

IRAN JNL 1975: 1

Friday 17 Jan 1975: Lv. Cambridge for London.

Howard & Susan, Max, and Ann Sweetser went out to the airport with me after dropping off the car and final odds and ends at Hani and Stan's.

Seat mates: husband and wife from Michigan, the first time leaving the U.S., off for a vacation in Switzerland where they have relatives. They had a 200 acre farm which they sold a number of years back. Complain of large farms eating up the smaller old time farms, and of the lack of intensive useage of land nowadays. Even people buying the smaller farms no longer work so hard, and lots of land previously under cultivation is now marsh or otherwise unused. He now owns a construction firm; he strips his trucks of emission devices and other extras so as to try to improve mileage. His father had bought the farm for \$ 16,000 in 1932--he had been rich previously but had been wiped out by the depression (getting ten cents on the dollar); he bought the farm for \$ 1 down and half the produce each year. In the early 1950s they sold the farm for \$40 thousand and it is now worth \$75,000.

18 Jan (SAT): rain; now answer at the McGilvrays; went out to Stevenage (Mike and Anne Burrell) in the evening. It turned out to be Mike's birthday. He'll be out in Teheran in March for the Politics conference.

19 Jan (SUN): a bunch of people came over for lunch and out to the pub first. Dennis and Carol came for a couple of hours in the afternoon. I got a ride back into London directly to Heathrow.

20 Jan (MON): a very sane arrival around six in the morning; absolutely no checking at customs. Checked in at AIIS, met Mike Simons--a folklorist from Indiana who has worked with Ox and is going to Yazd to study Zoroastrians. Caught a night bus for Isfahan, and then to Yazd.

21 Jan (Tues) = 8 Moharram 1395 = 1 Bahman 1353. Got to Yazd around noon, found John Laughton and two new PCVs in the old Sinton house (one is Johns replacement as architect in the Daftar-e Mohandessi, the other is an economist working in the Planning Office).

The trip to Isfahan last night was on an Iran Peyma Super Deluxe bus, arriving at 6 a.m. The only thing going to Yazd around then was Auto Taj. Vignette: people standing around waiting for Auto Taj office to open--the metal gate is unlocked and half raised by 6:30 but no one was allowed to enter despite the bitter cold until ten to seven. The old man behind the counter was very slow and deliberate, and did not get himself together to write tickets until 7 (the scheduled time of departure of the Yazd bus). He began to run out of tickets, or so he said, so he just took money; a couple of young men in front of me demanded tickets, but he told them to get on the bus or get lost. But for me he had a ticket. We finally set off with three salavats. About an hour out we stopped for gas. I went to the toilet and when I came out the bus had gone--actually at the time I assumed the bus next door at a tea house was the Auto Taj bus and they were stopping for breakfast, so I went in and had breakfast, which woke me up sufficiently to realize that the bus outside was not an Auto Taj but a Mihan Tour bus--so I explained what happened and got on the Mihan Tour bus. When I got to Yazd I found my overnight bag safe in the Auto Taj ambar. The boy said my seatmate--a woman--had said when they took the count of passengers that I had gotten off; only later did he see that my bag was still under the seat, so obviously I had intended to return.

John and I talked a bit about Yazd, he about the frustrations of planning: they are putting up factories out by the airport which is upwind, will blow the industrial smoke back over the city; a plan came out from Teheran for

IRAN JNL 1975: 2

further design, for a new section of town (the workers town out by the airport) which was merely a grid, totally unsuited to environment, totally uninteresting for any planning, but on a drawing board in Teheran nicely geometric with rectangular lots and four houses in neighboring corners. And about recent visitors and researchers: Judy Goldstein left a bit back, Brian Spooner was through, Frank Carrol a water use person with the Dept. of the Environment who got hepatitis from sampling abambar water though he found that water sweeter than the city's piped water.

Went over to Mashrute--he and I and some of his children went out to Mohammadabad on the off chance that they might be doing a shabi--they weren't only a few dasteh and rozehs; so we stayed for a bit and left, promising to come back tomorrow when there definitely would be a shabi (passion play).

22 Jan (Wed) = 9 Moharram 1395. In the morning I went to see Dr. Motameni, the Governor-General, for whom I had a letter of introduction from Byron and Mary Jo Good. Very friendly and helpful, or promised to be such, when I return and need anything. Renewed acquaintance with Qayamagami, now head of the PTT--Aram did a two year college course and now is in the army in Borujerd; Keyvan is in England, having a difficult time, but plugging along. He wants now to send Aram to America to finish university education. He also gave the services of his aide, Mhd Ali Qassemi, for this evening and tomorrow.

Shab-e Ashura. Mhd Ali Qassemi (aide to Qayamagami, also works for Iran Air at the airport--makes 2000T $\frac{1}{2}$ mo.; owns a Peykan; has a wife and 2 kids; had a heart condition for which he has been to Europe) picked me up in the early evening with a friend, Ali, who spoke some English (works with his father in the Iran Air office, has the house on Iranshahr next to the Yazd City Hall, drives a yellow BMW). We switched from the older Peykan to the new BMW and went first to call on the Iran Air office where we picked up Ali's pesar amu (who works for an import-export company in Khoramshahr). We then first went to the Imamzadeh Jafari. Ali and his pesar-amu claim to be descendants of this brother of Imam Reza. In the shrine men and women were segregated but sitting in intermingled clumps in a kind of checkerboard fashion if less regular. As we walked out, an old lady at the entrance (a beggar) said to the pesar-amu, "I knew you when you were a child." He and Qassem went back a moment to say (says Qassemi), "bale, kose shoma dade". Ali and his pesar-amu did not want to go out to Mohammadabad to see the shabi, so we left them, transferring back to the Peykan.

But first we did the rounds in Yazd:

Amir Chak Mak: we watched a dasteh by the naxl: "shab-e Ashurast  
Karabala roghast  
Karbelah che-jure shen as  
Shab-e axer-e shab ast"

Meidan-e Shah: lighting candles by the naxl

Shahzadeh Fazel: the half to the Kh. Shah side was covered with a tent, and the various dasteh groups passed through in succession. Herati's house (on Kh. Soraya)--dasteh groups go through here too and are given money by Herati. As we went in, the Governor-General, Qayamagami, his old asst who now has succeeded him as Postmaster, and the head of the Econ. office were coming out.

small mosque behind this (towards Jakubi) - local dasteh group, followed by rozehs

Hosseineye ~~Arak~~ Arabha--some Arab headgear evident; Qassemi says that at the end of the evening they throw out the women, take off their shirts (loxt mishand) for sine-zadan. We came back at the end of the evening a little too late: everying was over; there were still women present (returned? had not taken off their shirts because there were reputedly TV cameras present?)--the place in any case was a steam-bath: obviously great physical exertion.



IRAN JNL 3 (1975)

mosque near where Mahmud-e Kh (the culture vulture) lived--also had just emptied when we got there--it obviously was just a local staging area

Mullah Ismail: nothing tonite - but on the sevvom most daste will come here; there will also then be another dasteh at Hosseineye Arabha.

Sevvom - 3rd night after Hussein's death the Beni Asar(d?) found the headless body and washed and buried it. (The head had been taken to Yezid in Damascus and he paid gold for it--the head kept reciting the Qur'an, so Yezid began to hit it on the lips with a stick.)

joint-neighborhood collections

ash-e Imam Hussein

at Golshan's house behind Mojassameh and Barxordar mosque (Golshan is a clerk)

on Kh. L<sub>r</sub>-anshahr (they were stirring 16 dik)

sofrehs

at Akbarabad (Taft-side of Kh. Kirman) they killed a sheep and were spreading a sopreh

Bagh-e Safa: a woman axund was brought in from Teheran

Mohammadabad (on the Kirman Road). As we drove up they were still engaged in dasteh; one young man was being carried out, exhausted, but otherwise apparently OK. There then were some floats on little trucks: basically just loads of little boys who had to be admonished to take off their caps and clap their heads saying "Hussein, Hussein". These after circling the kalak several times, were followed by the Shabi Imam Hussein. It was done basically in ordinary clothes with a few props: swords, shield, helmet, mace, green turbans; some read from scripts. We nearly got to the killing of the Imam, when a commotion broke out among the women--it was not clear what the dispute was about, and the organizers of the shabi were not able to quiet things down fast enough to allow the shabi to finish. The general opinion was that the drama had been broken, and so people left. Alongside the tent, again a number of dik (cauldrons) were being stirred with ash-e Imam-e Hussein.

Driving out to Mohammadabad, Qassemi commented that tonight the only quarter in town which is quiet is the Zoroastrian quarter, but that some Zoroastrians come to rozehs, and that Shah Bahram Keyanian had given money for rozehs. After all, said he, for Zoroastrians Hussein is their damad.

ASHURA = 2<sup>nd</sup> Jan (Thurs): Qassemi picked me up with his wife and baby, and we first again did a little tour of Yazd, before heading out towards Meybod. Barxordar Mosque is a focus this morning for dasteh groups. We passed first one going down from the Mojassemeh with zanjir (chains), and then the Arabha dasteh coming up Pahlavi from the other direction. Arestan Graveyard: 3 medium sized decorated naxls to be carried to 3 different villages. There was a clump of Zoroastrian women sitting watching in the center of the graveyard. Bagh-e Safa: a woman's rozeh was in progress with the woman axund from Teheran. No men allowed, though I gather that several of the preachers were men. We picked up 5 women here: a 50yish woman shared the bucket seat in front with me; her 30yish daughter, and the latter's two teen age daughter, plus another older woman in back. We first drove into Zarch to see that preparations were in full swing there, and then we pressed on to Majumerd/Firuzabad-e Meybod. Here we pushed out way into the crowded Hosseineye; the women had the good seats in the upper levels of the tekke, while the men were down on the ground. We stood around for a while waiting for things to start--a few dasteh groups came through. In the milling of the

IRAN JNL: 4

crowd, a mullah made his way over to us; I nodded and we began to talk. Another man asked if I had a camera in my shoulder bag. I said I did, and would like to take pictures if that were possible. I said this, then rephrased it as a question looking directly at the mullah. The latter said nothing for a moment. And the man said, it would be better if you had a movie camera; you are short and it will be difficult to take pictures here in the crowd. The mullah then picked up on this cue and merely said "Moshkel mishe"---ambiguous if difficult only in the technical sense above, or whether he meant, I wish you wouldnt. In any case the crowd swirled on and Qassemi assured me, take what pictures you want, if anyone questions it I will answer them. As it was no one protested, and at one point a chain-swinging dasteh moved through, we were pressed up against the kalak, the leader of the dasteh grabbed me by the arm to the other side, saying you can get a better picture from here. A good variety of floats passed by (viz. slides). The finale of course was the carrying of the naxl, three times around the kalak, and then they dismantled part of the top so as to get it out of the Husseineya, and carried it into another mahalleh. The seven of us then drove back to Yazd and thence to Taft where Qassemi's mother lives. We had lunch there---my auto seat mate and I sharing the place of honor on one side, the other women facing us; her daughter works for Family Planning (Sadiqi)---extremely friendly. Circular's had been passed out in Meybod announcing a serious of preachments in Mehriz.

24 Jan (Fri). Since I'd promised to meet Ned Keenan back in Teheran before he left on the morn of the 27th, re. RSKU, I went to say goodbye to Qayamagami, but then could not get a bus out of Yazd & it began to snow so I decided against hitching from the Darvozeh Qur'an, bought a ticket to Isfahan for 7am the next morning (still nothing direct to Teheran ---booked solid for two more days). Used the afternoon to meet the new dastur Parviz at the fire temple, brought by the Zardoshti brothers from Bombay on a \*

25 Jan (Sat). Got into Isfahan and could not get a bus out. Went to Iran Air: they also had no tickets, but suggested standby: there are two flights at 8 and 9 in the evening. So I figured I had nothing to lose, spending a few hours trying to hitch from the Darvozeh Teheran. There in fact I found a bus going to Qum. My seatmate was a grubby little man who had just landed a watchman's job for 1200~~0~~ tomans/mo. at the RR in Isfahan, but to get it he had to show the original documents of his high school diploma and military service, not just the xeroxes he had with him. So he was heading back to his home in Rasht to pick them up, and turn around tomorrow with them. His father was a bazaari, but he didnt want to do that, so he went to Abadan and was a waiter in a chelo-kebab, but decided there was no future in that, so he started singing ~~xxx~~ religious songs on buses---the income there was OK but that also had no future, so he joined the army, and has just gotten out, a few months ago. He is married. <sup>he says he has 2 kids</sup> He asked me if I though it would be a good thing for him to sing on this bus; I said sure. So after a bit he got up, asked the driver's permission, sang and then took up a collection: 42 rials or about half the price of his ticket (8 tomans). He complained that this was little and in the past he got more. His singing was a bit weak, but that's not what counts. In Qum then we searched for a bus to Teheran---it turned out he was as ignorant as I about the town: we were constantly told that it was best to stand on the Teheran road and a passing bus would pick us up; sure enough---for eight tomans we got a ride to Teheran. He did his singing schtik again, again got 40 rials for his effort.

\*2 year contract; he's only been here a month---he was called off to a gahambar by Dastur Mehreban. Though he can't speak Persian yet, he's impressed with the local ignorance. There is another Bombay Parsi priest being brought for Kirman and for Shiraz. He trained under the late Anklesaria at Cama Aeturna, and then Kotwal. Very nice guy it seems - lives in the compound

2000 to/mo  
plus free  
sing, electricity  
+ lunch

moved  
5 T/day

0-100T/day

had 3 years  
an American  
+ Turkish



IRAN JNL 1975: 5.

26 & 27 Jan (Sun) & Mon. Began telephoning contacts and looking people up. Left a note for Ned Keenan at the Park Hotel (he later phoned back to say he was booked up through his flight departure). Josh Beardsley was sick and out. Got through to Mehdi Soraya. Began meeting the various people around: Brian Spooner, Mary Martin (Farvar), Dan and Ann (Sheedy), Ken Berger (Moroe's son—going to set up a hi-fi import business here) . . .

Tom Rickert - back from 5 weeks in Shahrud, working on religious music, esp. dasteh: kill sheep and wipe blood on the alamat on the 5th day (dedicated esp. to Abul Fasl) → this is also done on the return of a Haji: ie kill sheep and toss the blood on the ground in front of him.

passing of babies through the naxl and ringing of a bell as this is done

staying up all night of shab-e ashura (<sup>5th?</sup> ? -day) really working themselves up, the pace increasing to a real staccatto

on the 48th all go to Mashad

Shab-e Sham-e Qariban (night after Ashura) → according to Qassemi: light candles only -- would fit with the rest of Rickert's post Ashura frenzy/

tuq - a real phallus carried on esp the 5th night (Abul Fasl): a tall curved metal sword-like piece with a tear shaped scrotum under it and two pieces coming out on either side with an orange on either.

Dan and Ann describe for their nomads similar marriage and circumcision rites: peel the bark of a tree except the top, put fruit on it, and toss it in front of the tent of the ritualizand. In the marriage ceremony, the male is isolated on a taxt (wood platform) in the public space before the tents; the bride is isolated in the interior of her tent (privacy).

*Met Ted Smith of MID et al.; lunch with Nomad Ashraf.*

28 Jan (Tues).

Morning: 1) met Dr. Parviz Kazemi, father of Farhad, at his law offices off Kh. Villa; he does international corporate law, is a corresponding member of Harvard, Chicago, Columbia Law Schools, i.e., sends them publications. He has pictures on the wall not only of ancestor Ali, but with U.S. Chief Justice Burger, the Shah, etc. Farhad has returned to NYU.

2) went to Parvin Hejazi's office & she promises to have my research permit ready by Sat. Went over and registered with the residence police (so they won't fine me for not having registered within a week, but you cannot register until you have the research permit).

Afternoon: 3) Lunch with Tom Rickert: impressed with the physicalness and sexual imagery of the dasteh

4) found Hassan Safavi's office but he wasn't there.

5) picked up my boots from a Turkish cobbler off Naderi: he originally came from Sanjan to Teheran with the army under Reza Shah. Charged me ten toman to reheel the boots.

6) began reading Dodge on Al-Azhar.

Evening: 7) Dinner at Mehdi & JoAnn Soraya's. Mehdi: first degree in economics; master's in Islamic Law; studied Public Health at Berkeley, social psychology at Michigan, cultural anthropology at Wisc. JoAnn is originally from Mo, they met at Wisc. Two adopted kids: Eric and Leah. She has a working Farsi vocabulary but abominable American accent. Mehdi says he is unhappy at Teheran Univ.: it took him several years simply to get a room to work in there, and now they've taken it away again (just a pickyun example of the daily frustrations). He had wanted to work on the Islam and Social Change Project, but was out of town when Binder came through or something, though he helped translate a presentation on behalf of the Project. He teaches a course in physical anthropology since there is no one else to do it. Complains that the place is impossible to rationalize: pepple get jobs

IRAN JNL 1975: 6.

because of whom they know or are related to, not for competence. The hesabdar from the Ministry of Finance can wreak havoc since there are so many university rules which conflict with one another. Mehdi was among the first dowreh trained by Pt Four in public health--it worked very well as long as staffed by Americans, then fell apart when turned over to Persians:= just sat and did nothing. He was together with Motameni (now Gov-Gen of Yazd) and Matemedi (now Chancellor of Univ of Isfahan--authoritarian, good at putting up bldgs but wont leave anyone alone to do his own thing) in the public health program.

Mehdi's downstairs neighbor and relative (Mirsalam) was in the police in Qum, was offered the ~~am~~ mayoralty, but refused and is now in the courts of ~~the~~ Teheran; he was also the license issuer for motorbikes etc. JoAnn tells the story that the postman once rang the bell while she was trying to feed one of the children--she answered and checked to see it was the regular postman with his motorbike. He rang again: he wanted to deliver a package for the Mirsalams. So just leave it as you usually do, said she. No he replied, it will fly away. It was two chickens and a duck: a bribe because he didnt have a license for his bike and Mirsalam was hd of licenses.

Mehdi went to school with the head of Pars Gaz. They got a stove when they moved into the house, but when they would turn on the oven the burners on top would go out. They called a repairman who told them that Iranians/gas was so heavy it couldnt get to the top when the oven was turned on (!). So Mehdi called his old friend the head of the company whom he had not seen for years. The man immediately responded: you married an American, no? Yes, how did you know? --We haven't seen each other for 25 yrs. Oh, because none of my stoves work, but only our American customers complain (a JoAnn story).

Mehdi's cousin, Sadeq Nasser is Prof. of Persian Literature at the Univ. of Teheran, and is a real character:

- He used to teach school in Qum. One day he went to a halim-forush (halim is a wheat-meat-sugar oatmeal-like breakfast in winter) and ordered two kilos. The man asked if he had a container to put it in. No, I want to eat it here. The man's eyes widened, and the other customers began to pay attn. Nasser began to get the feeling that what he had asked for was an unusual task, but having put himself on public record was not about to back down. So he sat and stuffed himself forcing himself to get down this horrendous amount. He then went to school where he had to give a lesson on frugality and moderation in eating; he could barely talk, collapsed and had to be carried out.

- He reviewed Ali Dashti's work on Hafez, in the middle of which he allegorically criticized it (if you knew the key to the allegory, you would= understand it was critical). Sometime later he was telling a friend while standing at the bottom of Lalezar how he had put Ali Dashti down, but how the criticism had to be veiled, since Ali Dashti is a Senator and important. It so happened that Ali Dashti was walking down the street. Nasser bows and scrapes and kisses Dashti's hand, saying how he had written that Dashti was more Hafez than Hafez. He maintained a full waist bow as Ali Dashti passed on, then straightened and chortled: see how xoharesh goidam. How so, replied the friend: you were bending and scraping. Yes but I fucked his sister (xoharesh goidam) and he doesnt even know.

- Mehdi had an obnoxious, pretentious acquaintance who wanted to meet Nasser ever since Mehdi had told him Nasser knew Arabic. So Mehdi brought them together to discuss the Quran etc. The acquaintance was suitably impressed and fascinated by Nasser's Arabic erudition. Finally he asked what Nasser thought about God. Nasser answered xoharesh goidam. The acquaintance was glabergastered and could only repeat the question. So Nasser says: madaresh goidam. This enraged the acquaintance who jumped up and made to



attack, but was held back by Mehdi and another present. Nasser sat quietly and said, "You don't know God, you are childish; does God have a sister, a mother?" Someone who gets mad at fucking God's mother or sister doesn't know God.

- Nasser was running in the street late one night, drunk, after a party, trying to get home because he had to teach the next day. The police stopped this strange running figure, and he got upset: I'm a Prof., how dare you stop me. They searched his bag. At first he refused to allow this, saying they were exams and not allowed to be seen by anyone but him. They laughed: exams in a bag on the back of a drunk man running in the streets at one a.m.? Eventually they decided he was telling the truth and let him go. He complained to Sarhang Mirsalam and wanted to have the cops called in on the carpet, but Mirsalam just laughed and told him to forget it--they were after all just doing their job.

Mehdi is also related to a big zurxane pahlavan.

pretense in Qum: asst to Borujerdi had a TV while preaching against it. geirat ( ) close friendship involving personal honor:

- a friend came to see Mehdi. Mehdi wasn't home, but JoAnn let him in. Inquiring about other members of the family, he found that no one else was around even downstairs. So he left the house and waited in the car. He had geirat.

- JoAnn and her cleaning woman have a relation of geirat because the latter had a premature kid, and JoAnn went to the hospital and complained until they gave the kid an incubator (it died anyway), and since then if JoAnn says to clean the windows while she goes out, she'll come back to find them sparkling. JoAnn, for her side, pays more than the going rate.

- a Qashqai friend tells about a visitor who refused all food offered: he had to be a thief, for else why not eat: i.e. once a namak-gir, couldn't steal without being bi-geirat.

Insecurity: - Mehdi went to give blood at Pasteur Inst. They let him just sit for two hours and then told him to go away, they weren't taking blood today. He was so mad he wrote a letter to the editor at Kayhan both in English and Persian. They wouldn't print it for fear of offending Princess Shams who heads Shir-o-Khorshid. Despite the fact that he was not criticizing Shir o Khorshid, but the Pasteur Inst., anything connected with blood, is ultimately connected to the Red Lion and Sun and thus to Pr. Shams.

- anniversary of invasion of Teheran U. students still memorialize--this year it spread to all major Universities so that they are currently not open (they are not officially closed, but not open).

University: of 32 scheduled classes, only 17 were held this term (5 fell on religious holidays; one day was registration; two more days were needed til students could find out where the classes met; exams were scheduled on the 14-16th sessions and so for two weeks before that students don't come). There is a rule that students who miss more than 4 classes may not sit the exam, but it is never possible for a student to miss less than this.

29 Jan (Wed.): spent the morning with Mehdi Abedi. He's come a long way. One day the Fateh's (run Paradise Construction) came to Yazd and esp. Mrs. Fateh (English?) was at the Masjid-e Jome'. Vaziri noticed her and suggested A. edi guide her around. She was so impressed with him that she asked about his studies. Eventually they brought him to Teheran, gave him a little room in the construction company. He is finishing his H.S. diploma. Last summer they sent him to England to take an English language course. He's now also enrolled in a French course. He wants me to meet Fateh and help him get to school in America.

Gave me a fair number of leads re. Qum.

- Books: 1) Tarikh-e Mazhabi-ye Qum  
2) Bazi darboreye Marjariat va Rohaniat (by Mhdess Bazargan)  
3) Engelab-e Rohaniyan Iran  
4) Az Kolanyi ta Borujerdi (biographies)

- 5) Yadnameh-ye Ayatollah Borujerdi
  - 6) Tosihol Masa'el eg Borujerdi
  - 7) Kashefi - Rosato Shafiqi
  - 8) Gofar-e Va'az
  - 9) Shariati (Student of Sartre) - lectures at Hosseineye Ershad
  - 10) Asar ul Hojeh (by his students)
- marja taqlid: Shariatmadari (Qum), Marashi (Qum), Milani (Meshed), Khoi (?), Khomeini (Iraq), S. Mhd. Shirazi or also Haj Aqa Mhd Shirazi (Kuwait)
- philosophers: Mhd Taqi Jafar; Tabatabai (are not marja taqlid like above)
- Va'az: Hashem-e Nejad, Falsafi (now not free), Hejazi (S. Abdul Reza Hejazi now in prison, Fakhruddin Hejazi (the one who wears an ordinary business suit instead of religious dress), Vahid, Rashed, Khasali (exiled to Baluchistan), Shariati (in prison; called bi-dini by many ulema but not by Falsafi or Hejazi), Mhdess Bazargan (? in prison?)-his books are banned; Sheikh Ahmad Kafi.

axund-e mardom khol (or kas-khol, naive)

bi-shur (w/o wisdom) - eg those who preach that girls should not go to high school, that students should not study abroad, and who merely excell in making people cry

axund-e xoshk; moqadas-e xoshk (moqadas = holy)  
rigu ( ) axunds or diahrretic

re. the Hose-ye Elmiye Qum: Sheikh Abdul Karim Ha'eri (Yazdi) founded it  
ha'er = someone who goes to a tomb and stays there til death  
Qum == the tomb of the sister of Imam Reza: Fatimeh Ma'sume  
Hazrate Ma'sume

Talimat-e Islam schools were founded by Sheikh Abbas Ali Islami, an axund-e xoshk: not learned but a good speaker

After lunch with Mehdi, I went to find Hassan Safavi. He like Mehdi is willing to restart the dowreh; the problem seems to be an appropriate time. Hassan likes Thursdays (afternoon); Mehdi apparently always has other things to do then. Hassan went on about the exotica of Iran: Zanzibaris near Kirman (black); followers of Mani in a village outside Isfahan; sticking knives in one's stomach without ill effect in Kurdistan.

Dinner with Brian Spooner and Mary Martin.

29 Jan (Thurs).

31 Jan (Fri). John (metallurgy prof at MIT) and Ann (polit. sci. research fellow at Harvard) Cahn and I went to Dumband and did the hike fairly far up in the snow. John is the first actual professor on an exchange with MIT to Aryamehr, but only for 6 weeks. Ann was trying to find out about how Iran plans its nuclear military strategy (sic!) and failing that how it uses foreign experts.

1 February: (SAT). picked up my research permit from Parvin Hejazi. lunch with Frank Carroll - talked about his trip to Yazd: some factories make as much from their gardens with reused water as from their textiles. 30-50 cm drop in water table/yr. Judy goldstein was trying to get a job with them for a while.

A little celebration at BIPS because Richard Salzer also picked up his research permit. The Dutch anthropologist has got permission from Bazargani to work in liberated Kurdistan. There's a student of Reidar Grønhaug who is going to work in a village near Mashad.



IRAN JNL 1975: 9.

Went down to Shams Bookstore and placed an order for the books Abedi told me about. I went twice to ISSR but there was no one around either try.

2 Feb. (Sun): went to ISSR and met Jacqueline Touba, Keshavarz (head of the tribal section, and Safinejad. All very nice, but Safinejad especially. Touba laid this trip on me about how she knows everyone, but Americans don't ever seek her out. She thinks Nezami is best to talk to re. Qum.

Lunch with Paul Seto. He has, as I expected, a variety of connections to Qum et al. We set up a lunch immediately with Dr. ~~Shahib-uz-zamani~~.

Shahrokh and Elaine and ~~Shah~~ Sasha Akhavi arrived, and so I went up to visit. Brothers Ralph (Homayan) and Shahin.

Evening. Long chat with Caroline Thompson. Qum Madresseye Ali tried to screw her out of pay. Thinks Shariatmadari will be receptive. JoAnn Soraya is into spiritualism: belongs to an Edgar Cayce group here--dreams about being a facilitator to people taking 'airplane' trips to other world. Mehdi is 15 yrs older. When they adopted the boy, someone in the States without knowing about it wrote to congratulate them on their new child. She had a dream in which she saw two faces; later she recognized the people and told them; they replied, yes we see you and are glad you've finally recognized us. She was chummy in the States with a group of women who encouraged their kids' imaginations. If a kid says, mummy I see a lion, mother answers, yes isn't he large, look at him jump, etc. Cable from Washington not to help Ann Cahn (?)

3 Feb. (Mon). morning: went to Science & Higher Ed. to ask Parvin to write a letter to the Residence Police  
went to see Abedi, and start application writing to colleges  
picked up slides of Yazd Moharram

Lunch at Surin restaurant with Paul Seto and Sahib-uz-zamani (son of a famous Teheran preacher, B.A. Teheran Faculty of Theology, PhD social psych from Germany, clinician here, friend of James Bill, flirts with improving Esperanto).

As a major Hoseye Elmi, Qum is only about 40 years old: Sheikh Abdul Karim-e Yazdi and then Borujerdi. At some point in a social study of the Hoseye Elimye Qum one must include Najaf: flow of personae--ie talebha depending on the charisma of the leaders. After Borujerdi the Gvt attempted to designate a successor by sending a congratulatory telegram [to Hakim in Najaf] --anyone who would respond to such an initiative is immediately stigmatized as an akhund-e savaki (this goes also for the Sepah-e Din, the Imam-e Jome). There are now 5 or 6 leading mujtaheddin (Marakhi is the oldest, a genius, fantastic library and his is able to discourse on most all things; Tabatabai, Shariatmadari is a bit younger--65ish--liberal and interested in interfaith relations). At first that it a bad idea to try to live in Qum. Later loosened on this and said he'd talk to his student Pishva'i who lives there, and will call Shariatmadari.

One possible current problem: anti-Muslim campaign in Ethiopia & retaliation in Zaire & Sedaye Anjil originating from Seto's Church group in Teheran: will be curiosity why an American has come now. Also the Philippine Muslim battle. Two major people who speak English--a Sheikh from Kuwait or Bahrain--don't start with him: very political re. Arab-Israel; and a Pakistani. Zoroastrians are considered ahle kitab; Bahais are the most despised, Jews next, Christians are OK

Zoros best because they are the orig Iranians and never mounted anti-Muslim campaigns.=

Many Iraqis are now in Qum and space is short, so it wouldn't be esp. cheap to live there. Mental problems of Iraqi students (Iraqi = Iraq born Persian national) already in Iraq (compulsions and fixations connected with minority status)--again don't start here: very political.

Borujerdi once ~~was~~ was told that Islam is weak because there is no organized hierarchy; he responded: 'if that is our weakness, then our strength is in our weakness.'

Shariatmadari and Tabatabai are Azaris. Tabriz was a center at the time of the Const. Rev. Isfahan of course in Safavid times. Mashad and Isfahan definitely rank after Qum. Re. Engelab-e Rohaniyan Iran--it is banned but most is summarized in Dibarche-ye Barbarari.

Nihilism is increasing in Iran--students dont want to study, psychology of black humor, drinking and opium problems on the increase.

Seto and I then returned to his office. He is facilitator to get a schizoid guy together with Sahib-uz-zamani. They have had a previous meeting in which Sahib-uz-zamani asked directly 'what does your evil spirit (ruh-e parid; al-e parid) say?"; the man would respond, and Sahib-uz-zamani would direct, "so tell your evil spirit . . ."

We tried to go to Moshiri's office in the Edare Oughaf but it was closed.

Went to Kitabforush Shams--Shariati's books are now banned. A man asked why, and he simply replied, oh religion, it is just like Attaturk said the Quran wasn't to be read.

4 February (Tues)

met Hassan Tadjeg see under 12 Feb.

5 Feb. (Wed). David Peterson & I went out to the airport at 7 am to meet Dr. Eleanor Sheldon (Pres. SSRC). Altho an Air India flight from New Delhi landed, the Pan Am flight did not come in (snow and fog), went instead to Kuwait, then Beirut, and eventually landed in the evening. The various appointments had to be cancelled incl. a lunch with a variety of social scientists.

6 Feb. (Thurs). Dr. Sheldon and I began our rounds with a young economist, Pesaran, at the Central Bank, back a year and a half. Very friendly and apparently competent. We then returned for a chat at the Institute, working out a schedule again, and lunch there with the Petersons, the Cahns, Brian & Mary. Hanid Enayat then came over to talk to her. And in the late afternoon we flew to Isfahan: checked her into the Shah Abbas--I found a room at the Tous and bargained them down a bit. Dinner at the Shahrezad. In the morning we went to the Bazaar - only partially open. Afternoon we hired a car and went out to the Shaking Minarets, the Fire Temple, Julfa and Anguristan-e Malek, a very nice house restored by the Edare Oughaf and used for religious meetings. The tomb of the original owner is there, a member in the hayat. Owner's name was something like Ali Ibrahim. There also was a small naxl, which the taxi driver called an amari and said it was used to carry a tabot (coffin) inside. We saw another old room across the street in a house-- Dinner at a Sikh run restaurant: the Maharajah; his sister owns the Maharajah restaurants in Teheran. Evening we flew back to Teheran.

7 Feb. (Friday). Early appointment with Nezami (Dean of ISSR): he described a struggle between the French and American educated (philosophes vs empiricists)



and his own elevation to the deanship as a move by the Chancellor of the Univ. of Teheran (Nahavandi) to see what the American way could do. He was thus very pro any suggestion of Irano-American collaboration and indicated that getting leave for research was not a major problem (contrary to all others asked the same question), though he did admit he had refused leave to some people involved in administration. He promised to get in touch with Dr. Baheri, Prof. of Criminal Law and Vice-Minister of Court, for me, as Baheri is a close friend of the Dean of the Madresseh Ali Omur va Gazia in Qum (the place where Carolyn taught).

We next went to see Khodadad Farmanfarmayan, the new Bank Sanaye. This was a performance. He is tall, rugged, big Qajar eyebrows. He has a little gismo which unlocks the door by remote control. The story he told us at great length, in a way a kind of putdown of Eleanor---she's worth a story: people normally just bust into offices, and this is the only thing which can stop them. When he was at the Plan Organization as its Director, he was having a meeting with most of the Ministerial Cabinet when suddenly a little man burst in and asked who was in charge. K. F. answered and the little man said no he wasn't he had been here before and it was a different person. The little man talked to him anyhow about how the world was in danger and he should do something. K.F. was bracing himself to hit the man, since as he carefully pointed out to Eleanor he was the fittest of the assembled statesmen, but another person came in and whispered that the man was crazy and not harmful and he would get him out w/o disturbance. In the meantime the little man had seated himself in K.F.'s chair and was demanding of the Ministers that they sign a piece of paper, and shoved it towards the first; the others urged him to sign it and he got a second. By then the second man had come up behind him and whispered in his ear 'you must come, sir, they are waiting for you'. He got his signatures and left. The man turned out to be a brilliant engineer who had gone a bit crazy. K.R. did not press charges but got him psychiatric care. The Prime Minister insisted K.R. have body guards ~~later~~ that. But the little gismo is more effective. That took up 15 minutes. His next gambit was to lay on her the 'aren't you ashamed you treat us so poorly coming for such a short time'---but as his friend John Dunlop once replied to this sort of query: dunlop was ~~telling~~ about his latest book on several countries he had just visited, and K.F. said, but John surely you don't think you know anything about these countries do you? Oh sure says Dunlop, the rule now is the daylight rule: just make sure you fly over them in the daylight. Eleanor did not think this funny: she was here on a preliminary pass, and would be back for more detailed work later. Eventually he got serious and we told him who were going to see: Ahmad Ashraf---first rate, Pesaran---first rate, we should also see Vakil, Nezami so so, Towfiq good. He then talked about the way first rate people in the States when they return to Iran get absorbed in the administration---things need doing---and their academic skills rapidly deteriorate and become stale. As we left he asked if she were available for dinner; she said no (there was a little gathering at AIIS). On the way out in the elevator she commented she wouldn't know how to write up that interview. I gently suggested that she could have counter suggested tomorrow night for dinner. She said no, in such situations she had to react as a woman, it was the man who should make all suggestions. I countered that while she certainly ~~know~~ had more experience with such things this was no longer so true. With certain types of men it was---ah you mean with certain Qajar princes?---yes. You must react first of all to him as a man. (Nor is this day through for lessons in male-female jousting.)

We went up the hill to ICMS (Iranian ~~Management~~ Center for Management Studies -- Harvard Business School) and had lunch with Dr. Livernash. He was quite eloquent and open: the school is in its ~~third~~ year, and this year for the first time they were encountering business community resistance in allowing employees leave to be trained here, for they were unwilling to pay the market prices to keep the same people once graduated. Eqbal at NIOC is one of the

worst offenders: he wont even let people quit to come here--if they try to they must pay off the mortgage on their houses within a month. Women are much harder to place (7 in last year's class, 3 in this year's). Are beginning to have real trouble in raising money--they get a little from the Iranian Gvt but are trying to avoid taking more than ~~17000~~ 17 or 23 % because above that is considered a state school and comes under the Ministry of Science and Higher Education--Sami'i is OK, but the previous minister was impossible.

We then went back across town to the Plan Organization to see Ahmad-Ashraf. He introduced us to Vakil next door, a very sharp young economist heading a little branch of 4 PhDs and 2 MAs with an IBM data retrieval system and another IBM processing system for putting together models. He was able to turn Eleanor upside down; every probe she put out was turned back as a challenge about the U.S. He obviously is anti-Burns. Eleanor may or may not know the US economy better than he, but he scored all the debate points. Like Farmanfarmayan he just sat back poker faced at first letting her make all the mistakes. He was friendly enough and did get a couple leads about new models from her. He also gave out a few publications to demonstrate that good research is being done, information is available. Part of the problem with the University professors is that they dont get off their asses to scrounge for the information. Eleanor admitted to being confused after this virtuoso performance: is or is not the information accessible.

In the evening we threw a little party at the Institute for lower level 'working social scientists'--we invited a number of people of whom Mehdi Soraya, Jaqueline Touba, Ann Enayat, Gabrielle and Asghar Talamainai, Brian and Mary, Bagher Paghman came.

9 Feb. (Sun). Early morning appointment with Towfiq, head of the Statistical Center now, trained in Switzerland. He too was a bit stiff at first, but rapidly warmed up. Then down to the Interior Ministry to see Alimard, Prof of Polit Sci at Melli, Dean of Social Sciences there, on two years leave of absence to organize free elections (sic). He and his second in command whom he brought with him from the University were both quite friendly and the session was a general thinking out loud. They are organizing a public opinion-participation center.

That was it for formal work: afternoon we went to Jay Reeds and I looked at a few carpets. We had a final dinner at the Namakdan Restaurant in the Hotel Intercontinental, which was quite good food, there was some live Persian music. I had had an appt with S. Hussein Nasr which he had cancelled til Wed.

10 Feb. (Mon). Met Dr. Morshidi at Edare Aghaf -- see next page.

Afternoon met with Nasrud Enayat: he too is wondering if Binder meant anything serious about an informal connection with the Agent, is regular consultation, work & pay.

11 Feb (Tues). Dinner with Steve and Julie (Silhan), and the Sprachmans (he is doing both a degree at Chicago, and a degree in three years at the Univ. of Teheran.

12 Feb. (Wed.). Met Amir Hassan Fateh (Paradise Construction Company), Mehdi Abedi's patron. Sarofzadeh is his dai; he studied civil engineering at Manchester. His first job upon returning to Iran was to lay out Safayeh for Sarofzadeh; the family was in tea, had land in the north; thinks nine generations back the family came to Yazd from Bahrain. Park Farah is about 17 years old, made with water from Junub Factory. About 8 years ago joined Paradise Co.--it is 15 years old but previously did less than \$1 million over the 9 yrs, ie only now a big concern. Last 8 months have been a real boom, but there are severe bottlenecks at the ports: you cant get a Land Rover even for delivery in June (tho a Gvt agency has just got 3 for immediate delivery--should find the agent and wine and dine him). To get through the bottleneck, he is flying in 1000 tons

is  
revising  
it  
4



IRAN JNL 1975: 13

of corrugated piping for culverts = 80 plane loads, one a day. He grew up with Hussein Nasr.

10 Feb insert: met Dr. Moshiri at the Edare Oughaf. A graduate of Teheran's Law Faculty--has a son studying accounting in London; speaks fair English which he has learned here and practices by translating articles from Weekend Magazine into English.

Sepah-e Din: was established by a royal farman on 24 Mordad 1350. The corps is 3 years old, recruits volunteers from the Theological Faculty at Teheran Univ; two dowre per year in Ordibehesht and Aban; there is four months boot camp, then two months run by the Edare Oughaf where eg M shiri and others give guidance (toji). There is no formal reading material--learning about religious matters is assumed (since are graduates of Theol. Faculty). Moshiri has 20 hrs of class in which he describes Islam as a revolution in the context of other revolutions (American, French). The sepahis are also told about the 25 or so activities of the Edare Oughaf (running the Haj; registering gifts etc.) caring for the various boroy mobaraki or graves of imams). They are then sent out to villages, normally those which do not have axunds. There have been four dowreh so far:

1st dowreh	had 39 people	- are now finished
2nd	49	- will finish in four months
3rd	42	- are now in the field
4th	50	- are now training
next year plan	75	

If want to visit some of the sites, talk to sepahis, write a letter to M shiri or the Edare and it can be arranged.

o Gave me a bk on the Oughaf by Khanom-e Rejali who wrote it as a thesis (Payane Name Tasili) for the Madresse Ali-ye Banevan (in Vanak); and a bk on the Haj.

See: Mohammadi (Chaneellor, Theological faculty)

Ayatollah Kama'i home phone: 759487

he just wrote a bk responding to questions of the Pope in Qum: Dar ul Tabliq (Shariatmadari)- ask for histories etc.

13 Feb (Thurs). Kayhan Internatl p. 3: 3 Iranian religious leaders refuse invitation to attend conference on Palestine and Al-Asqa Mosque in Iraq because the Ba'athists have executed five theologians and therefore the Iraqi Gvt is not sincere. The three were Prof. Mohammadi (Dean of the Faculty of Theol, Teheran U), Sheikh Mhd Karami, Sheikh Mhd Reza Jafari.

14 Feb (Fri).

15 Feb (Sat). 1st trip to Qum. Caught a bus (5 tomans) from Meidan-e Sush around 9:30 am, arr. Qum 11:30. Walked around a bit and then found the Dar-ul-Tabliq (House of Propaganda). It was empty of course. The caretaker said Ayatollah Shariatmadari could be found at the main mosque in the shrine and afterwards at home. Shariatmadari comes to the Dar-ul-Tabliq on Saturdays and Wednesdays. I went and had some lunch figuring I might as well try Shariatmadari around 3 in the afternoon. Around 2:30 I began inquiring of a well dressed mullah where his house was: what business do you have with him, he asked, I've just come from there and he is sleeping. It turned out this guy was Rasvi, a Pakistani in charge of the English section of the Dar-ul-Tabliq, one of the "Two Friends" who put out their publications, answer letters from people in the English speaking world.

IRAN JNL: 1975--14

He showed me around the building and library, introducing me to various people. In the end he gave me Shariatmadari's phone number. Caught a bus back to Teheran.

16 Feb. (<sup>Sun</sup>~~Sat.~~). Returned to Qum with David Peterson in the Land Rover and we looked for a house--finally found a very nice, very small one near the harram. It is owned by a woman who now lives in Teheran, has a son studying in Michigan, another in Germany. She came to the real estate office to sign the rental contract: 9 months at 800 tomans  $\frac{1}{2}$  month. Talk was about how bad the 'Arabs' are--too many, not good tenants or shopkeepers. One man tried to rent this house: said his family was four people--turned out to be eighteen, the deal did not go through. Most of the Arabs are shopkeepers. Shariatmadari apparently is a major patron. Contrast how even outsider women when they come to live here put on hejab (veil); contrast with Arak 18 farsac away where most women are unveiled. One advantage of having the landrover was being able to drive around the town a bit and even outside a bit of a triangle between the Kashan and Ispahan roads.

17 Feb (Mon.) Went to ISSR: found Mehdi Soraya in Nezami's office. Nezami called Baheri and now I'm to call. Nezami's phone kept ringing incessantly. He complained of Iran--the typists cant type; the Univ. is a football in this morning's paper btw Eqbal and Hoveyda. What this country needs is a dictator, with the interests of the country at heart, not himself--not democracy--has to be like a doctor who diagnoses the ills and tells (not asks) the patient what to do.

Went over to Safinejad-Kesharvarz-Bagher Parham. Safinejad got a letter from Eric Hoaglan. In Ali Shah Avaz (just west of Teheran) 4-5 yrs ago police wanted to stop people fr slashing their foreheads. Friend told them that it would be easy to arrange: simply ensure that women not be present:

dasteh  
collection → march route → perform here women observers  
area

Gandarmes kept women from (B) and men only pretended to cut themselves. Similarly used to be much more common in the past to strip to the waist to show off one's body. [viz the phallic tuq; also the wedding paraphenalia in Yazd/ Landreform destroyed the boneh.

Tentatively dinner at Kesharvarz\* on Sun w Safinejad & Soraya. ISSR Library doesnt get Man or Current Trends in Linguistics Library couldnt find Hoseye Elmiye Qum Called Baheri but too late; AIIS for lunch

Afternoon Hassan began helping me to translate Ganjineh Daneshmandan.

Collected a couple of books from Kitabforush Shams, looked at a few carpets. Twenty-two year old Jewish salesman (working on Ferdowsi befroe and after school since age 10)--people his age are not satisfied with the progress in Iran: you cant walk the streets with your girl without guys beeping horns and attempting to pick up the girl. Can't believe in the parting of the Nile (confabulated Nile and Red Sea and that they were the same), but seemed a bit upset when I suggested belief in one God is also a metaphor (vs Hindus about whom he knew nothing).

18 Feb (Tues): 8:30 Hassan & I went to the Cartographic Center and got a map of Qum (6 sheets for 30 tomans)--no sweat, only has to be bought by an Iranian national. 9:30 met Sharokh Akhavi at S. Hussein Nasr's office: this time there were police at the gates of Daneshgahe <sup>A</sup>ryamehr and we both were stopped and asked out business. Basically Nasr warned us not to get involved in the political debates about Iran and Iraq (the Russians are using Ayatollahs in Iraq against us--it is as simple as that) and to be humble and polite when addressing the big ulema. Predicted two responses: suspicion and eagerness to talk to Westerners as a way of getting a hearing. Most of

shura  
sex

s. A. time  
- was - more  
Had made multiple in  
all these & + sight = a  
recuses



the names he gave us to look up were students of Tabatabai:

at Univ of Teheran: Dr. Morteza Motahebi, Dr. Maneqebi (son-in-law and student); Dr. Gorgi, Prof of Usul and Fiq; Dr. Sayyid Javad Sajadi, Faculty of Letters, Dr. Jafar Sadi (Shahidi Inst)

in Meshed: Milani & Ashtiani

Qum: Agha-ye Va'az Javadi

in Teheran: Ayatollah Khonsari & his son

Ha'eri, the prof. at Michigan, is the son of Ha'eri Karim Yazdi who moved the Hoseye Elmiye Qum from Najaf to Qum in the time of Reza Shah. Qum is the most important of the religious centers because it trains far more students than Mashad, Teheran (Madresseh in the Bazaar) or Isfahan. In Isfahan we should look up 95 year old Arbab. (Ansar and Qazvini just died.)

Tabatabai is not a ~~major~~ marja taqlid. There are two kinds of ulema those who study fiq and who then move into practical affairs, deal with millions of dollars in xoms and zakat and in that sense are a good deal more powerful than say Catholic cardinals (but viz the Vatican's portfolio) and these become marja taqlid; and those who study hadith, mysticism, philos & are more retiring like Tabatabai. These latter do not become marja taqlid.

Confirmed Shahrokh's uncle's story that under the mutavalliship of Mehran of the Imam Reza holdings a dispute arose over the taxes and the Govt share. Mehran was shifted out and the overseership (in name the Shah is mutavali) was united with the Gov of Khorassan.

Predicted that there is no liberal-orthox split in Islam like in Christianity and following the latter Judaism. There is no one in Qum who does not believe in the ascension of Mhd as there are Christians who cannot believe in the Virgin birth. Rather the split is in terms of social philos: there are people in Qum who have read and are conversant with Che, Mao, etc.

11:00 went over to Hassan Safavi's office and got some books on Higher Education. He is in charge of developing new universities (2nd in command%) as he intro me to his boss), four at the moment: Hamadan, Seistan-Baluchistan in Zahedan, Kermanshah, Has sold WHO on a medical package--a training program of doctors and paramedics so can train people to do things in 5 years rather than everyone a full specialized doctor with 6 + 3 years training. Different routs of specialized basic research, to general preventive care at the rural level. Big fight with Sami'i--mutual dislike. Sami'i's problem is that the program has been internationally sold: he doesnt want to work with Hassan, so he's trying to do something else via a new univ which will also give him a sinecure once he's out as Minister of S & HE. Hassan's certificate program also would have the effect of stopping brain drain--since AMA wouldnt admit them as qualified to work in the U.S. & by the time this were changed, enough would be trained so it wouldnt matter.

12:00 to ISSR but Safinejad had left; so lunched at Riviera; briefly to the bazaar and looked at some carpets there.

4:00 worked with Hassan on Ganjineh Daneshmandan: finished the 16 madressehs--sans the poetry. Tells the story: Mulla Agha Bozorg of Kangivar was arrested by SAVAK for displaying a picutre of Khomeini. He was released by the intervention of Shariatmadari on the promise he wouldnt repeat the offence. On Id-e Qurban following, some one got up and gave ~~dash~~ da'a for the Shah; Mullah Aqa Bozorg's son got up and cried, what is this, a coffee house that you give shuch da'a--it is our house. He too was arrested and then released on intervention by Shariatmadari and promise not to repeat offence.

19 Feb (Wed). Went to Qum to buy a few things for the house: stove to cook on, quilt to sleep under; gelim (Guchan) to sleep on. Tabatabai is the name of the guy I bought the cooker and gaz from; Ahmad? a bank clerk there offered to lend me for the month left of winter a cherakh-e Ali nasab--he works for the Bank Sepah.