

Such as male -female, culture- nature. It also transcends the fundamental boundary(symbollic) so prevalent in the Bakhtiari - that of the Inside- Outsied.

Female : Male : : Nature : Culture : : ~~Outside~~ However

female : male : : inside : outside. Combining both of these we have the Shir - wild nature - i.e. outside of culture, man's world, coupled with zan - inside nature. The energy of both adds to each giving this doubly powerful, somewhat anomolous high status figure who is more than either male or femal. Such boundary crossers and dangerous and are both a threat but the source of order. The woman who does not overthrow the order of things, l.e. the ~~maae~~ male world, but ^{invariably} circumvents it, ^{transcends it} controls it. It is interesting that this whole notion of male and female values also recurrs in a classic Bakhtiari song or poem.

Abdo Mahmad Lalari and Khoda bas.

This tragic song tells the story of a Bakhtiari called Abdo Mahmad from Lalari. Lalari is a village high in the mountains in Mowri territory, on the the Bakhtiari sub tribes. The Mowri girls are famous for their beauty and their Ti-i Kol, which means ^{fathomless} deep black eyes. They are forever deceiving young men who fall in love with them. Abdo Mahamd sees Khodabad, a Mowri girl swimming naked in a pool on a moon light night. The muted reflected light of the moon reveales the from of the white naked body of Khada bas. The images are typically resonant of the reflecting, light and the moon, water and deep pools found in the symbolism of the dance.

The names are also significantly structured. Abdo Mahmad means slave of the servant of God. Khoda bas, means filled with God, replete with god. ^{divine energy} Here again we meet with the image of the male relationship to divinity which is inferior and separated and that of the female who carries divinity within her. This idea is found in Sufi literature, where Jamal ul din (?0 says that to look into the face of woman is to be able to glimpse God.

Abod Mahmad Lalari heroically rides into the Mowri encampment where Khodabas lives and abducts her. ⁺his act is the act of a hero. To violate the privacy of the camp, a man's possessions and carry off that most protected and central being, a woman, a man's most prized possession, the least accessible of all man's possessions is the act of almost foolhardy heroism. The couple ride off into the mountains.

However ^{the}bo Mahamad has chosen one of the most inauspicious nights of the year, when Wednesday night is the night on which falls a full moon. The astrological significance of this particular night is ~~when~~-that the heavens switch direction, at least the ^{planets}satars do. (need more info). It is a night when no Bakhtiari likes to move abroad. Abdo Mahamd inadvertantly or rather thoughtlessly chose to carry off his beloved on this dire night. The consequences of this failure to read the signd, to read the true significance fall not on Abdo Mahmad, but on Khoda Bas, who tragically dies. She does not live to enjoy and live with the love Abdo Mahamad bears for her.

The significance of this poem which is sung on many occasions is much more than merely a sad song. The names we have already seen carry symbolic significance about the relationship between Male - Female in relation to their concept of divinity. The action of the poem adds to this message. The man, at the moment when he actualises the bravest and most heroic deed of a man, the abduction from a camp of a beautiful woman, when he realises through his assertive action his manhood, he brings about the death of the object of his desires through an oversight, forgetfulness, not fully understanding the world he lives in. The conjunction of the stars which determines so much of Bakhtiari life, the life in the heavens, that amorphous unknowable region in which divinity resides, has been overlooked. The message is clear. That man is always fallible. The death of the woman, the woman as victim of man should be seen in its full symbolic significance that woman symbolises man's baser nature, inshrines also within herself divinity. The poem suggests that man, through forgetfulness, actually causes the death of divinity, that which he carries deep, hidden within himself. Such a horrifying idea, that man truly is allowed is masked mercifully in the poem. He causes this through forgetfulness. Forgetful of his God given capacity to know, to remember, to seek always for knowledge above all deep within himself. It suggests that man is master of his own destiny, which is ultimately God given. That man has the capacity to destroy as well as to live, to know. This sad poem leaves Abdo Mahamd alive, with the knowledge that he carries the responsibility for the death of Khodabas, of true knowledge, of Divinity, of the source of life

An exceedingly graphic evocative image of the condition of being human, of being fallible, of carrying the seeds of one's own destruction. The poem tells of the death through forgetfulness of the source of life, of love, of being human. It could almost be construed as a story of the continuous failure of man to fulfill his potential as a human being, through his own imperfections. It is a warning against the careless use of love for one's own gratification.

It is a plea against ignorance. A clear statement of the damning results of failure to live up to one's social and human responsibilities which in Islam is to know, to know divinity, to know oneself.

That this is not a fanciful over interpretation is attested to by the frequency with which this song is sung to the accompaniment of tears and emotive ^{sighs} cries of "akheh" Such is life. It is a poignant reminder that man is inherently imperfect, but is perfectable through his own efforts.

^{only if he remembers divinity} Seen as a whole this poem is synonymous ^{with} the message of the dance and carries in its very structure the way in which life should be lived in harmony, balancing the multiple opposed forces extant in the world of the nomads. The dance and the poem are structured on the same principle, that of the balance between the inside and the outside, the phenomenal world of nature and of the social world, balanced with the true nature of things, and of the self, which is private, hidden, deep and vulnerable.

Both, true to their own made make statement about the nature of life and death, about consciousness and awareness, about the striving towards harmony between the sexes, between men, and between man, nature and all within the framework of the divine creation.