Arab characteristics (vol. 2, p. 617). Arabs also in Bulkh and Bukhara, but weakened by the rule of Afghans and Tatars (vol. 1, p. 277).

(2) Arab language [in Iran]—the language of tribes of Arabian extraction, numbering eight families and 93,500 persons (Shoberl, p. 20).

(3) Are Asiatic dolichocephals; also orthognathous (Retzius, p. 112).

(4) Head measurements of North African Arabs compared with Jews and Semites; C.I. 76.0 and 75.9; from Pruner Bey (de Khanikoff, p. 70). Same from skulls by de Khanikoff; C.I. 71.7, 83.1, 72.9, 80.1, 72.6 (p. 71). Tajiks are too numerous to be the descendants of Arab warriors (pp. 87–88). Measurements on Arab skull from North Africa (p. 131).

(5) Arabs listed under Semites (Houssay, p. 103). Some Ilats, who appear to be of Arab origin now intermingled with Farsis, are Arabs (p. 119).

(6) Some families of Qum and Khashan call themselves Arabs, but have now very little Semitic blood (Houtum-Schindler, p. 48).

(7) According to Houtum-Schindler, Arabs comprise 52,020 families in Persia. According to Zolotaref, Arabs comprise 300,000 persons in Persia (Curzon, 1892a, vol. 2, pp. 492–494). Majority of Arab population in Persia is settled (vol. 2, pp. 269–271). Coastal plains (Khuzistan) have an Arab population mixed to some extent with Persians. Began with Arab conquest in A.D. 641 and recruited since by spontaneous immigration from Tigris and Persian Gulf, as well as colonists brought by Shah Ismail from Nejd. Most important in this area are Ka'b Arabs of whom there were originally seventy-two tribes. According to Robertson, there are twenty-one tribes of the province, not Ka'bs alone, numbering 500 or more males. Number of smaller tribes is large. On eastern borders are the Muntefik of Hawizeh and Beni Lam, who are in Turkish territory [now Iraq]. The Arab and semi-Arab tribes of Khuzistan have been reckoned between 170,000 and 200,000 (vol. 2, pp. 320–322). Migratory tribes of Fars and Laristan are Turkish Lurs and Arabs. Khamsah tribes are Arabs and far less numerous than the Turks (vol. 2, pp. 112–114). Baluchis claim to be Arabs by descent (vol. 2, pp. 258–259). According to the "Encyclopaedia Britannica" prior to 1892, Arabs in Khurasan number 100,000 (vol. 1, p. 179). There are a few Arab families at Kalat-i-Nadiri (vol. 1, p. 139).

(8) After prehistoric times the Aryans of Persia mixed with Arabs. Arabs used the term Ajemis to designate all those who were not Arabs (Danilov, cols. 10–19, 26–28). Arabs resemble inhabitants of Iran in arm and leg dimensions (col. 135).

(9) Kurds have affinity to Syrian Arabs. Semitic type in Persia occurs along line of contact with Arabs, producing a darker population (Ripley, pp. 442–452).

(10) Arabs, who came over at time of the Mohammedan conquest are one of four classes in Persia (Finn, pp. 32–33).

(11) Timuris are of Arab origin; there are Arabs in Khurasan (Sykes, 1921, vol. 2, p. 392). Arabs, who form half of Khamsah tribes, are subdivided into Sheibani and Jabbareh; emigrated from Nejd and Oman (Sykes, vol. 2, p. 479).

(12) According to Maçoudi, some Arabs derive their genealogy from Kahtan, and others invoke their relationship with Persia. The Pahlavi Bundehesh seems to support this latter view. The progenitor of the Tazis or the Arabs was Taz, i.e. Arab and Persian had a common stem in western Asia (Modi, 1919, p. 733). Firdusi speaks of the Arabs as the

Tazis. Moreover, Arabs were good sailors (pp. 737, 738). After his conquest of Persia Alexander had Arabs in his army (p. 755). In the beginning of the Christian era the Arabs of Yemen left their country and went northward (p. 739). The Taziks, one of the two principal ethnical groups of Persia, are descendants of the Zoroastrianized Arabs. Von Luschan speaks of them as "the descendants of the old Persians." Some Taziks became associated with Zoroastrianism, evidence of close contact with Persians (pp. 747–748).

(13) Arabs an intrusive group in Iran. Semitic (Arab) invasions have modified the Persian type (Haddon, pp. 102–103).

(14) Assyrian race is mixed with Arab elements in southern Persia (Deniker, pp. 505–506). Baluchis are mixed with Arabs in the south. The Rind of Makran, said to be pure Baluchis, are only Arabs of the Katratan tribe (p. 508).

(15) Arabs, who live as nomads, are the purest type in Persia. Probably descendants of local Arab settlers. Physical type no longer Arab and can pass for Persians (Ivanov, p. 155).

(16) The Arabs were known by the Chinese as the "Tazi" or "Ta shi" (a transcription of the Persian "Tazi" or "Tajik"); the Arabs were therefore made known to the Chinese by the Persians. Once the Muhammadan Tai Arabs were regarded by one body of Persians as representatives of the Arab world, thus their name was extended to all Arabs (Hasan, p. 79).

(17) Druze contain element of Persianized Arabs (Hitti, pp. 22–23).

(18) Rekis of Baluchistan are probably of Arab origin. Arabs occupied all southern Baluchistan and Seistan from a very early date and spread through Sind Valley until twelfth century. Peoples of Arab extraction intermixed with Dravidian and Persian stock are called Baluch (MacMunn, p. 7).

(19) First of four great nomadic movements was that of Arabs in seventh century. It is probable that the extensive colonization of southern Fars and Khuzistan by Arab tribes was subsequent to and independent of the original invasion of Persia by Arabs in the sixth century. Was a moderately peaceful penetration of the mountains of southwest Persia by Arabs in fifteenth and subsequent centuries (Wilson, 1932a, pp. 69–70). Some of leading tribes in Luristan and Fars of Arab origin. Rulers of Safavid dynasty (Persian descent) sometimes married Arab women (pp. 33–34). Zoroastrian culture successfully resisted assimilation by the Arab invaders of the seventh century, because Arab soldiers married into the country and children took mother's faith (pp. 29–30).

ARAMEANS

Persia was under Greek, Semitic, Aramean, and Turanian sway for 500 years (de Khanikoff, pp. 74–76).

ARAYALU

Nomad Khamsah tribe (Arabs) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

See also AINALU

ARD-I-SHIRI. *See* URD-I-SHIRI

ARIZANTI

(1) One of the tribes of the Medes (Herodotus I, 101).

(2) Possibly Aryans (Sykes, 1921, vol. 1, pp. 95–99).

ARKAPAN

Nomad Kashkai tribe (Turks) in Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

ARMENIANS

(1) Colony in suburb of Isfahan does not amount to 500 families. Armenians in Persia estimated by Bishop of Julfa as 12,383, about one-sixth of their number before the Afghan invasion (Malcolm, vol. 2, pp. 518–521).

(2) Haikans or Armenians are Aryans close to but not belonging to Persians (Prichard, p. 171).

(3) Live north of Kurds and Nestorians and are Iranians, modified by contact with Semites and Turks. For Armenian type, refer to people of Astrakhan. They are of tall stature, well proportioned, but inclined to obesity. Head form is Iranian and dolichocephalic. Eyes are large and black but deeper set than among Persians. The forehead is low; nose very prominent, very aquiline, and very long. The oval face is longer than the Persian. The neck is long and lean, but the mouth, hands, ears, and feet are generally large and not as small as among the Persians (de Khanikoff, p. 112). Measurements of an Armenian skull (pp. 133–139).

(4) Armenians listed under Mongolo-Aryans (Houssay, p. 103). Armenians at Julfa, originally brought there in 1605, have shorter heads, more developed zygomatic arches, than the Ajemis. Thorax strong, nose short and prominent; C.I. according to Chantre, 84–86; as brachycephalic as pure Turkomans (p. 120).

(5) Some of the Armenian girls are beautiful, fair-skinned, and prize their "Baghdad boil" scars (Bishop, vol. 1, p. 38).

(6) According to Houtum-Schindler, Armenians in Persia number 43,000 (Curzon, 1892a, vol. 2, pp. 492–494). Kurdistan contains Armenian elements (vol. 1, p. 549). In Azerbaijan the Armenians number about 28,890, though less than Nestorians (vol. 1, p. 548). In 1810 no Armenians in Kerman although now some (vol. 2, p. 244). Shah Abbas transplanted entire Armenian community from northwest provinces to Isfahan to teach trade and attract prosperity (vol. 1, pp. 97–98); 1,000 Armenians in Tehran (vol. 1, p. 333).

(7) At one time Mazanderan occupied by Armenians. Khurasan Tajiks resemble Armenians in brachycephaly (Danilov, cols. 10–19, 26–28). C.I. 85.6 (cols. 53–55).

(8) Armenians are settled in Tehran and Julfa (Houtum-Schindler, p. 48).

(9) Although language of Armenians seems to be Aryan, they are more closely related to the Turkomans than to the Greeks and Persians. Armenians most representative of Armenoid type. Kurds and Armenians contend for mastery of Asia Minor. There are about 5,000,000 Armenians; over half in Turkey, rest in Russian Caucasia and Persia. Pure in physical type and have religious solidarity (Ripley, pp. 442–452).

(10) Historian's History of the World quoted to show that Phrygio-Thracian tribes were the ancestors of the Armenians, although Hagopian claimed Armenians were descendants of the Parthians. Armenians are an element in Persian population (Finn, pp. 32–33).

(11) Armenians included in Christian population of Iran (Sykes, 1921, vol. 1, pp. 13–14).

(12) Armenians an intrusive group in Persia (Haddon, pp. 102–103).

(13) Von Luschan makes Armenians one of modern representatives of ancient Hittites (Hitti, p. 15).

ARYANS

(1) Community of origin of the Aryans of Iran and the Hindus is an accepted fact (de Khanikoff, p. 35).

(2) Ancient Aryan race, from sculptures of the Achaemenian kings, were tall with handsome, not strictly Grecian faces, heads Indo-European in shape, abundant hair (Rawlinson, vol. 2, p. 307).

(3) Aryans of Persia comprise the Farsis and Lurs (Houssay, p. 103). Measurements of Aryans (Lurs) (p. 111). Janekis differ from other Bakhtiaris by a lesser degree of brachycephaly and by a greater number of Aryan characters. Presence of another distinct tribe near Meidowid having no possible relationship with Farsis or Lurs confirms hypothesis of an Aryan occupation of the Bakhtiari country (pp. 122–126). Persians had the C.I. of other Aryans: Hindus, Afghans, and Lurs, which was 73 (pp. 136–137).

(4) Old Aryan or Iranian preceded Arabs, Turks, and Tatars in Persia. Belief that Bakhtiaris are Aryans by descent (Curzon, 1892a, vol. 2, pp. 273–275). Baluchis speak an Aryan or Aryanized tongue (vol. 2, pp. 258–259).

(5) In prehistoric times Aryans of Persia came into contact with other peoples. Later mixed with Semitic stocks, namely Assyrian, Arabs, and Jews, and with inhabitants of Asia Minor and Greece, as well as with Turks and Mongols (Danilov, cols. 10–19, 26–28).

(6) Caucasic, Aryan, and Semitic stocks were the three great divisions of the White race in western Asia in prehistoric and protohistoric times (Brinton, pp. 11–17). Aryan stock controlled the land at dawn of history from the Zagros to the Pamir. Both Medes and Proto-Medes were Aryans (p. 32).

(7) Language of Armenians seems to be Aryan, but they are more closely related to the Turkomans than to the Aryan-speaking Greeks and Persians (Ripley, pp. 442–452).

(8) Herat province occupied by Aryan Tajiks, while Wakhan, Roshan, and Kafiristan consist of ancient Aryan tribes and broken clans. Afghans are racially of Aryan origin (Sykes, 1921, vol. 2, p. 217). Iranian Plateau dominated by Aryans. History of ancient world a struggle between Semitic races of the south and the Aryan races of the north, with complete victory of the northern. The "Indo-European" question is more commonly termed the Aryan question (although the term Aryan is strictly applicable only to the Indo-Iranian group). The original idea was that from some primitive home swarms of Aryans peopled the uninhabited parts of the northern hemisphere. It is now generally admitted that it is more correct to speak of a "family of *Aryan languages* and perhaps of a primitive *Aryan civilization*, which had preceded the separation of the different Aryan dialects from their common stock" (*vide* Deniker, p. 318). The Aryans were evidently inhabitants of a land with a continental climate, as they recognized only two or three seasons. Their language shows that they were steppe-dwellers, that there was a marked absence of mountains and forests, and that only a few hardy trees such as the birch and the willow were known. Some scholars locate the original "home" of the Aryans in the steppe region to the north of Khurasan and on the plains of southern Russia; others place it southwest of the Caspian Sea. It is thought that the Medes migrated from southern Russia, and gradually occupied the western side of the Iranian Plateau. The Persians entered eastern Persia from the steppes north of Khurasan and occupied Fars. By 1350 B.C. Iranian and Hindu elements of the Aryans had not yet become differentiated. The Busae, Paraetaceni, Struchates, and Arizanti of Herodotus were possibly Aryans (vol. 1, pp. 95–99).

(9) The Bundehesh proposes that Arabs and Persians, Semites and Aryans, had at first a common stem in western Asia (Modi, 1919, p. 733).

(10) Medes proper were an Aryan people who claimed relationship to the Aryans of northern India and the Aryan populations of Europe (Sayce, pp. 73–74).

(11) Aryan invasion from northeast prompted by drought and over-population. Came through Persia to "Fertile Crescent" (Worrell, pp. 20–21). This occurred just after 2000 B.C. and after settling for a time in Persia and Turkestan(?), the branch which is called "Aryan" in a narrower sense separated into two groups, one, the Iranian, remaining in Persia, and the other, the Indian, later modified by Dravidians. At about the same time the Aryan barons of Mitanni established themselves in Armenia. By the middle of the eighteenth century the Aryan dynasty of the Kassites had taken possession of Babylonia (pp. 121–122). Aryan-speaking Nordic nomads roamed the steppes of eastern Russia and blended with the Turanian-speaking Mongols in Finno-Ugrians. Influenced the Persians (pp. 124–126).

(12) Aryan-speaking Nordic nomads from eastern Russia assimilated origina inhabitants of Persia in some areas as early as 2000 B.C. (Wilson, 1932a, p. 28).

(13) First appear in Mesopotamia about 1450 B.C. Original home of Aryans in "Eranvej" between the Oxus and Jaxartes, Khwarizm and Samarkand. First group of Aryans to emigrate were the Indo-Aryans, the second the Iranians, the last the Saka [Sacae]. After a short period in Russian Turkestan they entered Iran through the northern highland near Sarakhs, toward Herat (Herzfeld, 1935, pp. 6–10).

(14) Aryans at Persepolis have rather broad heads and faces, thick, curly, black hair, large eyes, high foreheads, and prominent cheek bones. Nose is decidedly hooked, narrow and high-bridged, but with a strongly depressed tip and rather large wings, quite different from Semitic type in Babylonia, or Armenoid in Assyrian sculpture (Herzfeld and Keith, pp. 42–58).

ASAKIRAH

One of Arab tribes of over 500 males in Khuzistan (Curzon, 1892a, vol. 2, pp. 320–322).

ASHAGHA-BASH

Subdivision of the third section of the Qajar on the lower branch of the River Gurgan (Sykes, 1921, vol. 2, p. 277).

ASSYRIANS

(1) Measurements of skull listed under Semites (de Khanikoff, pp. 71, 131–132).

(2) After prehistoric times the Aryans of Persia mixed with Assyrians. Khurasan Tajiks resemble Assyrians in brachycephaly (Danilov, cols. 10–19, 26–28); C.I. 89.6 (cols. 53–55).

(3) Assyrians came into contact with Elam in its mountain section, which in ancient times predominated (Sykes, 1921, vol. 1, pp. 50–53).

(4) Mede home in Kurdish mountains east of Lake Urmia invaded by Assyrians in 840 B.C. (Sayce, pp. 73–74).

(5) Physically the Iranians are composed of the Assyrian race mixed with Turkic elements in Persia and Turkey, with Indo-Afghan elements in Afghanistan, and with Arab and Negroid elements in southern Persia and southern Baluchistan. Parsis are of Assyrian or Indo-Afghan type (Deniker, pp. 505–507). Makranis are a mixture of Indo-Afghan, Assyrian, and Negro races (p. 508).

ASSYRIAN-CHALDEANS

Brachycephals of western Iran (Danilov, cols. 10–19, 26–28).

AZERBAIJANIS

(1) A group of the Mongol family (Houssay, p. 103).

(2) The inhabitants of Azerbaijan are occupied mainly in agriculture, horticulture, and cattle breeding. Robust, relatively tall, and possessing dark hair and dark eyes, they speak an Azerbaijani dialect of the Turkish language, and are therefore usually called the Azerbaijan Tatars. They do not, however, resemble the Tatars. One can even assume that they have retained a purer and more uniform type than the other tribes. They are Shiah Mohammedans (Danilov, cols. 10–19, 26–28). Physical characters: hair wavy or straight, lips medium thick, teeth medium to large in size, some wear. Stature, means 165.6–169.9; C.I. 76.9 (76.0–80.6); M.F.D. 106, Biz. B. 139; Big. B. 104.2. In later table gives C.I. as 78.1 (Danilov, passim).

(3) Azerbeidjian Tatars, a major element in Persia, are positively Iranian in every trait, although their language is Turkish; the linguist must class them as Turks. They are an intermixture of pure Iranian with Turkoman or Tatar strain (Ripley, pp. 442–452).

(4) Azerbaijanis of Persia and Caucasus, who are more or less crossed with Turks, are included in *Irano-Mediterraneus* type (Haddon, p. 86).

(5) Some 2,000,000 Azerbaijanis were introduced into the Caucasus by the Persians in the seventeenth century; similar to the Tajiks in physical characteristics (Deniker, pp. 505–506).

BAHADUR KHANI

Nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

BAHARLU

(1) Nomad Khamsah tribe (Arabs) of Fars and Laristan, 1875, 1889–1890 (Curzon, 1892a, vol. 2, pp. 112–114).

(2) Originally a branch of the Shamlus (Syrians); now separate; 2,500 families; inhabit Fars and Azerbaijan. In Fars known as Arabs because from Syria (Houtum-Schindler, pp. 48 et seq.).

(3) One of the five Khamsah tribes, of Turkish descent (Sykes, 1921, vol. 2, p. 479).

BAIAT

"Beiat," nomad tribe speaking so-called Azerbaijanlu dialect of Turkish with Jaghatai forms. Turkish Kizilbash tribe. Beiats are mentioned in Rashid ed din's tables among so-called Tatar tribes. Some settled in Asia Minor, others in Persia. Occupy district on north of Burujird and Khurramabad. Some in Fars and Khurasan, others joined the Kajars, forming the subdivision Shambeiatlu (Houtum-Schindler, pp. 48 et seq.).

BAIT-EL-HAJI

One of Arab tribes of Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

BAJRI. *See* BASERI

BAKHTIARIS

(1) Part of Luri language group. Inhabit mountainous tract bordering on Turkey and Persia, and independent of both powers (Shoberl, p. 20).

(2) Immigration probably took place after the thirteenth century. Comprise among others: Bindunis, Dinarunis (Layard, p. 7).

(3) Bakhtiari skull measured (Duhousset, pp. 23–24).

(4) Bakhtiari skull measured by Duhousset most analogous with Tehranis; but great vertical diameter, artificial in part, indicates strong Semitic influence (de Khanikoff, p. 109). Head measurements; C.I. 90.6 (pp. 59, 63). There is a similarity between Bakhtiaris and Baluchis (p. 108).

(5) Listed under Mongolo-Semites. Inhabit mountain region between Lurs and Farsis. Duhousset infers that all Bakhtiaris are the result of the fusion of the Turanian Scythians with the Semites of Babel-Assur. Duhousset characterizes them, above all, besides their brachycephaly, by the shape of the occiput, which falls vertically into the nuchal projection. This flattening is without doubt due to an artificial deformation produced during childhood. The Bakhtiaris are not a single group. The different tribes did not have the same origin. According to Layard the Bindunis are aborigines mixed with Syrians. The Dinarunis came from Isfahan to Malamir about 1830. The Gunduzlus are Turk Afshars and the Janekis who live between Malamir and Ram Hormuz are also Turks. The mountain chain which has been the enforced retreat of the scattered tribes, has been the theatre of numerous Aryan, Turanian, and Semitic fusions. The Turanian element appears in certain places to be preponderant, in others it disappears (Houssay, pp. 121–126). Measurements of Janekis apply to entire Bakhtiari group (p. 122). Measurements of a Bakhtiari mulatto (p. 127). Nose measurement of a Bakhtiari (Janeki) (p. 133). Occupy mountains near Susiana (pp. 136–137). Artificial cranial deformation still exists among Bakhtiaris (pp. 140–143).

(6) Bakhtiari women have a weird beauty: dark, long eyes, well-marked eyebrows, artificially prolonged, straight prominent noses, wide mouths with thin lips, long straight chins, and masses of black hair (Bishop, vol. 1, p. 316).

(7) According to Houtum-Schindler, Bakhtiaris and Lurs number 46,800 families in Persia (Curzon, 1892a, vol. 2, pp. 492–494). Bakhtiaris a subdivision of Lurs and classed as Leks (vol. 2, pp. 269–270). Rich said Bakhtiaris were Kurds. Some say Bakhtiaris are relics of Greek colonies. Sufficient to believe they are Aryans by descent and have lived for centuries in their present mountains. In 1836 Rawlinson gave total of Bakhtiaris and their dependencies as 28,000 families; in 1843 Layard made it 37,700; in 1881, census 170,000 souls (vol. 2, pp. 273–275). Adjacent to the Muntefik of Hawizeh live the Bakhtiaris. Alike in costume and complexion, darkness is the prevailing hue of the external man. Their hair is black, with its two long uncut tufts curled behind the ear, black their bushy eyebrows and flashing eyes beneath, black the beard and mustache, black the small skullcap upon the head, black the coat of the male, and blue-black the indigo-dyed cloak of the female. The men are robust and muscular in appearance, and have a very manly bearing. The women are tall and dark, of shapely limbs and erect carriage (vol. 2, p. 300). Qashqais differ little from Bakhtiaris. Five thousand families went over to Bakhtiaris about 1870 (vol. 2, pp. 112–114).

(8) Bakhtiaris are of mixed origin and are characterized by a short head; in this respect second only to the Tajiks (Danilov, cols. 10–19, 26–28). Stature 171.5. C.I. 88.4 (Danilov, passim).

(9) Kashqais in summer move to vicinity of Qumisheh where they are in touch with Bakhtiaris (Sykes, 1921, vol. 2, pp. 477–478).

BALUCHIS

(1) "Beludjs" are Aryans close to but not belonging to Persians (Prichard, p. 171).

(2) Similar to Bakhtiaris (de Khanikoff, p. 108). Skull measurements of a Baluchi (pp. 133–139).

(3) According to Houtum-Schindler, Beluchis and gipsies number 4,140 families (Curzon, 1892a, vol. 2, pp. 492–494). Decided majority of them settled (vol. 2, pp. 269–270). Chief modern inhabitants of Persian Seistan include Beluchis, of whom the principal tribes in Seistan are the Sarbandi and the Shahreki (vol. 1, p. 228). Prevailing tribe of Baluchistan; claim to be Arabs by descent, of the Koreish tribe; contradicted by evidence, both of physiognomy and language, which is an Aryan or Aryanized tongue, akin to Pehlevi or old Persian. Pottinger attributed to them a Turkoman, i.e. Seljuk-Turkish descent. Bellew identified them with the Balaecha of Indian pedigree. Admixtures of Hindu and African Negro obvious in some areas. The ordinary Beluchi is not nearly so formidable a specimen of humanity as the Afghan, although like him he wears his long black hair in curls, frequently moistened with rancid butter. Beluchis have an intense passion for tribal independence and dislike of Persians, whom they call Gajars, the Beluch version of the name of the reigning dynasty (vol. 2, pp. 258–259). Sarhad contains Beluchi tribes who are Sunnis (vol. 2, pp. 262–263). "Encyclopaedia Britannica" before 1892 lists Beluchis in Khurasan under Iranians; number 10,000 (vol. 1, p. 179).

(4) There are Baluchis in Khurasan (Sykes, 1921, vol. 2, p. 392).

(5) Baluchis are generally regarded as akin to the Afghan, but are on the borderline of meso-brachycephaly, and may be called *Indo-Iranus*. Brahuis in physical measurements are Baluchis (Haddon, p. 103).

(6) Baluchis (Biloch) belong to the Indo-Afghan race; mixed with Arabs in the south, with Jats and Hindus in the east, with Turks in the northwest, and with Negroes in the southwest. Rind of Makran, said to be pure Baluchis, are only Arabs of the Katratan tribe (Deniker, p. 508).

(7) Nomad Baluchis, who are of Iranian origin, differ from Persians and Kurds. Are usually much smaller, features not as regular, facial angle is often very sharp (Ivanov, p. 152).

(8) It is certain that during the past ten centuries the Baluch element has increased its westerly extension in the southeast corner of Persia (Wilson, 1932a, pp. 69–70).

BANDIYA
Have stronger brachycephaly than Hazara but have a N.I. of 58.9 and are therefore of Pamiri stock (Haddon, p. 103).

BANI LAM
"Beni Lam," Arab tribe in Turkish territory on western borders of Khuzistan (Curzon, 1892a, vol. 2, pp. 320–322).

BANI RUSHAID
"Beni Rushaid," Arab tribe of Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

BANI SALEH
"Beni Saleh," Arab tribe of Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

BANI TURUF
"Beni Turuf," Arab tribe of Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

BARBARIS
Of Mongolian origin; emigrants from Afghanistan. Called Hazara in European literature. In their physical type they are pure Mongols, recalling the Kalmucks, the Qirghiz, and other people of Central Asia. They are short, strongly built, with comparatively fair complexions; beards are thin and coarse (Ivanov, p. 155).

BASERI (Bajri, Basiri)
(1) Nomad Khamsah tribe (Arabs) of Fars and Laristan, 1875, 1889–1890 (Curzon, 1892a, vol. 2, pp. 112–114).
(2) One of the five Khamsah tribes, of Turkish descent (Sykes, 1921, vol. 2, p. 479).

BAWIEH
One of Arab tribes of Khuzistan numbering more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

BEHAR MOHAMMEDAN
Skull measurements (de Khanikoff, pp. 133–139).

BEKTASH
(1) "Half-Christians" who form town populations in some regions of Anatolia; physically similar to Tachtadshy (Ripley, pp. 442–452).
(2) Von Luschan makes them ("Bektashis") modern representatives of ancient Hittites (Hitti, p. 15).

BELUCHIS. *See* BALUCHIS

BENJAT
Turkish tribe inhabiting Kalat-i-Nadiri (Curzon, 1892a, vol. 1, p. 139).

BERBERIS. *See* BARBARIS

BINDUNIS
(1) One of less numerous tribes of Bakhtiaris; aboriginal; traditionally emigrated from Syria (Layard, p. 7).
(2) Layard's statement concerning origin of Bindunis cited (Houssay, p. 122).

BOWANIJ—
—and Jelalawand, Kurdish tribes of Kermanshah under the *sertip* of the Kerindi; 1,000 families (Curzon, 1892a, vol. 1, p. 557).

BRAHUIS
(1) Are Aryans close to but not belonging to Persians (Prichard, p. 171).
(2) Sunni tribe inhabiting Sarhad (Curzon, 1892a, vol. 2, pp. 262–263).
(3) Brahui tribe of Baluchistan was dark, of Dravidian origin; darker, shorter, and more thick-set than Baluchi (Sykes, 1902c, pp. 342–343).

(4) Puzzling Brahui speak a Dravidian type of language but from physical measurements are Baluchi. Brahui of Sarawán: C.I. 81.5, N.I. 70.9, stature 1.659 m. (Haddon, p. 103). Belong to *Indo-Iranus* type (p. 86).

(5) The Brahui nomads of eastern region, especially near Kelat, resemble Iranians (Deniker, p. 508).

(6) The Dravidians (Brahuis) are represented in Baluchistan by: Kambaranis and Mingals or Mongals (MacMunn, p. 7).

BUDII

(1) A tribe of the Medes (Herodotus I, 101).

(2) Possibly Turanians (Sykes, 1921, vol. 1, pp. 95–99).

BULLI

Nomad tribe of Kashkai (Turks) in Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

BUSAE

(1) A tribe of the Medes (Herodotus I, 101).

(2) Possibly Aryans (Sykes, 1921, vol. 1, pp. 95–99).

CADJARS. *See* QAJARS

CARDUCHI

Identified with the Carduchi of Xenophon (Curzon, 1892a, vol. 1, pp. 549–551).

CARMANIANS

(1) Called Germanians by Herodotus. Lived around Kerman. A distinct people, more primitive than other Persians (Lawrence, footnote to Herodotus I, 125).

(2) Migrated into Persia, and gave Kerman its name (Sykes, 1921, vol. 1, pp. 95–99).

CASPIANS

If a name is wanted for the pre-Iranian population of Iran, it is advisable to speak of Caspians (Herzfeld, 1935, p. 2).

CHAB ARABS

Of the Arab peoples in Khuzistan the most important are the Ka'b (colloq. Cha'b) Arabs, of whom there were originally seventy-two tribes. Most of these have died out or disappeared; but this race is still the most numerous here. They number 62,000, are said originally to have migrated from the Arabian shore of the Persian Gulf to the marshes near the junction of the Tigris and the Euphrates, where they became Turkish subjects; they moved southward and established a new settlement on a canal leading from the Karun. Pushing eastward toward the Jerahi (Jarrahi) River they presently came into collision with a tribe of Afshars (Curzon, 1892a, vol. 2, pp. 320–322). The Ka'b Arabs occupy the entire extent of territory from Mohammerah and the Karun River eastward toward the river Hindian, a distance of over 100 miles. From long residence on Persian territories the Ka'b Arabs have lost much of their own national character. They have intermarried with the Persians, and have adopted the Shiah religion, as well as parts of the Persian dress (vol. 2, pp. 327–328).

CHALDEANS

(1) Those near Urmia, Salmas, and source of Zab River are undoubtedly Semitic (de Khanikoff, p. 110). Nestorians and Chaldeans are a single people. Latter name a modern creation for Nestorians converted to Catholicism by Jesuits during eighteenth century (pp. 111–112).

(2) According to Houtum-Schindler, Nestorians and Chaldeans in Persia number 23,000 (Curzon, 1892a, vol. 2, pp. 492–494). There are Chaldean elements in Kurdistan (vol. 1, p. 549).

(3) Kurds are probably descendants of Chaldeans (Ripley, pp. 442–452).

CHAUDOR

Clan of Turkomans (Buxton, 1929, p. 623).

CHEHAR AIMAK

(1) There are "Char Aymac" on the western frontiers about Herat in Afghanistan (Bellew, p. 13).

(2) Wandering tribes of the Afghan border. The Chehar Aimak tribes (lit. Four Settlements) were originally four tribes, *viz.* the Jamshidi, Firuzkuhi, Timuri, and Taimuni. Later, two other tribes, the Hazara and Kipchak, were included. The Firuzkuhis, Taimunis, and Kipchaks, the two first of whom are said to be of Persian origin, are now not found in Persia. Members of the other four branches are. But Bellew gives the original Chehar Aimak as the Timuri, Taimuni, Dahi, and Suri; the Jamshidi and Firuzkuhi as subdivisions of Timuri, and the Hazaras as synonymous with the Dahi (Curzon, 1892a, vol. 1, p. 198).

(3) Inhabitants of the heart of Afghanistan (Sykes, 1921, vol. 2, p. 217).

CHEHARPINJAH

Stationary Kashkai tribe (Turks) of Laristan and Fars, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

CHENGYANI

With regard to Gypsies, in the Chengyani of Turkey we find an approximation to or the origin of the European Zingari (Sykes, 1902c, p. 344).

CHUBANKERA

Sedentary Kurdish tribe of Kermanshah (Curzon, 1892a, vol. 1, p. 557).

CHUTA

Have stronger brachycephaly than Hazara but an N.I. of 58 and are therefore of Pamiri stock (Haddon, p. 103).

COLCHIANS

Inhabit country north of the Persians and Medes to the Black Sea (Herodotus IV, 37).

CYRTAINS

Found on the Caspian and among the Persians, according to Strabo. Cyrtians may be regarded as Kurds with more philological than geographical justification (Lawrence, loc. cit.).

DAANS

(1) A Persian nomad tribe (Herodotus I, 125).

(2) Or Dahae; found east of Caspian. Doubtful whether name carried racial significance (Lawrence, loc. cit.).

DADAGAI

Nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

DAHI

According to Bellew, one of the original Chehar Aimak tribes, synonymous with the Hazaras (Curzon, 1892a, vol. 1, p. 198).

DARAB KHANI

Nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

DARASHURI

(1) "Darashuli," nomad Kashkai tribe (Turks), 1875 and 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

(2) A leading Kashgais tribe (Sykes, 1921, vol. 2, pp. 477–478).

DEHWAR

(1) Belong to *Indo-Iranus* type (Haddon, p. 86).

(2) Dehwars or Dekhans are part of underlying Persian population of Baluchistan (MacMunn, p. 7).

DELHI MOHAMMEDAN

Skull measurements (de Khanikoff, pp. 133–139).

DERUSIAEANS

Persian tribe engaged in husbandry (Herodotus I, 125).

DHULKADR

Turkish Kizilbash tribe; very few left, live in Azerbaijan (Houtum-Schindler, pp. 48 et seq.).

DINARUNIS

(1) Bakhtiari subdivision from Isfahan (Layard, p. 7).

(2) Layard says they are a Bakhtiari tribe which came from Isfahan to Malamir about 1830 (Houssay, p. 122).

DRANGIANS

Migrated to northern part of Baluchistan (Sykes, 1921, vol. 1, pp. 95–99).

DRAVIDIANS

(1) Alleged Dravidian race as depicted on monuments at Susa may have been slaves or captives (Brinton, p. 2).

(2) Brahui tribe is certainly of Dravidian origin. May have been one Dravidian race stretching from India to the Shatt-el-Arab (Sykes, 1902c, pp. 342–343).

(3) Puzzling Brahui speak a Dravidian type of language (Haddon, p. 103).

(4) Indian branch of Aryan race was modified by the Dravidians (Worrell, pp. 121–122).

(5) Dravidians (Brachuis), chiefly Kambaranis and Mingals or Mongals, spread through southern Baluchistan and are scattered throughout the mountains of Kharan. Baluchs have intermixture of Dravidian (MacMunn, p. 7).

DROPICANS

(1) A nomadic Persian tribe (Herodotus I, 125).

(2) Many variations of name "Dropici," and it may be merely a term for "wretched" (Lawrence, loc. cit.).

DRUZES

Indo-Iranian elements in the Druzes are varied and multiplied: probable beginning and intermarriage in Mesopotamia and later admixture with Persians in Syria. Racially the Druze people were a mixture of Persians, 'Iraqis, and Persianized Arabs (Hitti, pp. 22–23). Von Luschan makes them one of the modern representatives of the ancient Hittites (p. 15).

DURRANIS

One of two great tribes of Afghanistan; inhabit eastern part (Sykes, 1921, vol. 2, pp. 216–218).

DURZADEH

"Durzadas," a Persian tribe in Baluchistan (Makran) (MacMunn, p. 7).

ELAMITES

(1) The book of Ezra (IV: 9) distinguishes between the Susanechians, or inhabitants of the plains around Susa, and the Elamites or hill people. Under the Persians the province was known as Ouvaja. In medieval times it was called Khuzistan or "The country of the Huz or Khuz" (Sykes, 1921, vol. 1, p. 50).

(2) Author believes that the Elamites, their northern neighbors the *Kasse-Kossaeans*, farther in the east the *Ellipi*, to the north the *Lullubi* and *Guti*, and adjoining them the *Urartu*, which means all the peoples of the western border of the highland, and, from archaeological reasons, at least a great part of the inhabitants of that highland itself, belonged to one and the same ethnic and linguistic group, and that this group—

again an opinion not yet strictly provable and not generally accepted —was related to the aboriginal inhabitants of Mesopotamia (a term excluding Iraq) and parts of Asia Minor, whether they are to be called *Mitanni, Hurri, Subaraeans,* or *Hittites* (Herzfeld, 1935, p. 2).

ERSARI

Clan of Turkomans (Buxton, 1929, p. 623).

FAILIS

(1) Numerous tribes of Failis (Faeelees) form part of Luri language family. Inhabit mountainous tract bordering on Turkey and Persia (Shoberl, p. 20).

(2) "Feilis," an element of the Leks and subdivision of the Lurs (Curzon, 1892a, vol. 2, pp. 269–270). Word Feili means "rebel." In 1836 Rawlinson gave number of Feili Lurs and dependencies as 56,000 families; in 1843 Layard made it 49,000; 1881 census, 210,000 souls. Feili nomenclature, which was formerly applied to whole of Lur-i-Kuchik, has become restricted in popular usage to the Pusht-i-Kuh, the Feilis proper constituting the bulk of the population in the latter district (vol. 2, pp. 273–275).

FARSIMADAN

(1) Nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 and 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

(2) A leading tribe of the Kashgais (Sykes, 1921, vol. 2, pp. 477–478).

FARSIS

(1) Listed under Aryans in Persia (Houssay, p. 103). Have aquiline noses (p. 115). "Ilats" appear to be of Arab origin but are now well intermingled with Farsis (p. 119).

(2) Farsis about Persepolis are a pure Iranian type. Have fair skin, are slender, have abundant hair and beards, dark chestnut in color (Ripley, pp. 442–452).

(3) One of two Persian types, the Farsis about Persepolis are slender, dolichocephalic, fair in skin, with abundant hair and beard of dark chestnut color, real blonds with blue eyes being rare; these appear to be largely Proto-Nordic (Haddon, pp. 102–103).

(4) Between Isfahan and the Persian Gulf are the Farsis (Deniker, pp. 505–506).

FIRUZKUHI

One of the original four tribes of Chehar Aimak; said to be of Persian origin but no longer found in Persia. Bellew says they are a subdivision of the Timuri in the Chehar Aimak (Curzon, 1892a, vol. 1, p. 198).

FIUJ

Gypsies of Persia speak of themselves as Fiuj, which is said to be Arabic (Sykes, 1902c, p. 344).

GABRS

(1) A coarse stock; descendants of the ancient Persians (Chardin, p. 34).

(2) The persecuted Guebers, confined to a quarter of the city of Yezd, are less than 4,000 families (Malcolm, vol. 2, pp. 518–521).

(3) Head measurements; C.I. 70.2 (de Khanikoff, pp. 59, 63). Gabrs, almost identical with the Tajiks, have one peculiarity in that aquiline noses are less rare among them (pp. 103–105). Tajiks and Gabrs have the greatest number of primitive traits (pp. 107–108). Measurements of five Gabr skulls in St. Petersburg [Leningrad] listed as Iranians (pp. 133–139).

(4) Non-Mussulman; emigration of "Guebres" depleted Persian population (Polak, report of 1873; cf. Curzon, 1892a, vol. 2, p. 492).

(5) The Gabrs (Zoroastrians), a religious group, are a racial mixture, composed mainly of Tajiks and Ajemis (Houssay, p. 103).

(6) Yezd includes a large Guebre or Parsi element: 3,500–7,000 (Curzon, 1892a, vol. 2, pp. 240–241).

(7) The Gabrs, fire-worshipers related to the Indian Parsis, are dolichocephalic (Danilov, cols. 10–19, 26–28); subdolichocephalic, C.I. 70.1 (col. 45); head breadth and bizygomatic moderately wide; Gabr skulls resemble Turkoman skulls to some degree, but no Mongoloid characters whatsoever. Gabr skulls almost identical with ancient crania of Caucasus. Believes one may assume Gabrs are dolichocephalic, hypsicephalic, with small malars, a narrow nose, and a long face (cols. 139–145).
(8) A few Zoroastrians, known in Persia as Gabrs or Gebrs, are settled in Tehran (Houtum-Schindler, p. 48).
(9) Yezd is the chief seat of the Parsees and Guebers (Ali Shah, pp. 20–21).
See also GAURS

GAJARS. *See* QAJARS

GALCHAS
(1) "Galtcha" tribes of Pamir and north of Hindu Kush called Eranians (Ujfalvy, p. 44).
(2) Only as we enter the Himalayan highlands, among Galchas, do lighter traits in hair and eyes appear (Ripley, pp. 442–452).
(3) Lowland Tajik fairer than the Hill Tajik or Galcha (Haddon, pp. 102–103). Galchas brachycephalic (p. 27). The Galchas are the purest of the Pamiri (pp. 103–104).
(4) Tajiks extend in Russian Turkestan up to and beyond the Pamirs (Galtchas) (Deniker, pp. 505–506).

GALLAZAN
Nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 and 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

GALLAZAN OGHRI
A leading tribe of the Kashgais (Sykes, 1921, vol. 2, pp. 477–478).

GAURS
(1) The Gaurs, almost like the Persians of today [1650] are of rather coarse type (Pietro della Valle, pp. 105–106).
(2) The Gaurs, the fire-worshipers, are hardly less ugly than monkeys (Pater Angelus, cf. de Khanikoff, p. 48).
See also GABRS

GEDROSIANS
Immigrants to the littoral of Baluchistan (Sykes, 1921, vol. 1, pp. 95–99).

GEORGIANS
C.I. 86.0, 84.5 (Danilov, cols. 53–55).

GERMANIANS
(1) Persian tribe engaged in husbandry (Herodotus I, 125).
(2) Were usually called Carmanians and lived near Kerman. Constitute a distinct people among Persians (Lawrence, loc. cit.).

GHALZAI. *See* KHILJI

GHAZIL
Sedentary Kurdish tribe of Kermanshah (Curzon, 1892a, vol. 1, p. 557).

GHILJI (Ghilzais). *See* KHILJI

GHUZZ
The Seljuks were a branch of the Ghuzz Turks, from whom, however, they kept distinct (Sykes, 1921, vol. 2, p. 28).

GILANIS
(1) Gilanis and Mazanderanis: head measurements; C.I. 84.2 (de Khanikoff, pp. 59, 63).
(2) Gilanis and coastal Mazanderanis differ little in language and physical characters: medium stature, hair and eyes somewhat lighter in color than the inhabitants of the Iranian Plateau, pale skin, sluggish movements (Danilov, cols. 10–19, 26–28).

GUEBERS (Guebres). *See* GABRS

GUKLANS
(1) C.I. 81.45; listed under Mongols (Houssay, pp. 110 et seq.).
(2) "Goklans," clan of Turkomans (Buxton, 1929, p. 623).

GULBAKI
Kurdish tribe of 500 families near Hawatu, Kurdistan (Curzon, 1892a, vol. 1, pp. 555–557).

GUNDUZLU
(1) A Turkish tribe of the Afshar family who became detached under Sefavids or earlier (Layard, p. 7).
(2) Layard says Gunduzlus, a Bakhtiari tribe, are Turk Afshars (Houssay, p. 122).

GURAN
Kurdish tribe of Kermanshah, partly nomad, partly sedentary; between Mahidasht and Harun Nishin Khan; Ali Illahis; 5,000 families (Curzon, 1892a, vol. 1, p. 557).

GURBATI
Gypsies in Fars sometimes called Gurbati (Sykes, 1902c, p. 344).

GURGAI
Kurdish tribe in Kurdistan near Lailagh; 300 families (Curzon, 1892a, vol. 1, pp. 555–557).

GUSHKI
Kurdish tribe in Kurdistan near Bilawar; 400 families (Curzon, 1892a, vol. 1, pp. 555–557).

GYPSIES
(1) Small encampments are frequent in Persia, particularly in Azerbaijan. Called by Turkish term Karachee (the black people) (Malcolm, vol. 2, p. 596).
(2) According to Houtum-Schindler, Beluchis and gipsies number 4,140 families in Persia (Curzon, 1892a, vol. 2, pp. 492–494).
(3) Asiatic Gypsies resemble inhabitants of Iran in size of head (Danilov, col. 135).
(4) Gypsies in Persia bear different names in different provinces: Kerman, *Luli;* Baluchistan, *Luri;* Fars, *Kaoli,* a corruption of *Kabuli,* and *Gurbati;* Azerbaijan, *Kara Chi;* Khurasan, *Krishmal,* a corruption of *Gheir-i-Shumar* or "Out-of-the-Reckoning"; *Chengyani* of Turkey are an approximation to or origin of the European *Zingari.* Their features are not those of the Persian peasant. In general they speak of themselves as *Fiuj,* which is said to be Arabic (Sykes, 1902c, p. 344).
(5) Called Jatt (Zott by Arabs); transported by Walid I in eighth century from lower Indus to marches of Tigris; later exiled to Khanaqin on Turkish frontier and to the frontiers of Syria (Sykes, 1921, vol. 2, p. 11).
(6) Gypsies are found in Turkestan between the Oxus and the Jaxartes (Haddon, p. 104).
(7) Gypsies, under the name of Qirishmal, Jat, Kozengi, etc., are nomads whose physical features show a wide range of divergence (Ivanov, p. 155).

HAIDERANLU
Large tribe of Azerbaijani Kurds on frontier near Khoi (Curzon, 1892a, vol. 1, pp. 555–557).

HAIKANS. *See* ARMENIANS

HAJEMIS. *See* AJEMIS

HAJJI MASIH KHAN
Nomad Kashkai tribe (Turks) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

HALILAN. See HULULAN

HAMAID

"Humaid," Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

HAMAWAND

Sedentary Kurdish tribe of Kermanshah; 200 families (Curzon, 1892a, vol. 1, p. 557).

HAMUDI

Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

HAPARTIP

Elam was the home of this tribe, who are perhaps the Amardians or Mardians of the Greeks, whom Herodotus mentions as a nomadic Persian tribe (Sykes, 1921, vol. 1, pp. 50–53).

HAZARAS

(1) "Hazarah," one of principal elements in Afghanistan (Bellew, p. 13). Biblical country of Arsareth corresponds to Hazarah country today (pp. 15–16). Extend from Kabul and Ghazni to Herat and from Kandahar to Balkh and are isolated and differ from other peoples of Afghanistan. Are Tatars of the Mongol division. May have been left by Ghengiz Khan (pp. 113–114).

(2) "Encyclopaedia Britannica" before 1892 lists them as Mongols; number in Khurasan 50,000 (Curzon, 1892a, vol. 1, p. 179). Hazaras belong in race and religion to Chehar Aimak, but not one of original four tribes. Bellew says Hazaras are synonymous with Dahi. Hazaras never were a Persian race; belong to Turanian family as their paucity of beard, Mongolesque features and crooked eyes indicate. Some settled in Meshed district, but greater number farther south at Mohsinabad in district of Bakharz. They speak the Persian tongue. Sunni Mohammedans (vol. 2, p. 198).

(3) One of few Mongol groups now in limits of ancient Iran; drifted there in fourteenth century (Brinton, pp. 4–5).

(4) There are Hazaras in Khurasan (Sykes, 1921, vol. 2, p. 392). Mongol Hazaras inhabit heart of Afghanistan; they are Shias (vol. 2, p. 217).

(5) In the ancient Paropamisus of northern Afghanistan are the tall Hazara, C.I. 85, N.I. 80.5 (Haddon, p. 103). Belong to the Centralis, subdivision of the brachycephals (pp. 31–32).

(6) Barbaris are called Hazara in European literature (Ivanov, p. 155).

HERKI

Azerbaijani Kurds, crossing in summer into Persia and descending in winter to the plains of Mosul; 2,000 tents or families (Curzon, 1892a, vol. 1, pp. 555–557).

HINDUS

(1) Asiatic dolichocephals (Retzius, p. 112).

(2) Community of origin of the Aryans of Iran and the Hindus is an accepted fact (de Khanikoff, p. 35). Head measurements, C.I. 74.5 (pp. 59, 63). Stature of 1400–1500 commoner than 1600–1700 (pp. 103–105). Measurement for Hindu skulls (pp. 133–139).

(3) C.I. 72.28, 74.48 (Houssay, p. 110).

(4) In 1810 Pottinger found no Hindus in Kerman, but in 1892 there are listed about forty traders from Shikarpur and Sind. They are half-Persianized in dress and appearance (Curzon, 1892a, vol. 2, p. 244). In Dashtiari is a people obviously of Hindu lineage (vol. 2, pp. 258–259). Yezd has a fluctuating Hindu contingent (vol. 2, pp. 240–241).

(5) According to Quatrefages and Hamy, Hindu skulls are somewhat similar to ancient inhabitants of Caucasus (Danilov, col. 145).

(6) Hindus are Iranians (Ripley, pp. 442–452).
(7) Iranian and Hindu elements of Aryans not yet differentiated by 1350 B.C. (Sykes, 1921, vol. 1, pp. 95–99).
(8) Baluchis are mixed with Jats and Hindus in the east (Deniker, p. 508).

HITTITES
(1) Von Luschan designates the following as modern representatives of the ancient Hittites: Druzes, Maronites, and Nusayriyyah of Syria; Armenians, Tahtajis [Tachtadshy], Bektashis, 'Ali-Ilahis, and Yezidis of Asia Minor and Persia; with their enormous high and short heads and narrow and high noses (Hitti, p. 15).

HOTAK
True Turk clan belonging to the Khilji (Bellew, p. 100).

HUBBASHI
"Hubbashee" (Habbashi), from Makran and Laristan; may have a relationship with ancient Susians (Houssay, p. 126).

HULULAN
Lur tribe in Luristan but given under Kurdish tribes of Kermanshah. Nomads in the mountains southeast of Kermanshah, and on the upper waters of the Karkhah; 4,000 families (Curzon, 1892a, vol. 1, p. 557).

HUSSI. *See* KHUZIS

HYRCANIANS
Invaders who occupied modern district of Asterabad (Sykes, 1921, vol. 1, pp. 95–99).

IKDIR (Igdar)
Nomad Kashkai tribe (Turks), 1875 and 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

IMAM QULI KHANI
"Imam Kuli Khani," nomad Kashkais tribe (Turks) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

INANLU
Turkish Kizilbash tribe; at present most important branch of the Shahseven (Houtum-Schindler, pp. 48 et seq.).

INDIANS
(1) In the seventh and eighth centuries Seistan was occupied by an Indian people who shared it with native Persian and other immigrant tribes of Scythic origin (Bellew, pp. 17–18).
(2) An element in Persian population (Finn, pp. 32–33).

INDO-AFGHANS
(1) Home in Afghanistan (Haddon, p. 103). Have black, wavy hair; very light, transparent brown complexion; stature variable, 1.610–1.748 m.; dolicho-mesocephalic (C.I. 71.3–77.5); face long, features regular; nose prominent, straight or convex, usually leptorrhine and finely cut; and dark eyes (p. 22).
(2) Baluchis are of Indo-Afghan race but have various admixtures. Makranis are a mixture of Indo-Afghan, Assyrian, and Negro races (Deniker, p. 508).

INDO-IRANIANS
(1) Among the dolicho-mesocephalic Asiatic leucoderms is the *Indo-Iranus* stock comprised of: Baluchi, Achakzai-, Pani- and Kakar-Pathans, Tarin, Dehwar, and Brahui: C.I. 80–82.8, N.I. 67.8–74.3; Stature 1.642–1.722 m.; an intermediate or mixed type (Haddon, p. 86).
(2) Indo-Iranian elements in the Druzes are varied and multiplied (Hitti, pp. 22–23).

(3) Rulers of Mittani were Indo-Aryans. First group of Aryans to emigrate. Migration took place between 1500 and 1450 B.C.; main body disappeared in India (Herzfeld, 1935, pp. 6–10).

(4) Were no Nordic peoples speaking Indo-Iranian in Iran in early times; earliest entry is beginning of second millennium B.C., based on the mention of Indo-Iranian deities among Kassite gods (Cameron, pp. 15–19).

(5) From Iran and Bactria Indo-Iranian influence extended far to the east (Tallgren, p. 90).

IRANIANS

(1) A general account of the Iranians of A.D. 400 must apply on the whole to the Achaemenian Persians (Lawrence, loc. cit.).

(2) Only Iranian people mentioned in the Bible are the Medes (de Khanikoff, p. 43). Head form of typical Iranian: relatively large cranial capacity, almost one and a half times longer than broad, less high than the Semites but higher than the Turanians, having the frontal bone little developed, the semi-circular temporal lines well separated; finally, the skull is relatively flat from above with a very flattened occiput (p. 62). Semitic skull when compared to Iranian appears to be of less cranial capacity, smaller in length and width, but greater in height (p. 71). Therefore, cradle of Iranian race should be to east of Persia. There is a characteristic difference between the oriental and occidental populations of the Empire (p. 73). Hair is very abundant among all peoples of the Iranian race (pp. 103–105). Iranian influence shown by large eyes. Armenians are Iranians modified by Semites and Turks. Iranian head form is dolichocephalic (pp. 111–112). Ossetes established on plain north of the Caucasus quickly retake Iranian type—aquiline noses become rarer. Ossetes a subjugated primitive Iranian tribe. Nothing in Ossetes' appearance indicates their relationship with Iranians of the south, but speech bears evident traces of an Iranian origin (pp. 113–114).

(3) Old Aryan or Iranian stock preceded Arabs, Turks, and Tatars in Persia (Curzon, 1892a, vol. 2, p. 274). In Fars one encounters a less mixed Iranian type as is evident from darker complexions and clear-cut features (vol. 2, p. 103). There are Iranian elements known as Tajik in Persian Seistan (vol. 1, p. 228). Original stock of Khurasan was Iranian; comprises Tajiks, Kurds, and Beluchis; total number 660,000 (vol. 1, p. 179); near city of Meshed the Iranian element is in the ascendant (p. 198).

(4) Khamseh province has tribes with usual Iranian characters. Tajiks C.I. different from Iranians in that they are typical brachycephals. Kurds are Iranians because of similarity in language and head form. Iranian element predominates in tribes of central Iran (Danilov, cols. 10–19, 26–28).

(5) The words "Eranian" and "Iranian" cause some confusion; distinction between "Eranians of the northeast" and the Eranians of the plateau of Iran or Iranians is necessary in order to separate the white aborigines of Bactria, the Trans-Oxus, Sogdiana, and Ferghana from the Iranians (Persians, Afghans, etc.). Among the Iranians there occurs only a dark type, while among the others a blond type has played a part in their formation. We call Eranians the Iranians of Bactria and those Galtcha tribes of the Pamir and north of the Hindu Kush (Ujfalvy, p. 44).

(6) Kurds are Iranian in both linguistic and physical affinities. Iranian race includes Persians and Kurds, possibly the Ossetes, and a large number of Asiatic tribes, from the Afghans to the Hindus; primarily long headed and dark brunets; the congeners of the Mediterranean race; extends also to Africa through the Egyptians. Narrower faces, slighter build than the Armenoids. There are pure Iranians in Iran only among Farsis about Persepolis and among "Loris" (Lurs) (Ripley, pp. 442–452).

(7) Iranian and Hindu elements of Aryan race not differentiated by 1350 B.C. (Sykes, 1921, vol. 1, pp. 95–99).

(8) Bundehesh supports Iranian view of creation of the world. Hoshang was the progenitor of the Iranians, and as he was called Peshdad, rulers descended from him came to be known as the Peshdadians (Modi, 1919, p. 733).

(9) Iranian peoples once covered an immense territory, extending all over Chinese Turkistan, migrating into China, and exerting a profound influence on nations of other stock, notably Turks and Chinese. Iranians were the great mediators between the West and East, transmitting plants and goods of China to the Mediterranean (Laufer, 1919, p. 185).

(10) Iranians occupy Iranian Plateau and neighboring regions; stock composed of Assyrian race mixed with Turkic elements in Persia and in Turkey, with Indo-Afghan elements in Afghanistan and with Arab and Negroid elements in southern Persia and in southern Baluchistan. Most important are the Persians, who may be divided into Farsis, Ajemis, and Tajiks (Deniker, pp. 505–506).

(11) Iranian branch of Aryans remained in Persia. In the ninth century B.C. Iranian nomads appeared in Anzan, the later Media (Worrell, pp. 121–126).

(12) The western Iranians, or Persians proper, are known everywhere throughout Central Asia exclusively as the Tajiks, and in western Irania as Tats (Hasan, p. 79).

(13) Turkomans are a group of Iranian Turks (Buxton, p. 623).

(14) The Iranian people in Central Asia were the earliest known group to establish extensive contact between China and the West (Read, p. 59).

(15) Second group of Aryans to emigrate. Name derived from "Aryanam Khshathram" (the Empire of the Aryans). Appear first in the Assyrian annals of 836–835 B.C. Iranian tribes were still moving in 755 B.C. (Herzfeld, 1935, pp. 6–10).

(16) Strong influence was exercised in the Tarim basin and on the Upper Yenissei by the Iranians (Tallgren, p. 90).

(17) Ethnic name Iranians designates Aryan-speaking people after they settled on the highland and cannot be applied to its earlier inhabitants (Herzfeld and Keith, pp. 42–58).

ISHTAHARDIS

Speak an old Persian dialect; relatively tall; inhabit region surrounding Ishtahard, 65 km. southeast of Kazvin. One had a dark-red beard. Hair wavy, lips medium to thick, teeth medium to small in size, some wear. Stature 165.2; C.I. 80.4; M.F.D. 104; Biz. B. 138; Big. B. 101.7 (Danilov, passim).

JABBAREH

(1) Nomad Khamsah tribe (Arabs) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

(2) Subdivision of the Arab branch of the Khamsah; emigrated originally from Nejd or Oman (Sykes, 1921, vol. 2, p. 479).

JABRACHI

Kurdish tribe of Ardelan at Bilawar; with Mamun number 300 families (Curzon, 1892a, vol. 1, pp. 555–557).

JAFARBEGLU

"Jafir Begi," nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

JALLAYER

Turkish tribe inhabiting Kalat-i-Nadiri (Curzon, 1892a, vol. 1, p. 139).

JAMSHIDIS

Zolotaref estimates 320,000 Turkomans, Jamshidis, etc. in Persia (Curzon, 1892a, vol. 2, pp. 492–494). One of original four tribes of Chehar Aimak. Of

Persian origin, but greater part left Persia long ago and settled in Afghanistan. Remnants brought back in 1857 and established near Meshed. Bellew gives Jamshidis as subdivision of Timuri in the Chehar Aimak (vol. 1, p. 198).

JANEKIS (Djanniki)

(1) "Djaneki" *garmsir* and *sardsir* are of Turkish origin (Layard, p. 7).

(2) Layard says the Janekis, a Bakhtiari tribe, live between Malamir and Ram Hormuz (Houssay, p. 122). Measurements (p. 122). The men of this tribe, whom Layard said were Turks, present on the contrary at first sight the physical characteristics of Lurs; the same high stature; general muscular strength; beard and hair silky and curly, very long and very black; the nose long and straight; the skin is remarkably light in color, particularly in view of the fact that they inhabit a relatively hot part of the mountains. The anthropometric figures, however, indicate a strong Turkoman element. C.I. is 83.7. Although very much lower than that usually given to the Bakhtiaris, it is relatively high. The jugofrontal index of 74.5 is also high. This tribe differs considerably then from other Bakhtiaris by a lesser degree of brachycephaly and by a greater number of Aryan characters. Many auburn-haired people (as in Fars); others with black hair and beards and blue eyes, a character noticed also among the Lurs (pp. 122–126). Bakhtiaris (Janekis), N.I. 60.0 (p. 133).

JATT

Baluchis are mixed with "Jats" and Hindus in the east (Deniker, p. 508).

See also GYPSIES

JELALAWAND

Kurdish tribe of Kermanshah under the *serlip* of the Kerindi; with Bowanij numbers 1,000 families (Curzon, 1892a, vol. 1, p. 557).

JELILAWAND

Sedentary Kurdish tribe east of Kermanshah; 300 families (Curzon, 1892a, vol. 1, p. 557).

JEWS

(1) Jews are decreasing (Malcolm, vol. 2, pp. 518–521).

(2) Are Asiatic dolichocephals (Retzius, p. 112).

(3) Head measurements of North African Jews; C.I. 75.1, 77.7 (de Khanikoff, p. 70); of Jews before twelfth century, C.I. 84.8, 88.8 (p. 71).

(4) Emigration of Jews and other non-Moslem elements partly responsible for deletion of Persian population, according to Polak, report of 1873 (Curzon, 1892a, vol. 2, p. 492).

(5) Listed under Semites (Houssay, p. 103).

(6) According to Houtum-Schindler there are 19,000 Jews in Persia (Curzon, 1892a, vol. 2, pp. 492–494). In 1810 Pottinger found no Jews in Kerman, although now there are some; 1878 census showed 85 Jews there (vol. 2, p. 244). Are 2,000 Jews in Yezd, distinguished by being obliged to wear a patch on the front of their coats (vol. 2, pp. 240–241); 4,000 Jews in Tehran (vol. 1, p. 333).

(7) After prehistoric times the Aryans of Persia mixed with Jews; Mazanderan at one time inhabited by Jews; Khurasan Tajiks resemble Jews in brachycephaly (Danilov, cols. 10–19, 26–28). Jews resemble inhabitants of Iran in dimensions of arms and legs (col. 135).

(8) Jews have settled in Tehran, Kashan, and Isfahan, where there are 5,883 (Houtum-Schindler, pp. 48, 117–119).

(9) Part of Persian population (Finn, pp. 32–33).

(10) 36,000 Jews in Persia (Sykes, 1921, vol. 1, pp. 13–14).

(11) Certain Jews are included in the *Irano-Mediterraneus* group (Haddon, p. 86). A pure and ancient type of Jew is found in the towns of Turkestan between the Oxus and Jaxartes (pp. 103–104).

(12) In central Europe 15 per cent of Jews are blonds, only 25 per cent are brunets, the rest of intermediate type, and brachycephaly occurs almost exclusively among brunets, due to intermixture of blood. In the Caucasus, Jews are hyper-brachycephalic (Sayce, pp. 107–108, 120–121). Even in Biblical times the Jewish race was by no means pure (pp. 115–116).

(13) Jews are found only in Meshed among the cities of Khurasan (Ivanov, p. 155).

JURF

Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

KA'B ARABS. *See* CHAB ARABS

KAHTANIDES

Some Arabs considering themselves above the Kahtanides of Yemen, invoke their relationship with Persia (Modi, 1919, p. 733).

KAIANIS

Claim descent from Kai dynasty of Cyrus; modern inhabitants of Persian Seistan (Curzon, 1892a, vol. 1, p. 228).

KAIWANLU

Kurdish tribe transplanted from northwest provinces to Khurasan by Shah Abbas (Curzon, 1892, vol. 1, pp. 97–98).

KAJARS. *See* QAJARS

KALHUR

(1) Kurdish tribe in Kurdistan at Sakiz; 300 families (Curzon, 1892a, vol. 1, pp. 555–557). Kurdish tribe of Kermanshah; 5,000 families. Partly nomad, partly sedentary. Their summer quarters are the mountains northwest of the Pusht-i-Kuh; their winter quarters are the plains of Zuhab and Qasr-i-Shirin, as far as the Turkish frontier. Are Ali Illahis or Shiahs. Rawlinson fancied from the marked Jewish cast of their countenances that they might be descendants of the Samaritan captives who were placed in the Assyrian city of Kalhur Halah (Sarpul-i-Zohab?) (vol. 1, p. 557).

KALMUCKS

(1) C.I. 83.8 (Houssay, p. 110).

(2) Ivanovskiĭ measured different Kalmuck tribes as the most striking representatives of the Mongolian type; Biz. B. 158.0 (Danilov, col. 93).

(3) Barbaris are pure Mongols, recalling the Kalmucks (Ivanov, p. 155).

KAMBARANIS

Representatives of Dravidians (Brahui) in Baluchistan (MacMunn, p. 7).

KAOLI

Gypsies in Fars are known as Kaoli, a corruption of Kabuli, although Gurbati is also used (Sykes, 1902c, p. 344).

KARACHAI. *See* QARACHAI

KARA CHI

This name is applied to Gypsies in Azerbaijan (Sykes, 1902c, p. 344).

KARAGUZLUS. *See* QARAGUZLUS

KARAPAPAK. *See* QARAPAPAK

KASHKAI (Kashqais, Kashgais). *See* QASHQAI

KASHKULI

(1) Nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 and 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

(2) A leading tribe of the Kashgais (Sykes, 1921, vol. 2, pp. 477–478).

KATHIR AL

Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

KATRATAN

The Rind of Makran are Arabs of the Katratan tribe (Deniker, p. 508).

KERINDI

Kurdish tribe of Kermanshah; partly nomad, partly sedentary; between Kerind and Harunabad; Ali Illahis; 2,000 families (Curzon, 1892a, vol. 1, p. 557).

KHALEJ

(1) A Turkic tribe, which has retained its Turkic name—Khelladzh (Khalej?)—has settled not far from Tehran in the Mezlegansk [Mazdaqan] region. Author calls them "Mezlegants." Majority are dolichocephalic; probably considerably mixed with Iranians. Among hairiest groups measured. Hair predominantly wavy, lips medium, teeth medium to small in size, some wear. Stature 164.3; C.I. 76.5; M.F.D. 106; Biz. B. 139; Big. B. 103.1 (Danilov, passim).

(2) Turkish Kizilbash tribe. In the genealogical tables of Rashid ed din, the Khalej, or, more correctly, Kalej (Other forms of this name are Kilij, Khilij. The Khalej of Persia spring from the same stock as the Khilij, Khilji, Ghilji, or Ghilzai, of Afghanistan, but the latter left Central Asia several centuries before their Persian brethren, and are mentioned by Eastern writers as living in Afghanistan as early as the beginning of the tenth century.) are mentioned as one of the Turkish tribes descended from Ughuz Khan. The tribe joined Genghis Khan about the year 1200, and settled afterwards in Asia Minor. Later on, a part of them settled in Persia, and in 1404 we find them living in the district which they now occupy near Saveh. Parts of the tribe reside in Fars, Kerman, and Azerbaijan (Houtum-Schindler, pp. 48 et seq.).

KHAMSEH

(1) Arab tribes of Fars and Laristan, less numerous than Turks, number not more than 3,000 tents. Scattered over same region and claim descent from the Beni Sharban tribe of Arabia. According to Ross (1875), "Khamsah" tribes comprised: "Baseri, Napar, Baharlu, Arayalu, Abulwardi, Amalah Shahi, and Mamasenni (Turks)." In 1889: "Bajri, Nofar, Baharlu, Apatlu." In 1890: "Basiri, Nafar, Baharlu, Ainalu, Shaiwani, Safari, Jabbarah." (Curzon, 1892a, vol. 2, pp. 112–114.)

(2) The Khamseh or "Five" tribes graze over a huge area of country to the east of that occupied by the Kashgais. The tribesmen migrate to the vicinity of Bandar Abbas and Lar in the winter, and move northward to the neighborhood of Niriz and Deh Bid for the summer. The five tribes are termed Arabs, Ainalu, Baharlu, Baseri, and Nafar. The Arabs, who form more than one half of the tribe, and are subdivided into the two branches of Sheibani and Jabbareh, emigrated originally from Nejd and Oman, but the other four divisions are mainly of Turkish descent. The common language is Arabic with a mixture of Persian, Turkish, and Luri. The tribe is 70,000 strong (Sykes, 1921, vol. 2, p. 479).

KHANAFIRAH

One of Arab tribes of Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–332).

KHAWANIN

Nomad Kashkais tribe (Turks) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

KHELLADZH. *See* KHALEJ

KHILJI

(1) Afghans; measurements of skulls (de Khanikoff, pp. 133–139).

(2) "Ghilzai," one of the principal elements in Afghanistan (Bellew, p. 13). "Khilichi" means swordsman. When they entered Ghor probably consisted only of true Turk clans of Hotak, Tokhi, Andar, Taraki, Tolar, and Polar (p. 100). The "Ghiljai" as he calls himself—Ghilzai, as strangers call him—is a numerous and widespread people from Jalalabad to Kalati Ghilji (p. 97).

(3) Ghilzai, or, more correctly, Ghalzais (termed Ghilji by Bellew) is one of two great tribes of southern Afghanistan. A mixed race, 100,000 families, at one time most powerful tribe in Kandahar. Ghilzais are generally believed to be identical with the Khalaj mentioned by Idrisi, but Longworth Dames considers this very doubtful (Sykes, 1892a, vol. 2, pp. 217–218).

See also KHALEJ

KHUZIS

(1) Persian, Arabic, and Khuzi were spoken in Khuzistan. External appearance of inhabitants was yellow and emaciated, the beard scanty and hair not thick (Istakhri; cf. Houssay, p. 127).

(2) Khuzistan thought to be derived from Uwaja, "aborigines," found in cuneiform inscriptions. Perhaps the origin of the Uxii of Strabo and Pliny (Curzon, 1892a, vol. 2, p. 320).

(3) According to Yakut the Khuzis were an abject, black to copper-colored race (Sykes, 1902c, p. 343).

(4) Home in Elam. Hussi or Kussi are the Uxians of the Greeks. Name survives in Khuzistan (Sykes, 1921, vol. 1, pp. 50–53).

KHWAJAHVAND

"Khojavend and other Leks" live on the plains north of Tehran. Are nomads. Considered aboriginal Persian tribe but speak mixture of Persian and Turkish (Houtum-Schindler, pp. 48 et seq.).

KINDAZLI

Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

KIPCHAKS. *See* QIPCHAQ

KIZILBASH. *See* QIZILBASH

KIZILI. *See* QIZILI

KOREISH. *See* QOREISH

KOZENGI

Name for Gypsies (Ivanov, p. 155).

KRISHMAL

(1) Gypsies in Khurasan are known as Krishmal, a corruption of Gheir-i-Shumar or "Out-of-the-Reckoning" (Sykes, 1902c, p. 344).

(2) "Qirishmal," name for Gypsies in Khurasan (Ivanov, p. 155).

KUBAD KHANI. *See* QUBAD KHANI

KUCHITE

Ancient Susians probably a mixture of Kuchite and Negro (Houssay, p. 126).

KUDRAHA

Carduchi of Xenophon are probably the Kudraha of the cuneiform inscriptions (Curzon, 1892a, vol. 1, pp. 549–551).

KUHGALUS

Census of 1881 gave 41,000 Kuhgelus, etc. in Persia; they are Lurs (Curzon, 1892a, vol. 2, pp. 273–275). Kashkais differ little from Kuhgelus (vol. 2, pp. 112–114).

KULIAI

Sedentary Kurdish tribe north of Kermanshah: Sunguru and Kuliahi number 2,500 families (Curzon, 1892a, vol. 1, p. 557).

KURDS

(1) Name of "Kurds" begins in Greek or Latin with Gord—or Kord—(Lawrence, loc. cit.).

(2) Kurdistan is still inhabited by an original and rude race. Those districts near the Tigris yield to Turkish government, the rest are under the King of Persia. Two Kurdish chiefs established their tribes to the north of Meshed and in the mountains of Khurasan (Malcolm, vol. 2, p. 231).

(3) Kurd (Courd) language embraces nine families and numbers about 79,000 individuals (Shoberl, p. 20).

(4) Are Aryans close to but not belonging to Persians (Prichard, p. 171).

(5) Head measurements, C.I. 86.3 (de Khanikoff, pp. 59, 63). In general, the eyes of the Kurds are black and larger than those of the Afghans; they are squarer than among the western Persians, Tajiks, and Puchtus, but similarity to latter is striking (pp. 107–108). Interorbital width of Nestorians' similar to Kurds' (pp. 111–112). Measurements of skulls (pp. 133–139).

(6) The wild Kurd of Lur most nearly corresponds in physique to the ancient Mede (Rawlinson, vol. 2, p. 307).

(7) According to Houtum-Schindler, Kurds and Leks in Persia number 135,000 families. Zolotaref estimated 600,000 Kurds (Curzon, 1892a, vol. 2, pp. 492–494). Kurds are Leks. Minority are settled (vol. 2, pp. 269–270). Kurdistan is no more than a convenient geographical expression for the entire country (about 50,000 square miles) inhabited by the Kurds. It includes both Turkish and Persian territory. Origin and ancestry of the Kurds is uncertain; correspond to Carduchi of Xenophon, alike in country, character, and name (though this last is not universally admitted) (vol. 1, pp. 549–551). The number of Kurds under Ottoman rule is estimated at from one to one and a half millions. Besides the Kurdish colonies in Khurasan, there are listed 250,000 frontier Kurds and Kurds of Azerbaijan, 120,000 Kurds of Kurdistan proper, and 230,000 Kurds of Kermanshah, making a total of 600,000 on Persian territory. Colonel Stewart (1890) lists 450,000 Kurds in Azerbaijan. Kurds have the black hair and eyes, the dark complexion, and the sullen swagger usually associated with picturesque ruffianism (vol. 1, pp. 553–555). Azerbaijani Kurds: Shekak, Herki, Oramar, Karapapak, Mikri, Menkuri, Mamash, Zeza, and Haideranlu tribes. Saujbulagh is the local capital. Persian Kurdistan (inhabited mainly by sedentary Kurds): Kalhur, Tailaku, Gulbaki, Shaikh Ismail, Purpishah, Mundami, Mamun, Jabrachi, Gushki, Gurgai, Lek, and Shamshiri. Kurds of Kermanshah: Kalhur, Sinjabi, Guran, Kerindi, Bowanij, Jelalawand, Zangenah, Hamawand, Sunguru, Kuliahi, Nanakuli, Jelilawand, Mafi, Chubankera, Ghazil, Hululan, and Akhur (vol. 1, pp. 555–557). Lurs appear to belong to same ethnical group as Kurds; however, Lurs consider this an insult and call Kurds Leks (vol. 2, pp. 273–275). Kurd Galis, branch of Kurds of Kurdistan, are inhabitants of Persian Seistan (vol. 1, p. 228). Beluchis yield ascendancy to smaller warlike tribes of Kurds (vol. 2, pp. 258–259). Some Kurds in Sarhad north of Baluchistan; Sunnis; Vasht is inhabited primarily by Kurds (vol. 2, pp. 262–263). "Encyclopaedia Britannica" before 1892 gives 250,000 Kurds (classed as Iranians) in Khurasan (vol. 1, p. 179). Brought there by Shah Abbas about A.D. 1600. Mostly Zaferanlu Kurds in Kuchan. Shahdillu tribe at Bujnurd still constitutes the large majority of its inhabitants (vol. 1, p. 191). The expatriated tribes, which numbered about 15,000 families, were the Shahdillu, Zaferanlu, Kaiwanlu, and Amanlu [Amarlu] (vol. 1, p. 98). There are a few Kurdish families at Kalat-i-Nadiri (vol. 1, p. 139).

(8) Mazanderan inhabited at one time by Kurds. Kurds of Kurdistan and Kermanshah province must be included among Iranians because of similarity in language and head form. Kurds of central Iran differ from other tribes in their haughty bearing, aquiline nose, and more prominent malars. Represent a transitional stage between nomad and settled tribes.

Kurds among hairiest group. Hair predominantly wavy, lips medium to thick, teeth medium to small in size, some wear. Stature, means 164.2–168.7; C.I. 77.68 (77.6–86.7); M.F.D. 104; Biz. B. 138; Big. B. 101.4. Mean C.I. 78.1. Kurds of Caucasus are mesocephals (Danilov, passim).

(9) Pazeki, a nomad Kurdish tribe, resides in Veramin and Khar, east of Tehran (Houtum-Schindler, p. 48).

(10) Kurds are mainly inhabitants of Asiatic Turkey but are Iranian in linguistic and physical affinities. Kurds and Armenians contend for mastery of Asia Minor. Nearly 2,000,000 Kurds in all, two-thirds in Asiatic Turkey and rest in Persia, and a few thousand in Caucasia. Probably descendants of Chaldeans; have affinity to Syrian Arabs; untouched by Mongol or Turkish invasions. Very dark, with dark eyes, long and narrow head and face, nose straight or concave, moderate height. Nomadic habits (Ripley, pp. 442–452).

(11) There are Kurds in Khurasan (Sykes, 1921, vol. 2, p. 392). Abbas transported from Kurdistan some thousands of Kurds and settled them to the north of Khurasan. In the valley of Atrek they dispossessed the Geraili Turks and are today a flourishing community (vol. 2, p. 174).

(12) Kurds are an intrusive group in Persia (Haddon, pp. 102–103). Following Turks they migrated through northern Persia (p. 97).

(13) Khurasani Kurds are much taller, but features are not as finely cut and facial angle not as high as the one seen in the west. Resemble Lurs more than western Kurds in physical type, although fair-haired individuals are much rarer among them, but they dye their hair with henna. Baluchis differ considerably from Kurds (Ivanov, p. 152).

(14) Has been an ebb and flow of Kurds from what is now Turkish territory into Azerbaijan (Wilson, 1932a, pp. 69–70). Kurdish tribes will be found in Luristan, in Fars, and Khurasan (pp. 33–34).

(15) Some Torwalis and Hunzas could pass for Kurds (Stein, 1936, Pls. I–III).

KUR-I-SHULI [Kurdshuli?]

Nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

KURUNI

Nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

KUSSI. *See* KHUZIS

LAKK. *See* LEKS

LEKS

(1) According to Houtum-Schindler, Kurds and Leks number 135,000 families (Curzon, 1892a, vol. 2, pp. 492–494). Leks are a great nameless class more commonly known by the names of their various constituent elements, the principal of which are the Kurds and Lurs, with the Feilis, Bakhtiaris, Mamasennis, etc. as subdivisions of the latter. To some extent all contain a settled element (vol. 2, pp. 269–270). Kurd Leks in Ardelan near Lailagh number 1,000 families (vol. 1, pp. 555–557). Lurs despise Kurds and call them Leks (vol. 2, pp. 273–275).

(2) Khojavend (Khwajahvand) and other Leks reside in plains northeast of Tehran. Include Nanakellis and Kellehkuhs in eastern Persian Iraq. Considered aboriginal tribes but speak Turkish and Persian mixture. Other Leks speak dialects resembling Kurdi (Houtum-Schindler, pp. 48 et seq.).

LESGHIANS

In contact with and have almost identical physical characters of Ossetes (de Khanikoff, pp. 113–114).

LULI

Name for Gypsies in Kerman (Sykes, 1902c, p. 344).

LURI

Gypsies in Baluchistan are known as Luri (Sykes, 1902c, p. 344).

LURS

(1) Luri (Louree) language has six families and comprises 84,500 persons, including Failis (Faeelees) and Bakhtiaris (Shoberl, p. 20).

(2) Wild Kurd or Lur most nearly corresponds in physique to ancient Mede (Rawlinson, vol. 2, p. 307).

(3) Listed under Aryans of Persia (Houssay, p. 103). Measurements of five Lurs (p. 111). C.I. 73.57 (p. 110). Nose long and large (p. 115). Janekis have superficial resemblance to Lurs: high stature, muscular strength, beard and hair silky and curly, very long and very black, nose long and straight, skin light. Probably Turkish tribe intermingled here (between Malamir and Ram Hormuz) with Lurs. Some Janekis had the black hair and blue eyes characteristic of Lurs (pp. 122–126). N.I. 66.7 (p. 133).

(4) Zolotaref estimates (1888) 780,000 Lurs in Persia. Houtum-Schindler estimates (1884) 46,800 families of Bakhtiaris and Lurs (Curzon, 1892a, vol. 2, pp. 492–494). Lurs are a principal element of the Leks; a minority are settled (vol. 2, pp. 269–271). Origin of Lurs cannot be determined; appear to belong to the same ethnical group as the Kurds; language is a dialect of Persian, but does not differ materially from Kurdish. Lurs consider it an insult to be confounded with the Kurds. Most writers regard Lurs as relics of the old Aryan or Iranian stock; probably Aryans by descent. Have lived for centuries in their present mountains. The word Feili means a rebel, while the word Lur is used for boor by modern Persians. According to Rawlinson (1836) Feili Lurs and dependencies numbered 56,000 families; Layard (1843) numbered 49,000 families. Rawlinson gave the totals of the Bakhtiaris and their dependencies as 28,000 families, Layard as 37,700 families. A calculation of 1881: Feilis and dependencies 210,000; Bakhtiaris and dependencies, 170,000; Kuhgelus, etc., 41,000; total of Lurs, 421,000. Feili nomenclature restricted mainly to Pusht-i-Kuh rather than to entire Lur-i-Kuchik region (vol. 2, pp. 273–275). Kashkais of Fars and of Laristan called Lurs because manners and customs were very like those of Bakhtiaris and Kuhgelus (vol. 2, pp. 112–114).

(5) Religion and physical type of Lurs indicate they belong to the purest Irani tribes. Stature 168. Subdolichocephals; C.I. 73.6 (Danilov, passim).

(6) Lur tribe of the Zends resides near Qum (Houtum-Schindler, p. 48).

(7) Loris (Lurs) or "mountaineers" are a pure Iranian type. Taller and darker than Farsis, often with black hair, acutely dolichocephalic, smoothly oval faces: correspond to criteria of Mediterranean Race (Ripley, pp. 442–452).

(8) One of two Persian types, the Lurs (Lori) are taller than Farsis, very dolichocephalic, much darker, often with black hair, oval face and regular features, and would seem to belong to branch of Mediterranean Race or one similar to it (Haddon, pp. 102–103).

(9) Khurasani Kurds resemble Lurs more than western Kurds (Ivanov, p. 152).

MA'AFI

Mafi, sedentary Kurdish tribe of Kermanshah (Curzon, 1892a, vol. 1, p. 557).

MAGI

(1) A tribe of the Medes (Herodotus I, 101).

(2) Possibly Magi were Turanians. The Magi possessed a form of worship which, fused with that of the Aryans, became Zoroastrianism (Sykes, 1921, vol. 1, pp. 95–99).

MAKRANIS

Makranis are a mixture of Indo-Afghan, Assyrian, and Negro races (Deniker, p. 508).

MAMASSANIS

Mamasennis, a principal element of the Leks and subdivision of the Lurs (Curzon, 1892a, vol. 2, pp. 269–270). Turks of the Khamsah tribe in Fars and Laristan, 1875 (vol. 2, pp. 112–114).

MAMUN

Kurdish tribe near Bilawar in Ardelan; with Jabrachi number 300 families (Curzon, 1892a, vol. 1, pp. 555–557).

MAMUSH

"Mamash," Azerbaijani Kurds, in the district of Lahijan, west and southwest of Saujbulagh; Sunnis and sedentary; 3,000 families (Curzon, 1892a, vol. 2, pp. 555–557).

MARAPHIANS

A Persian tribe which Cyrus persuaded to revolt from the Medes (Herodotus I, 125).

MARDIANS

(1) A nomadic Persian tribe (Herodotus I, 125).

(2) Marda means "rascals"; doubtful whether term carried racial significance. Mardi or Amardi of northern Iran received subsidy from Achaemenian kings for good conduct (Lawrence, loc. cit.).

(3) The Hapartip or Hapirtip appear on the rock sculptures of Mal Amir and are perhaps the Amardians or Mardians of the Greeks, whom Herodotus mentions as nomadic Persian tribes under Cyrus (Sykes, 1921, vol. 1, pp. 50–53).

MARONITES

Of Syria; one of modern representatives of ancient Hittites, according to von Luschan (Hitti, p. 15).

MASPIANS

Persian tribe which Cyrus persuaded to revolt from Medes (Herodotus I, 125).

MAZANDERANIS

(1) Mazanderanis and Gilanis, head measurements; C.I. 84.2 (de Khanikoff, pp. 59, 63). The Mazanderanis belong to the true Persian type, being medium in stature, extremely hirsute, the hair jet black in color, the beard very heavy and often growing on the cheeks to just below the eyes, which are big and black with long lashes and thick eyebrows.... The majority of the noses are aquiline, sharply pointed and narrow rooted; the mouth is small, the teeth very regular and white (pp. 116–117).

(2) C.I. 86.31, listed under Mongols (Houssay, pp. 110 et seq.).

(3) Mazanderan may contain remnants of ancient coastal migrations from Asia. With Gilan contains from 150,000 to 250,000 people. Fraser said they were stout, well-formed, and handsome, with Mazanderanis darker and swarthier. Denounced as being the Boeotians of Persia. Natives are said to descend from Medes and speak a dialect of Persian (Curzon, 1892a, vol. 1, p. 364).

(4) Gilanis and coastal Mazanderanis differ little in language and physical characters: medium stature, hair and eyes somewhat lighter than inhabitants of Iranian Plateau, pale skin, sluggish movements. Mountainous region of Mazanderan includes two types: one robust and hirsute, the other slender and distinguished by a thin, emaciated face, slightly curved nose, pointed chin, abundant dark hair, and black eyes. Jews, Armenians, Kurds, and Afghans once lived here (Danilov, cols. 10–19, 26–28).

(5) Some of the Ajemis in the Caspian littoral are called Mazanderanis (Deniker, pp. 505–506).

MEDES

(1) Medes inhabit country north of Persians (Herodotus IV, 37). Medes comprise: the Busae, Paretaceni, Struchates, Arizanti, Budii, and the Magi (Herodotus I, 101).

(2) Median tribes included both nomads and settled peoples (Lawrence, footnote to Herodotus I, 101).

(3) The only Iranian people mentioned in the Bible are the Medes (de Khanikoff, p. 43).

(4) No Median women in Achaemenian sculptures. Probably wild Kurd or Lur most nearly corresponds to ancient Mede (Rawlinson, vol. 2, p. 307).

(5) Both Medes and Proto-Medes were Aryans (Brinton, p. 32).

(6) One class in Persia consists of descendants of ancient Persians, including Parsis, representatives of the Medes (Finn, pp. 32–33).

(7) Medes and Persians probably led a life similar to that of the nomads in Persia today (Sykes, 1921, vol. 1, pp. 170–171). It is believed that the Medes migrated into Persia from southern Russia, and gradually occupied the western side of the Iranian Plateau. De Morgan says Medes entered northwestern Persia about 2000 B.C. (vol. 1, pp. 95–99).

(8) From the Eurasian steppes came Proto-Nordics, who became known in history as Medes and Persians (Haddon, pp. 102–103).

(9) The Madai are possibly the Medes, the Mada of the Assyrians. Were settled in the Kurdish mountains to the east of Lake Urmia about 840 B.C. Fifty years later found in Media; called Mada (Greek form "Mede"). Were an Aryan people claiming relationship to Aryans of northern India and Aryans of Europe and one of tribes belonging to them was the Persians. Term "Medes" in classical times included the inhabitants of all the regions into which they migrated (Sayce, pp. 73–74).

(10) Assyrians in ninth century B.C. record presence of *Amadai-Mada*-Medes between Lake Urmia and plain of Hamadan (Herzfeld, 1935, pp. 6–10).

See also PERSIANS

MENKURI

Azerbaijani Kurds south of Saujbulagh; Sunnis and sedentary; 5,000 families (Curzon, 1892a, vol. 1, pp. 555–557).

MERV TEKKES

Clan of Turkomans (Buxton, 1929, p. 623).

MEZLEGANTS. *See* KHALEJ

MINGALS (Mongals)

Dravidians (Brahui) of Tatar origin in Baluchistan (MacMunn, p. 7).

MONGOLO-ARYANS

In Persia comprise Armenians, Ajemis, Tajiks, and "Ilats" (Houssay, p. 103); includes greater portion of population of Iran: peoples of Tehran, Isfahan, Qum, and Qumisheh (p. 115).

MONGOLO-SEMITES

In Persia represented by Bakhtiaris (Houssay, p. 103).

MONGOLS

(1) Some of semi-nomads in Persia belong to Mongol hordes (Prichard, p. 171).

(2) Hazara are Tatars of the Mongol division (Bellew, p. 113).

(3) In Persia Mongols comprise Turkomans and Azerbaijanis (Houssay, p. 103), the former including Mazanderanis and Guklans; C.I. 85.4 (p. 110). Have flat, short noses (p. 115). Mongols at one time inhabited mountains near Susiana (p. 136).

(4) Mongolian language included in Turanian family of Central Asiatic agglutinative tongues (Conder, pp. 30–31).

(5) In Khurasan, besides Iranian stock, are descendants of the Mongols who came in the wake of Tamerlane and Genghis Khan; Encyclopaedia Britannica before 1892 lists 300,000 Mongols in Khurasan—the Timuris and Hazaras (Curzon, 1892a, vol. 1, p. 179).

(6) After prehistoric periods the Aryans of Persia mixed with Mongolian tribesmen. Khamseh province has semi-nomadic tribes with certain Mongolian traits—breadth of face and nasal bridge and relatively broad head. Tajiks of Khurasan resemble the Mongols in brachycephaly. Settled tribes of central Iran have acquired Turkic-Mongolian elements in the north. Ivanovskiĭ measured Kalmuck tribes as the most striking representatives of the Mongolian type. Gabr skulls show no Mongoloid characters when compared with 200 Mongol skulls measured by Ivanovskiĭ (Danilov, passim).

(7) Only Mongols now in ancient limits of Iran are Hazara, Aimak and a few others who drifted there in fourteenth century (Brinton, pp. 4–5).

(8) The Mongols, more generally termed the Tatars, were divided by the Chinese writers into three classes, known respectively as the White, Black, and Wild Tatars, whose civilization decreased with the remoteness of their habitat. True Mongols have almond-shaped eyes; they are beardless and generally short in stature, but a virile race, and, though clumsy-looking on foot, are born riders (Sykes, 1921, vol. 2, pp. 70–72). Hazaras are Mongols (vol. 2, p. 217).

(9) Barbaris are pure Mongols in physical type (Ivanov, p. 155).

(10) Original Persians assimilated in some areas by Turanian-speaking Mongolians from western Siberia as early as 2000 B.C. (Wilson, 1932a, p. 28). Fourth invasion of Persia was by Mongolians under Genghis Khan in thirteenth century (pp. 69–70). Though Huxley's third evolutionary center, the Mongolian, was at one period dominant in Persia, it is no longer a strongly marked feature in the physical composition of race. Mongolism and achondroplasia are rare (p. 378).

MUHAISIN

Muhaisen, Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

MUHAMMADANI

Most numerous tribe of Reki nomads in Baluchistan (MacMunn, p. 7).

MUKRI

"Mikri," Azerbaijani Kurds, east and northeast of Saujbulagh; Sunnis and sedentary; 2,000 families (Curzon, 1892a, vol. 1, pp. 555–557).

MUNDAMI

Kurds in Ardelan near Hasandabad; 500 families (Curzon, 1892a, vol. 1, pp. 555–557).

MUNTEFIK

Muntefik of Hawizeh is an Arab tribe on western border of Khuzistan (Curzon, 1892a, vol. 2, pp. 320–322).

NAFAR (Napar)

(1) Khamsah tribe (Arabs) of Fars and Laristan, 1875 and 1889–1890 (Curzon, 1892a, vol. 2, pp. 112–114).

(2) One of the five Khamseh tribes, of Turkish descent (Sykes, 1921, vol. 2, p. 479).

NAISIEH

Arab tribe in Khuzistan; more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

NANAKULI

Kurdish tribe west of Kermanshah; sedentary; 300 families (Curzon, 1892a, vol. 1, p. 557).

NASARA

Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

NAUKARBAB

Nomad Kashkai tribe (Turks) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

NAUSHIRWANIS. *See* NUSHIRWANIS

NEGROES

(1) According to Quatrefages and Hamy the Negroid type in Assyrian reliefs represents the primitive element of Susiana whose inhabitants are probably a mixture of Kuchite and Negro. Nose relatively flat, malars prominent, lips thick (Houssay, p. 126). Mean of Negrito, Persian, and Parthian C.I. approximates Susian C.I. (78.35). Negritos are small Negro brachycephals with C.I. of about 80. There is in Susiana a clearly defined race formed by a mixture of Turanians, Persians, and Negritos (pp. 136–137). Susiana was formerly occupied by a black population, ancestors of the Negroes of India, who were Negritos (p. 143).

(2) Throughout Baluchistan there is a considerable African admixture due to large importation of slaves from Muscat and Zanzibar. Some of faces present a thoroughly Negro type (Curzon, 1892a, vol. 2, pp. 258–259).

(3) The Susians are hybrid Negritos. Certain nomad Turkic tribes in southern Iran probably have mixed with the Negritos and acquired some of their characteristics: broad and slightly flattened, short nose, rather dark skin, and very small stature; they call themselves "Siah," i.e. blacks. Settled tribes of Central Persia have acquired Negrito elements in the south (Danilov, cols. 10–19, 26–28).

(4) Alleged primitive or Negritic Black Race depicted on monuments at Susa are more likely portraits of slaves or captives, which may explain Negroid traits of modern Susians (Brinton, p. 2). "Asiatic Ethiopians" were not Negroid—had straight hair and some of them were Semitic (p. 3).

(5) Dieulafoy mentions the existence of Negroid skulls in the Parthian necropolis of the Memnonium. Seventh satrapy of Darius (Baluchistan) included Ethiopians of Asia with straight hair (Sykes, 1902c, pp. 342–343).

(6) Both Dieulafoy and de Morgan believed that there was a very ancient occupation of the Susian plain by Negritos who were probably the original inhabitants. Negritos do appear on ancient bas-reliefs. Dark populations are found in Bashagird and Sarhad [Baluchistan]. May be that country was originally peopled by Negritos, the Anarikoi or non-Aryans of the Greeks, who probably stretched along the northern shores of the Persian Gulf to India. But hill districts in north and east of Elam have no Negroid trace. Therefore there were two elements in Susiana or Elam, as borne out by Strabo and Herodotus (Sykes, 1921, vol. 1, pp. 50–53).

(7) Assyrian race mixed with Negroid elements is found in southern Baluchistan. Baluchis are mixed with Negroes in the southwest. Makranis are a mixture of Indo-Afghan, Assyrian, and Negro races (Deniker, pp. 505–508).

(8) Though African slaves have never entered Persia in large numbers, there are thousands of families between Kermanshah and Kerman whose progenitors were *Kaka siah*—"black brothers"—first the slaves and later the trusted retainers of local chiefs. They have left their mark on the Gulf population of every degree, though the number of female slaves imported is negligible (Wilson, 1932a, pp. 33–34).

(9) There is some evidence leading to the belief that a proto-Negroid population once extended westward from India along the shores of the Persian Gulf. Individuals of that group seem to be portrayed on seventh century (B.C.) reliefs of an Assyrian king. Greek authors speak of "Ethiopians" in the southeast of the land; their modern descendants possess copper skins, straight hair and round skulls. But never an important or a large element in the population (Cameron, pp. 15–19).

NESTORIANS

(1) Nestorians near Urmia, Salmas, and source of the Zab River, are undoubtedly Semitic (de Khanikoff, p. 110). Nestorians and Chaldeans form a single people. The shape of the skull is without question Semitic, especially among the Diz, Jelu, Baz, Tkhuma, and Tiyari [all Assyrian] tribesmen, but the Iranian influence is shown by their large eyes, which are well shaped. The Nestorian eye is almost level with the frontal plane. The nose is generally straight, fairly prominent but short; the face is oval, but larger than among the western Persians; the neck is long; the ears, hands, and feet are small and delicate. These people are tall in stature, well proportioned, endowed with great muscular force and tireless walkers. The color of the hair and eyes is usually brown and is less dark than that of the Persians. Among the mountain peoples blond and red-haired individuals occur. The resemblances between the Nestorians and the Persians have not resulted in a brief space of time, but took place before the first Mongol invasion (pp. 111–112).

(2) According to Houtum-Schindler, Nestorians and Chaldeans of Persia number 23,000 (Curzon, 1892a, vol. 2, pp. 492–494). Nestorian population of Azerbaijan totals 5,500 families, or 20,000 to 25,000 Persian Nestorians. Missionaries estimate 44,000. The Nestorians of the plains are robust, broad-shouldered men, with open countenances, fair complexions, and frequently with red beards. The mountain Nestorians are wild and uncouth, and often undistinguishable from the Kurds (vol. 1, p. 546).

(3) Christian population of Iran includes Nestorians (Sykes, 1921, vol. 1, pp. 13–14).

NOFAR. *See* NAFAR

NUSAYRIYYAH

Syrians, whom von Luschan makes one of modern representatives of ancient Hittites (Hitti, p. 15).

See also ANSARIES

NUSHIRWANIS

(1) Tribe of Baluchistan from district near Isfahan having same name (Curzon, 1892a, vol. 2, pp. 258–259).

(2) "Naushirwanis," a purely Persian group; passed into Baluchistan within historic times; appear to be identical with Tahuki or Tahukani (MacMunn, p. 7).

ORAMAR

Azerbaijani Kurds; a few cross the Persian frontier in summer (Curzon, 1892a, vol. 1, pp. 555–557).

OSSETES

(1) Are Aryans close to but not belonging to Persians (Prichard, p. 171).

(2) Live toward northwest limit of expansion of the Iranian peoples. Almost identical characters with Lezghians. Quickly retake Iranian type. A hardy people. Nothing in the Ossetes' external appearance indicates their relationship with the Iranians of the south. They are strong, thick-set, heavily built, often blond or red-headed; eyes small, frequently blue; aquiline and pointed nose; ears, hands, and feet of considerable dimensions; nevertheless, they call themselves *Iron* and their speech bears evident traces of an Iranian origin. They are generally medium in height, but it is not rare to encounter among them individuals of great stature with a Herculean strength (de Khanikoff, pp. 113–114). Measurements (p. 139). In general the Ossete has a long head with a flat occiput; the forehead is elevated and the occipital is large and flat (p. 139).

(3) Ossetes are mesocephals (Danilov, col. 145).

(4) Ossetes are possibly Iranians (Ripley, pp. 442–452).

PABLISI

Stationary Kashkai tribe (Turks) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

PAMIRI

Pamiri (Iranian): hair brown, sometimes light, always abundant and wavy or curly; full beard, brown, ruddy, or even light; white-rosy or bronzed skin; stature above the average, 1.66–1.707 m.; C.I. 85 and over; long, oval face; nose leptorrhine; prominent, aquiline to straight; eyes straight, medium in color, some light and occasionally blue. Include Galcha, Tajik, Wakhi, etc. of Persia and the Pamirs and neighboring areas northeast to Manchuria (Haddon, p. 27). Galcha are the purest of the Pamiri (pp. 103–104). Chuta and Bandiya are of Pamiri stock (p. 103).

PANTHIALAEANS

Persian tribe engaged in husbandry (Herodotus I, 125).

PARAETACENI

(1) The Paraetaceni are a tribe of Medes (Herodotus I, 101).

(2) Paraetaceni possibly Aryans (Sykes, 1921, vol. 1, pp. 95–99).

PARSA

(1) Darius called himself a Parsa, i.e. a Persian proper. May be correct tribal name of the Pasargadae (Lawrence, footnote to Herodotus I, 125).

PARSIS

(1) According to Houtum-Schindler there are 8,000 Parsis in Persia (Curzon, 1892a, vol. 2, pp. 492–494). 1878 census gave 1,341 Parsis in Kerman (Curzon, vol. 2, p. 244). There is a large Gabr or Parsi element in Yezd; 3,500–7,000. In 1879 Schindler found 1,240 Parsis in city and 5,240 in twenty-two neighboring villages (vol. 2, pp. 240–241).

(2) Gabrs are related to Indian Parsis (Danilov, cols. 10–19, 26–28).

(3) Among the classes in Persia are descendants of ancient Persians, including Parsis, representatives of the Medes (Finn, pp. 32–33).

(4) Old type of settled Tajik is preserved in the Parsi who migrated to India in A.D. 640 (Haddon, pp. 102–103).

(5) Parsees, who are dolichocephalic (77.9) and medium in stature (165.0) are of Assyrian or Indo-Afghan type (Deniker, p. 507).

(6) Yezd is the chief seat of the Parsees and Guebers (Ali Shah, pp. 20–21).

PARSIWAN

(1) In Afghanistan the Tajiks are frequently called the Parsiwan (Bellew, pp. 109–110).

(2) Bellew's claim that the Tajiks are known as Parsiwan in Afghanistan points to their relationship with the ancient Persians (Modi, 1919, pp. 747–748).

PARTHIANS

(1) Inhabited neighboring mountains of Susiana; a Ural-Altaic population with C.I. 80–84 (Houssay, pp. 136–137). Analyses of five supposedly Parthian skulls, excavated at Susa, disclosed one Parthian-Negrito, one Persian, one with artificial deformation, a custom perhaps brought from Turan (pp. 140–143).

(2) Turks and Turkomans of Persia are descendants of the Parthians (Finn, pp. 32–33).

(3) Some of the invading hordes appear to have been undigested mixtures of White and Yellow tribes (Scythian, Parthian) (Worrell, p. 44).

(4) The *Parthava*-Parthians first became known to the Assyrians under Sennacherib and Esarhaddon. The Assyrians did not at first distinguish between Parthians and Persians (Herzfeld, 1935, pp. 6–10).

PASARGADAE

(1) Persian tribe which Cyrus persuaded to revolt from Medes (Herodotus I, 125).

(2) Also called Parsagadae by the Greeks; name was applied later to a tribe in Carmania (Lawrence, footnote to Herodotus I, 125).

PATHAN

(1) One of principal elements of population in Afghanistan (Bellew, p. 13).

(2) Dominant population toward the borders of India is called Pathan, and in the west Afghan. Longworth Dames says Pathan real name and term Afghan first applied by foreigners (Sykes, 1921, vol. 2, pp. 216–218).

(3) Achakzai-, Pani-, and Kaka-Pathans belong to *Indo-Iranus* type (Haddon, p. 86).

PATISCHORIANS

Strabo includes them among the Persian tribes; inhabitants of district or place called Patishuvara (Lawrence, footnote to Herodotus I, 125).

PAZEKI (Pazuki)

Nomad Kurdish tribe of about 1,000 families in Veramin and Khar. Once powerful tribe residing near Erzerum; broken up in latter part of sixteenth century and some migrated to Persia. Some speak Kurdi, some Turkish (Houtum-Schindler, pp. 48 et seq.).

PERSIANS

(1) Inhabit a country which extends to the southern or Erythraean Sea (Herodotus IV, 37), and are made up of many tribes (I, 125). Their skulls are frail compared to those of Egyptians because the Persians wear hats called tiaras (III, 12).

(2) Are nearly all slight in figure, swarthy or rather of a pale livid complexion; fierce-looking, with goat-like eyes, and eyebrows arched in a semicircle and joined, with handsome beards, and long hair (Marcellinus XXIII, 6, 75, 80).

(3) The Gaurs, like Persians of today, are of rather coarse type (Pietro della Valle, pp. 105–106).

(4) The stock of Persia is naturally coarse; the ancient race was ugly and malformed, resembling the Mongols; the type of beauty so common among modern Persians is their heritage from Circassian and Georgian concubines (Chardin, p. 34).

(5) Manuscript of the reign of Shah Sultan Hussein estimates population of Persia at 200,000,000(!); Chardin at 40,000,000; Pinkerton computes Kandahar at 4,000,000 and Western Persia at 6,000,000, and is probably near the truth (Malcolm, vol. 2, p. 518). Population decreased after Afghan invasion; later Mohammedan element rapidly increased and Jews decreased (vol. 2, pp. 518–521). Inhabitants of northern provinces are a fine race, not tall, with complexions varying from dark olive to northern European fairness (vol. 2, p. 630).

(6) Languages comprise: Turkish, Courd [Kurd], Luri, and Arab (Shoberl, p. 20).

(7) Modern Tajiks are true Persians. Peoples closest to them are the Afghans, Kurds, Beludjs [Baluchis], Haikans or Armenians, and the Ossetes. Greater part of population is semi-nomadic and belongs to Turks, Mongols, or Afghans (Prichard, p. 171).

(8) Westergaard in 1843 confirmed frailness of Persian skulls; de Khanikoff (p. 64) disagreed.

(9) Aryan Persians are Asiatic dolichocephals (Retzius, p. 112).

(10) Persians are grouped under the denomination of the Aramaic branch; possess black hair, dark eyes, a skin color more susceptible to the effects of the sun than that of Europeans, an expressive face, and a medium stature (Omalius d'Halloy, p. 36).

(11) The Persians, in the Aryan-Oceanic group, have oval head, wide forehead, prominent nose, moderately prominent malars, horizontal eyes (often blue), hair blond, brown or black, and heavy beard. The Persians call themselves Tajiks; occupy the plateau of Iran up to the Indus; found even in the Turan and in the western part of Central Asia. They have formed colonies in Russia and Siberia (Perty, pp. 70, 82–83).

(12) As final proof of the comparatively late arrival of the true Persians in the west, there is no mention of them in Genesis (x: 1–31) (de Khanikoff, p. 43). Term Tajik only became general for everyone of Persian blood on the banks of the Oxus and beyond this river (p. 77). Tajik head long as among Persians but frontal bone larger, giving more oval face than western Persians. Skeleton more massive than that of Persians. Of 14,870 Persians from every district who requested passport visas at the Russian Consulate-General at Tabriz in 1857, more than 75 per cent had black eyes and were medium in stature, i.e. 1300–1500. The skull becomes narrower in a more protuberant frontal region; the oval face is longer, eyes larger and well shaped with longer eyelashes. The ear is smaller, as are the mouth and the feet. The hair is abundant, black, and, in section, usually oval in shape. Albinos are rare in Persia as in Afghanistan (pp. 103–105). Measurements of Persians from interior by Duhousset (pp. 133–139).

(13) The "Tajiks" in Afghanistan are representatives of the ancient Persian inhabitants of the country. All Persian-speaking people in Afghanistan who are not Hazara, Afghan, or Sayyid are called Tajiks. The term is also applied to ancient Persian inhabitants of Badakhshan (Bellew, pp. 109–110).

(14) C.I. 84.61. In Iraq-i-Ajemi mixed population of Turkomans and Medo-Persian Aryans call themselves Ajemis (Houssay, p. 110). Persian Aryans dominated Susiana in Achaemenid period (p. 136). Persians had the C.I. of other Aryans, which was 73 (pp. 136–137).

(15) In 1850 Rawlinson estimated population of Persia at 10,000,000; in 1873, after cholera and famine, 6,000,000. Population in 1884, according to Houtum-Schindler—7,653,600; 1891—8,055,500; 1888, according to Zolotaref—6,000,000 including 3,000,000 Persians (Curzon, 1892a, vol. 2, pp. 492–494).

(16) Arabs used the term Ajemis to designate Persians, the urban population of Iran. Persians less hirsute than Kurds and Mezlegants. Hair wavy or straight, lips medium to thick; teeth medium to large in size, good. Stature small (165.3); C.I. 78.4 (75.7–83.5); M.F.D. 103; Biz. B. 137; Big. B. 101.0. Majority of Persians are either mesocephals or dolichocephals. Persian skulls, especially Gabrs, are dolichocephalic, hypsicephalic, with small malars, a narrow nose, and a long face (Danilov, passim).

(17) Persians are Iranians (Ujfalvy).

(18) Most of inhabitants of eastern Persian Iraq are Persians, the types in the hilly districts being singularly pure (Houtum-Schindler, p. 48).

(19) Persians are Aryan-speaking people and Iranians. There is a wholesale blending of types among the modern Persians. There are three subtypes of the pure Iranian: Semitic; Turkoman or Tatar strain; Suzians (Ripley, pp. 442–452).

(20) Some of population of Persia are descendants of ancient Persians, including Parsis. Of these there are only 10,000 Zoroastrians in the whole land (Finn, pp. 32–33).

(21) May be 2,000,000 Persians living in Russian, Turkish and Indian Empires (Sykes, 1921, vol. 1, pp. 13–14). Medes and Persians probably led life similar to that of modern nomads (vol. 1, pp. 170–171). Persians an Aryan branch that entered eastern Persia from the steppes to the north of Khurasan and occupied Fars (vol. 1, pp. 95–99).

(22) According to the Bundehesh, Arabs and Persians, Semites and Aryans had at first a common stem in western Asia (Modi, 1919, p. 733). Von Luschan says Tajiks are the descendants of the old Persians. Bellew says that in Afghanistan the Tajiks are known as the Parsiwan—pointing to their relationship with the ancient Persians (pp. 747–748).

(23) One of two large ethnical groups in Persia. From the Eurasian steppes came Proto-Nordics who became known as Medes and Persians, but Semitic (Arab) migrations have modified the type of Persian as did incursions of Turki tribes. Two groups of Persians are recognizable: (a) the slender dolichocephalic Farsis about Persepolis, who are fair in skin, with abundant hair and beard of a dark chestnut color, real blonds with blue eyes rare; these appear to be largely Proto-Nordic; (b) the Lori (Lurs), who are taller, much darker, and often with black hair, are very dolichocephalic, with oval face and regular features, and would seem to belong to a branch of the Mediterranean Race or to a race very similar to it (Haddon, pp. 102–103). *Irano-Mediterraneus* includes Persians in general (p. 86).

(24) Persians were a tribe belonging to the Medes (Sayce, pp. 73–74).

(25) Among the Iranian peoples the most important are the Persians, who can be divided into three geographical groups: to the east of a line from Asterabad to Yezd to Kerman are the Tajiks; to the west the Ajemis; and between Isfahan and the Persian Gulf the Farsis (Deniker, pp. 505–506).

(26) Persian people have been influenced by contact with Aryan-speaking Nordic nomads and Turanian-speaking Mongol nomads (Worrell, pp. 124–126).

(27) Western Iranians, or Persians proper, are everywhere throughout Central Asia known exclusively as Tajiks, and in West Irania as Tats (Hasan, p. 79).

(28) In A.D. 660–680 Persian tribes were transplanted to Syria. The modern Shiah of Syria, popularly known as "Matawilah" may go back to these Persian tribes. There is a Persian element in the Druze people (Hitti, pp. 22–23).

(29) Naushirwanis are a purely Persian group in Baluchistan. For Persian population of Baluchistan see Tajik (MacMunn, p. 7).

(30) Of common racial tradition there is not a trace in Persia. The typical Persian does not exist. Descendants of original inhabitants to be found comparatively unaltered in Gilan and Mazanderan. In other areas assimilated by Aryan-speaking Nordic nomads from eastern Russia and by Turanian-speaking Mongolians from western Siberia (Wilson, 1932a, pp. 28–30). Alexander encouraged marriages between his Macedonians and Persian women (pp. 315–316).

(31) *Parsuaš-Parsa*-Persians appear in Assyrian annals in 836–835 B.C. Assyrians did not at first distinguish between Medes and Persians nor between Persians and Parthians (Herzfeld, 1935, pp. 6–10).

(32) 50,000 Persians in the Caucasus area a political group rather than an ethnical entity (Baschmakoff, pp. 21, 23).

POLAR

True Turk clan in Ghor belonging to the Khilji (Bellew, p. 100).

POLUS

Polus, north of the Kuen-Lun, are similar to Tajiks in physical characteristics (Deniker, pp. 505–506).

PURPISHAH

Nomad Kurdish tribe of Isfandabad in Ardelan migrating to Turkish territory in winter; 300 families (Curzon, 1892a, vol. 1, pp. 555–557).

QAJARS

(1) "Cadjars" one of the most powerful of Turkish-speaking tribes; dwell in Mazanderan (28,000), at Tehran, Merv in Khurasan, at Erivan [Yerevan] and Guindjeh; number 40,000. The Shah and most great officers of the Empire belong to it (Shoberl, p. 20).

(2) "Kajars," one of most numerous and the best known of Turkish tribes in the north and northwest of Persia (Curzon, 1892a, vol. 2, p. 270). Baluchi has an outspoken dislike of the Persians, whom they call *Gajars*, the Baluch version of the name of the reigning dynasty (vol. 2, pp. 258–259). "Encyclopaedia Britannica" before 1892 gives number of Afshars and Kajars in Khurasan as 100,000; classified under Tatars (vol. 1, p. 179). In the Asterabad district settled the Kajars, who claim descent from Japhet, the son of Noah. It is indisputable that for 700 years the Kajar tribe has been mentioned in history. A chieftain of that race ruled the country from Rhey [Rayy] to the Oxus, as deputy for one of the Mongol descendants of Genghis Khan. Tamerlane is said to have banished them to Syria, but afterwards to have suffered them to return. Later on they espoused the cause of the Sefavi Shahs and assisted in raising them to the throne, in return for which service the Kajars were included in the "Kizilbash." According to one account the mother of Shah Ismail himself was of Kajar blood (vol. 1, p. 392).

(3) Turkish Kizilbash tribe, represented by the Shah, members of the royal house and twelve branches, residing in Mazanderan and Asterabad. Some of Beiats joined the Qajar tribe and form a subdivision called Shambeiatlu (Houtum-Schindler, pp. 48 et seq.).

(4) Qajars are of Turkish origin. Settled for a long time in Armenia, it was brought to Persia by Tamerlane. It was one of the Kizilbash tribes which supported the Safavi dynasty. Shah Abbas divided the Qajars into three sections. One was established at Merv, a second in Georgia, and the third —which was subdivided into the Yukhari-bash and Ashagha-bash, or "upper" and "lower" branches—on the river Gurgan (Sykes, 1921, vol. 2, p. 277).

(5) The "Ihlat" are Turkomans, but intermarriage has produced a great many mixed types, such as the Kajar (Haddon, pp. 102–103).

QARACHAI

"Karachai," nomad Qashqai tribe (Turks) of Laristan and Fars, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

QARAGUZLUS

"Karaguzlus," Turkish tribe of Hamadan (Curzon, 1892a, vol. 2, p. 270).

QARAPAPAK

Azerbaijani Kurds; villagers of the Sulduz and Beranduz plains; Shiahs; number 3,000 families (Curzon, 1892a, vol. 1, pp. 555–557).

QASHQAI

(1) "Kashkai," Turkish tribes in Fars and Laristan; nomads (Curzon, 1892a, vol. 2, p. 270). According to tradition they are descendants of a race transplanted to Persia from Kashgar by Hulagu Khan; called Turkish Lurs by author because they are considered to belong to the Lur family, and in manners and customs differ very little from the Bakhtiaris and Kuhgelus. Their winter quarters are in the Fars *garmsir* (cf. p. 205), but they spend the summer in the highlands. They were once numerous and powerful but their number was reduced by the famine of 1871–2; yearly more and more become settled. About 1870 there were over 60,000 families; about 5,000 families went over to the Bakhtiaris, and an equal number to the Khamsah, and about 4,000 settled in different villages. The total was reduced to about 25,000 families. According to the latest information the tribe now numbers no more than 10,000 to 12,000 tents. Qashqai tribes of 1875: "Kashkuli, Darashuli, Shish Beluki, Farsi Madan, Safi Khani, Igdar, Ali Kuli Khani, Gallazan, Kuruni, Karachai, Dadagai, Rahimi, Kuri-i-Shuli, Urd-i-Shiri, Jafir Begi, Imam Kuli Khani, Darab Khani, Amala-i-Ilkhani, Bahadur Khani, Kubad Khani." Qashqai tribes of 1890: 1) Nomad; "Kashkuli, Darashuli, Shish Beluki, Farsi Madan, Safakhani, Ikdir, Alakuini, Gallazan, Haji Masih Khan, Arkapan, Bulli, Kizili, Khawanin, Naukarbab;" 2) Stationary; "Cheharpinjah, Pablisi, Zanguin, Alabeglu." (Vol. 2, pp. 112–114.)

(2) The Kashgais, who are of Turkoman origin, retain the Turkish language. The tribe is about 130,000 strong. The Kashgais move farther than any other tribe in their annual migration from their winter quarters to their summer quarters, their winter migration extending to Gelahdar near the Persian Gulf, and their summer movement reaching more than 200 miles northward to the vicinity of Qumisheh where they are in touch with the Bakhtiaris. Several of the districts into which Fars is divided were entirely in the hands of the Kashgais, who thereby controlled a population of 100,000 villagers .... The leading tribes are Darashuri, Kashkuli, Farsimadan, Shishbeluki, Safi Khani, and Gallazan Oghri (Sykes, 1921, vol. 2, pp. 477–478).

QIPCHAQ

"Kipchaks," a later tribe of the Chehar Aimak (Curzon, 1892a, vol. 1, p. 198).

QIRISHMAL. *See* KRISHMAL

QIZILBASHES

(1) Modern Tajiks (true Persians) are called by the Turks *Kyzilbachs* (Prichard, p. 171).

(2) Are a nomadic Turkish tribe (Aberigh-Mackay, p. 16).

(3) Qizilbash means "red head" (Bellew, p. 100).

(4) Qajars were included in the Kizil-bash or seven Red-head tribes, so-called from their scarlet head-covering (Curzon, 1892a, vol. 1, p. 392).

(5) Thirty-two Kizilbash tribes from 1500 until seventeenth century held command of army and government posts. Some then enrolled with Shahsavan. Most important of the Kizilbash tribes, all Turks, were the Ustajallu, Shamlu, Kajar, Afshar, Dhulkadr, Inanlu, Takallu, Beiat, and Khalej (Houtum-Schindler, pp. 48 et seq.).

(6) Qajars a Kizilbash tribe (Sykes, 1921, vol. 2, p. 277).

QIZILI

Nomad Kashkai tribe (Turks) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

QOREISH

Baluchis claim to be Arabs of the "Koreish" tribe. According to Bellew the tribe variously known as Kurush, Korish, Gorich, and Guraish, which is still widely extended on the Indus border, is the Royal Rajput Kerush, Keruch, or Kurech (Curzon, 1892a, vol. 2, pp. 258–259).

QUBAD KHANI

"Kubad Khani," nomad Qashqai tribe (Turks) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

RAHIMI

Nomad Qashqai tribe (Turks) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

REKIS

In Baluchistan there are scattered tribes of nomads called Rekis (or desert people), the Muhammadani being the most numerous; Arab origin (MacMunn, p. 7).

RIND

The Rind of Makran, said to be pure Baluchis, are only Arabs of the Katratan tribe (Deniker, p. 508).

SACAE

"Saka," Aryans who migrated about 130 B.C. from Central Asia and overran Iran, setting up a capital at Kirkuk. Name retained today in Seistan. From Arachosia they entered India by the Bolan passes and founded a short-lived empire as far as Delhi and Bombay (Herzfeld, 1935, pp. 6–10).

SAFARI
Nomad Khamsah tribe (Arabs) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

SAFI KHANI
(1) Or Safakhani; nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 and 1890 (Curzon, 1892a, vol. 2, pp. 112–114).
(2) A leading tribe of the Kashgais (Sykes, 1921, vol. 2, pp. 477–478).

SAGARTIANS
Nomadic Persian tribe (Herodotus I, 125). Only ones who paid tribute to Achaemenian court. Old Persian Açagarta may apply to the tribal home in the northern Zagros mountains, although some lived nearer center of modern Persia (Lawrence, footnote to Herodotus I, 125).

SAIDIS (Seides)
Listed under Semites (Houssay, p. 103).

SALOR
Clan of Turkomans (Buxton, 1929, p. 623).

SARBANDI
A principal tribe of the Baluchis in Persian Seistan; transported by Timur to Hamadan but brought back by Nadir Shah (Curzon, 1892a, vol. 1, p. 228).

SARIK
Clan of Turkomans (Buxton, 1929, p. 623).

SARTS
(1) Bulk of population in Turkestan between the Oxus and the Jaxartes consists of the settled so-called Sarts, a mongrel people with Uzbeg, Kirghiz, Tajik, and other elements (Haddon, pp. 103–104).
(2) Sarts of Russian Turkestan are similar to Tajiks in physical characteristics (Deniker, pp. 505–506).

SASANIANS
Sasanian dynasty came from Pars (Worrell, pp. 125–126).

SASPEIRIANS
Inhabited country to the north beyond the Medes (Herodotus IV, 37).

SEISTANIS
Chief modern inhabitants of Seistan: occupy a servile position among other and dominant tribes (Curzon, 1892a, vol. 1, p. 228).

SELJUKS
(1) Branch of the Ghuzz Turks, from whom they kept distinct (Sykes, 1921, vol. 2, p. 28).
(2) Seljuks invaded Persia in the eleventh century (Wilson, 1932a, pp. 69–70).

SEMITES
(1) Bakhtiari skull analogous with skulls which he calls "Tehranis"; both show a strong Semitic influence in head height (de Khanikoff, p. 109). Head measurements; C.I. 78.3 (pp. 59, 63). Semites of India C.I. 73.9; measurements (p. 70). Semitic skull when compared to an Iranian skull appears to be of less cranial capacity, smaller in length and width, but greater in height (p. 71). Persia was under Greek and Semitic sway 200 years; Greek, Semitic, Aramean, Turanian, 500 years; and under Semitic sway for 400 years (pp. 74–76). To the west of Shiraz and Isfahan the Semitic influence makes itself strongly felt, as always, becoming apparent in the head (pp. 107–108). Nestorians and Chaldeans near Urmia, Salmas, and source of Zab River are Semitic (p. 110). Shape of the Nestorian skull is Semitic, especially among Diz, Jelu, Baz, Tkhuma, and Tiyari tribesmen [all Assyrians]. Semitic eye deepset (pp. 111–112). Armenians are modified by contact with Semites (p. 112). Measurements of Semite skulls (pp. 131–139).

(2) Semites of Persia comprise Arabs, Seides, Jews (Houssay, p. 103). Mountain region between Farsis and Lurs has been the theater of numerous Aryan, Turanian, and Semitic fusions (p. 122).

(3) After prehistoric period the Aryans of Persia mixed with Semitic stocks, namely Assyrians, Arabs, and Jews (Danilov, cols. 10–19, 26–28).

(4) Some of "Asiatic Ethiopians" had straight hair and were Semites (Brinton, p. 3). Caucasic, Aryan, and Semitic stocks were the three great divisions of the White Race in western Asia in prehistoric and protohistoric times (pp. 11–17). Chains of the Amanus on the west, Masius on the north, and Zagros on the east have been the limits of durable ethnic impressions by Semites (p. 32).

(5) Semites one of three subvarieties of Persian type. Occurs upon contact with Arabs, producing a darker population toward the southwest (Ripley, pp. 442–452).

(6) There was in Elam first a Sumerian and then a considerable Semitic influx (Sykes, 1921, vol. 1, pp. 50–53). Semites dominated the plains and the Aryans the Iranian Plateau. History of ancient world is henceforth destined to be a struggle between the Semitic races of the south and the Aryan races of the north which finally ended in the complete victory of the northern races (vol. 1, pp. 95–99).

(7) The Bundehesh maintains Arabs and Persians, Semites and Aryans had a common stem in western Asia (Modi, 1919, p. 733).

(8) Semitic (Arab) migrations have modified the Persian type (Haddon, pp. 102–103).

(9) Whatever justification there was in speaking of a Semitic family of languages, there was none for speaking of a Semitic race. True Semite has: glossy-black hair, curly and strong and abundant; dolichocephalic skull; prominent nose, somewhat aquiline; thick lips; oval face; dull white skin; dark eyes (Sayce, pp. 107–108, 120–121).

(10) Physical anthropologists are certain that Mesopotamia [Iraq] was the eastern borderline for Semitic types of individuals and that the Semites, whom we know as the brown Mediterranean peoples who invaded Mesopotamia from Arabia, did not inhabit Iran at an early date. When, therefore, the author of the tenth chapter of Genesis calls Elam a son of Shem, that is, a Semite, he is speaking not in anthropological but in geographical and cultural terms (Cameron, pp. 15–19).

SHAHDILLU

Kurdish tribe of Khurasan settled at Bujnurd (Curzon, 1892a, vol. 1, p. 191). Transplanted by Shah Abbas from the northwest provinces to mountains of Khurasan (vol. 1, pp. 97–98).

SHAHREKI

A principal tribe of the Baluchis in Persian Seistan (Curzon, 1892a, vol. 1, p. 228).

SHAHSAVAN

(1) "Shah Sevens," an important and numerous Turkish tribe in Ardebil (Curzon, 1892a, vol. 2, p. 270).

(2) "Shahseven," nomad tribe in Persia. Formed in seventeenth century by Shah Abbas I to break the power of the Kizilbash tribes. Means "Shah-loving." Comprises part of Shamlus; Inanlus in 1896 were the most important branch of Shahsavan (Houtum-Schindler, pp. 48 et seq.).

SHAIBANI

(1) "Shaiwani," nomad Khamsah tribe (Arabs) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

(2) "Sheibani," a branch of the Arab tribe of the Khamseh; emigrated originally from Nejd and Oman (Sykes, 1921, vol. 2, p. 479).

SHAMLU

A Turkish Qizilbash tribe; Syrians and now part of the Shahsavan, and partly a separate tribe called Baharlu (Houtum-Schindler, pp. 48 et seq.).

SHAMSHIRI

Kurdish nomad tribe on the frontier, wintering in Turkish territory; 400 families (Curzon, 1892a, vol. 1, pp. 555–557).

SHARAIFAT. *See* SHURAIFAT

SHEIKH ISMAIL

Nomad Kurdish tribe in Ardelan near Isfandabad, migrating in winter into Turkish territory; 300 families (Curzon, 1892a, vol. 1, pp. 555–557).

SHEKAK

Azerbaijani Kurds, partly Turkish, partly Persian; Sunnis of Shafei sect; number 1,500 families (Curzon, 1892a, vol. 1, pp. 555–557).

SHERAFAH

"Shurafa," Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

SHIRI. *See* URD-I-SHIRI

SHISHBULUKI (Shishbeluki)

(1) Nomad Kashkais tribe (Turks) of Fars and Laristan, 1875 and 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

(2) Shishbuluki, a leading tribe of the Kashgais (Sykes, 1921, vol. 2, pp. 477–478).

SHURAFA. *See* SHERAFAH

SHURAIFAT

"Sharaifat," Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

SINJABI

Kurdish tribe in Mahidasht plain, west of Kermanshah; Ali Illahis; 1,500 families (Curzon, 1892a, vol. 1, p. 557).

STRUCHATES

(1) Tribe of Medes (Herodotus I, 101).

(2) Possibly Aryans (Sykes, 1921, vol. 1, pp. 95–99).

SUDAN

Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

SULEIMAN

Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

SUMERIANS

(1) Sumerians preceded Semites in Babylonia; but Sumerians were themselves preceded by a proto-Elamite race which made the pottery resembling primitive ware of Susa (Sykes, 1921, vol. 1, pp. 61–62).

(2) Since the Sumerians, however, came into Babylonia from the northeast, as is shown, among other reasons, by the fact that the same ideograph denotes both "mountain" and "country," it is in that direction that we shall have to look for such traces of connected languages as may still exist. It was this pre-Semitic population, and not the Semitic intruders, to whom the origin of Chaldean culture and civilisation was due (Sayce, p. 95).

(3) Sumerians may have possessed an ancestry of mixed White and Yellow tribes (Worrell, p. 44).

(4) Sumerians were of Mongolian origin and probably their remnants today are to be found in parts of Turkey and Afghanistan (Ali Shah, p. 152).
(5) It is possible that longheads of ancient Iran were Sumerians or were related to them; it has been said one can still trace the ancient Sumerian face eastward among peoples of Afghanistan and Baluchistan even to the valley of the Indus (Cameron, pp. 15–19).

SUNGURU

Sedentary Kurdish tribe north of Kermanshah; Kuliahi and Sunguru number 2,500 families (Curzon, 1892a, vol. 1, p. 557).

SURI

According to Bellew an original tribe of the Chehar Aimak (Curzon, 1892a, vol. 1, p. 198).

SUSIANS

(1) Aryo-Negroids of Persia. According to Quatrefages and Hamy the Negroid type which occurs in Assyrian reliefs represents the primitive element of Susiana, whose inhabitants are probably a mixture of Kuchite and Negro. The nose is relatively flat with dilated nares, the malars prominent, the lips thick, conforming to a well-known type. There may be a relationship with the Hubbashee (Habbashi) of Makran and Laristan recorded by Hamilton Smith. Is this the same people who introduced the prototype of the Negro Buddhas of India? (Houssay, p. 126.) The modern Susians are distinct from all other Persian types (p. 127). The Susians have the shortest and broadest noses in Iran, N.I. 80. There is in Susiana a clearly defined race formed by a mixture of Turanians, Persians, and Negritos. The physical characters of these three peoples have been blended to form an average type out of which may appear one of these three distinctive traits (pp. 136–137). Among eleven individuals five have Persian characteristics and five Negrito, while the Turanian influence is shown by one very brachycephalic subject. Measurements (pp. 137–138). Susians extend from Persian Gulf to foot of mountain chain, with their center at Dizful (p. 143).
(2) The Susians, who are hybrid Negritos, inhabit region northwest of Shiraz. Stature 163.3 (Danilov, passim).
(3) Portraits of alleged Dravidian Race on monuments at Susa probably depicted slaves and may explain the Negroid traits of modern Susians (Brinton, p. 2).
(4) Suzians are third subvariety of Persian type. Strain of Negro blood apparent; flat and open nose, thick lips, black hair and eyes; first trace of aboriginal population underlying Hindus (Ripley, pp. 442–452).
(5) According to Dieulafoy and Morgan, there was an ancient occupation of the Susian plain by Negritos—probably the original inhabitants occupying the plains of Khuzistan (Sykes, 1921, vol. 1, pp. 50–53).
(6) Susiana contains traces of a dark-skinned population which, from the monuments, indicates a pre-Dravidian, or possibly an Ulotrichous stock (Haddon, pp. 102–103). Susians are included in the *Irano-Mediterraneus* group. Susians have the broadest nose but this may be due to an alien ancient strain (p. 86).

SUWARI

Arab tribe in Khuzistan of more than 500 males (Curzon, 1892a, vol. 2, pp. 320–322).

SYRIANS

(1) Bindunis are aborigines mixed with Syrians (Houssay, p. 122).
(2) Shamlus are Syrians (Houtum-Schindler, pp. 48 et seq.).

TACHTADSHY

(1) Hypsi-brachycephalic type living as a primitive tribe in Anatolia (Ripley, pp. 442–452).
(2) Von Luschan makes the "Tahtajis" one of modern representatives of ancient Hittites (Hitti, p. 15).

TAHUKI (Tahukani)
Found in Perso-Baluchistan; fine, manly stock (MacMunn, p. 7)

TAI
Tajik is the Middle Persian form of the Aramaic "ṭaiyāyē," properly "Arab of the tribe of Tai." Once the Tai Arabs were regarded by one body of Persians as representatives of the Arab world; their name came to mean all Arabs (Hasan, p. 79).

TAILAKU
Kurds of Ardelan near Hawatu; 600 families (Curzon, 1892a, vol. 1, pp. 555–557).

TAIMUNI
(1) An original tribe of the Chehar Aimak. Said to be of Persian origin; not now found in Persia (Curzon, 1892a, vol. 1, p. 198).
(2) Heart of Afghanistan inhabited by "Taimani and Chahar Aimak" among others (Sykes, 1921, vol. 2, p. 217).

TAJIKS (Tadzhiks, Tazis, Taziks)
(1) The modern Tajiks or the true Persians, called by Turks "Kyzilbachs," are well known as a remarkably handsome people with regular features, long and oval faces, black and well-defined eyebrows, and black, gazelle-like eyes. The Tajiks are in truth a well-known people widely spread over the East. They inhabit not only the towns of Persia but also those of Transoxiana and of all the countries subjugated by the Tatar Uzbeks. Some claim that they extend as far as the borders of China or at least as far as Tibet (Prichard, p. 171).
(2) The Persians or Tajiks, as they call themselves, occupy the plateau of Iran up to the Indus; they are found even in the Turan and in the western part of Central Asia. They have formed colonies in Russia and Siberia (Perty, pp. 82–83).
(3) The name Tajiks was used only for a certain class of the population in eastern Khurasan, Seistan, and Herat in Afghanistan; it only became general for everyone of Persian blood on the banks of the Oxus and beyond this river. Derivation of the term Tajik (de Khanikoff, pp. 77–78, 87). The Tajiks themselves indicate Arabia and the region of Baghdad as the first habitation of their ancestors (quoted from Wood, p. 259). They are, however, too numerous to be the descendants of invading Arab warriors. According to Mountstuart Elphinstone the Tajiks are not one single nation but are spread in isolated sections over a wide area of Asia. The sedentary inhabitants of Persia are also called Tajiks to distinguish them from the Tatar conquerors, as well as to avoid confusing them with the nomadic population, which appears to have been of Persian origin. They even occur in Chinese Turkestan (pp. 93–94). The Tajiks are tall, with black hair and eyes; the head is long as among the Persians but the frontal bone is larger between the semi-circular temporal lines, which gives them more oval faces than those of the western Persians. The eyes, mouth, and nose are well defined; latter is generally straight, rarely curved, far more prominent than among the Mongol races but not as marked as among the central and western Persians. Hair quantity is similar to that of the Persians; heavy beard; chest and arms often covered with hair. Tajik skeleton is more massive than Persian. Stature range of 170.0 and 160.0 recorded by Wood at Wakhan (pp. 103–105). Tajiks and Gabrs have retained the greatest number of primitive traits (pp. 107–108).
(4) Frequently called the Parsiwan; are numerous and widespread element in Afghanistan, from whose inhabitants they differ in language and customs. Are representatives of ancient Persian inhabitants. "Tajik" is derived from ancient Persian name for Arab. Gradually term applied only to admixture of Arabs and Persians. Or Tajik may be merely ancient name for Persian peasant. Term today applies to all Persian-speaking people in Afghanistan who are not Hazarah, Afghan, or Sayyid (Bellew, pp. 109–110).

(5) Listed under Mongolo-Aryans. Gabrs are a racial mixture of Tajiks and Ajemis (Houssay, p. 103). Tajik C.I. 82.31 (p. 110). Tajiks live on eastern frontier of Iran in Khurasan and between Afghanistan and Fars; resemble in general physique the Ajemis (p. 118).

(6) Iranian elements known as Tajik are found in Persian Seistan (Curzon, 1892a, vol. 1, p. 228). "Encyclopaedia Britannica" before 1892 lists Tajiks in Khurasan under Iranians; number 400,000 (vol. 1, p. 179).

(7) The basic group of Khurasan is the Tajiks, whose C.I. is quite different from that of the Iranians, since they are typical brachycephals and in this respect resemble more the Armenians, Jews, Assyrians, and Mongols. Bakhtiaris second only to the Tajiks in shortness of head. C.I. of Tajiks from: Ferghana, 85.5; Zaravshan, 84.0; Samarkand, 83.0 (Danilov, passim).

(8) Tadjiks are an intermixture of pure Iranian with Turkoman or Tatar strain (Ripley, pp. 442–452).

(9) Herat province occupied by Aryan Tajiks (Sykes, 1921, vol. 2, p. 217).

(10) According to the Bundehesh, Taz was the progenitor of the Tazis or the Arabs (Modi, 1919, p. 733). In the early part of the Shah-nameh, Firdusi speaks of the Arabs as the Tazis and of their language as the Tazi language (Modi, pp. 737, 738). The Tajiks who today form a special group, one of the two principal ethnical groups of Persia, are the descendants of Alexander's Persianized or Zoroastrianized Arabs. Von Luschan speaks of them as "the descendants of the old Persians." Dr. Bellew says that in Afghanistan, even now, the Taziks are known as the Parsiwan, pointing to their relationship with the ancient Persians. Their association even in a Zoroastrian prayer shows that some of the Arabs had come into much closer contact with the ancient Persians. Thus, there is no wonder that their physical characteristics were thereby influenced to some extent (pp. 747–748).

(11) There are two large ethnical groups in Persia, the settled Tajik, the old type which is preserved in the Parsi who migrated to India in A.D. 640, and the Persians. The lowland Tajik are more mixed and have a tendency to be fairer than the Hill Tajik or Galcha. These may be regarded as the original inhabitants (Haddon, pp. 102–103). See Pamiri (p. 27). The Tadjik between the Oxus and Jaxartes in Turkestan are mixed but have preserved themselves more or less from the Uzbek invasion (pp. 103–104).

(12) To the east of a line from Asterabad to Yezd to Kerman are the Tajiks, who also occur in western Afghanistan, northwestern Baluchistan, Afghan Turkestan and in Soviet Turkestan up to and beyond the Pamirs (Galchas). Similar to the Tajiks are the Polus, Sarts, and Azerbaidzhanis of the Caucasus. The Tajiks, brachycephals (84.9) and above average stature (169.0), show traces of Turkic admixture (Deniker, pp. 505–507).

(13) The Arabs were known by the Chinese as the Tazi or *Ta shi* (a transcription of the Persian Tazi or Tajik). The western Iranians, or Persians proper, are known throughout Central Asia as Tajiks, and in western Irania as Tats. "Tajik" is the Middle Persian form of the Aramaic *Ṭaiyāyē*, properly "Arab of the tribe of Tai" (Hasan, p. 79).

(14) Recognizable in Baluchistan is the underlying Persian population (Tajik), represented by dominant local tribes and the agricultural bondsman. Such are the Dehwars or Dehkans, and the Durzadas, who extend through Makran (MacMunn, p. 7).

(15) Mean stature of Mountain Tadzhiks is 165.83, sitting height 86.44, relative sitting height index 52.18. Head tends toward hyperbrachycephaly; face narrow, of medium height, and orthognathous; nasal length 58.14, breadth 34.40, index 59.44; in profile, noses are straight and concavo-convex 64.50 per cent, concave 11.47, convex 24.03 (Ginzburg, pp. 56–63).

TAKALLU

Turkish Qizilbash tribe; broken up in 1531 and as a tribe disappeared from history (Houtum-Schindler, pp. 48 et seq.).

TALISH (Talych)

(1) Live in Caspian Sea region and speak a Persian dialect (Danilov, cols. 10–19, 26–28).

(2) Talych name of some Ajemis on the Caspian littoral (Deniker, pp. 505–506).

(3) 91,000 Talych in the Caucasus; speak an Indo-Iranian language (Baschmakoff, p. 21).

TARAKI

True Turk clan in Ghor belonging to the Khilji (Bellew, p. 100).

TATARS

(1) No Tatars have established themselves in Kurdistan (Malcolm, vol. 2, pp. 207–210).

(2) Hazarahs are Tatars of the Mongol division (Bellew, pp. 113–114).

(3) Zolotaref (1888) estimated there were 1,000,000 Turks and Tartars in Persia (Curzon, 1892a, vol. 2, pp. 492–494). The Turks of Persia are offshoots of the great Turki or Turkoman or Tatar stock (vol. 2, p. 269). Tartars, Turkomans, and Turks are interchangeable names for different branches of the same family. The "Encyclopaedia Britannica" before 1892 gives 100,000 Tatars in Khurasan, comprising Afshars and Kajars (vol. 1, p. 179).

(4) The inhabitants of Azerbaijan are robust, tall with dark hair and eyes, and speak an Azerbaijani dialect of the Turkish language; usually called Azerbaijan Tatars, although they do not resemble Tatars (Danilov, cols. 10–19, 26–28).

(5) The Beiats are mentioned in Rashid ed din's tables as a so-called Tartar tribe (Houtum-Schindler, pp. 48 et seq.).

(6) Azerbeidjian Tatars, a major element in Persia, are positively Iranian in every trait, although their language is Turkish. Second subvariety of Persian type is an intermixture of pure Iranian with a Turkoman or Tatar strain (Ripley, pp. 442–452).

(7) Mongols, or, as they were more generally termed, the Tartars, were divided by Chinese into White, Black, and Wild Tartars. Correct form of ancient name is "Ta-ta." "Tartar" generally adopted because name resembled the classical Tartarus (Sykes, 1921, vol. 2, p. 71).

(8) Certain so-called Tatars belong to an eastern group of the Turki (Haddon, p. 31).

(9) Mingals of Baluchistan are doubtless of Tatar origin (MacMunn, p. 7).

TATS

(1) In northwestern Persia they call the aborigines of those countries subjugated by the Turks by the name of Tats. Pietro della Valle, 1663, was the first European to mention the Tats (de Khanikoff, p. 77). They were probably brought from Azerbaijan under the Sasanians and were influenced more than any other members of the Iranian family by Turkish groups, among whom they had lived for about fifteen centuries. They are medium in stature, have round and chubby faces, eyes black and much smaller than the Persians'; the neck is short and thick, the body stocky and inclined to obesity, the hands and feet relatively small; the complexion is swarthy, the hair black and rather heavy, although less so than among the Persians and Tajiks (p. 114).

(2) C.I. of Tats from Daghestan 78.7 (Danilov, cols. 53–55).

(3) Western Iranians, or Persians proper, are known in west Irania as Tats, possibly a contracted form of Tajiks (Hasan, p. 79).

(4) 74,000 Tats in the Caucasus; speak an Indo-Iranian language (Baschmakoff, p. 21).

TAZIS. *See* TAJIKS

TEHRANIS

Bakhtiari skull most analogous with "Tehranis," which represent Iranian skulls with Turkish admixture (de Khanikoff, p. 109). Measurements of skulls (pp. 133–139).

TIMURIS

(1) The "Encyclopaedia Britannica" before 1892 lists 250,000 Timuris in Khurasan under the heading Mongols (Curzon, 1892a, vol. 1, p. 179). In the border districts of Jam, Bakharz, and Khaf most of the population are of Arab origin and called Timuris; belong to one of the Chehar Aimak tribes. Derived name from Timur [Tamerlane] who deported them from their native country. There are settlements of Timuris also in other parts of Khurasan. Bellew also gives them as an original Chehar Aimak tribe with the Jamshidi and Firuzkuhi as subdivisions (vol. 1, pp. 198–199).

(2) There are Timuris of Arab origin in Khurasan (Sykes, 1921, vol. 2, p. 392).

(3) Timuris, who live close to Afghan frontier, are divided into eight principal tribes (Ivanov, p. 153).

TOKHI

True Turk clan in Ghor belonging to the Khilji (Bellew, p. 100).

TOLAR

True Turk clan in Ghor belonging to the Khilji, now lost in Afghan reckoning (Bellew, p. 100).

TURANIANS

(1) Head measurements; C.I. 79.3 (de Khanikoff, pp. 59, 63). Iranian head higher than Turanian (p. 62). Persia was under Greek, Semitic, Aramean, Turanian sway for 500 years; under Turanian for 600 years (de Khanikoff, pp. 74–76). Measurements of skulls (pp. 132–139).

(2) Mountainous region between the Lurs and Farsis has been theatre of Aryan, Turanian, and Semitic fusions. Turanian element appears in certain places to be preponderant. In others it disappears (Houssay, p. 122). In Susiana there is a race formed by mixture of Turanians, Persians, and Negritos (pp. 136–137). Cranial deformation may be Turanian in origin (p. 143).

(3) Turanian family of Central Asiatic agglutinative tongues includes Turkic dialects, Mongolian language, Finnic tongues, and language of ruling Tatar race in China (Conder, pp. 30–51).

(4) Hazaras belong to Turanian family, as their Mongolesque features, crooked eyes, and paucity of beard indicate (Curzon, 1892a, vol. 1, p. 198).

(5) Alleged "Turanian" (Sibiric or Sinitic) Race probably did not extend over western Asia and central and southern Europe in prehistoric times (Brinton, pp. 4–5).

(6) Two of Herodotus' early Persian tribes, Budii and Magi, were possibly Turanians (Sykes, 1921, vol. 1, pp. 95–99).

(7) It was always through Persia that Aryans and Turanians came to the "Fertile Crescent" (Worrell, pp. 20–21). Aryan-speaking Persians make great distinction between Iran and Turan, although they must have received repeated infusions of Turanian blood (p. 44).

(8) Turanian-speaking Mongolians replaced or assimilated original Persians in some areas in Persia as early as 2000 B.C. (Wilson, 1932a, pp. 28–30).

TURKIC TRIBES

(1) Turkic dialects included in Turanian family of Central Asiatic agglutinative tongues (Conder, pp. 30–51).

(2) Turkic tribes have mixed to such an extent with other peoples that it is difficult to place them in a separate anthropological group and their subdivisions show marked differences. Nomad Turkic tribes in southern Iran have mixed with Negritos and call themselves "Siah," i.e. blacks. Another Turkic tribe, which has retained its Turkic name Khelladzh (Khalej?), has settled not far from Tehran in the Mezlegansk [Mazdaqan] region; the majority are dolichocephalic; disappearance of short heads suggests considerable mixture with Iranians. Settled tribes of central Iran have acquired Turkic-Mongolian elements in the north (Danilov, cols. 10–19, 26–28).

(3) Assyrian race is mixed with Turkic elements in Persia and Turkey. Tajiks show Turkic admixture (Deniker, pp. 505–506).

See also TURKS

TURKOMANS

(1) Turkomans are a Turk race which in the eleventh and twelfth centuries overran Bukhara, northern Asia, Armenia, south Georgia, Shirvan, and Daghistan, where they are nomads and called Tarekameh, Turkmans, and Kizilbashi. Name derived from Turk and Coman. Only difference between Turkomans and Uzbeks is that of tribe and that the Uzbeks are villagers. Both have flat faces, pointed chins, light-colored, thin beards, good musculature, small eyes like Chinese (Aberigh-Mackay, p. 16).

(2) Listed under Mongols (Houssay, p. 103). In Mazanderan and Gilan dwell the pure Turkoman tribes. From Qum to a line between Isfahan and Abadeh is the territory of Iraq Ajemi [Iraq-i-Ajam], inhabited by a mixed population of Turkomans and Medo-Persian Aryans, who call themselves Ajemis. C.I. 82.0 (pp. 110 et seq.). C.I. of Armenians at Julfa, 84–86, makes them as brachycephalic as pure Turkomans (p. 120). Figures on Janekis indicate strong Turkoman element; C.I. 83.7 (pp. 122–126).

(3) Zolotaref estimates 320,000 Turkomans and Jamshidis in Persia (Curzon, 1892a, vol. 2, pp. 492–494). Turks of Persia are offshoots of the great Turki or Turkoman or Tatar stock (vol. 2, p. 269). Turkomans of the Gurgan and Atrek valleys are one of the best known Turkish tribes in Persia; contain still a nomad element (vol. 2, p. 270). Tartars, Turkomans, and Turks are three interchangeable names for different branches of the same family (vol. 1, p. 179).

(4) Gabr skulls resemble Turkoman skulls to some degree (Danilov, cols. 139–144). Under subbrachycephals are Turkomans with C.I. 83.0 (cols. 53–55).

(5) Armenians are more closely related physically to Turkomans than to Aryan-speaking peoples. Second subvariety of Persian type is an intermixture of pure Iranian with a Turkoman or Tatar strain: Hajemis, Tadjiks, Azerbeidjian Tatars; hair coarser, inclining to black, face broader, cheek bones more prominent than in pure Iranian; heads broader, especially toward northeast. Is there an Alpine strain? (Ripley, pp. 442–452.)

(6) Turks and Turkomans of Persia are descendants of the Parthians (Finn, pp. 32–33).

(7) There are Turkomans in Khurasan (Sykes, 1921, vol. 2, p. 392).

(8) The "Ihlat" are Turkoman, but intermarriage has produced many mixed types, such as the Kajar (Haddon, pp. 102–103). Hordes of Turkoman nomads followed the westward migrations of Turks through northern Persia (p. 97). Turkomans east of the Caspian are part of a western group of the Turki (p. 31).

(9) Turkomans are a group of Iranian Turks found in Persia, Khiva, Bukhara, the Caucasus, Transcaspia; probably numbering about 1,000,000. They include: Chaudor, Yomut, Guklan, Akhal, Merv Tekkes, Sarik, Salor, and Ersari clans. All Muslims. Some appear to preserve the Proto-Nordic type but usually have intermingled (Buxton, 1929, p. 623).

(10) Turkmans of Khurasan speak Turki (Wilson, 1932a, pp. 68–69).

TURKS

(1) Descendants of Turkish tribes are found in Khurasan (Malcolm, vol. 2, p. 216).

(2) The Turkish language is the most numerous: it comprises forty-one families or branches, and 428,000 persons. The Afshars and the Cadjars are the most powerful of these tribes (Shoberl, p. 20).

(3) Some of semi-nomads in Persia are Turks (Prichard, p. 171).

(4) Gunduzlu are a Turkish tribe. Janeki *garmsir* and *sardsir* are of Turkish origin (Layard, p. 7).

(5) Bakhtiari and Tehrani skulls are modified in breadth by Turkish admixture (de Khanikoff, p. 109). Armenians greatly modified by Semites and Turks (p. 112). Tats were influenced more than other Iranians by Turkish groups among whom they lived for fifteen centuries (p. 114). Measurements of skulls given under Turanians (p. 132).

(6) The Uzbeks, the Turcomans both on the Oxus and in Asia Minor, the wandering tribes of northern Persia and the Ottomans are all Turks (Aberigh-Mackay, p. 16).

(7) Ancient Persian writers distinguished their enemies on the north by the term Turk (Bellew, pp. 109–110). When the Khilichi entered Ghor they consisted only of the true Turk clans of Hotak, Tokhi, Andar, Taraki, Tolar, and Polar (p. 100).

(8) Some Ilats are Turks (Houssay, p. 119). Layard said the Gunduzlus were Turk Afshars and the Janekis were Turks (p. 122). Concerning Janekis: it is extremely probable that a Turkish tribe found a country occupied by Lurs and intermingled with them (pp. 122–126).

(9) According to Houtum-Schindler there were 144,000 Turkish families in Persia in 1884. Zolotaref (1888) estimates 1,000,000 Turks and Tartars in Persia (Curzon, 1892a, vol. 2, pp. 492 494). Turks, one of four classes of tribes in Persia, are offshoots of Turki or Turkoman or Tartar stocks. Majority of Turks are settled (vol. 2, pp. 269–270). Among the Turkish tribes of Persia, which are most numerous in the north and northwest, the best known are the Kajars, the Afshars, the Karaguzlus of Hamadan the Shah Sevens of Ardebil, the Turkomans of the Gurgan and Atrek valleys, and the Kashqai hordes of Fars and Laristan (vol. 2, p. 270). Kurdistan contains Turkish elements (vol. 1, p. 549). Migratory tribes of Fars and Laristan are partly Turkish Lurs, principal tribe of which are the Kashkai (vol. 2, pp. 112–114). Tartars, Turkomans, and Turks are interchangeable names for different branches of the same family (vol. 1, p. 179). Inhabitants of Kalat-i-Nadiri are Turks, chiefly of the Jallayer and Benjat tribes (vol. 1, p. 139).

(10) After prehistoric times the Aryans mixed with Turkish tribesmen (Danilov, cols. 10–19, 26 28).

(11) In the cities, particularly in Tehran, there is much admixture of Turkish blood. Nomad "Khalej" are Turkish. All Qizilbash tribes are Turks (Houtum-Schindler, pp. 48 et seq.).

(12) Turks are descendants of the Parthians (Finn, pp. 32–33).

(13) There are Turks in Khurasan (Sykes, 1921, vol. 2, p. 392). Ainalu, Baharlu, Baseri, and Nafar of the Khamseh are mainly of Turkish descent (vol 2, p. 479). Qajar tribe is of Turkish origin (vol. 2, p. 277).

(14) Iranian peoples profoundly influenced Turks (Laufer, 1919, p. 185).

(15) Incursion of Turki tribes has modified the Persian type (Haddon, p. 102). Azerbaijanis of Persia and Azerbaidzhanis of Caucasus, who are more or less crossed with Turks, are included in the *Irano-Mediterraneus* group (p. 86). Turkish dominance of Oxus region in the middle of the sixth century A.D. resulted in a westward migration of Turki tribes across northern Persia into Asia Minor. Seljuk Turks permanently occupied that region in the latter part of eleventh century, followed by Osmanli Turks. Term Turk in Asia Minor and Europe does not necessarily imply Turki origin, as it applies also to those converted to Islam (p. 97).

Turki: Hair dark, much on face; yellowish-white complexion, slight tendency to brownish; stature medium to tall, 1.675 m., with tendency to obesity; a cuboid, very brachycephalic high head (C.I. 85-87); elongated oval face, broad cheek bones; straight, somewhat prominent nose; dark non-Mongolian eyes, but frequently the outer part of margin of eyelid folded; thick lips. Original home western Asia (Haddon, p. 31).

(16) Baluchis are mixed with Turks in the northwest (Deniker, p. 508).

(17) Turks have a microcephalic head form, are middle-sized, having sharp facial angles and irregular features (Ivanov, p. 153).

(18) Turkomans are a group of Iranian Turks (Buxton, 1929, p. 623).

(19) Second great nomadic movement in Persia was that of Turks from Mongolia in eighth century. Turks penetrated Azerbaijan (Wilson, 1932a, pp. 69–70). Turkish tribes are found in Luristan and Fars (pp. 33–34).

See also TURKIC TRIBES

UMLIYASH

Home in Elam; inhabited the district between the Karkheh and the Tigris (Sykes, 1921, vol. 1, pp. 50–53).

URD-I-SHIRI

Nomad Kashkai tribe (Turks) of Fars and Laristan, 1875 (Curzon, 1892a, vol. 2, pp. 112–114).

USTAJALLU

Turkish Kizilbash tribe. Very few now remain; live in Azerbaijan (Houtum-Schindler, pp. 48 et seq.).

UXIANS

(1) Khuzistan thought to be derived from Uwaja, "aborigines," found in cuneiform inscriptions. Perhaps the origin of the Uxii of Strabo and Pliny (Curzon, 1892a, vol. 2, p. 320).

(2) The Hussi or Kussi are the Uxians of the Greeks (Sykes, 1921, vol. 1, pp. 50–53).

UZBEKS (Uzbeg)

(1) Are Tatars who subjugated the territory inhabited by Tajiks (Prichard, p. 171).

(2) Uzbeks, so called from one of their Khans, were a mass of tribes of Turki Moghal, and probably of Fennic origin, moulded into one people, but with a great preponderance of Turks. They now possess Transoxiana. Are villagers, but there is little difference between them and nomad Turkomans. Both have flat faces, pointed chins, thin light-colored beards, small heads, good musculature, small eyes like Chinese (Aberigh-Mackay, p. 16).

(3) Uzbak are found on the southern bank of the Oxus in Afghanistan (Bellew, p. 13). Uzbek means an "independent" (p. 100).

(4) Comparison of Kirghiz Tatar, Uzbek Tatar, etc. (Conder, pp. 30–51).

(5) C.I. of Uzbeks from: Ferghana, 86.0; Zaravshan, 85.5, 83.0; Kuldzha, 84.0; Samarkand, 84.0 (Danilov, cols. 53–55).

(6) To the north of the Hindu Kush in Afghanistan the population is mainly Uzbeg; Sunnis (Sykes, 1921, vol. 2, pp. 216–218).

(7) Turkestan between the Oxus and Jaxartes contains a pure Uzbeg element, few in number and forming a kind of racial aristocracy (Haddon, pp. 103–104). A central group of the Turki (p. 31).

WAKHI

Brachycephalic, see Pamiri (Haddon, p. 27).

YAMUT

"Yomut," clan of Turkomans (Buxton, 1929, p. 623).

YEZIDI

Yezidis of Iraq are included in the *Irano-Mediterraneus* group (Haddon, p. 86).

YUKHARI-BASH

A subdivision of the third section of the Kajars on the upper branch of the Gurgan River (Sykes, 1921, vol. 2, p. 277).

ZAAFARANLU KURDS

"Zaferanlu Kurds," chief inhabitants of Kuchan in Khurasan (Curzon, 1892a, vol. 1, p. 191); transplanted by Abbas from northwest provinces to uplands of Khurasan (vol. 1, pp. 97–98).

ZANGENAH (Zenjina)

Kurdish tribe of Kermanshah; Shiahs; 1,500 families (Curzon, 1892a, vol. 1, p. 557).

ZANGIUN

Stationary Kashkai tribe (Turks) of Fars and Laristan, 1890 (Curzon, 1892a, vol. 2, pp. 112–114).

ZENDS

(1) Kurdish-speaking tribe, once under Kerim Khan; now almost exterminated (Shoberl, p. 20).

(2) Zends are Lurs; still about 150–200 families near Qum, Hamadan, Malayer, and in the Bakhtiari country (Houtum-Schindler, pp. 48 et seq.).

ZEZA

Azerbaijani Kurds in the mountains northwest of Ushnu; Sunnis; 1,000 families (Curzon, 1892a, vol. 1, pp. 555–557).

ZIKIRTU

In the Assyrian period a minor nation, called Zikirtu by the Semites, lived in Parsua and in the northern Zagros (Lawrence, footnote to Herodotus I, 125).

ZOTT. *See* JATT

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Al bu Darraj: o, 21
Al bu Dhiyab: m, 18
Al bu Fahad: m, 18
Al bu Faraj: m, 20–21
Al bu Ghuwainim: o, 20–21
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Al bu Hamdan: k, 19
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Al bu Husain: j, 18
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Al bu Jaiyash: o, 20
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[1]Buzzun, Isa, Muraiyan listed as one tribe on the map.

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GENERAL INDEX

In order to facilitate the task of the reader a detailed general index has been prepared so that the physical anthropologist can locate references and cross-references.

At one point it seemed advisable to divide the index into several parts under the headings of personal, geographical, and tribal names as well as a subject index.

After careful consideration it was decided to combine all references into one general index.

Wherever confusion might arise the following abbreviations have been inserted: *p.*=personal names; *c.*=city; and *d.*=district.

The majority of undesignated proper names refer to the fifteen hundred tribal names mentioned in Chapter IV. With regard to variations in spelling of these tribal names the reader must be prepared to interchange the letters *v* and *w* in all names ending *vand* or *wand*. The former is correct phonetically.

This index was prepared by the author with the collaboration of Dr. Edith W. Ware. Miss Dorothy Pedersen assisted with the final checking of references. This index was typed by Mr. T. Scully.

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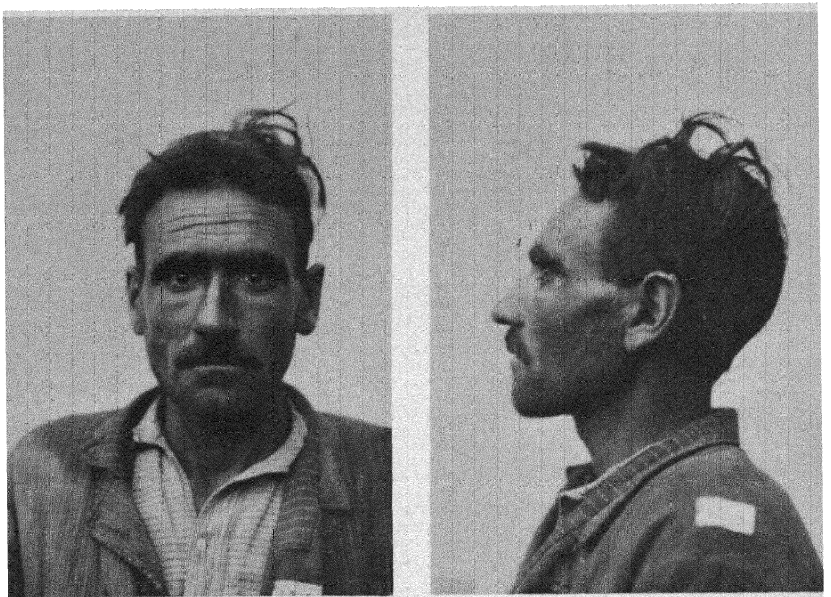
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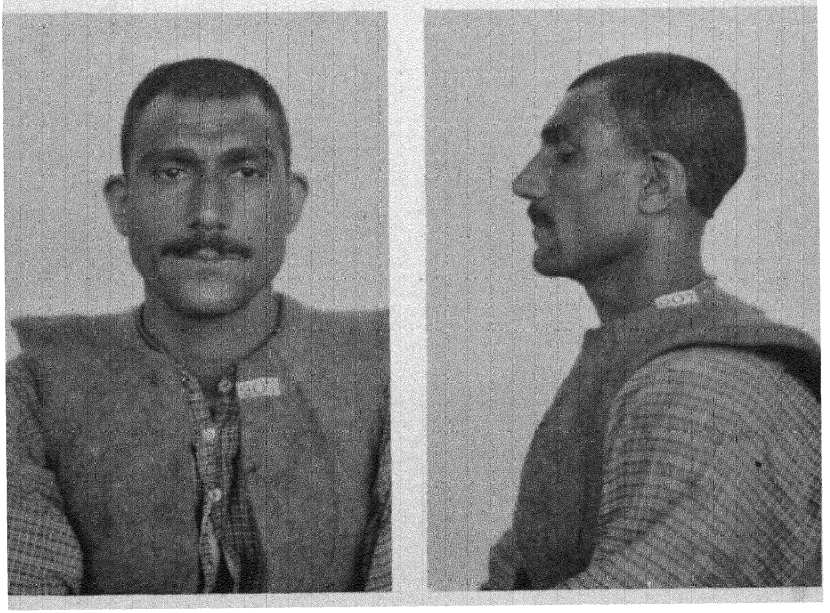
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Zupanic, Niko, 446 et seq.
Zuwaidat, 197

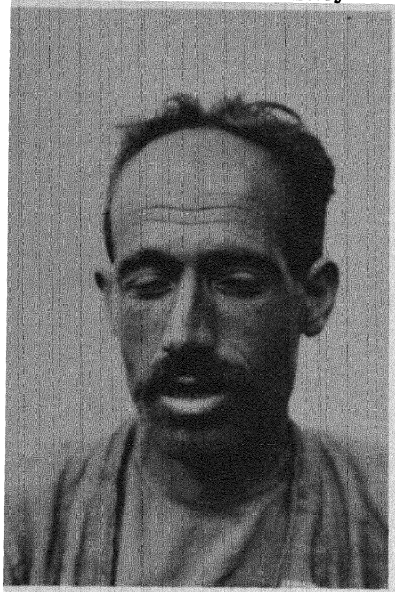


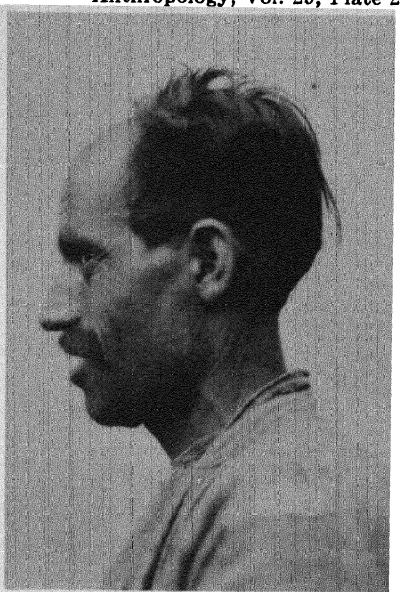
No. 3443 (age 45)



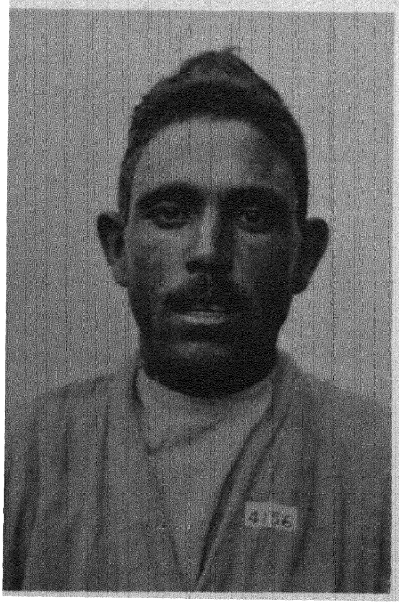
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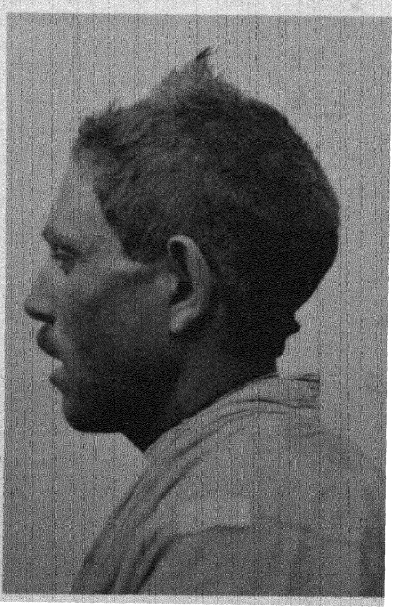
BASIC MEDITERRANEAN TYPES





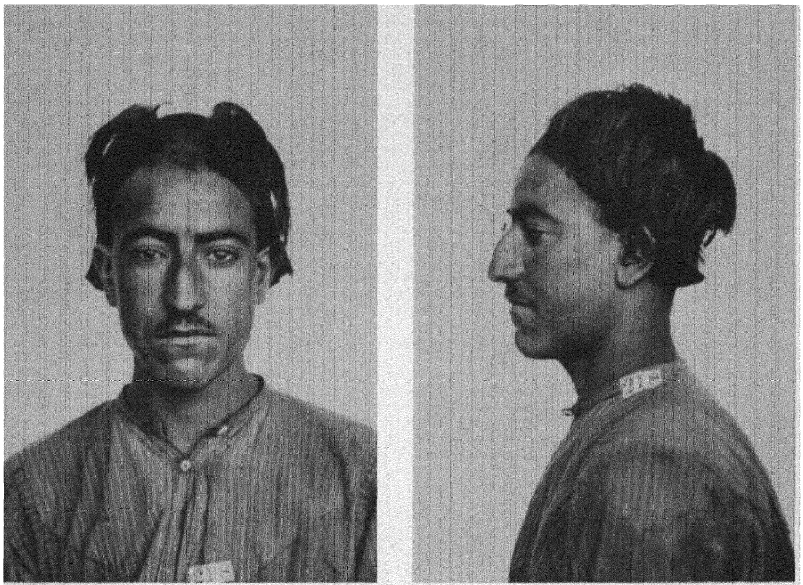
No. 3430 (age 40)



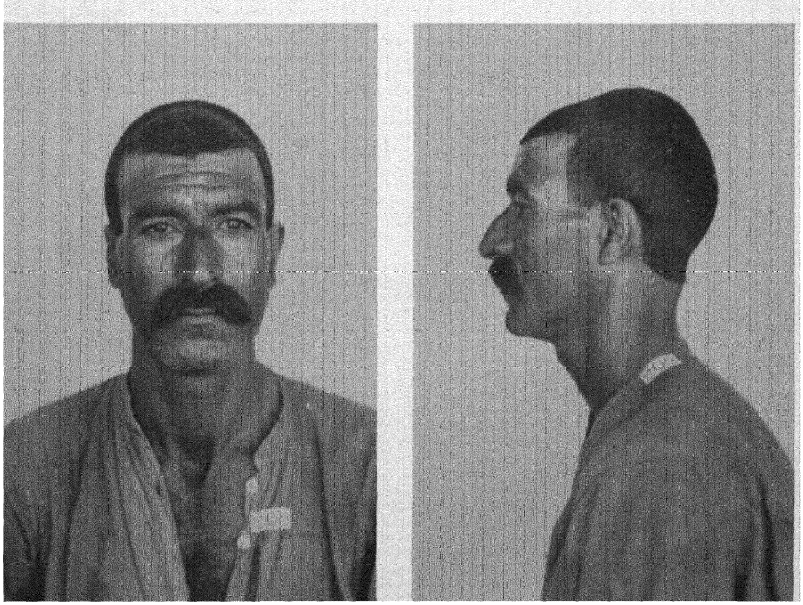


No. 3454 (age 25)

ATLANTO-MEDITERRANEAN TYPES

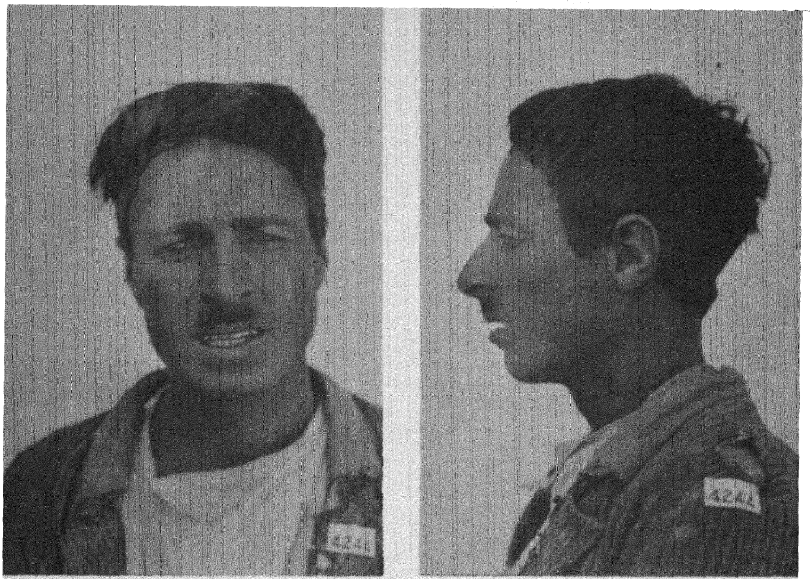


No. 3307 (age 20): High-vaulted Mediterranean type

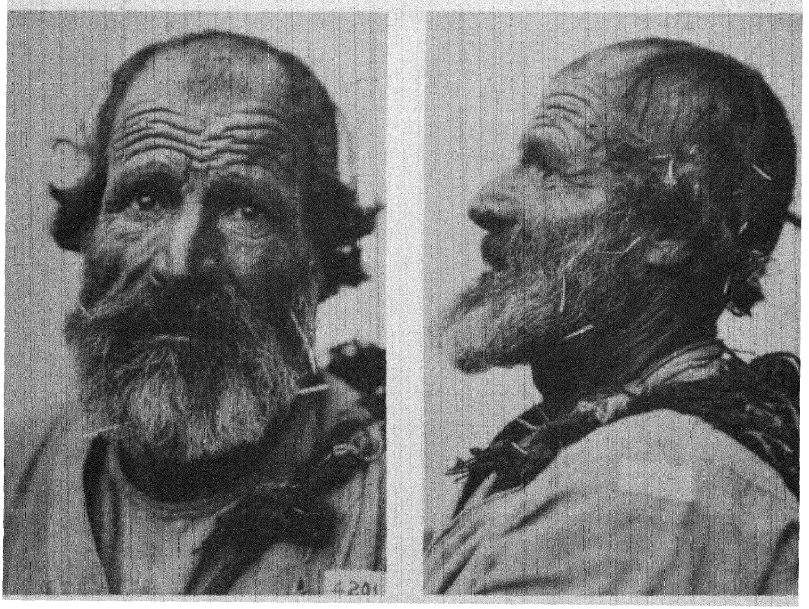


No. 3311 (age 35): Armenoid or Anatolian type

CONVEX-NOSED DOLICHOCEPHALS

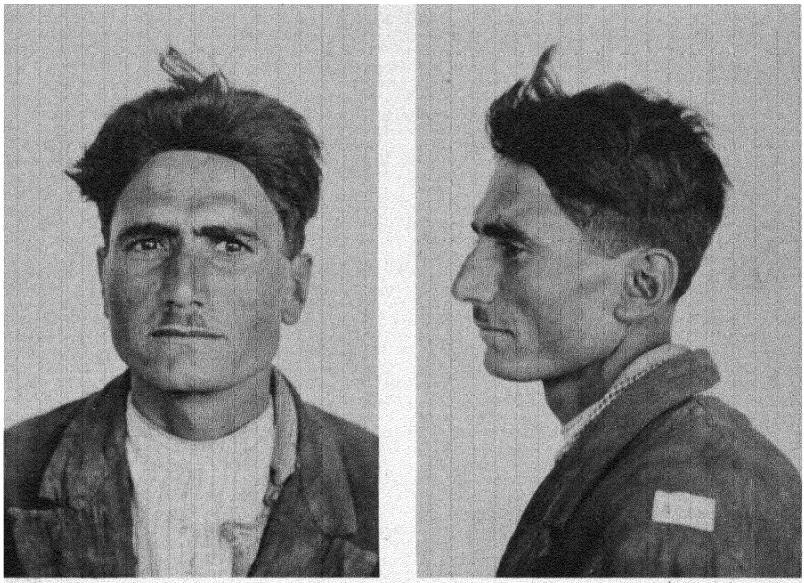


No. 3375 (age 20)

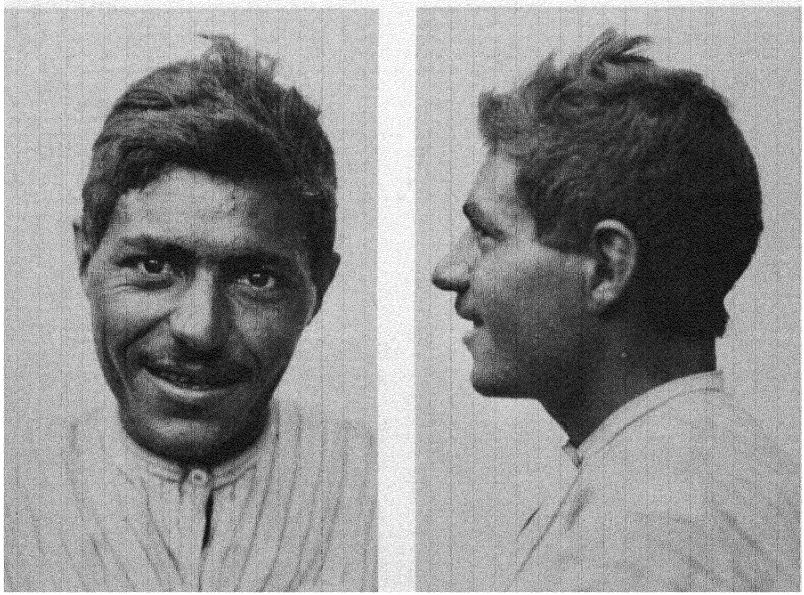


No. 3425 (age 60)

CONVEX-NOSED DOLICHOCEPHALS

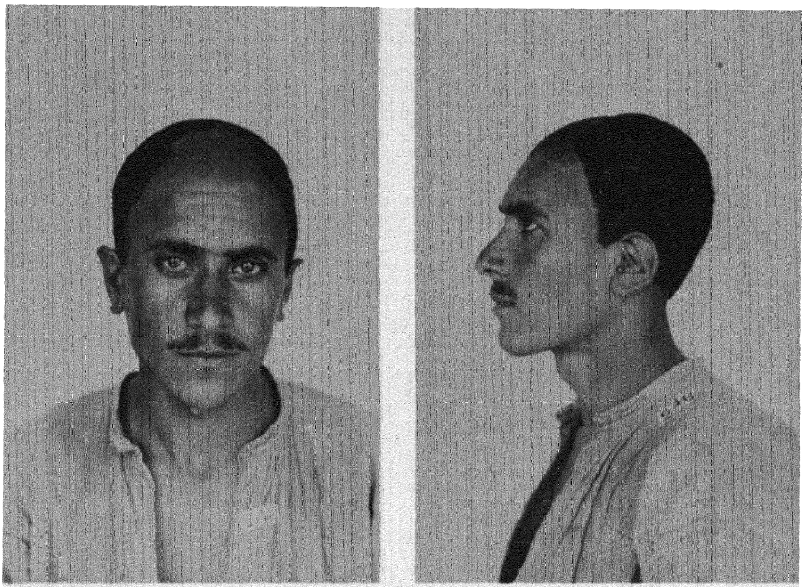


No. 3362 (age 35): Square-faced

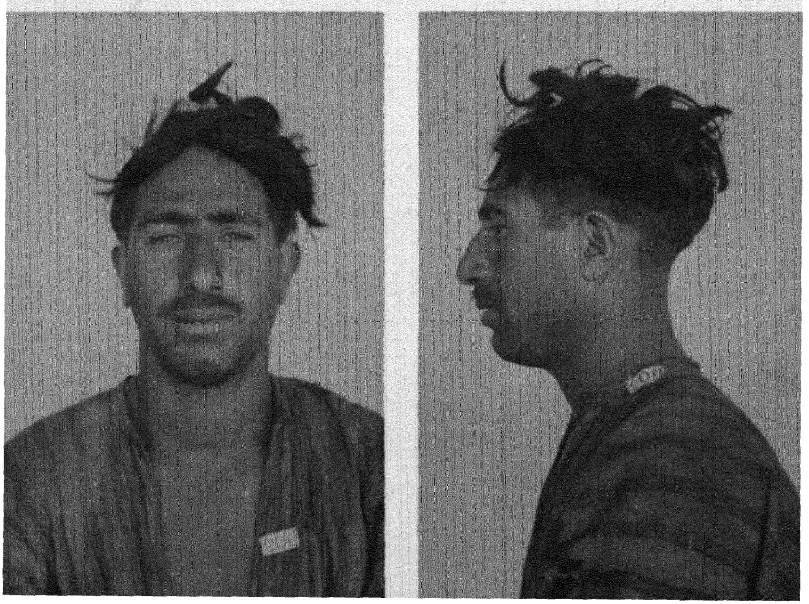


No. 3436 (age 25): Oval-faced

BRACHYCEPHALS

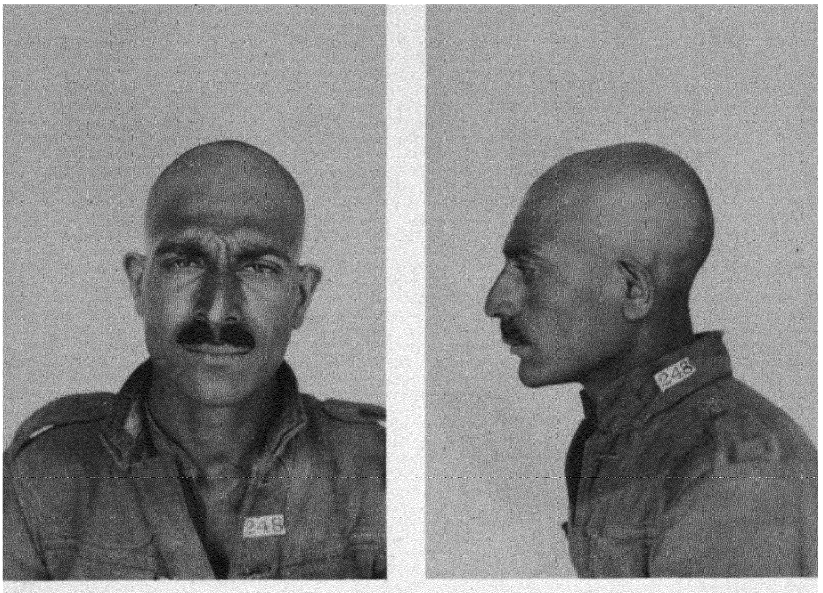


No. 3313 (age 20): Gracile type

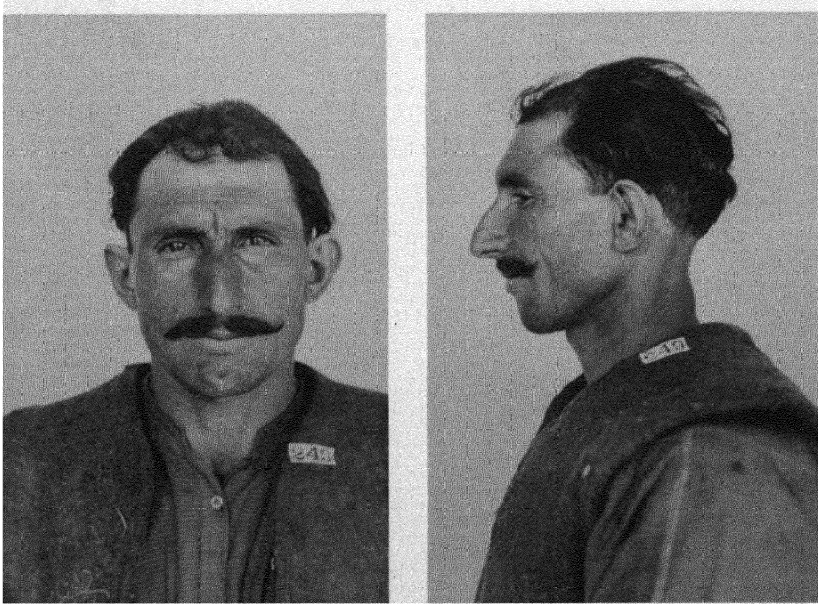


No. 3291 (age 30): Primitive type

MIXED-EYED MEDITERRANEAN TYPES

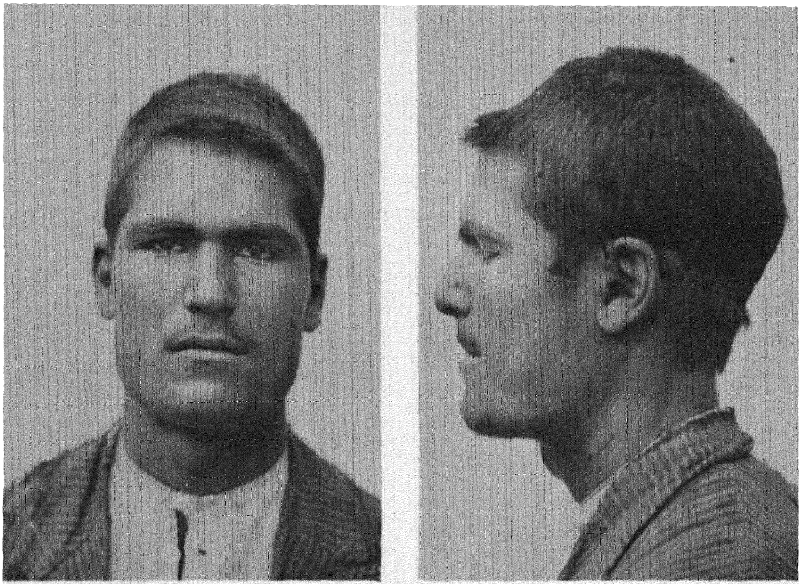


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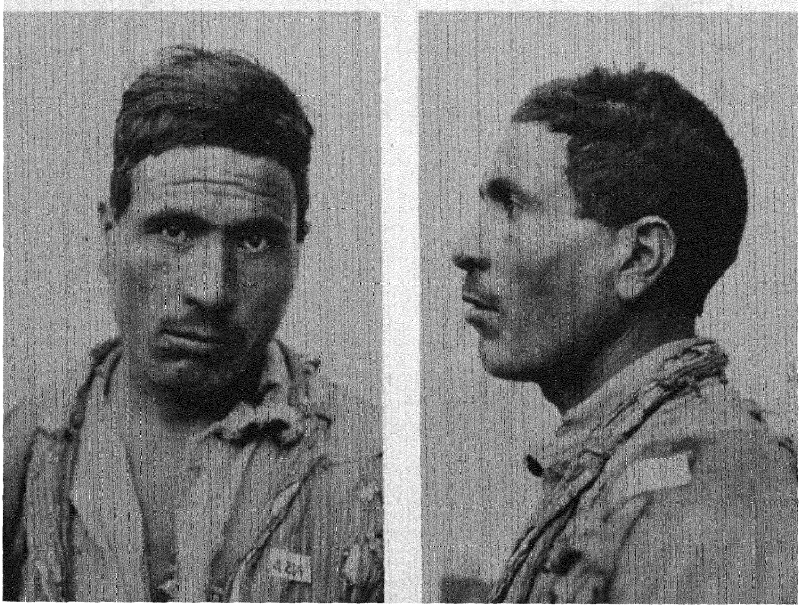


No. 3294 (age 37)

MIXED-EYED TYPES

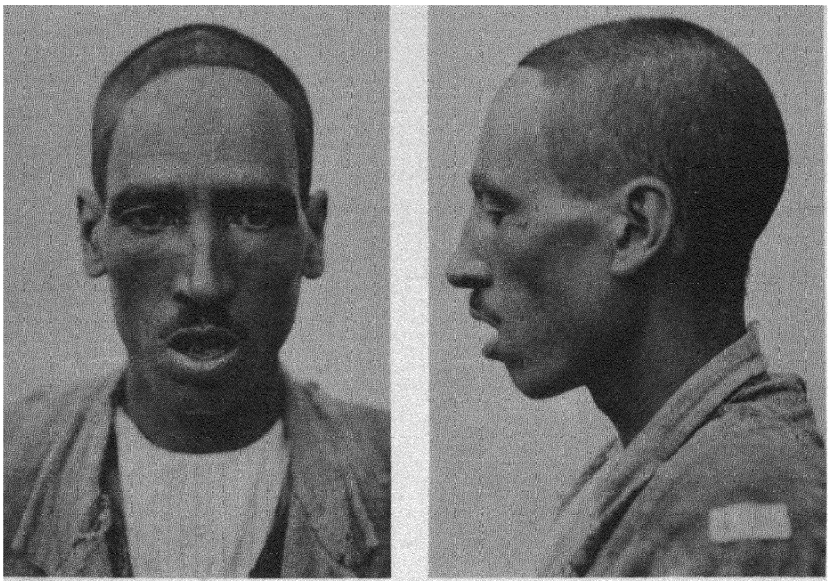


No. 3410 (age 23)

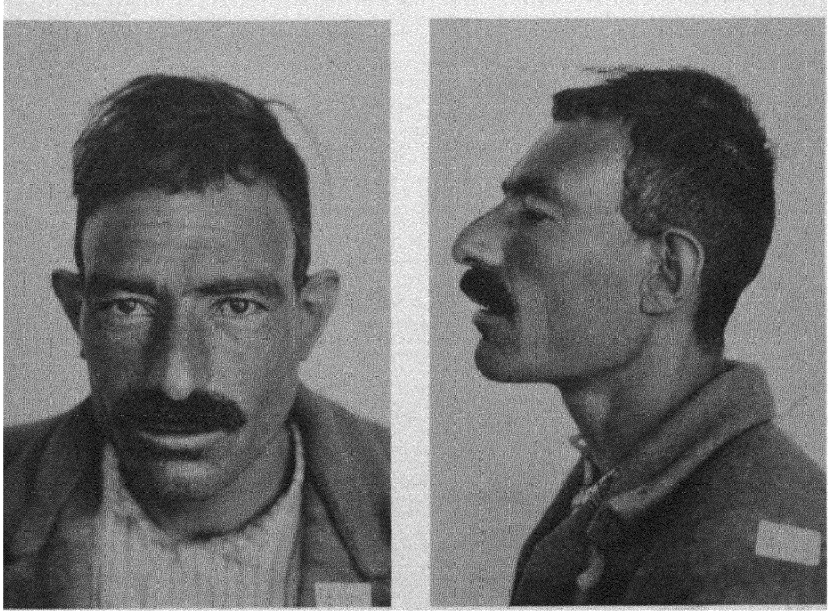


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ALPINOID TYPES

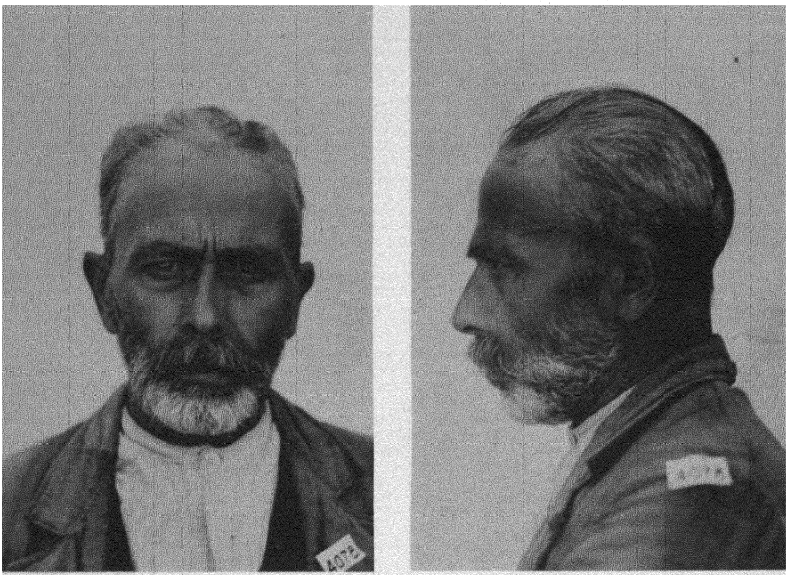


No. 3447 (age 33): Hamitic type

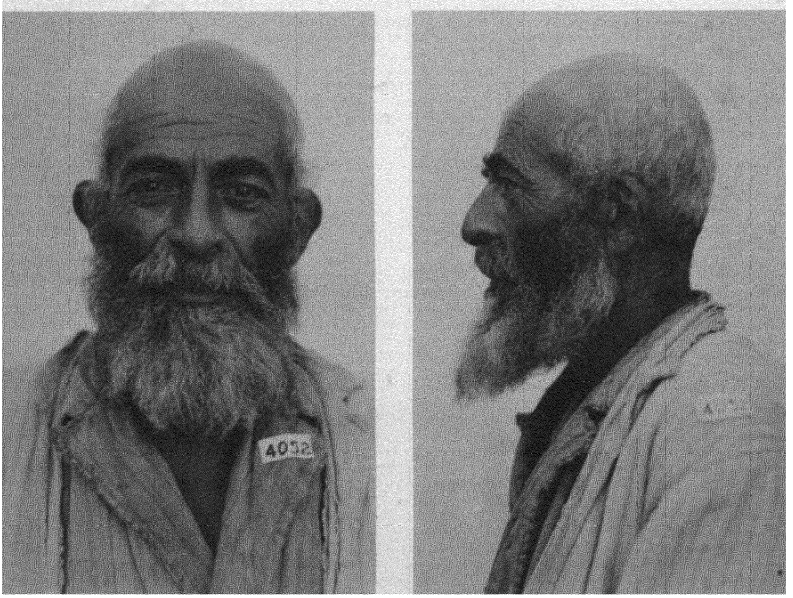


No. 3363 (age 40): Armenoid type

SPECIAL TYPES

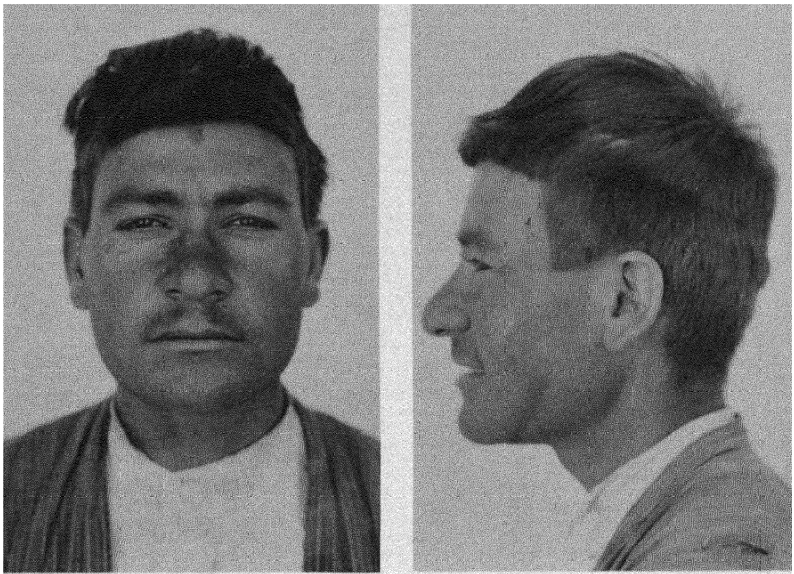


No. 3499 (age 50): North European type



No. 3476 (age 55): Jewish type

SPECIAL TYPES

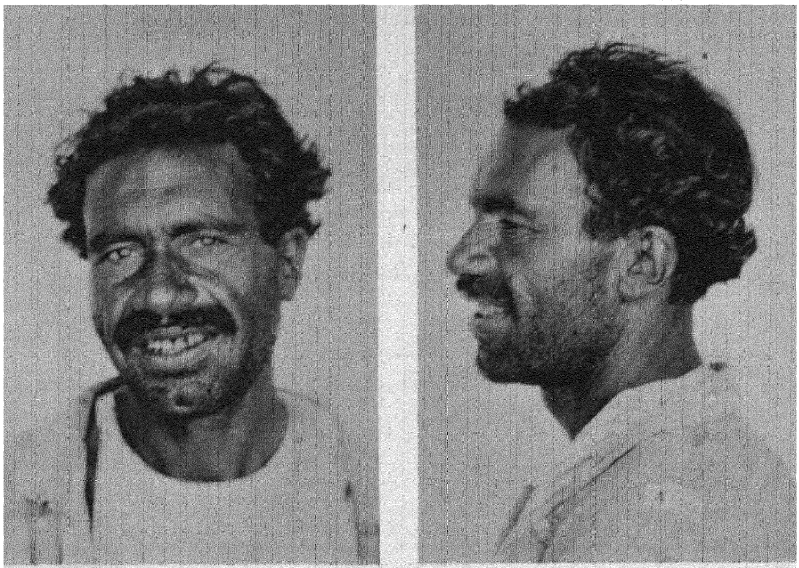


No. 3440 (age 34)

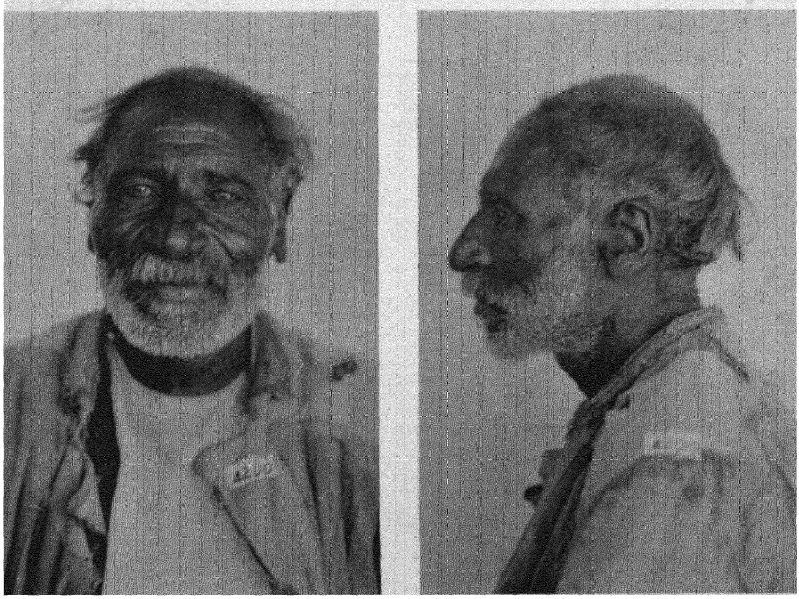


No. 3383 (age 21)

MONGOLOID TYPES



No. 3348 (age 45)



No. 3368 (age 50)

NEGROID TYPES



POLO FIELD, MAIDAN, ISFAHAN

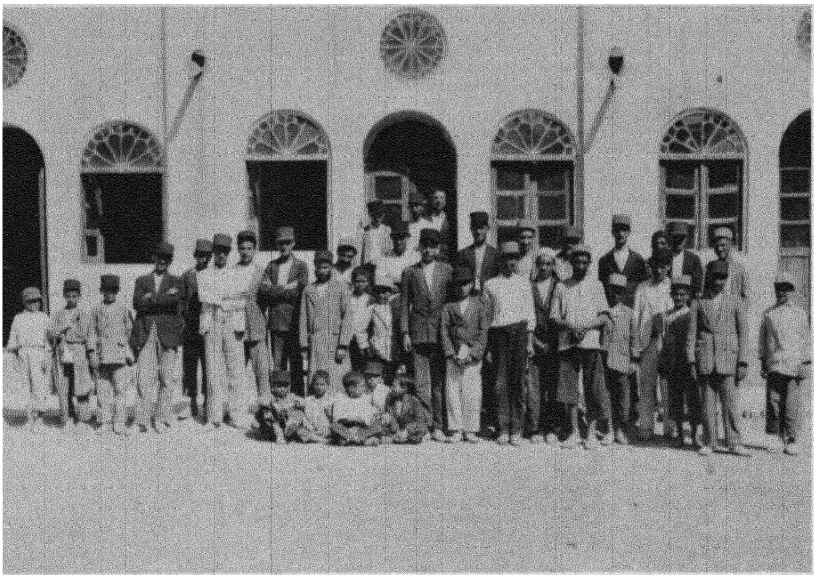


Fig. 1. Members of the Alliance Israélite

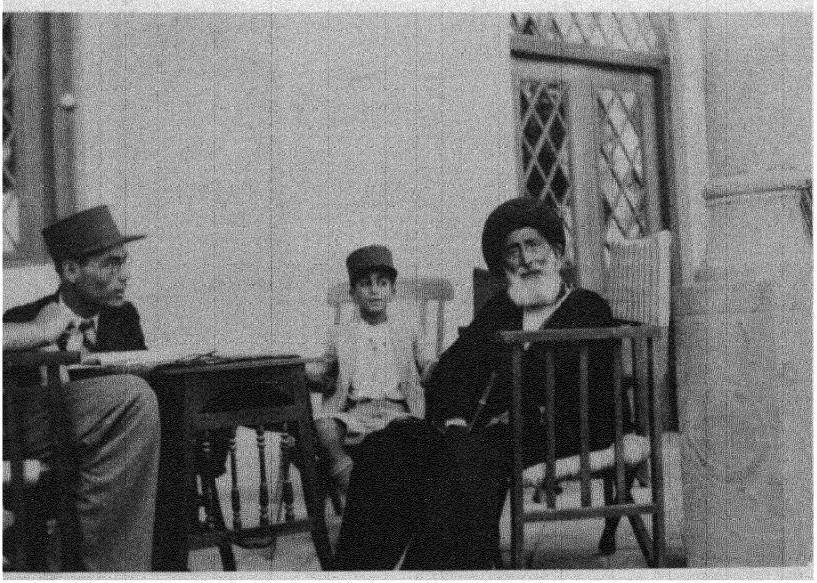
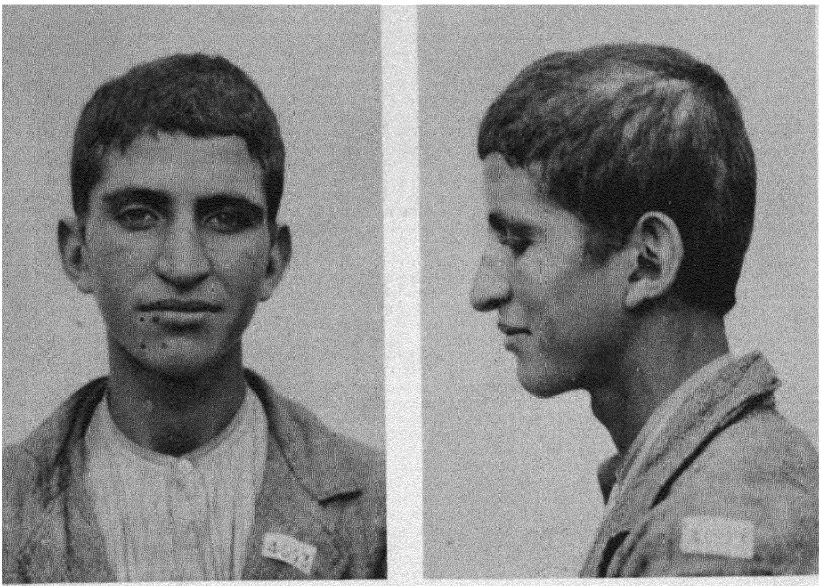
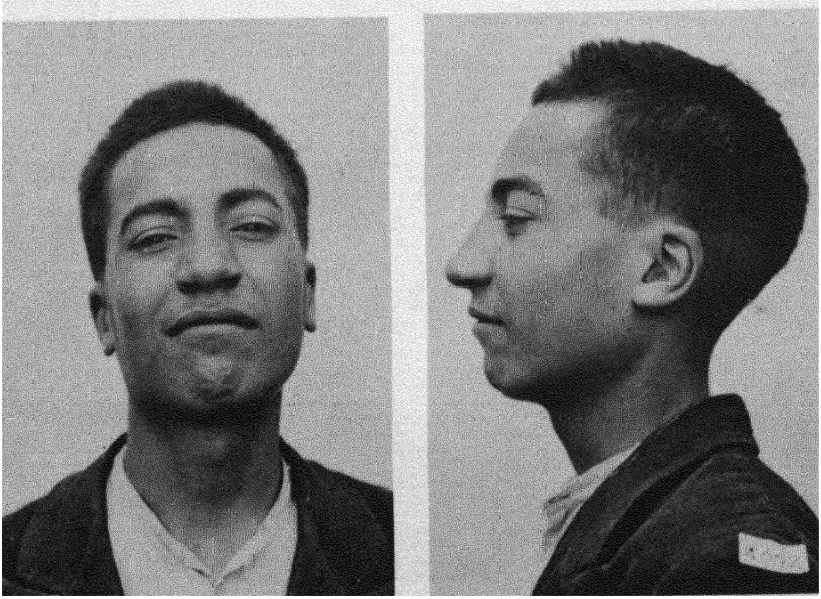


Fig. 2. Mirza Muhammad Ali Khan, 95-year-old doctor

ISFAHAN

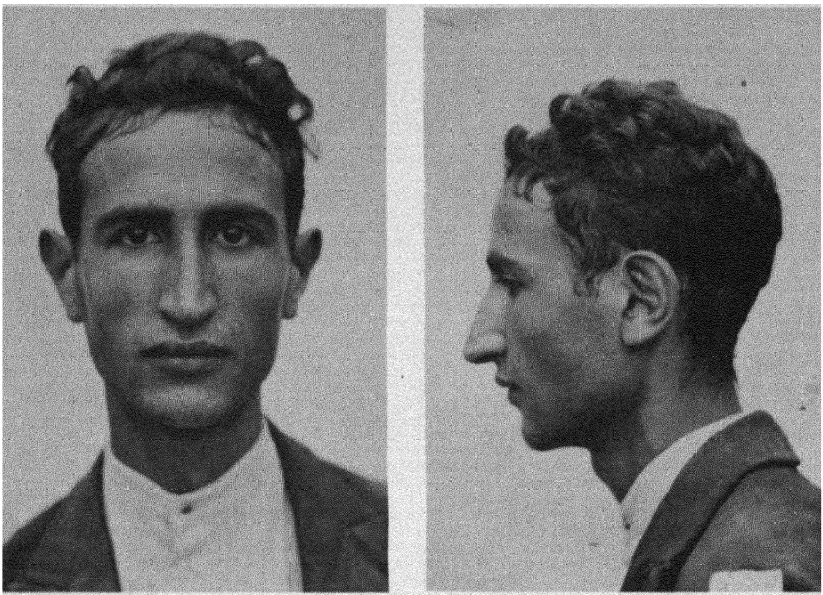


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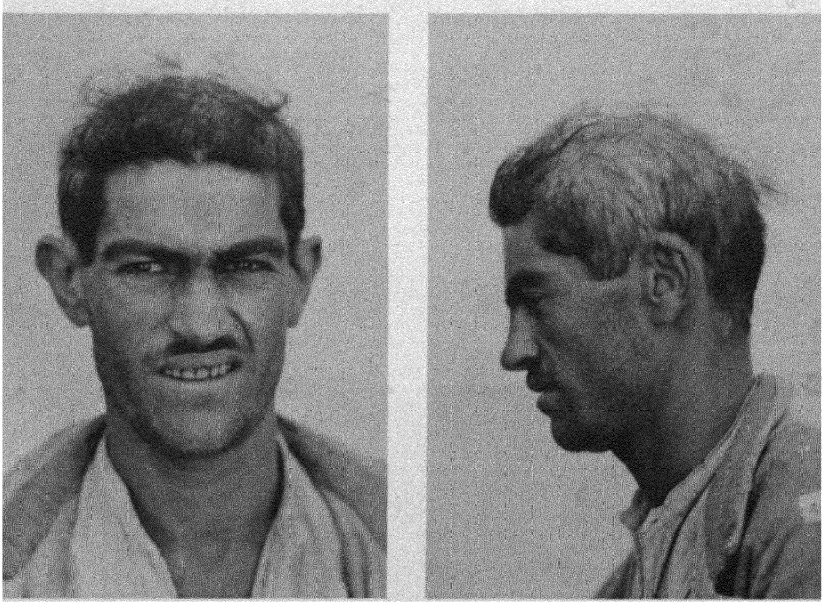


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JEWS OF ISFAHAN

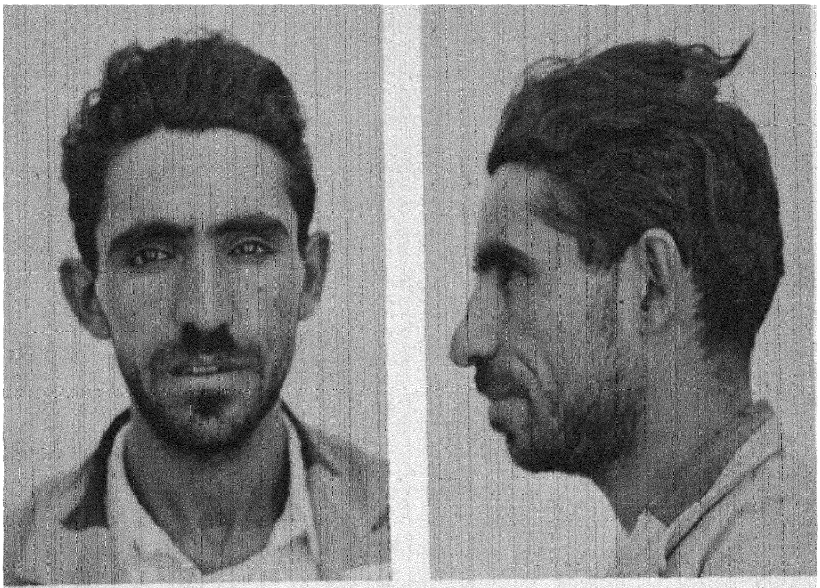


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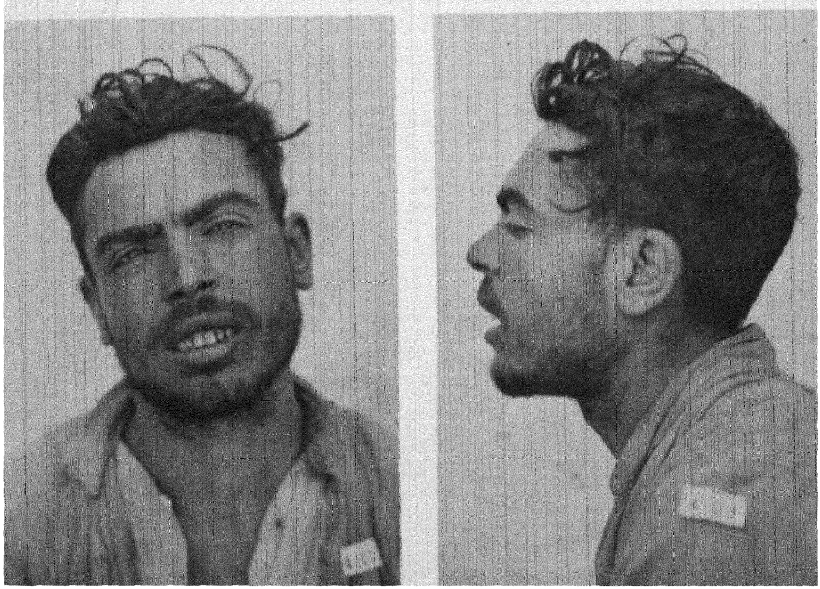


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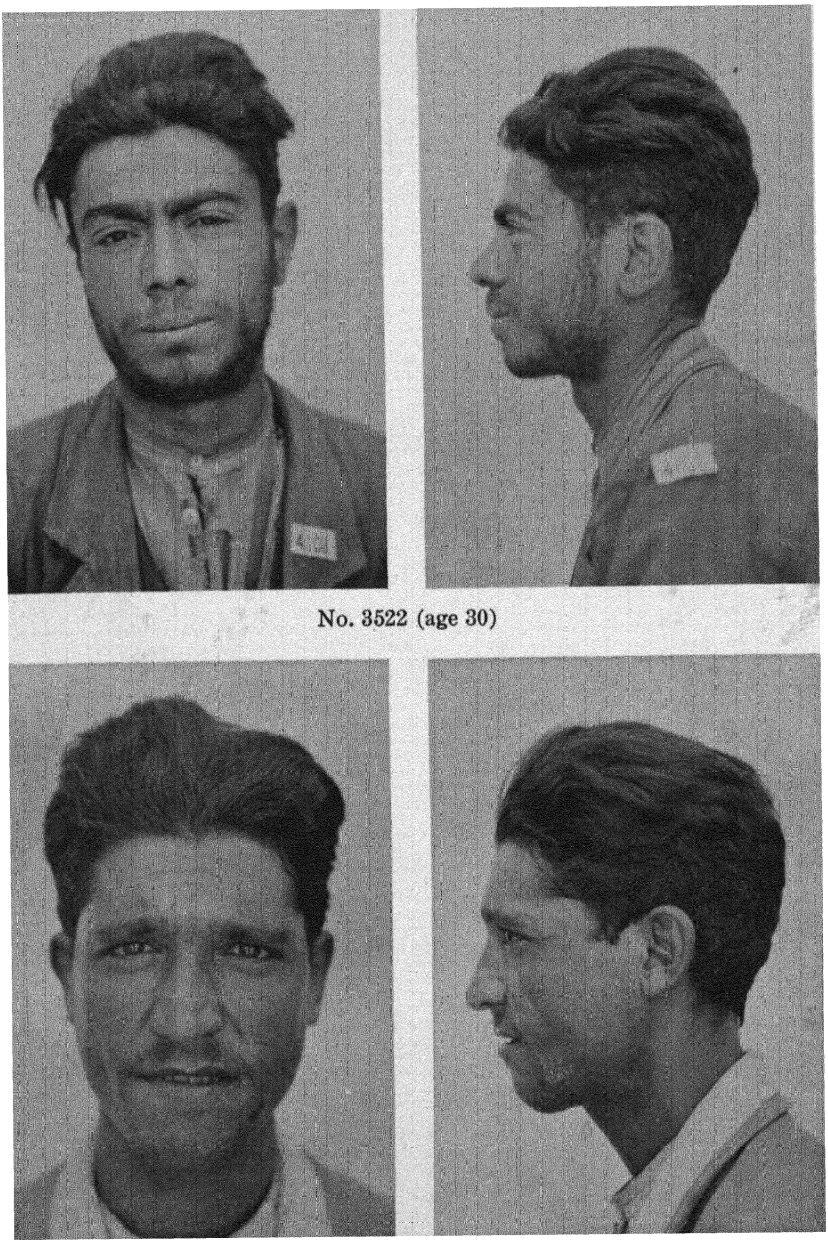


No. 3518 (age 27)



No. 3523 (age 28)

JEWS OF ISFAHAN



No. 3522 (age 30)

No. 3520 (age 30)

JEWS OF ISFAHAN



No. 3504 (age 33)

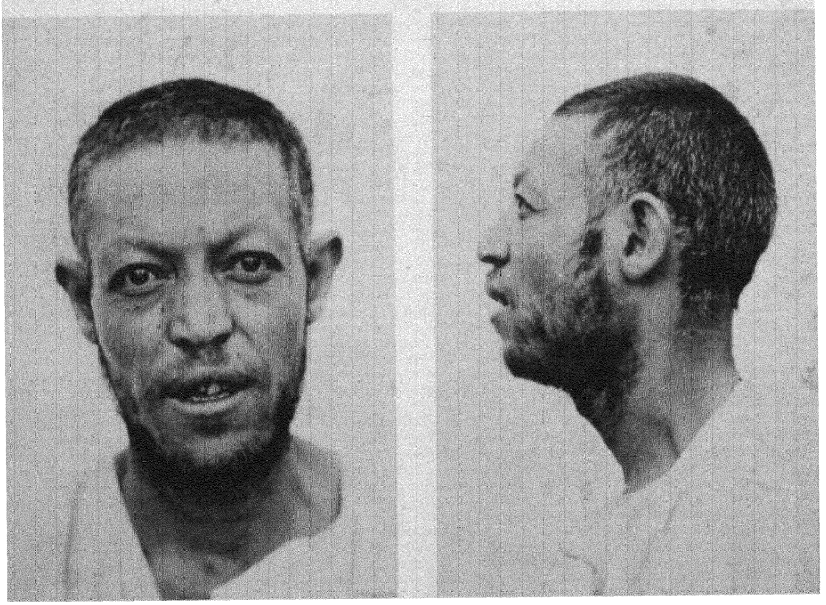


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JEWS OF ISFAHAN



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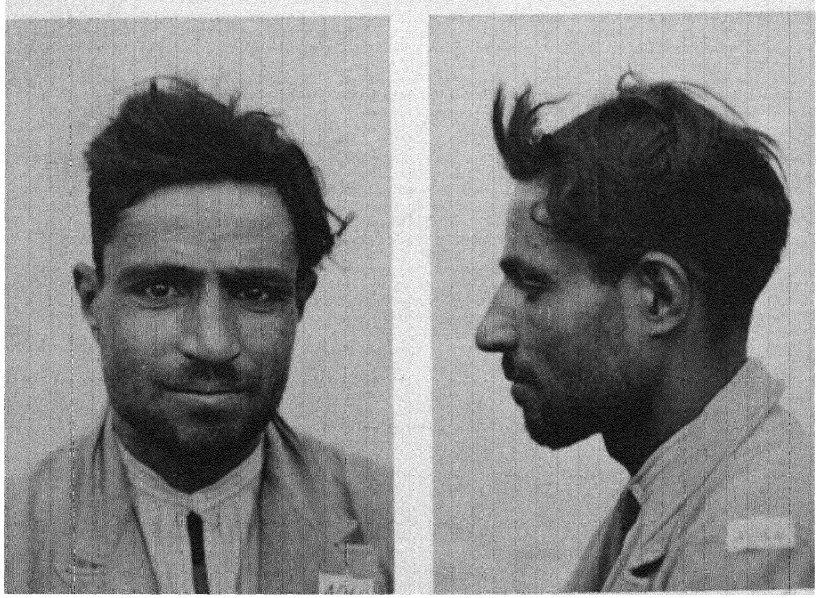


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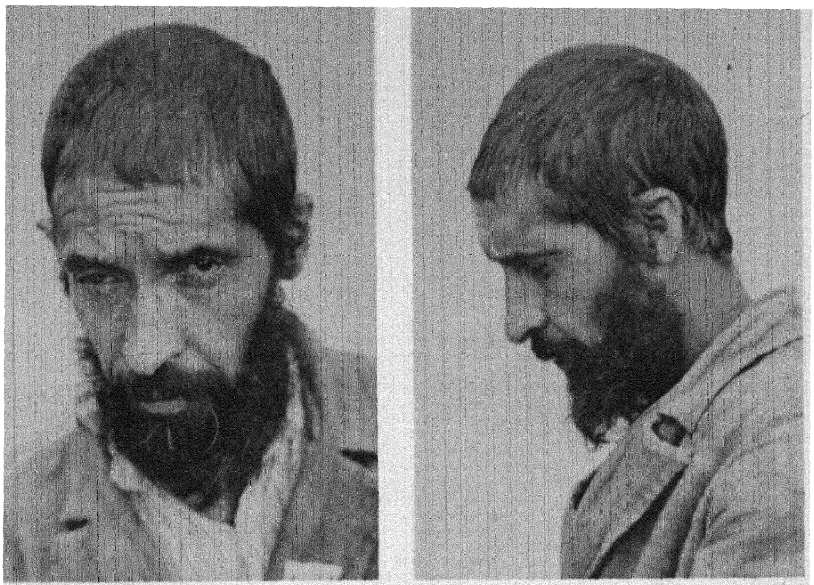


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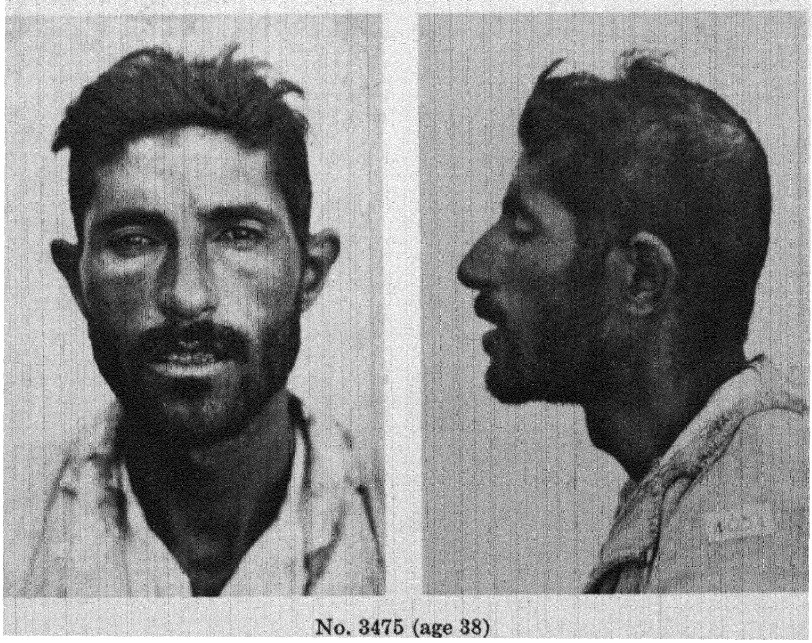


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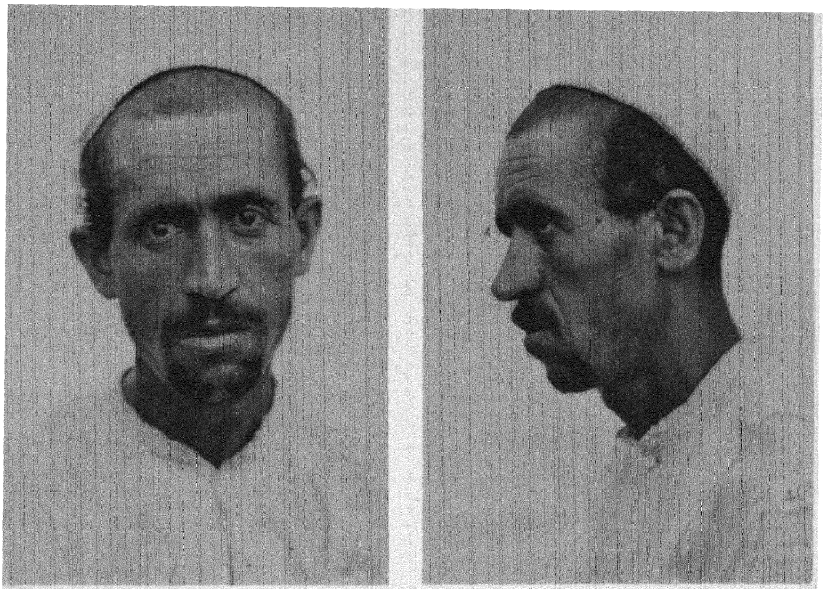


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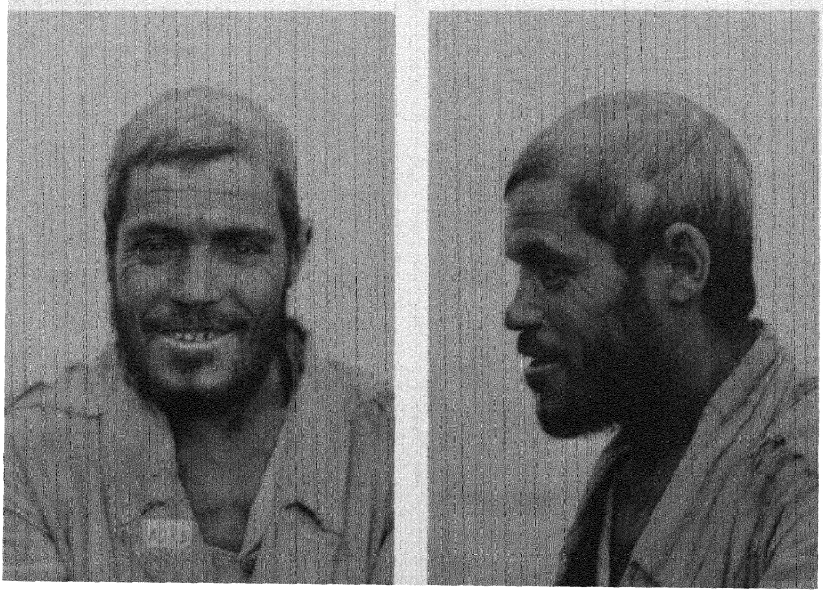


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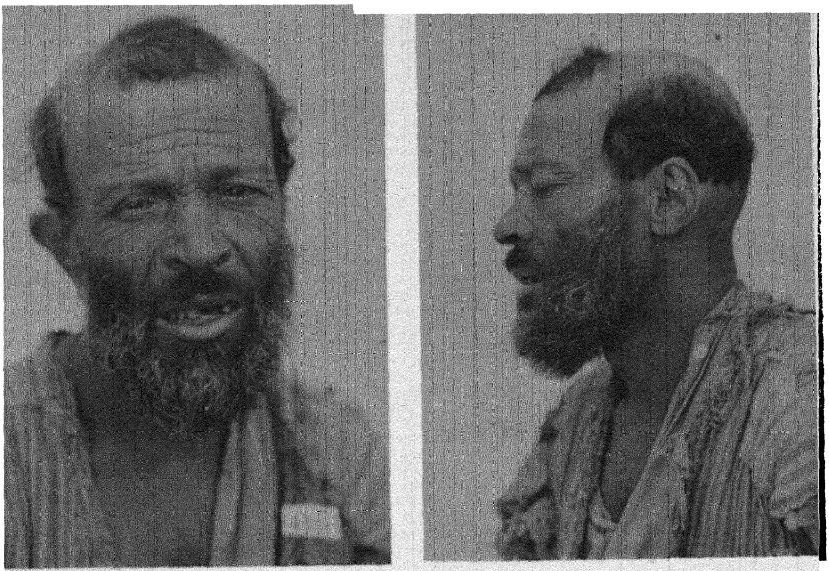


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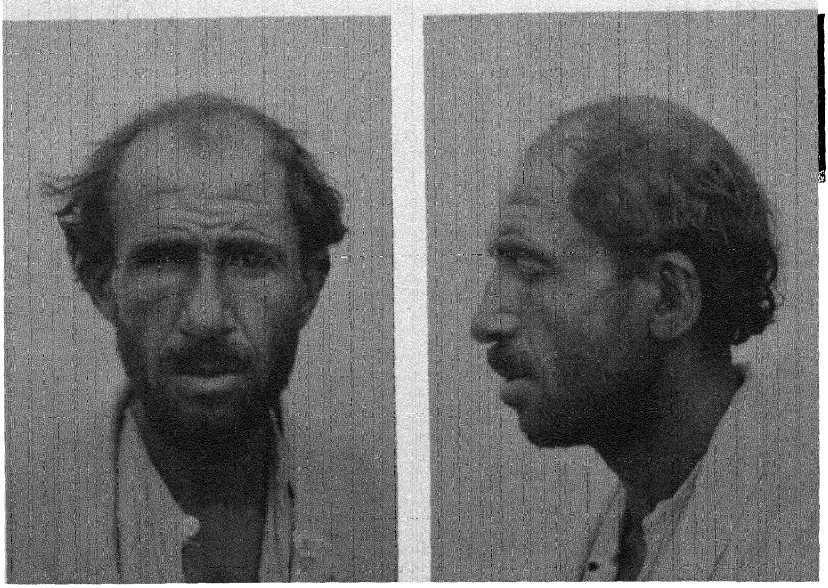


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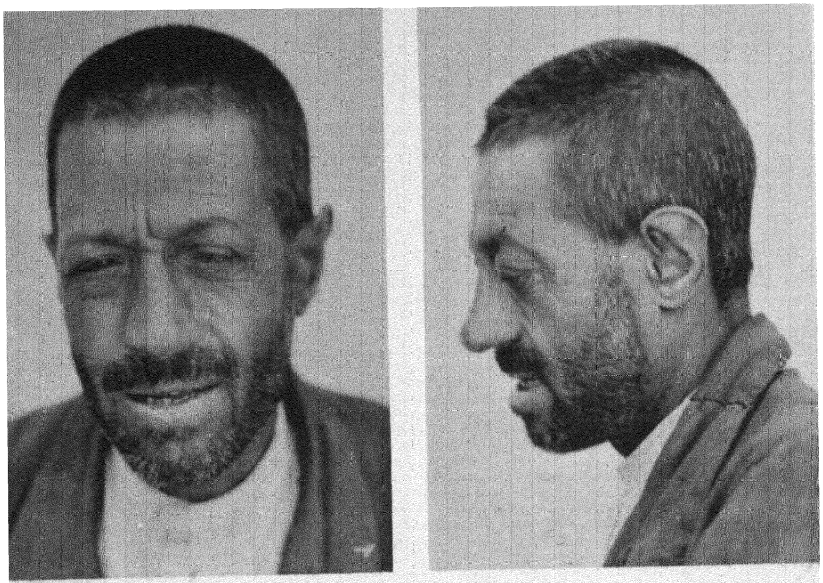


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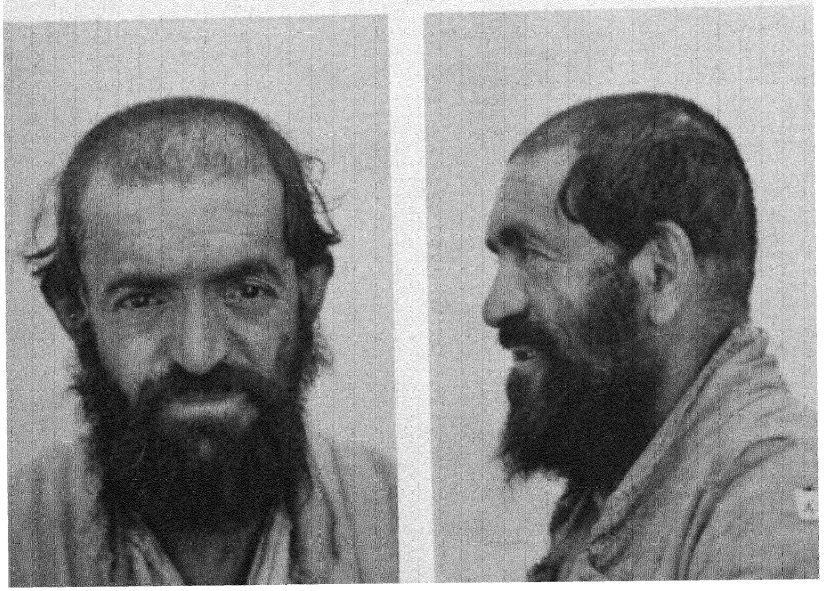


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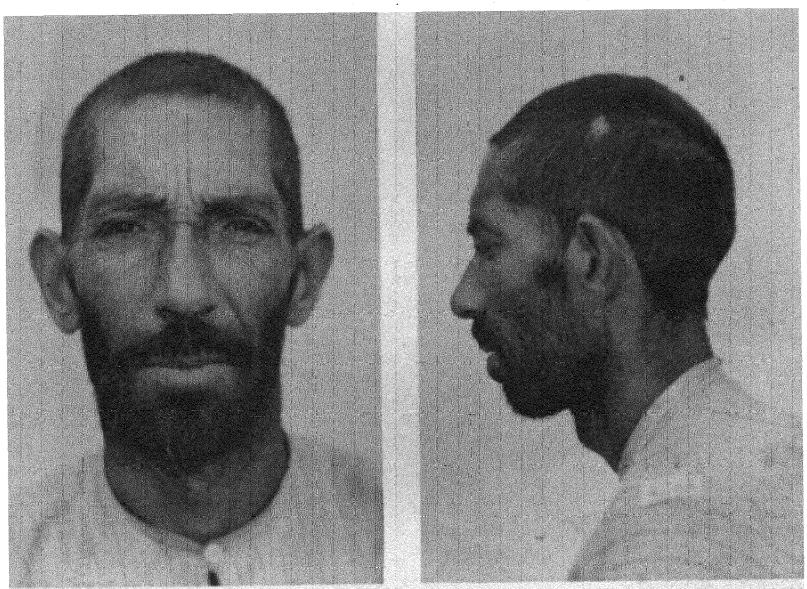


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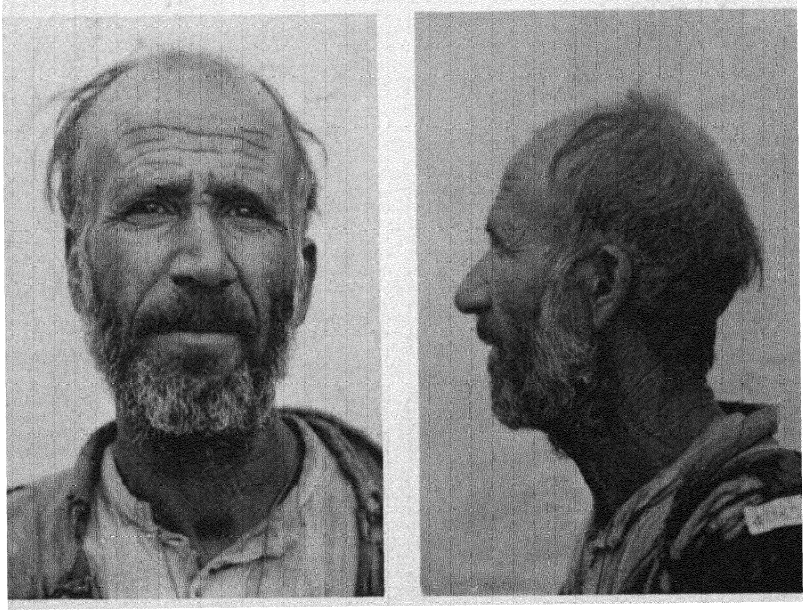


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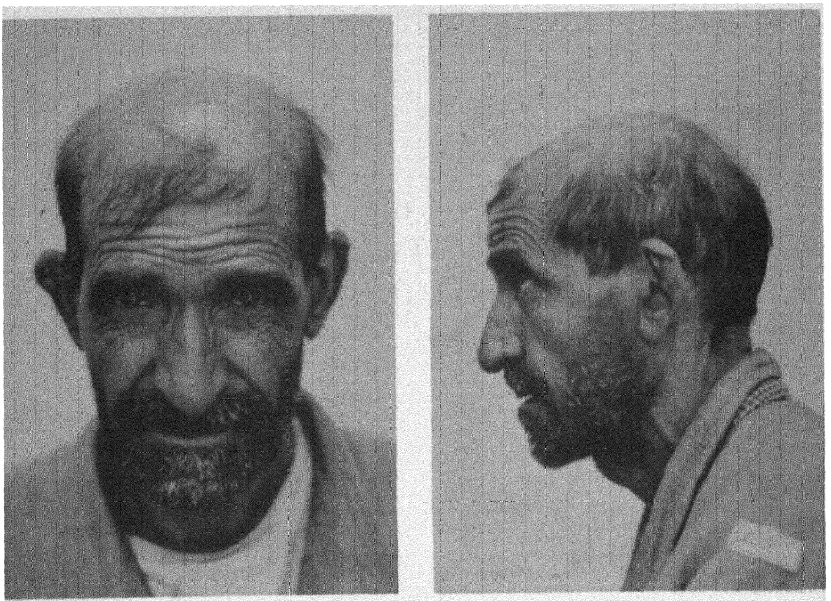


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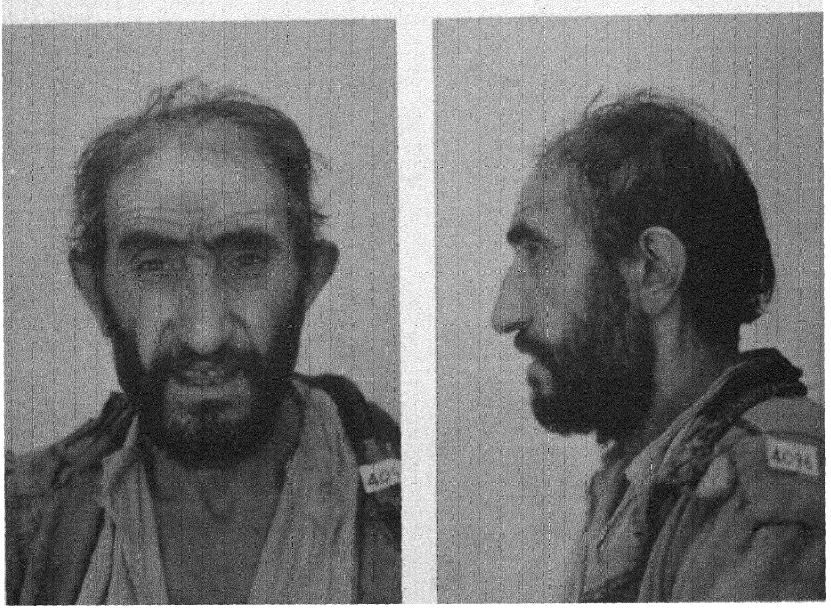


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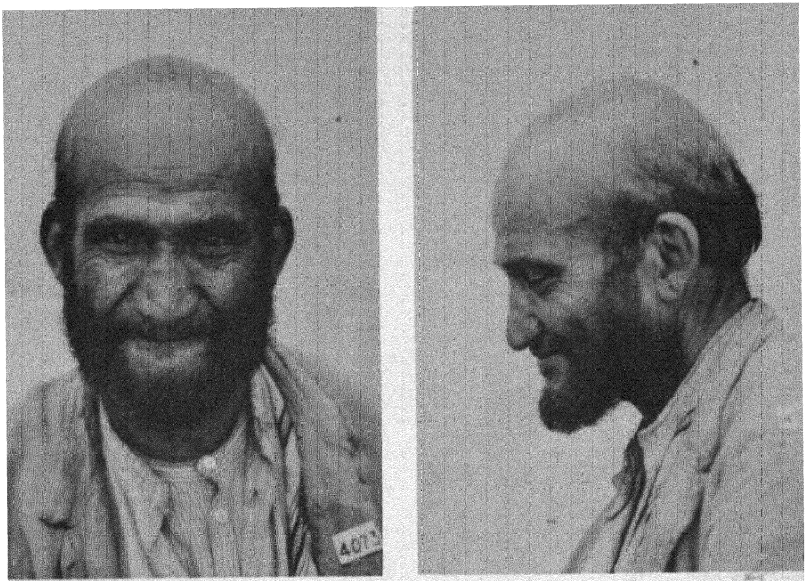


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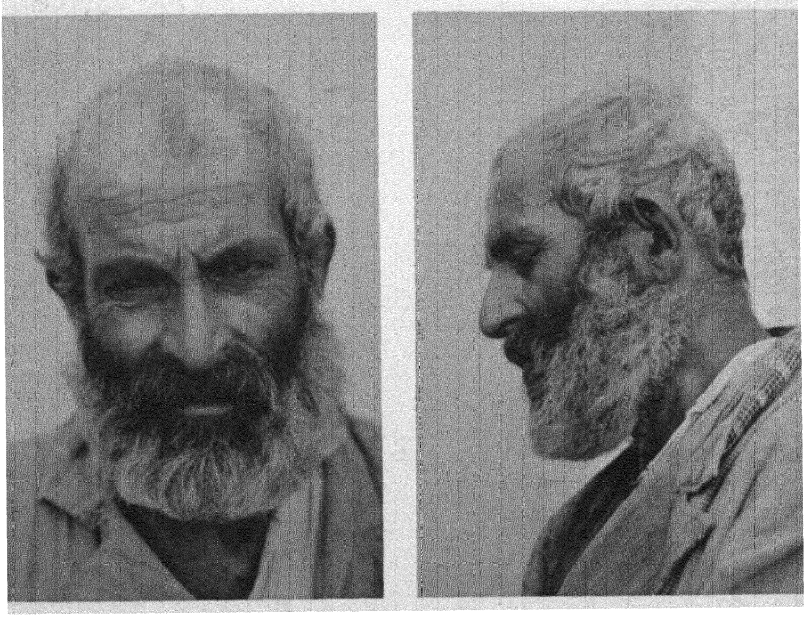


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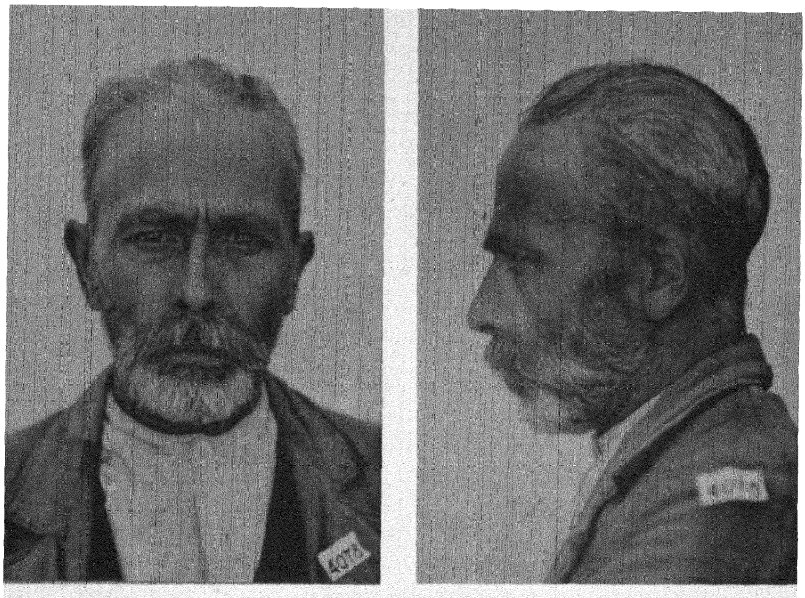


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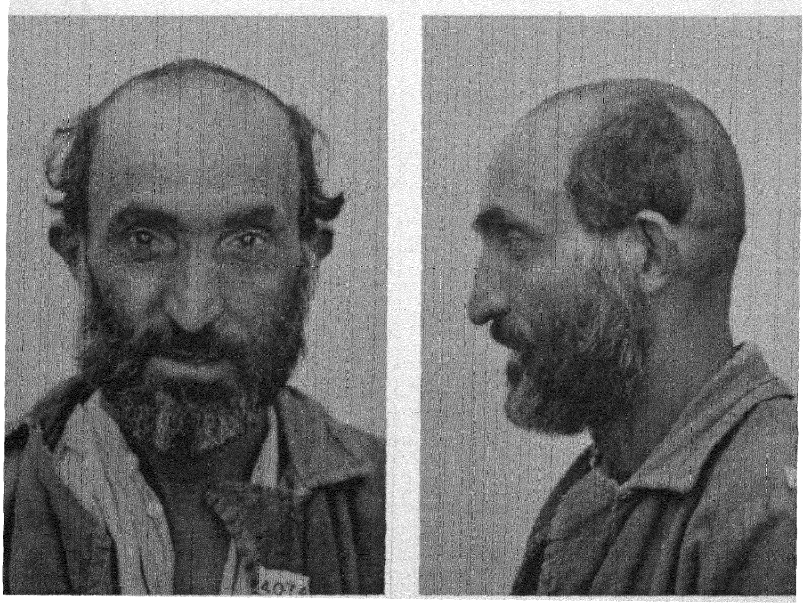


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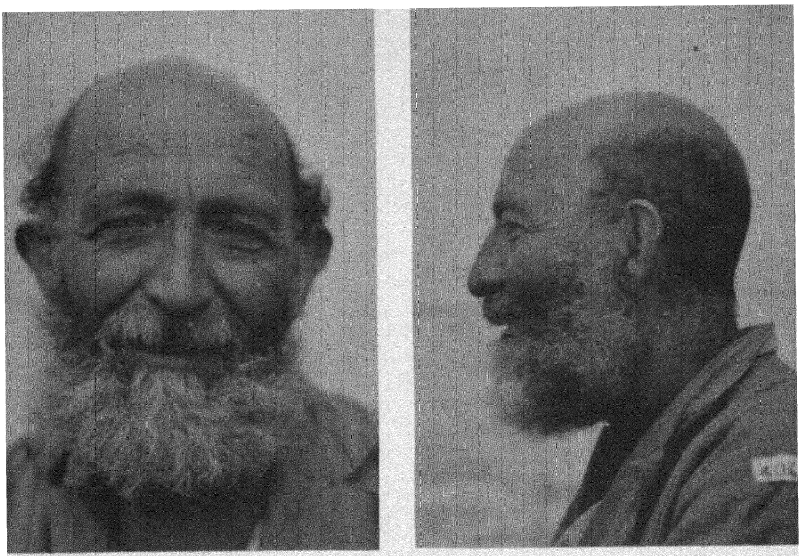


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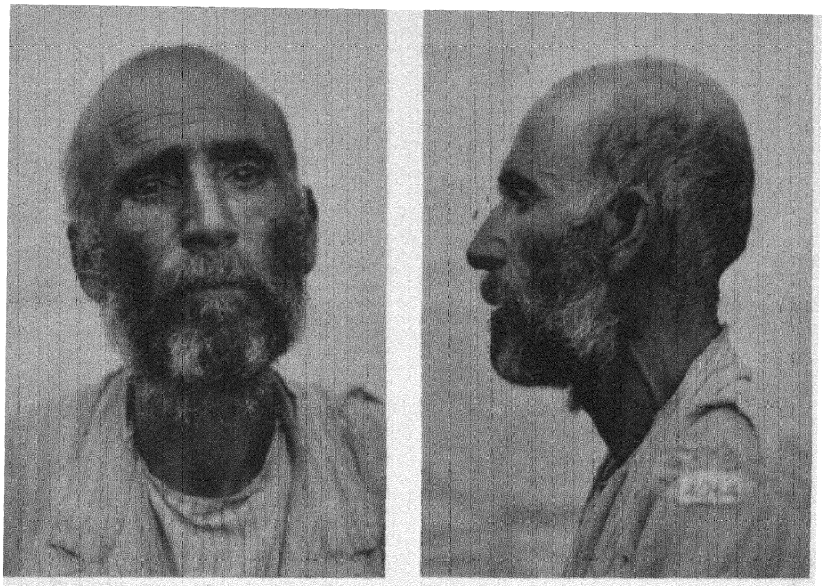


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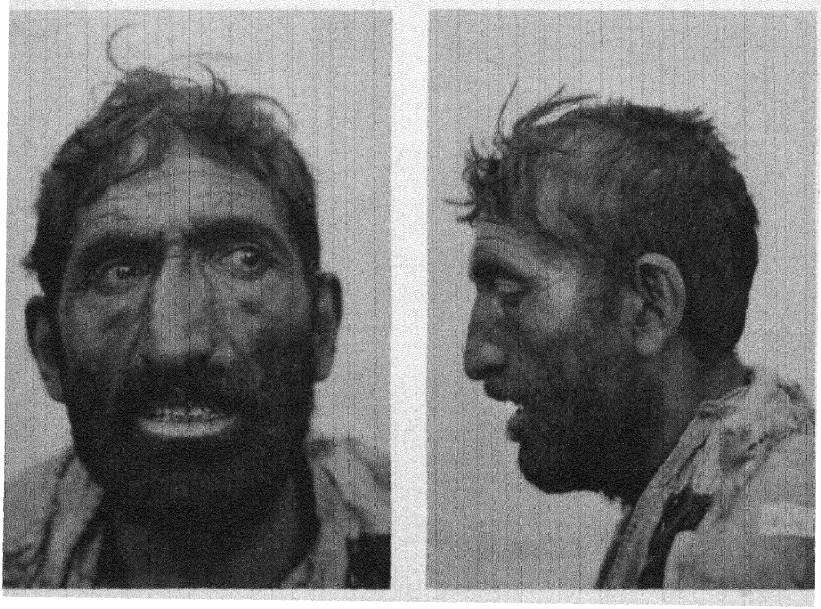


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JEWS OF ISFAHAN

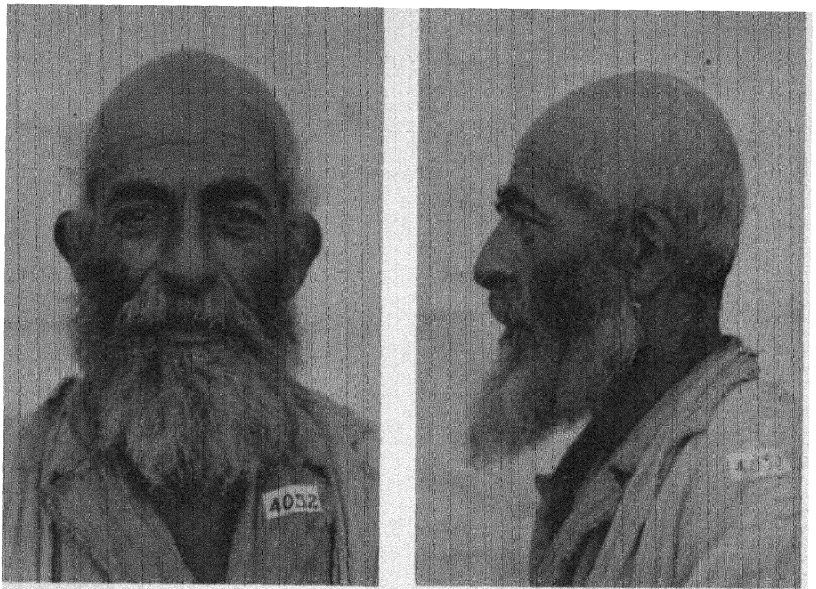


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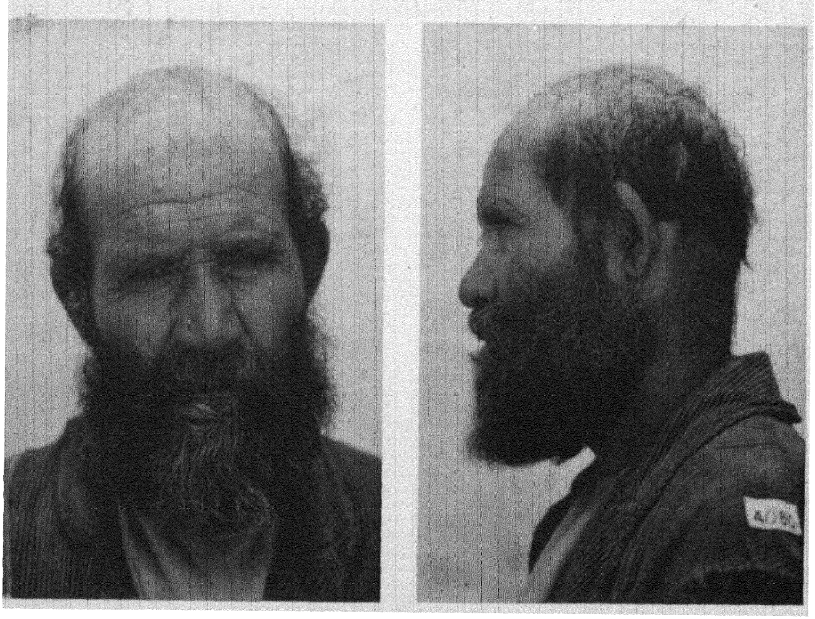


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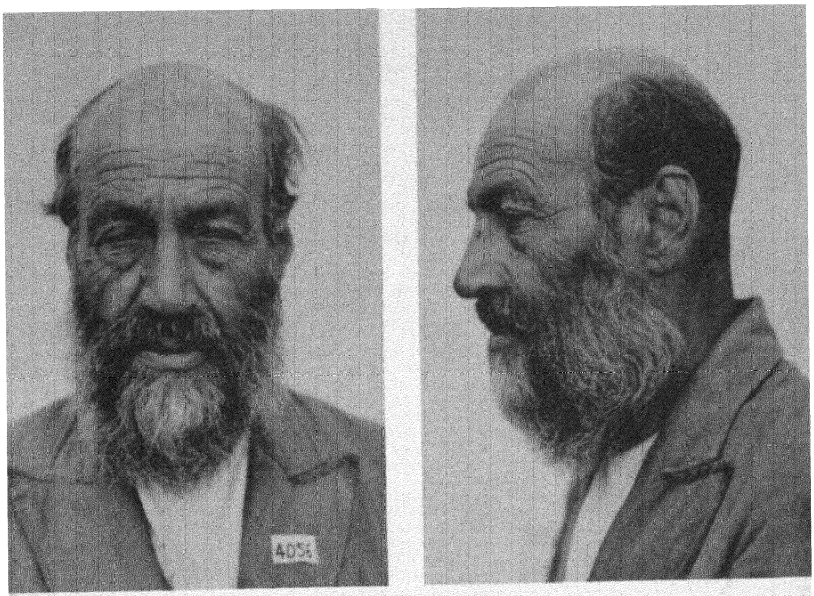


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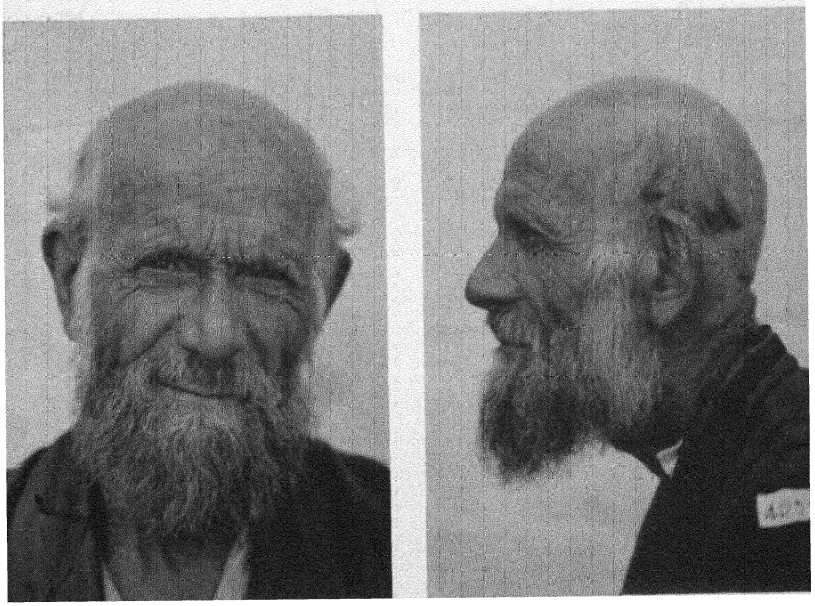


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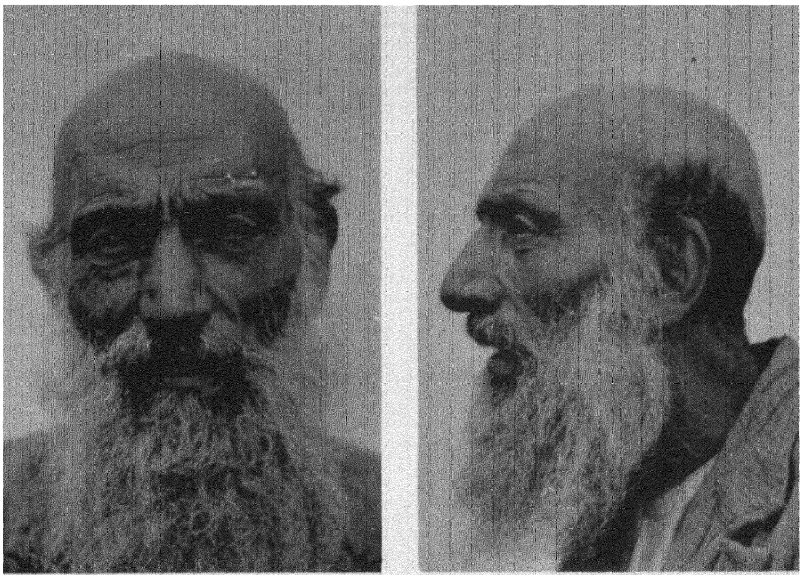


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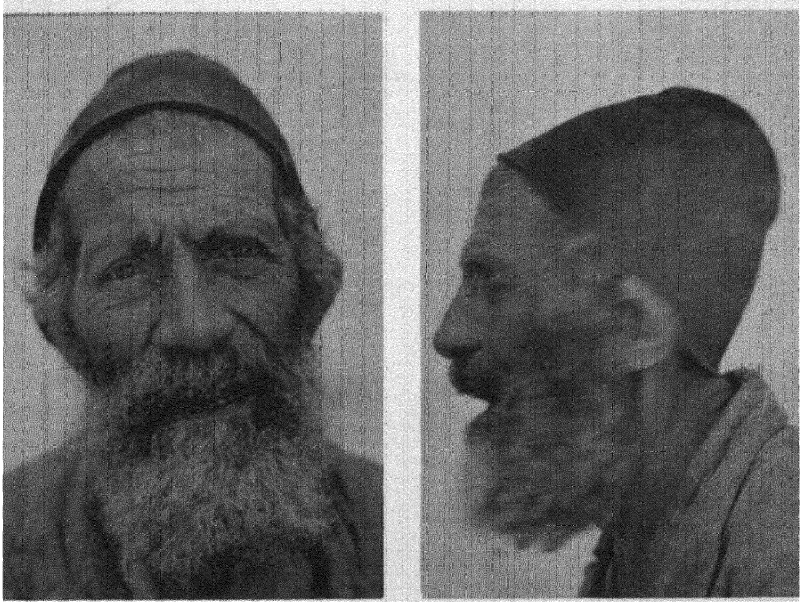


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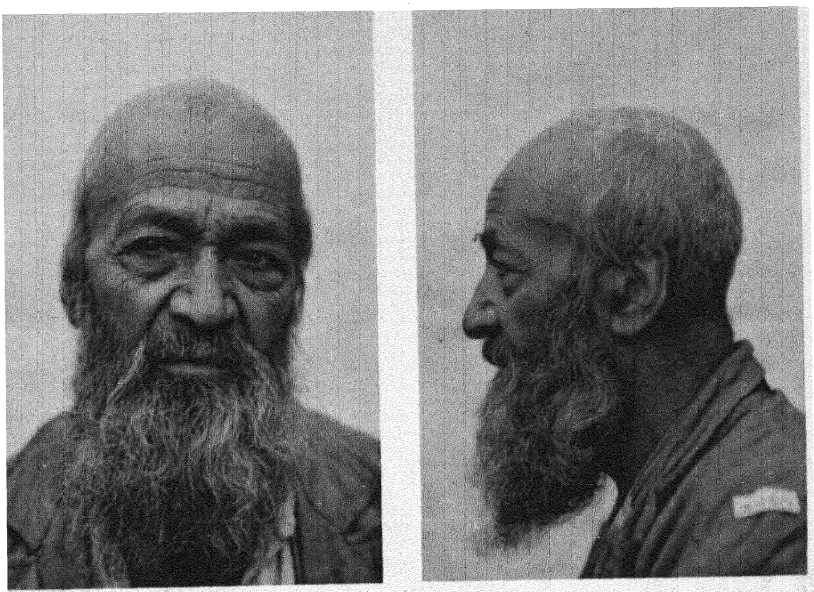


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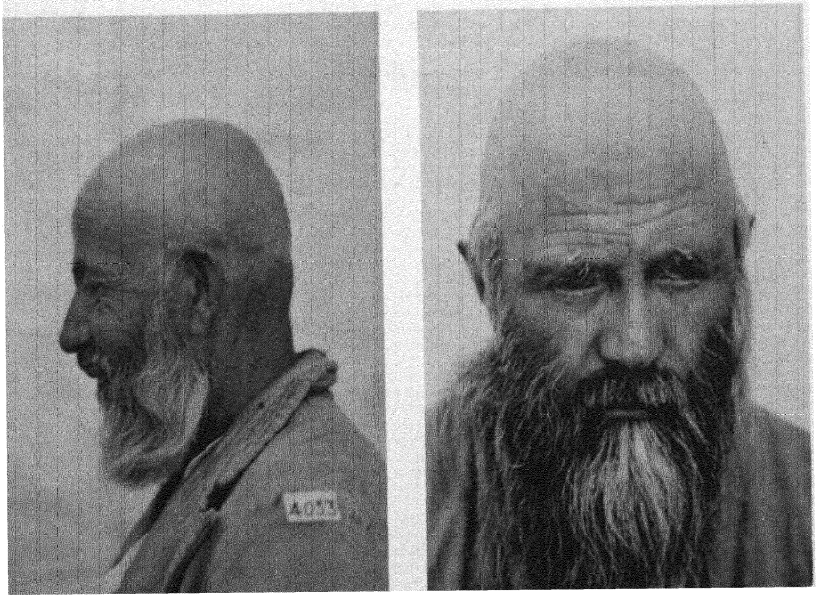


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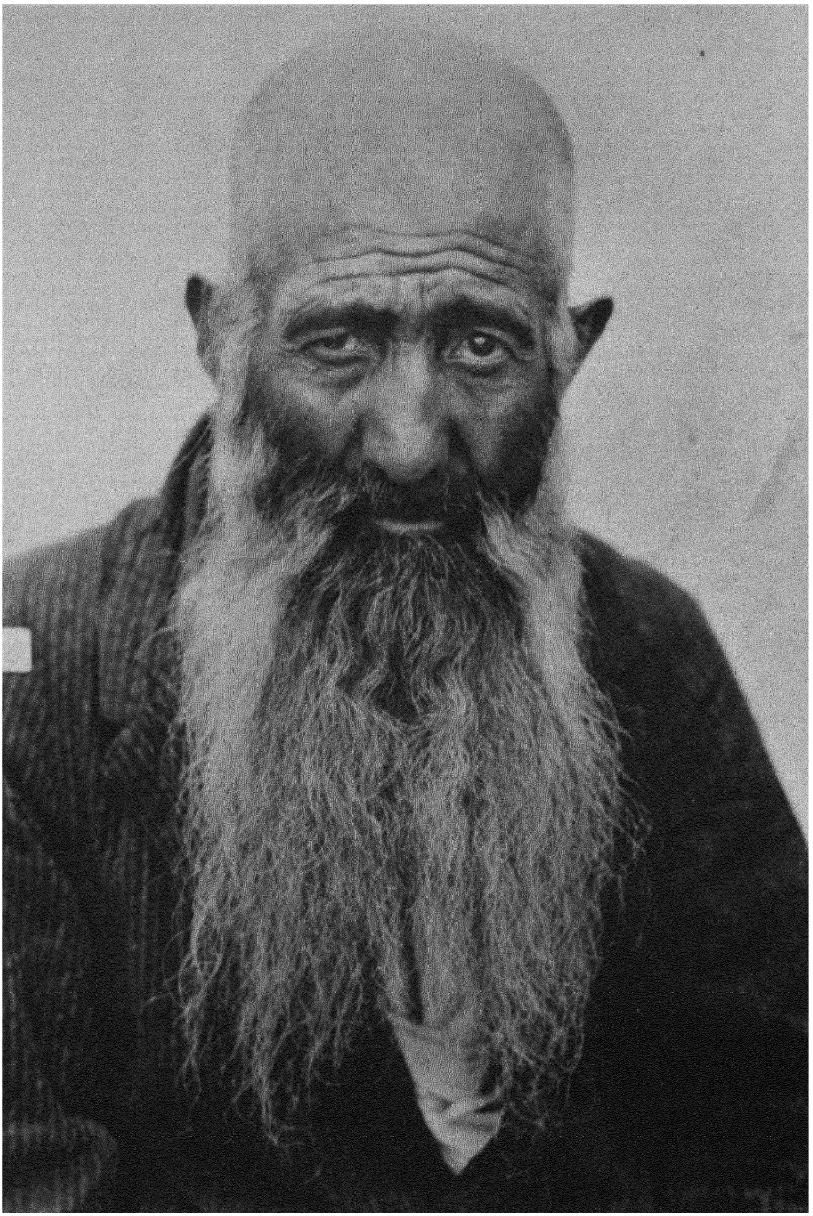


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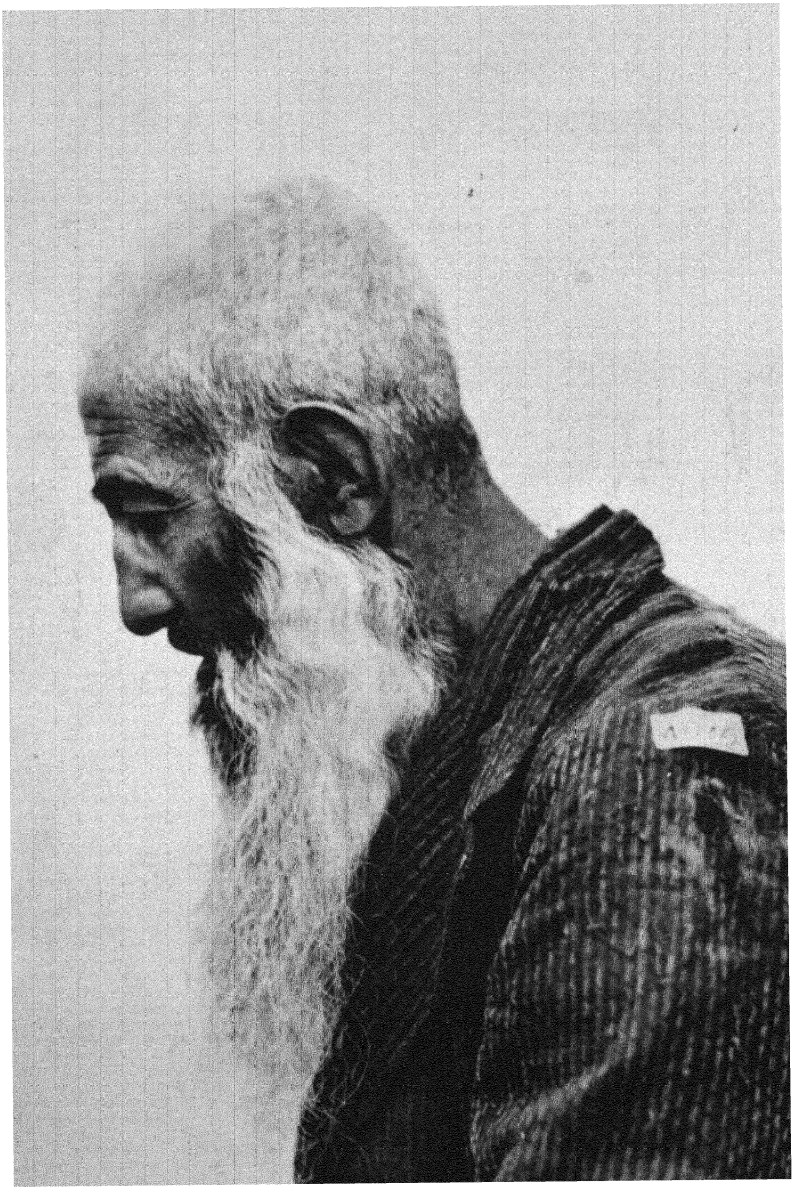
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JEWS OF ISFAHAN



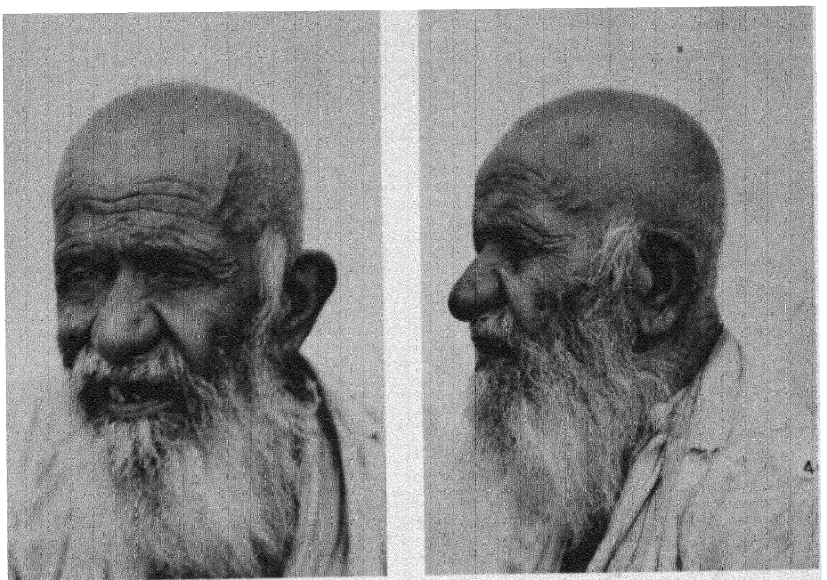
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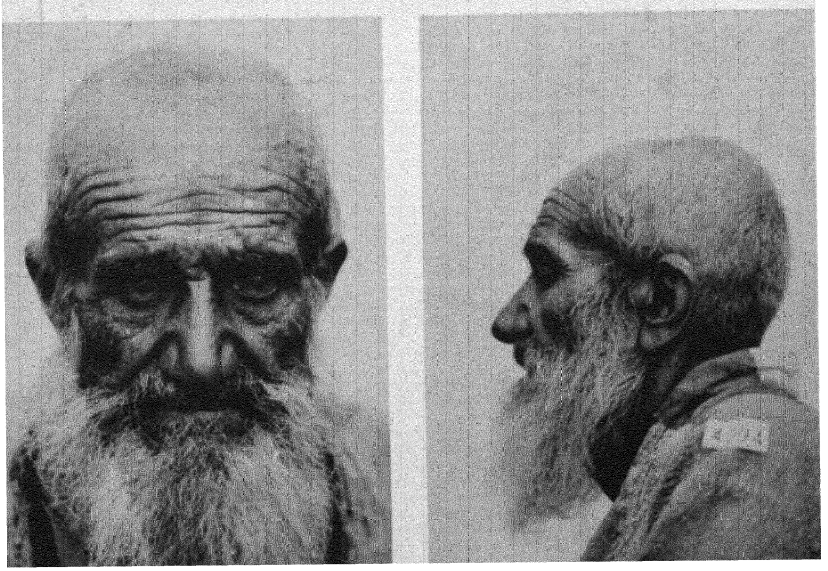


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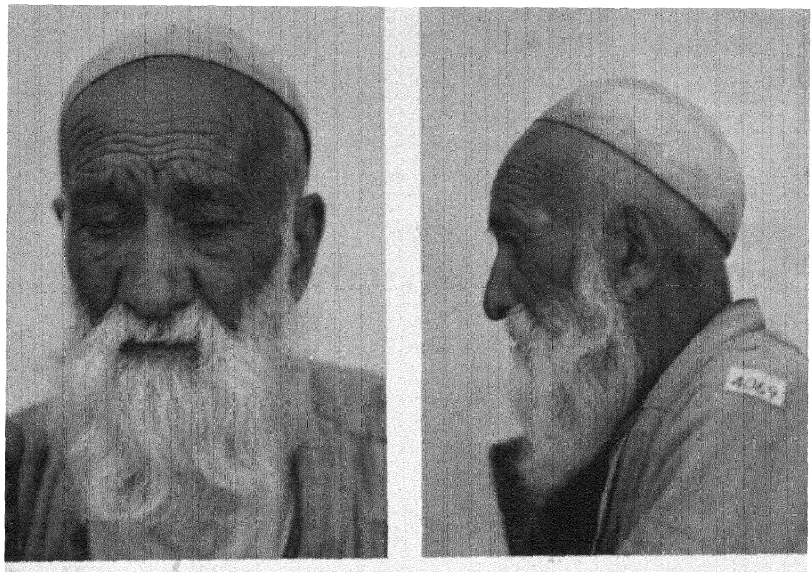


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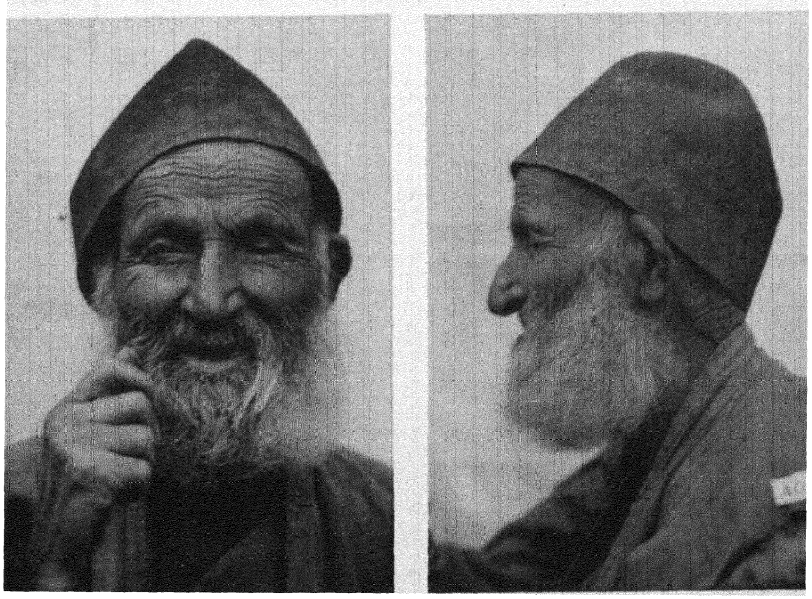


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JEWS OF ISFAHAN



No. 3493 (age 80)



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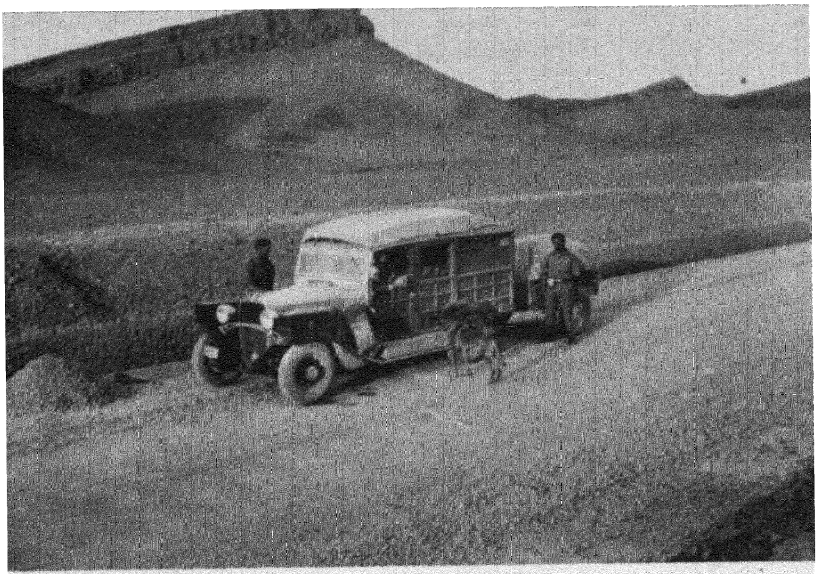


Fig. 1. On main road southward from Isfahan

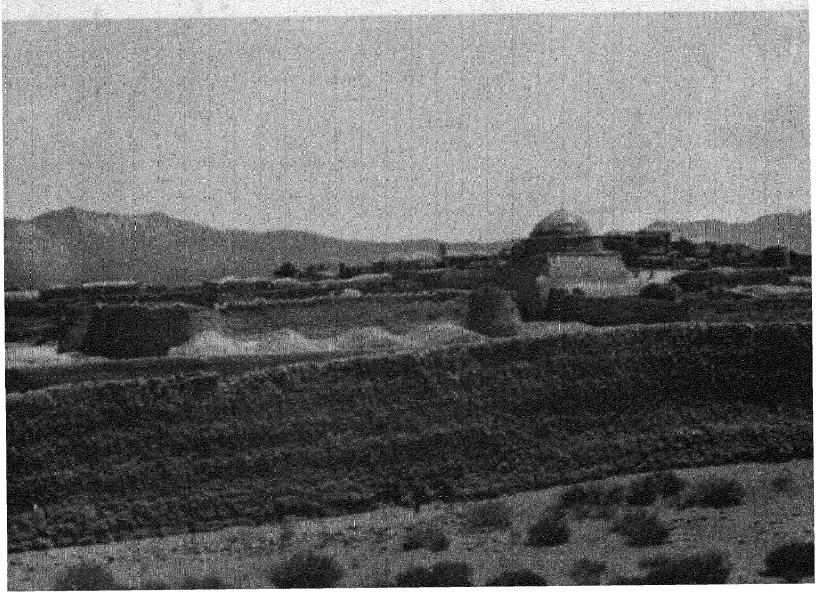


Fig. 2. Shiljaston Village, south of Isfahan

ISFAHAN TO SHIRAZ

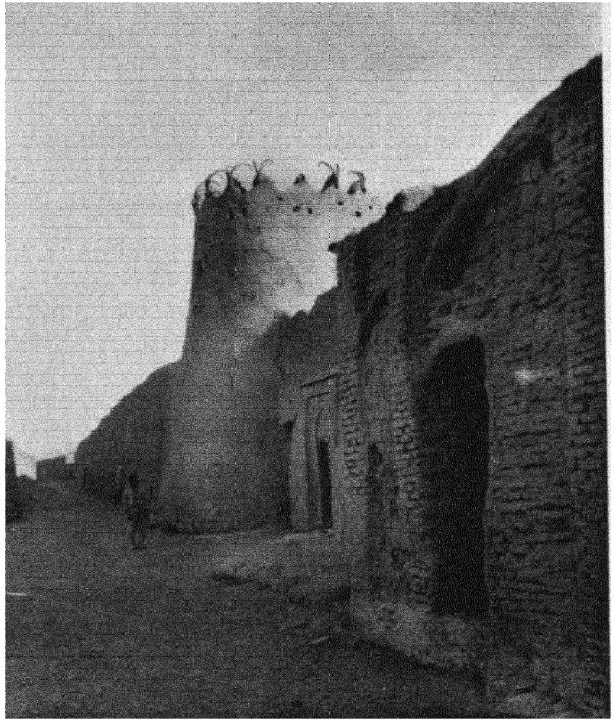


Fig. 1. Building decorated with ibex horns in Mahyar Village

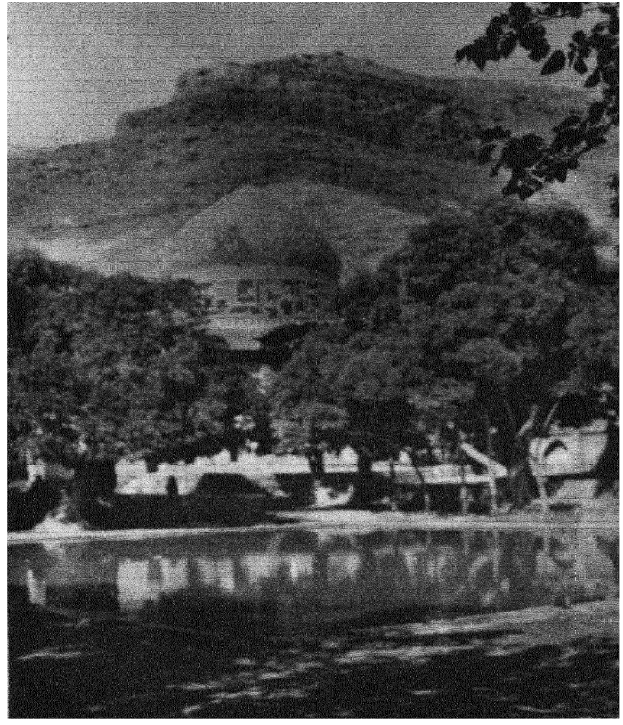


Fig. 2. Mosque at Shahreza

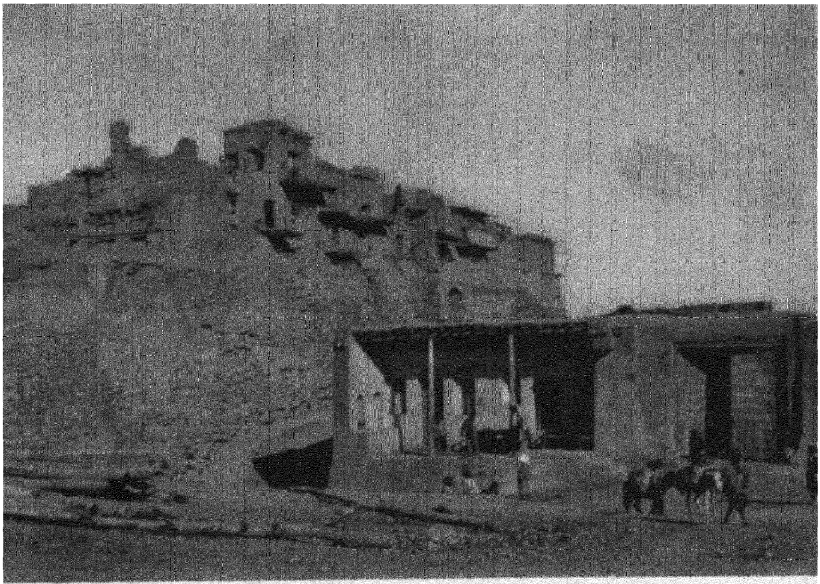


Fig. 1. Old town with modern caravanserai in foreground



Fig. 2. Northern battlements

YEZD-I-KHAST VILLAGE

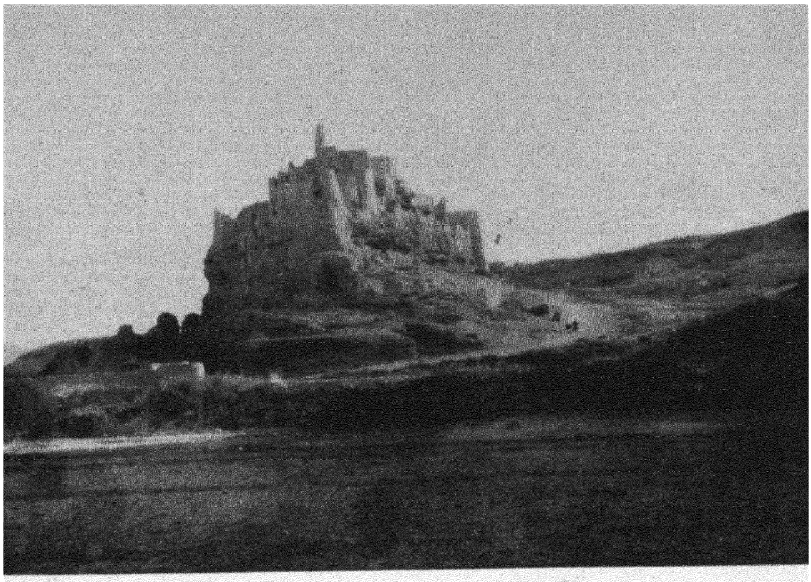
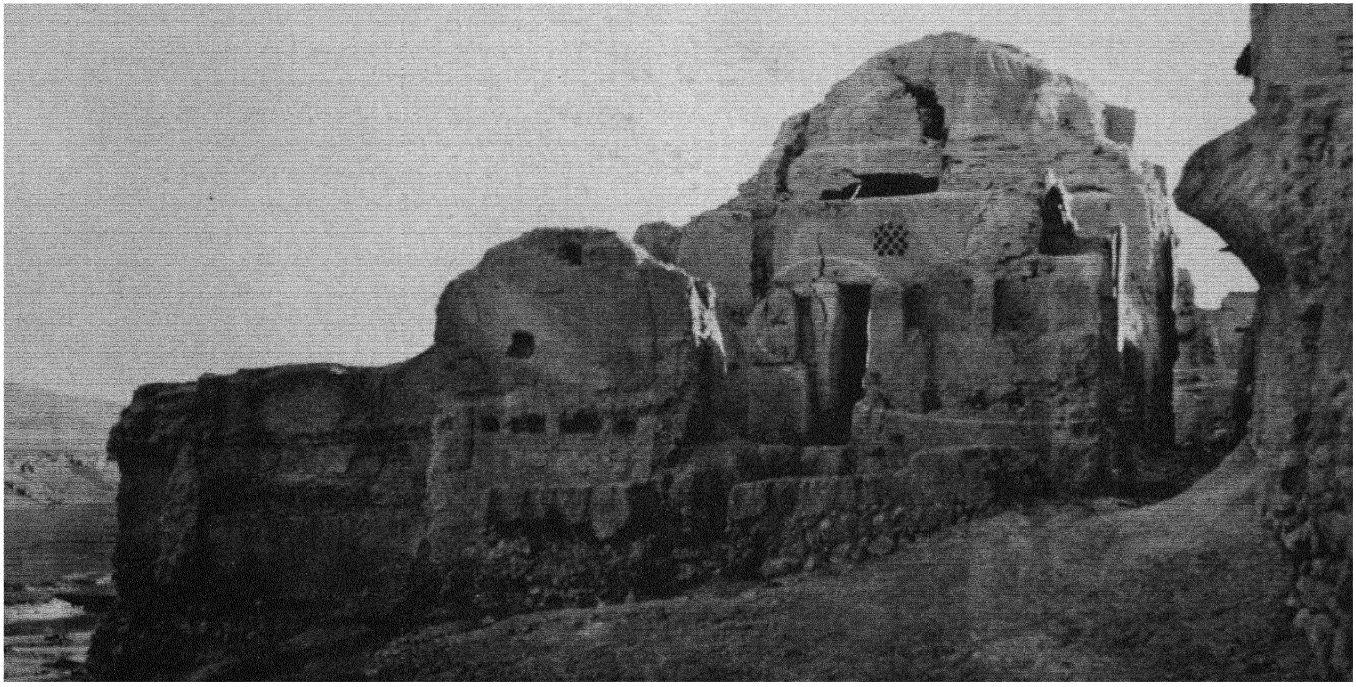


Fig. 1. Eastern end forming a "prow"



Fig. 2. Modern village from southern escarpment

YEZD-I-KHAST VILLAGE



Imamzadeh of *Sayyid* Ali

YEZD-I-KHAST

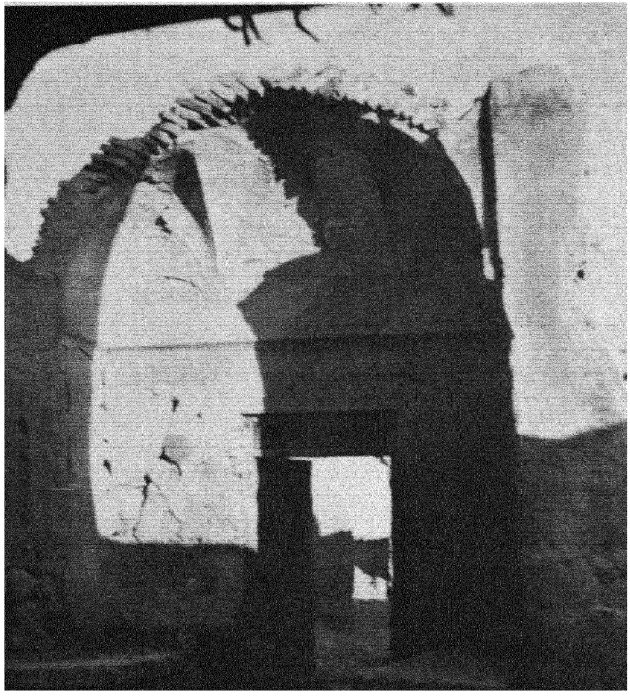


Fig. 1. Entrance to Imamzadeh of *Sayyid* Ali

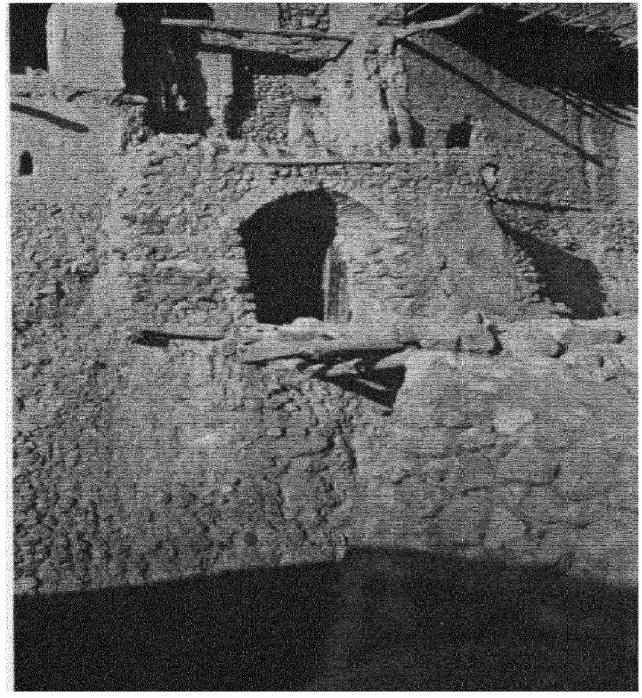


Fig. 2. Main gate and drawbridge of old town

YEZD-I-KHAST

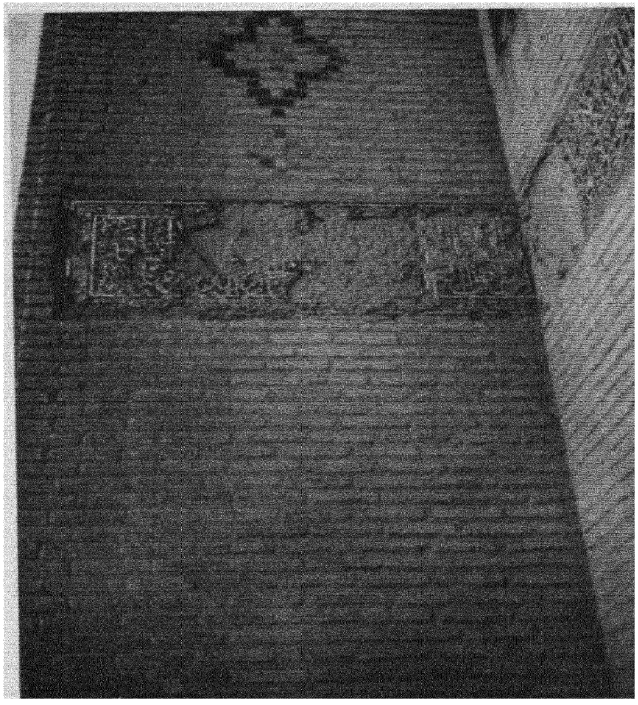


Fig. 1. Inscription on left wall

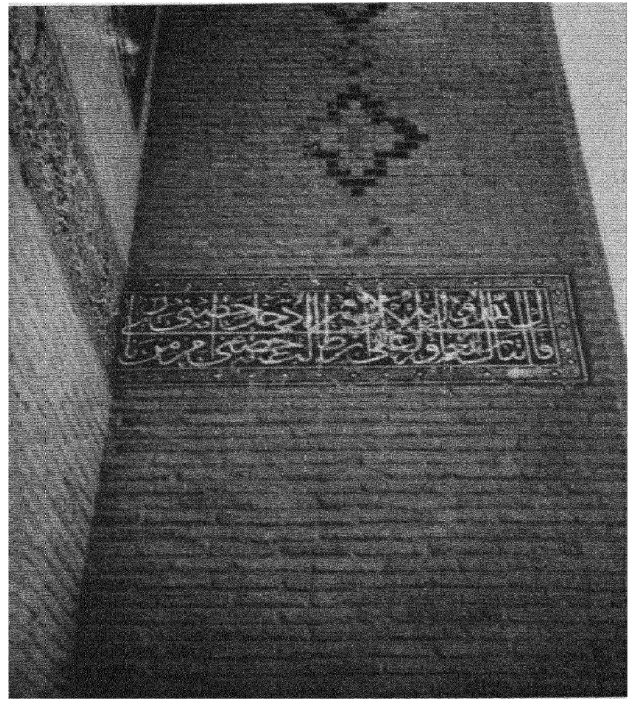
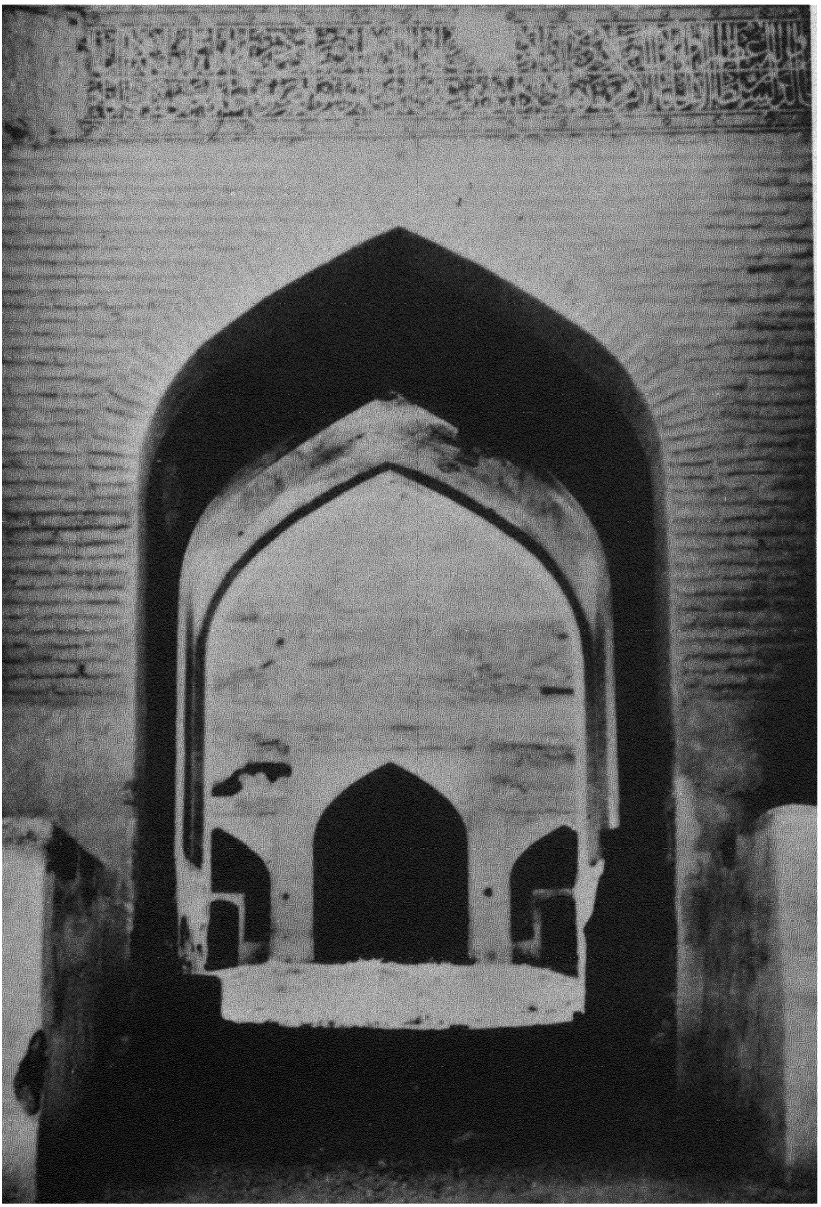


Fig. 2. Inscription on right wall

SAFAVID CARAVANSERAI AT YEZD-I-KHAST



INSCRIBED PORTAL OF SAFAVID CARAVANSERAI

Yezd-i-Khast

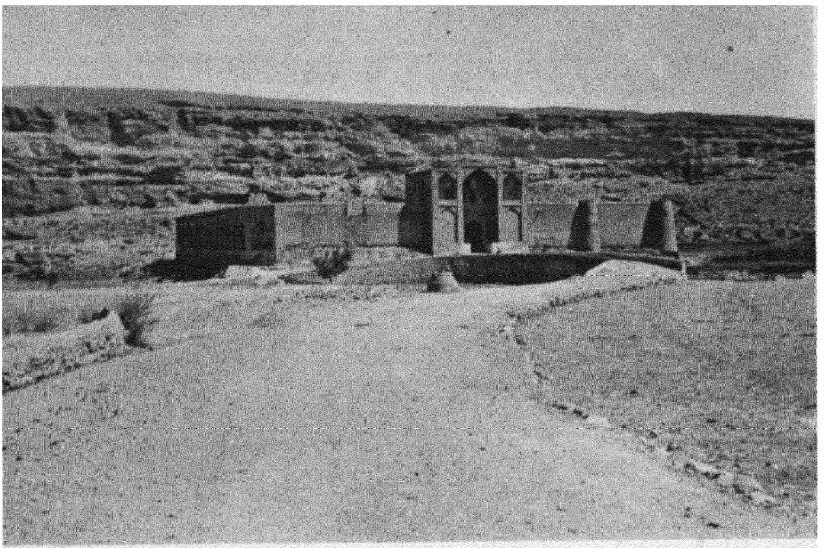


Fig. 1. General view

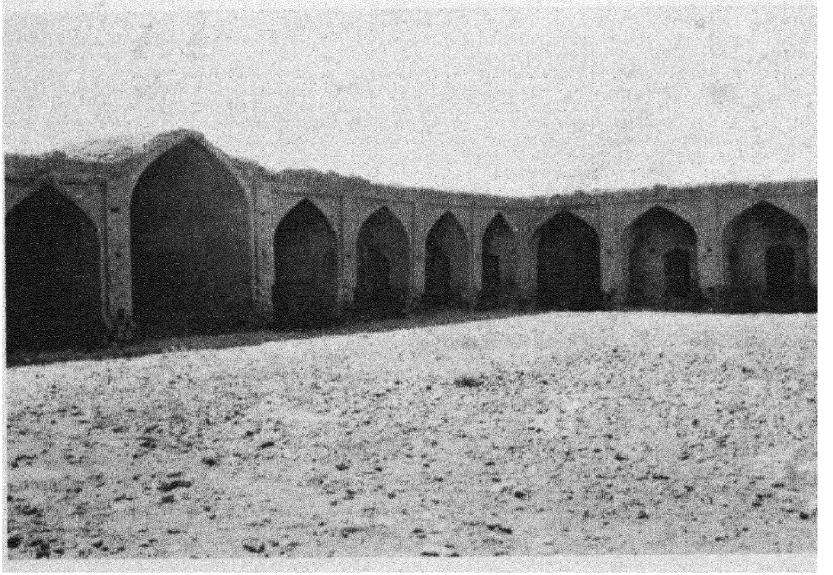
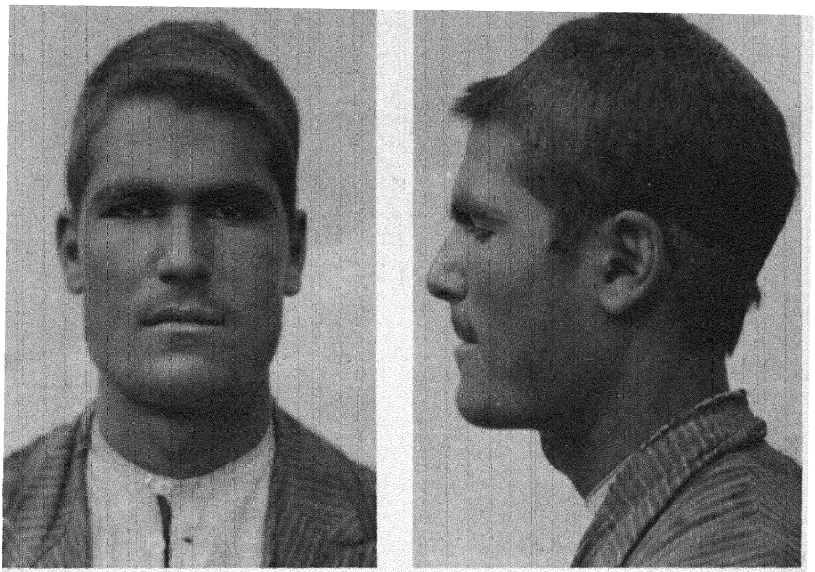
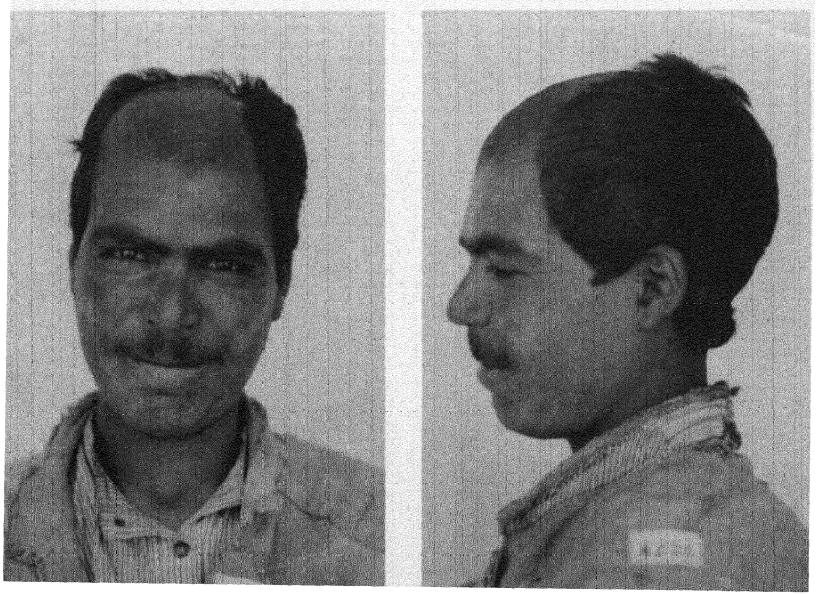


Fig. 2. Southwest corner of interior

SAFAVID CARAVANSERAI, YEZD-I-KHAST

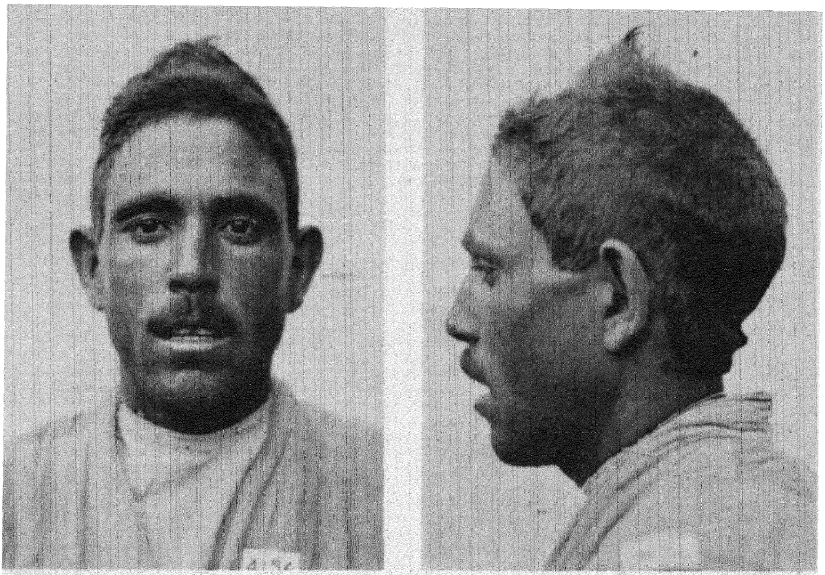


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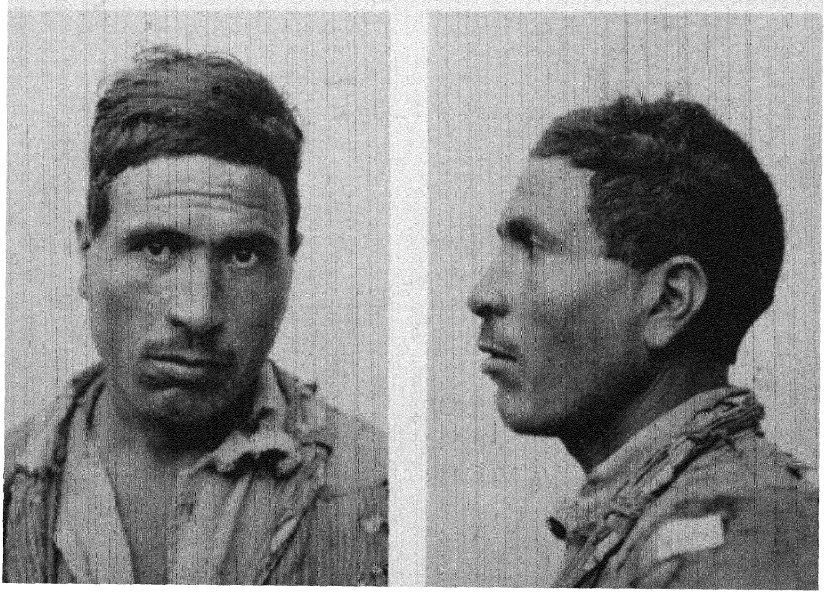


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YEZD-I-KHAST VILLAGERS

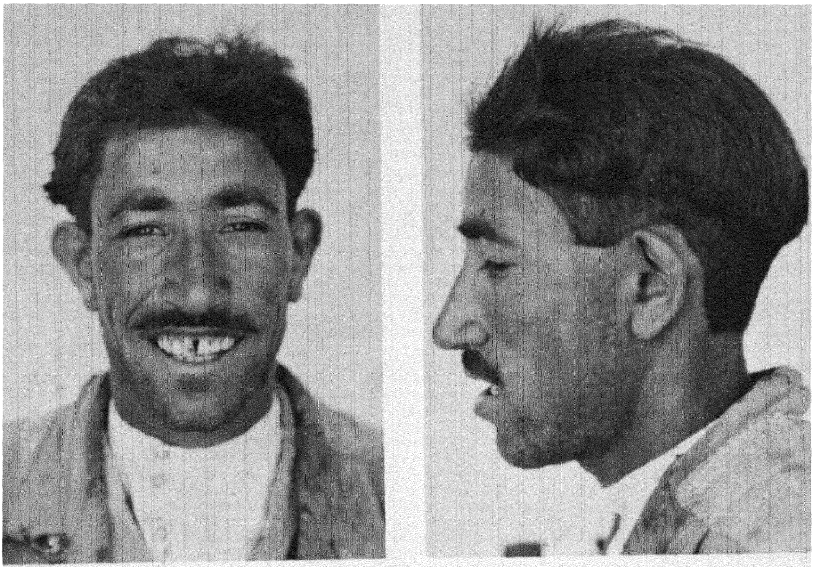


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No. 3451 (age 25)

YEZD-I-KHAST VILLAGERS



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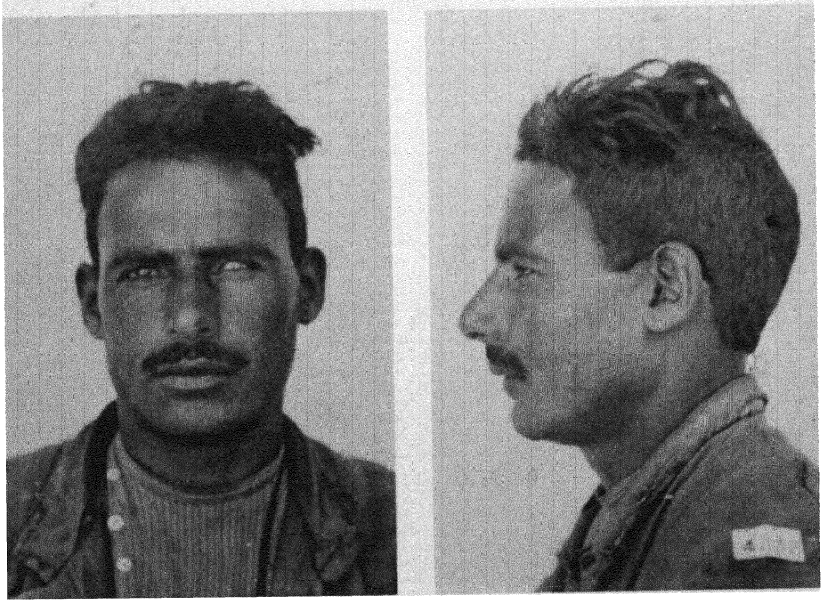


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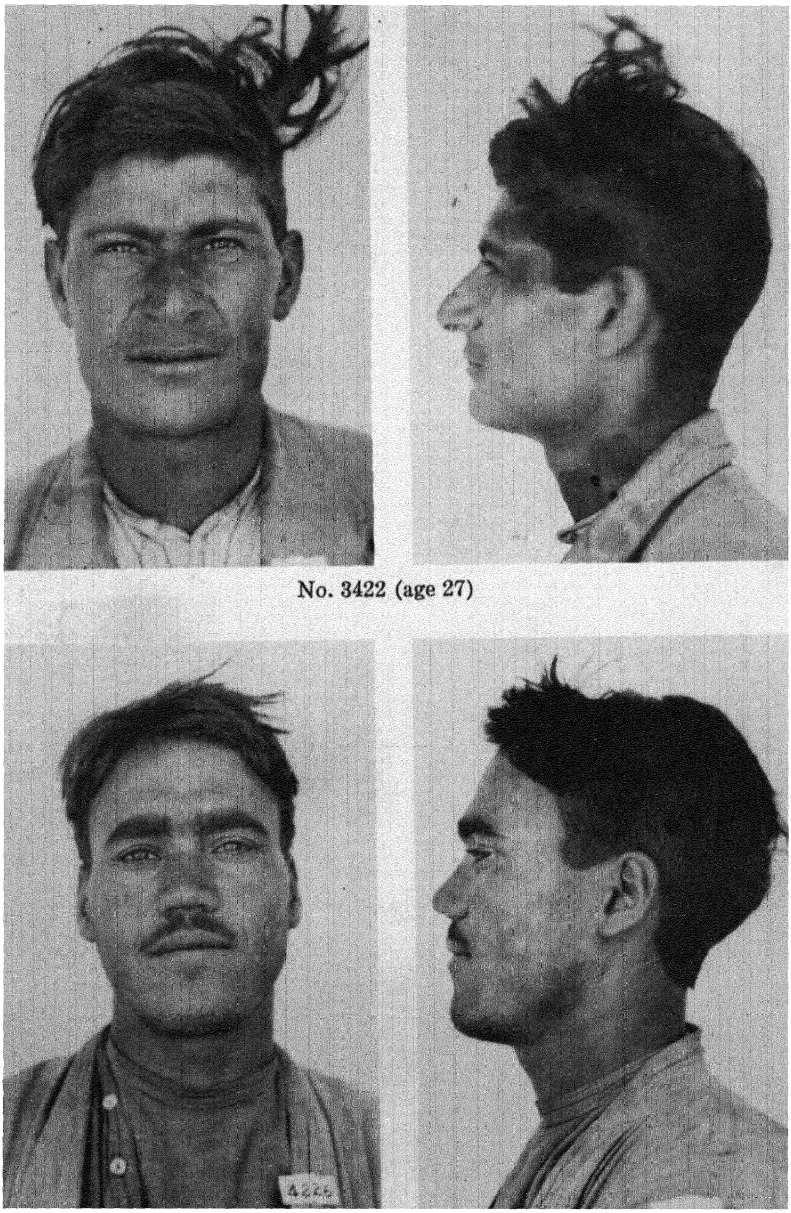


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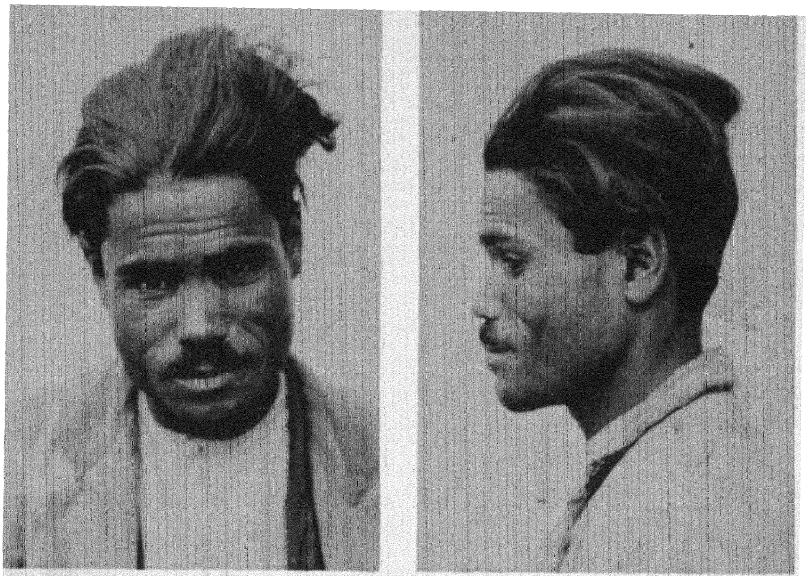
YEZD-I-KHAST VILLAGERS



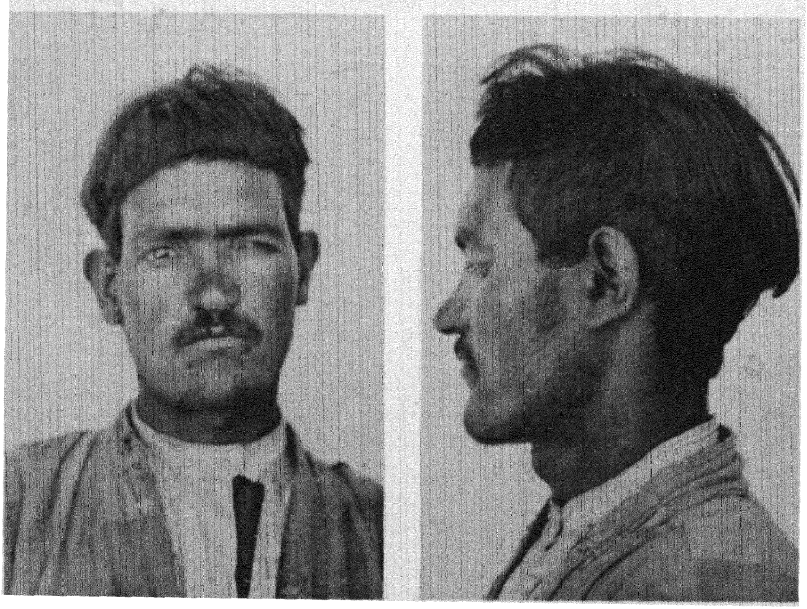
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YEZD-I-KHAST VILLAGERS



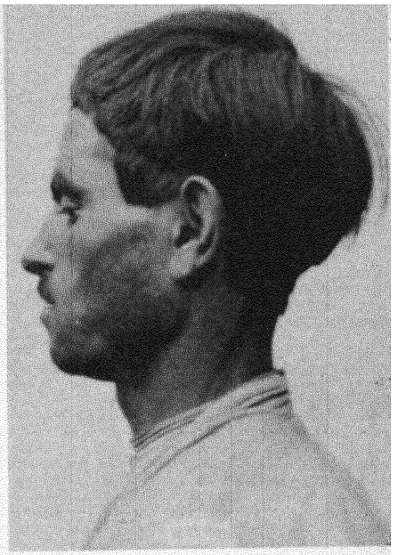
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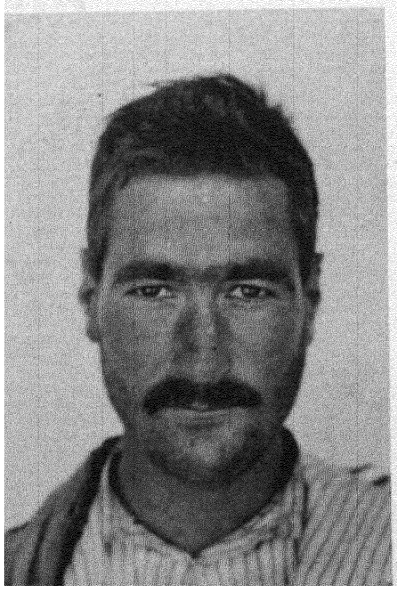
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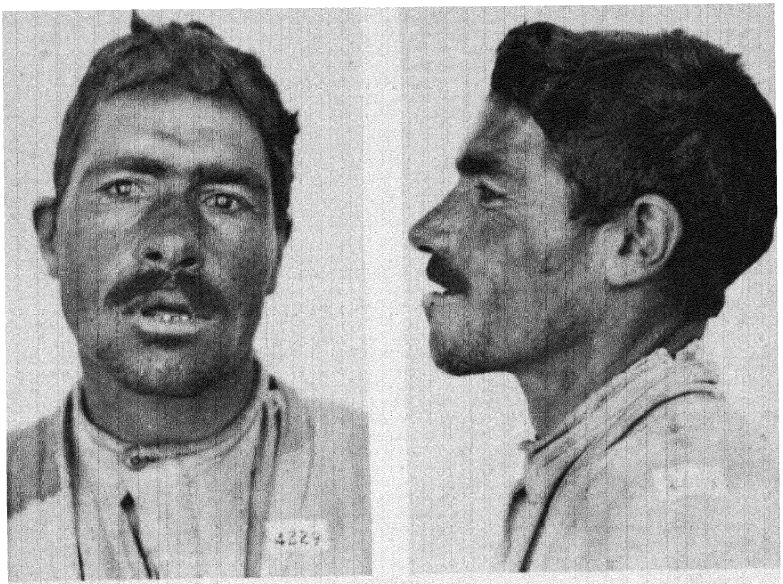
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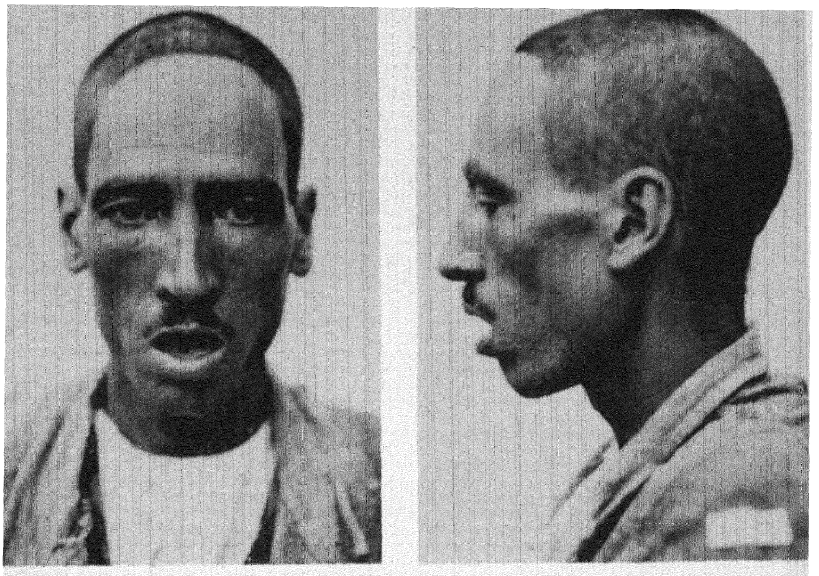


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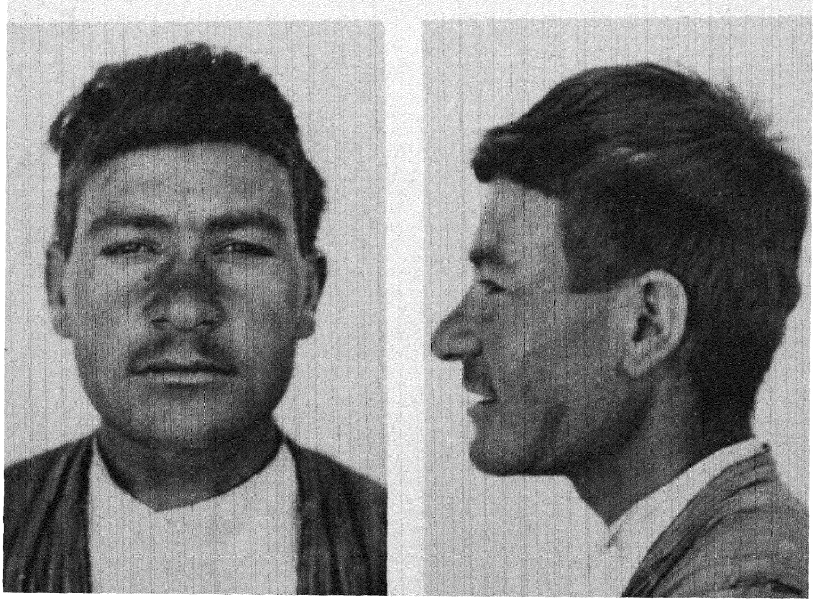


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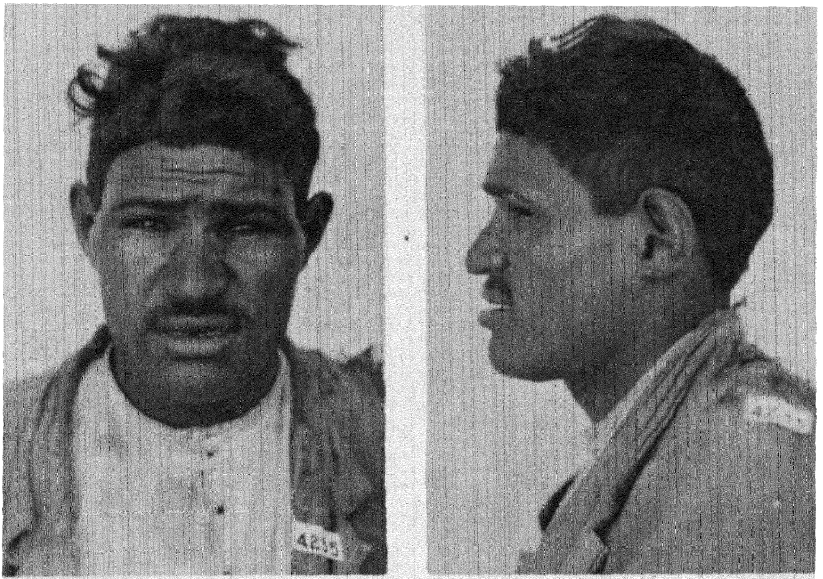


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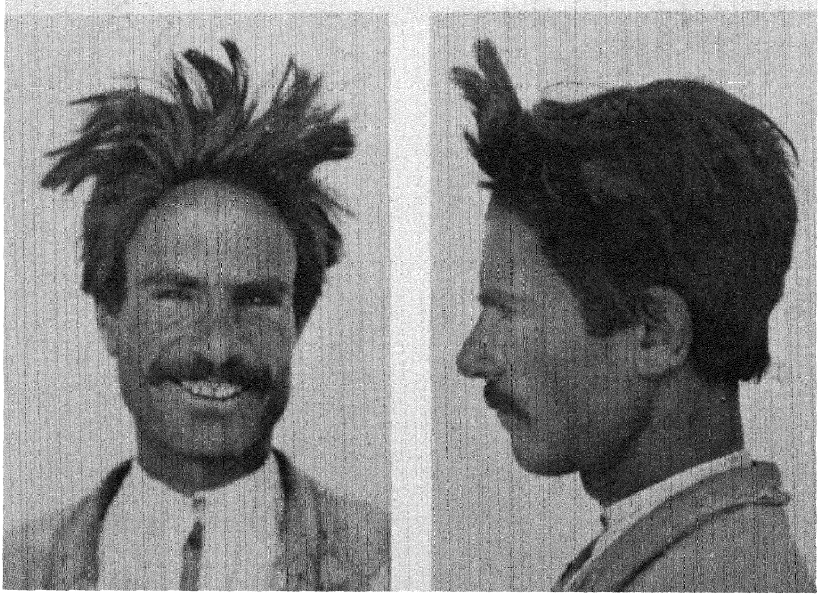


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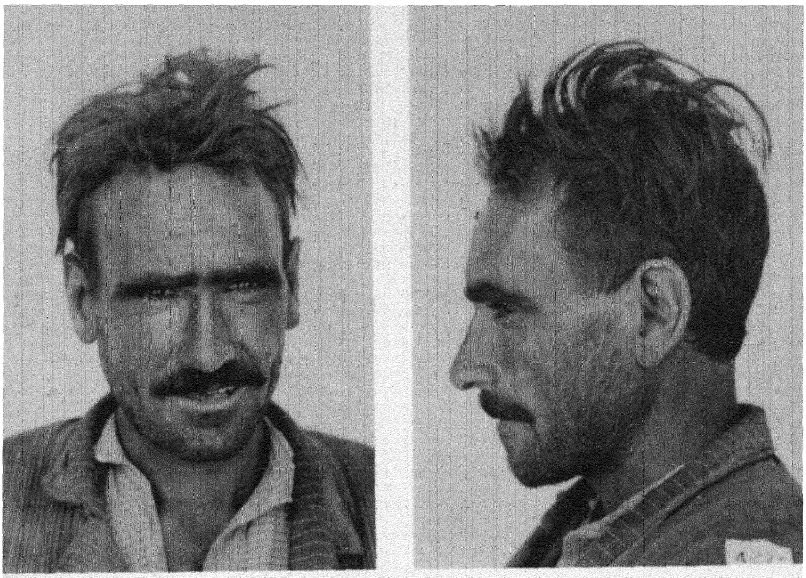


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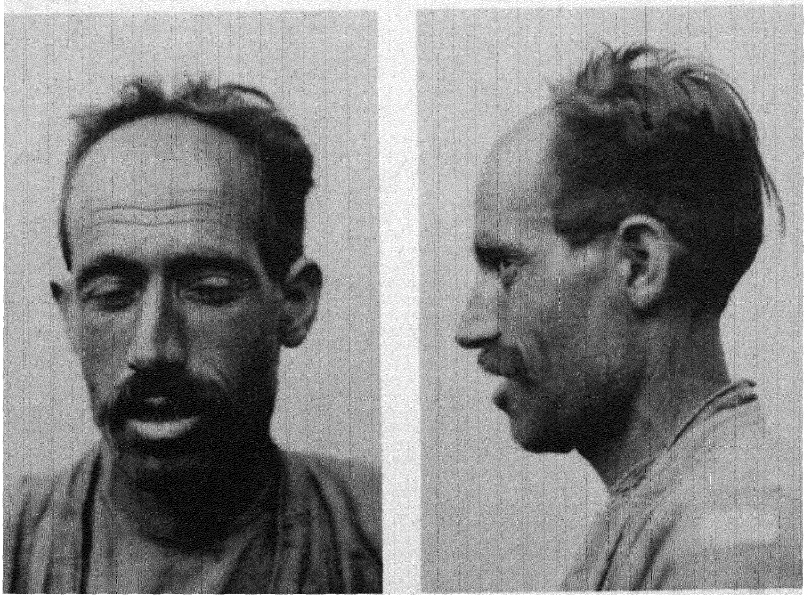


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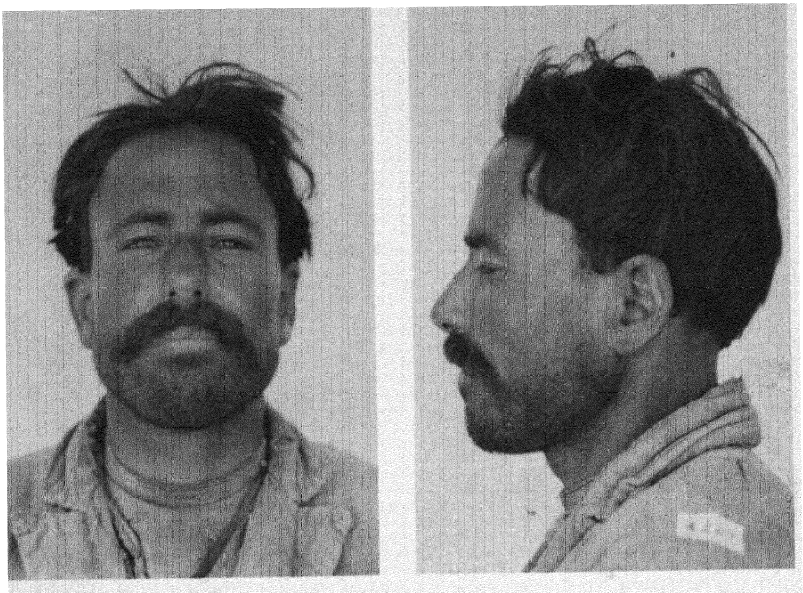


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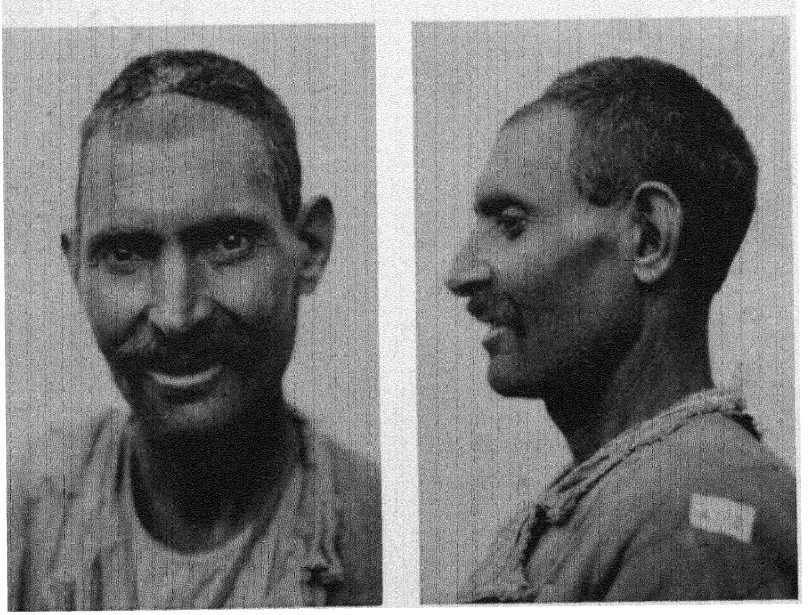


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YEZD-I-KHAST VILLAGERS



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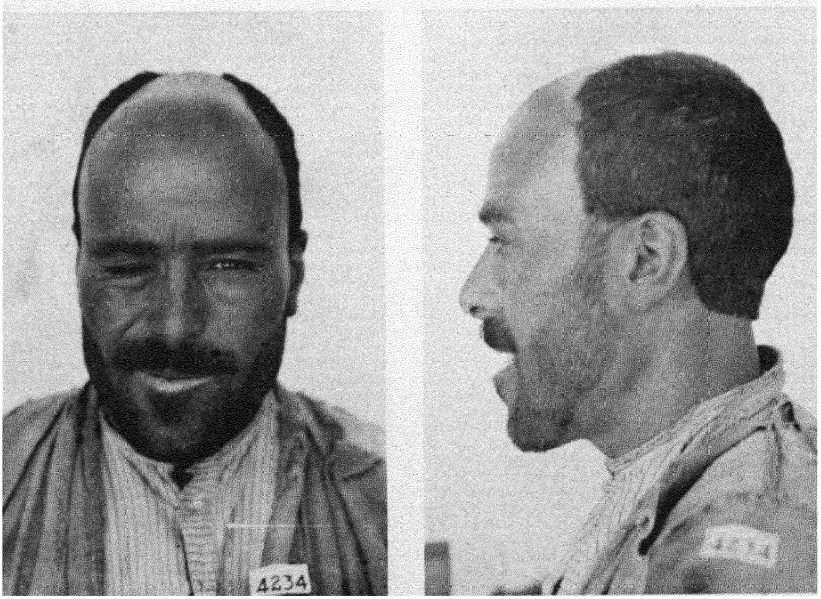


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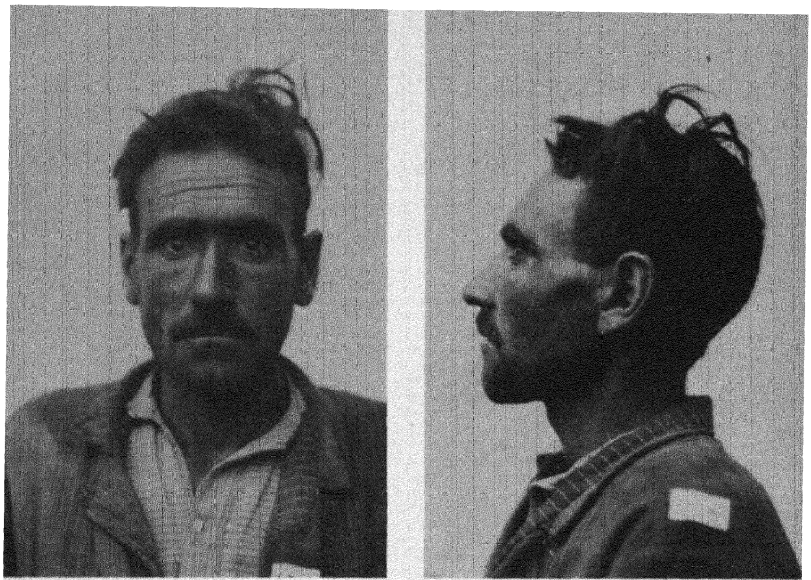


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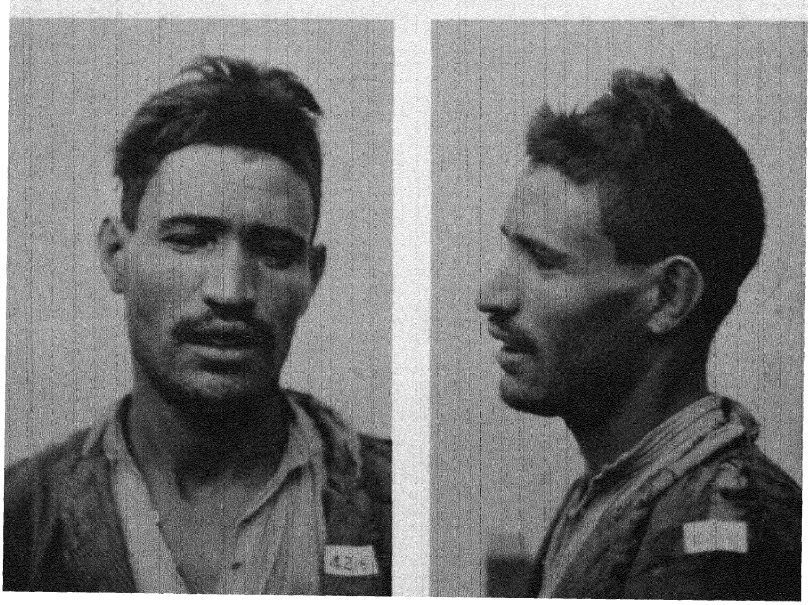


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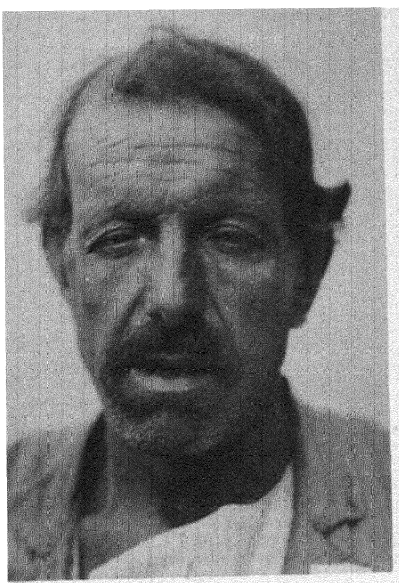


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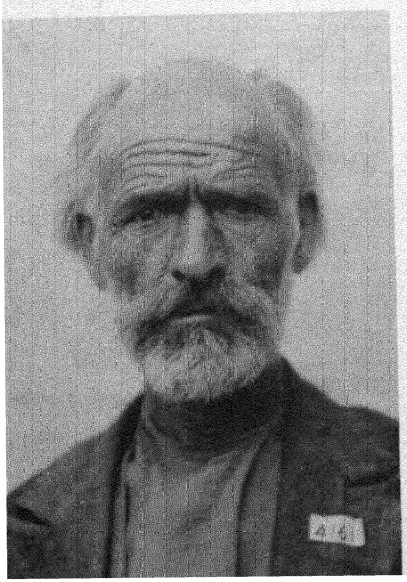
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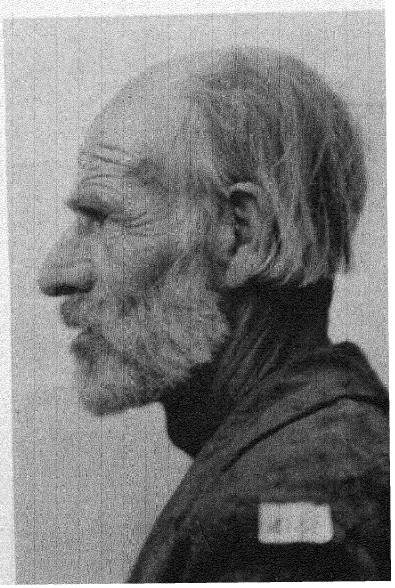
YEZD-I-KHAST VILLAGERS





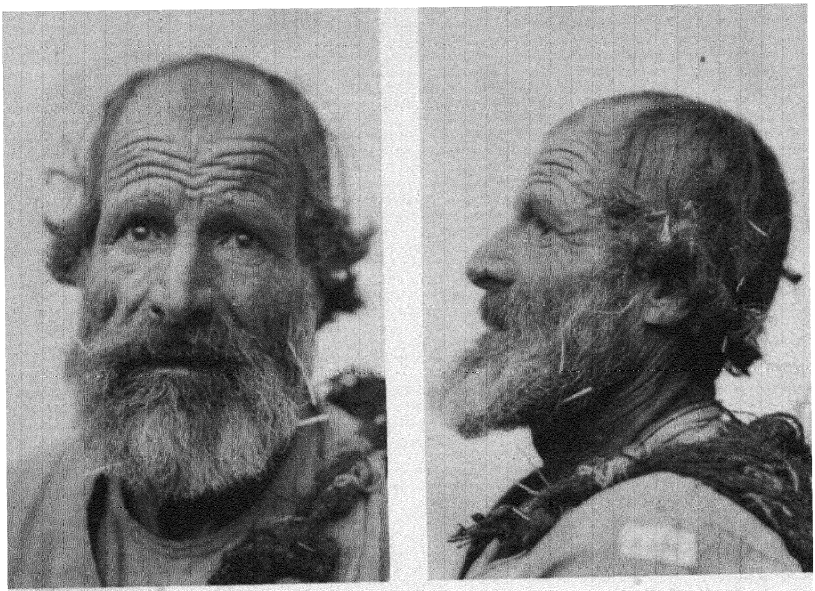
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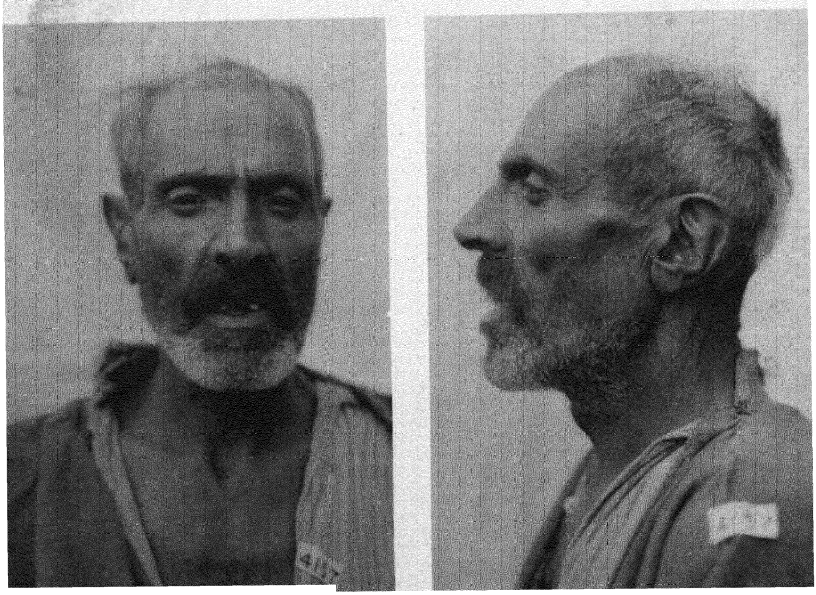


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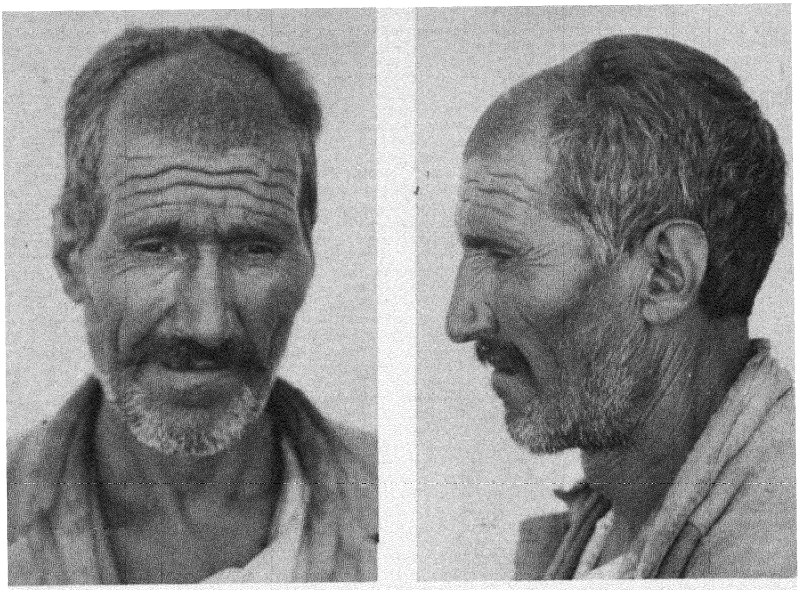


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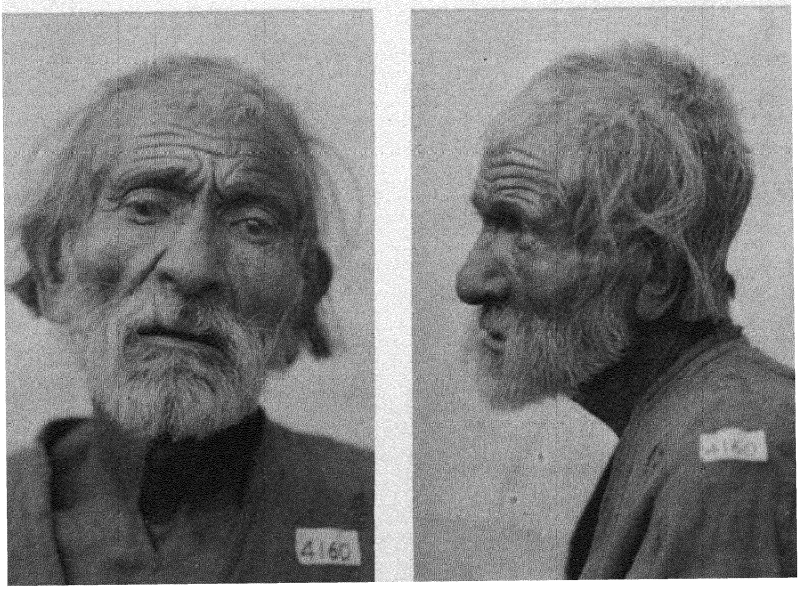


No. 3420 (age 60)

YEZD-I-KHAST VILLAGERS



No. 3418 (age 60)



No. 3414 (age 70)

YEZD-I-KHAST VILLAGERS



KINAREH VILLAGE NEAR PERSEPOLIS

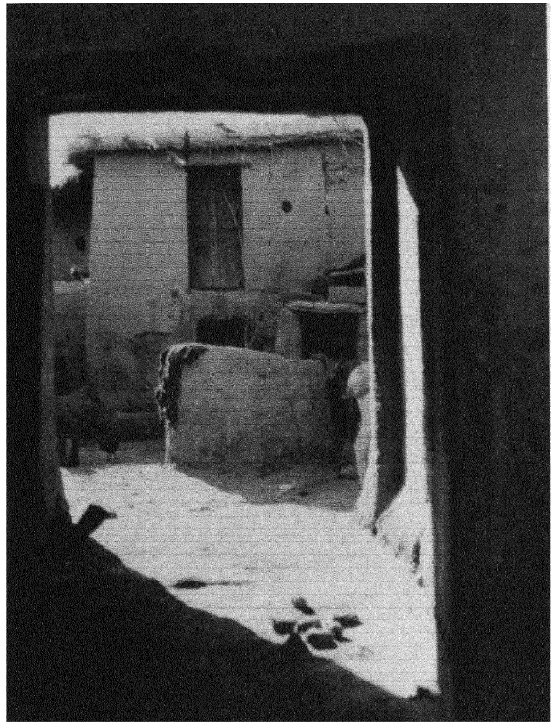


Fig. 1. Courtyard

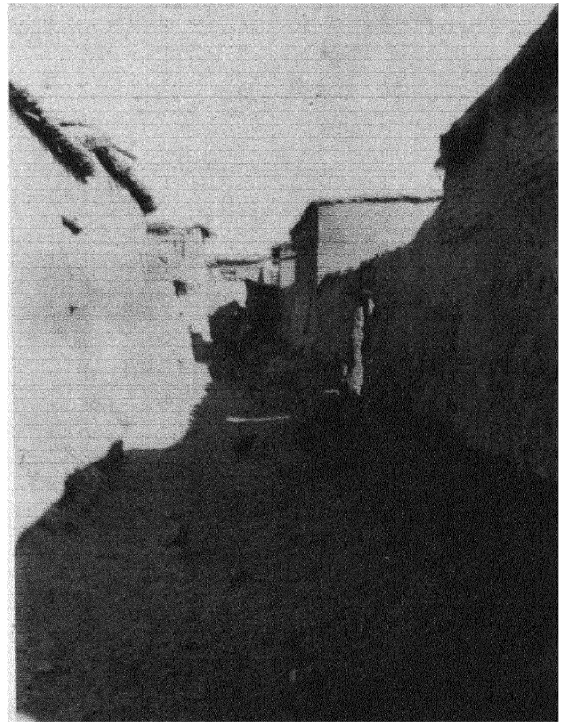
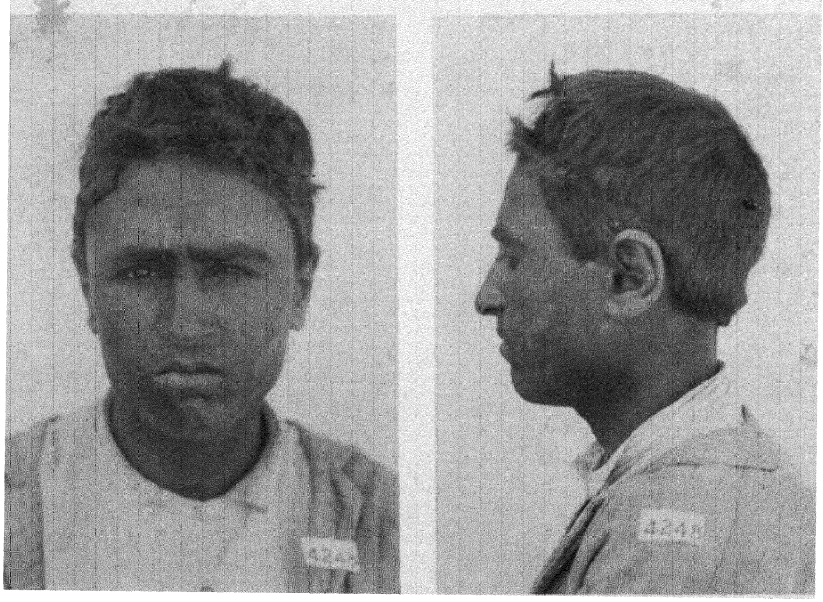


Fig. 2. Main street

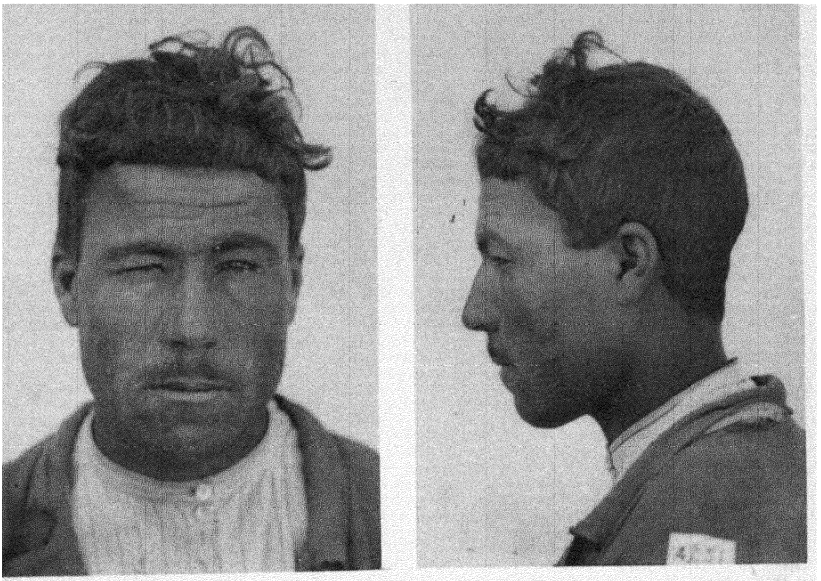


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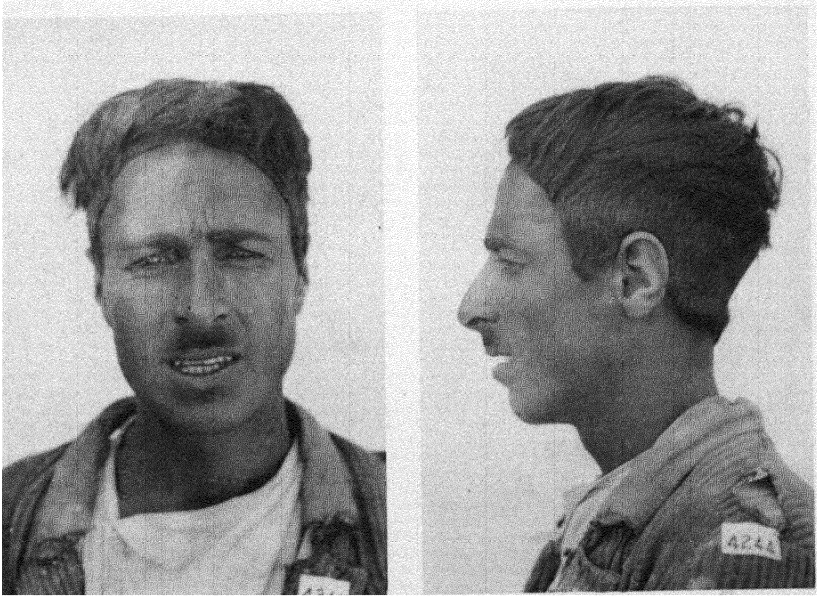


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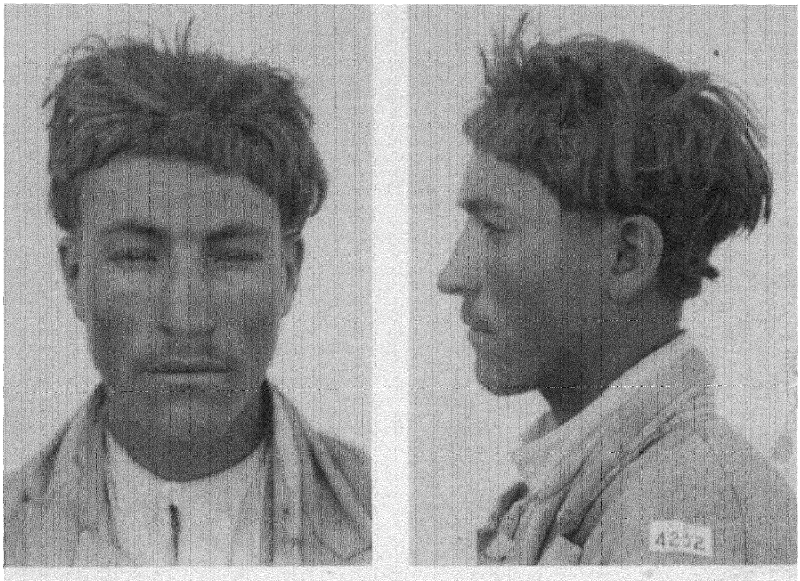


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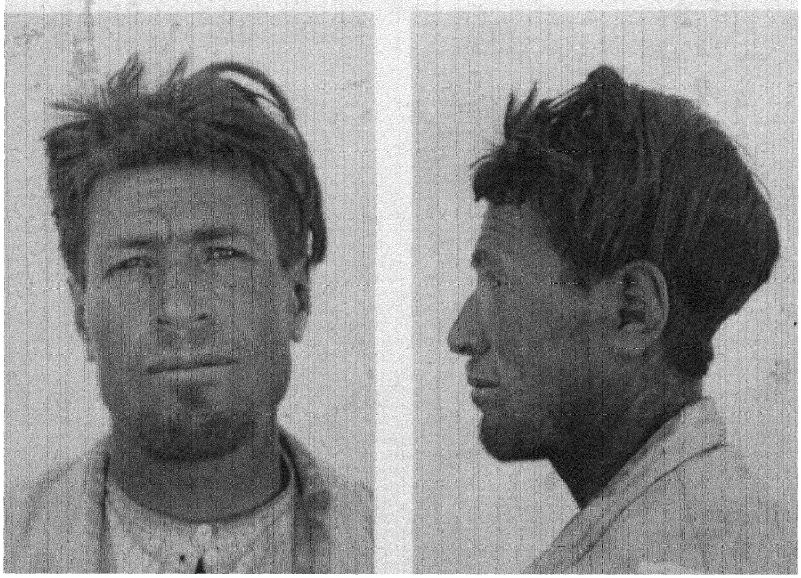


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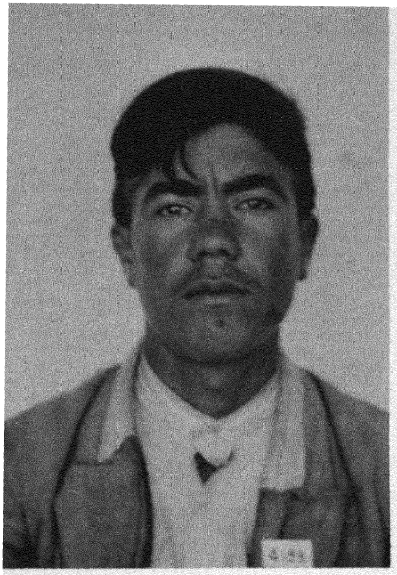


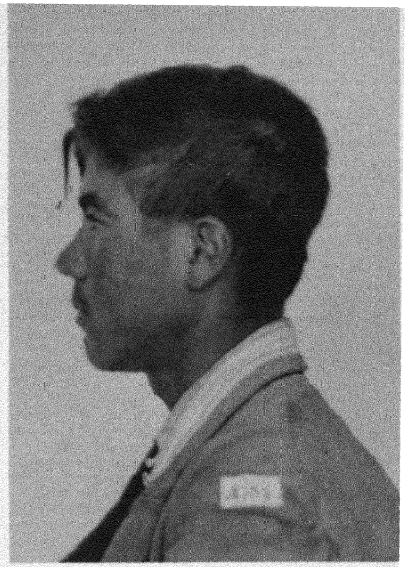
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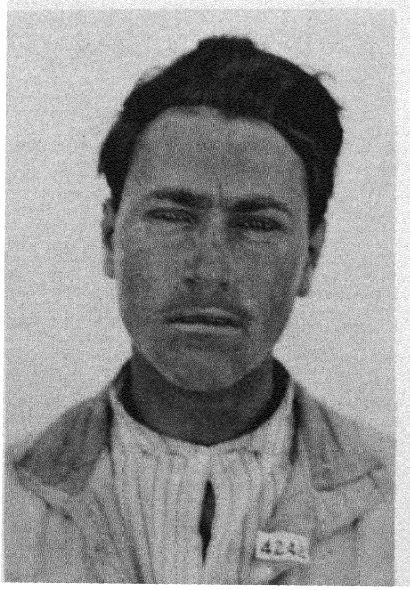
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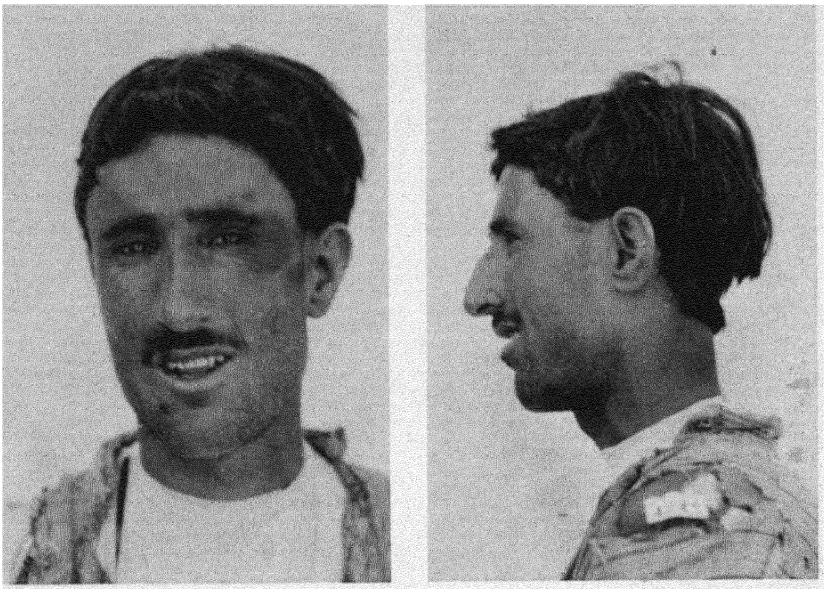
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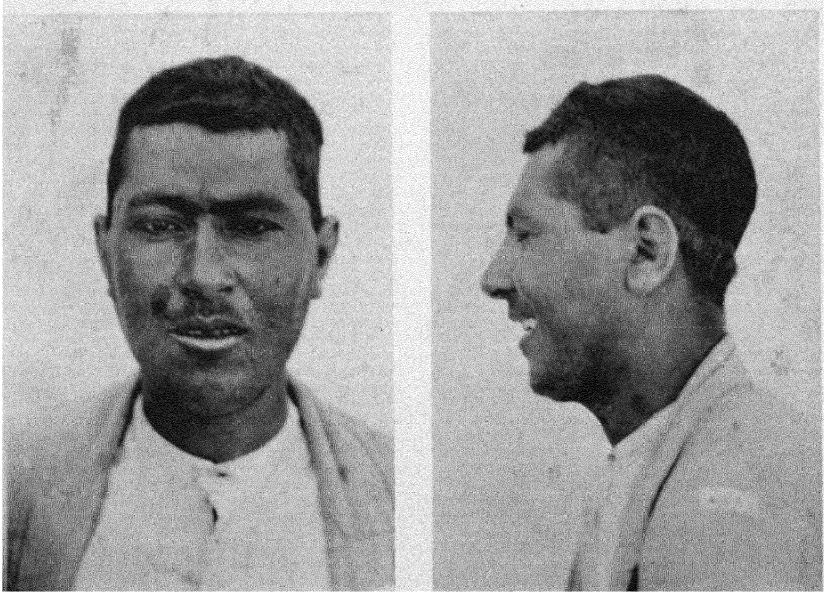


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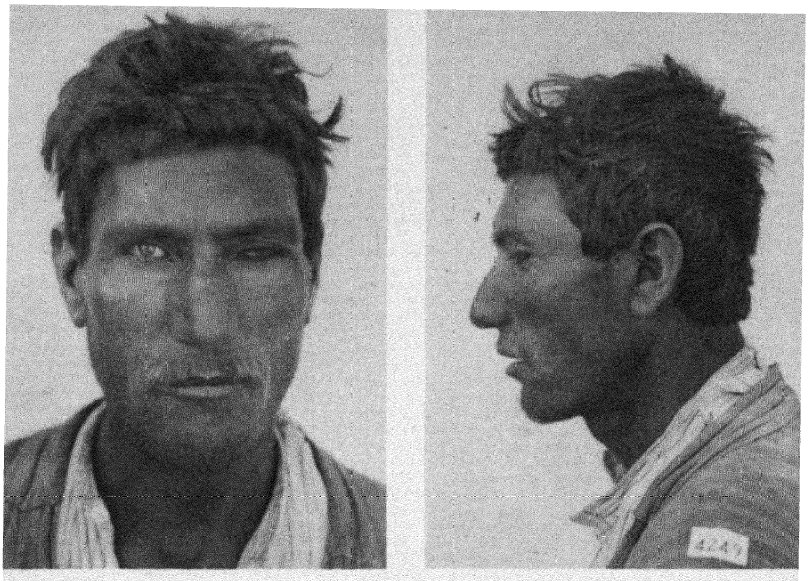


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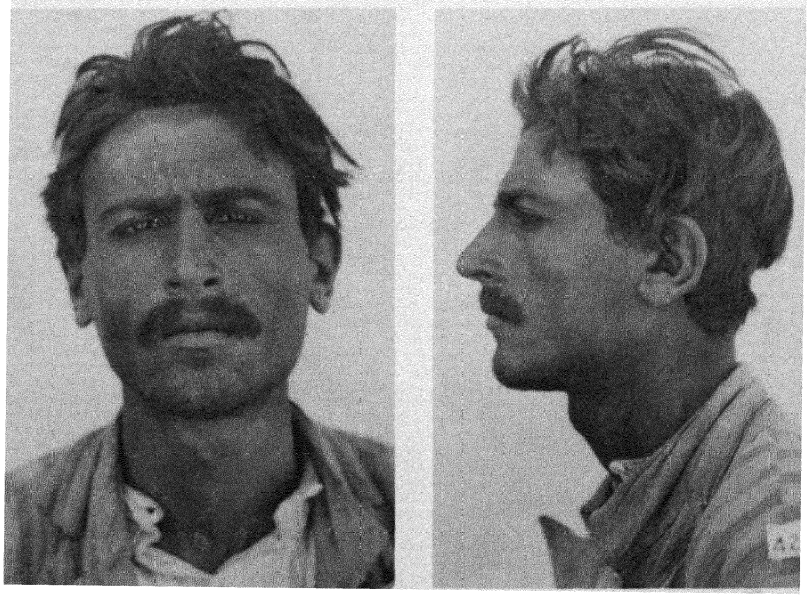


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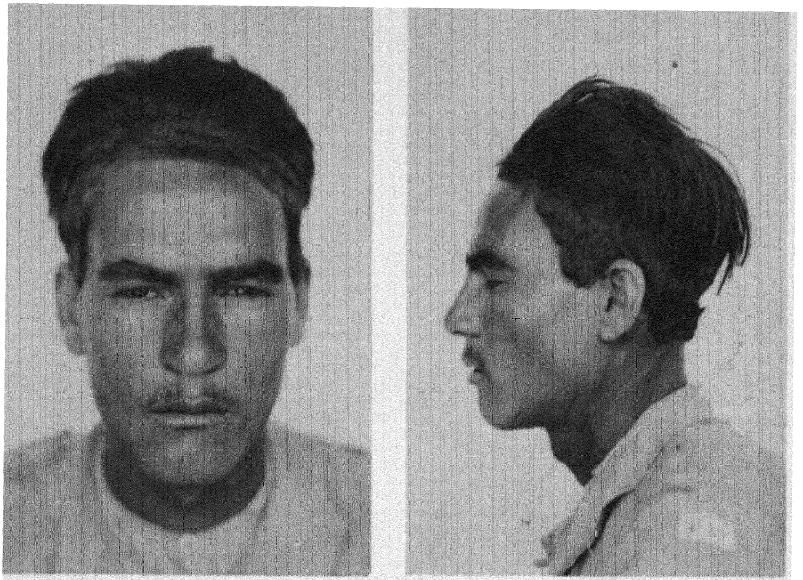


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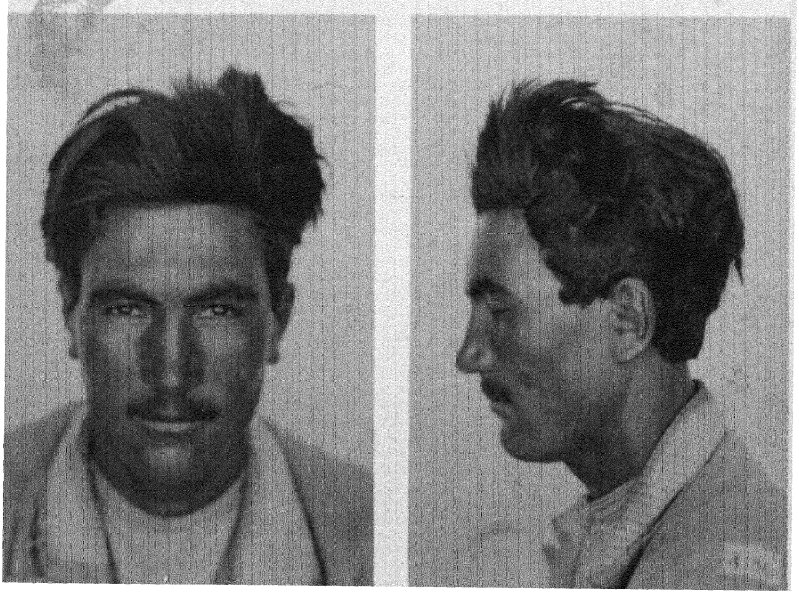


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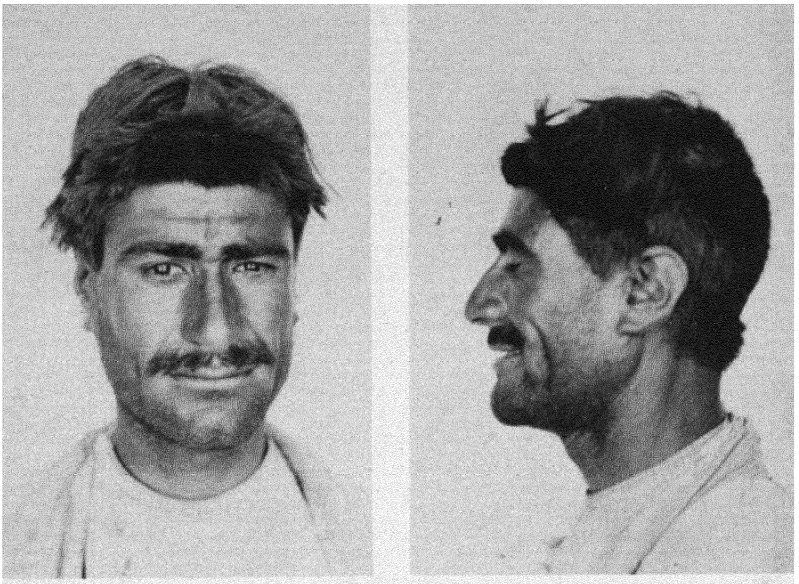


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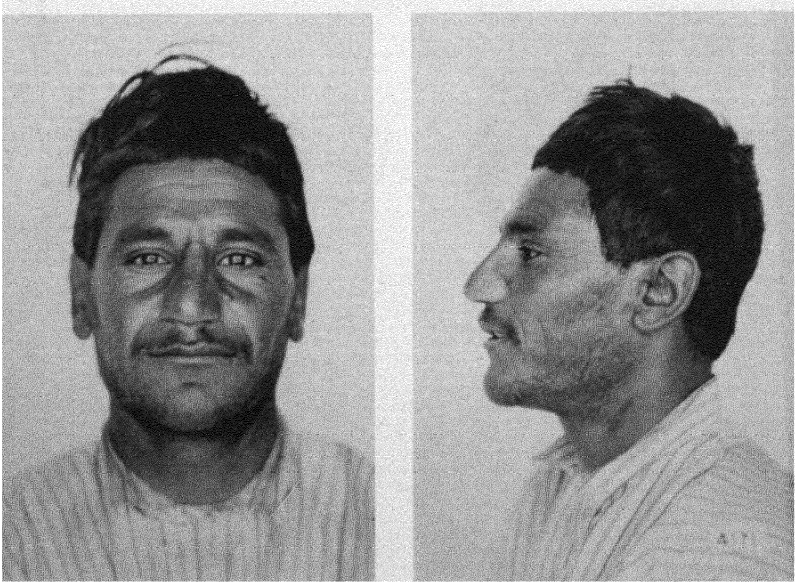


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KINAREH VILLAGERS



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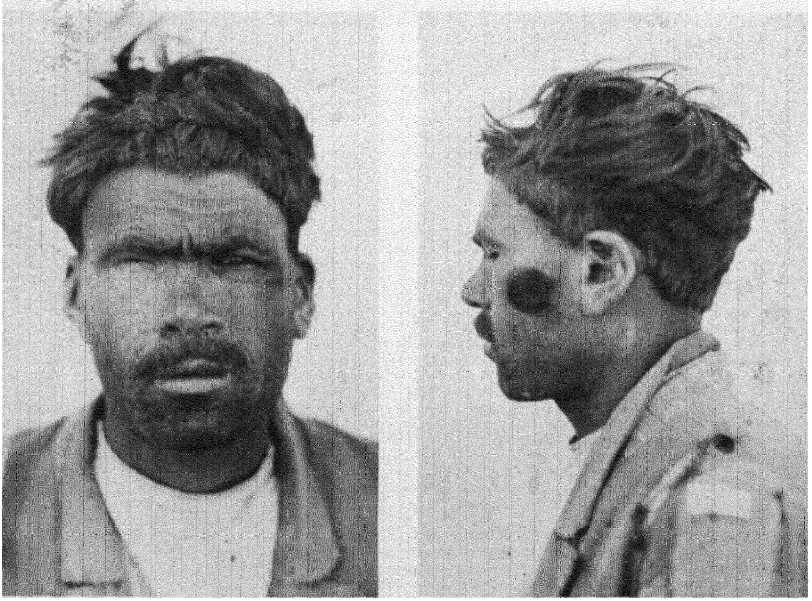


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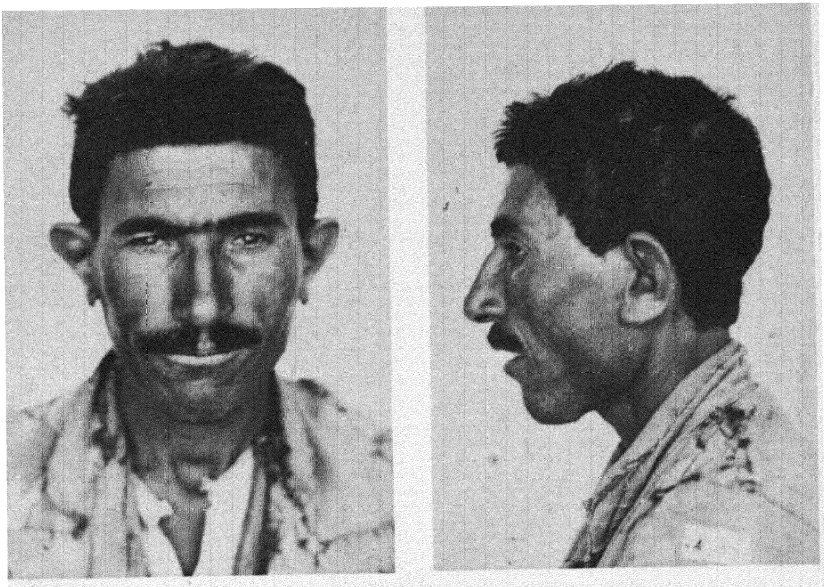


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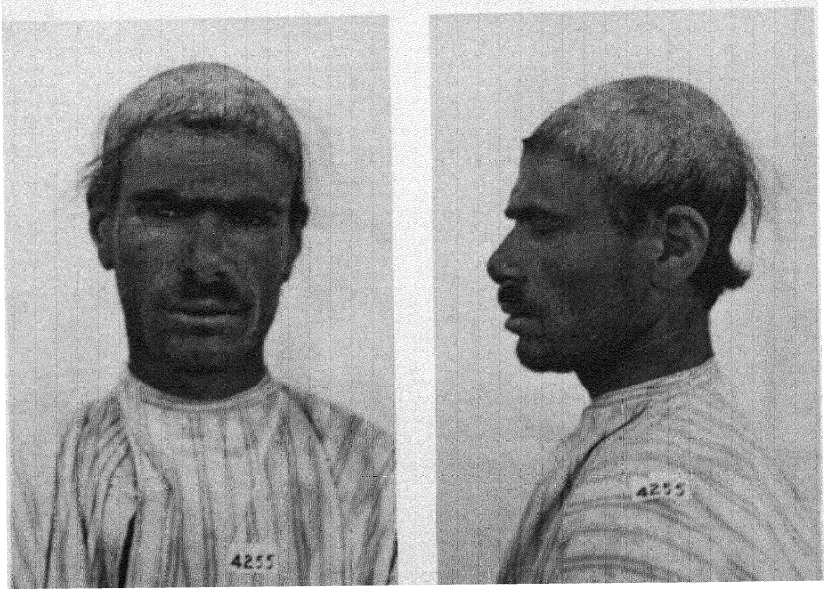


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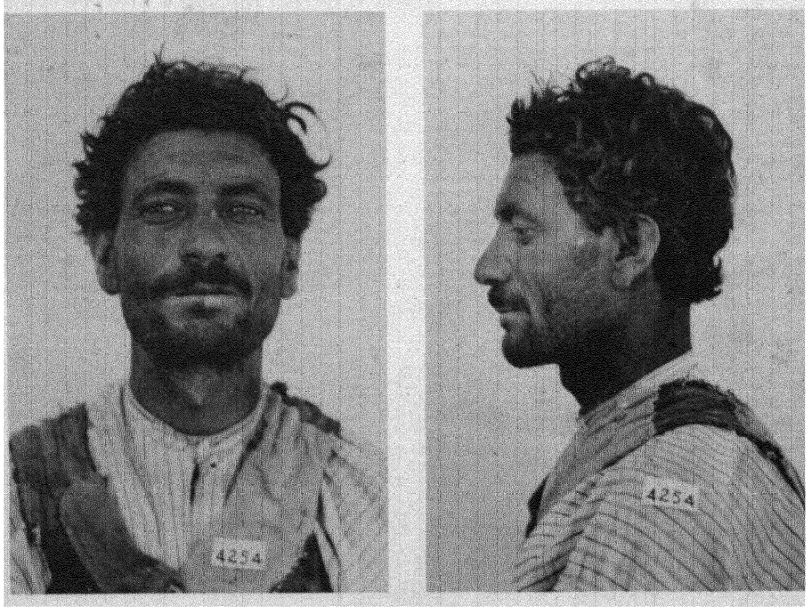


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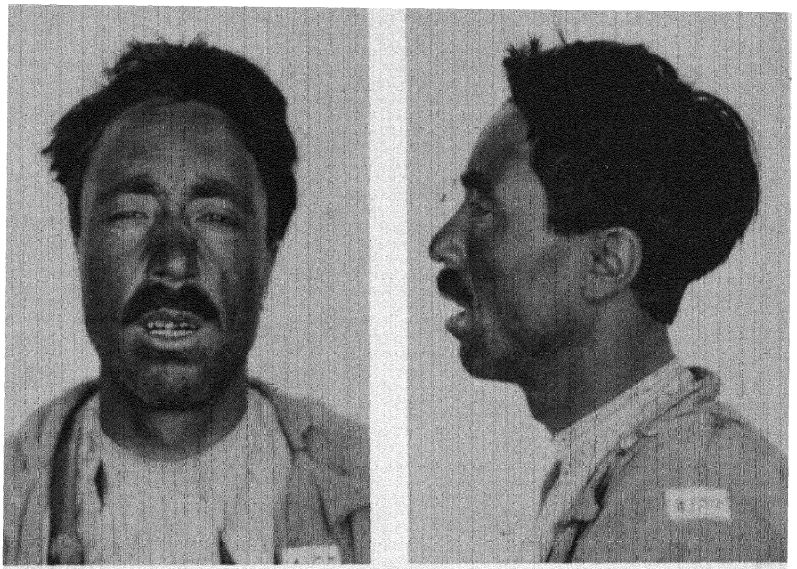


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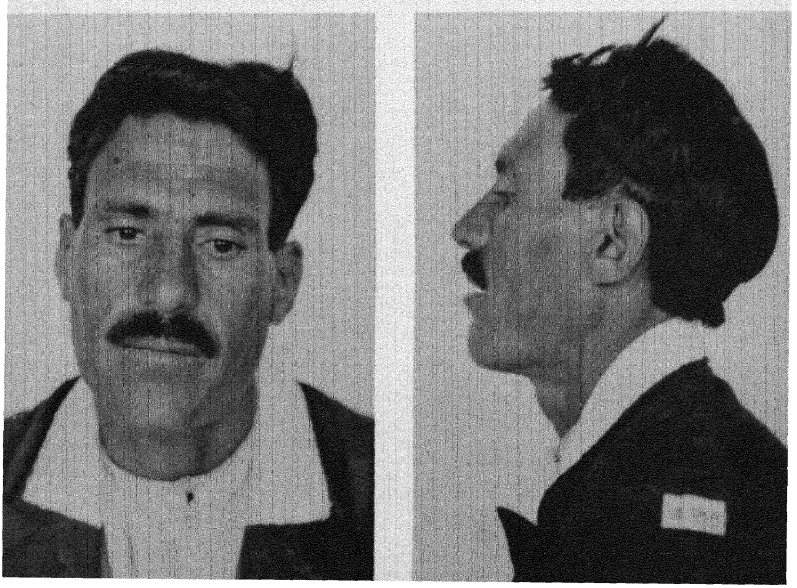


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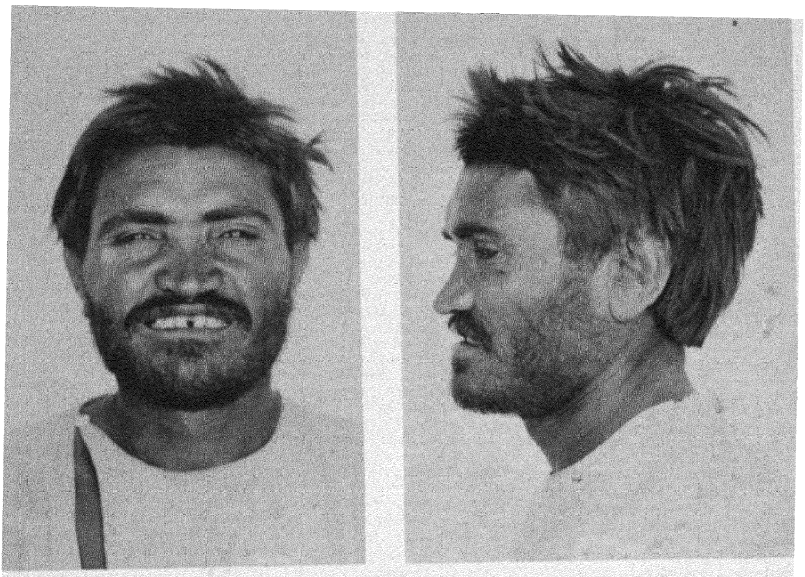


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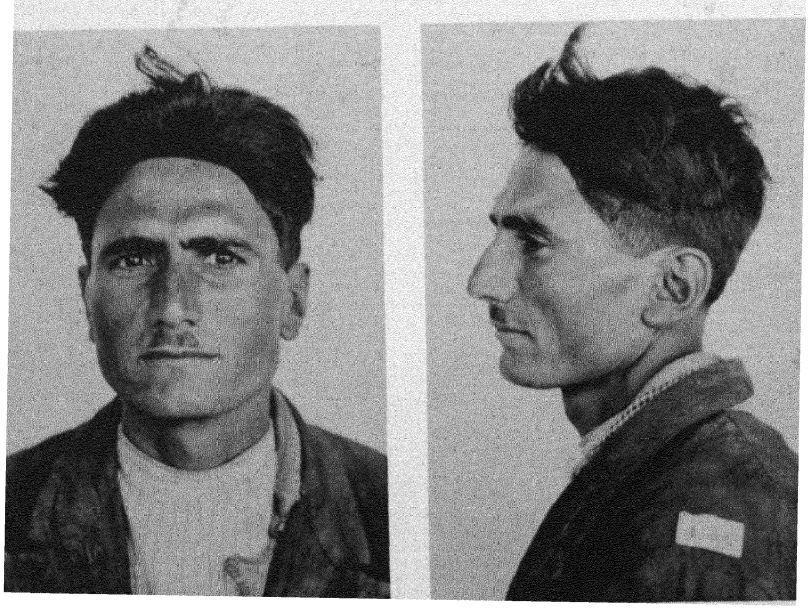


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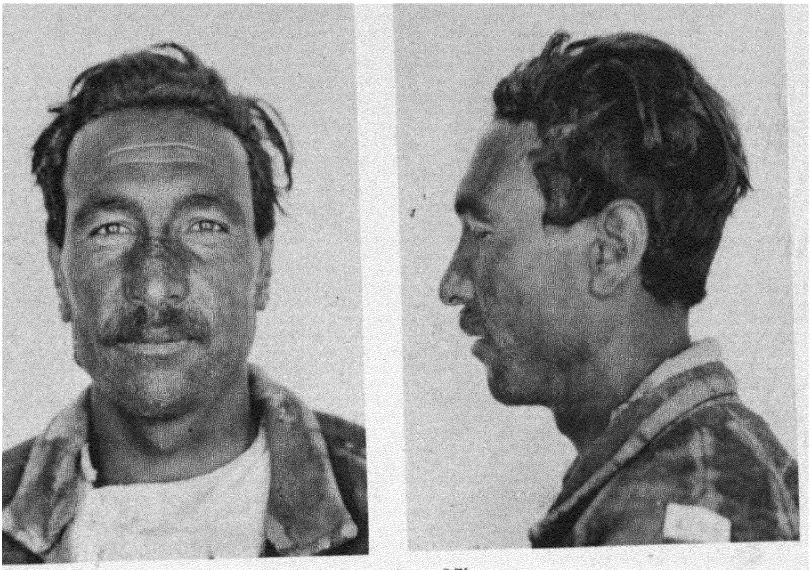


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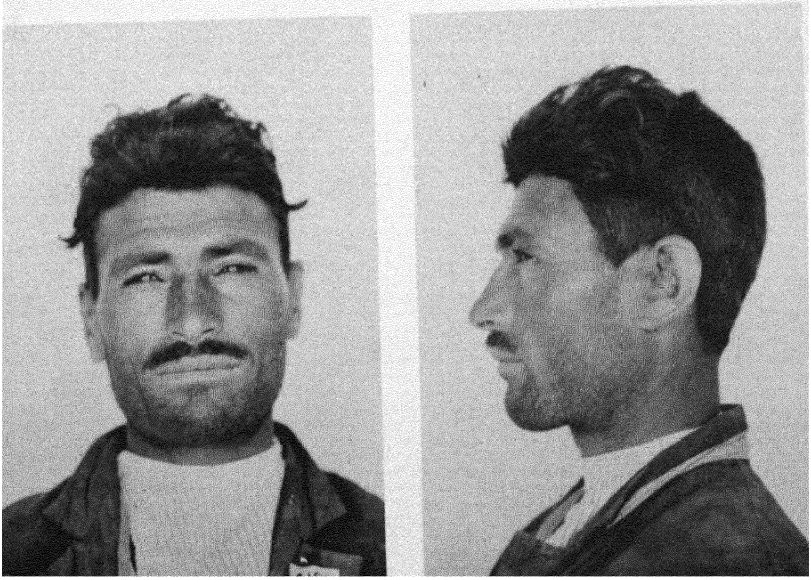


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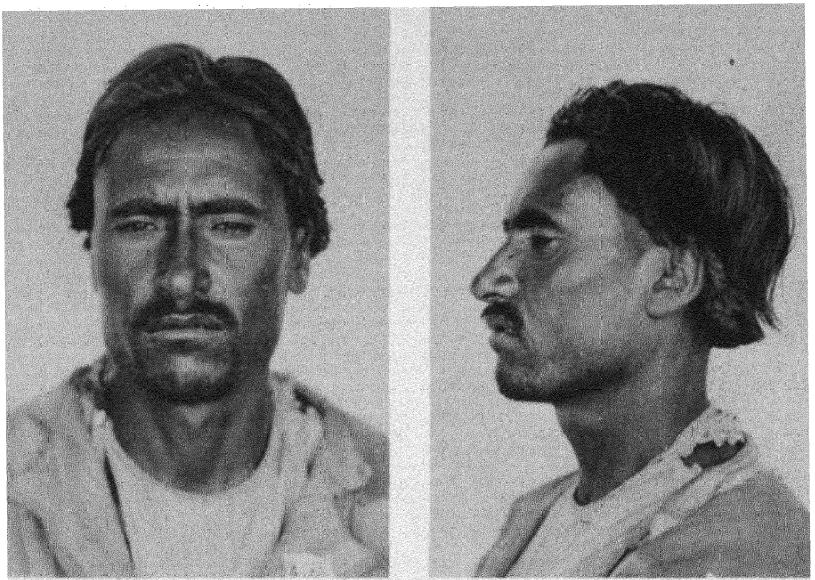


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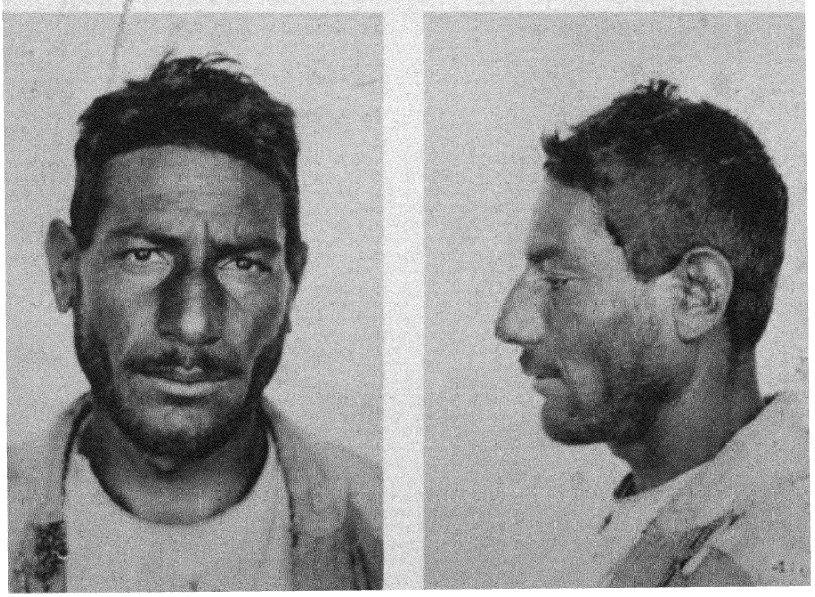


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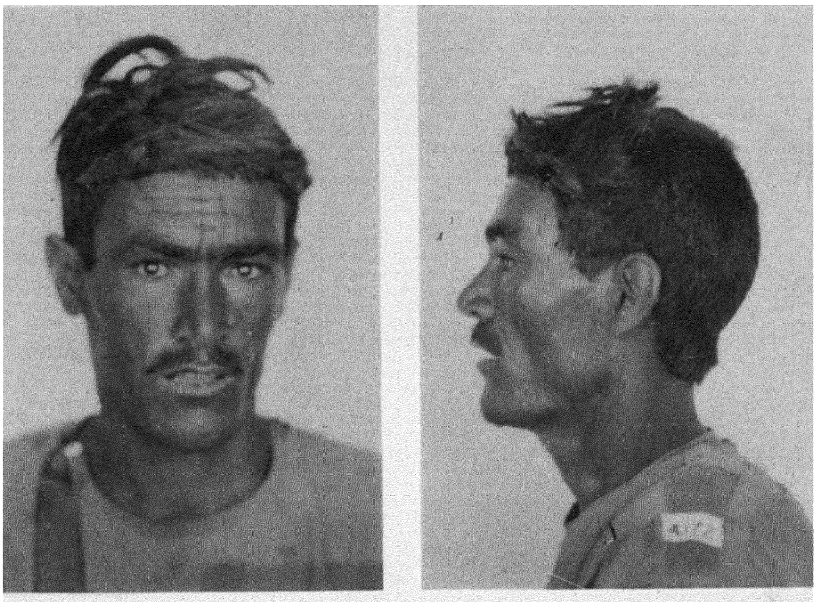


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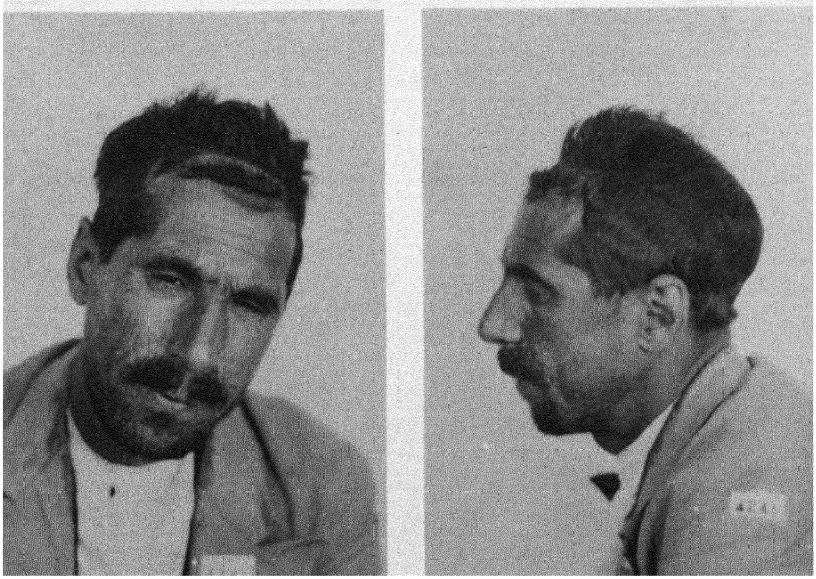


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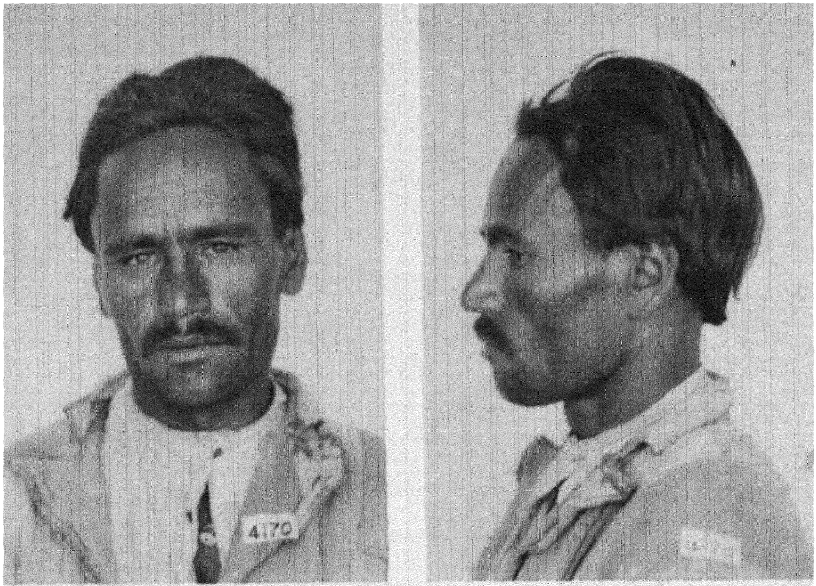


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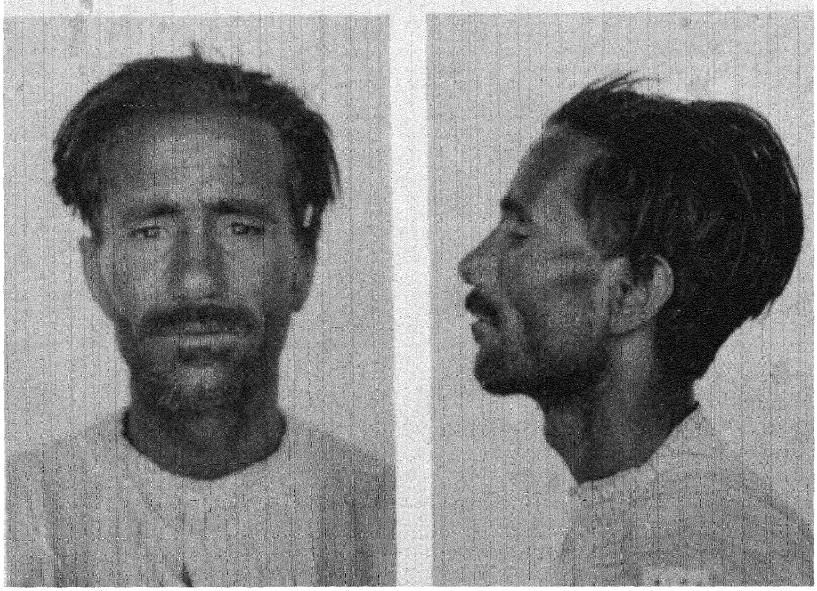


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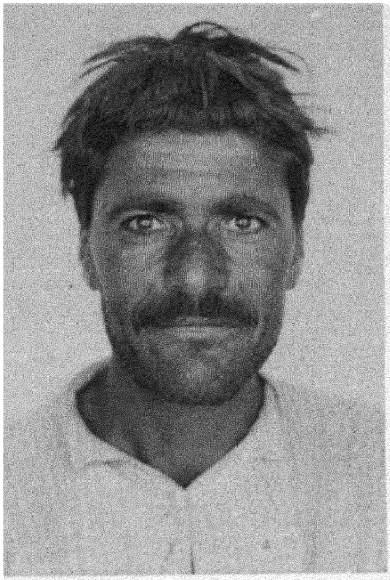


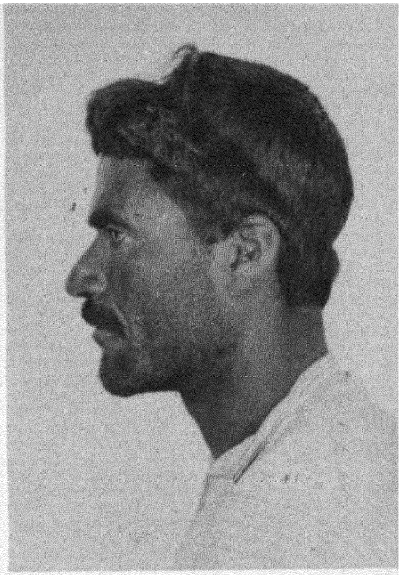
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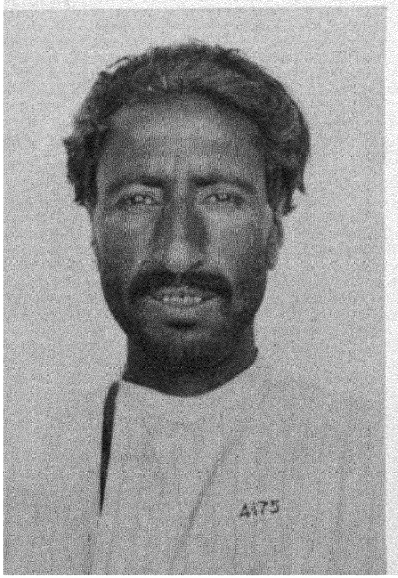
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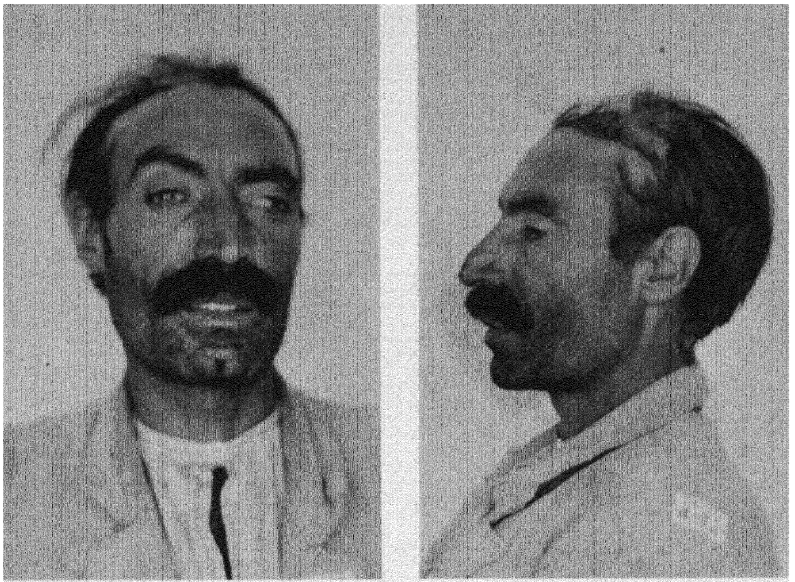
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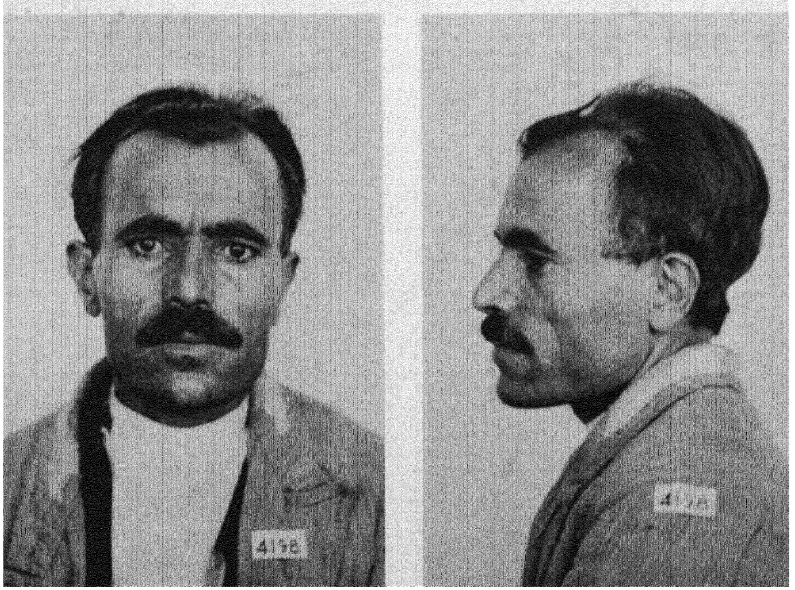


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KINAREH VILLAGERS



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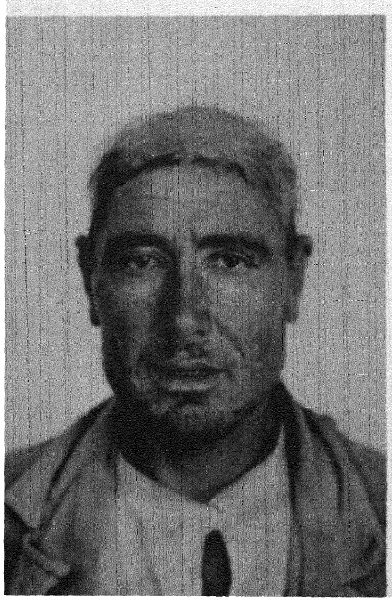
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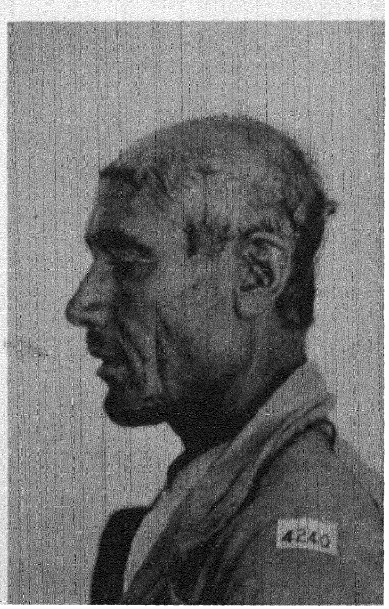
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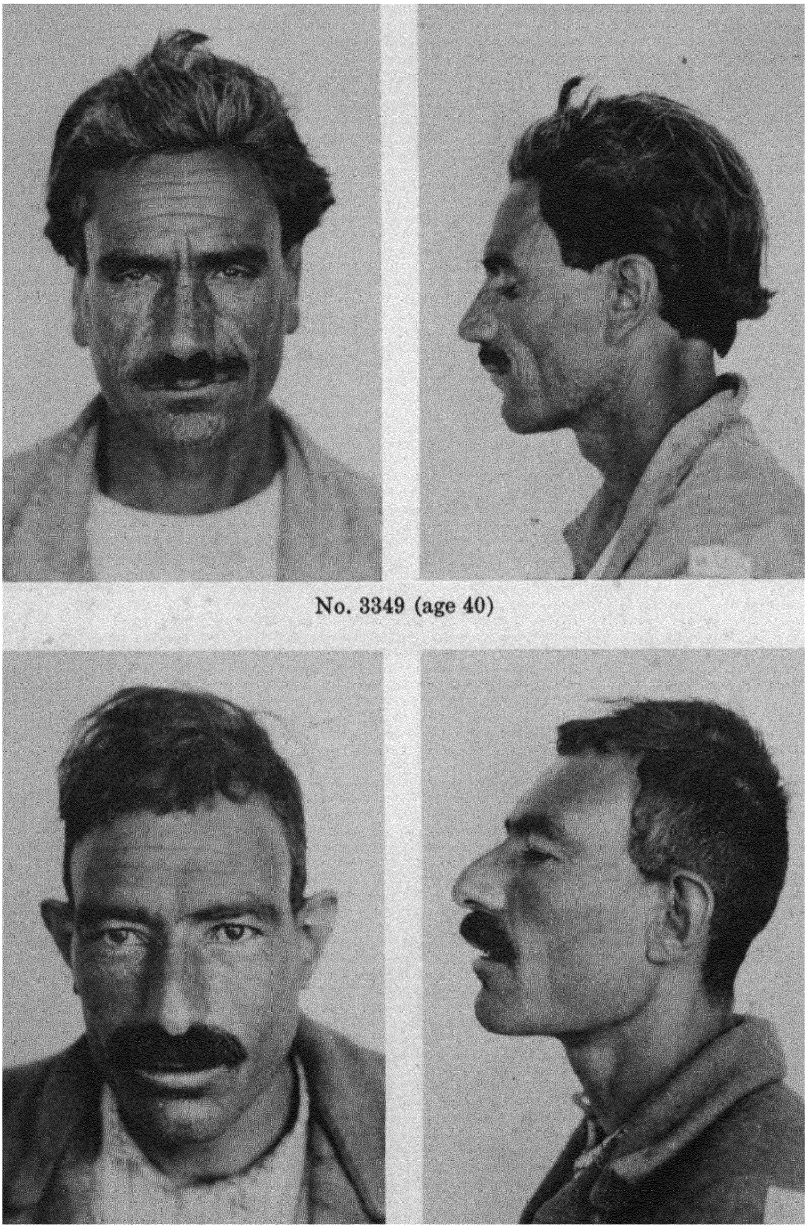
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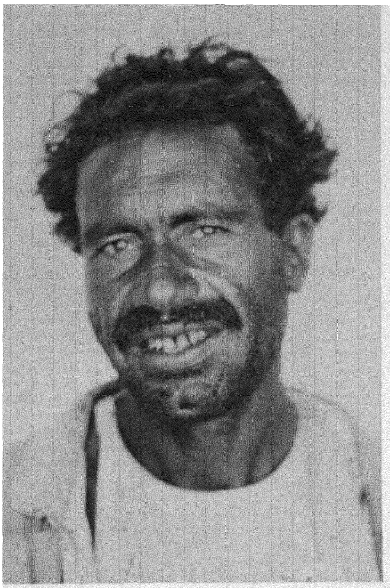
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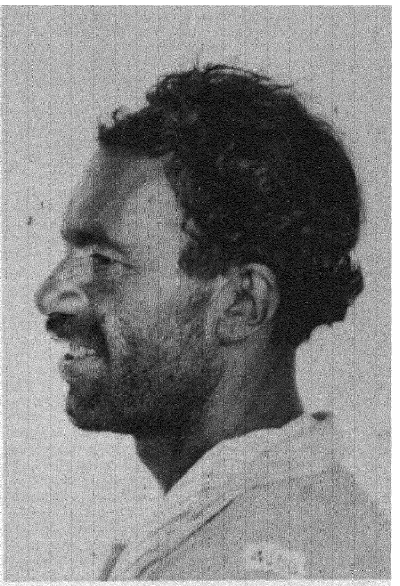


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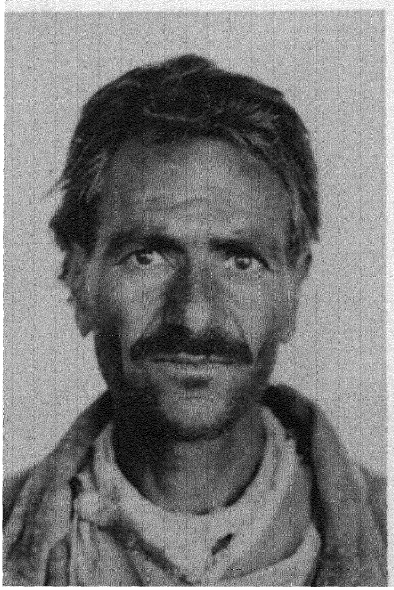
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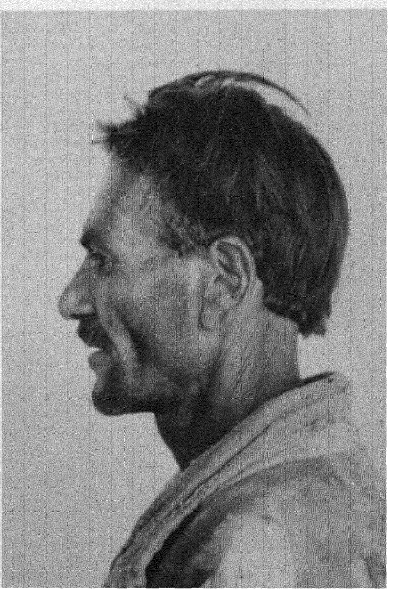
KINAREH VILLAGERS





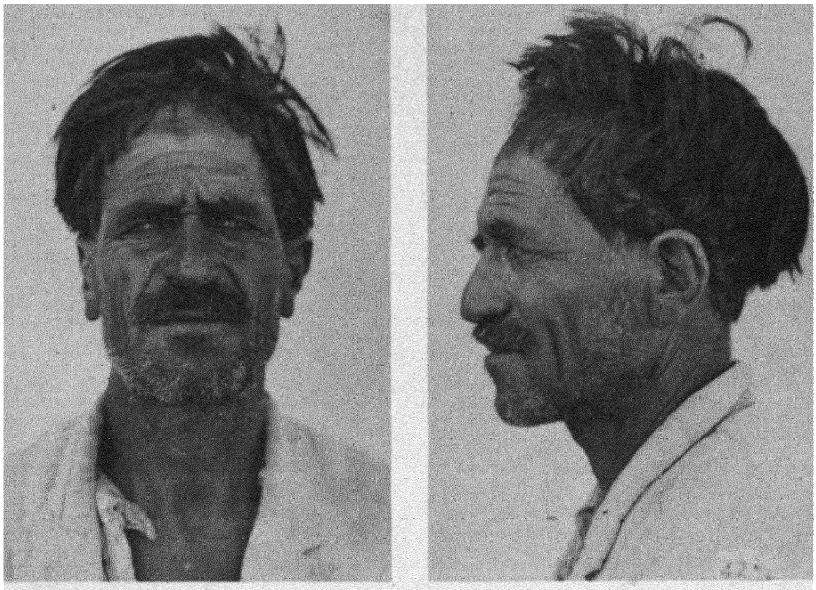
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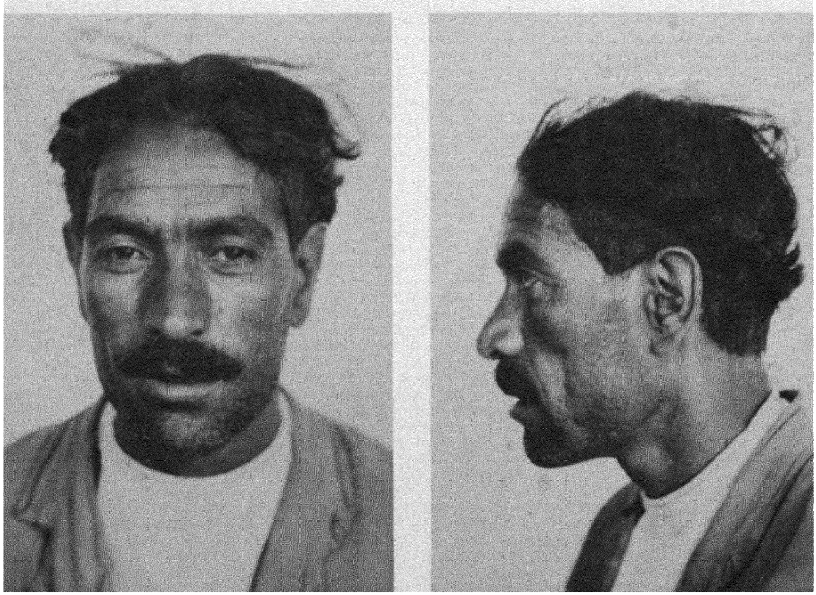


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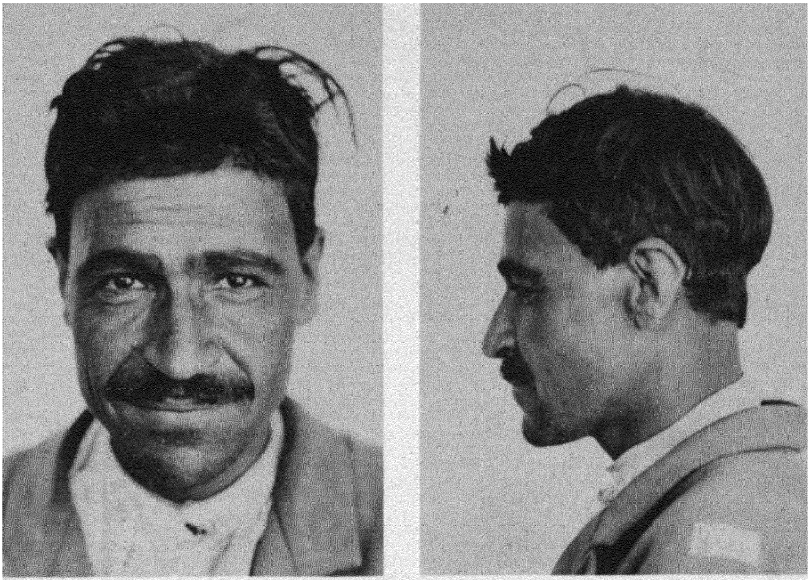


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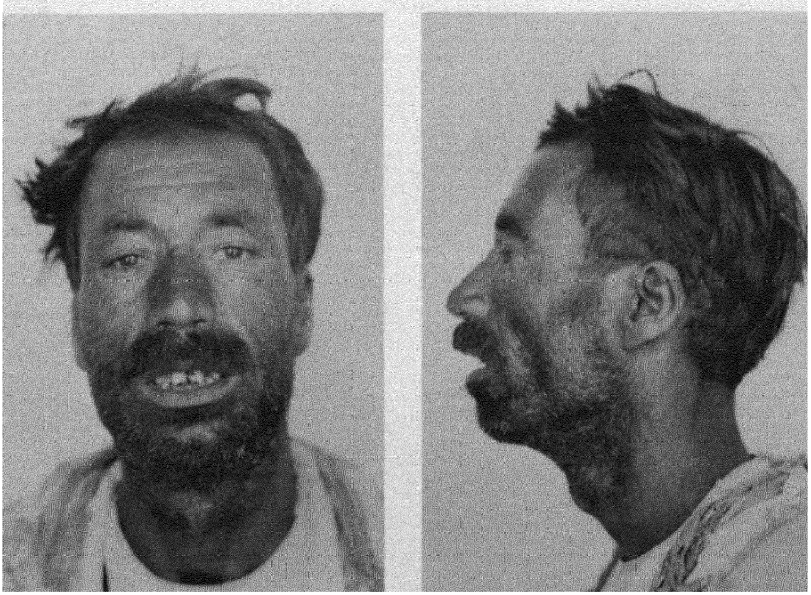


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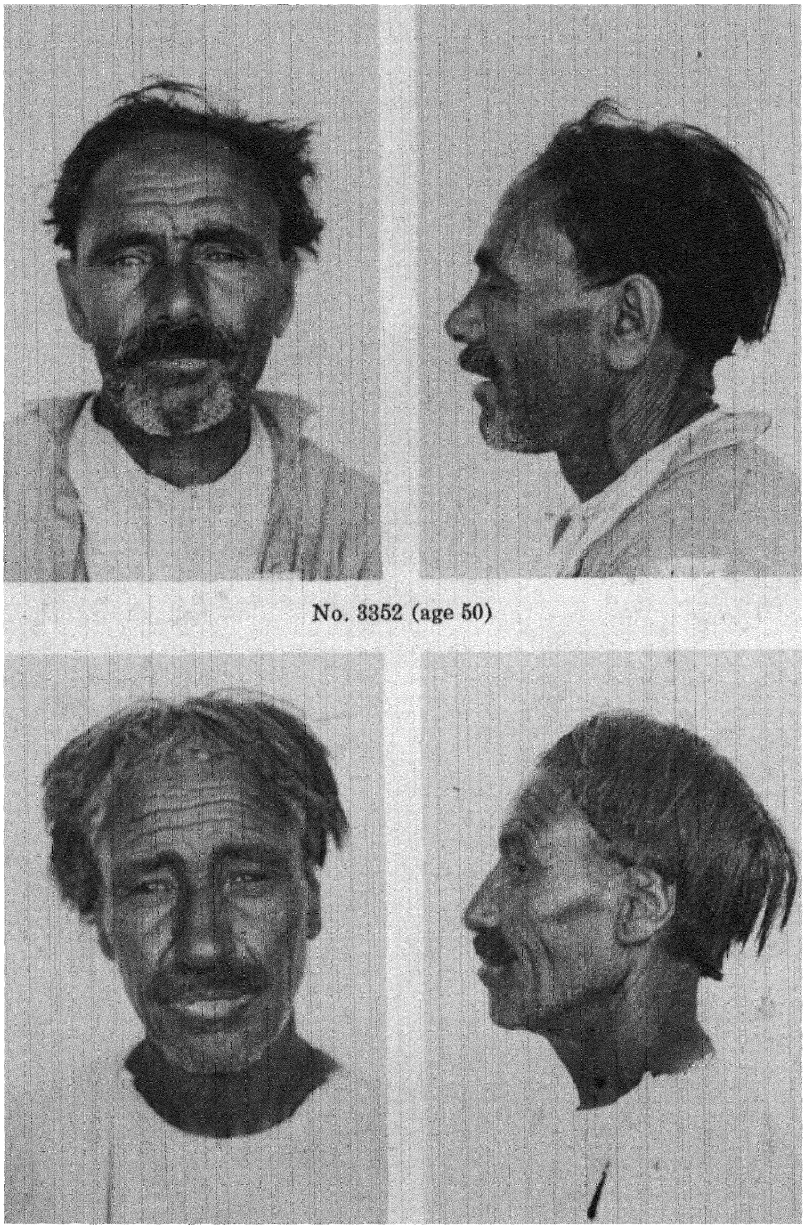


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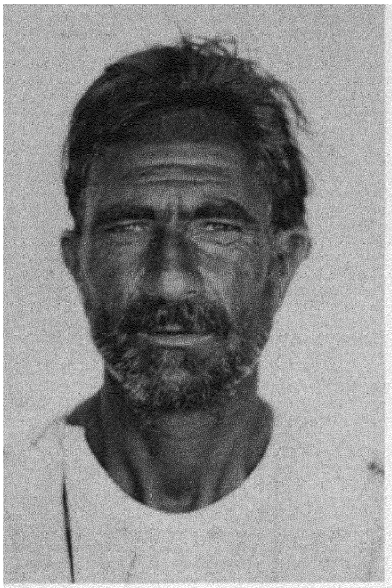
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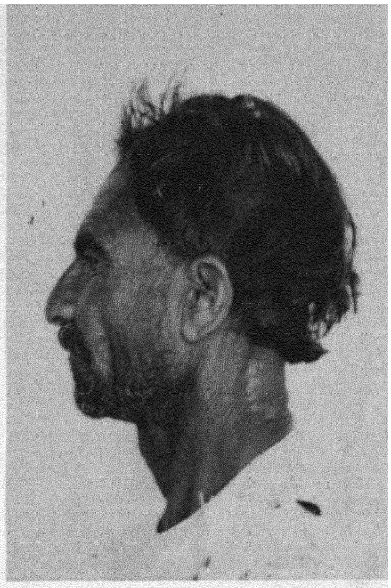


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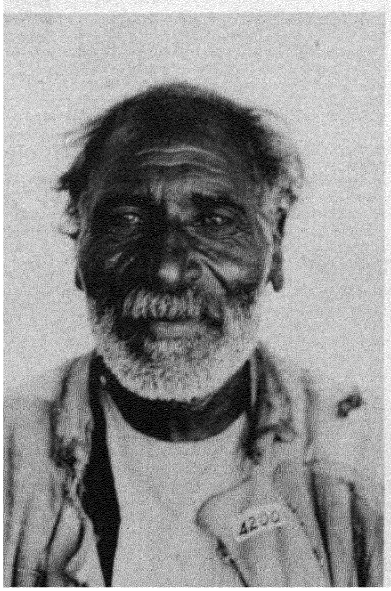
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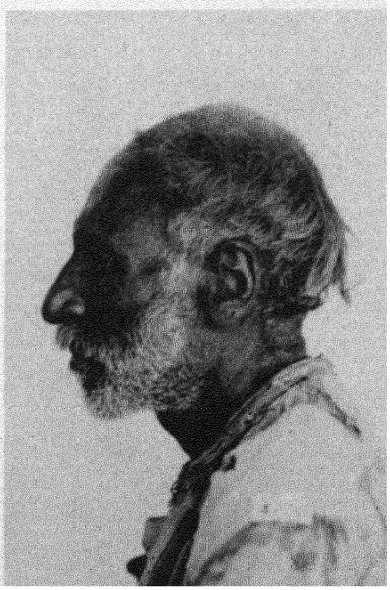
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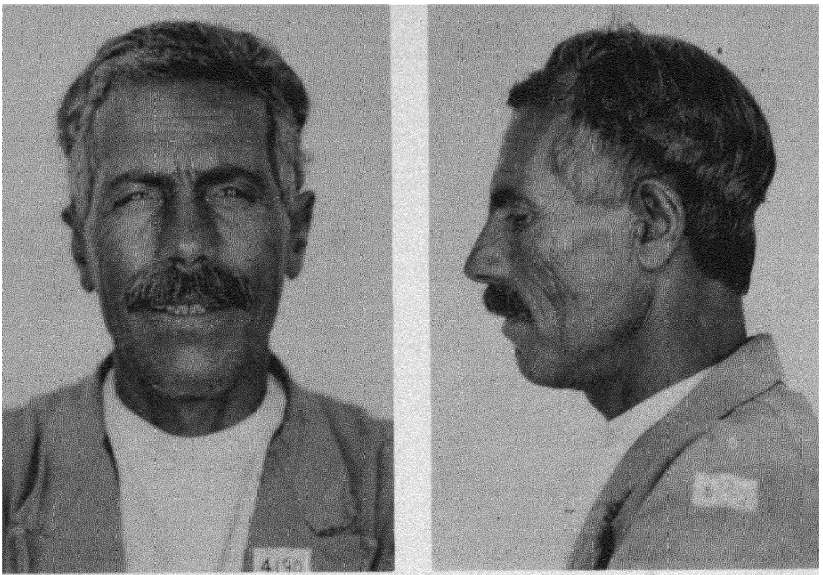
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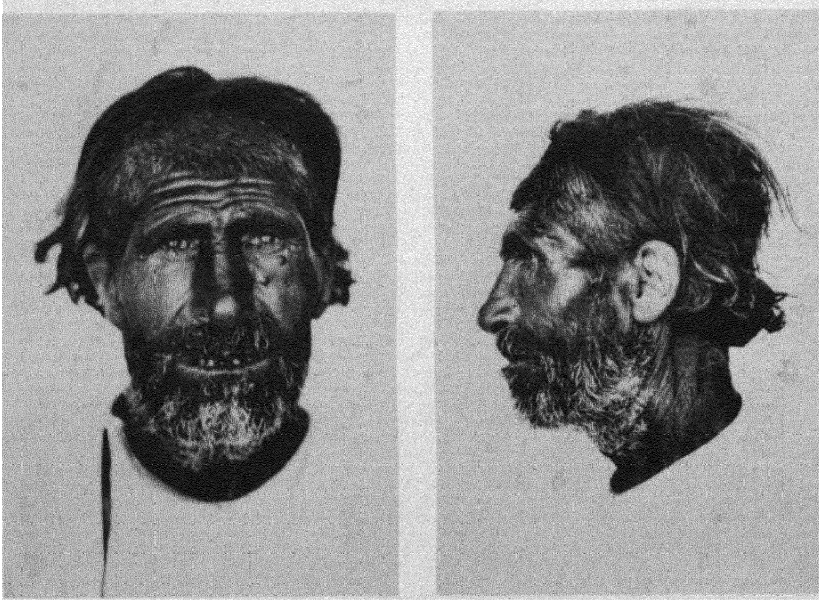


No. 3368 (age 50)

KINAREH VILLAGERS



No. 3358 (age 55)



No. 3350 (age 60)

KINAREH VILLAGERS



Fig. 1. Northwest corner of Lake Maharlu



Fig. 2. Bridge north of Bameru

ON THE ROAD FROM SHIRAZ TO MAHARLU

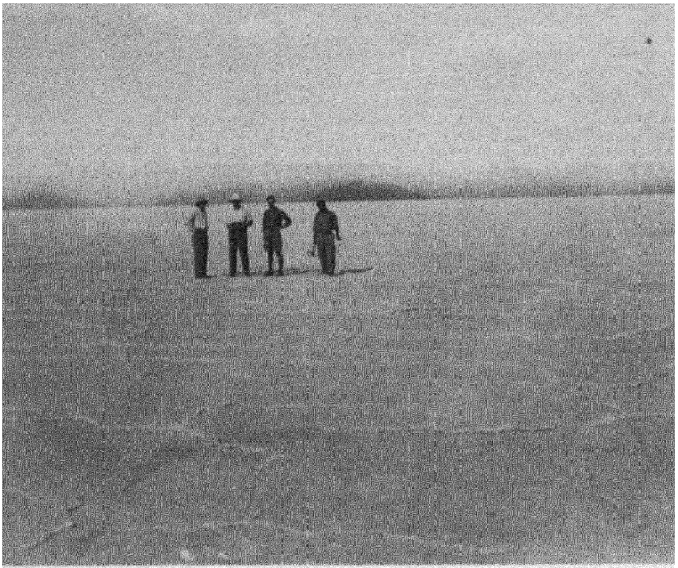


Fig. 1. Salt-encrusted surface



Fig. 2. Pul-i-Fasa rock-shelters near western shore

LAKE MAHARLU

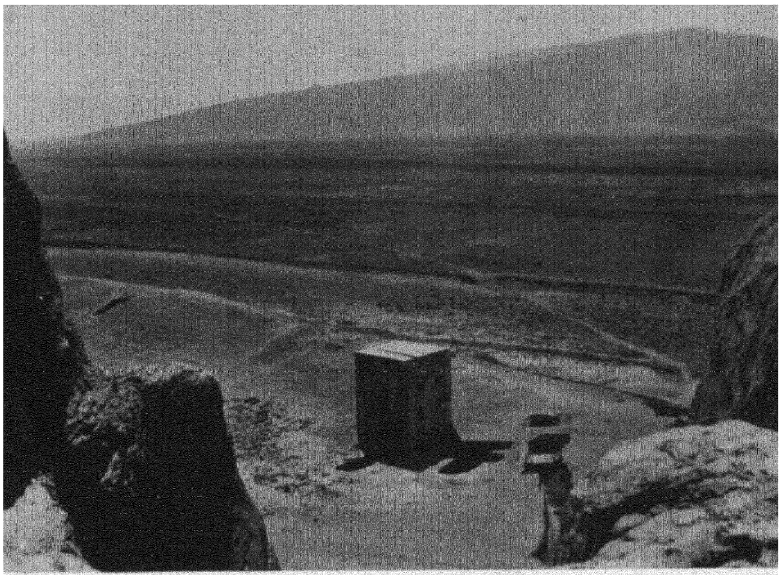


Fig. 1. "Tomb of Zoroaster"

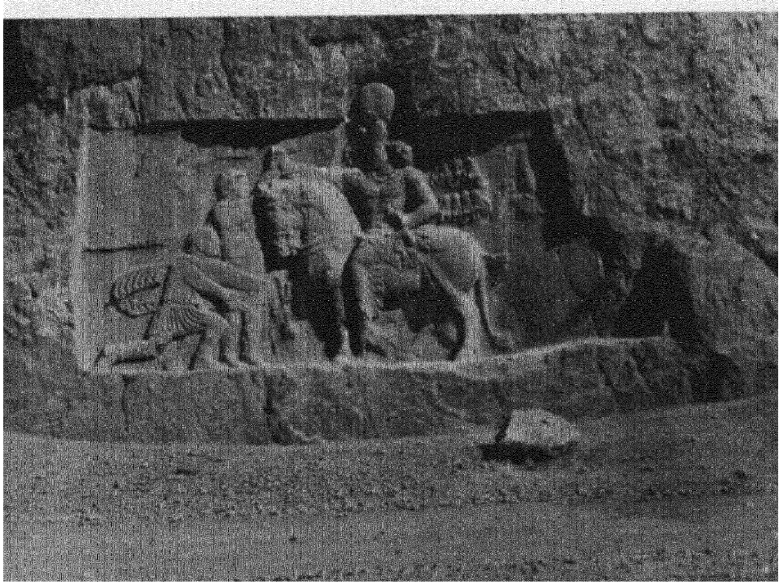
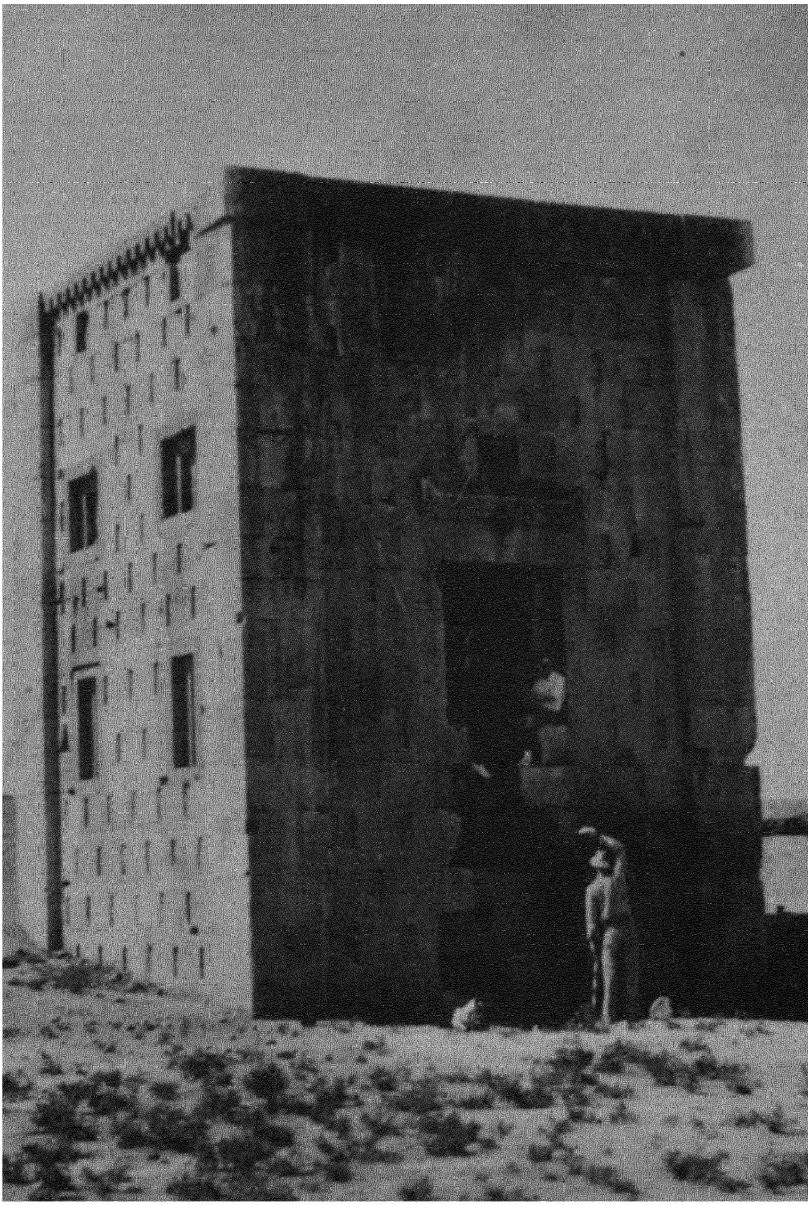


Fig. 2. Sasanian relief of Shapur and Valerian

NAKSH-I-RUSTAM



Entrance to "Tomb of Zoroaster"

NAKSH-I-RUSTAM



Fig. 1. Two fire altars, Naksh-i-Rustam

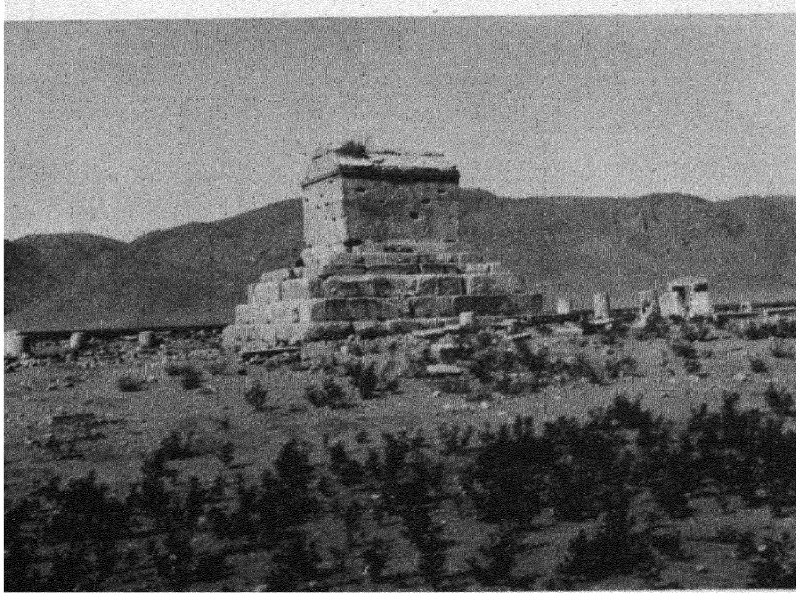


Fig. 2. Tomb of Cyrus, Pasargadae

STONE MONUMENTS

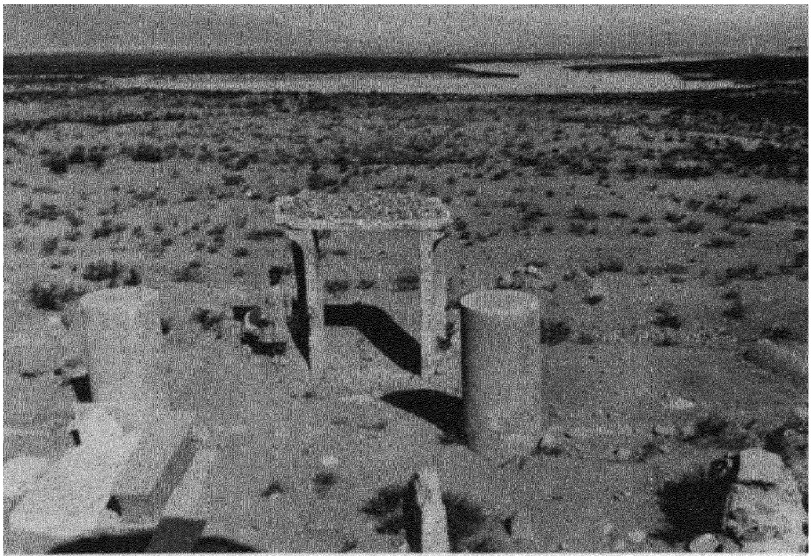


Fig. 1. Western panorama from tomb of Cyrus



Fig. 2. Graffiti on column beside Cyrus' tomb

PASARGADAE



Fig. 1. Graffiti of stylized human and animal figures

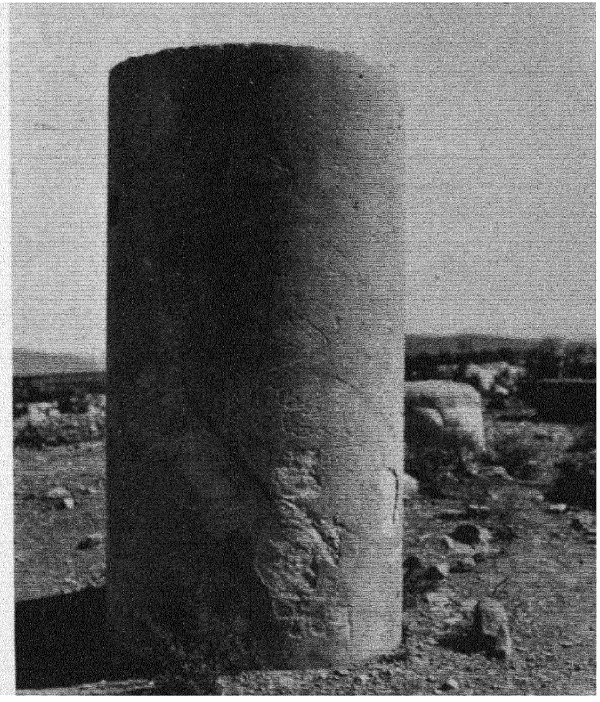


Fig. 2. Graffito of life-sized human figure



Fig. 1. Ornamented and inscribed tombstones

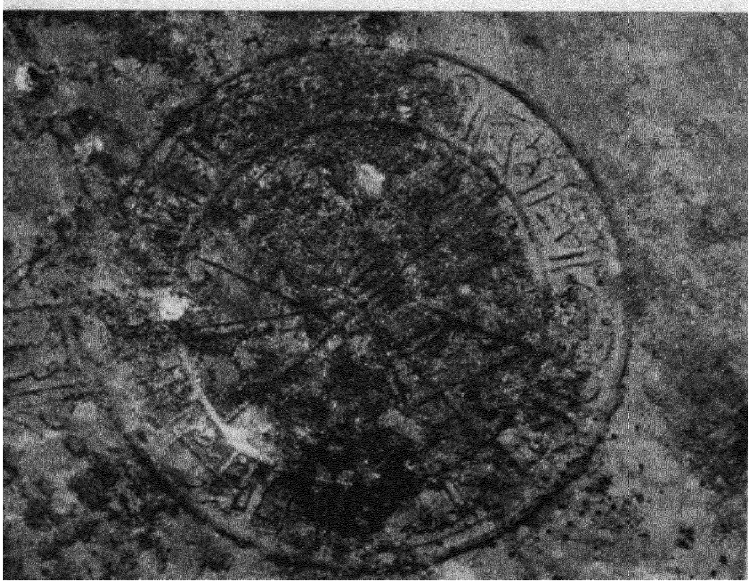
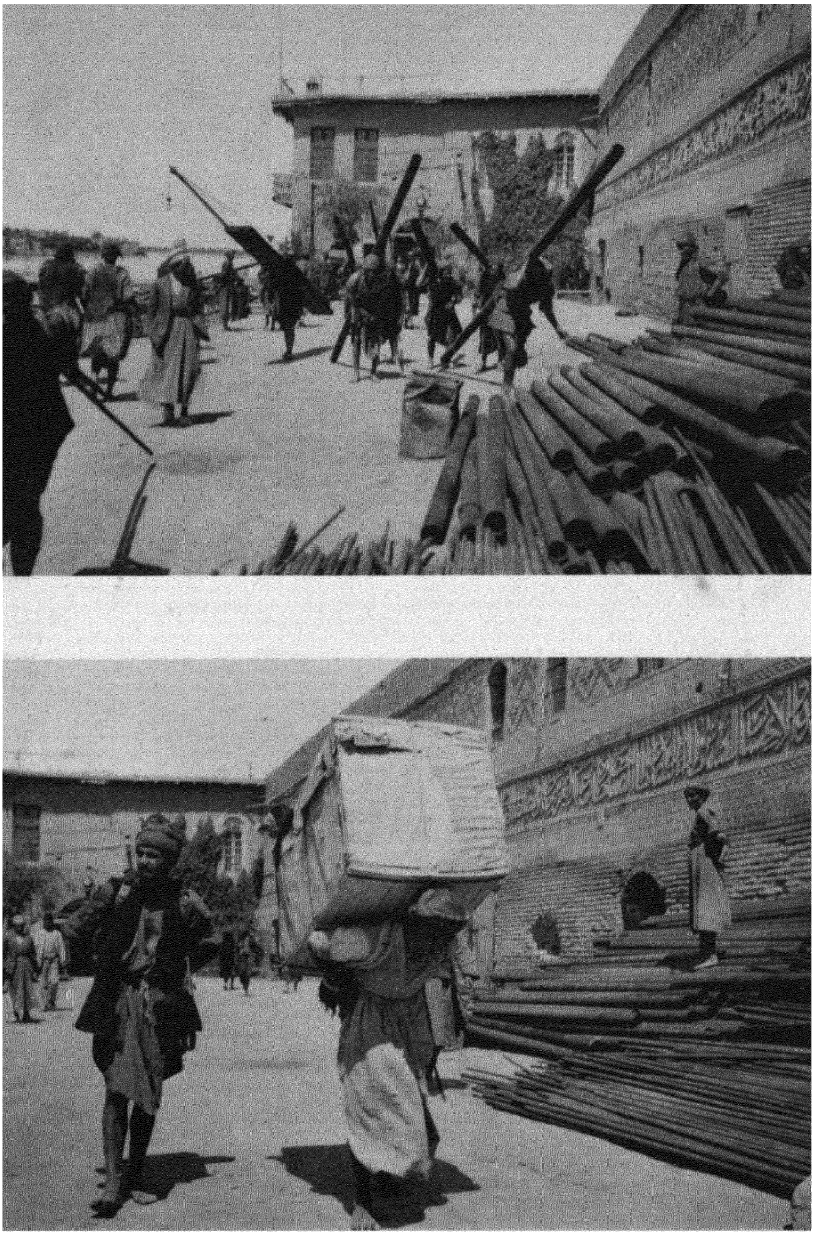


Fig. 2. Inscription on pedestal of Cyrus' tomb

PASARGADAE



Lurs of Pusht-i-Kuh, Custom House wharf

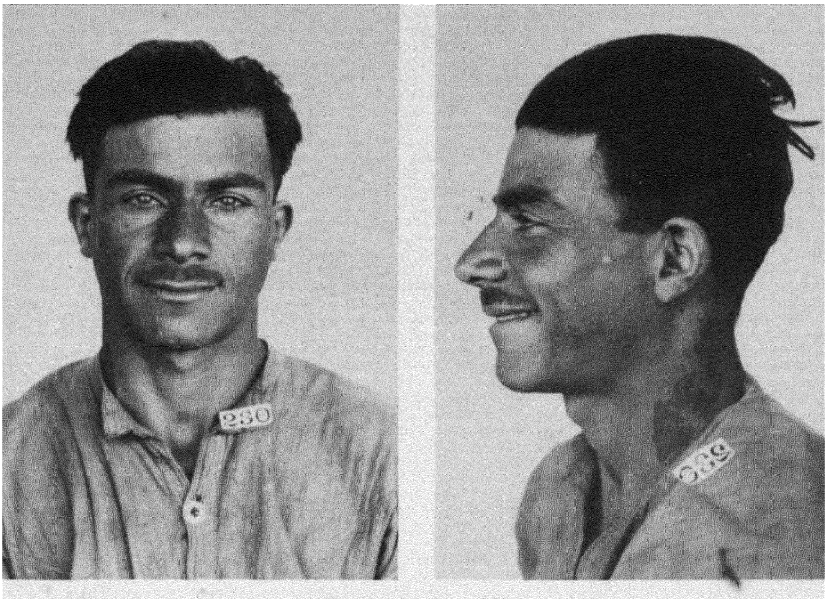
BAGHDAD



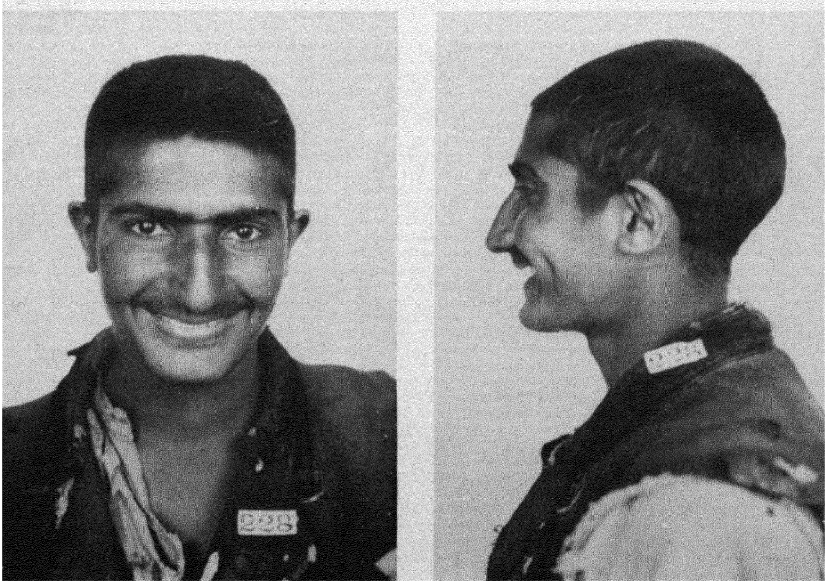


Lurs of Pusht-i-Kuh employed as porters

BAGHDAD

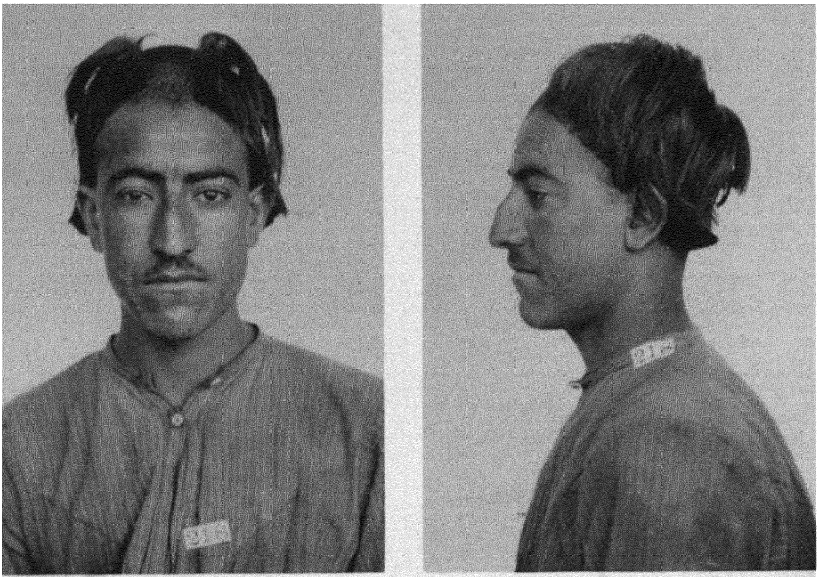


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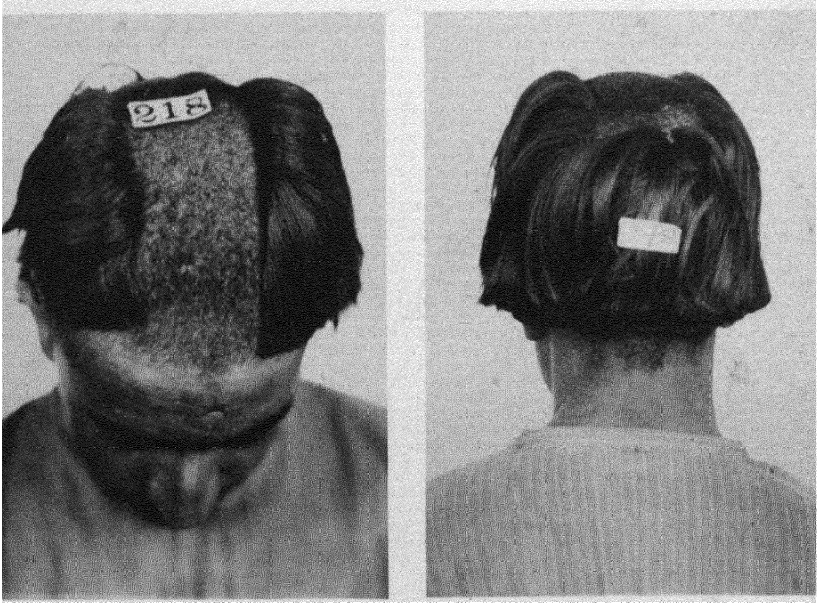


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LURS OF PUSHT-I-KUH

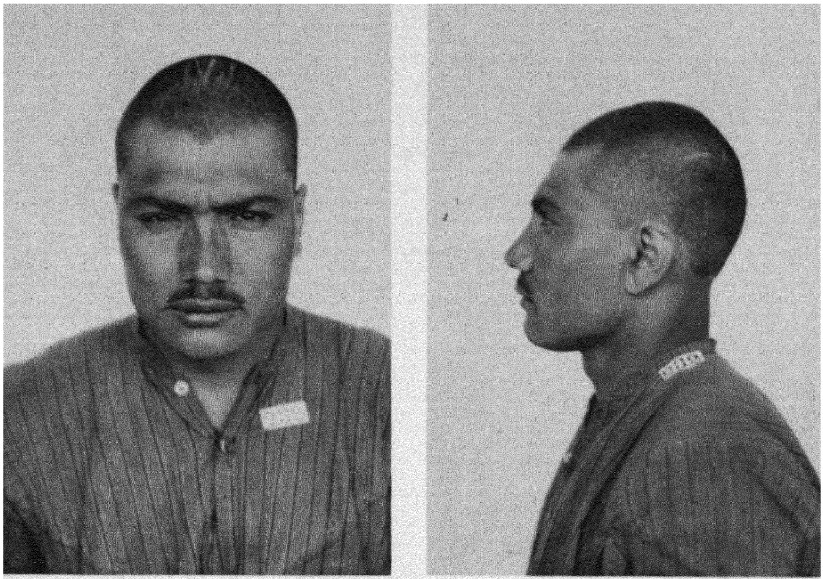


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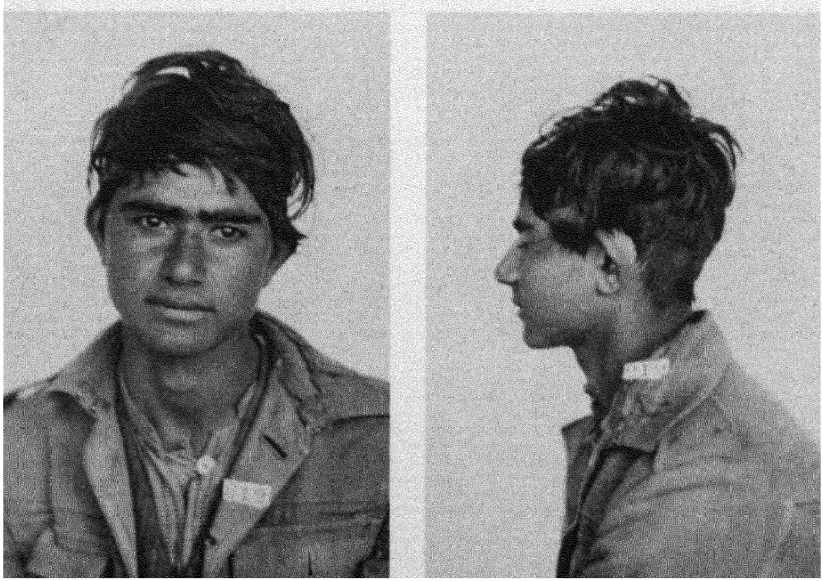


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LUR OF PUSHT-I-KUH

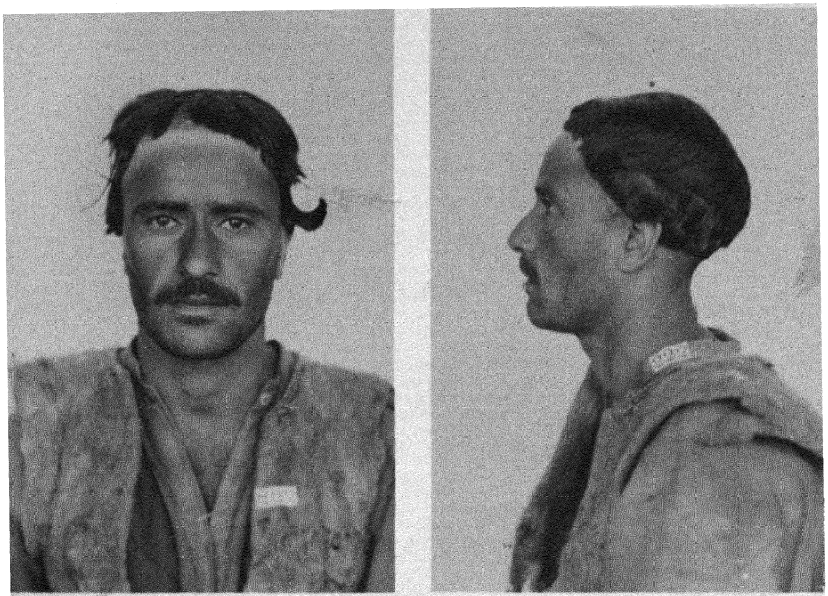


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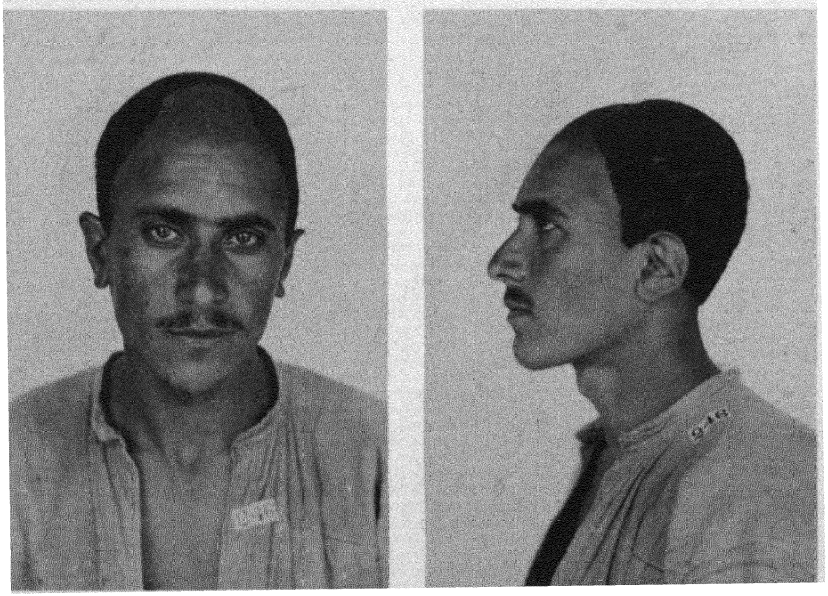


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LURS OF PUSHT-I-KUH

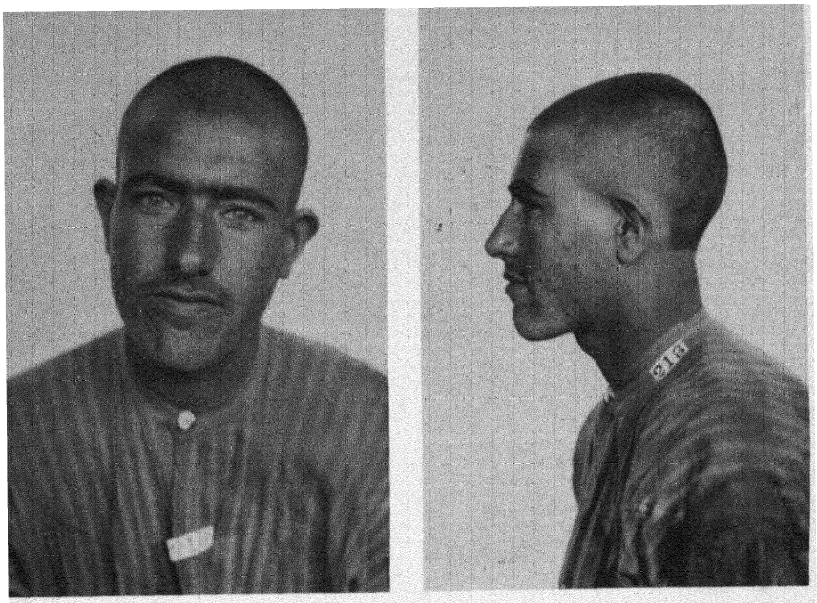


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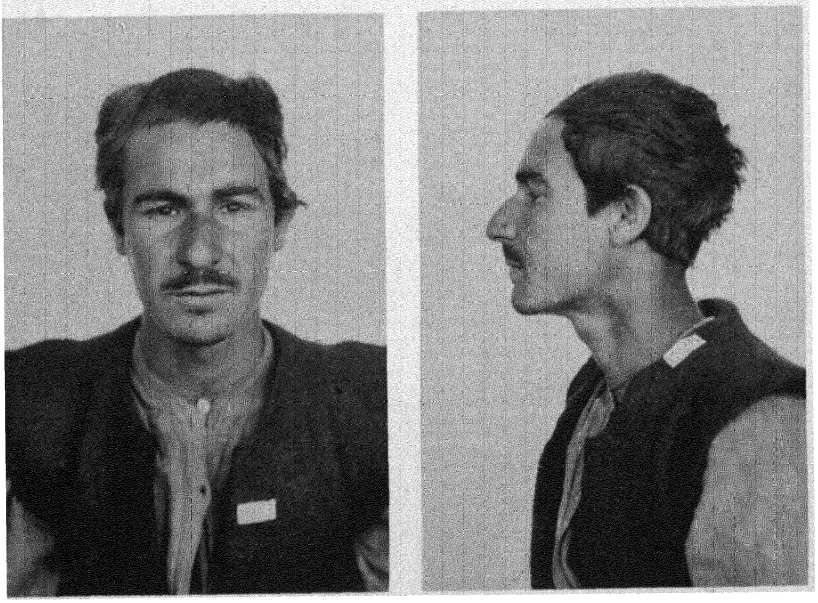


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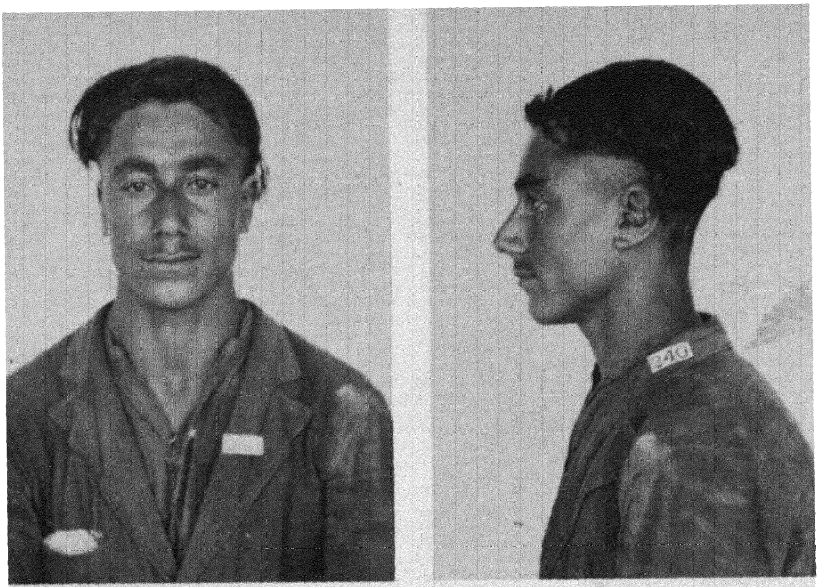


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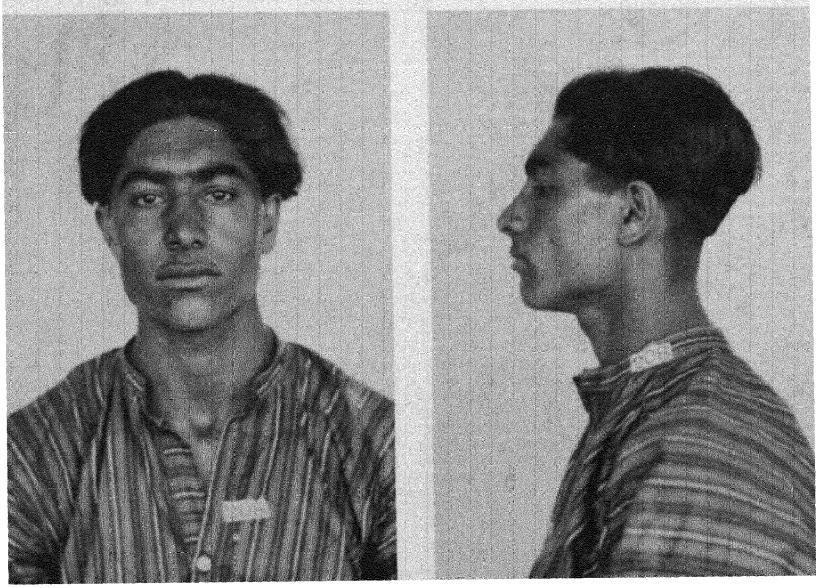


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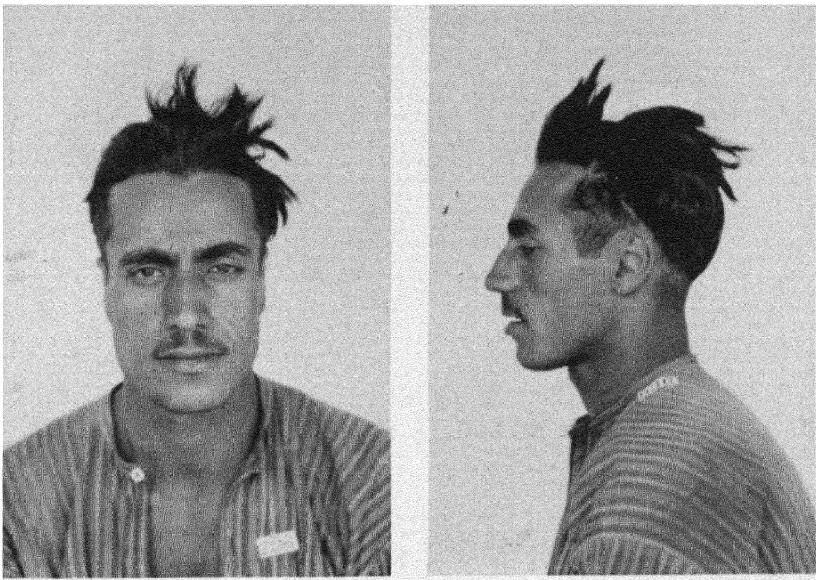


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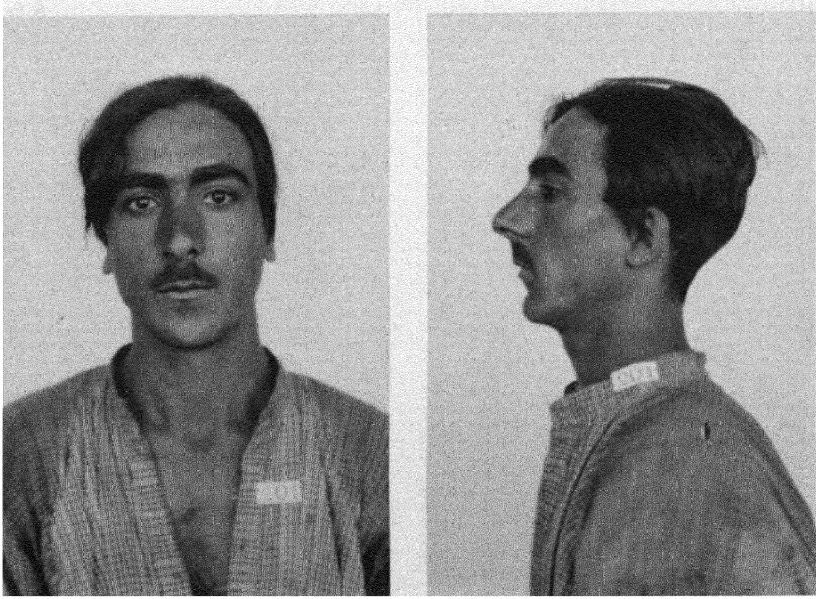


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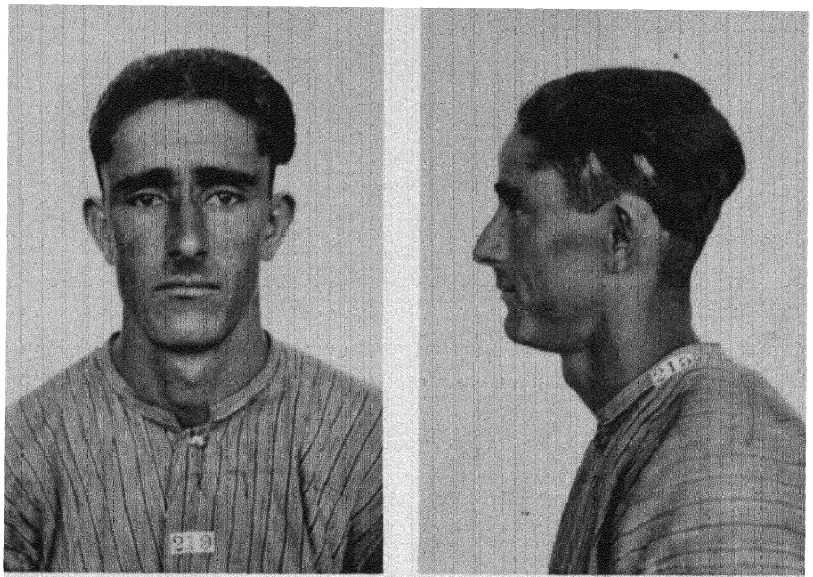


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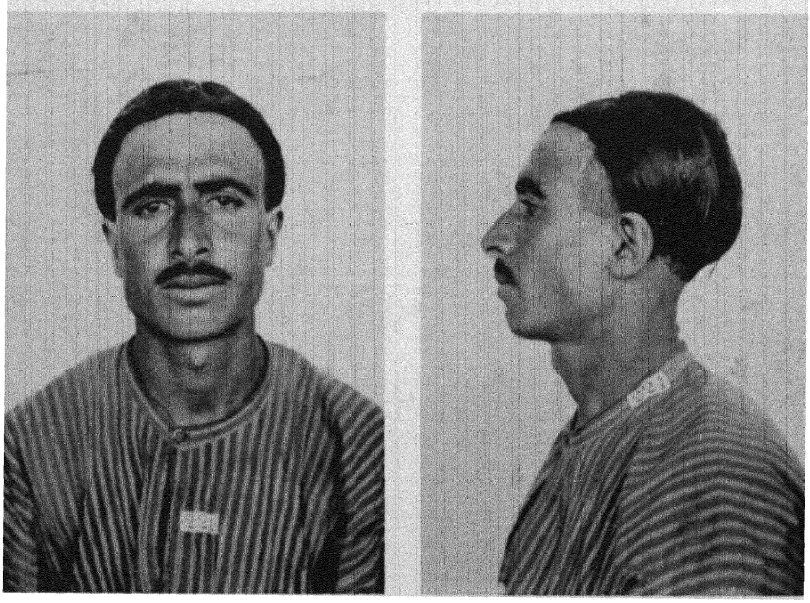


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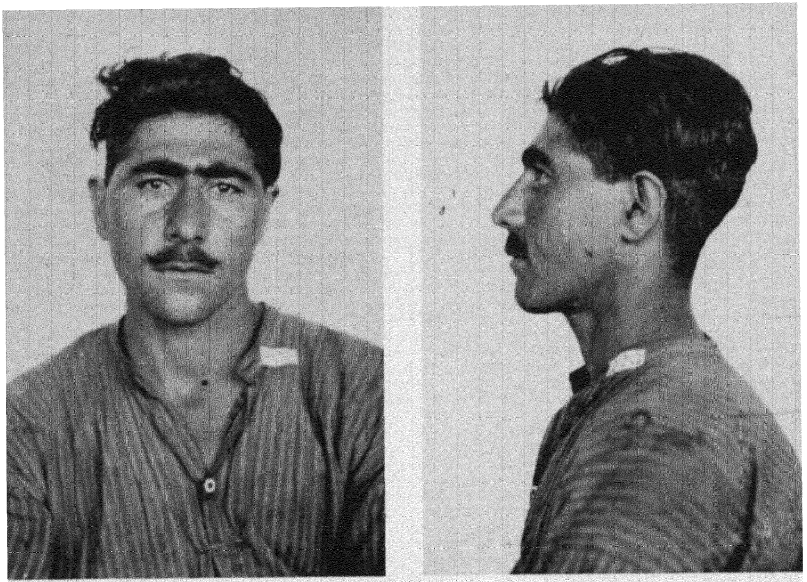


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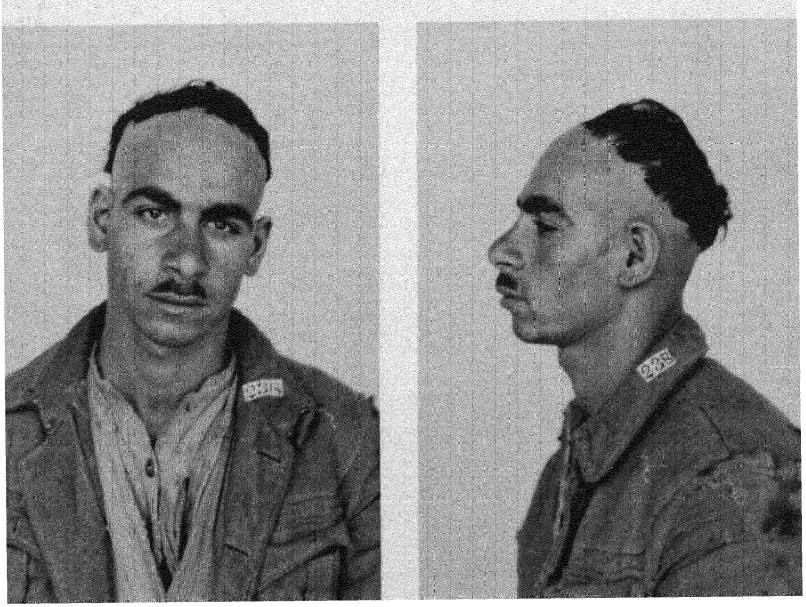


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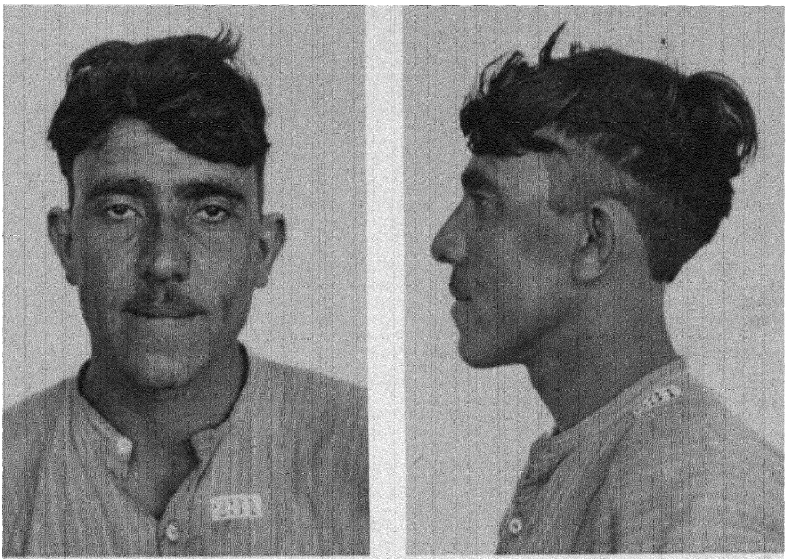


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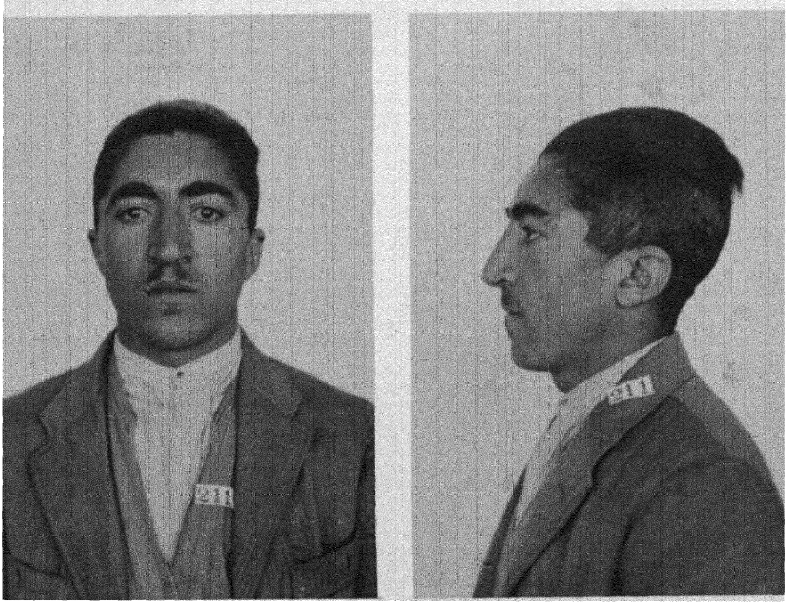


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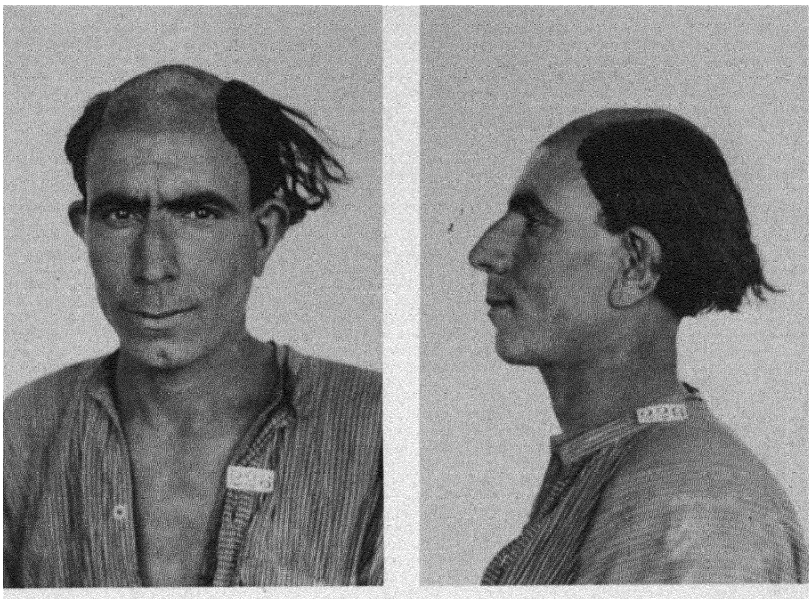


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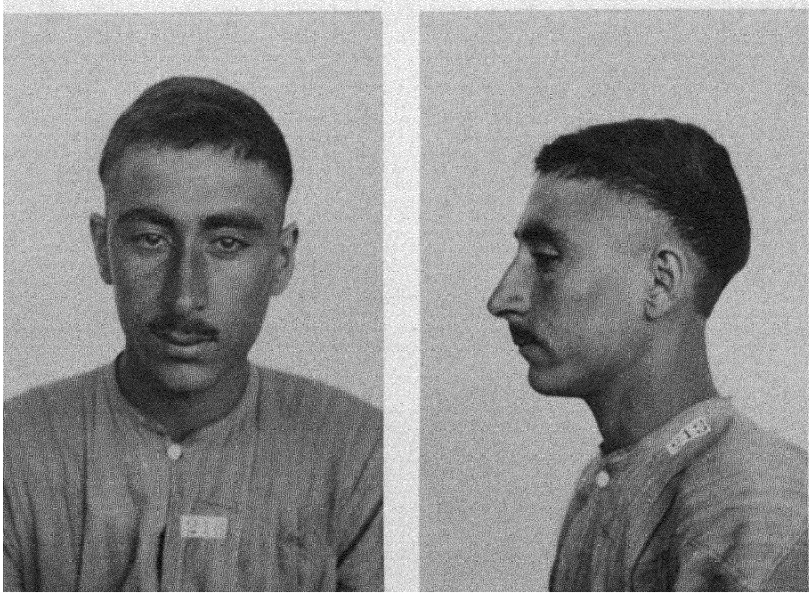


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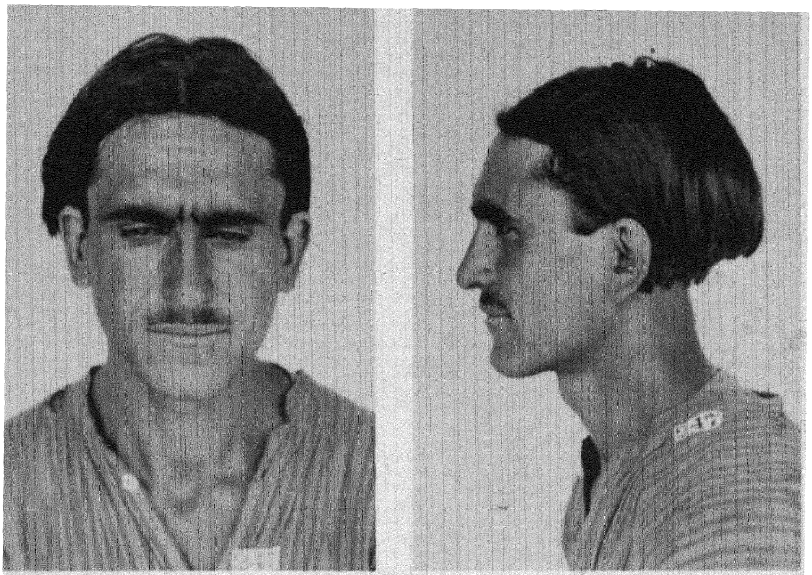


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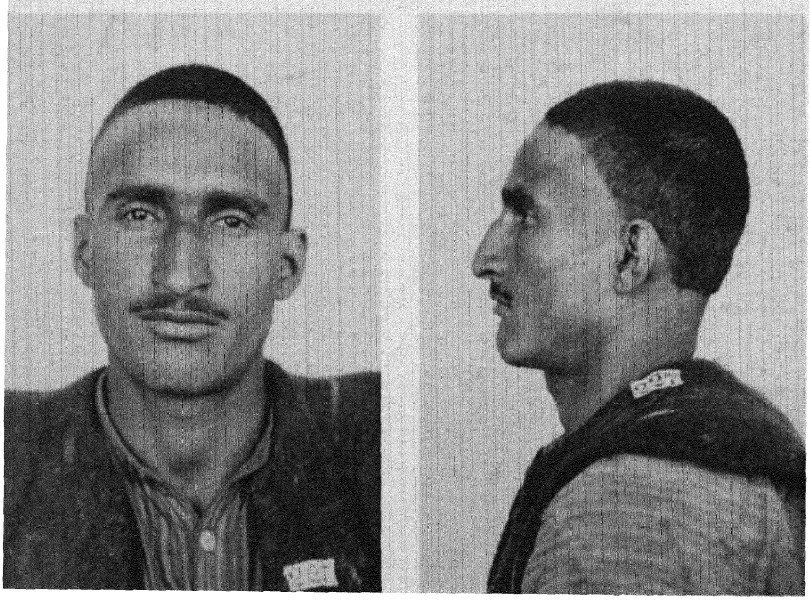


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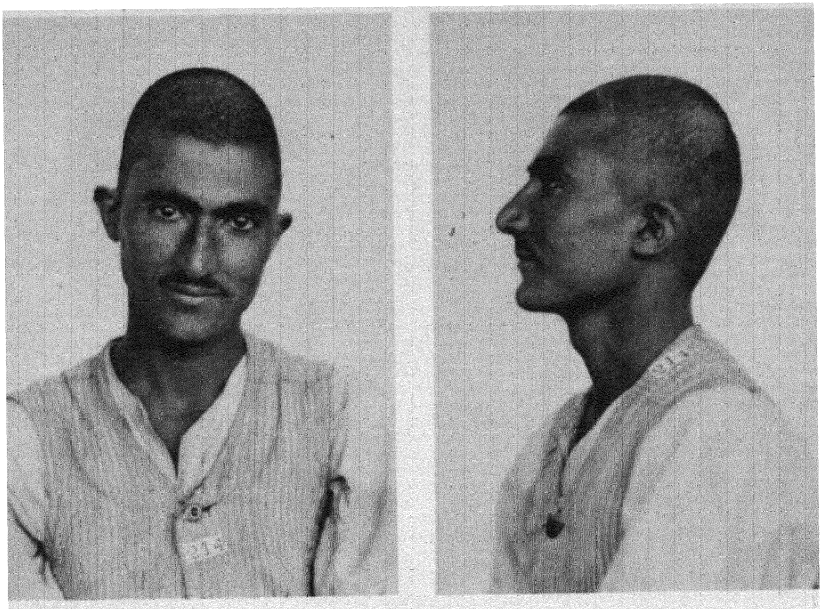


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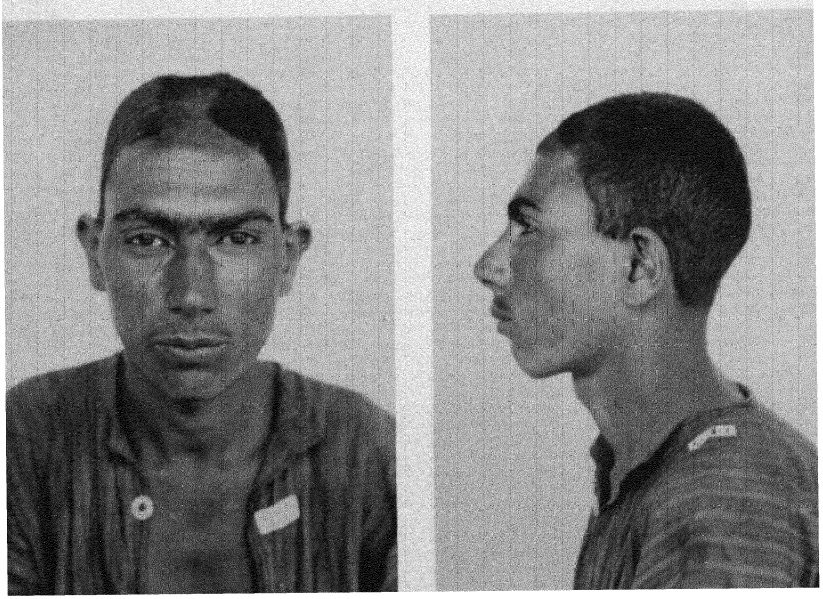


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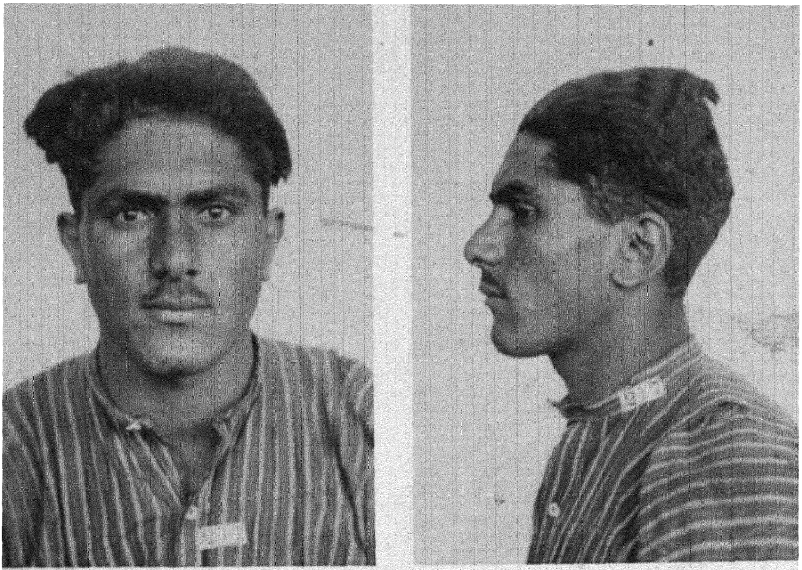


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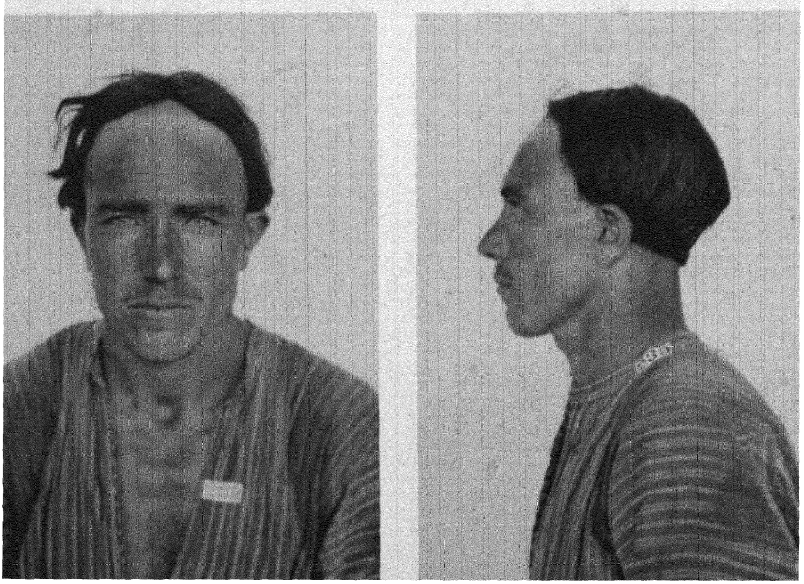


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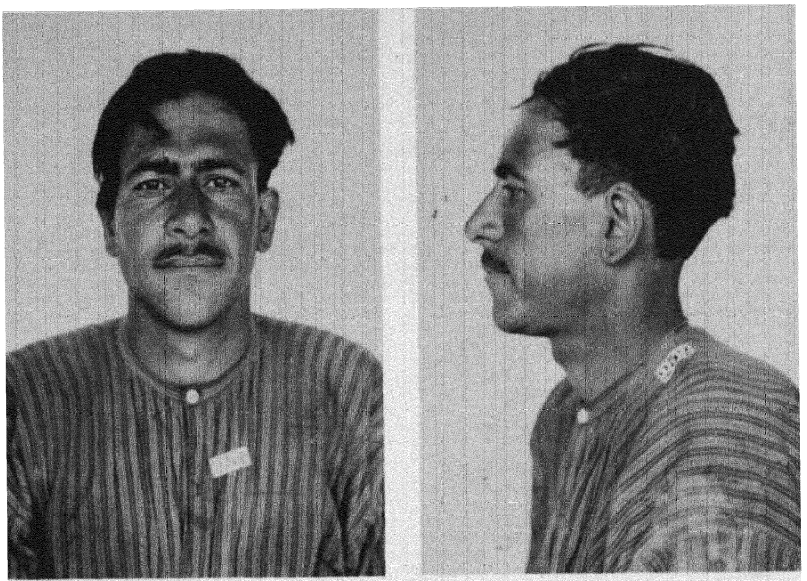


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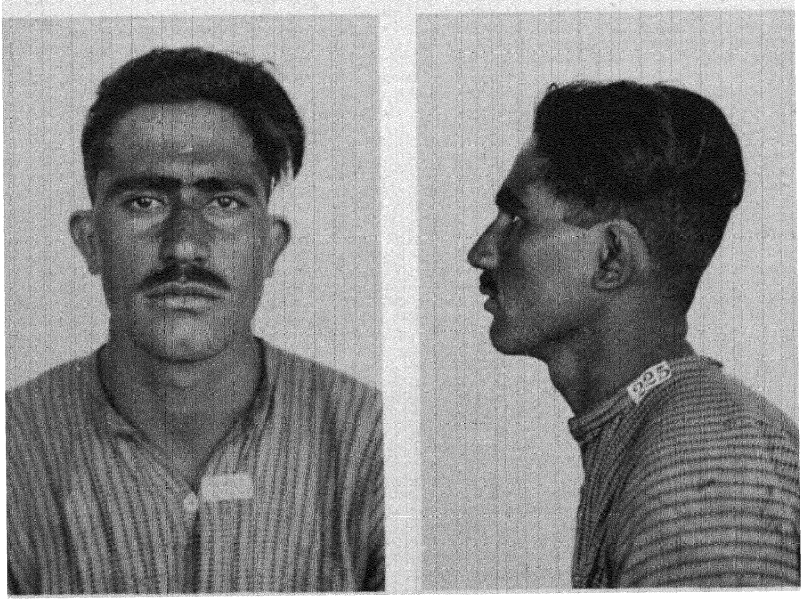


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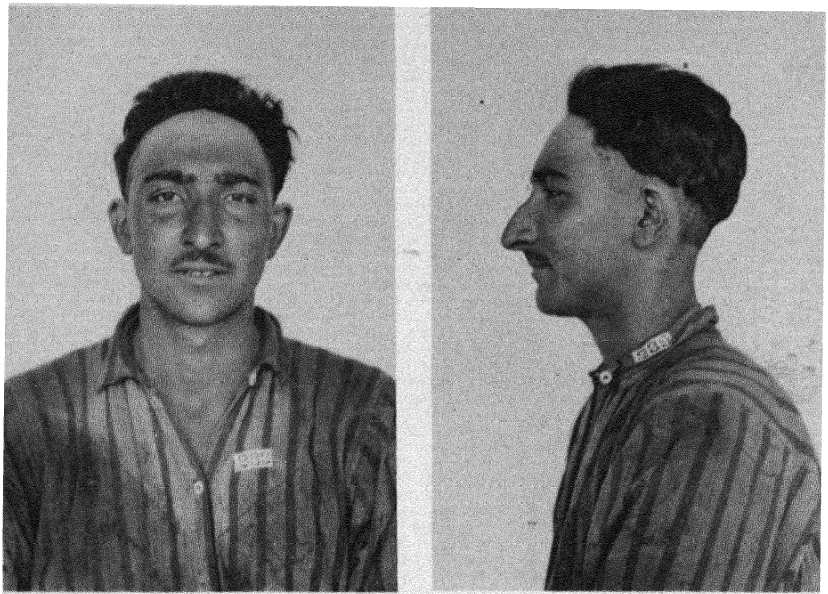


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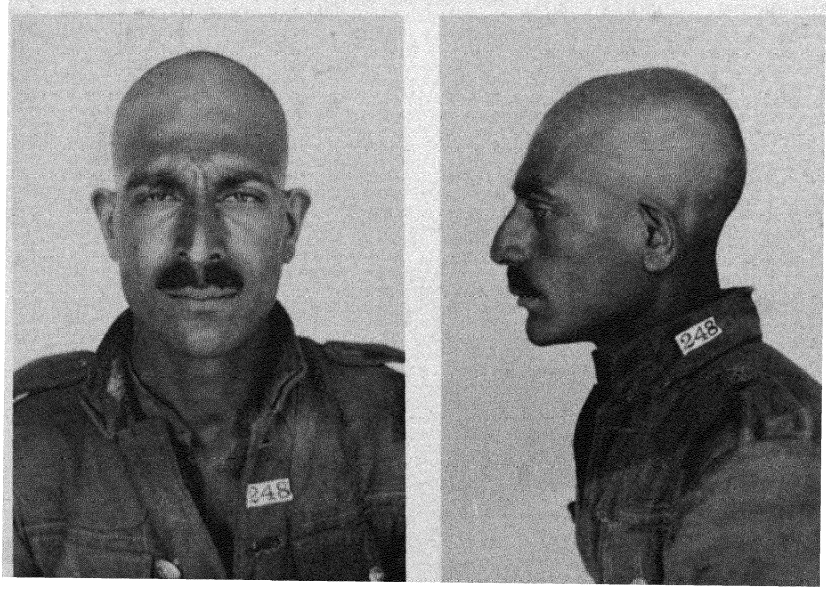


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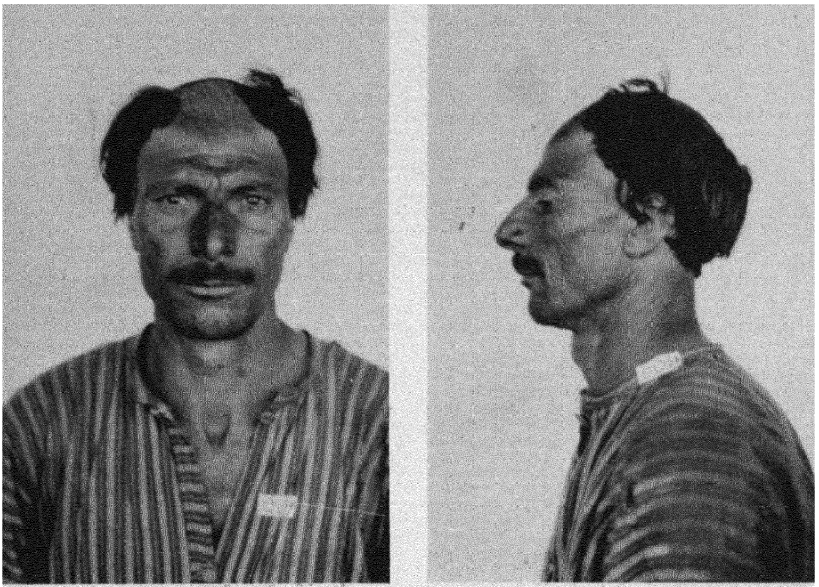


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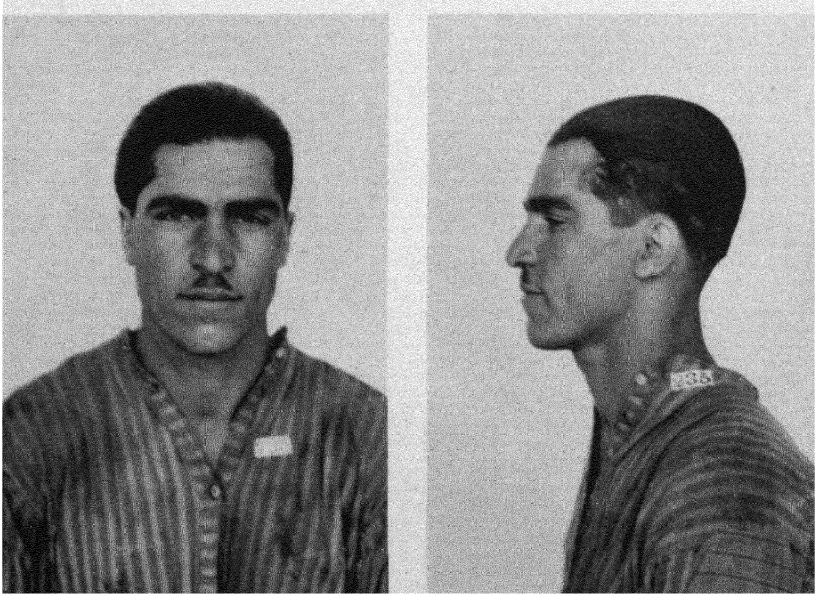


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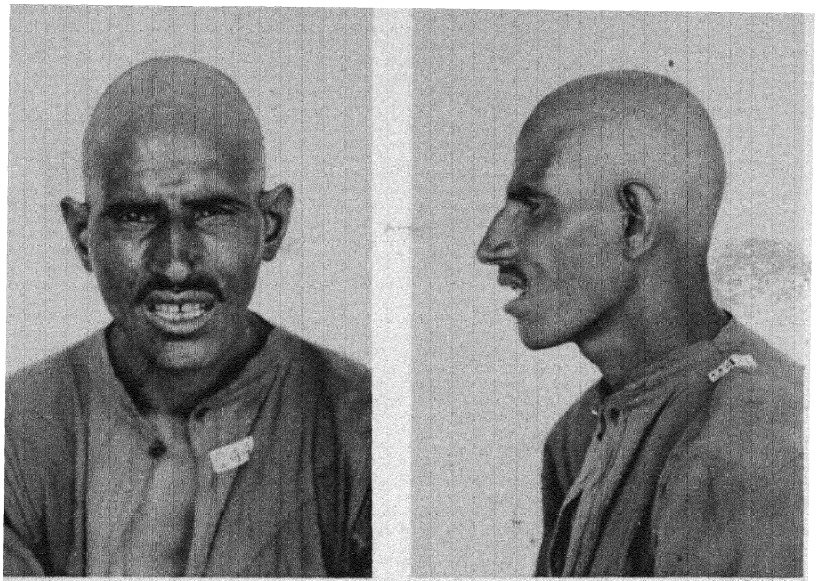


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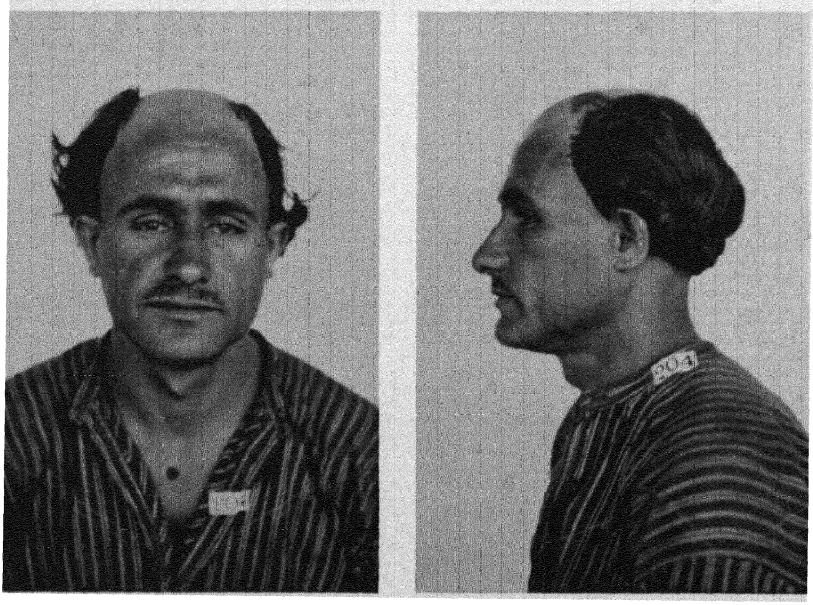


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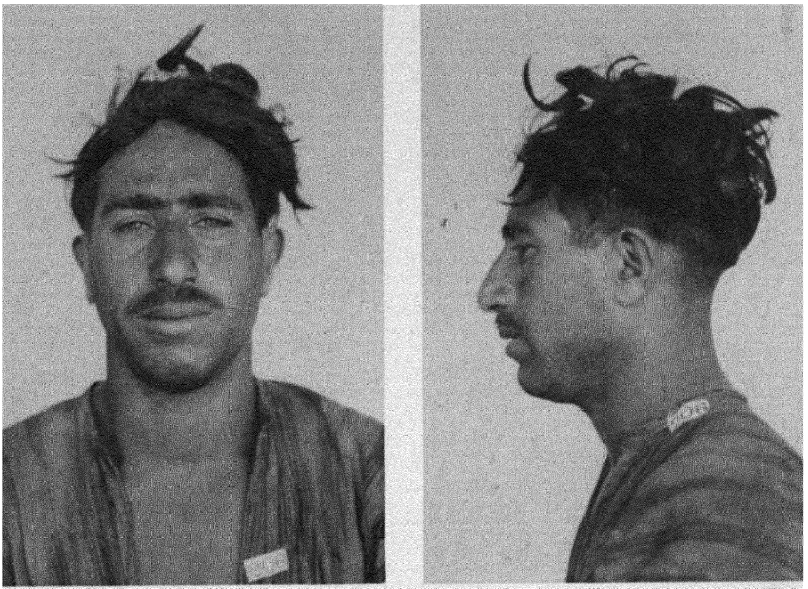


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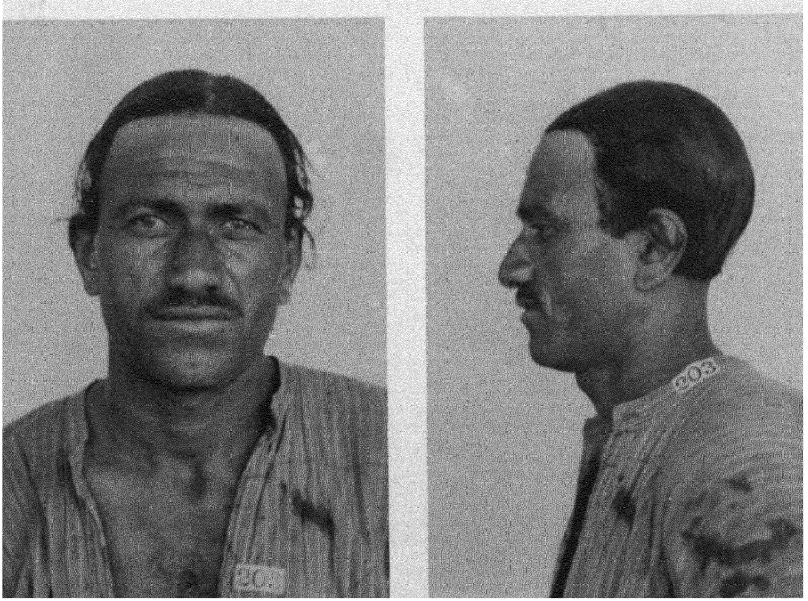


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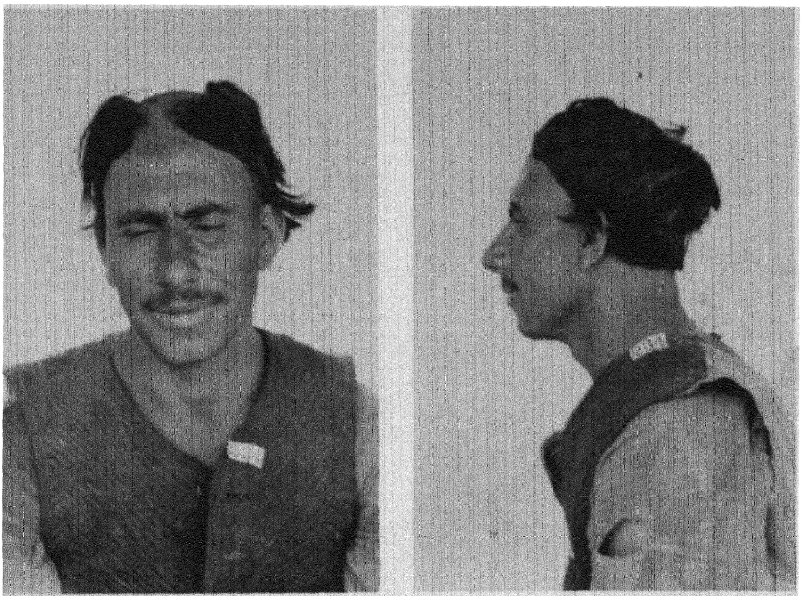


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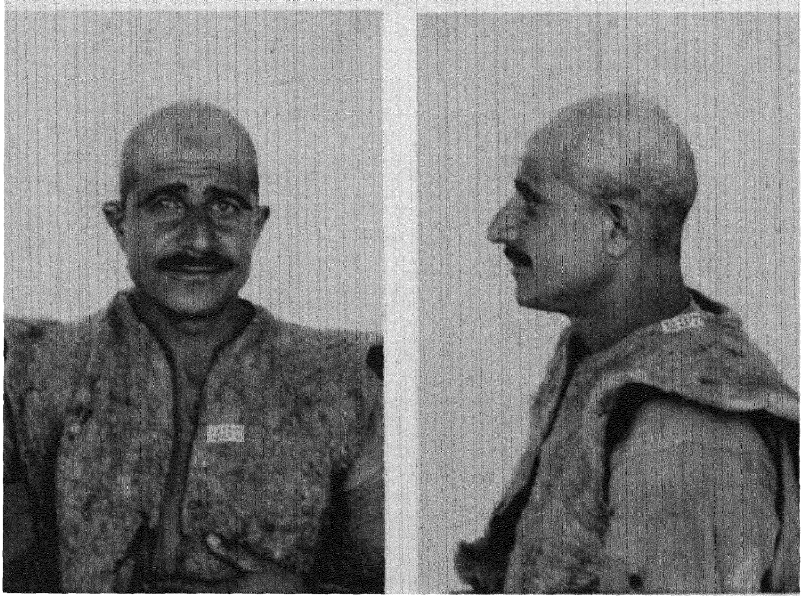


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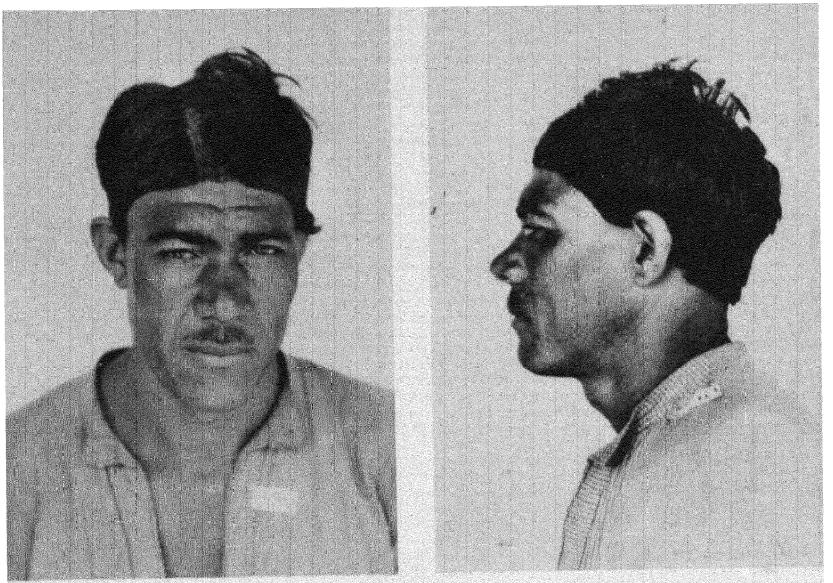


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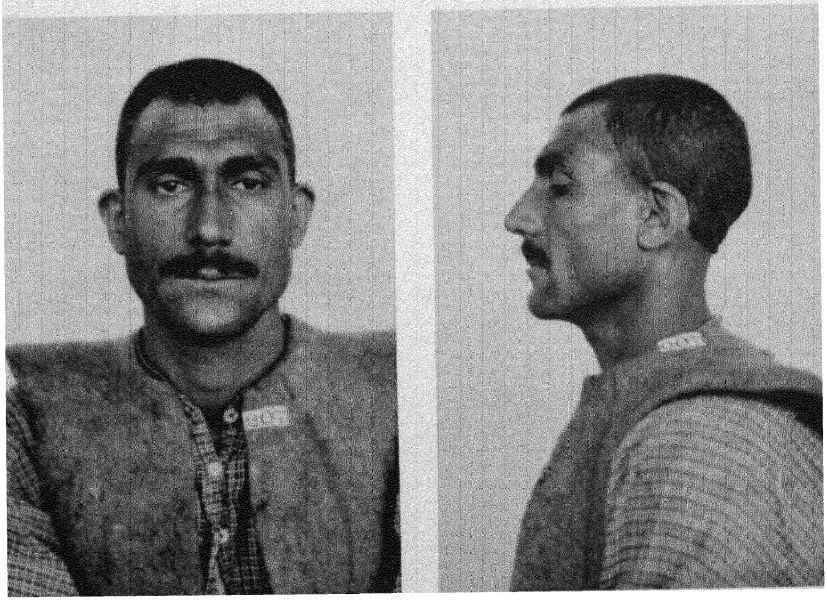


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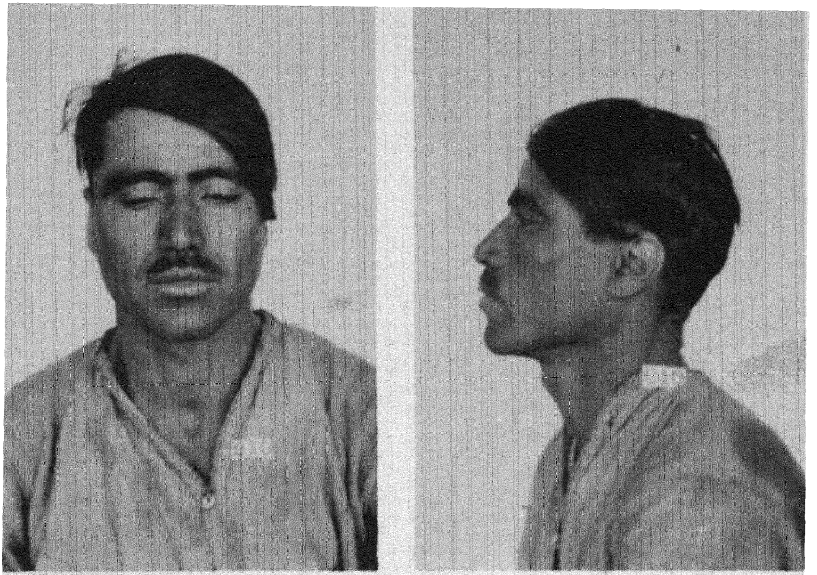


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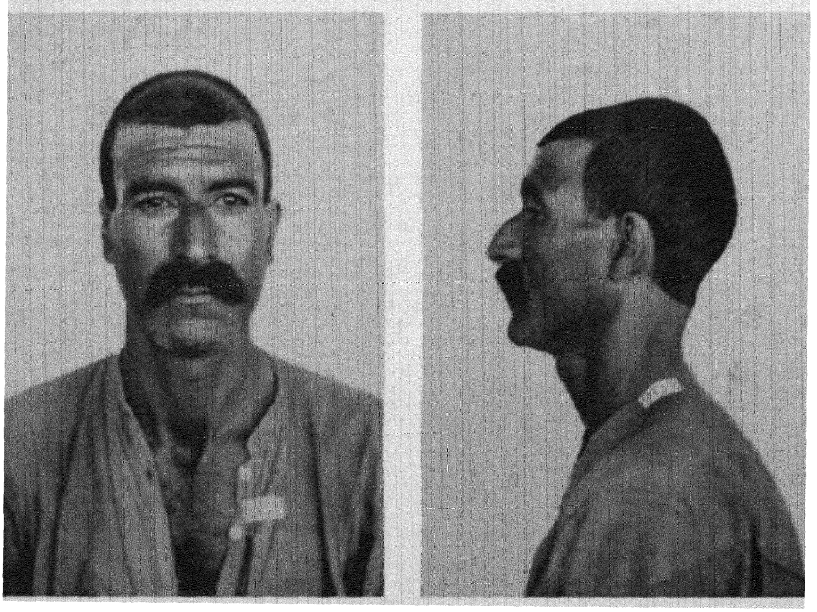


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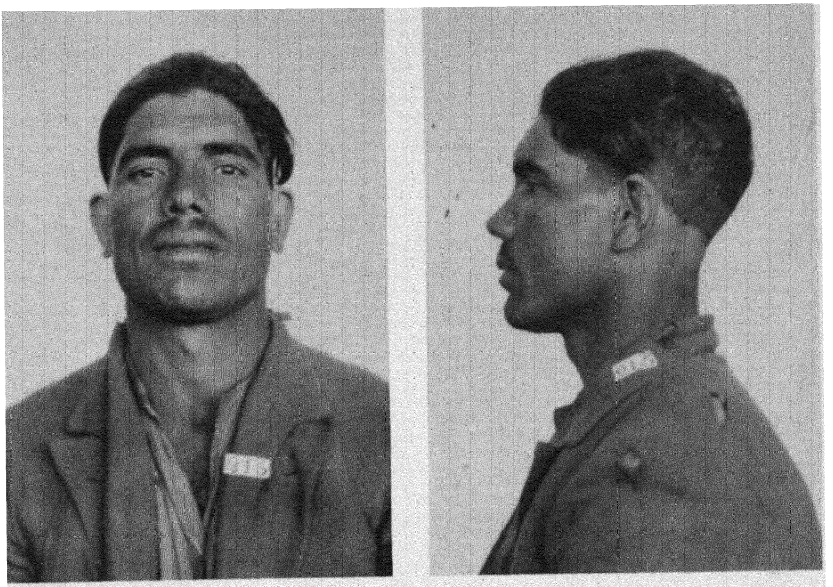


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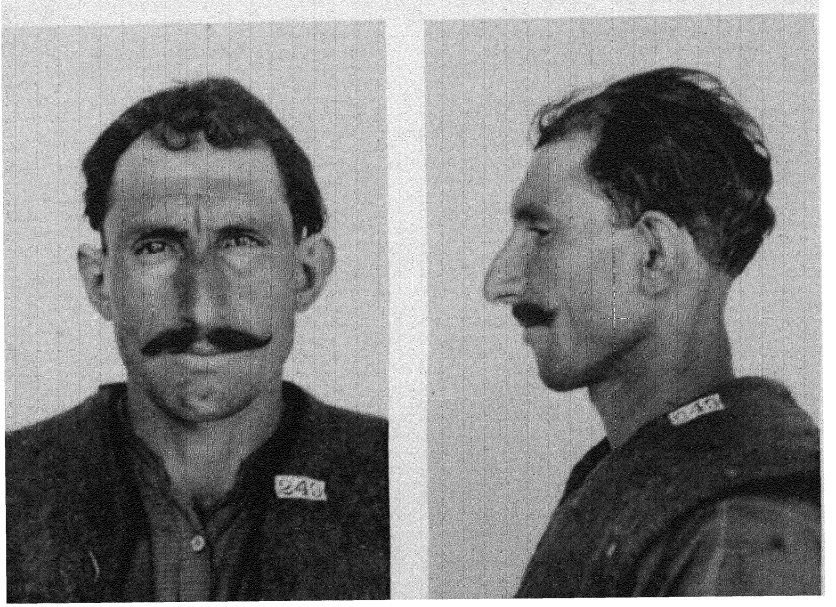


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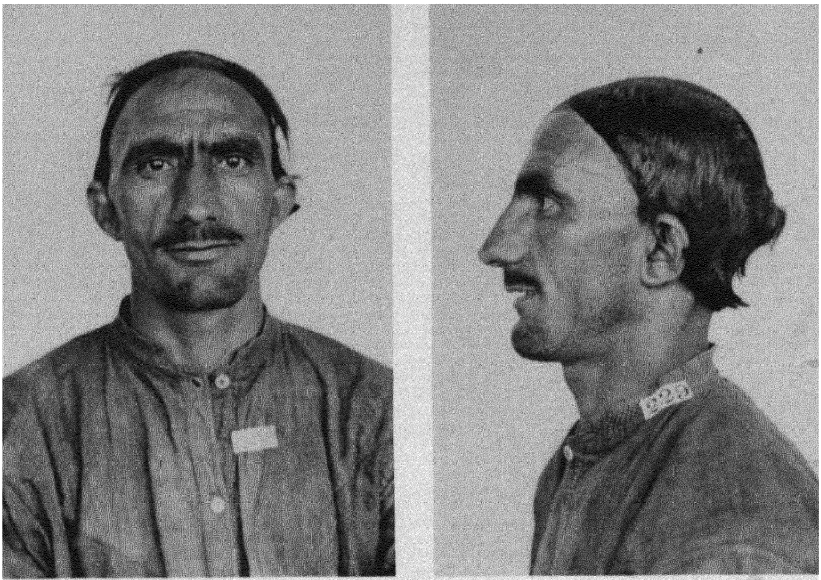


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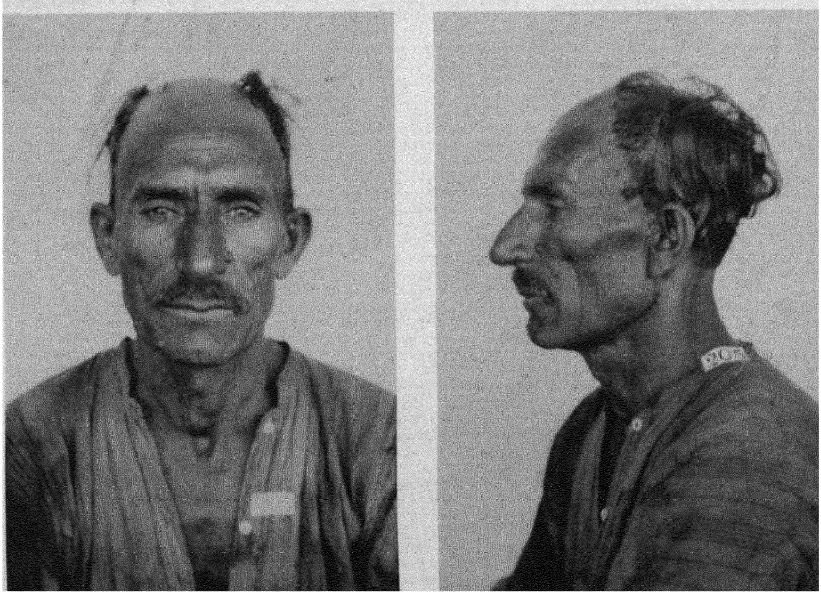


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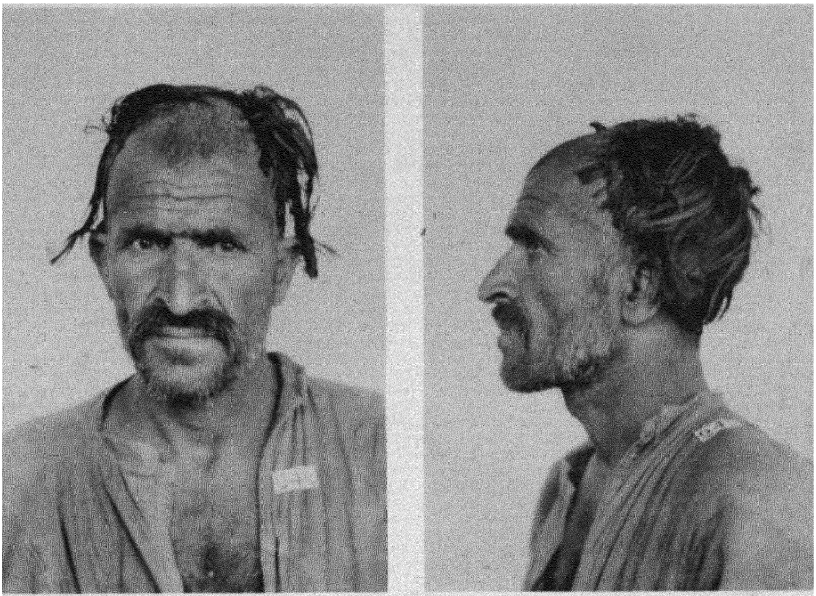


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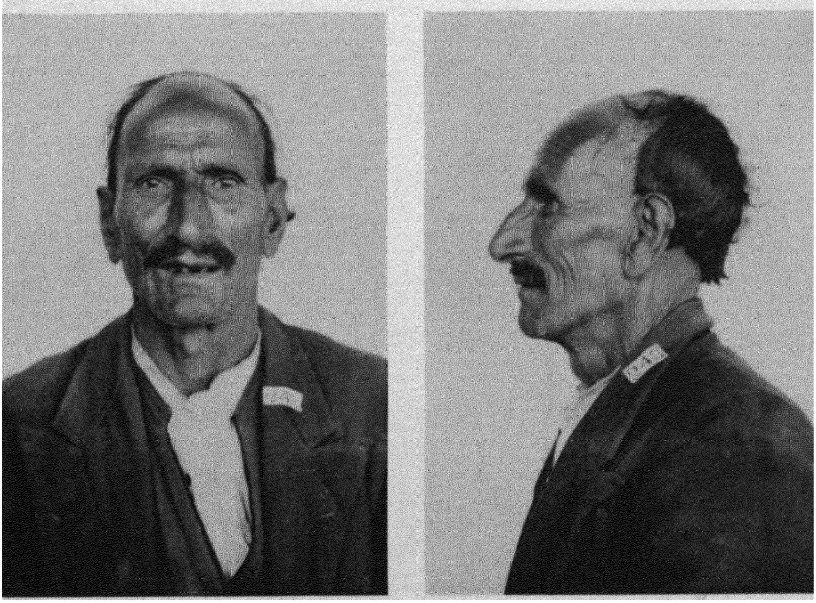


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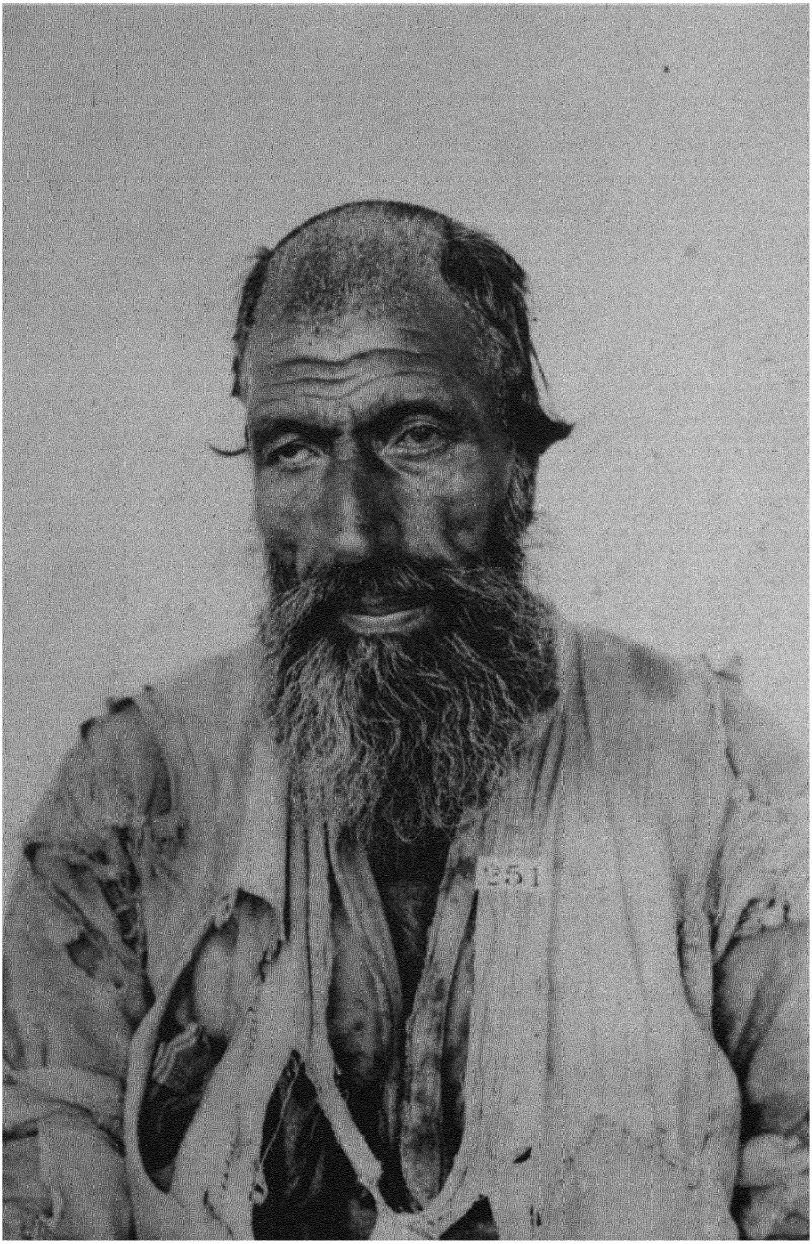


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LURS OF PUSHT-I-KUH



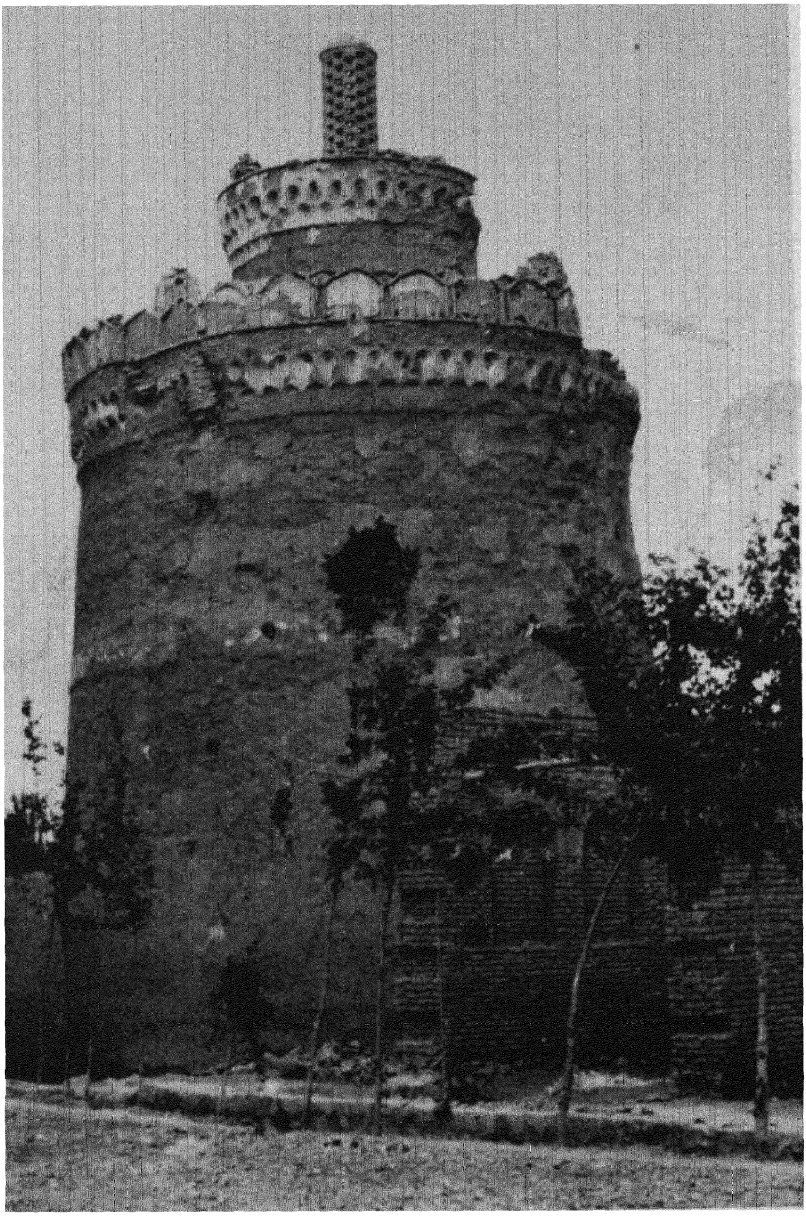
No. 3293 (age 70)

LUR OF PUSHT-I-KUH



No. 3293 (age 70)

LUR OF PUSHT-I-KUH



Pigeon tower with stucco stalactite decoration

SHAHREZA

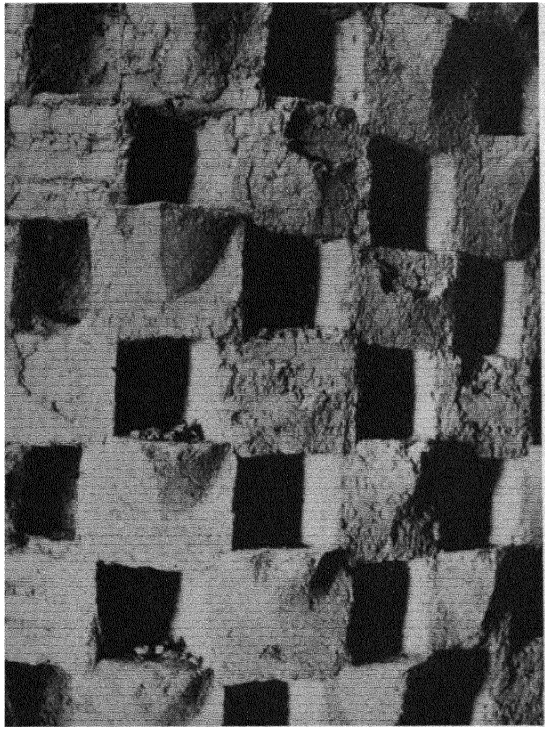


Fig. 1. Brick nesting boxes

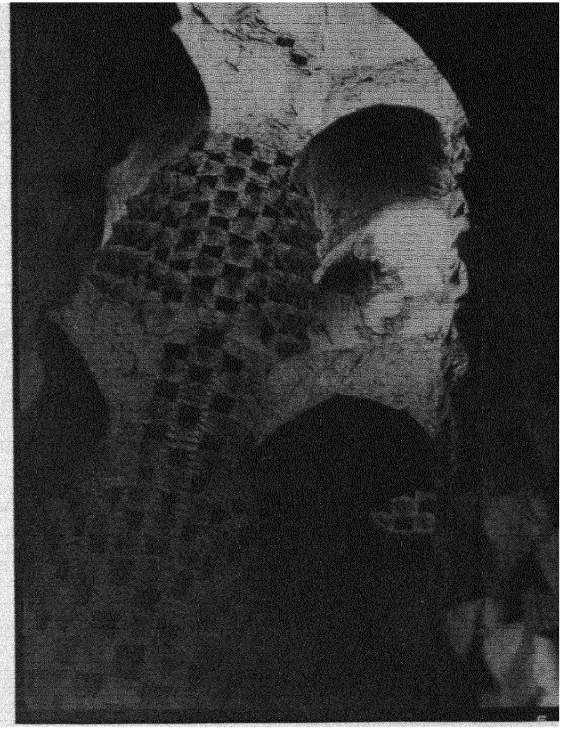
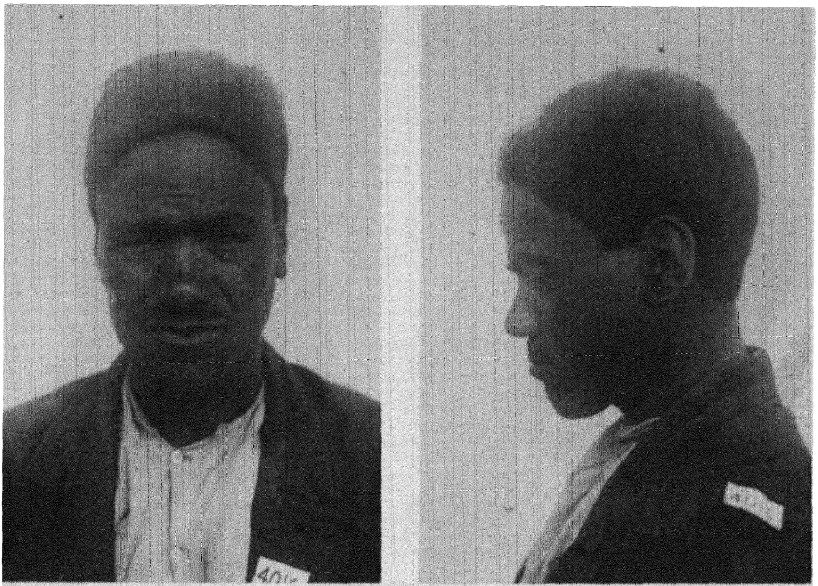
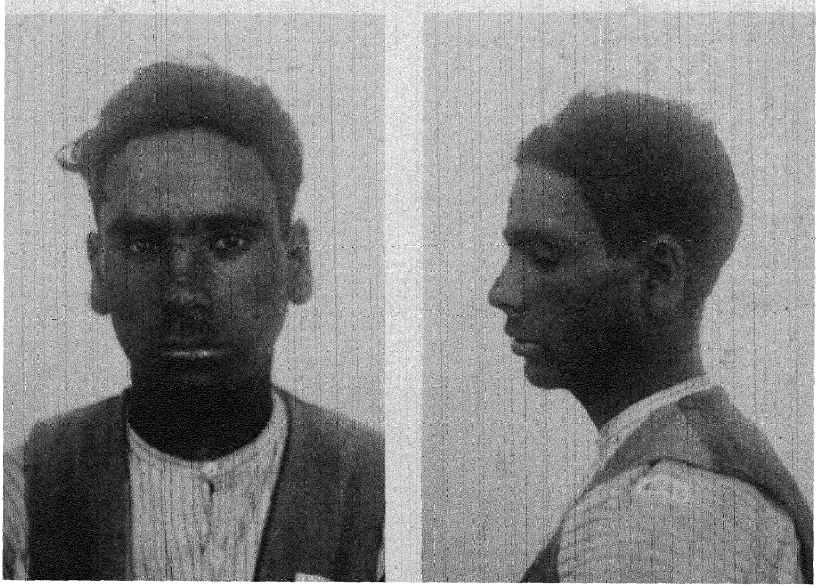


Fig. 2. Tier of nesting boxes leading to vaulted roof

PIGEON TOWER, ISFAHAN

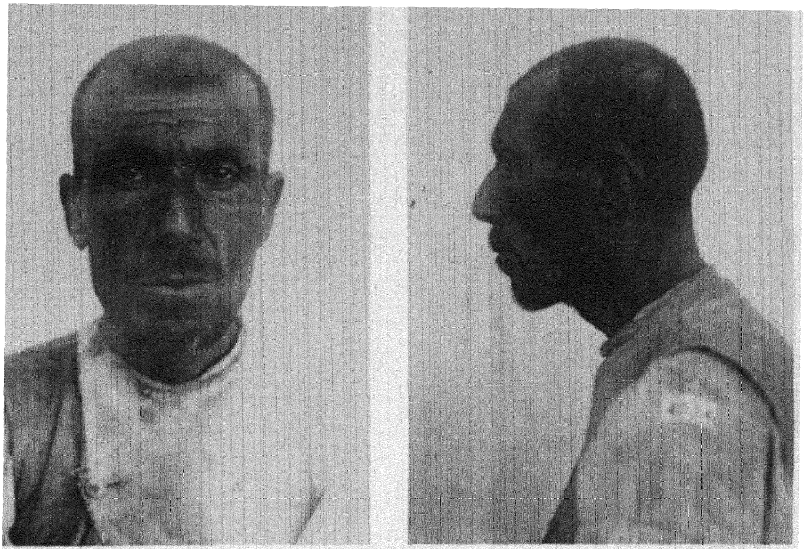


No. 3465 (age 18)



No. 3473 (age 18)

RAYY WORKMEN FROM HUSAINABAD

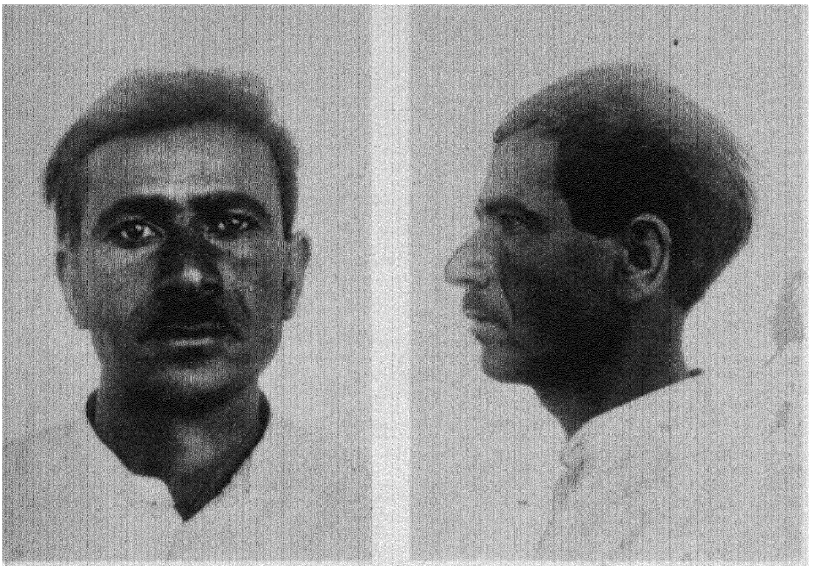


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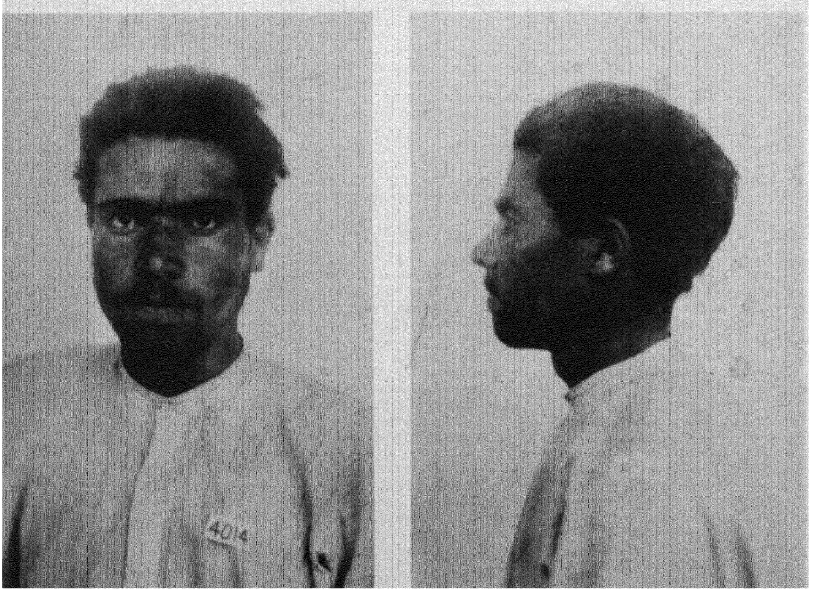


No. 3459 (age 22)

RAYY WORKMEN FROM DAMGHAN

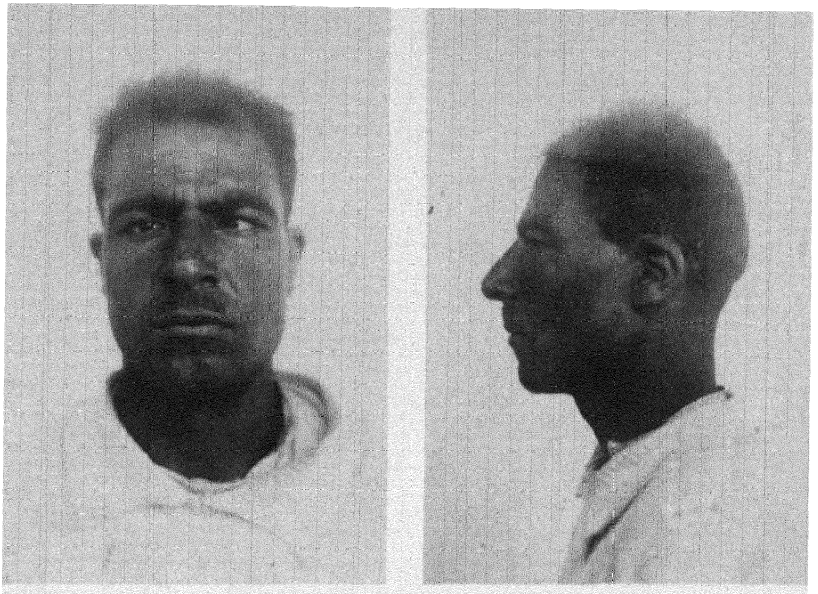


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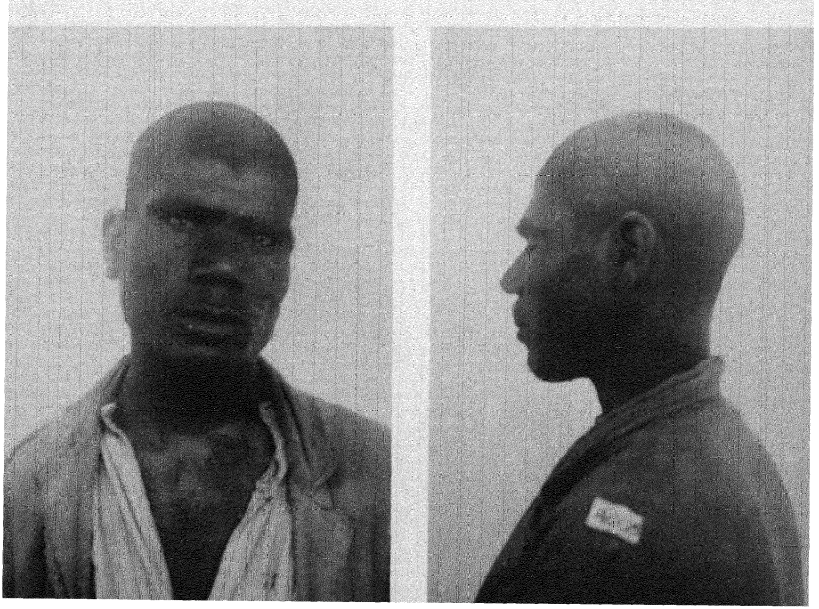


No. 3463 (age 20): **From Daulatabad**

RAYY WORKMEN



No. 3461 (age 25): From Damghan



No. 3468 (age 28): From Qum

RAYY WORKMEN

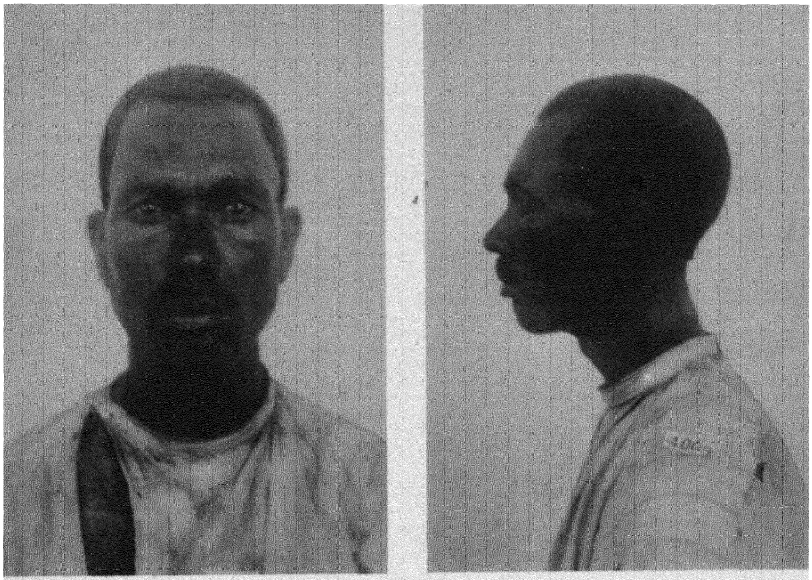


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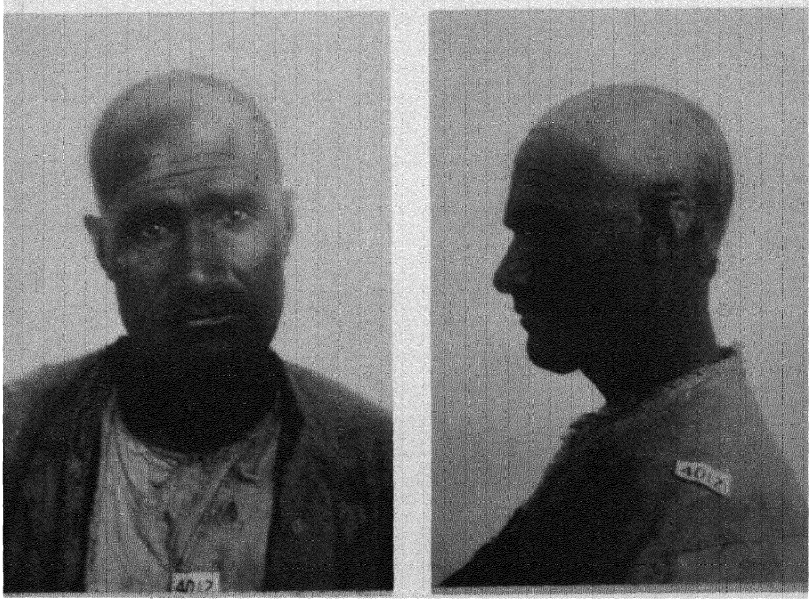


No. 3458 (age 30): From Damghan

RAYY WORKMEN

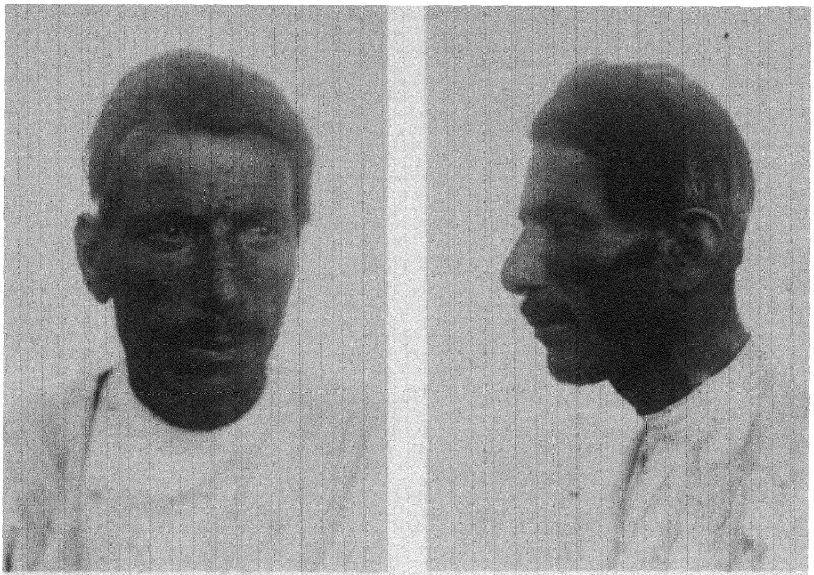


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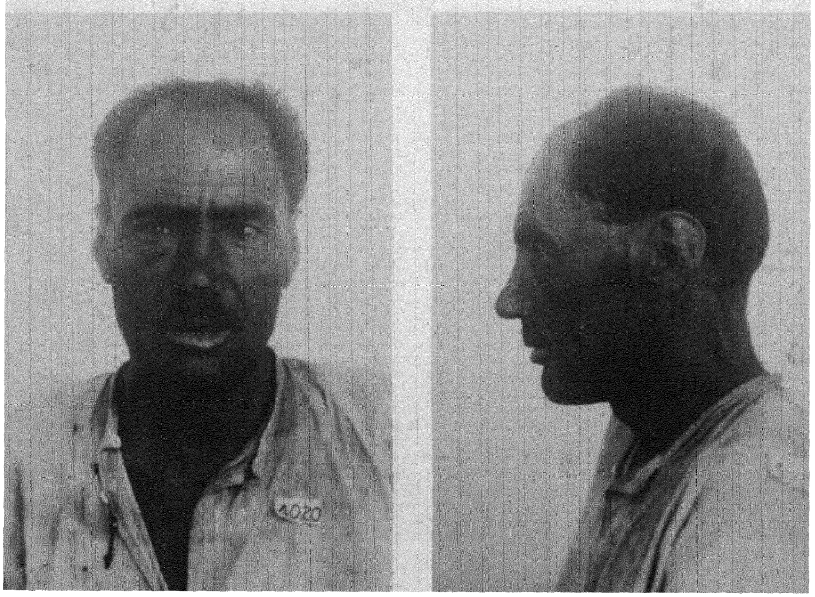


No. 3467 (age 35): From Husainabad

RAYY WORKMEN



No. 3460 (age 35): From Damghan



No. 3464 (age 42): From Ab-i-Ganjan District, Isfahan Province

RAYY WORKMEN



Fig. 1. Stream thirty-five miles from Hasanabad

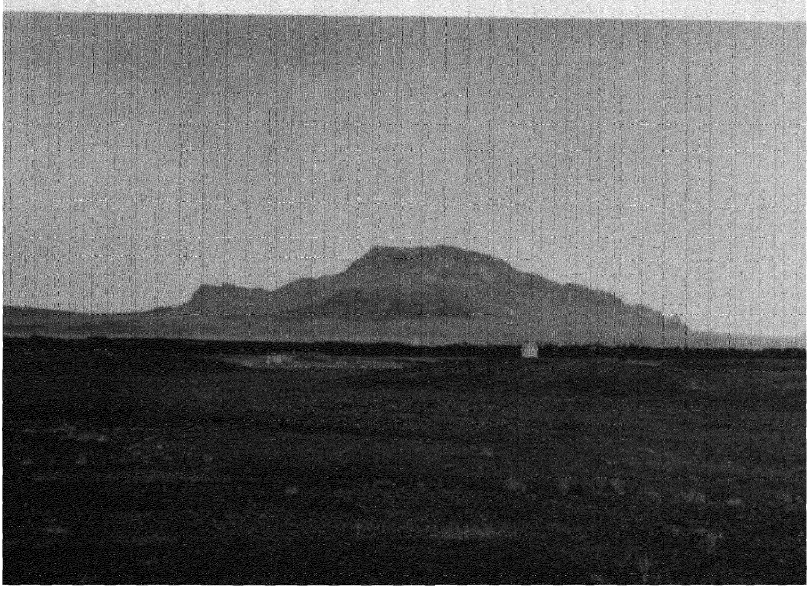


Fig. 2. Mountain beyond cultivated area

SALT DESERT SOUTH OF TEHRAN



SNAKE CHARMER IN RAYY GARDENS

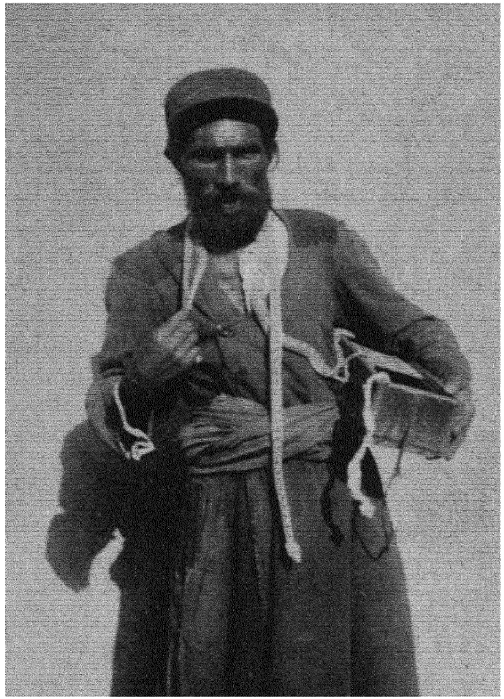


Fig. 1. Snake charmer

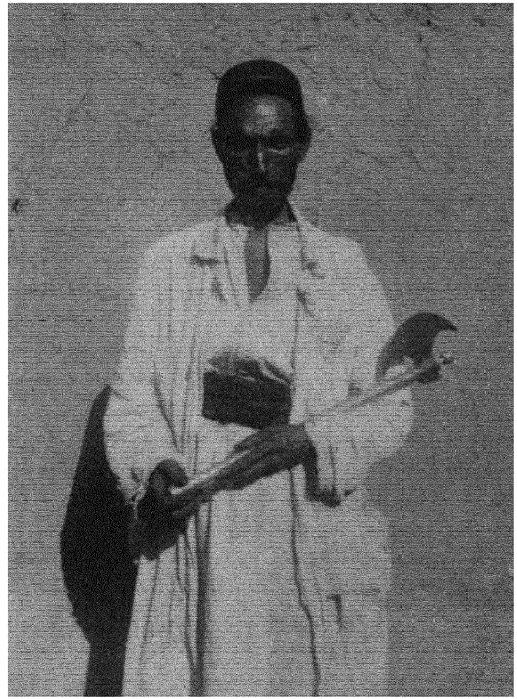


Fig. 2. Irani with Pahlavi hat holding ancient battle-ax

RAYY



IRANI DERVISH, RAYY