ICCAs IN BALUCHESTAN

1. Demography of Baluch tribes

1.1. Population, gender ratio, literacy ratio, etc.

As reported by Iran Survey Center in national social-economic census on nomadic tribes of Iran (2008), the overall population of Baluch nomadic tribes in Iran doesn't exceed 14,670 people (2,975 households); including 7,317 men and 7,353 women who spread through Sistan & Baluchistan, Kerman and Hormozgan provinces. Only slight number of 491 people (103 households) were surveyed as migrating nomads in Sistan & Baluchistan whereas nomadic The Baluch of Kerman mount to 13,937 people (2,827 households), 28 times bigger than their population in Baluchistan!

However, to achieve a more realistic number on Baluch tribespeople, focusing on vertical migrations as the only measure for census could be misleading as it fails to consider that a huge number of Baluch tribes have horizontal migration. It is important to understand that the population of Baluch tribespeople with horizontal migration, is significantly higher than that of those with vertical migration; and include the most of village dwellers of not only Baluchistan but also some neighboring provinces as well.

According to 1390 (2011) national public census on people and housing in Iran, the overall population of the Sistan & Baluchistan province is 2,534,327. The lower part of the province is almost resided by The Baloch whereas that of the upper part is mainly home to Sistani communities. According to the same survey, 49% of the Sistan & Baluchistan population reside in cities whereas the other 51% reside in villages. The latter includes transhumant Baluch tribespeople. According to 1387 (2008) national census on migratory nomads of Iran, Literacy rate among nomadic tribes of Baluchistan who age 6 years and more were 63%; the literate women consisted only 55% of this population whereas the literacy among the men was 71%.

1.2. Locations of residence: cities, regions, states, countries

Although occupying the main part of Sistan & Baluchistan, the largest province of Iran, the expansion of Baluch peoples is not limited to this province. Baluch communities also reside in Eastern parts of Kerman, Eastern parts of Hormozgan and Southern parts of Khorasan provinces. In a broader perspective, Baluch people also spread through South of Pakistan and South East of Afghanistan.
Baluchistan of Iran divides into two main geographical regions. The first, entitled *Makran* (Mak Gooran, Makkooran), encompasses the lands in between the Oman Sea and extends to the cities such as *Iranshahr, Nikshahr, Saravan* and *Karvandar* (Hooshmand, cited in goftegoo 2011). In The Baluch distribution in Iran, Pakistan, India and

Afghanistan is showed in pink color. Source: Wikipedia

addition to transhumant tribes, this region is also resided by Baluch sailors and/or fishermen who usually depend on sea for their livelihoods. The second region, *Sarhad*, starting from the city *Khash* and extending up to Khorasan borders, where the people are usually small farmers and/or nomadic pastoralists. Geographical isolation, caused by the vast Lut Desert, could have been the main cause of cultural differences between Baluchistan and the rest of the country.

2. History of Baluchistan

There are two main theory on history of settlement of early Baluch tribes in South East Iran, South West Pakistan and South Afghanistan. The former, “indigenous theory”, believes that the main body of Baluch community are descendants of Arian tribes who migrated towards Iran plateau about 2000 years ago and got mixed with indigenous dwellers of the region. The latter, “Migration theory”, holds the idea that the Baluch were mostly of Arab descendants who migrated to Baluchistan in 10th century A.D. (Jahani, cited in Goftegoo 2015) Although migration of some Arab tribes to Baluchistan could be the case (e.g. Mobaraki tribe attribute themselves to *Hamzeh*, the uncle of the prophet Mohammad), cultural and linguistic evidences suggest that the majority of Baluch community seem to have an older history of residence in the region, indicating authentication of the first theory.

Iranian Baluch leaders in Qajar era (1884)

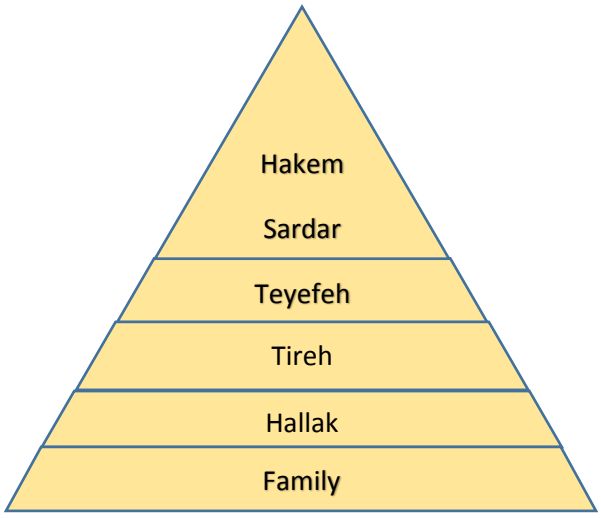
3. Political challenges

In Iran the Baluch community are considered minority with regard to their religion (as Sunni Muslims in a country of Shia fate). However, Sunni and Shia conflict has not been the case in Baluchistan before the Islamic revolution of 1978 (Zand e Moghadam, 2011). The unstable political situation of early years of revolution, in addition to inappropriate state policies, seems to be the main cause of the conflicts that still continues. Occasional military actions of Baluch separatist groups and/or religious sects against government authorities has exacerbated the situation. Even relatively better service provision by central government in Baluch territories of Iran compared to that of neighboring countries has not been fully effective in alleviating the conflicts. The political stability is maintained only by intense presence of military and security forces. Due to lack of trust the Baluch are rarely welcomed to high ranking official roles in Baluchistan and have little say on their own affairs. Lack of trust between two groups has caused a vicious cycle.

4. Social structure of the Baluch

4.1. Tribal structure of Baluch community

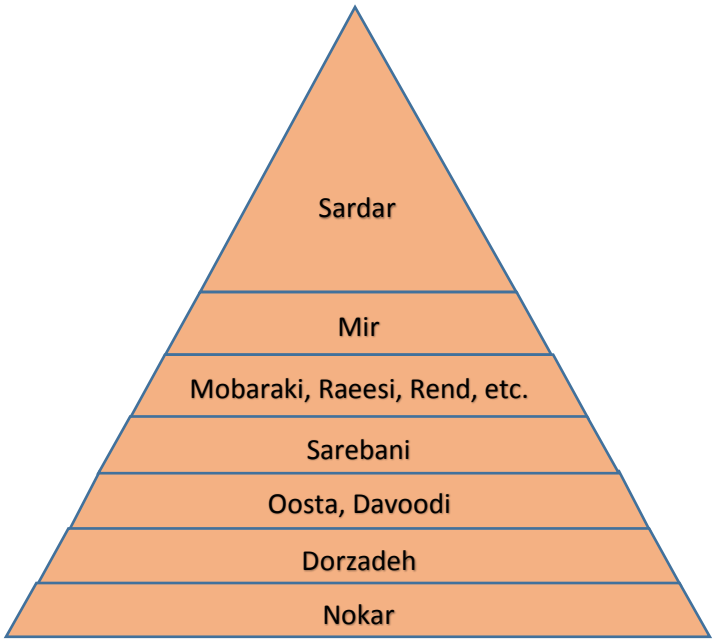
Head of each tribe is called Sardar in Baluchistan. However, unlike Sarhad region, in Makran, Sardar could be Hakem as well which means he would rule a group of other Sardars. For instance, about a century ago, Haji Navab Khan Bolidehi was Hakem of Rask, Bahookalat and Pishin which means he ruled whole tribes within these territories. Each Tireh, Hallak and Family per se have heads of their own. Hallak consists of couple of families who live together.



Today some Sardars still are respected among tribesmen, especially in Sarhad of Baluchistan. Today the former social and governance structure barely exist unless in lower end of the pyramid. Benefiting from potentials of local leaders and existing social structures, can be an effective approach in solving social, cultural, economic and environmental dilemmas in the region.

4.2. Cast structure

Despite the other parts of Iran, Baluchistan had a social cast system. Each cast accommodated different tribes or families according to their ownership rights over natural resources. Today the cast system is not in place as it was in the past.



Sardars were at the top of social structure in Baluchistan. However their ownership rights were limited to the forts they used to live in and the adjacent orchard gardens. Unlike most of other tribal chiefs in Iran they were not owner of tribal lands and their power came just from the taxes they received.

The *Mirs* were assistant to Sardars in collecting the taxes and other governance activities.

Mobarakies are among elites and attribute themselves to *Hamzeh*, the uncle of the prophet Mohammad (Jahani, cited in Goftegoo 2011). They have had full ownership rights over land, water, dates and livestock.

Raeesies like Mobarakies enjoyed the same ownership rights in many parts of Baluchistan. In the past, they dominated in terms of number.

Dorzaiees (Dorzadehs) who came next worked on farmlands or orchards and rarely had ownership rights except occasionally on a few goats. They worked on lands as *Zaeem* who have had access and management rights over farmlands. After harvest, one tenth of crop were put aside as God's share and was given to the *Mowlavi* of the local mosque. The rest was shared between the land owner and the *Zaeem* who usually shared one out of four and in some cases even half. ***Dorzadeh's*** also occasionally traveled to Dubai, Kuwait, Qatar, etc. to work as construction worker. The ***Davoodi's*** are the next cast who sing, dance and play instruments in weddings and events. They also make jewelry, art crafts such as bracelet, and etc. as well as everyday life's tools such as sickles. *Nokars* who were considered the lowest cast in Baluchistan were traded as slaves and basically were the property of their owner. This group are attributed to *Dravidi's* (*Najeses*) of India who were brought from India to Iran by *Sultan Mahmoud Qaznavi*. Although the slavery is annulled today, *Nokars* might still continue working as servants among some Baluch families (Baluch, 2015); Baluchi, 2105, Zand e Moghadam, ?; Raeesi, 2015; Sarebani, 2015.

5. Conflict resolution/mediation mechanisms

Before revolution *Sardars* were the main mediators between the Baluch people and the state. Usually they submitted pleads to *Amir Asadollah Alam*, minister of imperial court and leader of one of the most influential families in Sistan & Baluchistan and Khorasan, and he would decide to transfer them to Shah or relevant government officials (Zand e Moghadam, cited in Goftegoo 2011). By the advent of revolution, the new regime tried to empower Mowlavi's in oppose to Sardars' influence. *Mowlavies* were traditionally from Mollazehi tribe but this has been recently transferred to Shahbakhsh tribe. Mowlavi's of Baluchistan have had an integral role in resolving conflicts among the Baluch. In the past, they used to study at religious schools of Saudi Arabia or Pakistan, where they could learn lessons of Sunni fate. However, their religious knowledge should have been accredited by Sunni religious schools in Kurdistan of Iran. In 1350's (1970's) certified religious schools were established in Baluchistan by state so Mowlavi's could pursue their studies in Iran. Today because of Sunni-Shia conflicts and religious discriminations, Mowlavi's proved to be almost unwilling to cooperate with the government authorities or act as mediators (Zand e Moghadam, cited in Goftegoo 2011). In addition to Mowlavi's, Hafezes (People who know Quran by heart), elders and *hallak* leaders' decrees are also respected by local people (Baluchi, 2015). Today these groups have an important role in solving people's problems. Evidences show some changes in governance policies in Baluchistan in recent years e.g. the authorities have started supporting some local leaders and even some Sardars again (Mollazehi; Zand e Moghadam, cited in Goftegoo 2011). This could be a turning point in development policies in Baluchistan, recognizing local people's rights and potentials in governing themselves.

6. Tribal identity in Baluchistan

Although coming from various origins and in different periods of times, today all the tribes residing in Baluchistan identify themselves as Baluch people. However, apparently attribution to certain tribes has lost its importance due to intra territory migrations during the last centuries. Geographical proximity has overshadowed the tribal identity i.e. a person who belongs to Raeesi tribe living in the city Keshik would probably identify himself as Keshiki rather than Raeesi. He may not know the Raeesi people who reside in Sarbaz region but he would know most of the of Mobaraki tribesmen who live in Keshik. Strong family ties through tribal marriages have contributed to this situation (Baluch, 2015).

7. Indigenous People (IPs) and Local Communities' (LCs) rights

7.1. National and international IPs and LCs rights

Even though Iran is acceded to some international documents such as CBD, UNDIPR, etc. which recognize indigenous people and local communities' rights, there are no national legal hooks on land ownership of ICCAs. However, the government has given the use and access rights to some nomads through grazing licenses. By recognition of ICCAs however they would enjoy more extensive management rights over their territories. Although the ICCAs have not been yet fully

recognized by the government, the signs show there will be a significant policy change in this regard soon.

7.2. Women's rights

For the first time in Iran in 2013 a Baluch woman was assigned as governor of the city of *Iranshahr* in Baluchistan (Raeesi; Sarebani, 2015). Although this could be a turning point in improving women's presence and participation in decision makings in the region, tribal women rarely have a say in management of resources. Pastures and other resources are managed by men. Field observations show that while Baluch women are active in making art crafts (usually made by using a plant named *Daaz*), yet they should compete with men who also actively produce handcrafts. Although some women are involved in making art crafts, they have no role in marketing these products. Supporting indigenous products made by women can improve their livelihood and social situation.

Baluch girls. Photo by Rahim Rohani

7.3. Vulnerable groups

Since 1963 Nationalization of lands in Iran and annulment of conventional property rights and social relations, all Baluch individuals, including those from lower casts, have had full ownership rights to land and been able to occupy the professions they wish. However, the livelihoods of the Baluch as a whole and that of lower casts in particular have not significantly improved. Therefore the gap between social casts, albeit not as intense as before, still exist in Baluchistan i.e. *Nokars* might still work as servants among better off Baluch families. Persons originating from the lower casts are rarely given the opportunity to marry someone from the upper class and vice versa.

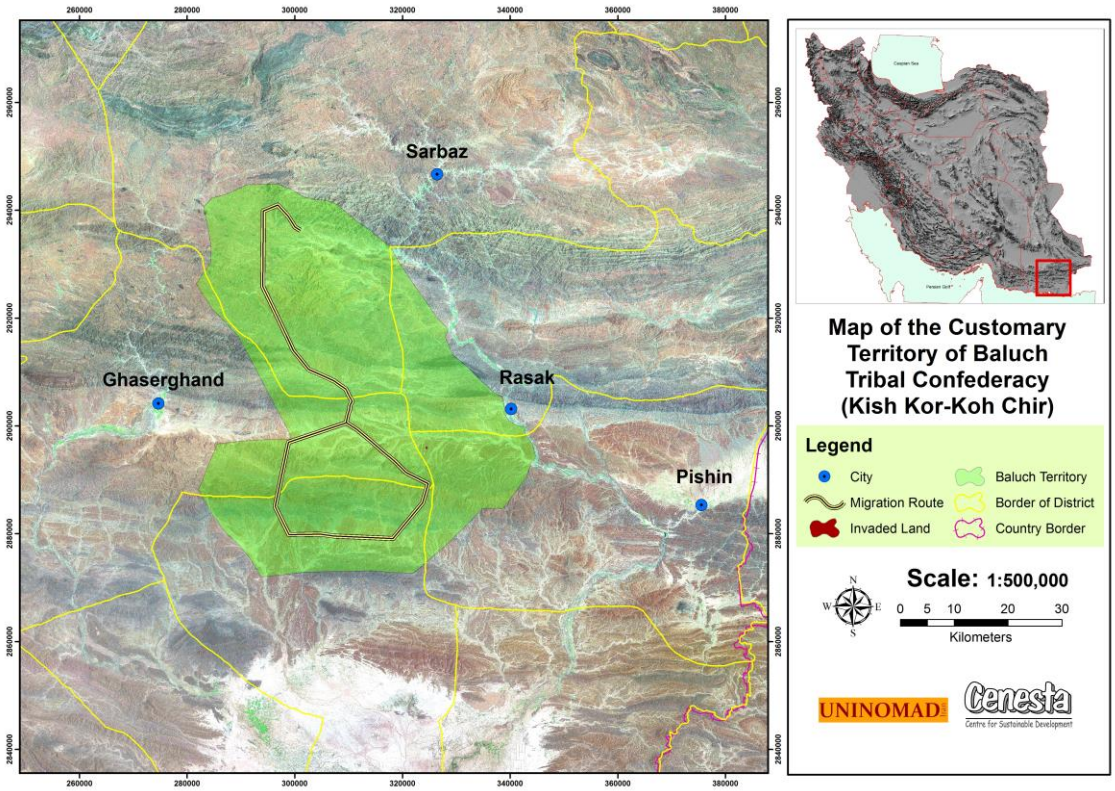
Davoodi's playing instrument in tribal gathering
Photo by Ramin Rohani

A Baluch tribesman shows indigenous way of dairy production. Photo by Ramin Rohani

8. Kishkor-Koohchir ICCA

The IUCN defines ICCAs as "natural and modified ecosystems with significant biodiversity, ecological and related cultural values, voluntary conserved by indigenous people and local communities through customary laws and other effective means" (Kothari et al, 2012)

To recognize and depict a tribal ICCA in Baluchistan, after preliminary research, *Machik & Kedarm* region, located in *Ghasr e Ghand* division of Baluchistan, was selected as CENESTA's entry point as it hosted a vast and diverse groups of indigenous tribes as well as unique cultural and biodiversity values. Through several meetings and PGIS workshops with representatives of Baluch tribes in *Machik*, a tribal territory was depicted and recognized as Baluch ICCA which later was entitled as Kishkor-Koohchir by nomads. The ICCA comprised of four main regions including *Koohchir, Bagaband, Lasharkahi* and *Kishkor*. However, in a meeting held later in Ahmad Abad in *Lasharkahi* on 30 May 2015, it was mentioned by the indigenous nomads that they would like to add *Pishin* region to the territory (the latter is not accommodated in the map below). To delineate the territories limits, a selected animator of the community is assigned to record border points in GPS.



Kishkor-Koohchir (in Baluchistan) ICCA. The horizontal migration route is depicted on the map. Rainfall pattern determines migration routes, location and time.

Meeting for selection of founders' council. Photo by Rahim Rohani

Following participatory focus group interviews resulted in identification of 15 *Baluch* tribes and families within the ICCA including: Raeesi, Dehagi, Siahtagani, Kouhvani, Houti, Dorzadeh, Dehani, Saravani, Khakzehi, Baluch Sharaki, Hammali, Baluch Kallak, Baluch Zehi, Baluch Gativan, Doustin Zehi all of which identify themselves as Baluch. Later, representatives of tribes chose a committee of founders who would have two main responsibilities. First, to come up with a community declaration which explain the main goals of the ICCA based on conservation and livelihoods objectives. Second, to develop a draft statute for an indigenous institution for collective action. The draft however will be finalized by the vote of all representatives and will be sent to relevant official organizations for the institution to be officially registered.

PGIS group accurate the territorial limits with participation of tribesmen. Photo by Rahim Rohani

Alongside these activities, with the help of Indigenous tribesmen a set of three integrity assessments over the ICCAs territory, governance, ecology was carried out. The results then will be shared in the form of integrity assessment report with nomads for knowledge sharing and with WCMC as support material for ICCA registration

8.1. Committee of founders

On 19th Feb 2015, the first meeting with presence of representatives of Baluch transhumant tribes of the region, later named *Kishkor-Koohchir,* was held. In this meeting the main goal of the project was described and they raised their questions and concerns during the arguments. At the end, a general consensus was reached to establish a committee of founders by choosing representatives from different tribes within the ICCA who would provide a community declaration on the goal of ICCA and facilitate establishment of the later Baluch CBO. The names of the selected members who were assigned by general consensus of the communities are reflected in the table below.

Names of the representatives	Tribes/ families
Morad Bakhsh Sarbani	Sarbani
Rasoul Bakhsh Nemati Nia	Houti
Ali Baluch Sharaki	Baluch Sharaki
Khoda Bakhsh Sa'adati	Siahtagani
Mohammad Rahim Baluch Gativani	Baluch Gativani
Yaghoob Jangzehi	Kouhvani
Khoda Bakhsh Baluch Doost	Doostin Zehi

Photos by Rahim Rohani

In addition, an animator (Khaled Sarbani) was selected for coordination activities and collecting and identification of tribal plants for national tribal herbarium based in DoE natural history museum in Tehran.

8.2. Governance in Kishkor-Koohchir ICCA

8.2.1. Land ownership

According to Nationalization of Natural Resources Decree of 1963, the country's rangelands were declared public and the custodianship was assigned to the government. Hereinafter, limited use, access and management rights to the pastures have been given to some pastoralists. In this regard, Kishkor-Koohchir has not been an exception. The pastures within the ICCA are managed under common property regime by 15 transhumant tribes. Clear boundaries don't exist within the ICCA due to unpredictable seasonal and annual rainfall pattern in the region. Herders of different tribes may use a certain pasture in which proper rainfall has happened. However, in response to changes in rainfall, they might travel to different parts of ICCA together. (Baluchi; Raeesi; Sarebani [K]; Sarebani [M] 2015)

8.2.2. Natural resource management mechanisms

Tribesmen, who are mostly livestock herders, are crucially dependent on their pastures for subsistence. Water is another important resource to which the Baluch depend for their livestock as well as watering their orchards and agriculture.

8.2.2.1. Indigenous range management mechanisms

Due to unpredicted pattern of rainfalls in the region, the tribes who inhabit within the Kishkor-Koohchir, like whole other Baluch tribes, have adopted horizontal pattern of migration so that their livestock be able to make the best use of pasture. Because of very unpredicted and dispersed pattern of rainfall in the region timely identification of rained locations is extremely important. To identify the regions that have experienced precipitation a specific profession has been evolved. Men called *Goolah* travel through the ICCA to find locations that are suitable for grazing. Then the located pasture would be communally used by tribes. However, for optimum use of pastures, the livestock are taken for grazing only when 1.5 to 2 months have passed from rainfalls, letting grass to grow enough for optimum use. (Baluchi; Raeesi; Sarebani [K]; Sarebani [M] 2015)

Date orchards are ubiquitous where qanats, degars and seasonal rivers exist in the region
Photos by Salman Rassouli

In addition to this, indigenous nomads have learned to get the best use of their resources i.e. from just a single plant species called *Daaz* (*Nannorrhops ritchian*), growing vastly in the region, they produce more than 70 products including baskets, shoes, braces, toys, etc. *Daaz* is also used for building *Kapars* (traditional houses) and weaving tents. Ubiquitous date orchards and agricultures irrigated by old Qanats are also rampant in the region.

Nannorrhops ritchiana (*Daaz*) is vastly used in ICCA. More than 70 products is built by this plant. Photos by Salman Rassouli

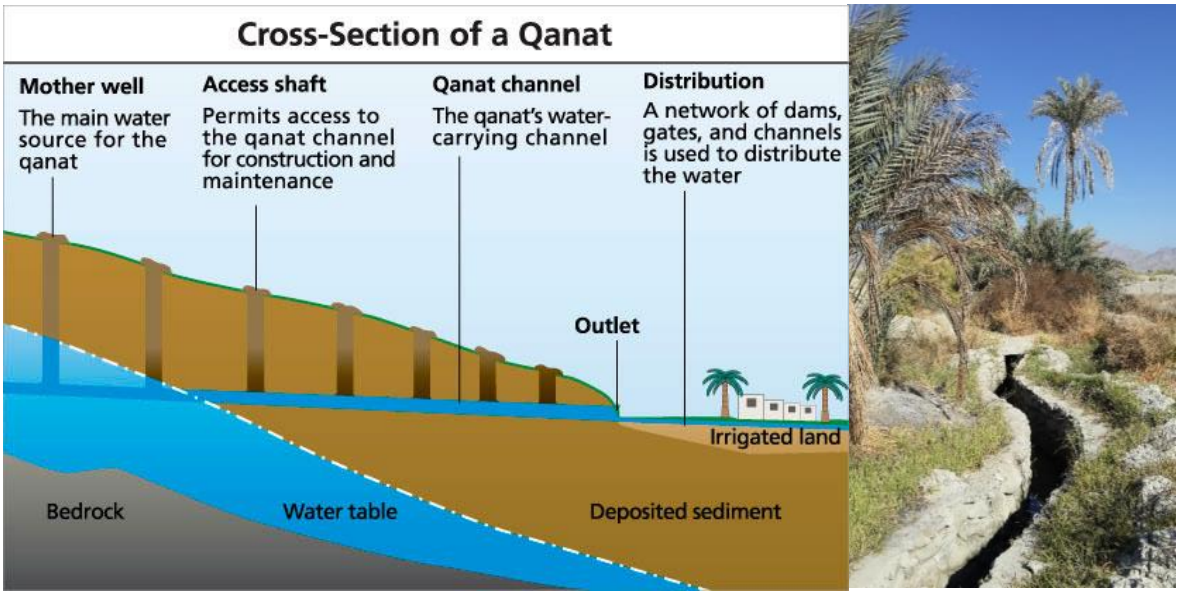
8.3.2.2. Indigenous water management initiatives

Prolonged drought, lasting from 1998 to 2005, has had destructive effect on people's livelihood. Although occasional rainfalls have occurred every other year since then, yet the drought has mostly prevailed. Low rainfall has put the indigenous people at the edge of vulnerability; according to some local informants each herder used to have up to 1000 livestock before the drought while today the same herders might just have a handful.
Despite this fact, the Baluch community has a long established experience in tackling the drought and making the best use of rainfalls. The indigenous nomads have historically been using water management initiatives including Hootak and Degar (Khooshab, Hooshab), any of which has a unique role in efficient use of sediment and flood water. In addition, Qanats are ubiquitous everywhere in the region. (Baluchi; Raeesi; Sarebani [K]; Sarebani [M] 2015)

Hootaks are wells of 2, 3 meters depth that are used for watering livestock and small farming plots. Hootaks could also be dug before Degars, increasing the permeation of water.
Degars (Khooshab/ Hooshab) are vast pools 1 to 5 meters deep with the area of 1 to 25 hectares which are used to trap the flood water and sediments for farming. There are two important elements at the heart of each Degar: the first one is the canal (Nahr) that directs the flood into the pool .The second is the entrance (Seylabgir) that let the flood water in and prevent it from running off. Each Degar can be flooded two or three times a year. Once the trapped

water is absorbed, a fertile plot of land is produced in which various crops can be cultivated. Degars are broadly used in Dashtyari, Pelan, Nobandian, Kahir and Zarabad, some of which fall within the Kishkor-Koohchir ICCA.

Qanats are a set of uni-level wells that are connected through a horizontal tunnel. The tunnel takes the water from the water table and directs it through lower wells. Qanats originated in Iran and they are frequently used in Baluchistan. Many Qanats in the ICCA are old and need to be repaired. Scarcity of water resources and drought threaten the nomadic lifestyle today.



Source: internet

8.2.3. Indigenous monitoring mechanisms

Implicit and unwritten social values seem to be the major tool preventing tribesmen from irresponsible use of resources. Living close to other tribesmen makes nomads think of losing respect if exploit resources for self-interest. Scarcity of the resources per se is another reason that make indigenous tribesmen be extra cautious regarding their environment i.e. trees like *Ziziphus* (کنار) are almost sacred for the indigenous nomads in the ICCA. in a case a tribesman were able to buy a car by selling fruits of just one *Ziziphus* tree, belonging to him. (Sarebani, 2015)

8.2. Threats to the ICCA

According to Convention on Biological Diversity (CBD), a threat to a protected area is defined as "Any human activity or related process that has negative impact on key biodiversity features, ecological processes or cultural assets within a protected area" (CBD 2014a). Kothari et al (2012) have identified two sets of direct and indirect threats to ICCAs, that each is being assessed for Kishkor-Koohchir ICCA in table below.

	Threats	Assessment of threats in Kishkor-Koohchir ICCA
Direct	Inequalities between economic and social classes	Poor participation of women and lower cast social groups in decision makings

	Threats	Assessment of threats in Kishkor-Koohchir ICCA
	and gender groups	
	Changing values	Out migrations is the case in the ICCA. Many young indigenous nomads have been residing in cities like Chabahar and Sarbaz today. This threatens Indigenous Knowledge and practices, language and traditional governance i.e. there is significant water management knowledge and mechanisms that are definitely worth addressing. The new state development plans for Baluchistan and Chabahar in particular can exacerbate this situation.
	Population growth	Although reproduction rate is generally high in Baluchistan, population's impact on resources seems to be low due to out migrations of youth. Moreover, livestock population has drastically declined since the advent of prolonged drought in 1998.
Indirect	Lack of or inappropriate recognition	Although there is mostly no official recognition of ICCAs in Iran, new policy changes seem to be on the way.
	Weak or inadequate legal tenure or rights	Since the 1963 Nationalization of natural resources, the rangelands are owned by public and custodianship is by the government. However, the government have relieved some limited access and management rights to the nomadic people in the form of grazing license. However, in Lasharkahi region the grazing licenses have been annulled after people signed a contract based on which they would agree with allocation of a communal pasture to the cement factory. No copy of contract has been provided to the indigenous people.
	Development and resource exploitation processes	Several dams have been built in the ICCAs that their impact needs a further assessment. Moreover, development of cement factory in Lasharkahi region has raised concerns regarding indigenous nomads' health, social, economic and environmental rights.
	Increasing pressure on resources	Livestock population has drastically declined since the advent of prolonged drought in 1998. Therefore, it doesn't seem to put strong pressure on pastures

	Threats	Assessment of threats in Kishkor-Koohchir ICCA
	Encroachment on the ICCA	Development of cement factory in Lasharkahi region has raised concerns regarding indigenous nomads' health, social, economic and environmental rights. Grazing licenses have been annulled and lands are transferred to cement factory *(Tis e Chabahar).* Some promises in terms of recruiting local community is being given in an agreement (which was not submitted to Baluch community) by developers, however, measures need to be thought of to ensure and enhance the Baluch community's bargaining power to achieve their environmental rights.
	Inappropriate forms of recognition	Seems not to be the case in Iran.
	Inappropriate and active acculturation of communities	Education programs in Iran have been based on universal schooling system and are unappropriat for nomadic lifestyle.

Some other threats identified in the ICCA, are reflected below.

Threats	Assessment of threats in Kishkor-Koohchir ICCA
Drought:	Prolonged drought, lasting from 1998 to 2005, has had destructive effect on people's livelihood. Although occasional rainfalls have occurred every other year since then, yet the drought has mostly prevailed. Low rainfall has put the indigenous nomadic people at the edge of vulnerability; according to local informants some herders used to have up to 1000 livestock before the drought while today the same herders might just have a handful (Raeesi; Sarebani [Khaled]; 2015).
Biodiversity loss	The ICCA is habitat of vulnerable species of *Gando* (Crocodylus palustris). It is estimated that there is only 400 individualsleft in Bahookalat region (Gando PA) which is adjacent to the Kishkor-Koohchir ICCA. Apparently in Pishin region there are some *Gando's* left in river Pishin. (Sarebani [K], 2015)
Invasive species	Among the other threats, possibility of intrusion of invasive species of Mesquite *Prosopis juliflora* (کهور پاکستانی) can be considered. This plant is now ubiquitous in many parts of Sistan and Baluchistan and can dominate endemic species such as *Prosopis cineraria* (کهور ایرانی) or palm orchards by developing strong and expanded roots under the ground. Dashtyari region which is adjacent to the Kishkor-Koohchir ICCA is host the most wide spread community of *Vachellia nilotica* (چِش). This tree can be easily mistaken for *Prosopis cineraria* (کهور ایرانی) as they share some similar characteristics.

8.3. Opportunities

Opportunity	Assessment of opportunity in Kishkor-Koohchir ICCA
Social asset	Due to existence of tribal structure, a high level of unity still exists among

	tribesmen in Kishkor-Koohchir. Easy mobilization for actions and local meetings are among strengths of their social system. These characteristics can be great assets for sustainable development policies if indigenous nomadic people take part in conservation and livelihood schemes and in all levels of the project. This can be achieved by official recognition of their ICCA
Indigenous water management initiatives	Indigenous people have applied significant initiatives for water management and coping with drought in the ICCA. *Degar, Hootak, Khooshab* and *Qanat* are among tools and mechanisms through which the indigenous people have maximized the use of water and sediment for agriculture and/or livestock. Many of these tools are abandoned or redundant today and need to be revived.
Rich biodiversity	The ICCA enjoys a rich biodiversity including vulnerable species of Gando (*Crocodylus palustris*) and Baluchi black bear (*Ursus thibetanus*), etc. Moreover, Dashtyari region which is adjacent to the Kishkor-Koohchir ICCA is host of the biggest community of *Vachellia Nilotica* (چش) trees in Iran. This species can be easily mistaken for *Prosopis cineraria* (کهور ایرانی) as they share some similar characteristics. The other significant plant species which is quite ubiquitous in the ICCA is *Nannorrhops ritchiana* (داز).