

The Bakhtiarwand Khans have been taken as an example of a large Haft Lang group, whose leaders were defeated in the middle of last century by the Duraki Khans. The surviving members of the ir Khawanin, and their descendants were controlled indirectly by the Duraki Khans, their best lands were taken from them - at one time for example the Bakhtiarwand were to be found in Andeak and Doab, winter and summer pastures respectively in which the Duraki tribes of Qandali and Mowri now graze. They also say that they owned the Chahr Mahal region known as Mizdek, as far south as Dehcheshmeh and Farsun. This area was given to the Ilkhani last century in- by the Government of Iran in return for their administrative expenses and for the control of the Bakhtiari tribe as a whole. They-jae

The Bakhtiarwand taifehs have also been split up, no longer forming the single territorial unit they once did, minimizing therefore the political control by the Khans over their Bakhtiarwand taifehs. They had to pay taxes to the Duraki Khans who were not slow to try to over tax the Bakhtiarwand. The present day Khans say that they paid taxes direct to the government at Burujird in the north. What is certain is that considerable wealth from their tribes flowed into the hands of the Duraki Khans.

The net effect of this political subservience to the Duraki, has been the economic social and political differentiation within the Khawanin family, with the elder sons, ruling for either faction, being gradually drawn outside the orbit of the traditional tribal nomadic complex though to a much lesser degree than the Duraki Khans themselves.. The younger members of the Khawanin are the ones now left with closest contact with the tribesmen. Many practicing the typical combination of agriculture and some pastoralism. These Khawanin, are now like wealthy farmers, with still considerable respect and prestige as a result of their birth, equipped with this status to participate successfully in the more open social and economic world represented by increasing government authority.

They are in an advantageous position , with high status social network extending outside of, beyond the tribal orbit into the provincial area of Khuzistan or Isfahan. They are well educated and have an experience of Provincial and city life, far beyond that of their Bakhtiarwand tribesmen. Unlike their non Bakhtiari town and village peers, these Khans live in two worlds, the provincial world of Iran, and the exclusive tribal world of the Bakhtiari. In one they are Persian farmers or small business men, landowners, in the other they still are regarded as tribal Khans and many still participate to their considerable advantage in the pastoral economy of the tribes to which they have access as chiefs.

Their position is somewhat similar to the Chahr Lang Khans round Qaleh Tol, the descendants of the great tribal Chahr Lang chief, Mohammad Taqi Khan, who fell foul of the Qajar dynasty about 1840. They two were split into two factions, although as Chahr Lang, rather than Haft Lang, they were not so actively divided, or so disastrously divided by the intertribal warfare between the Duraki and Bakhtiarwand.

There are other large groups called Aurak, and Dinaruni, and also the Janaki of Lurdagan, who were affected by Duraki rule, though not so badly as the Bakhtiarwand. They each have their own Khans, though none of them are so predominantly pastoral or nomadic as the Bakhtiarwand and Duraki Haft lang groups. They are all organised in lineages, tirehs and Taifehs, with Katkhodas and Kalantars, and some groups have self styled Khans. They all owed at least partial allegiance to the Duraki Khans, but have been left relatively unaffected by the dissolution of the Duraki political power. They were less actively involved in the rise and fall of the Duraki Khans. Their territories lie to the south of the major area of Bakhtiari nomadic life. Many of this group are of Turkish origin, and many are religious figures, sheikhs or sa'adat, forming a boundary between the Bakhtiari confederation and the Qashqai in places.

Many of the Kalantars and Khans of these southern groups, have town houses in Masjid Suleiman and in Shahr Kurd. The Duraki Khans controlled one of the major routes through the mountains on their area - the famous Lynch road, but they never owned land in this region, so their control was always more indirect than in the other areas of the Bakhtiari.

Originally the Aurek are descended from Turks who came from Mazandera and bought territory in Chahr Mahal - the village of Junaqun - which is a Turkish speaking village. - about 300 years ago during Safavid times. They were later forced out by the Duraki Khans and retreated south west to the area round the river Khersun they now inhabit.

One of the Aurek groups - called Ma'Sha'ekh claim descent from a brother of Imam Reza. At various times they have been under the control of both the Chahr Lang and more recently the Haft Lang.

Their leaders of the Aurek, have on occasion intermarried with the Kalantars of both Chahr Lang and Haft Lang groups.

All of these various Khans are the highest status Bakhtiari in and on the edges of the mountains. The Bakhtiari and Khans probably have the highest status, quite distinct from most of the tribal Kalantars. They have not the same close contact and active participation in the pastoral tribal economy, and are now perhaps best seen as the most integrated into the provincial Iranian economy and administration. The Aurek leaders for example deal directly with the Farmandar - the Provincial Governor, from whom they now hold legitimate authority for the more outlying areas of their territory.

Below the level of these real or putative Khans come the Kalantars of the Taifehs. They too are increasingly linked into or enmeshed in the administrative network of the country (Iran) and from the point of view of the government are an administrative convenience, though of diminishing tribal importance.