

REGISTER OF JEWISH HOUSEHOLDS OF YAZD
October 1970

Taken from the register which Khanom-e Musazadeh inherited from her predecessor as nurse 7 years ago. She counted 80 families, which is a discrepancy of about three (too few) with the current family folder system. Seven years ago there were _____ families.

- | | |
|--|---|
| (1) Habib Ismailzadeh - Bazaar Khan | (41) Ezra Golai |
| (2) Fezullah Ismailzadeh - Kh. Kirman | (42) Bukshi Kolai |
| (3) Shokrullah Yesbi - Kh. Kirman + bazazi | (43) Dowlat Shamai |
| (4) Musa Ismailzadeh - Bazaar Khan | (44) Haim Dadashi |
| (5) Jusef Hamadani-Cohen Raphael | (45) Aghaye Dadashi |
| (6) Musa Cohenghadosh (modir of school) | (46) Eliasia Eliaszadeh |
| (7) Rabi Cohempour | (47) Mashallah Nabulli |
| (8) Musa Hamami - Kh. Shah | (48) Davud Katkhoda |
| (9) Harun-e Khakshur | (49) Haron Benjun Benjun - Ehtelad |
| (10) Rabi Musazadeh } one house | (50) Ebrahim Raivari |
| (11) Haim Musazadeh } nurse's home | (51) Shalom-e Davoudpour |
| (12) Eliyahu Hamadani-Cohen (fa: Shmuel) | (52) Aghaye John Namvar - Bazaar Khan |
| (13) Jusef Hamadani-Cohen (fa: Shmuel) | (53) Davoud Hamadani-Cohen (Hai) |
| (14) Shamuels Hamadani-Cohen (") | (54) Shaban-e Tajian - Bazaar Khan |
| (15) Sarah Zargari | (55) Musa Tajian |
| (16) Khanom Kharneh Pesarcohen (Ebrahim) | (56) Mashallah Shargar |
| (17) Musa Pesar Cohen | (57) Ebrahim Pilevar ("Pelle") |
| (18) Khanom Pesarcohen (Musa) | (58) Yazdghel Nabuli |
| (19) Azazesah Pesarcohen (Harun) | (59) Shmuel Tutian |
| (20) Arayeh Shamaeli | (60) Jusef Hamadani-Cohen (Moshe) |
| (21) Koku Sayarah | (61) Eliyahu Eliaszadeh |
| (22) Shaim Haridi (teacher) | (62) Rabi Tutian |
| (23) Haji Shalom Jerushlami | (63) Urban Hamadani Cohen |
| (24) Haji Ibrahim Pesar (self dead) | (64) Jusef Hamadani Cohen |
| (25) Shalom Babai | (65) Shokrullah Hamadani Cohen |
| (26) Shalom Pekal | (66) Jusef Zalekhai |
| (27) Mashallah Rivani | (67) Ebrahim Hamami |
| (28) Shalom Davoudpour | (68) Esmail Raivari |
| (29) Ezra Jaghubi | (69) Musa Harunian } one house |
| (30) Elias Nazeni - Kh. Kirman | (70) Ebrahim Harunian |
| (31) Musa Benji - Bazaar Khan | (71) Mashallah Harunian |
| (32) Harun-e Eliaszion Raphael | (72) Jusef Shabetian |
| (33) Musa Elaxiri | (73) Harun Shambe - Bazaar Khan |
| (34) Shabane Shamai | (74) Haji Sion Rehanian |
| (35) Aragh John Hamadani-Cohen | (75) Rahim Yarsharel |
| (36) Musa Eliaszadeh - Bazaar Khan | (76) Shamme Haridim |
| (37) Araghe Hamadan-e Cohen (bro modir) | (77) Estele Danieli |
| (38) Jusef Cohenghadosh | (78) Haim Kolakalemi Namikha |
| (39) Ebrahim Nema } one house | (79) Haji Metayah Rivani } one house |
| (40) Mashallah Nema } one house | (80) Shokrollah Reyvani - Bazaar Khan |
| | (81) Kodadade Goharian |
| | (82) Haji Urakim Jerushlami - Bazaar Khan |
| | (83) Raihimi Eliaszadeh } one of the boys |
| | (84) Haruni Eliaszadeh |
| | (85) Haruni Hamadani-Cohen (Araghaye) |
| | (86) Mashallah Hamadani-Cohen (Siah) |
| | (87) Nisane Ezakur |
| | (88) Shokrullah Haridi |
| | (89) Haron Junanzadeh |
| | (90) Musa Ferangipour |

left summer 1970:

Shalom Eliaszadeh

Rabi

JEWISH CLOTH BAAZAR

The list which Aaron Benjua gave me turns out to be a mixed bag of categories, as I discovered when I tried to check his prices with Musa Aaranian's brother and a couple of other bazaaris.

kodari (کداری) is of three types: chadori, lebasi, charghadi
i.e. for chadors, for clothes, and for female head cloths tied under the neck

adlas (ادلس) --satin--they also quoted at about 45r/m.

nachmal (ناخمال) --velvet--they quoted at 12½ T/ m. instead of 9

shal (شال) --Eng. shawl, the long cloth wound by men around the waist as a kamrband, or shawls--they noted were of two kinds, with and w/o flowers

shal sadak, i.e. bi-gol, without flowers, they quoted at 3T/m.

fujiet (فوجیت) they quoted at 5T/m, noting it was foreign material

parlon (پارلون) is also foreign, mainly Japanese

noar (نوار)

golmaknali (گل مکنالی) --given in Hain's as globe amaranth (?)--is a specialty of Kashan, and is also of two kinds, one of which corduroy is made of (pointing to my corduroy jacket). They quoted this at 12.5 T/m. For corduroy, Revani the day I had bought some said I couldn't get it for less than 10-11, and the stuff I bought was 20, tho there was some at a narrower width for 14.

santinzari (سانتینزاری)

chit (چیت) they said was basically the same as parche naxchi

kreb (کرب)

shanton (شانتن)

qabai (قابای) is a material for coats (koti) for villagers

koti - this is the same as above

mestarizeh meshki (مستریزه مشکی) - is a heavy black material used for Muslim trousers...

parche mestiyeh or dabite meshki--is a good cotton cloth from England دبیت

chalghalit was a pronunciation they could not decipher but as Aaron had told me it was for chadors, they simply called it chadori and pointed out that the following cloths are used for chadors:

klok-e () - 55r/m.

tetron - 45r/m.

kodari (کداری) - 33r/m.

turi () - 45 r/m.

georgette - 70 r/m.

vale chadori - 25 r/m.

pirkani, i.e. shirt material comes in many kinds

birjami (material ~~knay~~ for women's trousers called either tamboni or shalvar)
fr. pir-jambe

parcheyeh nakhi

parcheyeh abrishami (silk) of which there are two kinds: tabei (natural) (مصنوعی) masmui (synthetic)

The cloth bought in the bazaar in these shops comes from Teheran and Isphahan as well as local stuff. They usually go themselves to Teheran and Isphahan for buying and have it sent by bus or by lorry to Yazd and then delivered to them. While we were talking Haji Hassan came to sell a bolt of mestarizeh meshki which he had just woven on his home electric loom--he figures he makes a profit of 3 rials a meter and daily can make about 8-9 tomons; he sells it to the shops at 19 rials a meter and they sell at 20 making only one rial profit. He figures he spends 15 rials a meter for thread which mainly comes from Isphahan. He unloaded 30 meters and left. He did not collect payment at that time.

Re. silk, the nakhi came from the villages where the worms were raised to a small kaxsane in the zirzamin of a house, whence it was given to women to clean into kalof whence it went back to the kaxsane where it was spun into thread and dipped into NaOH to make it sparkling white (galia), thence it went to a weaver, and then the cloth to the bazaar. I.e. 6 steps of which #2, 3, 4 were in Jewish hands.

JEWISH PEDDLING

Aaron Benjun. 29 Nov. 1970 (Sun). I recorded and wrote down his chanted itinerary which he learned as he went along with his father. There are 62 villages with a few duplications; they did 2-3 villages a day, being on the road thirty days, then returning to Yazd for 10-20 days:

Meybod	Shamsi	Sharifabad
Kuchok	Bondarabad	Abbassabad
Bashanun	Mehtiabad	Teghiabad
Mahmudabad	Sadrabad	Tullo
Shahnavad	Sharfabad	Khoskabad
Yakhtun	Iazdabad	Sharifabad
Amirabad	Jemalabad	Abbasabad
Mahmudabad	Atabak	Khud
Meyjad	Keyfi	Nasrabad
Amirabad	Bamakan	Meyriz
Dehlabad	Remskuh	Sariuz
Mahlleh Asiu	Aliabad	Khormiz
Bafru	Nasrabad	Baghdadabad
Dehabad	Surok	Biduk
Meyjad	Marsokh	Keormuz-pain
Fuknavar	Sollabad	Keormuz-bala
Mehrabad	Xodapian-Mahalleh	Esmetabad
Dehshokki	Xodabala-Mahalleh-bala	Marzampur
Amirabad	Samsamabad	Baghdadabad
Badrevad	Mazreka Ali Ashghar	Sariyard
Ebrainabad	Fezabad	

This seems to differ somewhat from the list he gave me several weeks ago which

ran: Meybod	Shahjunabad	Hassanabad	Badreva	Jemalavah
Kuchok	Yakhtun	Meyjun	Rokland	Bonderabad
Bashan	Dehabad	Kuchok	Sadrabad	Memuna
Amirabad	Mallasayo	Mehrabad	Sharfabad	Amatabad
Mahmudabad	Bafru	Dehshokki	Yazdabad	Martiabad

this was expressed at that time as being one cycle, and there being others

Shamsi
Atabak
Keyli
Bamakan
Ranaku

They bought their stock from 15-20 shops in the bazaar, all of whom were Jews. They sold at about 5rials/meter more than what they bought the stock at: he also had the stock list committed to memory--

kodari	selling price: 3 T/m.	buying: 25r/m
adlas (satin)	45r/m	30-5r/m
wachmal (velvet)	9 T/m.	
shal (kemer hand cloth)	4 T/m.	
fujiet	6 T/m.	
pelon	7 T/m.	
moer	55r/m.	
gofmakmeli-condery (2 kinds)	65r/m.	
saminzari **	98r/m.	
chit @ parcheruxi	18r/m.	
kodari	3 T/m	-32r/m
adlas	4 T/m.	
kreb	35r/m.	
chanton	38r/m.	
fujiet	45r/m	
pelon	7 T/m	
moer	47-50r./m	

JEWISH PEDDLING--2

suzan (25 in a package)	sold at 5r. bought at 2 rials	(needles)
chali	3r.	1 1/6r.
qabai (for coats, qaba etc)	4 T./m.	
koti for coats	6 T./m.	
mezerizeh for trousers	45r./m.	
parche mesi	7 T./m.	
fujiet		
chit		
chaghali (material for chadors)	21 T for 6m. (+1chador) or 35r./m)	
pereni	7 T./m.	
kodari		
birjand (woman's pjs)	5 T./m.	
parcheye nakhi	55 r./m.	
parcheye harvishand	22 r./m.	
suzan (needles)	3r.	
doknah (100)	3T.	
shuneh (combs)	mens - 3r.; women's - 2r.	
gheychi (scissors)	5r.	
aineh (mirrors)	small - 1 ghagham; large - 1 T.	
kushamu (hair dye? net?)	tube: 2T.; 1r/m.	
piliteh cheragh	5r.	
jurab (socks)	3T.	
sir-pirhani (undershirts)	5T.	
dastgash (gloves)	3-10T.	
ghagham meski (threads)	5r.	
sefid		
sabz		
benapash		
abi		
surati		
sabzi		
qqave		
narangi		

The reduplication of items is a mnemonic for units; of each unit of cloth they would take 10 ghagham or 10 jur. Thus for instance they took twice as much green thread as any other color. Kodari is listed three times as is fujiet; moer, pelan, adlas are listed twice.

Jews: Rosh Hashannah--Yom Kippur Week

- 30 Sept- & 1 Oct I went by Ehtehad School to find it closed so I went by Rombod's house to find out why and on the way ran into Davud Namvar and his brother who were on their way back from the knissa and invited me for Shabbat dinner tomorrow night: they are next door neighbors of Rombod and Musa Ismailzadeh.
- 2 October. Davud is in 11th grade; the older boy has finished, spent a year in Teheran and is looking for a job as a mechanic with the steel company either in Bafq or in Isphahan: Bafq has the advantage of offering more pay and is closer to home. There are 4 daughters, the eldest who was home today, is studying in ORT, in Teheran. Jews have always had two main kinds of jobs in Yazd: cloth selling in Bazaar Khan (as they began to leave, Muslims began to move in) and peddling to the villages. Women at home do weaving of navar. Jews have always lived in the city except for some peddlers (maybe some farmers--not very certain) since the time of Cyrus the Great after the death of Haman. Before the death of Haman Jews lived around Babol in Mazandaran. With the death of Nassar the Muslims began to bother the Jews a bit: throw rocks against the door etc. But in general things are pretty good now because the police are strong. This king is good for the Jews at least in the last decade; his father was not good for Jews.
- Mon-Wed-Fri (4-5-6 Oct) I went to see Rombod at Ehtehad about getting Rasavi to let me use the medical files. This was accomplished. Meanwhile Rombod was introducing a Muslim Persian-cum-Math teacher to replace Shalom who left for Israel: he could find someone only for half a day as teachers are in short supply. Rasavi says there are 16 children who are retarded (disease: ideo); only 3-4 children have heart disease--it is a disease of the elderly; a test of the whole community reveals no siphilus; there is no disease specific to the Jewish community; abortion rate is minimal. The records do not state age or occupation but is a simple visitation record. A summary of visitation is sent to Teheran each month but this is just a number broken down by ~~206~~ age and sex, and the summary number, e.g. 206 may represent 206 visits of only 40 people. Wed. morn. I showed up to go through the records with nurse Musazadeh but she kept running out, and the result of the morning was only a list of names; she suggested I do a house-to-house survey and Aaron Benjumi offered his services as guide if I could get Rombod to agree. So I spent a few hours drawing up a schedule, but Rombod refused, suggesting I work through the Bazaar, so I redrew the schedule and
- 8 Oct (Thurs) I went to Bazaar Khan and in the afternoon to Khiaban Kirman and added to my bazaar schedule form.
- 9 Friday Oct. I went to the house of Shamai's daughter (Musa Aranian) and arrived around four, before Shamai did (he was at the hamman). Musa was davining with tefillah and nice new silk talis with his two sons (12 and 9) who had on taxisim but not tefillah. Tea and melon and cucumber and pomegranate were brought for me. The wife and her daughter, Sorayah, finished cleaning up which ended with wetting down the hyat (like the Saghbian house tho not as much, the image which came to mind was that of a zoo cage--paved floor of stone-brick, with a utilitarian pool in the center and only hints of plants around it and the grills of the windows to the zir-zamin just above, and the rooms ranged around); the kvan however was warmer with two luxurious carpets, a few books on the shelves and the scene of the 3 menfolk praying. Shamai arrived and then Haji Abraham, Musa's father. They were served melon and the air of rush created to eat so that the meal could be brought on. The meal then came: rice, chicken, abgush, radishes. As the bread came, Haji Ibrahim said a perfunctory kiddush and brocha over the bread under his breath with not everyone yet seated, asking Shamai and I to bless (as we happened to be seated) before breaking the bread. He then broke it, gave us each a piece and tossed a couple of pieces across to a grandson. When he was through eating, but no one else was, he said another perfunctory grace to which all responded holding a fist (thumb down) over their head as ersatz kipah (I asked because Zardoshti when they have no hat nor handkerchief place an open palm on their head). Sorayah and her mother had taken out some candles (about 4) but I saw none lit (it was erev-Shabbat as well) and she was saying something about the knissa. Before it got dark, we the menfolk, prepared to leave for the synagogue, each wishing the other well by kissing him on both cheeks. Shamai and I went to his knissa, while

JEMS: Yom Kippur

Musa went off to another. (Given that 10-11 knissas present a manpower problem, would it be more than idle curiosity to find out who goes where and why?) We met various people along the way, most quite well dressed, including a "doctor" (who turned out to be the husband of a daughter of Musa Ismailzadeh, both Jewish, the Musa is Bahai; Musa's wife or rather second wife is Jewish), all clutching their siddurs (the Muslims usually have it in a handkerchief, the Koran). In the synagogues were Musa Cohenghadosh, Aaron Benjun, etc. We were almost late, but things began when we arrived: Shamai clearly the director of ritual, people came to greet us and tried to kiss his hand which he did not allow (Nakon!)--the Cohenghadosh did allow. Three torah were brought out encased in a max wood round casing and topped by mogen davids and tear-shaped ornaments with Heb. writing but mainly decorated with xt scarves. They were set on the reader's table again in the open summer section of the synagogue (which either Shamai himself built in memory of his father, or his father built; the winter portion being older). And all the men converged towards the torah. Three or four took turns reading and then one of the two who took over the main reader's task went around to each person apparently either wishing him well that he had come or that this Yom Kippur should end well for him (there was a giving of name, son of, son of...to the knissa has come). Then the torah were taken back and we proceeded to plough through the sidur, 3 or four men taking on the chanting, but Shamai made his young sister's son go up to the podium and join in; this lad was then assigned to helping me keep my place. Part of the siddur is in Hebrew and part in Persian, but the latter is in Hebrew characters as well. Most of the siddurim seem to be printed in Israel. The torah apparently are mainly from Baghdad and there is no lack of them in Yazd since the community at one time was much larger (c. 2000+). Towards the end people started dropping off to sleep, first young children, then an old man, and even Shamai was nodding for a while. The two boys sitting by me asked where my car was and responded that if the Muslim boys learned I was Jewish they would efficiently and quickly destroy the car while it stood in the shadow of the Masjid-e Jome; they then asked if I remembered a day last week when a group of Ehtehad Boys wanted me to drive them from the P.O. to the Masjid, and seemed to indicate that it was a good thing I hadn't.

Reflections: --Islam is an eclectic religion with missionary purpose unlike Judaism and Zoroastrianism which both have become innerly non-proselytizing religions. Bahaism is a challenge to Islam on missionary grounds and if freed might well be able to usurp Islam's position by a challenge to modernity, the--and this may well be an explanation of the vigorousness of persecution of Bahais--the amoral indignation of the (lower) middle class' may provide Islam with the lasting appeal of Christian fundamentalism. (I.e. could one say that Islam is moving towards the same position as Christian fundamentalism in the social structure, and that above that strata, what will survive of Islam is a non-proselytizing innerly religion akin to denominational Christianity of which Judaism and Zoroastrianism are more advanced forms?)

-- on the survival of Judaism; literacy in Torah, Talmud etc. is a valued skill whose exercise itself takes a lot of time which people less inclined towards developing the skill would use for philosophical speculation: i.e. (1) as long as a small community exists, community pressure and competition keeps the skill honed; (2) when the small community disappears, secularization comes and people move towards the New York atheist position, the having the skill there to return to in case of need as an esoteric mark of being special ('the Chosen People complex').

--in America all these little congregations would by now have merged into at least 2-3 larger ones, based on perhaps small differences of form. But how different a reality when all adult males are forced to be part of an active minyon always from a large congregation. It is in this setting that the Yazd Jews look their most real as if the rest of their mundane world were some sort of unreality with which they have to put up: what difference does it make if others abuse me for hoarding money if this world remains.

10 October (Sat) 1970. I got to Shamai's synagogue (Knissa Mullah Aghababa) around 7:15, just before the torah service. The torah pointer is a hand (shades of the hand of Imam Hussein?). Again each aliah went around as he finished greeting each person by taking in a kiss and the greeted responded in the same way (hand outstretched brought towards the mouth for kiss). The Cohanim put their talism over their heads

JEW: Yom Kippur.

for the blessing of the assembled, and afterwards people tried to kiss their hands. Everyone to the tiniest male tot had a talīs.

Around one o'clock Shamai and I retired to his house for a nap. Shamai thinks Zoroastrianism has zero value: Zardosht was not a prophet from God, Avesta is nothing--it is not interesting--they are primitive (my word) in worshipping or respecting things which are merely useful (fire, water, cow, horse). Islam on the other hand while fundamentally an imitation of Judaism (as is Christianity except for the preposterous impossibility of claiming that Jesus is God) is good and something he can accept: there is nothing new in Islam that is not taken directly from Judaism, only the religion was made a little easier. What the Koran talks about is basically the history of Israel, nothing else. Mohammad was a prophet from God who came to the million Arabs living off mice and things, who knew nothing, and gave them the Word. (MF: If Mhd says the same as Judaism, and he is living in an Islamic country, why remain aloof and not join them?)--No, because I have Moses who is much better; had I nothing, Mohammad would be good. Another proof that there must be truth in Islam is that 600 million people are Mohammadans. As to the Zoroastrians he cant think of a single one who ever discovered anything: 99% of Jews are intelligent, but Zoroastrians are not intelligent. (MF: if success is a criterion of truth, why are the Jews here persecuted etc.?) It is written in the torah that when we abandon God things bad happen to us: it was our own fault. (MF: Your personal fault or the fault of your forebears?). Not my fault, the fault of my forebears. (MF: is that justice to visit the sins of the father on the son?) Yes, it is justice, it is so written in the Torah.

In the afternoon, against the wishes of Shamai, I went to Knissa Haji Matayah where the Namvar boys were waiting for me: had been waiting all day without leaving the knissa. Present were the Namvars (Agha Jon and 2 sons); the Reyvanis (father and son); old Haridim (father of the teacher at Ehtehad of whom the Namvar boys reported he has a lot of money but spends none); Jerushlami (Rav in white gown and white sash who was one of the Ravs educated in the local maktab, now discontinued); Haji Matayah (father of Reyvani); the Tajians (old bazaar father; Heb. teacher son who shared the burden of the chanting with Rav Jerushlami). I confirmed what I thought I had been hearing: talīs are called tsitsis, and tsitsis are called pirhan-e tsitsis (shirt tsitsis). The older Namvar boy says that in the old days some people would fast for 40 days ending on the day of Yom Kippur sometimes as much as 3 days in a row but else eating one meal each 24 hours at night, except Shabbat when no fast was observed. (He said it had to do with 40 days of waiting for Moses to come down from Mt. Sinai; but '40' is more like 40 years in the desert, unless it is the Arab convention of "40"="many". Also this special month of fast rings bells of Ramazan which is coming up soon--the boys snickered about the Muslim mode of fasting only in the daylight hours and stuffing themselves all night--as well as the Panfeh Cahambar which is also a focusing of attn on bad deeds and praying for the soul at the time of the New Year, which by the "old" calendar fell about 2 mo. ago but by the seasonal calendar is in March). Jews they also confirmed take Moses as their Prophet whereas Abraham was the first Jew, the ancestor. Haji means going to Israel, nothing else--nothing that is like the Muslim ritual. The Namvars come to this knissa because their house used to be near here and if they did not come, a minyan would not be made. There are two groups of people: those who speak the special Jewish Yazdi dialect which Muslims cannot understand, and those who do not (due marrying girls from outside Yazd etc.) The shofar was blown at first by Reyvani but he couldnt really manage and gave it to old man Jacob dressed in white gown.

At the "breakfast" at the Namvar house, I learned that Passover matzoh from Yazd is particularly prized and is bought by Teheranis, Kirmanis, all over Iran. Dadadash (Kharazi Melldn-e Shah) takes off 20 days or so to organize 15-20 workers making the matzoh.

12 May 1970

EDUCATION:

DABIRESTAN*DABESTAN EHTEHAD (Alliance Israelite)

Principal: Mr. Rambod (a Shirazi, has been here 5 years; teaches physics in 12th and 11th grade at another highschool) tele: 3382

financial support from the Alliance Israelite and from JOINT thru 1st cycle Dabirestan, both boys and girls

200 students all of whom are Jewish

14 teachers of whom 10 are Jewish, 2 Bahai, 2 Moslem
after finishing here, most students (90%) go to OBT in Teheran which has two programs, a commercial one--running shops, business etc.
a craftsmanship one --mechanic etc.

(fani ^{فنی} = technical; herfe

c. 10% go to another Daneshga here and then to university

community: about 600 Jews at present, one rabbi (a half-rabbi) hundred yrs ago were 4 thousand

it's not so good here; Kirman is a little better; Shiraz is best almost all work as cloth merchants in the bazaar; none are farmers (a hundred years ago they were not in the bazaar)

ziaratgah: Nasrabad-- Ziaratgah Eliahu Navi (Nabi) is 200 years old and sometimes people go there to pray

story: there was a man who was in the silk cloth business but went broke; so he decided to go to Isphahan to look for something better; he slept at the site of the ziaratgah and had a dream in which the vision of a man with a long white beard came to him, and this man said why do you go to Isphahan--return home and begin to spin some silk thread, but keep your work under cover of a cloth; so he did and from a little bit of silk he wove a great amount of silk thread; his wife grew curious and wanted to know what was under the cloth; when he showed her, it all disappeared.

Sare--Sang (Kanesseh Sang)--near town here

story: at the time of Shah Abbas, the Jews lived outside of the town and came into the town each day to work Shah Abbas came to Yazd but the Yazdis plotted to kill him: he hid in a qanat, and when a Jewish man and his wife came down to wash their face and hands he asked them to help him escape, so the woman gave him her chader and he went with the man to the gate of town where the soldiers let them thru assuming that it was merely the old Jewish man and his wife; Shah Abbas returned safely to Isphahan and returned to Yazd with an army; he then asked the Jews what favor they ~~wish~~ wished: they replied that they would like to live in the town.

the Kanesseh Sang is the old Beth-Hakanessah outside of town and people still go there sometimes to pray

in Isphahan there is a ziaratgah: Sarah beth (bat)(=da of) Hasher (Sarah, daughter of Asher)

origin story: Yazd is the earliest site of Jews in Iran

Jews have been here 2500 years
for the story we had no time--next time

14 May 1970

Dabirestan Ehtehad

I was greeted by Teacher Moshe Cohengoddsh who told me he has a son in the US studying petrochemistry at the Univ. of Oklahoma (he's been there 2 years now, having graduated from Dabirestan Amir Kabir, I think); Moshe is the Govt representative for the school. His son's son (FBs) is studying physics at UCLA. Another teacher said his name was Shalom, but I didn't get a chance to ask his surname.

Rambod then came in and greeted me and we adjourned from the office to his office. Normally students have vacation on Friday and Saturday; but tomorrow (Friday) there is an exam of some sort. He asked the origin story from the same teacher who had been with us last time:

ORIGIN STORY: In the time of Yazdigird I three Jews came to Yazd from Babol: Faraj (this name, being Persian, sounded suspect to Rambod), Miriam, and Jacob. Yazdigird (or the local king?) asked them who they were, where they were from and so on, and they responded that they were Jews and that they abided by such and such rules (kosher meat, circumcision, etc.). The king suspected them of being spies (jasus in Pers.; Heb. maragel) and asked if they were prepared to undergo an ordeal by fire. They retired and slept; each of them had a dream about one of their number (A about B, B about C, C about A) in which the person went through the fire unscathed. When they told each other about the dreams they became reassured that God was with them and would see them through the ordeal; so they presented themselves to the king saying they were ready. The king had a big fire prepared and they passed the ordeal unscathed. The king was naturally surprised, and in return had three ganats constructed: Mariamabad (still exists); Jacobi (near Sare Sang, the old Beth Hakanesseth) which was finished about 2-3 years ago; and Mullah Faraj (still exists). And the Jews came to live in these places esp. around Sare Sang. And they lived there until the time of Shah Abbas when as related above they exchanged places with Muslims and came into town. I asked why they chose to live around the Masjid-e-Jome: one answer was that they had simply exchanged houses with Muslims there under Shah Abbas' order; Rambod said he had heard a different answer before that Jews always go near the mosque since the people there help them against the more intolerant: a kind of bast penumbra.

A man wearing a black hat (Western brim style) asked if I knew Hebrew and then if I was dati or hafshid (azad)--religious or free--i.e. the dati put on the tefillin every day, observe the Sabbath properly. (Heb. dati, Pers. motadayen). He then, having ascertained that I was not dati, apologized for the questions, and left; Rambod explained that this was the way members of the community tested people who claimed to be Jewish to make sure they were not kola bakdari: liars who want money because they are poor. The man had asked if I knew TallaCh: i.e. Torah, Nevi'im (the new bks of Joshua, Ester etc.), Ketovim (Mishna). Ketovim written by a Sanhedrin of 400 men in Baghdad.

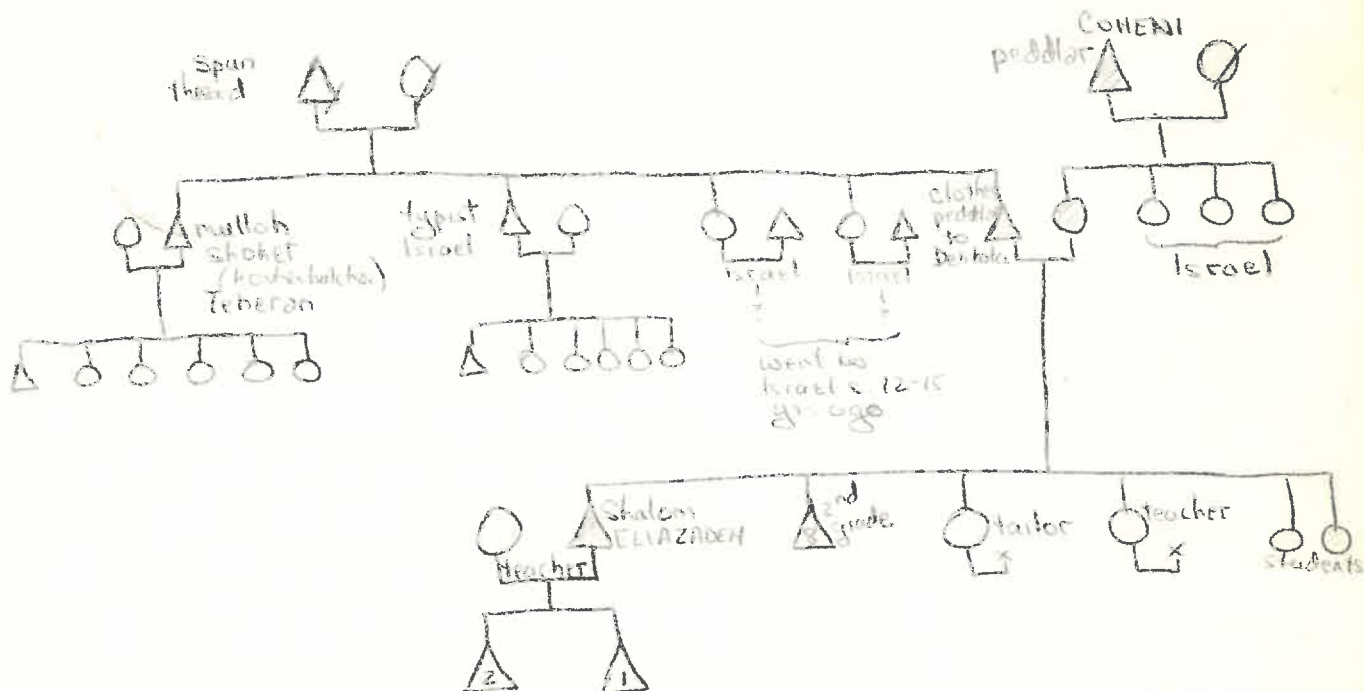
The Rav was then introduced: Mulla Joseph, whose father had been rav, and his father before: Mullah Hillel. Twenty years ago at the time of Mullah Hillel there were two ghettos, one on each side of the kuche where now is Kh. Masjid-e-Jome. A second rabbi had been Shargar (the apparently there had been more than two). 150 years ago there was a grand Shargar, Mullah Ur Shargar. He was one of 10 brothers who with their father had come from ~~Masabad~~ Sabsevar. The brothers went various places, and it is said that at midnight The grand Shargar would go into a room and communicate with rabbis in Shiraz and Kashan (his brothers?). Mullah Joseph is the supervisor for JOINT; he also does the circumcision (millah) and kosher slaughtering (shokhet). I asked if there were much contact with the Zoroastrian community and received a negative response: a) they are too far away; b) they are not circumcised. Furthermore said the mullah the Zoroastrians were worse than the Muslims because the Philistines were Zoroastrians and King David killed Goliath, the Zoroastrian champion (pahlavan); thus the Zoroastrians don't love the people who are called David. I asked about the borrowing of mord (myrtle) from the Zoroastrians, and Mullah Joseph said yes, he knew the man: he had a long beard and so was sometimes called rav but he was not a rav; he borrowed some myrtle for the brocha (blessing) on good smelling greens in the beth hakannesseh, since there are few plants about Yazd, and the Zoroas. have them in their courtyards. I probed a bit more, and Rambod said now of course things were a bit different; during the June 1967 Israeli-Arab war, there was an attempt by the Muslims to stop commerce with the Jews but the Zoroastrians continued to behave civilly. All the groups in Yazd, Jew, Muslim, Zoro, Bahai, are mota'asep (fanatic).

Jews of Yazd apparently did not ply the trade with India. Nor apparently did the Jews of Shiraz much either. When Rambod's wife's father, 55, about 15 years ago, wanted to go to Bombay to find out what had happened to a shipment he had sent there but received no money for, people said he was mad to go to India: the people there had not the worship of God, they would kill him. But he went and found that there were Jews in Bombay as well; and so he came back to report that things were not so bad there: there were Jews, and Christians, and Muslims. As to finding his money, the man in question was said to have gone to Karachi; in Karachi they told him he had gone to England. But all was not lost inasmuch as he bought guni (twine) there which was not made in Iran, and also brought back machube (termec); and then he sent back gum tragacanth (from a grass resin, varying in quality from 180 toman a kilo to 20 toman a kilo). Rambod's grandfather was Rav Issac; his ~~wife's~~ mother's grandfather (?) was Rav Bisshlomo.

Jews here don't invite outsiders easily to their homes: feel their homes are too poor. Rambod does not know why the Yazdi Jews never did better (maybe they're lazy'). In Shiraz inter-religious relations are much better; in Meshed they are much better, because the Meshedi Jews are rich, well dressed, respectable people. Here for instance, Rambod wanted to bring Muslim children into the school, but there was opposition from the Muslim community to those who would send their children to the Jewish school. He again warned me that it was not such a good idea outside Yazd in the villages to tell people I was Jewish.

I drove him to his home, 200 m. off Kh. Masjid-e Jome, no. 38.

17 May 1970. I went to see Rambod, but he had left to teach at his other school. So Teacher Shalom Eliazadeh sat and talked to me; his family and two others are leaving to emigrate to Israel in a month at the end of the school year. His family:



The 13 people marked in blue are leaving for Israel this year. Two other families are going as well--Dadashi who works for JOINT (9 people), and Farangipour who makes thread for carpets in a karkane. Shalom Eliazadeh went to school here at the Alliance, and then to Dabirestan Kei Khosrovi; Mr. Malek the current principal was then a teacher--he thinks the name of the principal then (13 yrs ago) was Tavatabai (doesn't agree with Malek's report). The full name of the Mullah Joseph is Mullah Joseph Hamadani Cohen. He says the Alliance school is 25-6 years old. He then took me with him to lunch: the children and teachers eat there and then go home for two hours. They had heard about my being thrown out of the synagogue and apologized.

JEWS

- 2 June 1970 (12 Khordad). I went by the school but found it closed up. As I went back up the road I saw Rombod and people (2 women and about 9-10 men) crossing the road: they were returning from a burial of the mother of one of the female teachers, which everyone expressed deep sympathy about as she was now entirely alone having neither husband nor children. We went into her house just off Kh. Masjid-e Jome on the opposite side from the Bank-e Melli. She sat in a corner and began to wail and strike her chest; Rombod the senior status person told her this was not the way to act, and besides there was an American. The men sat around the walls of the room, and the Hebrew teacher chanted something; canadas were passed around, and the bereaved refused which Rombod and the others said again was not allowed. An egg was brought for her to eat which she also tried to refuse, and some tea, but they finally convinced her that it was her duty to try to eat a little today: tomorrow she could mourn but today she must not fast. A couple more men came in bringing the total to eleven (a minion without me) and the Hebrew teacher got up and said the Kadish. Then a plate of coffee mixed with sugar was passed around of which you threw a spoonful into your mouth. Soon thereafter people left.
- Rombod says that the government wants to take (part?) of the graveyard and part of the adjacent Maslin graveyard and turn it into a garden.

MEDICAL: Jews. Pahlavi Gvt Hosp. 4 Mar. 1970 (interview w Dr. Jelalian)

Jews also form a small, endogamous group--do they show a specific profile as do the Zardushti?

cancer of the uterus is less frequent than in the general pop.

think it is because they do not engage in intercourse for 15 days of each 28 day cycle (?)

hereditary diseases are less than in the general population

think it is because of better nutrition:

they do not eat so much fat

they do not eat meat one day a week

they fast 2-3 days in the week

[? is this straight??? or are the Jews really so cut off from the rest of the society that the doctors can concoct their own superstitions?] offered this statistic: there used to be 15 thousand Jews ten years ago, now there are only about one thousand -?

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to
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Levy gives an assessment of the troubles of the Jews in Safavid times in terms of international politics which pitted European Christians as allies with the Shiite Safavids against the Sunni Ottomans. The Christians encouraged the continuing persecution of Jews which the Mongols had spread on the grounds that Jews were Christ killers. These bad relations between Muslim and Jew lasted into Qajar times. It is interesting that the religious wars between the Ottomans and Safavids (esp. the 40 years following 1572 battles of Shah Tamasp) come at about the same time as the European religious wars between Catholic and Protestant: Luther living 1483-1546 and Calvin 1509-1564.

Shah Ismail I. He gathered a militia about himself in Gilan first, and from there took ~~Tabriz~~ Baku and Shamakhi. When he had 16,000 men he defeated the owners of the white sheep and went to Tabriz. There the seven Turkish tribes-- Ostajelu, Shamku, Taklu, Baharlu, Zolkand, Qajar, Afshar--who took the name Qezilbash united with Shah Ismail. He first secured the West, and then marched on Khorassan defeating the Shaibanxan-e Orang, and taking Balkh and Herat. When he got to Merv he sent Babar's sister back to him and thus the two came to be on good terms. The latter took Samarkand but then was pushed back by Orvakan and Abi Dowleh. Shah Ismail was supported by Qabileh, known as Ahle Ali, who together with the 7 Qezilbash tribes determined to push Shiism. From this time on the Safavids and the Ottomans date their religious differences. Under the Safavids the Christians were protected, ambassadors were exchanged with Christian Europe so as to maintain the throne against the Ottomans for which reason as well the Shiite-Sunni distinction was insisted upon. Because of the strength of the rohani under the Safavids, there were occasions that the friendly relations for the Christians in the realm broke down, but by and large the kings remained committed to their protection. Conditions for the Jews were the reverse: some of the Europeans made the false accusation that Jews were the murderers of Christ, and thus encouraged Safavid enmity towards Jews. Since the Mongols had spread Muslim-Jewish enmity, this reinforcement of feeling carried on to Qajar times. Akhunds, esp. in Isphahan were ignorant and called the Jews kaffirs. The conditions of the Jews worsened steadily from the time of Shah Ismail to Shah Abbas I & II. All Iranians gradually became ill disposed towards the Jews.

Although Shiism had been previously present in Iran, e.g. under the Buyids, Shah Ismail made it the state religion. It is interesting that these religious events came at the same time as the religious turmoil of Europe under Luther (1483-1546) and Calvin (1509-64); in 1572 Shah Tamasp fought Son and Bartelmi, and for 40 years thereafter there were religious battles with Sultan Salin. Sultan Salin who was unhappy about the good relations between Europe and the Safavids, had the Shiites in his realm counted--of 70,000 he had 40,000 murdered. Letters were exchanged between the two rulers. In the Battle of Chaldaran Shah Ismail's forces were defeated and the Ottomans occupied Tabriz. In 1516 Salim took Egypt from Al Mutukol III, the last Abbasid Caliph, killed the caliph, and took the rohani under his control.

Meanwhile conditions for Jews in the Ottoman Empire improved. While in 1488 there were only 70 Jews in Istanbul, this grew with the migration from Spain and Portugal to 30,000 and 44 konsieh were built by the Spanish Jews.

Shah Ismail died in 1524 at the age of 38 having taken Baghdad, Sushtar, Dezful, Fars, and Shiravan.

The most famous of Jewish learned men in the time of Shah Ismail and Tamasp, dying in the 5th year of the reign of Shah Abbas (5345 Ibrahimi) was Rabbi Moshe Levi of Kashan. He wrote the Sholet va Tashvobot moshir alei barbi Jusef karvari zol ke Rabi az haq Luria qablist marufast.

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p. 186

LEVY, Habib.

304-13 Troubles of the Jews of Ispahan. Asef, whose proper name was Mohammad Bagher Etamedul Dowleh, gathered the Jews together and said: mardom-e palid, najes hastid. (unclean people, you are najes). You are poor, why do you not become Muslim? The Shah today has ordered you all to be turned out of the city and that I should show you empty land on which you can build houses. The Jews attempted to bribe him saying that their ancestors had always lived in this city and that it was even called Dar-ul-Jahud, and that they were living in small unobjectionable houses, and that all previous Shahs had allowed them to live there. The land which Asef showed them was Kola Qazi in the midst of animals and thieves ten farsacs from town with no water nor vegetation. Asef responded to their objections, saying that if they did not want to take this land they should go to Taxte Fulad (the graveyard area) so that they might keep the dead company. Again the Jews bribed him with money; and so Asef told them to come on the morrow and he would locate them next to the Zoroastrian Quarter. He then went and told the Zoroastrians that on the morrow when the Jews began to arrive they should set up a vocal protest shouting that we will not have them next to us, send them elsewhere. Following this instruction the next day the Zoroastrians went to the darbar and got permission to fight and throw the Jews out. Again the Jews went to Asef; Asef responded: go to Hell and don't come to me. This was Friday eve and the Jews went to cry over the Torah. Garchi (soldiers) were let out into the kuches setting up loud cries and the frightened Jews ran to other mahallehs and to the gate of town. In the morning they packed tents and in the evening of Saturday they went to Sarabat-e Asher and read the Saturday prayers at that ziarat, asking God's help. [Sarabat is on the road to Lanjan and the Ziaratgah-e Sareh Xatun, four farsacs from Ispahan.] Asef told the Garchian: bring the leader of the Jews to me. They brought several Jews hands tied behind their backs and told them to bring the rais. Three leaders were brought before Asef: Saïid, Abudiyeh, Sassoon. Asef told them you must either leave the country or become Muslim. The three went to Sarabat Asher and the people hearing this from these three became frightened and cried. They ran into the kuches and some were killed. Asef said to Sassoon, I've made your work easier for you: either leave but your possessions remain here, or become Muslim. Sassoon said: I am not a religious leader. He was seized and his stomach ordered to be ripped open. Saïid asked for time until the morrow. The next day when Saïid was brought before Asef, the latter said: I hope you saw Hazrat-e Ali in your dreams, give the shahadah. Saïid said: Oh Asef, I'm old and cannot work, give me money to live comfortably the rest of my life; and Asef gave him a caravanserai. To each convert Asef gave something, ordering that each adult be given $1\frac{1}{2}$ tomans and each child $\frac{1}{2}$ toman, and to the clothless 2 tomans. And so they became Muslim. Asef then went to the Shah and said I made them all Muslim in a peaceful way; give me leave to send the Garchi now into the provinces to do the same there; make them all Muslim or throw them out of the country as was done in Spain and Portugal. The Jews fasted and sang da'a and monajat and blew the shofar.

313-22 Conversion to Islam of the Jews of Kashan and Natanz. In Kashan there was a Jewish merchant named Zakeria whose trading partner in Ispahan warned of the danger and suggested that representatives be sent to the Shah, beseeching that the new law be revoked. But the Jews of Kashan did not comprehend the danger and did nothing even though a Jewish doctor warned of the arrival of a sepassalar (officer) who had much power. This sepassalar first went to Natanz which had 3000 Jews; and he asked for their katkhoda telling him that they must become Muslim. They responded that they were from Kashan and would do whatever the Kashanis did. The Jews of Kashan forewarned of the arrival of the sepassalar debated various approaches, some thinking to give him money or 1000 mann of sharab (wine). On Tuesday the 8th of Adar or winter 1654 the sepassalar camped with many troops on the edge of town. This was during the time of Mullah Mardkiah who was summoned. He tried to ask for time to send a representative to the Shah and if the Shah insisted that they become Muslim they would do so; this was refused, the Sehpassalar

LEVI, Habib.

rejecting the plea as deceit and remarking that his orders were from the Shah to convert all the Jews to Islam. (Poem recounting this same part of the story). He asked who is your leader? Mullah Alazar was brought and was ordered to say the shahadah. Alazar began by saying that the Sepassallar had not read the words of Aaron and Moses, but was cut off by the latter who said he was not to waste time. As other Jewish leaders were ready to convert, he ordered Alazar beaten, and when he regained conscience was asked if he were ready to convert; Alazar gave no answer. He gave the order that Alazar was to be killed and ~~killed~~ asked him a final time, at which Alazar gave in and said the shahadah; and the two shared meat and yogurt. (Levy fn: eating the meat not killed according to kosher rules is harram.) Mullah Sholmo then pleaded give us until tomorrow. This was refused. If you are not ready to convert, leave town towards Sham and Halab. So Mullah Sholmo who was frail, by fear of the stick became Muslim and they also shared meat and yogurt. Mullah Mardkah's turn came and he too from fear of sword and stick ate of the meat and yogurt. The sepassallar then brought them one by one in front and they said the shahadah and ate of the meat and yogurt. Mir Abdel was brought and the sepassallar was told that this man was very religious and if he were to convert all the others would follow suit. Alread mullahs and kalantars had embraced Islam. Mir Abdel said, you can cut me up into little pieces but I will not leave my faith. (poem). The Jews advised him to become Muslim, and the sepasaallar said: you will be the only Jew left and you cant live here alone. Mir Abdel said I'm ready to take my family and go to Samarkand. This would not be allowed said the sepassallar. Vali Zarabi then asked of the Sepassallar that he allow them until evening to get Mir Abdel to agree, and took him to his house. There they provided wine and a prostitute to urge him to say the shahadah but when they saw he would not, they began to beat him and wanted to throw him of the roof. Mir Abdel cried and the woman wanted to give him some rose water but he refused. In the morning his wife and children came to the house and saw his condition and gave money to take him away; as he came out he was forced to give money a second time. From then on he became ill; he was bed-ridden 3 months but eventually recovered. He then gathered his relatives and told them that secretly he would go to Jerusalem. This he did going via Sanandaj; he was greeted warmly in Jerusalem but soon died there. When before his death they came to make his will all he said was mourn for me and send greetings to my wife and children. Thus all the Jews of Kashan became Muslim. This accomplished the Sheikh ul Islam gathered them to talk to them and teach them the duties of Islam, and because it was near to NoRuz the poor were given clothes and after one month an order came from the Shah that the Hakim give each one toman enam or the equivalent in wheat. Some became true Muslims, some remained inwardly Jews; they worked on Saturday, and only a few secretly read the torah.

LEVY, Habib.

586-610 MOHAMMAD SHAH QAJAR 1834-48. At first allied with the English against the Russians, Mohammad Shah became suspicious of his vazier Mayem Magam and ordered him to be suffocated; Haj Mirza Aghasi who had been the royal tutor, an ignorant fanatic became the new PM. Relations with England deteriorated, and Russians came to Iran in greater numbers. In 1837 Mohammad Shah took Herat. In retaliation, the English took Kharg Island. So Mohammad Shah was forced to retreat from Herat in 1840-1. At the same time the Agha Khan Mahallati, leader of the Ismaili sect, raised a ruckus and after defeating the Hakims of Yazd and Kirman went to India. After this period relations with Europe increased and a number of European travellers came to Iran, and ambassadors were exchanged. The Jews in this period were not particularly ill treated: although Aghasi, the Sadr Azam (PM), was not well thought of, there were no major persecutions of Jews. Mohammad Shah had no special relation with the Jews, but the Jews did not constitute a very large population. People did occasionally make fun of them, and because Mohammad Shah was ill with gout (naghis قرقس) everything fell into the hands of the PM who being ignorant did little. (Quotes Aujan-e Felodan ? on Julfa and the poverty of the Jews). Cf. the Jewish Encyclopedia VI:659 "Isphahan". After the death of Fath Ali Shah there were many revolts and in the disturbances some 130 Jews were killed and many more wounded. Among the killed were the leading rich man Abanasi, and the great Hakham Mullah Agha Baba, and the woman Hazighe. In Mashad in 1838 (13 Nisan 5599 = 1838) a Jewess whose hand had a boil consulted a doctor who ordered her to kill a dog and bathe the hand in the warm blood. Owners of the dog couldn't bear to do it and so the Muslims for a fee did the killing. It happened to be the day of Aid-e Qorban and Muslims went into the streets making fun of the Jews that on Id-e Qorban the Jews sacrificed a dog. Fifty Jews were killed, and the synagogue was gutted and the torahs burned. Only one hidden torah survived. Mimok Sayah wrote that a number of these Jews then fled to Herat, Teheran, and other cities. Slowly the remnant forgot their religion. According to Mimok in there were 400 households of (in 1883?-1838?) in Mashad of whom 30 went to Hamadan. (Cohensedegh's Notes). Lord Curzon writes from Dr. Wolf's notes that in 1838 (1251 AH) a poor Jewess had a skin disease on her hand (leprosy--بيبي) or some other disease) and consulted a Muslim doctor who ordered a dog killed and the hand bathed in its warm blood. This was on 10 Zihajeh, Id-e Qorban, and the fanatic Shia killed 35 Jews, others fleeing to the houses of mullahs to embrace Islam. In Ung Lashbak by Matatya Gorgi it is written that 31 were killed in Nisan 5599 and that many, including the writer's family, fled to Herat where the writer was born in 5605. During the reign of Nasradin Shah a number of Jews left Iran. And in 1845 (5605) the first family emigrated to Israel from Yazd; Abu Garshu Charxtab went via Bushire and Bombay to Israel and settled in the city of Sefat, and lived to see 72 children and grandchildren. In 1846 there was a cholera epidemic in Iran, and Mullah Mukhtar ibn al Azar Levi went to Sefat. (Notes Chhensedagh). In the time of Fath Ali Shah the Jews were not badly off, but under Aqa Mohammad their number had declined from 70,000 to 45,000 and in the 14th year of Mahmud Shah's reign their number was still at this level of 45,000. Teheran Jews were relatively more comfortable, and a Teherani Jewess was in Mahmud Shah's harram (doesn't say as concubine or worker) and used to keep an eye on the Jewish quarter. The real mullahs had no quarrel with the Jews in this period. Five of them gave a decision that if a Muslim took the property of a Jew without cause, he had to return it; and if a Muslim killed a Jew he was to be killed as a murderer (not however if the original slaying was an accident). If a Jew became a Muslim and wanted to return to Judaism, he was not to be killed but only imprisoned. Debts of and to a diseased Jew must be honored. Sgnd (by more than 5:) Qazi Mir Mahmud, Ibn Mirza, Mir Fuzrullah, Al Mufti, Mirza Calan, Mufti Alam, Ibn Marus Vala ul Molk, Mulla Mire Rabi...

590

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593

From this time, the Jews of Teheran and esp. Kashan engaged in wool and silk and carpet trade (Cohensedegh) and the good relations established there continue til today. Benjamin II the Jewish traveller from Bavaria came to Iran

LEVY, Habib.

597 --the first visitor to Iran after Benjamin Tudelah. He wrote that no European Jew before him had come to Kurdistan, but some had come from Jerusalem and were unable to return because of the bandits on the road. While the Iranian Jewish situation was not good, their level of learning was ok. Gobineau: Iranians are committed to their religion, and many Jews who have embraced Islam have returned to the religion of Musa. They wear distinctive dress but otherwise are Ok. Books have been brought by visitors and they have questioned me about Spinoza and Kant. They correspond on religious matters with Jerusalem. They write in Hebrew and Aramaic (Tergum). Importance of learning; some have converted to Judaism, impart knowledge of telem. Mourning is not part of Judaism except on the anniversary of the destruction of the Temple when there is fasting and da'a.
* Mourning after death has been taken over from the Muslims.

599 Something new arose among the Muslims which influenced thousands of Jews of Hamadan and Kashan: Mirza Sayyid Ali Mohammad Bab -- not a religion-- he himself in the end writes that I created all this to gather people around me and am myself a true Muslim. Born in 1820 he went for study to Kerbala where he read the bible in missionary translation, and then in Shiraz made contacts with Jews and Zoroastrians, and then went to Mecca after which he began his propaganda. His activities were communicated to the Shah as Shirazis were always a bit anti-Qajar. Hossein Bushiri, a Babi propagandist, compared the new religion with that of Akbar in India.

610

610 NASRADDIN SHAH 1846-96

Death of the Bab; when the ropes were cut, had he then come among the pop. he would have finessed the situation. But as instead ~~had~~ he towards his room it was realized he was not a prophet and Sultan Ali Khan struck him with his sword and when the soldiers saw his blood they fired. His body was carried around in the kuches and then thrown out of town--Gobineau.

Bayan - 19 books each in 19 chapters; the Bab himself wrote 11 books and 8 written by others. Baggary outlawed; getting rid of nejasat beneficial to Jews; after age eleven must marry...

1957 Abbas Effendi died

630 Jewish conversion to Bahaism due to firstly, that persecutions were having an effect in making Jews forget Talmud and Gemara and Hebrew; secondly that Jews knew little about the freedom and progress of their European co-religionists, and they were thankful for the respect of people who previously as Muslims had called them unclean. If a big Jewish family converted, others tended to follow.

1039

1st Teheran synagogue - in time of Fath Ali Shah: Haj Barxordar
2nd - Jakub-e Davud, who gave water to the Mahalleh

different Jewish dialects in the different cities

LEVY, Habib.

770-82

MOZARARADIN SHAH. 1896-1907. Weak of Body and Mind. His PM was Mirza Ali Asghari Amin Sultan and then Mirza Ali Khan Amin ud Dowleh and then again Mirza Ali Asghari who took the title Atabeg Azan. The Alliance Israelite and the Anglo-Jewish Assoc. of London sent felicitations to the coronation in 1896. Montefiore asked that the Shah help the Jews, and writing (He?) from Sanandaj to the Alliance asked for school for the 400 families poor and uneducated unable to take advantage of the beautiful city. The Alliance responded by sending 4-5 youths to Baghdad for schooling. In 1897, at Sukkot ~~the~~ a rich Hamadani Jew who did not help the poor was taken before the Governor and was ordered to be executed and hung upside down in the Meidan for 3 days. Other Jews were afraid to go out of the house. Sayyid Reyhanullah concurred in the discussion and things became worse for Jews. An order to kill Jews was countermanded by the appeal of the US Ambassador and the English and French Embassies in May 1897 (May) to Amin ud Dowleh. In Shiraz things improved but in Lar-e Bars Sayyid Abdul Hossein annoyed the Jews, and in Kirmanshah a number of Jews were killed, and in Twiserkan there was an attempt to seize Jewish property despite a complaint to Moshir ud Dowleh. (Cohensedegh's notes).

In 1897 a year after the death of Nasradin Shah, Sayyid Reyhanullah raised a commotion. Cf. the Bulletin #22 of the Alliance Israelite 1897 p. 75: Sayyid Reyhanullah took advantage of the weakness of the Government to cut off the hair of the Jews (having hair was fashionable in that period). A European Jew in Teheran wrote: Under Nasradin Shah the Jews were well off, and only in the provinces were they annoyed. Yesterday, 16 May, everything changed: 10,000 akhunds under Sayyid Reyhanullah seized the poor people of the Jewish quarter and cut off their hair and beat them, and so a number became Muslim, and a few escaped by putting on Muslim clothes. The same information was also received via Baghdad. The Jews complained to the Shah, but this weak Shah, what could he do? He answered that this was not the doing of the government but of religious people. In 14 Iyar some of the Jewish houses were besieged and the Jews made to sew a patch onto their clothing so that they would be distinguished from Muslims. A daughter of a sayyid came home late one night, and the people went to the Jewish quarter following a rumor that the Jews had detained her intending to kill her. The Alliance and the Anglo-Jewish Assoc. protested to the Shah. On Ashura there was a plan to kill Jews, but a payment of 1500 Francs managed to avert this (paid to the akhunds). Kirmanshah was quiet, but 20 were killed in Shiraz and 3 synagogues were burned. Sayyid Reyhanullah's fatwa was sent to all the provinces.

777-8

M. Kazes opens Alliance School in 1898. On 14 Jan. 1898 the Alliance wrote a letter to the Persian Ambassador in Paris, Nazar Agha, who gave permission to open a school for Jewish children on the grounds that this would help Iran as well as the children. M. Kazes set out in April and arrived in Teheran in July 1898. He began by assembling an anjoman of 7 people later increased to 13. A madresseh was opened in 1898 with several Muslim teachers to teach Persian, and others were then sent from Paris. The order of S. Reyhanullah was still in effect at this time, but the Alliance asked to replace the red patch with a metal insignia on the chest and this was granted. Gold and silver insignia were designed with two hands clasped over a third.

782

Rahim Mishahil wrote that before Kazes went to Teheran on Agha Jan Kashi had under pressure in the kuches become Muslim having received a certificate to that effect and an abba. (Jews were not allowed to wear abba). When he returned home his family cried to such an extent that he found life there even more unpleasant than the annoyances in the kuche, and went to return the certificate and abba. The certificate was taken back but not the abba, and Agha Jan became a Bahai, but later reverted to Judaism.

LEVI, Habib.

702

Historical Demography - cf. the following more closely:

Kurdistan Jews (19 August 1901 contributed by M. Basan, head of the School in Sanandaj):

town	khanevadeh	knissa	population
Baneh	60	1	400
Saghez	180	2	1000
Bukan	60	1	400
Miandarab	16	1	900
Saveh Javalagh	175	1	1000
Nikahdeh	130	1	800
Kovi	50	1	300
Salmos	120	2	700
Siankle	40	1	250
Bijar	450	1	900
Sanandaj	480	2	1900
	<u>1751</u>	<u>14</u>	<u>9500</u>

[MF: these figures then give a khanevadeh average of 5.4 persons, i.e. a father, mother and 3-4 children--i.e. rather small. Note also the very few number of synagogues rel. to pop. and contrast with the 11 synagogues of Yazd, and the 12 of Shiraz.]

812

Shiraz - Jews were the oldest settlers, the town being founded in 674 AD there are gravestones going back 11 centuries (i.e.: 7-8th cent AD) [date of the following information not clear: / 2 synagogues, Jews not allowed to use Muslim baths; occupations:

peddler (pilevar) - 400	kharazi-forush - 5
banna (mason) - 200	siraf (money-change) - 10
zargar (goldsmith)- 102	sharab-forush - 80
javarheri (jewelry)- 5	arak-kash (make arak)- 10
sazan (harmonica?)- 60	tabib (doctor) - 5
tajar (merchant) - 90	jahrah (surgeon) - 2
attar (herb seller)- 20	qasab (butcher) - 14
	<u>1003</u>

1022
812

Shiraz pop. of 17,000 with 12 synagogues [cf more information here / vicinity of Shiraz: Jarom - 500 Nubavagan - 300
Rakun - 300 Larestan - 250
Darab - 200 in pre-Safavid times, more than 1000

Gradar- 200
Kazerun-180
Firuzabad- 100
Borozjan- 50 Total: 2080

Jewish doctors used almost exclusively by Muslims

Kirmanshah & vicinity: Kirmanshah - 1406 Qavareh - 18 families
Kerand - 30 families Qasr - 12
Zahab 16 Sar-e Pol - 14
Bilvar 4 Dinvar 4
Keliya 6 Diyar 4
Sankar 6 Ravand 4

and a few in other villages

occupations in Kirmanshah: attar - 22 tajar - 55
zargar - 23 cloth&peddler- 44
herb peddler-70 rangrez(dyer)- 28
hammar (porter)-15 dallal - 5
Hebrew teacher- 2 weaver - 10
arak-kash 2 arak seller - 3
barber 3 synagogue custodian-4
well-digger 4 total: 290

LEVI, Habib.

demographic list w/ notes
begins p. 999

- 1024 Rafsinjan - pop. 70: 2 synagogues; no hamam and so ghosl in synagogue, and for special religious needs go to Kirman or Yazd; are not badly off: 3/4 have a good economic standard
- Kirman - 130 years ago came from Yazd: 1942 470 people in 60 households
/i.e. 8-8 people per khanevadeh /
primarily khazazi-forush and bazazi; they are known as good people, and are not called najes by the Kirmanis
- Ispahan - 12,500 people with 29 synagogues
Yazd - in 1922 there were 2000 people, and in 1942 there were 4000 people (?)
1922: 228 houses of which 20-30 were good ones, the rest kharab
by 1926, 250 people had gone to Israel
250 peddlers
1850 - Benjamin II noted 150 households /i.e. 1000-1500 pop. /
/??? what do these figures mean?--growth of the Yazd community (refuge from Kirman etc.?) in the 19th and 20th cent until the establishment of the State of Israel? /-if so, this might explain the reversal of position with Zoroastrians as being the most unclean minority group: i.e. visible expansion leading to Muslim resentment? /
- Hamadan - 8000 pop., 4 synagogues, 2 hammams
in 1942 - 1500 people went to Teheran and another group then followed
now there are only 3000 left
- Bushire - pop. 400 -- in 1730 Jews came here from Shiraz, Kazerun and Dshdasht
/MF: presumably in response to the port facilities /
in 1876 there were 70 households and 3 synagogues
in 1890 ~~most~~ emigration to Jerusalem
- Hormuz - a silk trading port and record of Jew from Sefat here in 1567
Qeshm - In the 12th cent. Benjamin Tudelah noted 500 Jews here
Bahrein - there are still some Jews
Rasht - 300 people, one synagogue: 1809 were 50 poor households
1830 number had declined
etc. - gives more

Notes-- p. 347 Qum

- 1037 on the custom of the "Haj" to Jerusalem and taking the title Haji
855 - the separation of marriage procedures for the minorities from the Muslim procedure: Kei Khosrow (Zoro), Kukhman (J), Mirza Janz (Armen)
530 - the beautiful Jewess, Mariam Khanom, wife of the eunuch Qqa Mhd Qajar, wanted by Hussein Gholi Khan, brother of Fath Ali Shah, but married by Hakan Makhfur after Qqa Mhd's death

Class of Yazd

NAME	AGE	SEX	RELIG	YRS ED	TYPE SHOP OR OCCUPATION	Location or Employer	No. Employed	RENT	SARAGOLFI	how long so employ	PREVIOUS OCCUPATION
Shokrollah REYVANI	45	M	C	2	cloth shop	Bazaar Khan	2	400T/ m ²	own	15-16 yrs	—
Musa ISMAILZADEH	84	M	C-B	0	cloth	Bazaar Khan	1	own	—	40 yrs	Sold cloth in the kushis
Musa ELBAZADEH	46	M	C	4-5	cloth	Bazaar Khan	1	375 rial/ mo.	6000T	14-15 yrs	weaver
Aaron DEARUSHALMI	17	M	C	10	cloth + kharazi	Bazaar Khan	2	40T. mo.	9000T	4 yrs	—
Musa BENJI	52	M	C	9	cloth	Bazaar Khan	1	300T. yr	—	30 yrs	—
Aranjan	45	M	C	3	cloth	Bazaar Khan	1	own	—	10 yrs	weaver
Musa ARANIAN	37	M	C	9	cloth	gold bazaar	2	125 rial/ mo.	—	20 yrs	—
Aaron BENJUN	28	M	C	4	janitor	Ehtehad School	—	—	—	7 yrs	bazari: cloth peddler to villagers
Khanom-e MUSAZADE (Rabi)	27	F	C	—	nurse	Ehtehad School	—	—	—	7 yrs	—
NAMVAR	48	M	C	0	cloth	Bazaar Khan	1	own	—	22 yrs	Baghdad merchant partner
Ismail REYVANI	48	M	C	11	cloth	Bazaar Khan	1	45T/mo	5-6000T	10 yrs	cloth seller kushes
Mussein HESKI-BARQ	40	M	M	6	cloth sweets	Bazaar Khan	2	30T/mo.	5000T.	20 yrs	stirrer forash
Harun SHAMBE	45	M	C	0	cloth	Bazaar Khan	2	60T/mo. 40T/mo. 40T/mo.	5000T. 5000T. 5000T.	16 yrs 3 yrs	peddler cloth.
SAYYID ADAS REZI	57	M	M	2-3	book-binder	Gold Bazaar Sahafi	1	25T.	—	20 yrs	same work assist.
Harun-e HAKSHUR	70	M	C	0	cloth	Bazaar Khan	1	400T. sd.	4000T.	16 yrs	abrisker spinning
Shaban-e Tajran											
Shokrollah KESHI	31	M	C	5	kharazi + qashli	Kl. Kirman Mahalleh.	1	50T mo.	5000T.	12 yrs.	shopper bazaar. Khan.
Fazullah ISMAILZADEH	32	M	C	12	kharazi + parche forash	Kl. Kirman	1	50T mo.	4000T	12 yrs	stud.
Elias NIZAMI	42	M	C	3	kharazi	Kl. Kirman	1	50T mo.	100T.	20 yrs	weaver
Musa HAMMAMI						Kl. Shah.					
Shokrollah COHEN						Bazaar Khan					
Mehallah NEMAN	44	M	C	6	cloth seller	Bazaar Khan	2	30T	5-6000T.	15-16 yrs	peddler
Mehallah Ardianar											
Yadullah RIAMI	42	M	M	6	shop store	gold bazaar	1	30T	4000T	6 yrs	assist parche-forash
Musa ESACHUR	42	M	C	2	cloth	to kushes	1	—	—	25 yrs	—

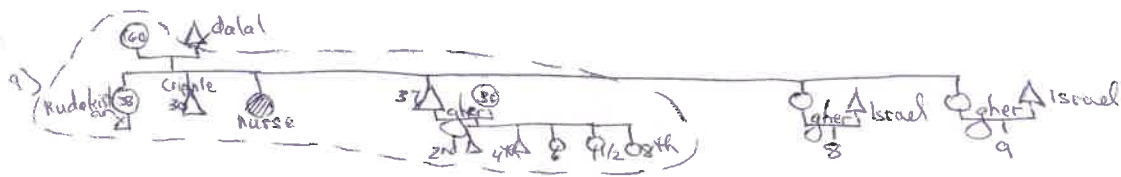
OWNER OF STORE	WAGE	PREVIOUS WAGE	FATHER'S OCCUPATION	Spouse's Fa Occupation	FF. Occupation	MF. Occup.	Rel. A-F	Rel Self-Spouse	Rel of Fa-Mo	xish or gha better
1) own	profit declining		cloth seller	cloth seller			gher	gher		gher better
2) own			bazaar silk weaver	bazaar silk weaver			gher	gher		gher: children come better
3) Musa Ishmailzadeh	when hard working there was more profit		middleman silk weaver	middleman cloth seller			xishi?	gher		xish (but think he means xish = relig community)
4)			peddler in kachas				gher	MMBSd		gher
5) Keyvan			cloth seller	Israel			gher	gher		gher: children
6) own			broker	cloth seller			gher	gher		gher
7) Khamene Chakurami			silk	Shamali Clerk/Fr. Teacher			MBd	MBd		dur - better for children
8) -	200T/mo.	earning was better but scared to go out	cloth peddler	Israel karnevesh	cloth peddler	cloth peddler	FBD	gher	gher	gher
9) -			datal broker		?	?				
10) own	was better 200T/mo.		sold vodka whiskey etc. house bought for 2000\$	skid vodka	skid vodka		xish but dur	gher	gher	gher something bleed with story
11) Nozarian	3000T/mo.		cloth peddler	cloth peddler	cloth peddler	cloth peddler	da-dai	da-da-xale	gher	gher - diff blood better for kids
12) 12 partners had land elsewhere	500T/mo.		cloth weaver & seller	chircini furish	weaver	shirin kelvar	gher	gher	gher	gher now xish before peace now
13) Haji Ali	100T/day	keyvan bezazian	peddler	abrizhanan silk clerk	?	?	gher	gher	?	all is better
14) several people	profit is next to well		taught	book binder was hit car: of	?	?	FBD	gher	gher	xish - for one it, have knowledge like dur
16) Shirazi	none		abrizhanan	peddler	?	?	FBD amuzadeh O A O A pasandai da-ave	gher	gher	dur for keyvan
21) Akbar Qasabian	better 500T		qasab	Habibullah Mo Musa Bazaar ka.	qasab	qasab	gher	da-xale	gher	gher children
22) Talus			bezazi Habib Bazaar Kl.	bezazi	bezazi	bezazi	gher	gher	?	gher children
23) Shaker	better		peddler	Khosrozi Haidar-e Kham	bezazi silk chaktobi	peddler	gher	FBD		gher children
15) Haji Hekokzadeh (M)	was better 300-400T/mo.		weaver	silk	silk	Silk	gher	gher	xish but far	gher blood test
18) Dr Maldawi	300-400T/mo.		bezazi	bezazi	weaver	bazaz	gher	FBD	gher	xish
19) -	worse 4-7\$T.		cloth peddler	man well	Raw. Eiyaku	cloth peddler	xish	gher	gher	no diff

shukh tabi

28 97

AGE AT MARRIAGE		SEDAGH of land	No. of Children	Children who died before maturity	No. of People in house	Rent or Own house	Own other land	Ziurat Hamadan etc.	been to Israel	Plan to go to Israel
SELF	SPOUSE									
20	14		3M: 22, 20 2F: 15, 12	1 girl	9	own				
20	15	2000T.	2M: 22, not in 6F: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100	1 boy 1 girl	2	own				
28	19	5000T.	5M: 19, 14, 12, 4, 3 4F: 13, 9, 5, 6, 2	1 boy	11	wife's				
28	17	?	3M: 9th, 6th, 4th 4F: dipl, 5th, 2 of home	1 girl	8	own				
28	16	2000T.	2M: 16, 9 4F: 17, 12, 3, 11		8					
30	25	20,000T.	3M: 12, 9 1F: 10		7	father's				
17	20	400T.	2M: 9, 2 1/2 3F: 10, 4, 13 mo.	2 boys 3 girls	7			Hamadan for ziurat	X	in 6 mo. to 1 yr
28	15	1000T.	2M: 22, 18 4F: 20, 16, 14, 4		9	own	one piece of land in city - 1000 sq. m. (big, nice lot) 10000T. has land in village		X	wants to go for ziurat
28	22	2000T.	5M: 14, 12, 10, 8, 6 3F: 18, 16, 3	1 boy	10	own			X	
20	18	10,000T.	2M: 13, 8 3F: 5, 9, 7	1 girl	7	own	garden	M-1	X	
23	18	100T.	5M: 23, 20, 18, 14, 12 3F: 16, 12, 8	2 boys 1 girl	8	rent/own		X	X	
23	14	?	5M: 30, ... 11	2 boys	6	family		M-2	X	
26	21	300T.	2M: 7F: 35, 18, 16		5	own family		Jerusalem		wants to go with wife
24	15	5000T.	M: 12 2F: 14, 6		5	2 dang are mine + family of		Hamadan Isph.	X	
27-8	20	?	2M: 2 F: 1		4	family		X	X	
22	18	1000T.	M: 10 6F: 18, ...	1 boy	6	own		Hamadan Isph.	X	
32	16	2000T.	2M: 15, 12 4F: 13, 10, 8, 5		8	shukh own	has land no forudga	Hamadan	X	
26	17	10,000T.	2M: 18, 5 2F: 2, 15	2 girls	8	fa		X	X	
20	28	1500T.	8F: 18, 16, 13, 10	1 boy 1 girl	9	family		Isph. Shia	X	

You or family to Baghdad Shiraz Isph.	Sickness in house epidemic leprosy	leaving house	Siblings	Misc.
	same	X	no brothers	
		X	2 brothers: cloth seller, Yazd, gher merchant, Teh., gher	
		X	2 bro. both in Israel - Fzd, gher pirakki?	
da			2 bro. - Teheran + Israel Fzd + gher	
		X	2 bro: Teheran co. Fzd Israel - Mzd	
		X	4 bro: partner, not m. doctor (Kermanshah) - gher bazaar, not m. clerk Teh. - Mzd	
		X	2 (1/2 brothers) + 2 (1/2 sisters) in Israel	
		X	9 (1/2 brothers) + 2 (1/2 sisters) in Teheran:	
	bro: no tongue on foot		brother, 37, is cloth seller, m. ba gher to wife 36. wife's family all in Israel. brother, 30, is cripple, not m. 2 sis m. ba gher + in Israel one sister + one sister sister, 38, teacher in kindergarten, not m. 13 yrs. Hu. one was cloth seller here; one weaver at home	$\frac{\Delta \text{gher} \text{ Fzd} \Delta \text{gher}}{\Delta \text{gher} \text{ Fzd} \Delta \text{gher}}$ 9 bro. + 2 sis.
Baghdad, Isph. Shiraz	X	NAVAR	2 bro: 2 in Israel - da - am; gher (Medadi) 1 in Teh. - da - kale	
	X	X	1 bro: Khir-e farsi, Y, gher.	
	X	X	2 sis: cloth seller, Y, gher, gher	
	X	X	2 bro: Teh - eng - gher not m. 2 sis - Israel Israel - ? - da - kale Yazd; at home da - kale	
	X	X	no siblings	
	small deaf	X	2 bro: Khuzestan - gher village Yazd - gher	
	big da tongue shaded	X	Isph. 3 bro - Id. - 2 Teheran - da - am, da of Isph. - da - am fa had 2 wives: gher, 1 in Israel	
	smallest child lost	X	3 - Israel gher → 8 yrs → Is.	
	X	X	2 - Israel	
	X	X	2 - Teh - not m, student	
	X	X	2 - sis Teh. 1 m 27	
	X	X	4 - 2 Israel 1 Teh 1 Yazd - hu d.	
	X	NAVAR	1 bro partner - gher Ebraheim	
	X	X	1 sis - Teh - sick - gher	
	X	X	1 sis - Teh - bazezi (pavar - dai - am)	
	X	X	5 bro: Israel m. 2 sis: Harfa	



is a seaf - calat tapus; rais is fl. as long as l'm here
 old guy seaf: tow: sand insurance.

4 sis - shoran 2 Israel - Isphenis
 1 Tel - Mital - basel - gher
 1 - gher - Ems Tel + laph - are Mosa Hammer - Kl. Shal.

NAME	AGE	SEX	RELIG.	YRS ED.	TYPE of SHOP OCCUPATION	location or Employer	No. Employed	RENT	SARGOLI	how long employed	Previous Occupation
20) DADASH	40	M	C	7	Kharazi	Meidan Khan	1	17/day	SOOT.	5-6 yrs	weave wool
21) HAMAMI	39	M	C	6	Kharazi	Shah	1	40T dho.	gave.	20 yrs	weaver Khar
22) Musa Changhadol	50	M	C	12	Director teacher	Ehtelad.				25 yrs	5 yrs teacher Cvt.
23) Davud Hamidani	49	M	C	2	farmer	Ehtelad				19 yrs	dolegardi
24) Zuri Khaki Azizpala	38	M	C	0	farmer	Ehtelad				6 yrs	pilever.
25) Moshallah HARIDI	36	M	C	13	teacher	"				13 yrs	pilever

pick below

OWNER of STORE	WAGE	PREVIOUS WAGE	FATHER'S OCCUPATION	Spouse's Fa Occupation	FF Occupation	MF Occup.	Rel. M-F	Rel Self-Spouse	Rel of W-Fa-Mo	xish/gher BETTER? xish area + / did what it xish know ea other gher - stand us or gher gher really high reality
20) Kevl			abrisham Kazim	abrisham	abrisham		gher	FEd	gher	
21) Vafa			abrisham Kazim	"	"		gher	gher	FEd	
22)	250/1000		abrisham spinning	hazazi	abrisham tab		gher	gher	gher	
23)	400/1000		hazazi	hazazi	abrisham tab		gher	gher	gher	
24)	1937		pilawa	pilawa	pilawa		?	gher	gher	
26)	6007.		mektah	pilawa	mektah		gher	gher	gher	

AGE AT MARRIAGE		SEDAGH	No. of Children	Children before maturity	No. of people in house	Rent or Own House	Own other land	Zionist - Hamadan, Isphah, Hamadan	beauty Israel	plan to go to Israel
SELF	SPOUSE									
20	15	10,000 rial	3A: 10, 13, 17 2Q: 20, 18	1 girl	7	own	X	Hamadan, Isphah		
26	22	measul	5A: 7, 3 3Q: 12, 11, 9	-	7	own	X	Hamadan, Isphah	X	
24	20	10,000 T.	10A: 25, 17, 13, 6 4Q: 26, 20, 18, 15, 4, 2	1 boy	7	own	X	Hamadan		
20	18	KARZEL	6A: 26, 27, 9 2Q: 25, 18, 15, 13	-	8	own	X	Isphah		
23	23	1000 T	4A: 15, 13, 9, 6 1Q: 11	1 girl	7	own	X	X	X	
26	10	5000 T	5A: 9, 5, 6, 3, 1 3Q:	1 boy	7	rent for 6000/mo.	X	Isphah	X	

Synagogue
Maa.

Year of Ta
Baghdad
Shiraz - Isph

	Sickness in house	Wearing in house
X		X
X	nothing serious	X
X	X	X
X	-	X
X	Par. heart.	X
X	X	X

Siblings

① Israel - ghan.
 ① Israel - M. Bad
 2 sis. Lotzel. Yazd - ghan. Aghe dan Hamadani - ghan. 1 yr - Teh. teach - 12 yrs fr. hand.
 2 do. Teh. doctor Yazd - ② Israel - 1 yr - moalem 3 sis. Israel
 1 son in Bagh - Iron Co. 1 son. 2 Yazd - Agheji - dd. 15 yrs
 1 bro - Israel; 1 - Israel (14 yrs)
 (1 mo.) Eligable Khawari found here. 10 medat ran xitf
 7 generation fr Hamadan
 0 bro.
 2 sis. Israel Kirman - teacher School Hosse
 ③ - 2 Israel - 1 1/2 yrs ④ Dis - ghan
 Shelam - teacher here Ariz Terat - Cohen - prof. 20 yrs.