

KATEB, Ahmad ibn-e Hussein-e. **TARIKHE JADID-e YAZD**. Written 9th cent. A.H.  
 Edited by Iraj Afshar. Publication #10 of the Farhang-e Iran Zamin  
 Teheran, 1966.

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Editors Notes (signed Iraj Afshar, 15 Khordad, 1340, Teheran)

- I've edited several works on the history of Yazd of which this is one:
- 1) Shah Rokmaddin (or Masjid-e Jome) of pg 231
  - 2) Jafari in the 9th cent
  - 3) Kateb's book, i.e. this book, repeats much from Jafari with some additions and carries the account forward from 860 to 862; new words used incl. tanbi, pishan, dargah, shadrevan, pishgah, darafarin, faldrumedini, sabat, etc.; it tells about schools, mosques and ancient buildings and at the end is a guide to the new words; it gives some statistics about the inhabitants, tells about the ruins of Yazd and about the flood in the year 860 and about the gates of Yazd and the wars of Ali Muzefar and Timur; from the information about the madressehs in the time of Ali Muzefar and Timur we can tell that Yazd was a good place for education--in this book some 40 schools are named; I dont know much about the author but his son maybe the Mohammad Hussein ibne Ahmads Yazdi who wrote the book of Jusef Vazliha which is in the University of Teheran library
  - 4) Jome Mufidi by Najmaddin Mohammad-e Mostafi in 3 volumes, of which the 3rd volume is famous. This book was written about the year 1082-1090. I have edited the 1st and 3rd volumes. Of volume 2 covering the period from the wars of the Safavi to Shah Suleiman I know nothing (?). In this second volume which is in the Salare Jang Library in Heyderabad, Deccan, half of the book is 400 pages and is about the wars of the Safavis, and because it is only about murderers and wars it is not necessary to print it.
  - 5) Jome Jafari by Mohammad Jafar, called Tarhe Naini (i.e. Isphahani) from the year 1245. An introduction is by Mohammad Sedaq Vahimi (Yazdi).
  - 6) Abk-e Moqvut-e Yazd by Abdul Vahab Taraz, a famous poet of Yazd, finished in the year 1257; printed in Teheran in 1341 with an introduction by me.
  - 7) Mekad-e Tazkeré by Mohd. Ali Vomek about the poets of Yazd until 1262.
  - 8) Tazkre Hejelali by Shaikh Abu Raful Taheri about Yazd and its geography; a copy is owned by T...
  - 9) Tarikhe Sahaday-e Yazd by Haji Mohammad Tahere Molamiri (1330) printed in 1348 in Cairo by Ferjula Zekrulkardi. This book is only about murderers of the Babis in Yazd and the writer tells us the name of the allies and a bit about the geography of that time.
  - 10) Atashkade Yazdan or History of Yazd by Abdul Hussein Ayati in the yr 1317. Yazd printed in
  - 11) Tarikhe Yazd by Ahmad Taheri, printed in Yazd 1317.
  - 12) Taskrehe Sakhanbaran Yazd by Ardeshir Khaze in 2 volumes, Bombay 1963.
  - 13) Ayaneh Danesh Fenan by Sayyid Reza Behanullah Yazdi, the 2nd volume of which is printed in Teheran 1378; it is about the education and poets and special religious men of Yazd.
  - 14) Farmanhaye Sangi dar Masjid-e Jome Yazd by me, 11th volume 1342... (?)
- TARIKH-e JADID-e YAZD**: some of the sentences are the same as Jafari's book. Because it is so important and everyone uses it we reprinted it with corrections & gives details of the various extant ms: (1) M edition in the Majlis Library, photocopy

I. On the History of Alexander and Darius

The historians have said this. After the death of Firuz, Eskendar became king in Daremulk-e Rum and he put the crown on his head and he appointed Arastatelios who was one of the best leaders and hakim as his minister and he threw away all the unjust laws of that time from the country and the visitors from Rome spread out good things about him to the people of the world. And in a few days he took all the countries Rome, Greece, Mahgreb, and Afranjeh, and Egypt and Andalus. All the wise men went to Iskendar and he used to welcome them and he liked them and helped them and he increased his properties day by day. These two poems are composed for him.

poem

Hanka who was leader of Zangbar gathered a huge army and with the governors of Zangbar, Habashe (Ethiopia), Ma'dashe, Dake, Zange, the number of soldiers were as many as the number of rocks in the deserts and the number of leaves of trees in a forest, and they went to capture Egypt and Rome. When Eskendar heard about this he consulted his minister Aristatelios and Aristatelios encouraged him to make war against them. Eskendar gathered the armies from Rome, Greece, Takieh, Gostantanieh, and set out for battle.

When the army got within 2 farsacs of the enemy, Tataniosh, one of the best generals of that time, went to the Shah Hezangbar and suddenly without listening to him Shah Hezangbar ordered his soldiers to kill him and drink his blood. This news was carried to Eskendar and the Roman soldiers were frightened. Aristatelios advised Eskendar that the best thing to do was to steal some of the Zangian leaders as prisoner and cut their heads off and give the heads to the cooks to cook ash with. Also some sheep heads should be cut off and also cooked so that you can have a few bits (skel) so that the Zengian will think that you are eating the leaders and they will be scared and will run away.

As soon as Shah Hezang heard about this they will run away. And Eskendar liked the idea and did so and Shah Hezang heard about it. The army of Zang were really scared and they hid themselves from Eskendar and his army, so Eskendar easily captured Shah Hezang and killed him and most of his soldiers, and the rest were taken prisoner. And he ordered that the Habashian (Ethiopians) should be branded and set free. And from the money and property he got, Alexander built a city near the Western Sea naming it Eskendarieh. He then went back to Daremulk-e Rum and sent presents to the governors around.

(Meanwhile) Darai ebne Darah, last king of Selseleh Kiyani had become proud of himself and made the Persians, Arabs, Turks and Indians pay tribute. And then he began to do unjust things and he used to drink and gamble and swear, and so then in a few days his government was finished.

When the news about Eskendar and his victories came to Darah he became jealous and sent messengers to Rome and asked Eskendar for tribute. Eskendar did not give him tribute and Darah got mad. So he gathered an army and he took 900,000 troops, horses, etc. and marched on Rome. And when Eskendar heard, he raised an army from all over and he gathered about 300,000 troops and in the land of Musel (an island) the two armies came together and engaged in battle. After a long fight Eskendar's army ~~was victorious~~ won and Darah's army ran away to Azerbaijan. Meanwhile Eskendar's army was in pursuit, and because the soldiers and civilians were tired and bothered by Darah, so they did not want to help him and so did not do their best. So Iskendar was more powerful now and followed Darah from Azerbaijan to Fars where he was raising another army from Iraq and Fars to join another battle.

Darah had two ministers, one called Mahyar and the other Jahmusiar, and they hated Darah. So in the middle of the night they went to Eskendar and promised to kill Darah. The next day when the two armies were in battle the two ministers took their daggers and put them in Darah's stomach and he fell down on the ground and writhed in his blood and filth. The murderers went to Eskendar and told him what they had done. Eskendar went to see the body of Darah and he found that his heart was torn up and when he saw this, he ordered the assassins seized and killed; and he got off his horse and took Darah's head in his lap, and Darah was not yet dead, and he was kind to Darah and ordered his physicians to tend to him. Eskendar promised Darah to give him back his lands and to return to Rome. Darah heard that and

and thanked him, saying (however) my day is now night and water is over my head (i.e. I am dying), but if you really want to do something for me do this; I have a beautiful daughter named Roshanak, marry her, because when you get a child he will become the king after you and thus the kingdom will be again in my family. Secondly, do not kill or behave badly towards my family. Thirdly, keep the laws in Iran as they are. Fourthly, kill my assassins. Fifthly, do not trust the world and take my biography as a lesson. He said this and he died.

Eskendar cried for him, and he took his body up as was usual for kings and he followed the body on foot; they took his body to his ancestor's grave and buried him there. And then he went to Daromolke-Istarkh and after weeping, he sat on the throne of the king.

When Eskendar sat on the king's throne, he threw out all the bad and unjust laws which had been promulgated in that time and he made just laws wide-spread. Also he sent Aristotelios to Isphahan to ask for Darah's daughter in marriage. And he gave Fars and Iraq to Naiban, and sent Roshanak with the treasures and the libraries to Rome; and he himself went to Arab Iraq, and he went to Tiflis (?) and from there to Mecca, and he got the Arab lands, and he came back and went to Halab and he wanted to go to Greece. But in Rey one of the priests Kei Kavus gathered an army. The Iranians disobeyed Eskendar and Melek-e-Fars who was the 2nd to Eskendar. When the latter heard he sent a message to Eskendar and when Eskendar got the news he became angry and he started to go to Rey. When the news about Eskendar came to the Prince of Rey, he had no chance to prepare, so he ran away to Khorassan. Eskendar came to Rey and found Harak, a wise man, and wanted to kill him, but Aristotelios prevented him and said spilling the blood of wise man is not good. So Eskendar took him prisoner and sent him to Khorassan. And he went from Rey to Istakhr and then from there via Abarkuh to Yazd, and when he got there he found that the climate there is good but there is not any building for 30 farsacs by 30 farsacs in that area, not even a caravanserai. So he mentioned to his minister that this land has one of the best climates but it is not developed. Aristotelios said this is a land with dry weather and it is not good for buildings; the best thing to do here is to make a prison and put these prisoners in it. Eskendar stated to do so and made a plan, and sent for one of the architects from Greece to come and build a prison and also he ordered to build and dig a very deep well and in the bottom of that well build a dome and put the prisoners there. And some of the parts and sides of that prison and well still remain, and it is said that it is in the city near Dowlat-khan Mortezar Azan Amir Talezat Amadin Ali Allah Hosseyni Almehr Jashradi.

But this well and this building was called Kaseh and in Greek it means prison, and kaseh is the name of the Zalgeh prison.

Author refutes Aristotle's opinion.

When the building of the prison was finished, some of the people were appointed as guards, some as constructors, some as farmers, and they built a qanat--known as Qanat Dahabad. After that he went via Tabas to Khorassan and there he kept Maleksadeh Rey and killed him there, in what is today Herat, and he built the city of Herat and he captured Khorassan; then he went to Seistan and from there to India. Kadi Hindi made peace with him and Eskendar went from the Indus to Sindh and killed Fureh Sindhi; from Sindh he sent an army to the border of China and he himself went to Tabat.

When Kharan heard about Eskendar coming to China he got no chance to prepare so as usual in those times sent a messenger to Eskendar and accepted and promised tribute and he gave a lot of fancy expensive presents; and Eskendar built a huge city with this tribute which he called Machin. From there he returned and went to Turkestan and he captured the cities Kash and Nakhasp. And he went with his army to the Abi-ama side and built Samarkand. Also it is said that Tarmarz is one of the cities he built. Also it is said, he built Bukhara, and from there he heard the news about the revolt of the Russians and took his army to the Abar Chakh desert and he built a few buildings there too, and from there he took his army to Russia and he had a battle with the Ghantal king of Russia whom he took prisoner. From there he went to Khazran and built Darband and here he decided he was tired, and to return to Iran but on the way back he died.

KATEB, Ahmad ibn Hussein. Tarikhe Jadide Yazd. (9th cent AH.)

Chapter 6; About the Mozafar family from Mohammad Mozafar to Shah Yajya  
And an Explanation about His Government in Yazd, bazaars,  
schools, etc.

When Sultan Mohammad came to Sultaneyya from Mashad, the governors of all the surrounding areas sent him presents. At this same time, news was brought that the Fuladi Arabs of Kirman were in revolt and were not paying taxes, and that the people in that area were having trouble. Sultan Mohammad sent Sharafadin Mozafar to Pars to put down the revolt, and gave him powers to act in his name.

Sultan Sharafadin Mozafar raised an army and proceeded to Shabankareh where a battle took place. After a stiff battle the Arabs were routed; Sharafadin Mozafar killed about 10,000 Arabs and took many prisoners, and he fired their houses in Shabankareh. He then sent the best construction workers from there to Meybod to build the Madresseh Ali.

And he built a water way (qanat?) for the Madresseh Ali. The garden of the Madresseh, he called the Garden Mozafariyeh. And in Ahrestan-e Yazd he built a big water tower for clean water (taghar) and this is now famous as Sharfadin-e Mozafar's Water Tower.

Sharafadin Mozafar became ill in Shaban-kareh; the doctors gave him medicine and he recovered, staying on there until he died. When he died, he was taken to Meybod and buried in his Madresseh Ali.

Haji Rashiddin-e Fazullah-e Tabib, who was Vazir Gozallah (prime minister), hated Sharfadin Mozafar, and so after his death, he ordered that all his properties be confiscated by the Government. Sharfadin Mozafar's son then was 10 years old and he couldn't do anything when he saw his Father's property confiscated.

In Yazd Amir Mohammad Joshani was going to the king's camp. So Mohammad ebne Mozaffar (son of Sharafadin) went to Amir Mohammad Joshani and asked for help. So Amir Mohammad Joshani took him along to the King's camp and sent him to see the King. He stayed with the King for two years; and after that the King gave him back all his father's properties and sent him to Meybod.

Sultan Mohammad Khodabande and Sultan Abu Sayyid were in Khorassan in the year 720 AH. Amir Chapan who was the PM called Abu Sayyid to Tabriz and crowned him King, and he became the governor of all the ministers. Mohammad ebne Mozafar now was 18 years old. He went to the camp and gained the favor of Abu Said who put him among the highest ranking ministers.

Abu Moslem-e Khorassani who was the pahlavan (champion) of the capital became very angry on this accodunt, and he gave his bow to Mohammad ebne Mozaffar to try to put an arrow in it; Mohammad ebne Mozaffar accepted the bow and took his own and gave it to Abu Moslem asking him to put an arrow in that one.

Abu Moslem tried to put an arrow in it but could not pull the draw string back and so became angry, and said; let us go to the Meidan-e Qarari tomorrow and try to put hay on the bow because this is too easy.

The next day Sultan Abu Sayyid went for a ride and Mohammad ebne Mozafar got off his horse and kissed the King's foot and bade him to come to the field again the next day. The Next day the Sultan again came followed by many people. Here Mohammad ebne Mozafar saw a pile of hay in the field. He rode his horse and took his spear and threw it into the haystack but the top of the spear broke. He got angry and with the bottom of the spear, he pulled the hay and took it out of the field and threw it away. The spectators shouted gaily. Mohammad ebne Mozaffar got off his horse and went to the King and kissed the earth and asked the King to order the haystack to be opened and the King did so. When this was done, they found a large anvil weighing 60 mann inside. Sultan praised ebne Mozaffer and gave him presents and raised his position.

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Kuche Jalal, Kuche Sandughian, Bagh-e Beheshti  
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utrian Gate to Madar-e Amir Gate he made a new  
ong that road. The first gate was called Mehr  
Il-chi-xaneh, Kushan Kuh, Kushkanu, Madar-e An

twice the size it had been. And he built big  
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poem  
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and also big houses for his sons.  
a few villages for himself and his Sons: V  
d, Badreabad, Mozafarabad, Aliabad, Khat  
y to Kirman and captured it, and t  
Shah ran away and was killed an  
han, Abarghoo, Kashan, Veruj  
Sultaneyeh, and Tabriz.

Abu Moslem became even more angry at this. And the King appointed him (Mohammad ebne Mozaffar) Governor of Meybod and sent 200 men with him to Meybod. And so Mohammad-e Mozaffar came to Meybod and lived there and built a lot of buildings in Meybod.

And the population of Nekudaryan from the Kermani border came to Yazd to steal. Around Yazd they had about 80 sarbar (mounted troops) with three leaders; Amir Taman, Noruz, and Karbeh. They came to Yazd and made trouble for years. They used to take away everything they could find. And getting rid of them was almost impossible for the people of Yazd.

When Mohammad Mozaffar heard about this he rushed to Yazd with 50 soldiers in secret and he killed about 50 of them and he imprisoned all 3 leaders and he went to Yazd with the 30 remaining prisoners carrying the heads of the 50 slain. He put Amir Taman, Noruz and Karbeh in a cage and they cages were hung for 10 days in Darushafayeh Sahabi for the people to come and see.

After those 10 days he sent the 3 leaders with the 50 heads to the King's camp. Here Sultan Abu Sayyid liked him even more, so he sent him special presents and horse.

God gave Mohammad Mozaffar a son whom he called Shah Mozaffar. By this time Mohammad Mozaffar had gained much power and any governor who came through Yazd would consult him on ~~xxxxxxx~~ what to do.

83 In the year 730 A.H. Sultan Abu Sayyid appointed as Governor of Yazd Mortezar A'zam Sayyid. When Sayyid was one day from arriving in Yazd, the ~~ix~~ Il-ohi (herald) brought the news of the death of the Sultan. When Mohammad Mozaffar heard the news, he rode horseback through the night arriving in Yazd in the morning from Meybod, and he gave the order to close the city gates, and so he seized Yazd. The next day Sayyid Azam arrived. Mohammad Mozaffar sent troops against him. Sayyid Azad did not stand a chance and so he escaped to Shiraz, and Yazd was renamed for Mohammad Mozaffar. Mohammad Mozaffar took the treasures of Yazd and gave rewards to the troops. And he made the Meybod Castle the seat of his government. He built a khandak(---) around the castle and installed his son Shah Mozaffar there.

When Sultan Abu Sayyid died, anybody who was in any part of the realm claimed independence. Mohammad Mozaffar gathered 1500 soldiers.

In 740 some of the places which were out of the city were taken into the city; Kuche Sombalan, Kuche Jalal, Kuche Sandughian, Bagh-e Beheshti, Madresseh Atabeghesam, Kuche Pasdare Madresseh, Darushapbyeh/ ~~Kuche~~ Sahebi, Pl-chixane, va Mazar Sharfaddin Khazra, va Kuche Paiboz, Zendjedestan, Bagh-e Kia, and from Ghutrian Gate to Madar-e Amir Gate he made a new road and put 7 gates along that road. The first gate was called Mehrijad; the 2nd Ghatrian gate; Il-ohi-xane; Kushan Kuh; Kushkanu; Madar-e Amir; Sa'adat; Davezehnow.

Now Yazd became twice the size it had been. And he built big towers and a Khanghah (mosque-like place for dervishes) near the Sa'adat Gate. He built the bazaar and a very good hamam with a big khazini (central pool). Afsahol Motekalamin Mollanayeh Sayyid Kamaladin Khaji Kermani wrote this poem about this hamam and it is inscribed over the doorway of the hamama poem

5 Also in this year, he built Saroyeh Turken and a house which is famous as Dowlat Khaneh, and also big houses for his sons.

Also he built a few villages for himself and his sons; Mobarezabad, Turkanabad, Shahabad, Badreabad, Mozafarabad, Aliabad, Khatunabad, Mozafarabad, Zarch, Delamabad, Ahmadabad, Sultanabad, Mohammadabad.

And he took his army to Kirman and captured it, and then to Shiraz where Sheikh ebne Mahmud Shah ran away and was killed and so took Shiraz, and he took Lurestan, Isphahan, Abarghoo, Kashan, Verujurd (Borujerd), Khoramabad, Qum, Saveh, Gazvin, Sultaneyeh, and Tabriz.

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He fought Akhijogh who ran away to Anjagh. In Tabriz then, he went on a mimba and as it was Friday, and he crowned himself king.

And from Egypt Caliph Mo'tazebdobeleh Abbasi sent him the regulations of Sultanate, and he was called Sultan Mobarezedin-e Mohammad and Ma'ud-e Sabe'at.

When he returned back from Tabriz to Isphahan, his sons Shah Shojah and Shah Mohammad seized him and his country was divided into two parts. Shirez and Abarghoo and Kirman was taken by Shah Shojah. Isphahan and Kirman and Yazd was taken by Shah Mahamd. Shah Yayha ebne Mozafar, son-in-law of these two, was taken by Shah Shojah to the Bandar castle where he was imprisoned, but Kutaval helped him and freed him. Shah Yahya came out and came to Yazd at midnight and (via water) seized Yazd.

About Shah Yahya and his People in Yazd

In one part of town he built a 4 storey building and put 4 bad-girs on its 4 sides; also he built a very good house with 2 high bad-girs. Another building with a bad-gir known as Sheikh Mobarek Shah va Goashan. And he built another story on Sorayeh Turken. (...?) And he built two madresseh Ali next to the Khangah of his ancestor Mohammad Mozafar and called it Nosratiyeh; and in the city he built a 4-sided dome with 40 shops and called it Bazar-e Gombad.

Shah Hossein (his brother) built a big garden near the Sa'adat Gate, and the Bagh-e Khalal.

Khatun, Shah's mother, built a high bad-gir and a garden near Payeh Mamanok. His Ame Khanse Khatun built a house and a school next to Mazareh Sheikh ul-Islam ul'azam Sayyid Tariotdin dadeakdassara.

His Ame's son, Sultan Ibrahim built a bazaar near the Madresseh Sa'adiyeh and Shah Yahya's mother built a bazaar near Masjid-e Jome called Bazaare Kafsduzan (shoemakers) with 40 shops and 40 more shops on the roof of the bazaar. And his minister Sayyid Roknadin-e Salamullah built a square in the bazaar famous now as Bazaare Dalla (brokers) and a good hammam and a mosque Jame'at-xane (meeting hall) with a common doorway. All the governors in that area in and out of the city of Yazd built different buildings.

XII. About the Exports and Imports in the Time of Kaghan-e  
Azam and Jahan Panayeh and Jahan Goshi in Yazd

After 17 ~~years~~ days had passed this news was heard that Amirzadeh Azam, the Governor of Qandagh was appointed by the king to be Governor of Yazd. And he is on the way and near Yazd now. So the people and the villagers of Yazd in order to welcome him went out of the city and took him to the city. And from that time people were safe in Yazd.

And in a short time after the prominent men of Yazd got permission and they came from Darusalteneh-Shiraz to Yazd. Hadji Shamsullmelatul... to take possession in Yazd came to Yazd and it is said that he was a kind person and the people were glad and hopeful when he came to Yazd.

When Amirzadeh Khalil and the other governors got to Kirman, Sayyid Sharbani who was the Governor of Kirman closed the gates of the city and Amirzadeh Khalil tried hard to capture Kirman but he could not so he decided to go to Yazd and did so.

About the trip of Amirzadeh Khalil to Yazd and... and the surrender  
of Yazd and the story about Darbandan

When Amirzadeh Khalil who was disappointed about capturing Kirman decided to go to Yazd and when the Yazdi villagers and others heard this, they went to the city, and from the village of Taft Mahdunzadeh Jahanian Mortezar Mamalke Islam Amir Natuiredin Sharafadin Ali also came into the city. And the people who did not have the strenght and power to prepare for the battles they went to hide in the mountains and the army went out of the city ready for battle with Amirzadeh Khalil. And Amirzadeh Khalil went to the Bagh-e Sabad and ordered to rule the city but as much as he tried he was unable to capture the city.

He was there for about 45 days in Darbandan surrounding the city and the people in the city had food and everything in the bazaar and houses, but after 45 days the people had trouble with food and the food in the city was not enough. (date: )

This continued in Darbandan until the news about the coming of Padeshahzadeh Il-khan from Shiraz to Yazd was heard and Amirzadeh Khalil like a mosquito scared of a strong wind ran away to Khorassan.

Whatever they had they left there and the gates of the city were opened and the prisoners let free. Now all the darvishan and the villagers and farmers went back to their work and Shahzadeh Il-khan came to the city to the castle and rested. But in that time it was said that Amirzadeh Khalil was still with his army on the border.

Padeshahzadeh Il-khan went to the border and when he got there they found that Karbane Esterabat was taken and they scaped to Khorassan. Shahzadeh Mansour and Mozafar went back to Yazd and the people in Yazd brought him tips and presents and Amir Mahmud Qargirak from the camp came to Yazd and he took off Amirzade Qardag from his position. Then he went to the king's camp and the king after 2 days went to Daresalteni-Shiraz. Yazd still was in a very bad situation.

In a short time Amir Kajkeh from the way of Anar and the border of Iraq came secretly to Yazd. When he got to Baghestan the people found out about him. Some of them stayed and some went out and the gate was closed and the war started. As much as he tried he could not take the city, so he decided to go to Ahrestan and he stopped in the Bagh-e Saadat for a week. When he learned that no use to stay and he was scared. He plundered some of the villages of Ahrestan and took his army and he took some of the prominent men and took their wealth and even let their donkeys free.

These prominent men like Mortezar... Sayyid Alajin, brother of Vezarate Panab, Shavazam, Dastur Zamani Jahmuddin Ali Haji Qot bedin va Mollalane Mota, Ahmad.. and he took them to Anar.

858 A.H. in the city of Yazd was famine and no rain and no water in the fountains and in the qanats, and there was cholera. Rich people became poor. Young became old. All the gardens and mesques looked like hospitals. Anyone who had no bread had to die. One-two hundred people died each day. Most people did not have a kafan (shroud).

\* \* \*

In this year most of the prominent men of Yazd died like Molamayah Azam Sayyid Moidtadayeh Akram Hamid, Gotvatal Razad Ruzallah Valullamah Ulmotalharim...

poem



\* \* \*  
Also Schabe Azam died in 858 AH. in Erdebehesht. They buried him at his house next to his father. He was one of the rich. He used to feed many people and every Friday night he had a meeting at his house and people used to come and pray and read Koran and have dinner. When he died he was still young.

\* \* \*  
Also Shadineh Main, end of Shaban of the same year, Mahmudzadeh Azam. body taken to Yazd and he was buried under the dome of his house. And Haji Zia'oddowleh ordered that every Friday some people come to pray here at his grave and read the Koran, and he also ordered to serve ash to the poor people.

ASH

poem  
Also Mullana Azam Sayyid died in Zir Qadar Haram month of 758 and his body was taken to Faraj and he was one of those prominent wise men of that time.

Also in the same year Amir ...

Also ... and all the wise and prominent men were sorry about it. And his body was placed in the Sharafiyeh graveyard which his Father built, Sayyid Mollameyeh Azam Shamsadin Abubakr Yazdi. He himself changed it into a school which he named Sharafiyeh, which was next to Masjid-e Now.

After a while his son-in-law Mollameyeh Azam Shanullanat went to the King's camp and got the money to come over and serve and feed the poor people in Khangah. Had meetings each Friday night on father-in-law's grave and feed the poor.

And in this year Shahzadeh Alamian in order to put down the revolt of Shahzadeh Sanja in Kirman and Sanja ran away and Kirman was again under Yazd control (?). And from there from the king's camp ... and .. came to Yazd.

The population of Yazd welcomed them and the mother of Homayun, Khatun Bijun and Prince Alamian went to the house of Morteza Sayyid near Madresseh Abdul Qadeh and because of the famine and cholera where the the people were gathered.

Prince Makdumeyeh Jahanian was kind to the dervishes and farmers and called prince Jahan M. to come from Kirman and he did so and he went to see Molkdamah in Meidan-e Sa'adat where there was a horse show and cadu (pumpkins) hollowed and filled with silver and gold and the pumpkins were put on sticks and carried horseback. anyone could shoot at the pumpkins and get the gold and silver which sell out.

Shahzadeh Jahanian was in Yazd for 10 days and after 8 the government of Kirman was given to Shahzadeh Mohezeddin Josef Bahador Khan, and Shahzadeh Jahanian went to Kirman and Sultaneh Azam went to Darosultaneyeh Shiraz and Jahan Pay to the king's camp.

And Yazd remained to Amir Azam Nemamautdin Shah Valibeg and he was a just governor and he knew his duty to be just to the farmers and people in Yazd. But the city and the villages were so poor in that time that whatever he did did not do much good.

\* \* \*  
Shahzadeh A. fr. Darosultaney-Shiraz sent Amir Azam Sayyid Jalaleddin Masud ebne Sazevand who was the prince of Kabar and was one of those who carries the news to the King to Yazd and he stayed in the house of Hafez Faidrudelin...al-Moalem which is famous as Khane Sultaneh Padeshahi which is near the Madresseh AbuQadr.

859 AH. In this year H.E. MezaratePanah Molanah va built a qanat in Dmazadeh Masum to carry water in that area and it is said near Dmazaden Masum in the village of Bafruhyeh, because of the flood that qanat (payabi) was ruined.

Buildings in Bafruhyeh

Bafruhyeh was a village and as mentioned above ruined by flood. After the flood the farmers and villagers went elsewhere. H.E. went there and decided to repair the village. He found that the old buildigns were beyond repair. So he asked the constructors of the city and other villagers to come to this village and build a new village. And he drew water into the village. And in both sides of this Makhremizah he built houses, mosques, hamams, etc. and he asked the farmers to return and he called it Mo'ajemabad.

In Firuzabad-e Meybod he built a hamam with a pool and other facilities which were usual.

And Haji . went to the city and started to make the position of the farmers better.

And in 860 AH the rains began.

276

About the Flood in Mahallehe Yazd

Because it was raining day and night, and in a week it made a big river of water til Wednesday 23rd Farvardin in the same year 860 came from Kuh-e Davalu (or Dolu) to the city and ruined everything.

poem

277

Most of the farms were full of water which came from the side of Mehrijad and this water started from there and came to Sarah, Mahallat, Baghestan, Rudekord, Mahalleh Dahok, Allabasofla, Kucheye Bagh Kamal, va Mesallayeh Atirk, va Taziano ghazian, and some other places in Madresseh Abdul Qadriyeh, Pushte Bagh-e Ezabad, Mahalleh Kuchiye Khatir to Chahar Minar. And After there wasnt anything left of the buildings in these places.

From the mosque and schools and hamams and other buildings and also from Mahallate Sadreque and Masjide-Jome and Khan Gahadar and Kuche Now and Kuche Ganj, and Mahalleh Sarplug, and buildings about the bazaar in Madresseh Abdul Qadriyeh were ruined by flood, and the waters then went into the the kandars of the walls and from there went into the houses of the city and they were falling down.

Everyone was crying and was just like Ruzeh Ghiamat (Last Day) and the people were so scared that they left their houses and belongings and ran to the desert and all the signs were showing that it was really Ruzeh Ghiamat.

About 1000 toman of carpets, clothes, and furniture and books and dresses and other goods were left under the mud and water, so that it was impossible to get them out. Of course, this is beside the price of the buildings and gardens and trees etc.

Another thing the flood did was to ruin the graveyards and buildings there so that after the flood there wasnt any sign of grave of Sheikh Omar Ostadan, and the grave of Sheikh Sayyid.

Also the flood came through the walls and the grave of Imamzadeh Masum and Mullah Azam Sayyid Haji Nezamuddin and as nothing happened to these graves and Harul vazul Hemavi gave the idea to the religious men and the governors to be more religious.

This flood lasting from Tuesday night to Wednesday morning and the rain was so much that if we repaired for 100 years we could not do it. And all the old trees and plants which went by the flood were just like they were put in fire and there wasnt anything and the land was so empty of trees and plants.

poem

Also in the village of Taft the floods came and the Mahalat Baghestan were ruined

poem

And more suprising that in this event all the people from babies to old men had nothing but the clothes they had on.

And in a short time an Il-chi (herald) went to Yazd from the king's camp to ask some of the prominent men to get to the camp.

Inspite of the damages of the flood which was known to the Shah and the Queen, the prominent men in going to the camp to get aid had an argument about the way to get help and this argument made them separate and want to go to the King separately and this was worse than bloodshed.

And then what was obvious was that not only they lost their homes and property and everything but they lost that of other farmers and people as well. They got nothing from the king's camp and they returned to Yazd. And Now the damage and ruins of the city was more than it was before.

Also the same year there was an argument between Amir Masud Sasegan and Amir Nezamshah Shavali.

279

About this Argument

The story is this that when the flood came and the storm ruined the Mahalle Abu Oodreyeh where Amir A'azam Masud had his house, and his house was ruined; and Amir A'azam Masoud went to Ahrestan and he stayed in the house of Haji Azam Sayyid

Jalaladin Moshed. The servants of Amir Masud used to cheat the farmers and the merchants and Amir Shahvali knew about this and tried to prevent them. And this continued til Amir Shahvali got mad and went to Amir Masud and told him what he and his servants were doing and this made them angry at each other. And there was a man who was a bit crazy and hated Amir Shah Vali. He asked a friend to go with him to Amir Masud and told him that Amir Shahvali together with Shahzade Avand (of Kirman) are going to revolt in Kirman and of course it was a lie. And because Amir Masud himself did not like Shahvali and they had previous arguments so he used this opportunity and he wrote a letter complaining to the king's camp.

When the ministers and king heard about it they ordered Shahvali to be banished and gave the order to one of the Il-chi and this Il-chi came to Amir Masud's house and gave him the order and then suddenly Amir Masud got on his horse and went to Qataye Mobarake and he gave the order of banishment to Amir Shahvali and he sent him with some of his servants to the camp and when they got to Banderabad village Amir Shahvali because he was not guilty thought the best thing to do was to run away so he decided to escape and go to the camp by himself and not under guard. But this was not a good idea.

It was midnight that the servants and guards were asleep and Shahvali got on his horse and ran away. And he took the shortcut and because he had no guide and had been riding all night he found himself lost in the desert. And when the servants and so on got up and found him gone and they made the people of that village search for him but when they did not find him they started to follow him and the news about his escape was brought to the city.

Amir Masud with some of his men and servants started to go to Banderabad and on the way they found Amir Shahvali in the desert and they bound his hands and sent him to the king's camp.

When they took him to the camp and the king heard about it, he asked the prominent men of Yazd about Amir Shahvali and they all told him that he is a good man and the accusation a false one. So the king ordered to take off the chains and he was polite to him but Yazd was taken from him and they told him that in that area there should be one who is active and who has more power and can easily distinguish between right and wrong and who is kind to the farmers and inhabitants and he has to be able to defeat the cheaters not to be defeated by cheaters.

Haji Gombareh Jahanshahi Abdullah became Governor of Yazd

About the buildings Qalat Mobareka

About Madressah...

Amir Masud is imprisoned and after 4 months is allowed to go to Shiraz but there Alimian puts him in jail.

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About the Author

- I. The Story of Alexander, son of Phillip, and the killing of Darius, the taking of Iraq, Isphahan, Fars, and coming to Yazd, seeing the kasseh building, and the other bldgs of Yazd, and its history
  - II. Something about the Sassanian Kings. Babak, the first of them, and his son and the making of the kasseh for Yazd, and the buildings of Balash, Firuz, Ghobad, Anushiravan, and Mehrnegar
  - III. Saneth, about the buildings constructed in the time of Banyar Abbas
  - IV. Giving Yazd to Abu Mansur Allahodullah Faromarz by Tohrol, his buildings and sons until the time of Atabakan
  - V. Something about the Yazd of Atabakran, from Ruknaddin, the son of Sam and Ezadodin Langar to King Jussef the son of Solghorshah and their buildings
  - VI Something about the Kings of Balimosafar from Mohammad the son of Mozaffar until the King Yahyah, and the buildings they built
  - VII. Buildings of the king of Anathullah Bixane, and his son and the buildings of the time of Islam's King Mo'inulhaq and the parents of Shahrokh Bahdur Khan Khaldalakh, Queen and Sultan Afos Ali Ulamin, Adaleh, Bareh and Esane
  - VIII. Mosques outside and inside Yazd and schools and Graveyards of Sadat and Olaman and Moshayeh and Magrobereh of Muslims from old times and new, and the history of each one according to the books
  - IX. Something about Baghestan-e Yazd and the attacks on it and the famous gardens and the buildings
  - X. Something ? flowing thru the ground under Yazd.
- Indexes

Merchants in Yazd in the time of Mohammad Mirza Vali

From the Vaqfnamah of Madresseh Shahzadeh, dated 1221 (1802) in the Vaziri Library of Yazd's Masjid-e Jomeh

(terms used for caravanserai: karavansera, khan, tin, tinche, sara, fondaq; and if outside a town, rabat)

Khan-e Shiraziha (both the big and the little ones)

- |                              |  |
|------------------------------|--|
| 1) Aqa Mohammad Ismile       | 8) Haji Mohammad Hassan Sarijazi         |
| 2) Haji Abu Taleb            | 9) Aqa Mohammad Baqer Isphahani          |
| 3) Haji Mirza Hossein Herati | 10) Haji Mohammad son of Haji Reza Yazdi |
| 4) Haji Sayyid Hossein       | 11) Haji Mohammad Mehdi Isphahani        |
| 5) Haji Ramazan              | 12) Ali Reza Isphahani                   |
| 6) Haji Mohammad Qandahari   | 13) Aqa Mohammad Ibrahim Herati          |

Khan-e Haji Abdul Majid and Khan-e Khan

- |                                       |                                   |
|---------------------------------------|-----------------------------------|
| 1) Haji Sayyid Mohammad Reza Zokafi   | 7) Haji Nur Mohammad Khozi        |
| 2) Haji Abdul Azim-e Saryasi (ساریسی) | 8) Aqa Alinaqi Zanjani            |
| 3) Aqa Aliqali Badkubeh               | 9) Haji Hossein Ali Shirazi       |
| 4) Haji Mir Sayyid Ali                | 10) Haji Mohammad Jafar           |
| 5) Haji Baha Tabrizi                  | 11) Haji Mohammad Hossein Kermani |
| 6) Haji Abdorrazzaq Tabrizi           |                                   |

Khan-e Golshan

- |                                |   |
|--------------------------------|---|
| 1) Haji Abulqassem Rashti      | 4) Haji Mohammad Sadeq Saryazi          |
| 2) Haji Abdul Azim Qazvini     | 5) Haji Sayyid Mohammad Rahim Isphahani |
| 3) Aqa Mohammad Hassan Mashadi | 6) Haji Mohammad Ismile Mazandarani     |

Khan-e Xajah va Kermaniha

- |                                   |                                 |
|-----------------------------------|---------------------------------|
| 1) Haji Sayyid Abdullah Yazdi     | 7) Aqa Ali Kermani              |
| 2) Assayid Abdul Ghafur Isphahani | 8) Haji Aziz Isphahani          |
| 3) Aqa Mohammad Hadi Isphahani    | 9) Haji Ahmad Yazdi             |
| 4) Haji Sayyid Hassan Isphahani   | 10) Haji Mohammad Hossein Yazdi |
| 5) Haji Ali Akbar Kirmani         | 11) Haji Ramazan Kirmani        |
| 6) Haji Ali Haji Sadeq Kirmani    |                                 |

Timchek Tehraniha

- |                                      |                                  |
|--------------------------------------|----------------------------------|
| 1) Haji Hassan Abu Taleb Isphahani   | 5) Haji Abdullah Kirmani         |
| 2) Aqa Mohammad Hossein Teherani     | 6) Haji Mohammad Hassan Teherani |
| 3) Aqa Mohammad Kazem Teherani       | 7) Mirza Mohammad Teherani       |
| 4) Aqa Mohammad Hossein Kashi (کاشی) |                                  |

Khan-e Biabanakiha

- |                                  |                                  |
|----------------------------------|----------------------------------|
| 1) Aqa Abutorab Isphahani        | 5) Haji Mohammad Ali Isphahani   |
| 2) Aqa Mir Abdul Karim Isphahani | 6) Haji Mohammad Mehdi Isphahani |
| 3) Haji Hossein Yazdi            | 7) Haji Mohammad Afshar          |
| 4) Haji Mohammad Ibrahim Yazdi   | 8) Aqa Mohammad Sadeq Yazdi      |

Khan-e Khorsaniha

- |                                  |                                |
|----------------------------------|--------------------------------|
| 1) Aqa Mohammad Ibrahim          | 4) Haji Mollah Jafar Yazdi     |
| 2) Aqa Mohammad Ismile Isphahani | 5) Aqa Mohammad Hassan Herandi |
| 3) Aqa Mohammad Hadi Qazvini     | 6)...                          |

Khan-e Haji Sadeq, Panjali, Haji Aga

- |                              |                                   |
|------------------------------|-----------------------------------|
| 1) Haji Mehdi Qomi           | 6) Mullah Mohammad Ali Mashadi    |
| 2) Aqa Ahmad Qomi            | 7) Mullah Mohammad Ismile Qazvini |
| 3) Aqa Mohammad Javad Yazdi  | 8) Aqa Yousef Naini               |
| 4) Aqa Ahmad Yazdi           | 9) Aqa Mohammad Reza              |
| 5) Haji Mohammad Ali Mashadi |                                   |

MUSTAWFI, Hamdullah. NUZHAT AL-QULUB. C. 740/1339. (ed. Mohammad Dahir Siaghi; Teheran: Ketabkhaneh Tahvari, 1336).

The toman of Yazd consists of 3 cities<sup>1</sup>. Yazd was formerly reckoned as part of the kureh<sup>2</sup> of Istakhr in Fars and it is in the 3rd clime<sup>3</sup>. It's latitude is at the 89° and its longitude is 32° from the equator. Its climate is moderate and its water comes from karizes and qanats. Many ziah (land held as private estates) are set in the middle of the city (? text unclear). People have constructed cold water tanks (sardabba, i.e. presumably abambars) with pools in them so that one can go down into them. Most of the constructions that one can see are made of unbaked brick because rain there is little and its clay is very strong. It is a beautiful clean and well-regulated city. Its produce consists of cotton, straw, fruit, and silk; but not so much that it is sufficient for the inhabitants there. So they bring a lot to there from other provinces. Among its fruit, pomegranates are extremely good. Most of the people are of the school of Imam Shafi. Their<sup>4</sup> artisans and craftsmen (dastkaran) are very good (sakhnikuh) and looking well (salamat-ruh). And the tax-collectors for the most part are ajab (astonishing), haughty, greedy, and corrupt. They say of the people that they are of weak constitution. The divani (tax ministry) revenues of that place have been fixed by the Tamgha (seal of the prince). And that of the city and the province amounts to 251,000 dinars (=506,000 dirhams).

Meybod is a small city of the 3rd clime. The circumference of its fortress is 4,000 paces. Its divani revenues are 22,000 dinars.<sup>5</sup>

pp.83-4

Abarghoo. - in the 3rd clime; originally built at the ft of the mts and called Bar Kuh; later moved to the plain where it is now; a small city; water from both qanats and a river; good straw and cotton; people are mainly artisans and are obedient and devout. Taus-e Homan shrine; this tomb has the peculiarity that if they put a roof over it, it will be destroyed; it doesn't even allow a hade covering. If a Jew remains in Abarghoo for 40 days he will die, and for this reason no Jews are to be found here; if they come on business here they must leave w/in 40 days. Of the dependent villages, the village of Farogheh has a world famous cypress tree because in the days of the Keyani Kings the cypress trees of Kahmir and Balkh were famous, but this cypress is now bigger and taller than those, and such a cypress is no longer found in Iran. Abarghoo is in the province of Fars and is reckoned in the kureh of Istarkh. Its tax revenue is 140,400 dinars.

p. 143

<sup>1</sup> Toman is the Mongol word for 10,000; used, as it is here, to refer to a territory it means the area which supports 10,000 troops though often princes were lucky to raise a sadeh (100) from a toman. A toman in monetary reference means 10,000 dinars; 1,000 dinars now equal a rial. Tomani used to mean a millionaire.

<sup>2</sup> Kureh means sub-province, equivalent to the present term baksh. Another old word<sup>4</sup> was baluck (whence the word bloc).

<sup>3</sup> There were 7 climes going from south to north.

<sup>4</sup> NB: Yazd was Sunni at the time.

<sup>5</sup> The dinar was a money of account--ie used only in reckoning, not a minted coin. Six ~~dirams~~ dirams made a dinar; but in the short period 717-747 the coins were devalued (you can see a steady progression in the size of the coin) and 6, then 7, then 8 dirhams made a dinar. \*Transl. and notes Steve Album.

p.709: Mahallah Jakubi: it is written in the histories that Sultan Ala-ud-dowleh Kalenjar came from Ispahan to Yazd in 504 Qameri and ordered the digging of qanats and building of buildings. His lieutenant Abu Yaqub-e Deiland dug a qanat from the side of Mehrijard (Mehriz) and brought water to the town making gardens, houses and called it Yaqubi. It was repaired in 732 Qameri and the amount of water was increased. The people of the Mahallah are weavers and farmers.

p.709: Moriabad. While Sultan Qothoddin was ruling Yazd, his mother, Mariam Turkamatum dug a qanat from the Mehryard (Mehriz) side in 610 Qameri; she ordered the water to be brought first to the groves of Shahadah in Faraj and then to town. She had gardens and palaces built and called it Mariamabad.

710. Solghorabad, called Abeshur, was built by Solghorshah, son of Mahmud Shah, son of Sultan Qothoddin. He built this village near the gate of Madar-e Amir, bring water from the side of Chahok. The water is a little salty. The water is used by the people of Moriabad, Yaqubi and Sar-e Sang. In the Tarikh-e Jadid-e Yazd, it is written that Solghorshah made it yaqf-e awladi.

710. Dehabad and Narsuabad. The qanat of Dehabad was dug by Eskendar, and the qanat of Narsuabad was built in the time of Ala-ud-dowleh-e Kalenjar. His general, Klanarsu, built a school in Sar-e Rig and dug the qanat of Narsuabad. He built houses, gardens, and mahallehs at the foot of Kasnavieh. Narsuabad and Dehabad have become connected. The food of 860 destroyed much here and the people fled, but some Sayyids remained and they are weavers.

711. Kasnavieh: the history is not known

713. Mahmudabad. Tarikh-e Jadid says this village was built by Amir Mahmud-e Vazier. Most of the people there are sayyids; the young are educated and polite.

713. Abrandabad. Was built by Abrand who was governor of Yazd at the order of Irandext, daughter of Khosrow Parvis who became king after his brother. When Abrand came to Yazd he built a village two farsacs from Yazd which he called Iranabad, but now it is called in his name Abrandabad. He built a castle on one side of the village. This castle was in good shape until Abu Muslim-e Khorassani (who ended the Omayyad rule and raised the Abbasids to the Caliphate) sent Ahmad ibn Mohammad Zamachi to Yazd to govern. Abolallah Tugchi had been the Governor of Yazd for the Omayyids and in his possession was the flag of Yezid used in the war of Karbala by Omar-e Saad. When Ahmad Zamachi came, he fled to the castle of Abrandabad. Ahmad Zamachi destroyed the castle, burned both Abolallah and the flag in fire; and on the site made palaces and gardens instead. The place is now called Koshkenow [kusht = palace; + nou = new]

715. The story about the simpletons who live in Zarch (and the nightingale--of Oct 2)

714. Gerdafaramaz was built by Faramarz (Governor of Yazd under Sultan Sanjar-e Saljuqi) son of Garshasb son of Alauddowleh Kalenjar.

Ashgezar built by Ashkinzal a ruler of Yazd (re. Tarikh-e Jadid)

When Firuz, son of Yazdegird son of Bahram-e Gur was king of Iran, he built two Firuzabads: Firuzabad-e Meybod, and Firuzabad-e Majumerd.

Bondarabad was built before Islam by a Governor named Bondar. Now it is the place of Sultan Haji Mahmudshah-e Vali (the darvish).

719. Ezzabad was built by Ezzaddin Lengar who was Governor of Yazd in 590 Qameri at the order of Sultan Sanjar. We now have two Ezzabads: one called Bagh-e Ezzabad which was his house; another Ezzabad six farsacs from Yazd built by him.

Xavidak and Faraj and Farafar were built by Qobad, son of Firuz, King of Iran.

33 - Aghda. ~~Agizak~~ 7½ km from Nain on the road to Yazd. The writer of the ~~Jame~~ Mofidi says (Bk 3 p. 721-720) that Aghda was built by Aqdar one of the three colonels of Yazdegird. (This is also stated in Tarikhe Jadid and Jafari). Tarikh-e Jadid called Aghda Deh-e Gabran (village of Zoroastrians). Aghda is mentioned in the geographies of Majamolboldan Bk 3 p.69½ and Bk 4 p.711 by Yaqut; Masalek va Mamalek by Estaxri p. 118; Ahsanattaqavim by Meqdasi p.488; Suratol Arg by Ibn Hoqol p.203 & 289. There are 20 villages around Aghda, and the baxsh has a pop. of about 6000.

37  
39 Old buildings: Rabat-e Haji Abol Qazem Rashti 1262 Qameri--is now a gendarmerie office; Masjid-e Holaku 1123; Masjid -e Joreh; the city wall and castle of Xajeh Nasir (the people say Xajeh Nasir Tusi of the Moghol period) most of which is in ruins; castle of sam; Masjid-e Shams

Nearby: Narestan - a small village 18 km SE of Aghda, was on the road in Safavi times; there is a rabat 40 x 30 m. made of brick and stone. In Jame Mofidi Bk 3 p.727 it says Haji Sharofoddin Aqdai mad a serai there in 1090.

Xalilabad is nr Narestan - built by Haji Xalil Aqdai in 1071 (mofidi III:727. The Rabat-e Shuraw (Shurab) is 3 farsacs from Xalilabad towards Varzaneh and is made of stone and mud: 30 x 30. Jame Mofidi says III:661 it had been in ruins for a long time, and Mirza Jafar Qazvini repaired it when he was minister in Yazd. Rabat-e Yeghmish is ¼ farsacs fr Shuraw towards Varzaneh-e Esfahan, which latter place was the beginning of Yazd (Mofidi III:735)



Haj Afshar

58 ARDEKAN. The Masjid-e Jomeh has a zelu dated 1038 Qameri. The Masjid-e Zir-e  
60 Deh has a door dated 989 Qameri. The Masjid-e Kachib, one kilometer from  
61 Ardekan was built about 300 years ago and the people claim it has tunnels  
to Meybod and Zardok. Husseinaya Bazaar Now is near Farah Street and has  
a nice kalak in the center. There used to be a building called Manzarieh  
which was a holy place where people made vows (nazr). Houz-e Abbas is a  
similar place and has been reconstructed.

#### VICINITY OF ARDEKAN.

Pir-e Herisht is 15 kilometers from Ardekan near a barren mountain. The  
Zoroastrians believe that a maid of Banu-ye Yazdegird was hidden here, and  
they come every 18th of Farvardin. There are buildings and three water  
storages, the oldest of which was built in the time of Nasraddin Shah. The  
date on one of the buildings reads 1314 Qameri (1266 A.Y.). The ziaratgah  
consists of two rooms. In the first room is a kalak and a fire is lighted  
here. In the second room is the place in the mountain where she was occulted  
and a fire is also kept here. The story is told in the Farhang-e Behdin pp.  
205-206: Some people believe that here is where a girl slave of a daughter  
of Yazdigird, running from enemies, came and asked the mountain to hide her  
and the mountain obeyed. After a long time a man lost his son and his  
donkey, and could not find them. For three days he searched. At last he  
found them and asked his son where he had been. The boy answered that he  
had been well cared for by a hospitable woman who had now disappeared. He  
told his father that he must build a building in her memory here, and the  
father did so.

63 Chak Chak Kuh or Pir-e Sabz, is situated in the mountains between Ardekan  
and Anjireh on the road to Tabas. It is eight farsacs from Yazd. It is  
called Chak Chak Kuh because there is a small drip of water. The Zoroastrians  
believe it to be a holy place. They have built there several resthouses.  
It is quite beautiful being situated in the high mountains. The main road  
goes from near Ardekan, but the road I went is from Hamaneh, a village at  
the Yazd-Tabas road, and the turn-off is a little past the Rabat-e Anjireh.  
This place is called Pir-e Sabz by the Zoroastrians and they come there  
every 3 Tir til 10 Tir for ziarat, nazr, and so on. Specifically they kill  
sheep there. Of the several buildings and water storages, the oldest was  
built in the time of Nasraddin Shah. Many Zoroastrian buildings were built  
in that period both because of Nasraddin Shah's benevolence towards the  
Zoroastrians and because Maneckji had come to Iran to intervene with the  
important personages of the government. The Farhang-e Behdin says about  
65 this ziaratgah pp.204-5: it is situated eight farsacs from Yazd to the  
northeast. The Muslims call it Chak Chak Kuh. It is said that this is  
the grave of Hayat Banu who is invisible. There is a story that a shepherd  
lost his sheep here and he could not find them. He came to this mountain  
and found the dripping water of which he drank, and then laid down to sleep.  
In his dream he saw the grave of Pir-e Sabz, and when he awoke he found  
the sheep. He had the building built.

Mil-e Turkabad is situated two kilometers from Turkabad-e Ardakan and was  
a marker for desert travellers, built in 1331 by Haji Hossein Chavash-e  
M Mahmudabadi.

66 Zardok. A deserted village, ten kilometers from Ardekan.

Part III: Meybod and its Villages

- 67 MEYBOD is an old place. The old geographies call it a city of Istaxr or a subject of Istaxr and Yazd. In the histories of Yazd it is said that Yazdegird, son of Bahram had three colonels: Bidar, Aqdar, Mibdar who built, resp., Bideh, Aqda, and Meybod (Tarikhe Jadid, p. 32). Others say that Meybod was built in the time of Shah Qabad (Tarikhe Jadid p. 38, Mofidi III:722). There is a third story that Mobed, the son of Shah Qobad fell ill and the doctors advised a change of climate; Meybod was selected and so he built there a city which he called Mobedgard which slowly became corrupted into Meybod (Tarikhe Jadid, p. 40).
- The name of Meybod is mentioned in the following books: Hodudol'alam, Masalek by Estaxri, Farsnameh by Ibn Balxi, Suratol Arz by Ibn Huqol, Ahsanettagasim, Nozhatolqalub, etc., all of which say Meybod was the subject of Yazd and the State of Istaxr. Istaxri says: in Kureh-e Istaxr there are three places with a Masjid-e Jomeh (or adineh); Kesh, Meybod, Nain. Yaqut says in Mojamolbo'dan: it is a small city of Ispahan with a strong castle and is subject of Yazd.
- Meybod became important in the time of Ahl-e Mozaffar and was ruined in the time of Timur. The castle was destroyed by Timur. Formerly Meybod was on the main road and had a post office and rabat, but now it is two farsaxs from the road. Meybod has 19 subdivisions, the capital of which is Firuzabad (Farhang-e Geographiaye Iran X:190), the most important of which are Barjin, Boshnighan, Bafrueh, Bideh, Xanqah, Shurok, Firuzabad, Mehrjard, Yaxdan, and Shamsabad.
- 70 Barjin is situated 24 farsaxs from Ardekan. Its name originally may have been Bargin ('pond'), for it is written in the histories that Bideh, Meybod, and Aqda were situated near a sea and that Bargin was the port of Meybod (Tarikh-e Yazd p. 13; Jame ul Xeirat p. 85).
- 71 Firuzabad, is one of the oldest villages of Meybod. Its name is given in Jame ul Xeirat and other histories of Yazd. There is an old abambar dated 940 and named Mulla Hassan. The Jame Mosque is dated 866. The tomb of Sheikh Ahmad is dated 1128. The abambar of Mahalleh Bala, the abambar of Haji Yadegar dated 1294.
- 73
- 76 Boshnighan has an old building: Hosseineye Sayyid Sadruddin Qanbar.
- 79 Meybod's old buildings are the Narenj Qaleh, which is mentioned by Yaqut (Mojamolholdan IV: 711), the circumference of which was 4000 feet according to Hamdullah Mostowfi (Nazhatolqolub p. 89), and of which the Tarikhe Yazd Jadid says, p.40: this castle was built in the time of Suleiman. Fars was his capital (Taxtgah) and he ordered the demons to build a strong castle and so dal div (demon) built him the castle. When Suleiman died an earthquake destroyed part of the castle, but what remained was strong, and was called Qaleh Dalan. The Tarikhe Jadid says, p. 83, that Mohammad Mozaffar found a treasure in Yazd in 737 and gave part of it to the soldiers to build the Qaleh Dalan-e Meybod. The castle is still an interesting site but unfortunately another piece was destroyed when they built the road to Ardekan. We can still see the arg (سُرّ) of the high
- 81 p point around the castle, some of which now are gardens.
- Sultan Rashid is a tomb like the tombs of Yazd and Abarqu dating from the seventh and eighth centuries.
- 84 The castle of Boshnighan is situated near the road and is now used for storage. I think it was built in the time of Qajars.
- The Jomeh mosque has a door dated 913. There is the Yakhdan dome, and a water storage of Kalar dated 1070.
- 89 Shamsabad was probably the farm which Sayyid Ruknaddin made vaqf in the 8th century in his Jame ul Xeirat p.177 and which was in the hands of Amir Jalaluddin Hassan
- 90 in the 11th century. There is an imamzadeh called Mir Shamsol Haq.

Afshar, Iraj. Yadegarhaye Yazd

- 91 Bideh was built according to Jomeh Mofidi (III:721) by Bidar, a colonel of Yazdegird. Haji Najmoddin Mahmud Shah built a khanegah there (Mofidi III: 885), and the grave in Imamzadeh Pir-e Cheragh is dated 948.
- 93 Mehrjard was built by Mehrnegar, daughter of Anushiravan (Mofidi III: P.704) and there is the ziaratgah-e Xadijeh Xatun, d. 831. The so called Madressah
- 94 Atiqi is probably the school built by Sharafoddin Mozaffar in the 8th century. A tile in the Jameh mosque is dated 668.
- 96 Bafrueh. Tarikh-e Jadid Yazd says (p.276): Bafrueh used to be an important village but was destroyed by floods. Mo'inoddin Ali Meybodi wanted to rebuild it but it was not possible; instead he built another village nearby, constructing houses, mosques, stores, a bath, and collecting the people of Bafrueh who had gone elsewhere in the meantime. He named it Mo'inabad (Mofidi III: 160- & 173). The door of the Masjid-e Jomeh (Masjid-e Haji ~~Mokke~~ Malek) is dated 879, and a tile gives the date 866. Two kilometers away is the ziaratgah-e Pir-e Bafro.
- 99 Dehabad. There is a vaqf stone ~~mfodimofak~~ dated 1190, a vaqf to cook nan-e hezar o yek /MF: I wonder if the legend is the same as 1001 mounds?); there is a Masjid-e Mahalleh Bala, and a Masjid-e Mahalleh Asiab or Deh Now; and there is a water storage of Haji Karim dated 1184.
- 102 Xanegah is probably so called because a xaneqah was built there by Sayyid Ruknaddin (Tarikh-e Yazd, p.87) or by Sheikh Taqiuddin Dada (Tarikhe Yazd p. 112). There is a tomb of Sheikh Mohammad with graves dated 793 and 46?
- Ruknabad is one of the oldest villages of Meybod, situated 17 kilometers from Meybod. It's Masjid Jomeh Mahallah Olia is dated 927, and a Masjid-e Tudeh dated 1237. The water storage of Tudeh built by Mohammad, son of Heidar, is dated 1039. The tomb of Hafez Jamal is called Chehel Doxtaran (place of lighting candles). The village has a castle and the Xuneh Xanomi has an excellent Badgir.
- 105

Part III: Rostaq

This area is a group of twenty two villages (Farhang-e Geographiaye Iran) to the west of Yazd, the capital of which is Ashgozar; and has always been an important part of Yazd. The oldest villages of this bakhsh are Bondarabad, Abrandabad, Ashgozar, Majumerd, Gerdfarmors and Zarch. But in the Jame ul Xeirat the important villages listed are Ashgozar, Madvirabad, Majumerd, Bondarabad, Abrandabad, Chahardeh, Gerdfarmarz.

Mohammadabad has an old castle.

- 109 Elahabad
- Ebrahimabad is 27 km from Ashgozar; the only old building here is Gombad-e Taj, dating from the eighth century.
- 122 Ezzabad. There are two such names in Yazd, one Ezzabad Bagh-e Ezzabad situated near Yazd and built by Ezzaddin Langar who died in 604 (Jame ul Xeirat p. 112; Tarikh-e Jadid p. 68; Mofidi III: 719). Another is this Ezzabad built by Ezzaddin Langar 6 farsacs from Yazd. Sayyids of Hosseini Nasab live there (Jomeh Mofidi III: 719). Mofidi says that a xaneqah was built in Ezzabad but there is no longer any trace of it (Mofidi III:585). There is a Masjid-e Jomeh and a castle of Ezzabad.
- 124 Sharafabad, near Ezzabad was built by Sharafaddin Mozaffar, son of Mohammad Mozaffar (Jomeh Mofidi III: 719).
- 126 Bondarabad, 36 km. from Yazd, locally called Bondarva, an old village built by Bondar 'a ruler in the early history of Yazd' (Jomeh Mofidi III:719). It is important because Sheikh Taqiuddin Dada Mohammad built a Khaneqah, mosque and tomb there and was a Sufi site. In the 7th and 8th centuries there were a number of darvishes in Yazd and their tombs are in Marvast, Bidakhauid,

Nasrabad, Bondarabad, Nodushan, etc. When a sufi wanted to gather friends, he would build a khaneqah, mosque and bath, and when he died his grave would be placed there. The collection of buildings here in Bondarabad are of Yazd buildings the most reminiscent of Mahan. Taqi ud din Dada Mohammad, d. 700, was from Isphahan, say three of the Yazd histories; in Isphahan he was a disciple of Sheikh Mohammad Andaian who told him to go to Ardekan. In Ardekan he was well received and built a khaneqah there. Qazi Shahaboddin, who was judge in Yazd, invited him to come to Yazd which he did, and then stayed on living in Mahalleh Sarab-e No. He died in 700 and was buried in his khaneqah in Bondarabad but then the Qazi ordered his body to be exhumed and buried in Sarab-e Now-e Yazd. Probably Sheikh Taqi uddin went to Bondarabad each year. The old buildings there are: the masjid-e Bondarabad dating probably from the eighth century; the tomb and grave of Sultan Mahmud Shah; this probably was at first a khaneqah, then one of the grandsons of Sheikh Taqi was buried there, and now there are several graves of Dadaii Sheikhs; the masjid-e jomeh near the former two, there is a date 809 on a piece of wood of the mabbar. There is also half a kilometer away the Imamsadeh Sayyid Hossein who died 100 years ago; it is said he was killed in Dezok and buried in Bondarabad.

136

Ashkezar is 20 km from Yazd and the capital of the rostaq. The Tarikh-e Jadid-e Yazd claims it was built (p.41) by Ashk, son of Zal in the time of the Ashkanians (Achaemenids). Tarikhe Jafari (p.87) says that Sayyid Ruknaddin built a khaneqah there and another khaneqah was built by Sheikh Taqi uddin Dada Mohammad (Tarikh-e Yazd p.112). The old buildings are: Esfanjarieh one farsax from Ashkezar which the people say was built by Alexander; Mofidi notes it was ruined by Safavi times. He says (p. 719) that the Masjid-e Jomeh dates from 882; there is a Masjid-e Haji Rajab, an imamsadeh, and a mill.

140

142

Majumerd. It is said that a khaneqah was built here by Sayyid Ruknadin (Jome ul Xeirat p. 6, 36; and Mofidi III:559). There is a Masjid-e Rig (Sheikh-e Kabir) which is now filled with sand and is one km far from the village and dates from the 9th century. Shah Kohneh of ruined buildings.

145

146

Zarch. The people claim it was built by Zal-e Zar, father of Eustam (Jomeh Mofidi: III: 715). Tarikhe Yazd (p.35) says that Mohammad Mozaffar built a city wall here. There is a castle, probably built by Mohammad Mozaffar, a jomeh mosque, and a grave stone in Chehel Doxtaran dated 984.

#### Part V

149 Nadushan & Kezzab (Xezrabad). Xezrabad, 48 km from Yazd and 35 km from Nadushan is made up of two parts Nadushan and Kezzab. Probably it was made by one of the Xazshahi family in the 8th or 8th century. Mir Shamsaddin Mohammad Xezrshah and Amir Qotboddin Xezrshah and Amir Jalaloddin Xezrshah were charitable men and more about them can be found in the histories of Yazd. Probably one of them built Mahalleh Xaji Xezr

151

Nadushan has a tomb of Sheikh Zeinoddin Ali Xamush with a stone dated 977; Imamsadeh Mamanik, Masjid-e Sar-e Pol, Masjid-e Sar-e Bustan; Masjid-e Amanah Gol, and Masjid-e Jomeh.

156

159

Kafiabad-e Xezrabad, is a small village of Xezrabad situated near a river and a mountain, and has Imamsadeh Kafiabad.

#### Part VI

161

Rabatat, the chief village of which is Xaranaq, is situated on the road to Khorasan called Rah-e Rig, one of the oldest Yazd-Khorassan roads. People still use this road to go from Yazd to Mashad.

162

Anjireh is the first stopping point on the Yazd-Khorassan road and has 2 rabats (Suratol Arz by Ibn Huqol p.408). There is a spring and pond but people do not live here. There are 3 old blgs: Karavanserai Shah Abbas, but I think it is older perhaps from Mongol times; Karavanseraie Yazdiha 500 m. from the older rabat built in the 13th century; a tower 100m away 40 m. in circumference and 8 m. high with two floors each having 4 rooms and 4 halls.

Introductory pp 1-4

4  
5  
Everything I say in this book, I heard from an old man, Bahram Hormuzdiar Elahabadi. I don't know when the village was built but they say that the water of its qanat was first used somewhere else, in the grounds in front of Imamzadeh Sayyid Jafar (6 km. from Yazd) where the real Elahabad had originally been situated. One can still see at the present time some broken down houses of farmers along the road by Mazraah-e Sadri. Before /the new Elahabad was founded / salty water was used in Elahabad and some farmers from Zarch were farming there, but no one was living there.

7  
8  
9  
10  
Ch. II: How that Elahabad was left and changed to the new Elahabad. He said that a long time ago when Elahabad had been situated near Sayyid Jafar the farmers had many fields of mellons. One day when the fruits were still small, smaller than walnuts, an old man came to these fields and asked for a melon from the guardian. The latter replied that you can see I have no melon. The old man said that I saw a large melon in the middle of the keshtzan (kesht farming; zan = sopreh) (ie field): please bring it for me. The guard went there, and strangely enough, he found a large and nice melon. But he thought it would be better to keep the melon, and say 'no we have no melon'. He came back and told the old man the lie. The old man repeated: there is a good melon in that kort. The keeper went and found a good melon there but he came back and said, no there is no melon. The old man put his walking stick in the jube and said: "Oh water, stay here and do not go to the field." /a nefrin not a la'anat /. This Elahabad became broken down step by step because the water did not go to the farm, and thus the real Elahabad became dry and the farmers left.

11  
Some of the people whose houses are along the Elahabad qanat (pish-e kar-e qanat-e E.) have dug wells in their houses, numbering at present some 300, and used the Elahabad water without permission. They have many small gardens in their houses, some about 1000 square meters; so two thirds of the water of this qanat was used in Yazd without permission. The farmers sold the balance of the water to the people of Ashkezar for 120 rials annually, but after a while they did not buy that.

Ch. III: How the water came to be used in the new Elahabad. After some years a man called Haji Nasir decided to repair the qanat. He tried very hard and invested much money, and built a mill in Koshkene so he could bring the water to the new Elahabad. But he went broke and his creditors (talabkar ) went to the Governor to file a complaint. The Governor imprisoned Haji Nasir and ordered Elahabad to be sold, the proceeds to be used to pay off the creditors. They sold it to a man called Haji Mohammad for 80,000 rials without nasariyeh karshenas, ie. without having it's value assessed officially. Haji Nasir was released and went to Haji Mohammad and told him that this sale was not really a religious thing (it had been sold under compulsion without due process), and strange to say, Haji Mohammad gave him back half of Elahabad. By lot the better side of Elahabad fell to Haji Nasir, the side presently called Haji Nasiri, and which is the place of the Zoroastrians. And the other side, which at present is called Haji Mohammadi is where the Moslems live.

15  
16  
Haji Nasir built a house for his helper, Khosrow Mehreban-e Avval, who is neia ( , p. ) of Khosrow Mehreban-e Dowvom. At present that house is called Khaneyeh Mehr Jamshid. At that time the village of Kasnavieh became almost dry, and some Zoroastrians from there came to Elahabad to do nimeh-kari (i.e. half for owner, half for worker). A man called Mahyar became a helper of Haji Mohammad, and after him is called the garden Bagh-e Mahyari. After the death of Mahyar, a man named Haji Gholam Reza became master of part of Haji Mohammadi. Haji Gholam Reza was not kind to the farmers. Haji Gholam Reza died soon and Haji Mohammad sold his part. A man called Haji Baba became master of part of Haji Mohammadi, and although he was acquisitive he was a Moslem and a good man. At this time Khosrow Mehreban-e Avval died; his son-in-law called Mehreban-e Jamshid, living in Nasrabad, became master of part of Haji Nasiri.

Khaze, A. Tarikheh Mahabad Rustaq. 2

18

He was zaif-e nafs (weak, lazy). Also Haji Nasir sold his part to xordeh-maleks (small owners). This village was not good really until Khosrow Mehreban-e Dovvom became master there.

## YAZD: QAJAR PERIOD

G. Hambly--"An Introduction to the Economic Organization of Early Qajar Iran"  
IRAN II:69

2 largest cities: Herat 100,000 & Isphahan 200,000  
then 10 cities w ~~was~~ over 20,000 of wh Yazd prbly the largest  
Yazd - a mfd city and suffering least in the Time of Troubles after the  
Safavids til the Qajars  
reckoned at 24,000 houses (thus 60,000-70,000 pop)  
of wh 20,000 Muslims and 4,000 Zoroastrians  
mfd: silk, carpets, namads, coarse cotton cloth, the Yazd silk mixed  
w Kirman wool) as well as recent imitations of English damaks and velvets  
or the city were lead mines and probably veins of copper and iron

A.K.S. Lambton--LANDLORD AND PEASANT: 159

The Aynalu (one of the 5 tribes of the Khamseh), who ranged fr winter quarters  
in Khafr, Darab o. Fasa to summer quarters in Ramjird and Marv Dasht, were  
a constant source of trouble in the latter part of the 13th cent. A.H. (mid-  
nineteenth cent AD); they lived largely by plundering and highway robbery  
fr 1293 (1876-7) on they were brought under some control and settled o Qala Bulagh  
(p. 165--province of Yazd not self-supporting in grain, so tax payable in cash  
rather than part cash, part kind tax elsewhere (allegedly so that  
price fluctuations would fall on gvt and peasant equally)

## 14th CENT

A.K.S. Lambton--LANDLORD & PEASANT:99-100

on the disintegration of the Mongol empire the various provinces tended to split  
up into geog and ec areas, and a no. of provincial governors asserted indepen  
Yazd under Sharaf ud-Din Musaffar b. Muhammad b. Musaffar (d.754/1353-4) was  
apparently prosperous. Quote fr Tarikh-e Jadid Yazd: "The prosperity of  
the town and province reached such a degree that the peasants (mardumi  
dihagin) were not provided with the means of cultivation and they brought  
grain, cotton and fruit to the town on horses and mules and wore silk and  
satin coloths and boiled fat heas in milk." (Ahmad b. Husayn p.213)  
fact worth recording that the peasants were not given the means of cultiv. by  
landowners (aggi implements, seed & oxen) shows less the prosperity of  
the peasants and more the low standard of living considered normal

## MONGOL PER.

A.K.S. Lambton--LANDLORD & PEASANT: 83 --

Such was the extortion practised by  
officials that on the approach of the tax-collectors the peasants would leave  
their villages. Rashid ud-Din (Fazullah TARIKHI MUBARAKI GHAZANI) relates  
that anyone visiting the villages of Yazd would not find a single person to  
speak to or from whom to inquire the way. The few persons who had remained  
in the villages would appoint watchmen. When warned of the approach of someone  
they would hide in the Kahriz (ie underground water channels) or in the sand  
dunes. If any of the large landowners from Yazd went to see their villages  
they would find them deserted. He tells the story of a landowner who went  
to Firuzabad, one of the large villages of Yazd, to see if he could collect  
something from the yield of an estate which he had there: For three days he  
tried in vain to get hold of one of the kadkhudas. All he found were 17  
tax-collectors with bills and drafts on the place waiting there. They had  
taken a dahtban (village official whose duty is to protect the villagers field  
fr damage and theft) and two peasants whom they had found in the fields, brought  
them into the middle of the village where they tied them up and were beating  
them to induce them to produce food and to disclose the whereabouts of the other  
peasants. The ruin of the country indeed was alleged never to have been equalled

YAZD: MONGOL PER cont

in any other time. The peasants in many cases were in need of seed, but such were the straits to which they were reduced that even if the divan provided them with seed they used this (for food) and did not sow it. public order at low ebb; large numbers of fugitive slaves & disaffected elements were roaming the countryside; they had a spy sys and the local people were oft forced to enter into league w them in hope of escaping depredations

YAZD: MARCO POLO'S ACCOUNT (The Book of Ser Marco Polo. Translated and Edited by Colonel Sir Henry Yule. London; John Murray, 1903) I:88  
Chapter XVI: Concerning the Great City of Yasdi.

Yasdi also is properly in Persia; it is a good and noble city, and has a great amount of trade. They weave there quantities of a certain silk tissue known as Yasdi, which merchangs carry into many quarters to dispose of. The people are worshippers of Mahomet.

When you leave this city to travel further, you ride for seven days over great plains, finding harbour to receive you at three places only. There are many fine woods / producing dates / upon the way such as one can easily ride through; and in them there is great sport to be had in hunting and hawking, there being partridges and quails and abundance of other game, so that the merchants who pass that way have plenty of diversion. There are also wild asses, handsome creatures. At the end of those seven marches over the plain you come to a fine kingdom which is called Kerman.

notes in the Yule ed:

The atabegs of Yazd dated fr the middle of the 11th cent and their Dynasty was permitted by the Mongols to continue till the end of the 13th cent when it was extinguished by Ghazan, and the admin made over the the Mohammedan Diwan

still a place of trade; Maj. R.E. Smith visited the place in 1865 and reported: "The external trade appears to be considerable, and the merchants of Yazd are reputed to be amongst the most enterprising and respectable of their class in Persia. Some of their agents have lately gone, not only to Bombay, but to the Mauritius, Java, and China."

Friar Odoric called it the third best city of the Persian Emperor and says: (Cathay I p 52): "There is very great store of victuals and all other good things that you can mention; but especially is found there great plenty of figs; and raisins also, green as grass and very small, are found there in richer profusion than in any other part of the world."

Gen. Houtum-Schindler (J. Roy As Soc NS XIII, Oct 1881 p.490): "Marco Polo travelled from Yazd to Kerman via Bafq. His description of the road, seven days over great plains, harbour at three places only, is perfectly exact. The fine woods, producing dates, are at Bafk itself. (The place is generally called Bafk) Partridges and quails still abound; wild asses I saw several on the western road, and I was told that there were a great many on the Bafk road. Travellers and caravans now always go by the eastern road via Anar and Bahramabad. Before the Sefaviehs (i.e. before A.D. 1500) the Anar road was hardly, if ever, used; travellers always took the Bafk road. The country from Yazd to Anar, 97 miles, seems to have been totally uninhabited before the Sefaviehs. Anar, as late as A.D. 1340, is mentioned as the frontier place of Kerman to the north, on the confines of the Yazd desert. When Shah Abbas had caravanserais built at three places between Yazd and Anar (Zein ud-din, Kerman-shahan, and Shamsh), the eastern road began to be neglected."



(1)

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- P. 10 Yazd at present time.  
P. 13 Famous poets of Yazd. (only about Sharafoddin Ali Yazdi)  
P. 18 Jome Mosque of Yazd.  
P. 30 Pishahangi in Yazd.  
P. 32 Physical education in Yazd.
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Farhang-e-Yazd Tir 1336

- P. 8. Jome mosque of Yazd.  
P. 12 Biography of Vahshi the famous poet (Vahshi Babqi)  
P. 28 News of Culture office.
- 

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- P.<sup>20</sup> Yazd Before and present time. 5 pages  
P.<sup>35</sup> Amir Maharezaddin Mohammad ibn-Mozaffar.  
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P. 65 Situation of Culture office and the members. The name of all of schools of Yazd and their villages and Ardakan Meshad etc. --  
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P. 279 - Women of Yazd in culture.  
P.<sup>285</sup> The puzzle of students of Yazd.  
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-

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- P. 8 Visit of Dr Hall (American) @ schools of Yazd. 3 pages  
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P. 19. Schools and high schools.  
P. 30. Keixosrani high school and the helpers of that.  
P. 42. Travel of pashutan Markar to Yazd. 9 pages.  
P. 77 The last teachers of Xosrani school (Mirza Mehroban' ostad Mehroban Rasti. -)  
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- P. 6 New culture in Yazd. .... Moshir al-Mamalik ...  
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P. 81 - Xosrani school (Zoroastrians)

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P. 13 - Taherieh school

P. 14 - The name of all of chiefs of culture office in Yazd.

P. 22 - Hazirah (Orphan house of Yazd)

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