

KEYANZAD, Rustam. Hamdamad-e Xodaram-e Sabze. ~~125~~ High school at Marker and Iranshahr and then to Bombay and now working at Sepenta where unhappy. His marriage was arranged by his mother; he only having a premonitionary dream that he was entering his house in Nasrabad and in front was various kinds of fruit trees of which he ate--this sort of dream (eating of fruit) is said to be a sign of a wish (morad). Another dream he has had was when he was engaged he dreamt that there was a crowd of people carrying a crucifix with great difficulty and an American taking photos--he's never gotten anyone to explain that one to him. When he was in 10th grade he had a shock--at night a cat jumped on him--he was w/o sense of feeling in his legs, arms, etc. and hasn't been helped by all the doctors he's consulted who have given all sorts of ~~vict~~ vitamins, insulin, and latest a tablet largacytl which he hasn't tried. He thinks it is all nerves from an unhappy life and wants to work for an American company which will send him to the US. Says he can't eat sour things at night or he won't sleep.

~~@ixKixKax~~

Old Kei Khosrow from Rahmatabad (at Teheran Pars)--85 years old and 6 5yrs ago discovered that it is wrong to eat dead matter for dead matter contains all that makes you ill, esp. if you kill meat. But it goes for killing greens as well by cooking. He used to eat 2 breads a day but now instead eats a handful of newly germinated wheat in water and is healthy. We now live in the third world: (1) as sperm, (2) in womb, (3) in life.

Hu. of Rustam Keyanzad's hamshir (sister) says that Zoroastrians have 2 things more than any people: (1) help each other, (2) tell truth tho now decline in this. But are most frightened people in the world in Yazd and so stayed apart and didn't better themselves from Yazd Kaviri.

Akram--wants to be fat so as to be pretty. She is the latter and I told her so but she said it was my eyes that were pretty. She's nervous and unhappy and this would be cured if she were fat. She was to have her tonsils out but did not like the Gvt doctor and so went to see a private one who laughed saying her tonsils were OK and she didn't need them out to get fat, he'd give her a shot which the nurse described as roghani (oil). She has nightmares of falling into water. She says she's not a good Muslim because she doesn't wear her chador as she should and keep her hair from the view of men. She worked in Hospital where they said she couldn't wear a chador.

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Tuesday--bus to Isphahan.

Wednesday--Saw the car: to be ready tonight; bus to Yazd.

Thursday--They say they must phone Teheran for extension of exis permit and as tomorrow is jomeh, then one day work, then Tashura, and the Ashura, answer wont come back for about a week. I decide to try my luck in Teheran.

Friday--Go to see Homayun in Nosratabad who says the daftar of baptisms is in the church and she'll come into town. Went to see Abul Qassem (wh. cf.)

Sat.--Get daftar and Homayun suggests I take it and go see Miss Aidin in Isphahan. Buses from Yazd only go in morning and afternoon, so caught a lorry. Got money from bank to recāaim the car: odds and ends still to fix.

Sunday--Took possession of car and went to see Miss Aidin. Evening parades.

Monday--ASHURA: morning finished OUR CROWD which I had borrowed from the Sintons. Afternoon to Miss Aidin.

Tuesday--Morning rose early to go to Teheran, but stayed to watch the World Heavyweight Boxing title fight between Muhammad Ali (cassius Clay) and Joe Frazier on TV live by satellige from Madison Square Gardens (via mahvariye = satelite). Clay lost: never fought, played with Frazier, the littler man, in the first 4 rounds and then got tired and was knocked down in the 15th.

Arriving in Teheran proceeded to get locks for the rear windows at the L/R shops; out of stock: they are in customs in Teheran but as the Iranian Government owes some 5000,000 T. the company is short (1000 employees w $\frac{1}{2}$ million T. payroll) of funds and wont pay ~~stucky~~ duty till get paid, i.e. not till after NoRuz.

Stopped on way to buy banners of Moharram--first shop reasonable and (20T) straight deal. Second shop wanted a lot: said wanted 110T. before Ashura now that that's past, 85T.--I offered 30T, 40, 50. I was introduced to Haji Mohammad who opened his session with me demanding I say 'Ya, Ali! which I did. He asked me if I was Irani% No. German? No. Arab. No? American. Are you Muslim? No. Masihi (Cristian)? OK. Who won the fight today. Mhd.Ali lost. You must be happy. No, why? Because Frazier's a Christian. Pause. But he's a Sunni, so he's a kaffir, no different from a Christian. No matter if he counts his tasbi and prays all day, it has no benefit. What do you want the parche for? Yadgari. OK like when I went to Vienna Austria I got... and I'm not a Christian. Re. Clay I pointed out that a Christian had given Hossein water and this brought a pleased response. Story of the affair and a story of how much God loves Hossein: he sent a sheep to Hossein as a child that he not be unhappy. The reason Shiism effective--must love Ali and Hossein because so close to God, whatever they want, is granted. Are you wearing black for Hossein (he was ref. to my black wind-breaker). I said "taxriban". He was pleased, and said 'ensha'allah you'lll become Muslim. Story of cure of child of Christian woman by Hosseinaya. Altho it is najes strictly, she put on a chador and went there and the child was cured. He kissed me as I left. I paid 60T.

Evening Harvey was sick: stomach ache and we asked Sayyid Reza what do do. Sayyid Reza divided stomache ache which feels like a lateral pulling (↔) motion and one like a circular motion. The one might be due to Harvey's trip up from Khuzistan. The other is due to sardi and bad. Harvey wanted some desert, a pudding, which he was allowed since it was hot, made of eggs and other ingredients all of which were garm. Francis says he cured her of a bad stomache ache to the point of fever: she was not allowed to eat a Shirin Pilau which she loves. So she went to get some tea and nabot, but Sayyid Reza said that wasnt good (tea is cold) and fixed a tea of pink leaves which tasted like hay, with nabot. She immediately began to feel better and in 3 hours there was no fever. Mary Virginia spoke of old Southern remedy of flax seed which tasted terrible and you ate rock candy after to make it bearable.

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Wed.--Bill Beeman and I went to Customs and asked about transferring the land-rover to him and Ali Namdar suggested if the U. of Chicago would donate the car to the U. of Shiraz or Teheran with the proviso that it be for the use of U. of C. students, Customs would give it free entry. His boss agreed. Meanwhile we can transfer it. First have to transfer the carnet at the Autoclub--they required a notarized letter from the US Embassy. Consul not back until the afternoon, so to Sci and H.E. where Bill had work with Hejazi and Tabari. To Consul. To Bank Melli. Bill's tailor off Lalezar--says he is not a religious Muslim: he only goes to watch, not to participate in dasteh. To Autoclub--have to come back in the morning. To insurance people--Zuberi is New Dehli born, Pakistani, here in Iran for 12 years. To Gulf Travel: \$350 round trip:= Teheran-Kuwait-Bombay-Teheran.

Evening dinner at the ~~high~~ lites with Keyvan S., son of the court physician for the last 30 years, who is 32 and spent the last 27 years in the US--has a PhD in Hospital Admin. from UCLA and worked in Chi as director of AHA--lived in Hancock bldg on the 98th floor but then moved down to the 62nd--above the clouds, could be blue sky up above and snowing on the street. No place to go in Chi: was getting \$30,000 a year but there was nothing to spend it on. Problem of changing neighborhoods: white clientele moved out, doctors not supported by whites, practise "white medicine" not appreciated by blacks, dont want to work with blacks. In Watt where also worked blacks demanded to run the place themselves, got it and did OK. Story of guy who had a baboon trained to do everything--mow the lawn, vacuum the house, etc. Another person wanted to know how to get a similar baboon. The first man said he would not say because ~~you would~~ the next door neighbor would then want one. Then everyone, and then some SOB will come along like Lincoln and free them. He's assist. director of Red Lion and Sun and is working on a program to socialize medicine here. First Gvt is now giving loans to hospitals operated by private doctors if they accept a percentage of doctors. Slowly will take over the hospitals. Want to avoid the absurdities of the US system where hospital beds cost \$100 a day: people cant afford that. Also want to avoid a system absurdities of English Natl Health where doctors pd per capita and the number of cases handled represent an over utilization of services because= everyone figures it is paid for anyway. Build a hospital bed and there is a built in guarantee that it will be filled. In China there was a system whereby doctor paid as long as the villagers were well; lost income when someone failed to stay well. Need to apply a similar principle. First run health check on entire population and computerize it, thereby ~~the~~ separating hypocondriacs and healthy from those who actually need care. Get rid of the pay for service system: cash for each checkup--it is hard to convince doctors but needs to be done. Instead provide hospitals with a fixed budget such that get bonuses split among doctors for efficient service and getting patients out of hospital beds on to their feet. If cont. to be sick (i.e. premature release) they'll only come back into the system: ie must build incentives into the system for efficient and preventive care. For later ed. programs w/ ¹/₂ paramed. personnel. He himself is running Reza Shah Kabir Hosp. in Rey. Says a job w/ much money gives him no satisfaction: nothing really to spend it on and cant take it w/ you. Rather have satisfaction of trying to do something w/ the job for the people. Has a jaguar--cant drive it out: afraid it'll get creamed in Iranian traffic. Millions of wells under Teheran provide earthquake protection.

Says the Jews of L.A. were paranoid about him always taking him for an Arab, not realizing Iran is not anti-Jewish (Cyrus the Great). Is Muslim but not a fundamentalist. Islam is basically a public health code, not a religion. Look what he (Mhd) did: he got them up before dawn, he got them to wash, he got them to do calistenics (prayer), those lazy Arabs. So look what it has done for them, someone laughingly interjected.

His wife Sheila is a painter. She was saying that this business of Moharram is bad but the Imam Jomeh here is slowly trying to tone it down: it used to be a whole month. Now ten days; this year in Teheran the parades are being permitted only on two days. He goes to Europe for vacation: off comes the

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turban, cloak, and beard and he hops behind a sports car wheel. His wife is a doctor of law. Keyvan: religion is the only thing that keeps the lower class people going: they get nothing, the religion tells them not to steal, and so their jealousy of the haves doesn't go to revolution. So I asked is that good or bad: keeping the lower classes down?

NoRuz: Haji Firuz comes, ~~but~~ black--similar to Santa Klaus, but just dancing and music, not bearing gifts.

Complained about quality control on Shell oil--burned out engine of his jag.

Also present: Dick Mash and wife in Commercial Section of Embassy. A girl who had spent 17 years in England and the US and works for women's organization. She and Keyvan both have difficulties with formal and written Farsi, both use translators for paper work. And Feryedun Maezzi, works for the Min. of Economics and is a writer. Re. Hedayat: they were trying to discredit him by blaming suicides on presence of his book on shelves. Reason for investing in Abadan repair shops was not economic but political: NIOC was laying off people and wanted to absorb them, but not the right solution because got his salaries and big severance pay and so bought Mercedes and running taxis. The people who came to workshops from Isfahan etc. Steel Mill is already changing face of country. People ~~is~~ being put away by SAVAK.

Keyvan argues that the steel mill, car assembly all false economy. It's absurd to pay 5000 for a rambler just to provide jobs when even those jobs could be automated. What will make this country is agriculture and small scale industry.

* Zoroastrian karxane in Yazd using female labor (across Kh. Kirman from the fire temple) in an old caravanserai--assembly of TV but all parts imported from Japan.

Reza Shah stories:

building bridges--would put the family of the engineer under it when the train went across the first time, to ensure solid construction
burial of railroad car on RR to Tabriz--derailed and so buried it so he wouldn't see; after ceremony, then they undug it
supposed to plant trees in Qazvin--just before he came went to forest and cut trees and just stuck them in the ground
whipping of mullah who criticized the queen for going about in western dress--R. went down and whipped him (ED--6/19/71)

Thurs. To Pari's--her brother:

marriage ba xish was preferred at a time when one married young and the child was taken into the house and that he be at home (ashno boshe)
zereshk (current)--when in the past there was little fruit unlike now, and you fell ill, zereshk was drunk and it's become a saying when some one or thing (kuche) looks bad, you say zereshk xorde?

Saturday--morning to get exit visa extended. To Kuwait Embassy for visa. There was a man there insisting he was not Jewish but Bahai. Got packed. To Kuwait Air where met the fellow from Shiraz--got 25% discount (Bahram). Evening to a Danesh Sepah's house from Azarbaijan--lives with his xale in Teheran. Xale's Husband teaches physics for the army.

HAFT SINN for NoRuz in Teheran--(1) sirke, (2) somac, (3) samanun, (4) sanjet (5) seke (money), (6) sabzi, (7) sangek--but also Koran, mirror, clock, egg (red), fish in water.

Haji Firuz--red clothes, black face, sings and people give him money. Basically a Teheran thing, only recently to Teheran.

Sun. Morn. saw Mereban-e Felfeli-- $1\frac{1}{2}$ rials to rupies: sell 10 kilo tea to this man. Ferdowsi got some dollars from an Isfahani Jew whose family is still large and in Isfahan (Golestan, etc.)--made clothes for tables. Talked some more to Sayyid Reza. Behruz came by. Met George Wright--economist just got kicked out of Turkey.

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Sun. evening to Parviz D....'s with Bill Beeman. The wife is a painter and does stuff for TV; Parviz is a director. He's interested in Tazia--and says that Zoros of Yazd--he saw 11 yrs ago--take part in the Sham-e Qariban (eve after Ashura)--markh around with candle (children) and speak of having lost Father* and helpless--nr. Addasiye (?) outside Yazd. Michele says Peter Chelkowski wrote a PHd c. 1968 on tazia in Pers. at Teheran U. and is publishing it this year in English--NYU. Then to Hoshang and Janice Mostafizadeh's--He's been back in Iran for 18 mo., invested in an engineering co. which is not doing well because gvt contracts and gvt spends as fast as it gets leaving none to pay current bills--makes it difficult to make ends meet. During oil crisis, gvt froze amt of money in circulation in bazaar etc. by issuing high interest bonds and disallowing banks to issue loans--so as to have reserve money in case oil negotiations broke down. He spoke of finding it difficult to adjust to Iran--such complex role-playing.

*Bill Beeman is impressed with the amount of emphasis on lost children etc. in rosa xane--fits with Iranian emphasis on family.

15 Mardh (Mon)--Morning packing and then to Kuwait Airways--they were busy and so my friend Bahram Namiranian at the SAS counter suggested I come back in the afternoon when Jehambaksh's friend would be around too. So in the afternoon ~~when my friend Bahram Namiranian~~ I typed up a copy of the interview notes with Miss Aidin to send her. Then went to find Mehreban Felfeli at his short-hand class (the only male in a class of girls, with an English teacher--it appeared that he was set aside in knowing English as well as not sitting at the table with the girls but at a separate desk, e.g. none of the girls seemed to know the ~~word~~ word 'chaos'). We went to pick up my air ticket and Mehreban tried to talk Bahram into a 40% discount, but they insisted my 25% was all I could get. Iranian nationals of all sorts of categorie --university students, military, and government, even I think workers--get a 40% discount with Iran Air but you need an Iranian gozarname. We then went to the bazaar (Ferdowsi) to check on the price of "Hindi" (i.e. rupees): 67/100. There's little around: many had none; my Isphahani friend was awaiting a delivery from Beirut. Where we went called down into the bazaar. So then we went up to Mehreban's house in Jusefabad (nr where Allan Luther had lived). Three dishes of newly sprouting wheat seeds were under cover for NORUZ: on Sizdah (13th day after) they are thrown out, making a wish at the same time.

Mehereban wears his sedreh-kusti (he showed me)--in contrast, he pointed out, to most Iranis,--because he likes it and how else would one know he is a Zoroastrian? A report on Communist China came on TV and he spoke against communism because they do not believe in God and so don't trust anyone except their leader (Mao). What is "God"?, I remonstrated, but an excuse for people to fight that 'you must believe in my God'; what is essential is rather morality--goftarenik... He agreed and pointed out that Zoroastrianism does not ask others= to join, indeed does not allow. But then he went on in favor of allowing conversion for Zoroastrianism will otherwise die from out-marriage: with conversion Zoroastrians will perhaps grow to 3-4 lakhs. He says he is not religious but he believes in helping others and living well--you can't take it with you and so you may as well enjoy the best. What is the best camera? Hasselblad, I jokingly said--he took it seriously: if it is the best I must have it. He had a Rolliflex in Bombay but seems to know even less about cameras than I. He did however go out to buy his wife a fur coat at Forushgah Bozorg wanting to spend 200 T, but when he found out it was 1500 Tomans, he took it back saying it was no good and someday they would go abroad and buy a proper one. He would be able to invite me to stay in his guest room, had I a wife, but it is customary not to put up a bachelor--people would talk, even if a married man w/o his wife.

The Felfelis split with Bomasi a while back. The story of his bankruptcy he has not disclosed anyone. Some say an American walked off with millions in a money exchange deal after having lulled him with good faith in smaller deals. Others say he lost it gambling.

We went to find Fereydun Felfeli (son of Sarvar and Xodaram) and asked two men by an open doorway for the house on the kuche. There's no one among us in our kuche by that name. Sure, he's with Sepenta, drives a green Mercedes. Oh, Zoroastrian? Yes. Right here next door. Language of communication in all the places we went--3 Zoroastrian houses, at the SAS desk was Dari. On Ferdowsi, he wanted to ask the man's religion, figuring there was no picture of Ali, he couldn't be Muslim, but didn't know how to ask (tho he was not shy about saying who he was and his connection with Sepenta--the man had heard the name Felfeli).

TUESDAY--16 March. Said good-bye to the Lites and Ball Beeman drove me to Mehrebad. The new monument to Mohammad Reza Shah Pahlavi is really a gateway proclamation, the largest object in front of the mountains as you sit on the runway. No security check-frisking for either our flight or a flight of Ariana Air. Took off, immediate impression of barrenness, then over snow-covered mountains, the lower slopes of which are marked white by the salt deposits of the run-off stream-beds. Then into fields scattered along a muddy river not very green. Then some flat barren land and a blue river which got larger, meanders and sand banks--the Euphrates! and into the Shatt-al-Arab. Checked my pack and changed my ticket as it should be for tomorrow night which makes me a transit passenger and apparently eligible to be put up at a hotel free by the Kuwaiti Airways. Shahara Hotel, rate 5 dinars (1 dinar = \$3.53), and I was taken in on a bus with two Indians, one a Singh from Bombay (but not a Singh ~~is~~ Sikh), a bubbly accountant who has just joined International Computers and was on his way to London for a conference. So I had a splendid 1 dinar dinner in the hotel restaurant--4 courses, plus coffee, served by a Lebanese Maronite--not Christian, but Maronite! Maronites, he explained, think their religion is the best but don't like the other sets. He was proud of the hotel-restaurant business, explaining that this was after all Lebanon's expertise depending on tourism. He's been here 6 years and has to stay til the end of this year, but does not like it. He has a visa for Germany, but wants to try to get one for Canada. His father is in Buenos Aires--his mother is Italian. His family has 1200 members of whom about 400 are in Beirut--there is a written genealogy. Cousin-marriage is still very much practised, but he is opposed.

Impressions: airport had yellow buttercups strewn about. Weather balmy, cool and breezy. I was not uncomfortable in my Yazd suit. All patronizing the Arabs: at the line up for passport check which went slowly, an Arabic-speaking Iranian turned to me and commented with a grin 'these Arabs'. Singh in getting his ticket changed demanded to be let behind the counter: you'll just make a mess of it, let me... Just fantastic: modern buildings, wide paved streets, ~~some~~ sane traffic. Sand but also green: grass (not great grass, but grass in spots), mimosa trees. No liquor allowed in not even for foreigners.

Prices: Wimpy Bar:	Wimpy Pure Beef Burger	100 fils
	Wimpy Cheese Burger	150
	Wimpy Egg Burger	150
	French Fries	50
	soft drink, turkish coffee	50
	English language newspaper	50
	benzine (gasoline)	60 fils/litre
	piece of round Yazdi bread	10
	capsule of butane-like gas	400 fils (vs 1200 fils in Yazd)

~~this next book~~

	gold - 21 karat	(mescal = 4 $\frac{1}{4}$ grams)	500 fils/gram
(Teheran: 1000000)	18 karat		405 fils/gram
	Naini carpets c. 1m. 40 x 80 cm		100-120 dinars
	post cards		20 fils

pack of Salem cigarettes	60 fils
nylon stretch sox	100 - 150
Wilkinson Sword blades (5)	150 fils
Old Spice after shave 135cc	400 fils

The Beirutis says there are more foreigners than natives here and even of Kuwaitis, there are more naturalized ~~ones~~ than born Kuwaitis.

Shops were pretty much closed down from noon to 4pm and the sidewalks deserted. 3:30 two mosques near the palace sounded a call to prayer, one a tenor, one a bass. Two smaller mosques in sight were silent. Bought an automatic Seiko watch from a Lebanese shop for 7½ dinars (\$22). I looked at two Nainis in a Persian carpet shop, one really beautiful blue pattern 1m40x80cm but for 110 dinars (more than 300 dollars); the other slightly smaller but of a similar quality: 95 dinars. The salesman was from Ahwaz, has been here about 6 mo. How's business? what does well does well. Who buys the carpets? Mainly foreigners. Kuwaitis dont buy? Some do. What do real Kuwaitis do, it's said th dont work? Che midunam? I next tired a shop called Kuwait Exhibition for Persian Carpets--at first only an assistant was there in a ~~gray~~ grey Arab cover-all smock; he's from Shah Reza and said the Arbab had shops all over. The Arbab's persian, when he came in, sounded a bit funny--turned out he was Pakistani: he has agents in IRan who send him shipments fortnightly by launch. There are quite a number of carpet shops but his is the largest and best known (he's been here about three years). There's also a carpet bazaar but they sell poor quality rugs--Tabrizis and so on (Abl-al-Salem Street).

Finally near the ~~pla~~ palace I found some old kuches, somewhat grungy compared to the modern town and at last also found some bakeries and true enough they're Yazdis. (Ed. Davis says all along the cost find Yazdi shops. ie cost of south Iran). Spent a couple of hours in a shop: two brothers from Meybod and a boy from Majumerd. Until you sell ~~a~~ 1500 in a day at 10 fils a piece there is no profit; above that all is profit. They spend a day:

- 1 dinar gas (piped into the overn)
- 150 kilo flour (from Kuwait flour mill, tho wheat of course is imported)
 - at about 9 rials/kilo in Irani money, i.e. 50k/46 T.
 - (Yazd c. more than 55 rials /mann vs here 54)
- = 7 dinars flour
- 3 dinars rent and overhead
- 5 dinars profit for the 3 of them (c. 2½ dinars per person)
- 16 dinars

Of the 2½ dinar daily profit, about ½ dinar at least can be set aside to take back to Iran (ie \$1.75-2.00 or \$ 60/month). Hasein, one of the two brothers did carpet weaving before in Meybod, but couldnt make ends meet. He can read and write. His brother (older I think: at least greyer) cannot, goes back to Yazd once every 6 months for 6 months to relax--he used to be a baker in Yazd. The boy, Abbas, is also illiterate and the religious fundamentalist of the trio. There is no senf of bakers in the sense of having a rais and so on, but of the 500 or 600 bakers (?) 500 or so are Yazdis, maybe a handful are Isphahanis. There is no sargolfi here but there is in the bazaar and the streets. The Yazdis have their own hosseineyas and masjids here.

Hossein says he had heard of the Zoroastrians doing a tazia at Chak Chak --did you not see it there. But it was not clear what exactly he meant and he affirmed my suggestion that it should have to do with Sham-e Qariban after Ashura but he said he had gone to Chak Cahk after this and so not seen it but only heard. At times it seemed he was speaking of a building?

HOT AND COLD FOODS (Hassan):

barre (nar and qarch) - xonok, xube
 gusfand-e mish (fem of above) - garme and bad dare
 gusht-e gave (both nar and madde)- sard, bad dare, sangin; good for kebab, but not good for illness

shotor - a lot is not good and therefore make kebab of it
 morgh - garm
 toxme morgh - garm
 morghabi - garm
 xorus -xonak, xube
 kaftar (کفتار) or kabutar (کبوتر)
 pigeon? - garm
 mahi - garm
 kadu alban -xonak³³
 keshnesh - garm
 toot ?
 abjou - xonak, can eat a lot when drink beer
 arak -garm
 sharab -? - have not drunk wine

for a cold, anar-e shirin is good, but not amar-e torsh, nor ab limu, but for sniffles (zokam ^{صنکام})
 anar-e Torosh and all atoroshi are good

NB - bad appears regularly with garm rather than sard
 how do we tell what is hot and what is cold? --by eating: if eat a lot of cold, and illness comes, is of water; if hot, feel like fire

bread loaf = fel (like Iranian sandwich) ~~xxxxx~~ nunvai = xabas (خاباس)

When you want to set up shop, borrow from friend rather than bank--can become ostad as soon as can raise money for shop: usually shops here are 3-way partnerships.

Abbas disagreed strongly about beer--saraton dare (it has cancer) as does all liquor and also cigarettes (which are garm as well as containing marise saraton dare). Fish is also garm and has saraton (foria mikashe). Drinking much tea is not good for it also has saraton and poison like teriak (opium). All these things have poison (zar) and are bad. Also they are against Islam. If you drink too much you will die--it has happened--you also will not get into heaven. Hossein laughed and pointed out Abbas had never drunk to try it out, but he left (to avoid the religious discussion brewing?). Abbas asked me if I was Jafari, if I believed in the 12 imams and the 14 masume pak (i.e. the 12 imams plus Fatimeh and her mother Hajijeh), so I said in America these were not known and so I was only learning here--a response which pleased him and he proceeded to give me an elementary religion lesson, listing the 12 imams. Only Jafari will go to heaven (Behesht)--all others, even Muslims who only believe in 7 Imams will go to Hell, which is a place where arak will be up to the lip level so one will burn in arak internally everytime one moves one's head or opens one's lips and the sun will be so low every time one lifts one's arm it will burn. The Imams must be respected in order of descent for the same reason that in inviting people one must invite a father himself and not after inviting a son. Radif ejra shad. The five usul-e-din are (1) God is One, not two; (2) xoda adlas (not to do ill); (3) ? (4) novovad (respect the 12 imams and 14 masume pak); (5) must answer on Judgment Day. The ten Forud-din are (1) namaz (prayer); (2) ruzeh -fast; (3) qoms to sayyids who are needy (if income of 1000T., 200T. to sayyid and 200T. to alem, mujtahid; if 100T, 10T. to each =1/5; (4) zakat: for each 124 mann of wheat give 20 mann to omm (people). These qomz and zakot can be given either personally or thru a mujtahid. (5) Haj: xane xoda tabof konim; (6) ~~Jaxax~~ Jang-e Jahad (ready to fight those who would attack Islam; (7) Amre be ma'arof: agree to whatever share God gives; (8) molka: don't do what God forbids; (9) tavorot.... (10) forget these last two.

Daste, sinn-zadan is only in 2 mo. of Moharram. Else normal death ceremonies--sar-e sol, read rosa, etc., say xoda biamorza not only for immediate generations which are known but for all xish-o-phom. ~~Mourning~~ Mourning of Hossein years after the event is because we were not there at the time to mourn, so we do so now. No naql here, but several hosseineyas.

* is this the source of the expl. of the one + two fingers in Toro ritual!

chai - motavasset
 gandom - na garm, na sard, motavasset
 jou - bad dare - garm
 adas - garm
 mash - xonak
 chogandar - bad dare and garm
 shalgarm - ^{garm} ziad xordanesh xub nist:
 xiar bole (xiar sabz) - bad ziad dare, sarde
 xiar (xarbuze) - ~~besyaxxaliyaxxonax~~ ~~xaxax~~ bad nist, ziad xordanesh xube
 xindevaneh --besyar aliye, xube, xonak
 peste - garm
 gerdu - garm
 berenje - bad dare and xonok
 sib zamini - garm and bad dare

They made tea--real Iranian tea they pointed out, i.e. here they boil the tea, but Iranians don't--they let it simmer.

They rise at 5am and put the shop to bed at midnight.

Wandered thru the cloth bazaar--a lot from Japan, also from Europe. Tea and Kalium shops with TVs outside to draw people. Both Arabic and Iranian TV. Bought some post-cards from an Irani stationer. Then in to Haji Murtaza Mukhtar's shop (family Lui like the Kings of France)--a goldsmith from Khoramabad, but later it turned out he left ~~w~~ as a child and grew up in Abadan where he became a goldsmith. He is here now ~~xxxx~~ with family (a picture of two sons in the nude adorns his shop). This shop has 2 partners; he also has a nicer big shop elsewhere: Mukhtar Jewler, Kuwait, Abbasiye, Shahre Raisi.

ta'arof greetings used by Iranians in the shop:

shangul hastid?

shodi?

use of gimart (judgmt day) to mean the superlative 'very much'--I'm

learned in languages gimart

maxbut = sholuq polu --mixed up confusion

Arabic phrases	Persian	English
la, mysil	naxeir, memishe	no, impossible
na'am	bale (ketabi)	yes
i	bale (mahali)	yes (colloq)
bokra	farda	tomorrow
aliom	emruz	today
shenotaki	chi mixori	what do you eat
venetrue	koja mirid	xxxxxxx where are you going
venche tiskim	koja budid	where have you been
hatha kam	chande	how much
haza shinu	in chast	what is this
qali	ziad (gerun)	too much
raxis	arzan	cheap
untene	bedeh	give it
sheod gul	chi migid	what do you say?
tayara	havapema	airplane
qatar	qatar	RR
kolo xxxx vahet	hamish yeki	all the same

LURI	PARSE	ENG
o	ab	water
hone	xane	house
raim	berim	let's go
nixam	nemixam	I dont want
koak, jeqeli	bacce, tef	child, baby
sozi	sabz	green
kosh	kafsh	shoe
balun	havapema	airplane
xxxx nana	xxxx madar	mother
go	pedar	g father
go sag	pedar sag	
kaka, dadash	baradar	brother
xohar	xohar	sister
xezure	madar zan	WiMo
xezarat dare =	zarar	
sho	shab	night
kor	pesar	son, boy
tater	amu	FB
xxxx xalu	dai	MB
xale	xale	MZ
ame	ame	FZ
mo	man	I

mo ravan	miram	I go	
mo raftam	raftam	I went	
safgeylun	soubxane	breakfast	
tia	chashm	eye	
pet	bini	nose	
kalle	sar	head	
chel	divune, majun	crazy	
muh	bus, mach	kiss	juk
lob	lab	lip	font
damad	damad	groom	saluk
	namzad (hast)	finance, fem.	vestar
	namzad (dare)	finanee, male	kastar
telit	telit	broken up bread	
		put in <u>abgusht</u>	

I helped him translate to a Norwegian couple working on a Belgian ship--the man was engineer, she a radio operator. They had just brought wheat from Australia to Kuwait and would be returning to Australia to take wheat to Japan. They were buying ~~gold~~ gold rings. They set a carpet down outside the shop and it was stolen. Haji Makhtar was upset and the two tried to calm the couple saying it had probably absent-mindedly been put in the shop next door and would be found when the latter reopened in the morning; little is stolen in Kuwait. He offered not to take payment on a ring till the day after tomorrow which they accepted, when they could return and he would also have two more rings ready. After they left he commented to his friend that this was a sin--he was so unhappy if he knew the pattern he'd have gone to the bazaar to buy them another. And the other in telling the story to others later commented on the badbaxti foreigners. I dont think they expect to find it. We put the shop to bed and went for a spin in the goldsmith's car. Two shops down is a goldsmith from Ahwaz. Then the young boy (an Abadani) and I went to round up a couple of his friends and went to an Iranian restaurant. Another friend has a 2 room apartment for 40 dinars/month (\$115) shared with his brother. This guy shared a room with 3-4 relatives. Of the trio one was an educated--almost--mohandess--and his Farsi was so elmi I had difficulty, but he was more interesting, following the chess career of Bobby Fisher. We had pepsi and he pointed out that the water here is chemically distilled from the sea. The nomads have little grass--it too is imported. There is a garden: the dirt was imported, for here is only sand.

After the incident with the carpet the young man commented how he wanted to go back to our own country--but they said no, not happy here; there was an incident of bottle throwing vs Iranis. One has to run to get out of car's way because all here are insured and when they hit you they dont care but just drive on.

OIL--1934 Kuwait Oil Co. granted concessions for prospecting in the Kuwait and export began in 1946. Shell Co. of Kuwait got a concession for off-shore drilling in 1961. Arabian Oil Co. (Japanese) in 1959 got concession for off-shore drilling in the Neutral Zone (joint Kuwait-Saudi). American Independent Oil Co. and Getty Oil Co. work in the neutral zone. 280 producing wells, 410 drilled.

Old city wall demolished in 1957; pop. 700,000. Pearl fishing and trade in India -Africa used to be the economic base. 18th cent. family of EsSabeah (rel to Anza tribe) from heart of Arabian Desert) and in 1750 late Sheikh Sabah electe 1st Emir.

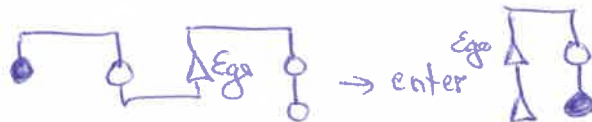
Arab coffee boiled --grounds in the water--w cracked cardaman beans for aroma--; to say you've had enough must wobble the cup as hand it back. Often tea served after coffe.

12 hosp. and sanitarium: 2 public; an Obstetrics hosp; orthopaedic; 2 for nervous disorders; fever hosp; leprosy; 4 for chest diseases; free health and ed.

17 March (Wed). Spent the morning shuttling back and forth between camera shops and finally let a Bombay Sindhi sell me a Pentax and film--not all that much cheaper here. Another great luck after which a nap and out to the bazaar to try to snap a couple of photos of veils--I got just two before a woman started screaming in Arabic. So I left. Back to the Sindhi who promised to find out how I could insure the camera but it turns out Norwich Union has closed and he suggested I do it in Bombay (in Bombay they said it couldn't be done). Mailed postcards to folks, Lites, Yazd, Howard.

Then down to my Luri goldsmith, Haji Murtezar Mikhtar Luri, and his young friend Abd'alli. The first news after saying they had awaited me all day, was the return of the carpet and they had me write a note for the Norwegians with the story. An Iranian had set down some oranges (portugal) by the door of the shop and went away sending a shogerd to bring it to his home. The shogerd came and assumed the carpet also belonged and took it along. In the morning the man returned it and I saw it sitting in the shop.

I asked about the three styles of veil around--the mask with holes for the eyes, the chador, and the gauze veil which you can see thru over the face, the rest of the gown being opaque black. The masque type is called bedo (بَدُو) and is dehati (rural) and they agreed only southern Iran. The other is (the gauze one) Kuwaiti (but surely those were not Kuwaiti women sitting in the bazaar selling things?). So I took the opportunity to check on the degrees of purdah: in the house my wife's sister must wear a chador in front of me, but neither my sister, my wife, nor my sister's daughter must. My sister's daughter, however, must put on a chador in front of my son: they are eligible marriage partners whereas I am the girl's dai and am forbidden to her in marriage. But the chador covering of cousins is not so strict: can leave ~~face~~ face uncovered.



This gives rise to the question of by what age a girl must put on the chador: about 7, and definitely before 9. This is also the age by which a boy, in days before hospital circumcision immediately after birth, was to be circumcized but precisely when made no difference. /Cf. concern of woman reported by Bruce Livingston that her son wait til first spring, till strong enough and weather warm./

This led to the comment that Sunni have less takvah (تقوا) than Jafari (12er Shia), i.e. are less concerned with things that are najes and harram. For instance, we Jafari say that:

(1) water dropping on the ground, e.g. when washing the hands, and splashing on the feet is najes. Why--because a child or someone may have pissed on the ground, it dried and is now by the water transferred to the leg with all the disease-bearing microbes involved (which we call pari).

(2) to touch a Christian or Jew makes you najes (touching my hand in demonstration). Why--first of all it is the sweat (tare تر) of the heand which is najes. /MF: in that case why is the touch of a Muslim not equally defiling?/ No, a Muslim's touch is not equally defiling, ~~it~~ is not defiling (najes). Why--a Muslim cleans himself when he goes to the toilet with water; you will agree that water gets you clean. But the Christians clean themselves with paper--that does not clean--it's dirty.

(3) for the same reason we dont give our clothes for laudering to a non-Muslim, but the Sunni don't care.

(4) after fucking one is najes until one takes a bath--a full shower from head to foot. But the Chrsitian only washes his organ and is done. /It being the sweat of sexual exertion which is najes./ /To protect the dignity of us poor Westerners I objected that Americans would of course take a shower as a matter of hygiene, not of religion, which led him to clarify that, after all, the rules of Islam are rules of hygiene--all of Islam is rules of hygiene. It is the microbes causing disease that are being ruled out by such things as the requirement

(5) not to have dirty finger-nails---for when one eats the pari-microbes under the nails may be eaten

(6) to wash the hands before eating

(7) to keep the mustache short so it does not catch food and develop microbes which can be eaten with later food

(8) to wash when go to WC

(9) to squat when piss and not stand upright. ⁺ Do you know why. /MF: so the piss wont splash on the ground and up on your leg? / No, because when you ~~sank~~ stand not all the urine comes out and the bit remaining contains microbes which can make you ill, whereas squatting allows all to come out.

(10) To go to the WC before ~~xy~~ you go to sleep. Why--so you will sleep comfortably (rahat)

(11) To eat ~~xx~~ little before sleeping, e.g. if 5 cookies will make you full eat only three

(12) When performing ablutions (ake up xonak (cool) water into the nostrils three times. Why--to put to sleep the worm (kerm) in the forehead which otherwise is in turmoil and causes headaches.

(13) To wear a cap (kola) on the head when go to the WC. Why--so that the boxar (steam) of the hot excreta which rises into the air does not settle on the head.

(14) To sleep under a tree only in the day-time, and never at night. Why--because during the day the tree breathes in and so currents of oxygen are brought to you; but ~~aa~~ at night the tree exhales carbolic acid. /Is it too far fetched to connect this with the Yazdi galgir's story of listening to tree and the different kinds of ruh? /

(15) When you go into WC step in with your left foot first. Why?--the left foot is like the reverse gear of a car, the right foot like the forward gears. You go into the WC left foot first so that should the malak of death, Israel, nab you at that instant you will fall backwards out of the WC and not into the WC.

(16) Contrarily, you enter a masjid right foot first, so that you would fall into the mosque.

(17) for 15 minutes after eating you should lean back and rest with the right let out-stretched on top of the left and the right hand on the chest so that your weight is on the left side (for the same reason as no.18: so that digestion can work; for the same reason one should not walk around while eating. /

(18) when eating one should sit with the weight on the left side so that the=kisseh, appendix kisseh appendix is above the line of gravity, so that when you eat the food goes down the left side and not into the kisseh appendix which would make you ill.

/I asked about keeping the knees bent while eating-- / He affirmed saying it was for respect of the food (ehteram-e sopreh), xorak male xoda-e., like respect of Koran.

najes simply means impure for prayer--that's all--if you become najes, you wash and become pure. ~~xxx~~ /In this purity-hygiene axis, food and excreta coord., now need to feed in purity of women: ? via blood? /

(19) circumcision--again so urine drops not in foreskin leading to microbes and disease.

d As differences btw Sunni and ~~xxx~~ Jafari, I asked about prayer position, and Moharram. As to the former he denied there was any substantive difference, only the formal difference of folding the hands over the stomach (Sunni) vs having the hands at the side (Jafari) in the erect position. As to Moharram--Jafari say that the Imams did not die, but Sunni say they died just like ordinary men and are finished as far as this world is concerned, not denying (axerat). Sunni do not cry at funerals--they say one should not cry since God called them, and they do not cry. Jafari cry~~xxx~~ (out of heart-felt feeling, not out of requirement).

He wanted to teach me the word zeki which is said in response to dorugh goftid (you lied) with the meaning 'indeed, very much so! aa lot'

They were constantly complimenting one another by saying 'chakh shodid' or sangin-e, or mohtaram-e (محترم).

When offering someone food, which he refuses but you want to press on him, you refer to the saying ash-e xolate-e bexori pate, naxori pate, lit., 'the stew of your aunt, if you eat it your foot, if you don't eat it, your foot. One of the boys said it meant whether you eat it or not, hesab-e--it is counted, but Haji Morteza said no, it means if you eat it voluntarily, good; if not, you'll eat it by force (your aunt's stew).

I asked about occupational groupings: Yazdi bakers etc--most zangars are Isphahanis (he is from Ali Gudarz actually--btw Khoramabad and Isphahan). Baghalis are from Lar in Fars.

So then I had to leave, going first to say good-bye to Nasser Farokhi, the mohandess who made me promise to write: Kuwait, Darvozeh Abdul Razaq, Bane-ye Hossein Abadul Raza, Dokan-e Soya Ali Zahab Hassan Qami, Berasad be daste Nasser Farokhi.

Almost too bad to be leaving--6 good people: the Yazdis, Haji Morteza, Abdullali Nasser (Texas)--they all have nicknames: Texas, Churchill, Hitler... It's a good field situation--they're lonely and want to talk and I can be useful to translate for potential buyers.

Iranis have their own school--can't go to Kuwaiti schools.

Abdulali walked me back to the hotel and talked of being propositioned at noon--prostitutes get 2-5 dinars (for the same 5d price you can sleep with a woman 10 nights in Abadan); and of his discomfort in this place. There is no liquor in Kuwait because the people are vahsi vashi (savage and wild), and they'll run you down in their shiny cars without a second thought even w/o liquor. And they are kasif (dirty)--in every other country--even Iran--the police will lock you up for pissing in the streets but not here /there are some areas in the bazaar which have pungent odors, but there are also some public urinals/. And if you hit someone, they'll simply deport you, and not by air. When he worked as a seaman once the Iraqis opened fire and forced them back. He wants to do his national service in the navy.

Four planes were at the airport, BOAC from Europe to Bombay and on, our Kuwait Air (again with perfumed cabin air) to Dubai and Bombay, a PIA and ? Red flares of the oil fields and brilliantly lighted offshore complex of lights. A large no. of the passengers in Arab dress--head cloths, cover-all-ropes over which jackets--& veiled women (incl. a lot of Negroes) got off at Dubai after an hour's flight. At the airport an Arab stood in the doorway of the woman's rest room to guard his wife inside which had the comic reverse effect of making a lot of men see him, mistake the door as the men's room, and attempt to enter. Under one of the chadors I caught a glance of a brilliantly gold-embroidered dress--so the postcard I send Howard and Nancy of "traditional Kuwaiti dress my not be untrue--~~is~~ only a haram dress.

18 Thurs. Got settled in Apollo Hotel. spent day just walking around and sleeping. Black Market rate 12 maybe 13 to the dollar.

19 Friday. Made contact with Rustam Felfeli at the Gushtasp Tea Depot and found Bonshahi's shop. The latter is out of town but scheduled to come in to Rustam's shop at 6:30 on Monday. Sending tea to Iran has virtually stopped according to Rustam over the last year or so since the Iranian government put a requirement on it of having to mix it with Iranian tea (half and half) and a 10% duty per kilo. Before that everyone would send packets regularly to relatives "for personal use" and they would keep a bit and sell the rest. Rustam's helped old Bahram is one of the poets in the volume of Yazdi poetry collected by Ardeshir Khaze Bonshahi. He also used to be a teacher. Spent most of the day in IDEAL Restaurant where met Banu Luti's daughter's husband (brother of Sarvar-Iraj's mother)--he lives out of town and commutes by train; and Shahriyar who ~~seems~~ to be the wheeler dealer of the operation. They've got several things going. He was helping a young Teherani who's studying engineering at Poona.

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they kill him. Recently in Iran, well no it was many years back, there was such a case and they just killed him. Now there's also a story that in Poona, very recently, like about 3 years ago, a woman regained consciousness in the daxme and came out of the daxme, but she was useless, like a vegetable.

Then there is a prayer which you say backwards and it stops all magic. No I won't tell you the name. This is true and was demonstrated here in Bombay at a magic show--the performers stopped and told the audience some one was working against him and he knew why and what was the cause.

Then there's the prayer Abu Goft (?): you take the book and put a key in the pages so the ring part is out and you bind the book tight with a kusti so that you can pick up the book by the key. After cleansing the room, and after all the participants take a bath, two persons suspend the book over a fire by the key by each placing a ~~finger~~ finger against the sides of the key. Then you ask it questions. E.g. if there has been a theft or a murder and there are 10 suspects or 50 people who had access you ask the names. Was it A. If not, nothing happens. If it was, the key will turn sideways so as to slip between the supporting fingers. The verity of this was supported by a bank clerk. /this is precisely the same as the ...Hazrate Abbas of Mahmud's family. Also viz: a real dadgah fire as is also the business with the egg at the crossroads. Confirmation of the religious continuity of Maslim-Zoro folk religion/

Such things he went on are true in other religions too. E.g. near Poona there is a Dargah called Kamar Ali Shah Darvish--the name of the place is Shivapur--there are 2 stones, one big and one small, requiring 11 and 9 people resp. You must be clean, ~~take off your shoes~~ take off your shoes, and not ridicule. You need not believe, but you must not ridicule. Each person places one finger under the stone and you shout the name of the saint in unison 'Kamar Ali Shah' and the stone rises effortlessly til the sound breaks. Claims he participated in this.

Re. why Iranis are less religious than Parsis, don't wear sudrah-kusti: before one feared to wear it, feared to go to fire temple, so gradually lost it all. Here in india, train for navjote by hire priest to teach kid.

BLITZ (12 June 1971). RATS. Bombay has an est. pop. of rats of 2 crores ~~180~~ and 80 lakhs i.e. 5 times the human pop. Eat grain bags stored in Bombay godowns; Municipal Corporation spends c. Rs. 10 lakhs a year on steps to eradicate the rates; business community loses several lakhs per month. Carriers of bubonic plague, typhus, trichinosis, etc. their bite causes fever. Some 50 cases a day are admitted to Bombay's hospitals. Rat growth rate: 5-6 litters of 10-15 a year when the female is just 14 weeks old. One pair = 300 in a year.

BLACK. Municipal Corporation est. 7000 bldgs on the verge of collapse and 23,000 liable to collapse in the next 15 years--these house about 5 million people or more than 2/3 pop. of Bombay. Mo. of May 3 bldgs collapse killing 10. Landlords don't do repairs hoping buildings will collapse so the lots can be sold; they claim the low rents fixed by law make repair costs prohibitive. So 1969 Maharashtra Gvt took over the responsibility for repairing or reconstruction and raises Rs 5 crores annually for this by a surcharge on tenants (15% of rent) and landlords (10%). At this rate they are working it will take 150 years to repair all the 7000 bldgs in danger of imminent collapse and 493 yrs for the 23,000 bldgs.

in almost all land and house transactions 40-50% paid in black money thanks to the Hundiwalas (money lenders) who charge bldg contractors or landlords an interest of 24-48% payable in black money. Gvt can't pay in black and therefore has been able to secure the services of only 20% of the contractors it needs. Authorized price of cement is Rs. 11.36/ bag but is available in the market only at Rs. 15-18, the add. amt being pd in black. Therefore suppliers claim to have no cement in stock to supply the Gvt. Same for other bldg materials.

Next the Gvt can spend only Rs. 75/sq m. (now raised to 120); any amt above that is levied on the tenant and if he can't pay the Gvt destroys the bldg, putting the tenant in overcrowded transit camp til can be located in new tenements oft w high rent

Discussion of the fabulous amts spent by the ministers of Rajasthan on marrying their children: one procession req. 8 trucks for the dowry gifts alone (son of Mr.

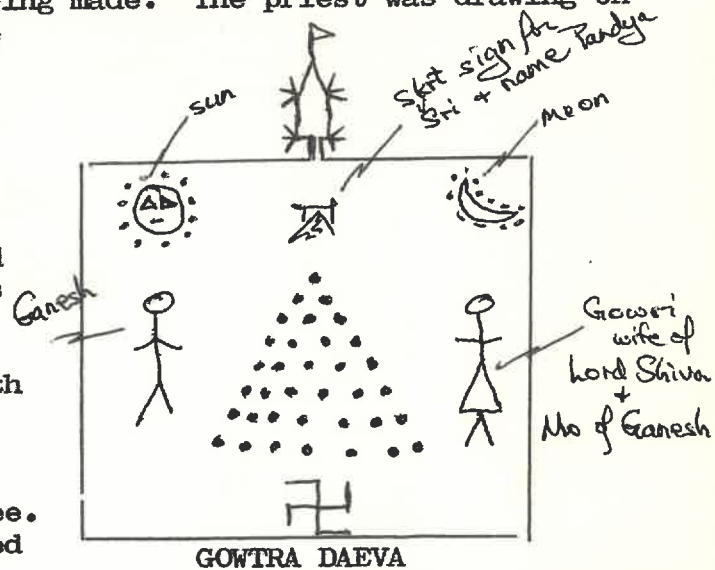
29 May 1971. To Garish Pandya's house for the propitiation of the stars, i.e. part I of his brother, Jai-dei (win-god)'s marriage festivities. I arrived around 8 am when the preparations were being made. The priest was drawing on the wall the gowtra daeva, i.e. a picture of the family ancestry.

The female priest strung asha-palo leaves and hung them across the doorway.

Below the wall picture was made up an abstract representation of Ganesh--a pot with a coconut on top clothed in a yellow cloth and a red string tied around the neck and garlanded with white flowers (chameri--gives good smell). Placed before this Ganesh was a patli (wood platform) with 4 x 4 (=12) piles of rice. Rice is important: without rice the ceremony cannot be performed. And a cup of ghee. A small ghee lamp was lighted at the side.



GANESH



GOWTRA DAEVA

On another patli covered with red cloth was piled wheat with a pan leaf on top and a mindala nut on it. The groom and priest sit before this latter patli at right angles to each other, the latter chanting and directing the former. (They are at the doorway to the left of the Gowtra Dawva.) First the priest anoints the groom's forehead with kankur and tells the groom to namaskar to Ganesh several times. He gives the groom 3 spoonfuls of water on his palm which the latter is to put to his mouth. The priest then takes a coconut and on it with red kankur draws a swastika. He dips rose petals in water which he gives the groom to throw towards Ganesh. The groom takes water in his palm and puts the other palm over it and then swings it around his head. Some Business with red string ~~is~~ follows: putting it over the water jar. Then on the palm (left) of the groom a red string circle is made with a sopari nut in the center, add. green blades of grass, sprinkle on water. They noted that they should have incense sticks (agababi) but don't. Groom briefly holds the coconut. Then the priest ties a red string threaded through a mindala nut around the groom's wrist; this he will wear until after the marriage ceremony. Then with crossed hands, mother and sisters and female guests anoint the groom with two leaves as brushes each tied with red string dipped in red, yellow, orange and white on the top of his feet, knees, shoulders, cheeks. They then spread the yellow-ginger all over his body and the finishing touch is a red ∇ on the forehead. The four colours are kankur, golal, sindur, ab-il (white). Jegery, a sweet made from sugar cane) is fed to the groom by his mother.

The second "movement" of the procedure. The mother and father of the groom sit on the patlis with the priest (wife to the right hand of her husband) and the groom is released tho sits in attendance. This is simply called a puja. They flick water about, put water to their mouths and to their temples. The father is directed by the priest to hold a spoon of water in his right hand and the mother to hold his hand. Onto the spoon, the priest adds white flowers and a sopare nut. Father and Mother put three sopare nuts on the leaf on the wheat pile and across these three is laid a red thread. Rice is sprinkled on the plate several times (a miniature ashirvad) and the powder of the four colours is also thrown on and green blades of grass. The father then holds a leaf with a sopare nut. Mother throws the colors at Ganesh. Red thread tied around neck of Father and Mother. Now three sopari nuts are put on a plate with water before the father and he holds the spoon of water and puts drops on each of them as well as on a coin which had been put on the wheat patli---this he does three times. Then a red thread is laid across the three nuts. The priest concludes this movement by going to the wall painting and with a sticky paste of the jegery sweet blocks over the top of the Gowtra and sticks on a red thread between Gowri and Ganesh and then flicks the four power colors at the painting.

The third movement is done down in the road--the groom and priest sit by the thali (tray) of the colors and then dig a hole in the dirt and spoon in white curd and plant 3 green leaves tied together with a red thread and a mindala nut. Then a quilt canopy was tied across the alley. This is called the mandava moruharat procedure.

This was followed in a couple of hours by a celebratory lunch. All and all it came to Rs.50.

I opened the question of "propitiating the stars" when the stars are only indicators with Garish's father. He stuck to his philosophical position: stars have no right to interfere (and with a bit of leading on my part) it is only a belief, the ritual has no pragmatic value but only gives us a good feeling.

He says he's a-political--all these things, socialism, communism are all propaganda and lies, but some day the truth will rise again. Story of a saint who could remember all his past lives.

Jenoi (the sacred thread worn over their right shoulder by the top 3 varnas).

Afternoon train to Nausari--Mehrji Rana, the 16th is going to Bombay tomorrow as is his friend Desai. We arranged I go to Bombay and come back around the tenth of June. Confirmation the head-dasturship here is hereditary vs the one in Surat. He did not give me a chance to clear up the point. I.e. the Bhagarias won out in putting control in priesthood---perhaps going even further by making it above priestly choice as well: primogeniture. But presumably it is the Bhagarias who represent the Shehenshahis of Surat as well. What about Udvara. What about the trusts.

There are whole streets of relatives in Navsari--much inter-marriage. Desai street is all Desais. Big joint family houses called haveli in which if ~~gibbi~~ fight could have separate floor or room--separate or joint cooking. (Might be fun to map some of these streets, e.g. Desai, Dasturs, and note joint family, no. of separate hearths, joint or non-joint economic stock.) Desai says the reason was to keep money and property in the family. And there was more of this in Navsari than elsewhere. Separate hall in Desai street for Desai family ceremonies. Ash of house fire used to clean pots--ash of higher fires is thrown into running water of a stream.

KEMelman, Harry. SUNDAY THE RABBI STAYED HOME. (N.Y.: Fawcett Crest 1969). p.43 - Father Bennet is prepared to listen to Rabbi Small's pointing out of Catholic logic which will not allow the Pill (Fr. Bennett hopes the Pope will change his mind) saying that Rabbi Small is a Jesuit. As for himself he's not strong on the hairsplittings of theology but conceives of his role as counselling "I try to instill in my people a simple faith, and I leave all the subtleties to the big guns of the church. My feeling is that once a person has faith, then everything else falls into line. Since we're all pretty much in agreement on that, I consider it my contribution to the ecumenical spirit."

The Rabbi demurs saying that Catholics are heaven-oriented while Jews are content with the world.

"But faith Rabbi. If you have faith in the majesty and glory of God--"

"Ah, but we don't--"

"No faith?" The priest was shocked.

"None that is enjoined upon us. It is not a requirement of our religion, as it is of yours. I suspect it's a kind of special talent that some have to a greater degree than others. Basically, our thinking is in line with the passage from Micah: "What doeth the Lord require of thee but to walk in His way?"

"Isn't that the same thing?"

"Not really. You can walk in His way and still have doubts of His existence."

30 May. To see Shahriyar Irani: At the death of a Bahai, Name Jamskhd and another objected to printing funeral notice since the body was not going to a daxme. A family in Khusrow Bagh became Bahai and they tried to throw the family out (unsuccessfully).

Mobedzadeh (turned Babai) tells the story that at the time of the Arab conquest of Iran, a group of mobeds negotiated with the Arabs and said that they would become Muslim if they were granted equal status, i.e. status

Former Zoroastrian priest Mobedzadeh (now turned Bahai) tells the story that at the time of the Arab conquest of Iran, a group of mobeds negotiated with the Arabs and said that they would become Muslim if they were granted equal status, i.e. mujtahid and when this was accepted made a pact amongst themselves to spread dissension.

1 June - Moved from the YMCA to Salvation Army. Two PCV poultry project guys say HOT & COLD poses a problem for the poultry industry: eggs are hot and their consumption goes down in summer.

2 June- To restaurant of ... (New York Restaurant, Chowpatty)--there have been no Gahambars since rationing went into effect (rice rationing): people may go to the temple, but previously big Parsis fed thousands. Parsis go to temple every day vs Iranis like himself who are lucky if they go once a year. Why are Parsis so religious here?--it's because of the soil here.

3 June (Thurs)--Morning arranged apt w/ Jehangir Shroff and after noon went there; he's managing director of United Motors, apparently a Tata outlet, plus a director of a dozen or so mills. He began life as a common weaver, son of a mill manager and worked his way to the top. He's also a representative for India of a whole slew of machine manufacturers. As head of Khusrow Bagh, he agreed to help me with 100 questionnaires but suggests I should take out controversial questions like about daxmes, conversion, Dastur Bode. Bode he pointed out got a hostile reception the last time he was in town. Shroff's a Mason.

Thereafter to see Dastur Minocher-Homji at the Fasli Agiary. Re. High Priest recruitment: slowly selection of High Priests by merit is gaining over selection by heredity. The Fasli Agiary High Priest (of wh M²-H is the current holder) is selected by the Petit trustees. The Wadiaji Atash Behram (Shehenshahi) now seems to be on a selection system: Dastur Dabu and before him Dastur Kutar were both selected on merit; before that there was a line of Sanjana priests. The two Kadmi Atash Behrams (Banajee and Dadyseth) have no high priests, only a senior priest to carry out ceremonies. The Anjoman Atash Behram is the ~~fourth~~ fourth in Bombay. The Udvara Atash Behram has two high priests--one traditionally trained; the other H.K. Mirza is a London PhD and during the school year is here in Bombay: the principle of the Avesta-Pahlavi Madresseh--this is also a Shehenshahi Atash Behram. Navsari has a Shehenshahi Atash Behram with a hereditary high priest (Mehriji -Rana). Surat has two Atash Behrams one Shehenshahi (High Priest chosen by the Panchayat), and one Kadmi. There are 3 hereditary High Priests in Poona (3 agiaries): Hormuzdiar Noshirvan, Adarianvala, and Hozdar.

The function of a High Priest is to conduct some of the ceremonies, and to guide the people, e.g. by giving sermons at jashnes, not all but important ones, e.g. the next will be Tiragan (Ruz-e Tir, Mah-e Tir) which is associated both with the monsoon and with a seasonal gahambar. On the first day of a gahambar Vispered is read in the Atash Kadeh, and there is often a big dinner (currently not) part of the purpose of which is to feed the poor and at this time first the jasne (yasna) is read and then the sermon and then food. I.e. High Priest is a title indicating learning.

Chotra, lit. "platform of stone", for bodies which die of unnatural causes, esp. suicide, and "in hospital"--please cf. J.J. Modi's P.C.&C. Infectious disease like plague. In form it is precisely like the daxme.

Namgahran --old names whom the younger generation do not know are dropped so the reading of names at jashans wont take so long. Thus the lists are usually no more than 3-4 generations.

Re. not allowing outsiders into a Parsi fire-temple. My answer is that when the Arabs conquered Iran, they desecrated fire temples, they desecrated the dead. And so now in self-preservation it became the custom not to allow non-Parsis in-- custom became unwritten law. When I mentioned Dastur Sena's answer of 5 kinds of men, he cut me off saying all that was fantasy and nonsense. He always makes it a rule to say about religion what is rational. Even a foreigner should have no cause to giggle. As to taking pictures of sacred fires; this has been done and there is no bar.

Ilm-e Khasnum and theosophist sections of the community are distinct; the former is an orthodoxy which would not accept the latter as orthodox.

Re. the mass navjote of Bharucha and Bode some 25 years ago, some 25-30 children and adults of Bansa born of Parsi fathers and alien mothers were given ~~sedreh~~ sedreh-kusti.

Tradition that 4 things offered by Zoroaster at the Court of K. Vishtasp, and should be present at death ceremonies: pomegranate, milk, grape juice, and flower. For full ceremonial elements cf. J.J. Modi under afringan. The pomegranate to Esfendiar gave Zoroaster making him (ruintan, bronze) invulnerable except in his two eyes (his Achilles heel as it were). Milk which in our symbolism means "milk of nourishment from the Gospel" was given to Peshotan who thereby gained immortality. Vishtasp was given grape juice, NB not wine which is prohibited in the Hom Yasht. Haoma is wrongly understood to be a liquid intoxicant or elixer; it is the soul, for it says "seek me" and... Grape juice means higher knowledge, elation, mystic experience. The same occurs in Sufism where wine is always spoken of but literal wine is never meant, rather the intoxication of hgi higher thought. Flowers were offered to Jamasp and from the smell gained knowledge of past, present and future. Smell = knowledge: bui Pers. "smell" comes from Av. baoidhi from baod "to know, to be enlightened".

Re. a different flower for each day of the week, I think the ref. is Bundahishn. No present use of this. Re. ~~xt~~ finger signs--that must be something Persian, not here; ask Sohrab Shahzadi. In any case, I would not jump to "there is one God, not two" but rather there is one God and the two principles of Good and Evil. /The formular--cf. elsewhere in Journal--is Islamic: there is only one God, there are not two Gods./

Re. the fight in Navsari btw the Bhagarias and Sanjanas--an economic issue--priesthood should ~~not~~ not have to be concerned with economics.

Evening to Fereydun Rustom Irani (Nureyasdan)'s. Tonight I got a real lesson in the essence of Bahaim. Bahaim have this calm, welcoming, unquestioning altruistic warmth I also find in Christian missionaries. The difference is that the salvation of Christianity is a personal one--the elect will be saved, come be of the elect; whereas Bahai salvation is a social one. This is my comment--a Bahai would say the message of all religions is the same. Bahaim brings a quiet optimism that time is on our side and eventually with work and love we will achieve world peace. The lesson went like this:

In India one is free; for that I love India. Look with the new budget the price of flour goes up. I'm the President of an association of about 100 bakeries, so I've been organizing letter, telegram, telephone campaign to bring the price down again. The chief minister of Maharashtra agrees, it remains to be seen about the Center. Just think, I am a foreigner, a man of little standing and yet I can do all this. In Iran what could I do? There my response would be of necessity the sniveling "bicharam, che kar konam."

/I asked about the power of the mullahs of Yazd./ In response he took out Maneckji Hataria's book with copies of letters he wrote in Persian. One concerned the jezia and he wrote to Nasr-din Shah (1862) and the Shah wrote to the mullahs of Yazd: the mullahs wrote in the margin that the jezia had to be paid. Then there are a series of letters of questions to the mullahs in which Maneckji asks is this the way things should be done in Islam? One again is about jezia which was eight tomans per person; mullah's comment on the side is if payment is not made it is lawful to beat up the person. Re. forcible conversion to Islam, the mullahs concede that it is not according to the tenets of Islam to take a child by force, but once taken it is illegal for the parents to reclaim him by force. Another ~~invokes~~ invokes the principle that whatever a mujtahid says is legal in town: killing included. Before Reza Shah all this power was in the hands of the mullahs. When Reza Shah came to Yazd, I was there, and saw an assembly of 500 mullahs, he cried: these ulema we do not need. /How did Reza Shah gain control over mullahs esp. in a remote place like Yazd?/ When the rain falls the vegetation comes up; that is to say in my opinion Reza Shah was an instrument of God. He came in the time of Baha'ullah. Had he come before his

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time nothing would have changed.

[I asked about the present Shah and the opinion of some that he had the power to recognize Bahais, but if he did so there would be bloodshed: is it the ulema, now broken in power, or the populace? / Let me tell you about this Shah. In 1946 we raised here in Bombay Rs.5 crore to start an agro-industrial complex in Khuzistan; we collected money, engineers, etc.; drew up plans. Imami was the head of the committee. The plan included a house on a plot of land for each family, a free hospital, free primary schools, 5% of the profits to be divided among the employees. We took the plan to the Iranian consulate and Ali Amini came to see us. He saw our constitution and exclaimed "maharam-e communist!" I replied that on the contrary all this was jelou-e communist (ahead of the communists). We finally got him to agree that a representative should present the plan to the Majlis. I was sent to Iran and we toured an area out from Ahwaz selecting a 10 x 12 km. area. I got sick and for 12 days went to the Majlis without being able to accomplish anything. Three members took pity and finally discussed the plan with me privately on the 12th evening. I explained how we wished to bring money from India, personnel from India, Parsi know-how. Their response was "you are either mad or very bright: such a thing will never happen here." Sick and tired I replied near tears that I might be mad but if so I did not know it. They replied that if we were allowed to do this, labour chaos would ensue; all would be trying to become employees of the project. I threw up my hands and said, look I'm not interested in politics, all we want is to make the lot of man happier. On the 13th day I stood in front of Ali Amini's car as he tried to drive away; caught he took me in the car to his home for lunch. I protested at the run-around saying I've spent some 12,000 tomans on an office on Khiaban-e Nadiri, 60,000 tomans sargolfi, 6000 tomans for a map of the area. Look say yes or no. So I returned to India but did not let the matter drop, writing letters to the Shah, to the press, etc. These were the seeds of the White Revolution. Note the 12 points of the White Revolution are basically the same as the 12 principles of Baha'u'llah. Reza Shah was a soldier; this one is fekr gavitar (deeper thinker).

The one main drawback is Section 58 of the Iranian Constitution which allows only an ~~Iranian~~ Ithna Ashari Shi'ite to hold various posts. The Shah proclaims the country is a democracy, but with this clause it is not. The point was made in UNESCO by a Bahai whom the Shah claimed Iran to be a democracy and we wrote about it in the newspapers here. The Muslims gathered in the masjid and cried that I wanted to get rid of the Sultanate, to get rid of the Shah. Nuri Esfendiar, brother of Soraya, even came from Delhi and imperiously told me to shut my mouth. I laughed and asked why. Because I said so, he replied. I laughed and said "look this is a free country: here I say what I please, in Iran I'll keep my mouth closed." We went back to Delhi together. Eight days later Dr. Machin-Daftari (damad-e Mossadeq) visited me to argue. I promised to collect a meeting of leading Parsis and some 300 attended. Here a Parsi is Chief Justice, head of the army, etc. We had the meeting and eventually I explained about Section 58 and said we would not bring Parsi money to Iran til this was removed. He tried to explain--all lies--that this section was written long ago when the Armenians and Jews were too powerful.

When the Shah came to India, I built a three-tiered arch to welcome him. Without knowing it he's a servant of Baha'u'llah.

JFK, RFK, Martin Luther King were all servants of Baha'u'llah. I would like to make a memorial to them, e.g. a Kenedy estate.

Arab Guebres: at the time of Darius I in a ~~700~~ 700 km. area btw Baghdad and Damascus was a group of Arabs who every so often would attack Iran and take prisoners putting holes in their shoulders for ropes. Their symbol was a lion-body with a human head (with beard and crown). This is the form you find at the bottom of pillars of fire-temples: at the top are Farovar--i.e. may Mazdayaznians always be on top of these idol-worshippers. In 1937 I went to Baghdad-Beirut to search for this. 700 years covered by sea, now again dry land. There I met some Turks from Azarbaijan who spoke Dari and said their fathers were Zoroastrian and had fled to the Azarbaijan area and they would take me to the Arab Guebres

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who are still in a mahalle to the West of Damascus: they worship wax figures, lighting a fire at night with buye xash and prayer. Then they put it away until the next night.

4 June 1971. Spent the day in the library going thru article on parallel-cousin marriage in Beirut which proved less than I'd hoped.

Evening again to F.R. Irani. I asked him about Ostad Master Xodabaksh--he was 12-13 when the Dasturs killed him. Why? He wanted to teach the people certain reforms. E.g. the meaning of the daxme; ma'aniye daxme: yek ja-ye tang-o-tarik. A daxme was a place dark and narrow. What we now call daxmes are not the daxmes of Zoroaster but stem from the time at the end of the battles with the Arabs (cf below). A daxme was an air-tight stone walled enclosure. Those who could afford it made one the size of a hall, a family daxme which would be opened as need arose and re-sealed. Those who could not afford made individual daxmes. You may still see such daxmes--I saw--near Persepolis and Kazerden (Kazerun?) --sized about four feet by eight feet. Near Yazd there is a village Kharune, whose proper name is really Khavarnak, /Khatk?/ Khavar meaning Khorshid (sun), nak referring to that flash of the first ray as the sun rises. It is about seven farsacs from Yazd. Near it is a place Angira where there is a ruined caravanserai, and in the hills near-by is the ruined fort of Bahram-e Gur. At that time I had a contract to build a road here and I was riding along on my horse, a very fine horse--27,000 tomans to build the road. And I saw something in a hill off to the side, a broken wall. And there I had a man dig: he hit stone and I told him to desist fearing if they discovered it to be a grave they would return and dig it up in search of treasure. I went back later. It was the custom to leave with the body a shamshir (dagger) and a kuze of water. I took the kuze and sold it to a Jew as an antique for 300 tomans which was a lot in those days (even today!) Body inside turned to dust at touch. So I replaced the stone and left.

Thousands of years ago there was a sea near Yazd. There's a village Barchin 18 farsacs from Yazd: it's name is bar- Kenar-e dariya (at the edge of the sea). From there the sea extended to a place 24 km above Mehriz and from there to Khavarnak. This sea belonged to Behram Gur who came to this area to hunt gazelle (ahu); and to a village Derang (Derin) which means "beginning" and is just North of Khavarnak. This village Derang had good orchards, gerdu etc. but being isolated was not well-known. I bought half this village and below it sank a well figuring that if there was water above, there must be below and so it was. I gave this to the farmers and left. Spent 15,000 tomans for the half village; 20,000 tomans to sink the well for the new village. Money from where?--my father was wealthy. Riding my horse in the hills, I found a mine of coke, recognizing it from a similar such mine at Bafq. At that time the Eqlal Factory was new and I went to the chief who was a foreigner and told him about the mine. tape: We went and this engineer said it would be ten years before they would be ready to develop this mine. I said I'm not a technician, I don't know anything, do whatever you want. After that I don't know what happened. Then there's Mazre Ali Sayyid. Near there is an old village--the name escapes me--was the guest of the Kalantar there one night, a simple man. As we were eating dinner, he said near here there's a ruin I'd like to show you. It was an ancient atash-kade, or masjid. Because people took my ~~word~~ word in Yazd: whatever you say is OK. Very well I said, tomorrow let's go see. In the morning we went, I and the Kalantar. I said I didn't want anyone to come along with us, if come and understand they would open and destroy it. I recognized it as of an old fire temple but said nothing to him. I saw some strange straight and right-angled cracks and suspected something of interest since if it were just mud it would be ragged cracks. At night I went with my servant Ali Reza back to the place about one mile from the village. I said I WAS GOING WHERE I had some sheep, but I didn't go there but came here. Under the cracks was a stone on the face of which was cuneiform writing. We went and came back with another and with great difficulty removed the stone about

2' x 3' x 2½' and put it in a dry river bed for removal to my house. But that night that pedar sukhte stole the stone. What could I do, he was Muslim that servant of mine pedar sukhte. Then I went to Tabas. There's an old place, I wanted to see it. Returned to another place near Angira called Humin, really Human (a Pahlvan of Sassanian times). At a goldsmith's making teeth, a man had something white. I asked what it was: special clay used in making teeth. From where did you get it: Human. I went there saying I wanted to buy some sheep. By chance this guy was there. I bribed him with five tomans (very much in those days) to show me where in the mountains he got this clay. I took a stone. Very heavy: iron. After three years I left all this and returned to India. No desire to stay in Iran--all my efforts are for India, here I've worked very hard and the Govt knows it. I'm on the agricultural board and try hard for the poorer folk.

Then from Abada from where you start for Debid, there's a village, very big daxmes near Persepolis, there's a place called Gozar Koli Kosht. All the tepeh here are of a material for building construction, name I don't know. I'll tell you: when the Jews went to Palestine after the first war. The English came. League of Nations. Lebanon given to France. But British held on to Palestine with the intention of getting Lebanon back. Always the British policy is to plan for 25 years ahead. English asked Arabs for help and we'll give you independence. They said the same to the Jews. Set up Lebanon here, Egypt here, Syria here. League of Nations said only 2000 Jews to come a month. Big fight Arabs, French, English. But with this no work. Baha'u'llah said 20 years earlier that Jews would be collected in Israel. The Jews who came were engineers, qualified intelligent. Arabs--one sheikh would have so much land. Jews said with this land what are you doing: look at these bagas of gold and dates etc; they are yours for the land. OK!-- Then build factory and began to transfer this building material to Haifa from Sinai (----where Musa saw God). Arabs now asked for more money for their dirt. Arabs no longer had land and moved away. Now the Jews did some thing else: built cinemas, banks, markets, brought cars and began to sell Arabs goods for the money they had given them for the land. The Arabs now had no land and no money and they awoke. Got on their horses and shouting Allo Akbar attacked and were mowed down in 1937 (I was there) by machine guns.

Reads from Baha'u'llah, and comments on the cloth Jews had to wear--old patch--that they may be told apart. Jews were all over. I gave them much help to go to Israel from India. Aside from Bahais, no one knew how necessary it was for Israel to be., and in Israel Bahai property on Mt. Carmel pays no tax. Written in Torah. All Bahais help Jews to go to Israel. In Hebrew "caleme" means "bab-e xoda" (Gate of God).

Re. the old atash-kade near Yazd - stone telling the history etc. of the place which was taken--some 12 farsacs from ayazd. The stone was covered over with mud at the time of the Arab invasion so that the Arabs would not find it. It was covered with cuneiform writing and the rest of the rooms had fallen into ruins.

I was born in Iran. At age one I was brought to India; at age six I was taken back again to Iran. Again at age 17 I went to India, and two or three more times I went to India. I stayed once in Iran for three years: that was the time I told you when I built a road, made a village. ~~My~~ My father controlled lands ~~from~~ for Abdul Reza, brother Rahman Sultane, entrusted villages, properties to my father who had come back from India. He had no children and liked my father very much. When he and his brother died all the property was in my father's hand; and I left all that to come to India. I left because of the fanaticism. A man's mind must be free: hunger does not matter, but the mind must be free.

Chun fanaticism, fanaticism. Ensan boyyad azad boshe. Gorosnegi bexori eb nadare. Vali in mand Adam baoyyad azad boshe. Savar-e ~~sikra~~ olaq mishodim, mizadand pain-e olaq bosham, chera savar-e olaq shodim? Xob, olaq-e xodam, xarje xodam, savareh mishinam, be tu chi-e? Xeili bad-e. Bebin, asle mashab-e Islam hargez in ~~magofte~~, Shariat-e Islam hargez in nagofte, dar Qoran-e shadid, hic az in chizha nist. Inha tamam olema kardand. Olemaye jafele . Bist hezar Bahai kosht Pir-e mard-e 80 sol

khesk boridand.

Ma ašlan nasle ma mal-e Pars-e ...mal-e Bakhtiari...Pars, Pars. How do you know, can you recount the generations, no we dont know the generations. I only know my father, his father: and that our family is very large, and many are here. Maybe 100 persons are here in India. My line is descended from Marzeban-e Sohrab. Aged 26 he left Iran and came to India: his portrait can be seen in the Atashkade Dadyseth. Unja xedmatgozari bud; dige che kar kon, kar nabud; ~~in~~ vali amad-e inja ye fekr be hal-e Zartoshtiane unja bekone, baroye in amade, yaani Kasnavieh, Kasnavieh o Nasrabad baham vasle (?) Yek ruz Dareshik (?) raft tu atashkade did geria mikone. Goft, Marzeban chera giriye mikoni? Goft baroye inke man aayamadam inja shekam xodam por bokanam; amadam inja ke betavanam kek kari bekonam baroye kasonike xodam who are left over there. Boyyad man beravam. (He was working as an assistant in the atashkade). Man inja voistam baroye xodam xube, but what about my whole family and Zoroastrian of Iran? Sob fekr che kar konam baroye un? Man miravam. Rashid M gave 10,000 pul which at the time was very much. He said take this and go do whatever work. Marzeban-e Sohrab ke daste madar-e man pul bardasht, raft Iran. Va yek mahallist chahr farsang-e shahr, esmesh Mobarake. Didid shoma? a in xab mibine, Marzaban-e Sohrab, va ye qanat dar bizre, and when the water came down the qanat, Zein-ul-able, a mujtahid of the city came and said how nice it was. Marzeban-e Sohrab had built the qanat for the people and his relatives of Kasnavieh and Nasrabad that they could put some distance between themselves and the city. (ke dur az shahr boshand). In Zeinulabadin ~~in~~ vaqte miyayad unja---rasme ~~gadimiye~~ unja bud ke agar miamadand tu manzelet maselan migoftand 'mobarak ast mobarak ast Feyyadun ino farsh-e xubi darè', qanon in bud ke in farsh ro be-un bedid: in farsh pish kesh. Vaqti goft, mobarak ast, Marzeban adab (?) Mard-e xubi chare nadasht goft bish qafiz az in ab, yaani nesfe in ab, begir. And thus gave Akhum Zeilulabadin 20 qafiz. And took the water and made a village Zeinabad after his own name. And the water that remained Marzban gave to the villagers of Kasnavieh-Nasrabad, built a school, and a fire temple and left on it the name Mobarake which Zeinulabadin had put on it. Now the Muslims wanted to make him Muslim. He had found favor with the Shah and had been made katkhoda and then Kalantar. His neighbors, Muslims, thot that if they could only get him to say Bismillah-e Rahman-e Rahim, he would be transformed into a Muslim. So they wrote out on a piece of paper Bismillah-e Rahmane Rahim and while several hid themselves as witnesses, one went up to him and gave him the paper and asked him to read it out to him. When he opened it, he saw what was written and read out: Be name xodavanda baxshayande baxshayande mehreban. Anha goftand 'inke naneveshte.' He answered, Na chun ma Zardoshti hastam, Irani hastam ~~chun~~ ^{naboyad} zabun-e Arabi bexonam; man arabi balad nistam. Very bright was Marzaban-e Sohrab. One day Marzaban was called to Bagh-e Dowlatabad and went with Beman; he told his mother that this was to be his last day, and told Beman that if he was killed, his body was to be left with the assasins. As they rode on asses to Dowlatabad, ~~they~~ he was offered tea. He said whatever work you have, whatever request you have of me, first tell me and then afterwards I will drink the tea. So they talked, and then Marzban asked permission to leave and was given this and then asked for the tea which he drank. He made it back to the door of his house and there asking why they should have to kill a man died. One member of the family was foreefully converted: Xodadad-e Rustam. A few remained: my mother and father, SHahriyar, Rustam, Bahram remained: they packed up and left for India.

Look at all the things we did: built villages, built schools, che foide? what use? if a country is not free. (Mamlekat/ azadi naboyad boshe). Ma dust darim Iran, man Iranira dust daram, vali chun talq parastand adat din ~~tarix~~ boyyad taghi hagihat dare. Does the Bible say this, no, etc...

5 June (Sat). Morning I dropped off the Cusrow Bagh Survey with a typist-cum-stenographer fellow who promised to have them typed Monday morning and run off in the afternoon. Then to the U. of Bombay Library.

To Rashid Shahmardan's. Re. Ustad Master Xodabaksh: I was about 9 and in Iran at the time--he knew me. I asked him one day how we know a good man from a bad man. He replied that one weighs the man's actions as on a balance and if the good equals the bad, then he is a good man. It occurred at the time of the accession of Shah ~~Ahmed~~ Qajar, the last of the Qajars. The Parsis in Bombay sent a gift to be presented on behalf of all Zoroastrians at the salam on the day of coronation. Ustad Keyomarz was picked to be MP but as he was busy with social work and travelling back and forth to Bombay, the Parliamentary job was given to Arbab Kei Khosrow Shahrookh and so the gift was sent through him. But he did not present it on the day of the salam; instead he got a private audience with the shah and presented the gift as a personal gift rather than as coming from the community. At the next meeting of the Anjoman, Ustad Master Xodabaksh denounced this as a crime. The President of the Anjoman was a priest who had also studied in Bombay and who had been given the job since he was a priest. He took Shahrookh's side. And together they had Xodabaksh killed--it was purely a matter of jealousy on the part of the dasturs, since they would say to the people "the scriptures say you should do so and so" and Ustad Master Xodabaksh would say, and he spoke with authority since he knew Avestan and Pahlavi, "no they don't: show me where." As he lay dying in the kuche his brother came up and he told him: leave my assassins to me, you take care of the school and students. But there is justice in the world: one cannot escape one's karma. Ustad Master Xodabaksh lay in the street only a few moments. Kei Khosrow Shahrookh lay in the street hours. They wouldn't show his face to his family--he'd been suffocated (I talked to the executioner). Reza Shah had him killed on account of his son who during the war was broadcasting for the Germans vs Reza Shah who actually a double agent working for the British. Reza Shah would call in the father and say, call your son off, I want it stopped. Kei Khosrow could only say I've tried, what to do, the son won't listen. Kei Khosrow and the Shah had been close. Kei Khosrow had been secretary to Arbab Jamshid, the great banker who was bankrupted by the British and Russians. Arbab Jamshid had the Govt accounts which naturally the two diplomatic powers wanted control of. At that time Reza Shah was still just an army officer and he would come to Arbab Jamshid when in need of money and salute and Arbab Jamshid would give him money. So when Reza Shah became king, he ordered Kei Khosrow Shahrookh to go through Arbab Jamshid's accounts and set the affairs straight. Kei Khosrow did not do this always saying I'll get to it tomorrow. In the meantime Arbab Jamshid expired. But there is justice: Kei Khosrow himself died a penniless man. At the end of his life he walked to the Parliament because he had no money to ride. It looked as if his sons were going bankrupt and Kei Khosrow spent all his money to bail them out. But these are the dark sides of Kei Khosrow. The bright sides are there and outweigh the dark and those I've written about in my Farzandegan.

Re. Marzeban-e Sohrab (also cf Farzandegan)--he was made kalantar for the Zoroastrian population of Yazd--this post went to various people. 175 years ago it was with a Khoramshahi. The tradition is that he sunk a well at Mobarake--the Governor (not a mujtahid) of Yazd came and demanded part--and hence--Hasseinabad--he went to Teheran and demanded his rights which were granted and the Governor had him poisoned in return. Mobarake--so the people could get away from town. Now I couldn't believe this tradition and eventually I found a reference on a document to Marzeban-e Sohrab living long after his supposed murder.

Re. Bahaism--all lies, not a religion. Sayyid Ali Mhd first claimed only to be a Bab, then prophet; said manifestation would come after 1100 years or maybe tomorrow. He gave his work to the brother of Baha'u'llah, Azal and Baha'u'llah got jealous and claimed to be the Prophet. Bahais supposedly to be monogamous but he had 3 wives once he married while still a Muslim, the second was a Bahai wife and the third was a young convert who insisted on becoming his wife. All three living at the same time. In Teheran agents would sell pieces of cloth

supposedly from his clothes or hair--how can a man so degrade himself! People were supposed to send a tithe to the prophet--either 10% or 19% And letters supposedly written by him were written by others--testimony of Ayati who was one of these who left Bahaism over the succession (he thought he should succeed Baha'u'llah and that it would not be hereditary), author of the history of Yazd. And outsiders may not see the Agdas, the "book" because it is full of nonsense--they've withdrawn it and want to reissue and revise it. There's only one copy presumably in Bombay and Fereydu says can't show it since need permission from above which won't give. I wanted to copy it for the Cama Library. But I did see a copy and I can read a bit of Arabic. (Apparently he depends primarily on Ayati's refutation). Fereydu knows he's been duped, but he's invested so much now that he can't admit it. He's not honest, he's a politician, he says what he knows and when he doesn't know he fills in ad lib.

Re. Fereydu's conversion to Islam. He went with his partners on the road construction project to Mahhad and there someone said you're Zoroastrian how dare you come into the shrine, you must die. His friends say oh on, he's Muslim. A row and to be sure they had him say Bismillah-e Rahman-e Rahim... The news got back to Yazd and there was a reception awaiting him when he returned. News eventually got back to his father in Bombay and through various connections arranged an escape for Fereydu to Bombay. For years he was afraid to go back to Iran and when he did, I was with him, before going into his village he sent a note asking if it was OK.

Today was founder's day of the Society of the Servants of God, i.e. the birthday of Dadaji (Dinshaw K. Mehta)--a naturopath doctor of renown till he got the call. He's now revealed through direct communication from above many new facts about Christ etc. Such direct communications are delivered as ~~discourses~~ "discourses" taped and listened to by his followers. Today was music instead of discourse and food--a birthday party--in a carpeted-matressed room with pictures and statues of Zoroaster, Shiva, Christ, etc. and a picture of Dadaji before whom all did a full namazkar on knees and bowing. Prayer is meditation, i.e. as the session started and before eating the adults closed their eyes in meditation. All were above 50 except 2 grandchildren who cavorted gaily through out the proceedings and were encouraged before the meal to recite prayers Hindu and Lord's Prayer--but in contrast the adults just silently closed their eyes and kept them determinedly closed despite the children's attempts at distraction.

Malikji, a Punjabi Khashatria--Father was a general, son a second Lt., aged 18--an ex-BOAC pilot with a beautiful long grey beard, very fit--India is stable and has been for millenia due to the varna separation of powers (like legislature--exec--judiciary) between Brahma-Shiva-Shankar. For humanitarian reasons we should invade Bangla Desh and give it to the people. America is divided into two groups: intellectuals and anti-intellectuals the former are like the Kennedys, Irishmen who have like Indians become intellectuals through suffering. The anti-intellectuals like Nixon and Johnson are British who are just rough.

Another man decried India's lack of diplomatic skill vs Pak. At time of Partition, Pak repres. produced all sorts of bogus 'facts' of so-and-so being raped etc. The India representative abstained from lies and only spoke of high morals and consequently lost. So too again today. Aid is being mobilized for Pakistan--people are not told what is happening in Bangla Desh. And people don't want to recognize India as a great power. Invading Bangla Desh won't solve problems.

When we ate, they gave me just a little at first and were solicitous about what I liked. But when I demonstrated that I liked ~~American food~~ Indian food the ready comment was that Americans adjust easily, English never--always have to have their mutton and potatoes.

6 June (Sun)--Morning, overheard conversation with young American lass to English hippie that she had grown up in the Amer. HQ of the Theosophical Soc. and one day in HS when 16 wandered in and they were so nice and gave her all these books which turned her on to all. After that she found school very dull. Theosophy: "So stimulating as opposed to anything else since it pertains to your own well being."

6 June 71 - Morning Adi Forudi came to see me via Shahriyar Irani. His grandfather was from Qassimabad-e Yazd. He himself, now 42, was raised in Teheran. Story of his conversion to Baháism. In school (Firuz Bahram, Teheran) they had a compulsory hour of religious instruction. Being Zoroastrian he of course went to the Zoroastrian priest's class. He was an eager student. One day a friend who is now a Bahai pioneer in the Pacific asked him if he understood what he was being asked to memorize. He replied 'no', and agreed that it had little value unless he did understand. The next day he told the priest (Mullah Bahram, by name) that he wanted to know the meaning of the words. The reply was a stern rebuke that the meaning was not for him to know. He bravely replied that he would not learn more unless it were explained. For this he was punished in front of the class with a beating, and the priest asked, have you come into contact with a Bahai? Not knowing his friend was a Bahai and not having heard the word 'Bahai', he replied, 'Bahai'? What is that?" The Muslim priest of course came to know that he had been punished and came to him sympathetically saying, "if you like, come to my class and I will teach you Koran with all the meanings." So he did, and was very happy learning Koran: he stood first in the class. Of course there was a row in the Zoroastrian Anjoman: they called him in and rebuked him. Then the same friend who had given him the first shock came and said, what is this that you have become a Muslim? Religion is not a shirt you change everyday. Today you are a Muslim, tomorrow a Jew, the next day a Christian? He took him home and gradually explained the Bahai tenets that all religions say the same eternal message, only a few civil rules of life must change with the times. He came home and announced that he had become Baháí. His mother became angry and abused him: you Muslim, from today the mother's milk I gave you from my breast has become dry. Do not come into my house again: you have a sister and she too may become Bahai. He said, all right, packed his bags and came to Bombay where his father was staying. His mother came and he had to move out again.

He likes Iran and things have undoubtedly improved. He went to Yazd once and went into a shop for a falooda. The man asked him if he were Zoroastrian; he said yes. So he got the falooda in a broken cup whereas the Muslim customers got theirs in a nice new cup. He paid and left the falooda. Such things did not happen in Teheran so much thanks to the presence of Armenian merchants. The only thing with Muslim merchants in Teheran was they would take your money only after washing it: there was a tall container of water into which you put the money.

He has nothing against Islam: it was a beautiful thing in its time. But today one cannot rule with Islam: just look at Pakistan, Iran, Egypt. Times have changed. To go by the Qur'an means you would have to close all the banks, for (he quoted the Arabic) you may not charge interest. By Islamic law a thief must have his hand cut off. I (MF) interrupted him at this point to try to put in a good word following A.A. Fyzee for the principle of separation of civil and religious law. No contact was made. Since for him there is a God who sends divine messengers with divine laws, such laws must be obeyed until the Commander changes the orders. Civil law insofar as it is setting aside of the rules of the last prophet is therefore absolutely illegitimate. And thus it is that Baháís must insist that Mohammad was not the last prophet. Thus according to the Bahai conception laws handed down by God are essentially static, and since the world is dynamic and evolving, the laws necessarily become obsolete; then a new set of laws must be given. The concept of a naturally evolving system of laws (which is ideally Islamic jurisprudence is) finds a stumbling block in the legal personality of God. Thus it is a logical consequence that all civil governments are illegitimate in Bahai eyes much as also for Shia eyes; and hence the prohibition against Baháís participating in politics.

Adi says that Rashid Shahmardan was himself a Bahai for a long time but no longer. Now he's a pakka Zoroastrian.

Afternoon: I went to see Rashid Irani. Mohammad was a Manichean. The Ka'aba was a Manichaean temple, the month of Ramadan was Manichaean for in the first of Ramazan Man was arrested and his followers went into prayer and fasting till his execution on the 27 Ramazan.

Re. not allowing outsiders into fire temples, he is opposed: everyone should be allowed in. But from a spiritualist point of view it is true that the purity of the fire can be destroyed by the approach of impure. Vibrations of thought are fact and

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of 3 kinds: creative, destructive, and preservative. Re. destruction of Avesta--so much has been lost thru destruction of irreplaceable ms libraries: Bokhara by Ghengis Khan, Alexandria, etc. Re. Yezidis--they are not devil worshippers but worshippers of izeti (god). Sheyda means light, not shaitan. They are mentioned in Yasht with disapproval since they beat their bull before sacrifice at Mehregan. Wear a broad kusti over their coat. Re. the fire which Muslims villagers would not allow the departing Zoros to take with them as it had brought the village prosperity--this was one of the quarters of Taft. Re. Reza Shah's nationalist interest in Zoroastrianism: he was born in Tabaristan, that long-time Zoroastrian stronghold where there has been no mixture of Arab blood: i.e. he was of pure Iranian blood. Also he had a fast friend onc Rustam Irani, the only Zoro officer in the Gendarmerie at the time. They met in a brothel: Rustam had taken Roza's girl and when the latter arrived the women told Rustam to flee as Reza had a reputation for violent temper; Rustam refused and instead of a fight the two became fast friends. Then Rustam went to America returning to Iran only after Reza had become king. At first he could not get through the guards at the palace but eventually the two were reunited, and Rustam gave up his American citizenship. When Reza Shah left, he too left, living in Europe and Bombay where Rashid was a close friend. Re. the thesis that the 'Arab invasion of Iran' was not an invasion of Arabs, but of dissident Iranians who had at various times in the Sassanian period left Iran for Arabia and taken on Arabic names--the evidence is collected by Shushitar, librarian at the Pahlavi Library, and member of a long line of mullahs. Re. the dowreh of Behruz Moghadam and Kia--they banded together to find out about Iran's past, but the latter two have now gone after Mamun instead.

Evening: I went to see F.R. Irani (Fereydu Nureyasdani) and asked about the Agdas which Rashid says is not shown to outsiders and is being re-written because it is full of nonsense. (He repeats the nonsense charges that because it says 'you may not marry your father's wives', so you can ~~may~~ marry your sister, saying the reason was that B. married young wife and feared his sons--married in fact 3 wives, one while Muslim, one Bahai, and one young devotee who begged to be his wife). F.R. Irani seemed not to deny that it is not to be shown but dismissed the issue with a long-winded account of how the Bible and Koran are here to be read on which Bahaism is based, and how religion is not to be crystallized in a book but lived.

Night: I went to Adi Forudi's house across from the bakery of F.R.I. and he dismissed all this humbug about the Agdas: it is in Arabic, and there are two--the complete version and a short extract which latter he showed me and began to read from in magnificent oratorical style. The full Agdas is under translation accompanied by a necessary commentary, for references which otherwise would not be understood, e.g. a European could not understand the rule against kissing the hand, unless he realized that big mullahs would ride down the street on an ass with their hands stretched out for the people to kiss--the press would be so great that oft one would miss and kiss the tail of the mulo instead--besides the uncleanness of so many mouths on one hand. Similarly a Muslim would not understand the rule against confession.

I asked how you would say 'may a Kashani scorpion sting you?' (aghabe Kashani shomar begazad) which turned him on to proverbs each of which is used as a message but is understandable only if you know the story:

(1) Pedar-e man tap kard-o-mord. (~~My father~~ My father caught fever and died)

Meaning: you speak briefly

Story: two men were sharing a bowl of food and the one was taking in food faster than the other. The latter thought to himself, 'at this rate I'll get nothing to eat, I must do something'. So he asked the first, 'tell me, how did your father die?' The first man became very emotional and told a long story, a heart-rending acct of his poor father. He became so involved he forgot to eat. Eventually, he noticed the food was disappearing and quickly concluded his tale, and asked, 'and how did your father die?' The terse answer came: he caught fever and died; and finished the food.

(2) Do sa'at chizi nist, do sol boyyad negar kon. (Two hours is nothing, you must wait two years): Two boys were discussing the swimming prowess of their fathers. The first said my father dove down under the water and did not come up for two hours. That's nothing replied the other, my father dove under water 2 years ago and still has not come up.

(3) Ne'emate xodara zir-e pa nazar. (Dont step on the bounty of God).

Mulla Nasradin was standing on a balcony one rainy day and he saw a man running. He called to the man, rebuking him, 'Have you no shame. Why are you running from the bounty of God (the rain)?'. Abashed, the man walked home slowly through the rain, caught cold and had a fever. Some days later as he was standing on his balcony, he saw Mulla Nasradin running through the rain and called ~~hik~~ to him: 'Mulla, why are you running? Do you not remember how you remonstrated with me not to run from the bounty of God?' Mulla Nasradin replied, I am running that Ne'emate xodara zir-e pa-am harab nashe. (that I may not break God's bounty under foot).

(4) Az ojarate dovvoli ma'arun nashi. (Dont deprive yourself of the second priviledge).

There was a letter writer who wrote so that only he could read his letters. Thus he earned two fees: one to write, and the second to read. By contrast there was a letter writer who could not read his own handwriting. He lost the second priviledge.

(5) Khar-e ma az kurigi dom nadosht. (Our donkey since childhood has had no tail).

A donkey fell into a ditch. A passer-by tried to help the owner lift him out by pulling on the tail. The tail came off. The owner said: ok you ruined my donkey, come to court. There were two cases before the qazi preceeding theirs. First a man claimed that a second had spoiled his daughter. The qazi said, go and bring proof that your daughter was a virgin and that then this man spoiled her. How to bring proof? The man left. Next a man came who charged a second with causing one eye to go blind by putting something in it. Again the qazi directed: bring proof that first your eye was OK. So when the donkey owner heard all this, he thot to himself, the qazi will demand the same proof from me. So when his turn came he cried, 'Hici, baba: khare ma az kurigi dom nadosht.

10 June: PCV from near Nagpur working teaching better irrigation methods to farmers in a village. The Agri Dept has been sinking tube wells at sites where success probability is 100% (there are 2 nearby rivers) at a cost of 15-20 thousand rupees. Now there is a much cheaper well design: ring well--cement ring sections and you dig manually (earth is very soft there) w a small water pump--total cost c. Rs.3000; but the Agri Dept is lobbying against the cheaper one as they developed the tube wells and the ring well is private, and thus can make money off of only the tube wells. First farmer to sink a well was a relatively landless one--one acre: began to increase his yield tremendously and is now one of the richer farmers.

FOOD: people say if you drink water after tea it will make you impotent; also do not eat fruit in the cold season. Caste system is strong in the village--eating and seating; several moneylenders in the village. (the bit about tea confirmed by an East African of Indian extraction--father runs a retail hardware in Uganda--saying his relatives in Karachi told him the same).

11 June: Ruintan at Ideal Restaurant came up with a suprise set of comments. I asked where I mightv get a kusti and he called an old woman nearby and I got one then and there for Rs. 15. Apparently the Parsi kusti is thicker than the Irani one. Then I asked him to show me ~~me~~ how to tie it: you want ~~me~~ to tie it on yourself. Why? We if I'm supposed to be an expert on Zoroastrianism, I should be able to explain to peop how to tie it on. Are you an expert? No of course not, but... You know these thing have a lot of meanings. Do you know what the meanings are? Tell me. I dont know but for instance there are 72 threads--do you know what they stand for?? For 72 gods people worshipped before Zoroaster came: he united these 72 into one. /Riz 72 sets of Islam etc. I dont know all athe meanings but there is a tape by Dastun Dabu: 4 tapes give all the meanings--one on marriage. And like the daxme, each body is put on a marble slab, do you know why? No I dont know, but they have meanings. Now like people say our prayers are specially strong. I suppose this is advertisement, like talking up your brand of tooth-paste. All religions have such things. But for instance the prayer at death snaps the last link between the soul and the body and even should someone regain consciousness thereafter, say in the daxme, he would only t
In fact if this happens. if someone regains consciousness

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Ram Prasad Ladha). MOTHER INDIA pts out the artificial limitation on car production far below production capacity and the using of deposits of waiting buyers w/ minimum interest by the Govt. (Sami Mody complained about the import restriction on foreign cars--he much prefers the method of Iran simply to say 'if you want it, you have to pay very much' rather than trying to say 'you simply cannot have it' which means the one must resort to devious means of getting a car--by having someone like a foreigner who has brought in a car keep the car in his name for legal purposes, but de jure sell the car.)

12 June. I went to see the model of the daxme at Victoria gardens--nothing spectacular and not so interesting as the mock-up of the separate pavis in Karachi. The Albert Museum in which I found it eventually, has some nice models of the growth of Bombay as well as old photos and other more usual Museum pieces. It turns out that the Parsi padgri hat is not very different from the old Surat Bania hat--an interesting point. Whether one should put any weight on this, but Lowji Wadia--initially a shipwright rather than za merchang-bania--wears more of a turban--maybe can check this in Menant. Also note that if you distill toddy it is called arak.

Afternoon I went to see Jussawala who was extremely nice but torpedoed any idea he could do anything for me: re. cousin-marriage, everyone does that, I thought you meant niece marriage which is done in south India. As to bad effects of inbreeding, of course that is established and in fact a research group next door will publish something on that eventually: that there is a high rate of hereditary disease in Parsis. I think it surprised him a little by showing him the very high rate of inmarriage among the Wadias. As to why, the answer is very simple: to keep the money together. He knows many cases in which someone wanting to marry out is dissuaded on these grounds. I mentioned the use of ³outmarriage to gain access to money and he agreed pointing out that after all this required agreement. I mentioned in-marriage in viillage Gujarat and he said, of course: the op is so small and it is an acceptable pattern why not. I mentioned Iranian theories of making adjustment easier, less divorce and he agreed that this too was a part. After all he said he knew many Americans who married cousins; also look at the royal family of Europe. He gets more turned on by historical speculations about the Parsi emigrations at the fall of the Sassanians. I told him about Ruintan's theories and R. Masani's folklore of wells--that sort of thing he really turned his nose up at. Re. breast cancer and Parsis: the pattern is that of the West, the highest rate being among American women. There's nothing to indicate it is genetic. Rather a hypothesis is that it is a virus since particles found in cancerous rats are also found in these women: the puzzle is that although the rate of prevalence of cancer is higher in American women, the incidence of these particles is higher in Parsi women.

That session depressed me the rest of the afternoon.

Stopped by a U.P. Muslim book store and asked for something on Shiism--'Shiism that's not a religion, that's a political movement'.

Jussawala had a comment re. Muslims: the most fanatic, but the Catholics run a close second--a really incredible piece of totalitarian machinery. Their power may be broken insofar as not being able to run inquisitions, but they still wield an incredible amount of power enough to break up families over deviance. And they really have everything worked out from psychology to public relations.

13c June--met the Irani boys here finally--one Yazdi (his nephew of the head of the Farhange Honar), one Teherani, one Tabrizi, one Isphahani. Tabrizi said even in Azarbaijan Land Reform's not done anything--another explained it's only a distribution of large landholdings: villager doesn't get much out of it. He says there still is strong feeling to make Turkish the medium of education. chakhan = nonsense (ref. to the contents of newspapers). Still student unrest at the U. of Tehran: opposed to spending so much on the 25 centuries celebrations. Honor: if I have a daughter and someone rapes her, my honor goes: what do Iranians say?--efatesh az bein raft. Haim's gives as as 'chastity, modesty'; it is also a fem. proper name. They agreed that abru, nam, ehteram decline, but to take the law in one's own hand as in Gaysar is no longer done. Worst insults do revolve around sexual

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honour: xoharetra goiidam, modaretra goiidam, modaret/xoharet kose, etc.

I went out to collect my remaining things from Shahriyar. Rashid Shahmardan he did not recall was ever a Bahai, but was a Muslim--now a daughter has married a Muslim and he's all but disowned her. Then he was a follower of Meher Baba and would go into periods of not speaking. Now he follows this guy and says he has given his photo to him and whenever he has an ailment he calls him up and gets a prescription. Recently met him at a funeral of a man who had throat cancer: Rashid said, oh I didnt know about this till he died, I could have cured him. Has left his wife and is a semi-recluse. Three sons and a daughter; one son in the IAF, eldest a businessman. Re. Adi he began reading about Bahaism in order to criticize it. Re Agdas, it's available and partially traslated: it's just a book of rules: 2 already implemented, i.e. about marriage and death--former that parents be consulted as well, latter that burial in box in vault. Other rules such as 19% of income after expenses to be tithed not yet in effect, or in effect in Iran only on a voluntary basis.

Re. Pangar--was the village bumpkin when I was a child. Made money by witnessing a bogus land transaction involving our family's land. He can be bought.

Fruit here doesnt compare to Iran: all the maggoes, cocoanuts, etc. cant match the tut, anar, grapes, cucumbers, but for all that I wouldnt join my brother in Teheran.

Own business just cant trust the help. First technician hired, I was new to the business and told him, OK it's your dept. youre to be treated not like an employee but like a member of the family. Worked OK for a while but then came w/ more and more things that needed to be done outside. Demanded cash receipts: noticed in the ledger that this engineering service's bills were consecutively numbered and so suspicious and tried to find the firm--the guy was simply taking suff home and bringing it back--gave him several warnings of a subtle nature--is it necessary to send so much out; couldnt you at least have someone else make the deliveries so it wouldnt take so much time from your work here. He never caught on. Eventually told him to take a month to 6 weeks but find a new job. Meanwhile hired a new technician. The first man never showed signs of leaving and said it was not 'auspicious' at the moment to leave. Shariyar replied, you better believe it's damn auspicious: now go. And he reported his dissatisfaction to the agency that had recommended him. Before the latter this man screamed about the way rich capitalists lord over workers and the poor--when he started the business he needed me, and now that he's got things organized he tells me to go. Shahriyar still trying to save the man embarrassment, told him to sign a resignation or he would find himself in even more trouble. The man signed his signature and told Sh. to write what he wanted above it. Sh. threw it in his face and brought out the proof and the people at the agency were duly shocked. The man signed a brief resignation letter.

The next technician was an older man with 19 years experience. He had 8 kids and another on the way, atold Shahriyar he had not to ther recreation. He began slackening on the job--taking things home to work on the side. So sacked him and for months after customers would come in and ask for equipment given to this man for repair and Shahriyar would have to reply: if you dont have a receipt from me, you gave it to him privately and there's nothing I can do, he's left us. Finally a goodfem. dootor came and asked about a gramophone shehad given this guy to repair when he came out to repair something elde. He had even come back the next day for Rs.100 for parts. Really now doctor, Sh. remonstrated, you shouldnt be so naive and have given him a machine without a receipt; besides it is now 4 months, and you should have become suspicious when he asked you for the Rs.100: you dont think we have Rs.100 to invest in parts and wouldnt just bill you with the labor? She said, 'OK, then just give me his address. This Shahriyar refused to do but asked her to write him a letter, which she did, and armed with that, Shahriyar went to the police (after the man refused to turn the gramophone) and with a constable arrested him.

The 3rd technician they called on Phillips and were sent an especially smart young technician. He was very good till his smarts got the best of him: the problem arose when he came in contact with the customers directly--when a customer brings in something for repair, if its a job under Rs. 25 we just do it; if more an estimate given

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The problem of parts arises if it is an import; so for these we would call him out to say if parts were available, if he could substitute Indian parts and to give an estimate. Here he would inflate the estimate and taking the customer aside would say that while it was a Rs. 200 job, he could do it privately for Rs. 100. Even if it was Rs.50 the customer would be happy to save Rs.50. He would have deliveries and pickups made at a nearby tire shop. We warned him, but he denied doing this so we told Philips--they were shocked and barred him from ever working at a Phillips place; eventually he found another job at much less than what we were paying him.

The fourth technician lasted only a month and a half. He was messy. He would open one set and fiddle with it, close it and open another set and fiddle with it, etc. Eventually I had to say, dont open any more sets, just finish up the ones you have opened.

Now Shahriyar was making up stock cards ~~and~~ to prevent stealing of parts--people just dont want to be treated with trust. They want some authority breathing down their necks.

He complained about his brother Ruintan who went on a visit to Iran and just stayed leaving all behind: apartment, furniture--we need him. Family is running two businesses--bakery and radio--it's just a matter of needing someone in the family you can trust to keep an eye on the employees. /I told him about this recent study of an industrial sociologist reported in TIME that it is less expensive to turn an eye to a controlled amount of employee stealing--hypothesizing that stealing adds luster to a dull job--but he objected that there's just no end to the stealing./

NB: use of family-kinship in small business and even large, e.g. Tatas tho in large it may undergo some evolution as in 'OUR CROWD'

the next best trust after family is the extended communal relig 'family'

Re. the construction business report in BLITZ (cf above)--when they were putting up the building in which the radio shop is and Shahriyar lives, they got 1st hand experience. They applied to the Gvt for cement and were told of shortage: they would be placed on the waiting list. This done, a few days later a man from the Gvt office appears and lets them know that for Rs.2 more per bag they could have the cement immediately. I would have been tempted, but Dad showed the man the door. Consequently we had to wait 3 months for a first shipment of cement. Then another 3-4 months and so on. It took us 3 years to put up the building. We then made two drive-ways: this is a municiple job. When we went to ask for ~~thats~~ the man said he could have his own men do it more cheaply: Dad said no. When they came to do the job the inspector said, you need cement to finish a the building? I said yes. He said how much. I said about 1-200 bags. He said he could get me some for about Rs.10/bag. (Officially it was Rs.8/bag then). I said how can you do that? This carriage way is a small job: how can you account for it. He said, no problem--there are so many jobs going on in the city: I can take 3 bags here, 2 bags there, and so on. I said no. About that time white cement came on the market and was uncontrolled--about Rs. 30--in contrast to the grey cement. So we finished the building with that. When the carriage way was finished an official came and said I have to file a completion report: it turns out that we can give you a Rs. 300 refund on what you paid, as the job did not come to so much. I said that was very nice. He said, yes but what is my cut? I said, your cut! It's not money I'm taking from you or even municipal money. Instead of a refund, this man sent me a bill for further costs of Rs. 15. I wrote a registered letter of protest: altho I had the receipt the letter never got into the file. They sent a man with a "distress warrant": he slipped it under the door after saying he would post it on the shop if I did not pay. I tore it up. Then an engineer was sent to collect the money or take goods equivalent to the amount. I told him to go ahead but if he did he wouldnt be able to walk out= the door. He left and another later came to whom I explained that (1) it wasnt the Rs. 15 in a job which cost a great deal more that was the problem, and that if he would only answer my letter things could be cleared up: at that point we found that tho someone signed receipt of the letter it was never put in the files.

Re. 'the book of the Bahais', there really is none: Agdas is only a code of laws. Another book by Bahauallah was cited in an unthinking mood by a pioneer in Bahrain when someone asked :Eman (Book of Certitude). The questioner latter came back and requested a copy of the book ~~and~~ as he had seen a dream in which this book came to him Bahrain is a difficult place to pioneer because there ther only way ato spread the message is to live the Bahai life which is difficult to do.

Mon. 14 June. Went and bought a padgi and pheta, and then into a used bookshop where I found a whole stack of books on Zoroastrianism and spent the day going thru them. Evening to F.R. Izami to say good bye: he talked about ancient sites: a tunnel from Israel to Greece; the burning bush of Moses which still stands there untouched (these being things he's seen)! He was successful in getting Finance Minister Chavan to abolish the new tax on flour. He's not a politician but he has experience which he is happy to pass on to others.

Tues. 15 June. Mad dash around buying tea from Rustam Felfeli, etc. Made it to the airport. d-o-n-t-fly-air-f-r-an-c-e: overweight cost me \$ 35 after I had gotten the air france representative to agree to charging me for unaccompanied baggage--but he did not keep his word. No food served on the plane tho when booking they were very solicitous about what kind of food I wanted.

Wed. 16 June. Ran errands and moved into Amer.Inst. Made contact with Dahmobe, who lives downstairs from G. Bastani and Shahriyar Falohati. He works for Air Iran, born in Yazd, grew up in India and began working in India in his brother's tea shop and eventually bought interests in a tea shop near VT and a travel agency. Really likes India but still felt a foreigner and returned here. He was one of Rashid-Shahmardan's boys at the Youth association of Zoroastrians in Bombay.

Thurs. 17 June. Collected refund on Kuwait Air ticket, and insurance check. Afternoon spent chatting to Dick Antoin (Jordan Village, PhD Harvard, was at Indiana, now at NYU at Birmingham, son of Lebanese immigrants to the states) and Gary.... (sociologist at Emory, orig from Seattle).

Fri. 18 June. Made contact with Ruintan Nureyasdani (Shahriyar's brother): he's teaching English at the Air Force and says Charlie Tuttle got fired and went back to the States. He's rebelled against the family: likes Iran because he's free here to do what he wants, vs. Shahriyar who works 7 days a week and what's he got to show for it? The old man is a bit stubborn and never thought that he (Ruintan) would really stay in Iran. He's in debt: rent is costing him 1500T. and he's got payments to make on a Peykan; he asked his father for help, and as none was forthcoming, he's not about to ask again.

Gary and Dick and I went up to Dumban in North Teheran--some tea houses and restaurants along a stream by the palaces of Golam Reza and the mother of the Shah. On the way back down we had an interesting taxi driver who gave us these choice bits: Re. chadors; black is worn if there is a death in the family, or if someone is a religious (mo'men) Muslim. White is worn by an arusi, tazer arusi (a newlywed) from the day after the first night til she bears the first child and becomes a woman (hesab-e zan) and then wears whatever. These are general rules: one sees girls (virgins) wearing both black and white, etc. A father will kiss his daughter and tell her when she is leaving his house for the groom's house: put on a white chador and go to your ~~father's house~~ husband's house and don't come out until you wear a kaftan (shroud). Dick notes that in Jordan there is a saying that a good woman is one who does not come out of her husband's house without a shroud. Re. white Dick asked me to see the man's reaction to the suggestion that white is the color of virginity and here the girl puts on white after she's lost it. The response was a recognition of white and virginity and a note that girls also wore black. Re. the shroud, back at the house, Dick suggested that in Islam the shroud should be white. Ed Davis agreed and recalls that in old pictures you see white shrouds; but now under Westernization one mourns in black. Now then comes the problem of the relation between black and Moharram and Shiism--it was the color of the Abbasids. Since the last couple of years Moharram falls together with noruz which is the time for buying new clothes, and so stylish clothes in Teheran very often black. Dick recalled that in Lebanon, Shia mullah distinguish themselves by wearing black turbans, but here the usual turban is white, with black and green as minor modes (=sayyid). The taxi driver--I had forgotten what kaftan meant and he explained--compared the kaftan to the Christian coffin.

Re. 'sayyid', Dick thru me asked the taxi driver what a sayyid was since in Arabic a distinction is made between sayyid (descendant of Ali and Fatimeh) and sharif (descendant not thru them but of the Prophet's lineage) such as K. Hussein.

We found a reference in Hitti's HISTORY OF THE ARABS that sharif is the title for descendants of Hassan, while sayyid are descendants of Hosseing but both have the right to wear the green turban. The taxi driver however said that there were 4 kinds of sayyids: (1) the 12th imam who will return--and the other imams; (2) the children of Hassan and Hossein (it's not clear whether he was putting the first imams ie 3-11 here or in the first category), but primarily of Hassan since he had many wives. Their father told them that one of them would have a daughter (wife??) who would be a virgin on Fridays (and a woman on the other days); she fell to Hossein. (Connection of this to the categories?). The 3rd category are descendants of Sayyid Habib who defended Hossein at Kerbala by opening his arms while he was in prayer and taking in arrows. The 4th category are golabi or doruxi sayyids: those who tie a green sash and say I am a sayyid, i.e. not true sayyids. A true sayyid will not drink wine.

Dick says that in the Jordan village there is an assumption that a man and a woman left alone will have intercourse. The concept of modesty plays a tremendous role. One of the things the Arabs really could not adjust to about the Jewish immigrants to Palestine was the immodesty in dress of the Jewish women: tight, short shorts and tight blouses. Again one of the big reasons of the refugee problem is that a man will not leave his women behind: if the men in an Arab army are forced to retreat, they will not leave their women in an area open to a foreign army. Social organization is probably the biggest problem of the Arab armies which have quite good officer corps. In the first war they probably could have beaten the Israelis; what really held the Israeli victory together was the moral fervour: there were a couple of kibbutzim completely wiped out, but the Israelis would not retreat. But. re. the modesty bit: it is said that if you kiss a woman, she breaks her eye-- (viz "Shkinah man mesle to doxtar-e chasme sefid nadidam"--Sekinah I have never seen ~~such~~ a girl with such a white eye as you ie with such shameless effrontery). (in Mirza Jafar Karajahdagi's Persian version of The Pleaders of the Court--in Rogers, A. Three Persian Plays).

Two households can share a house: a half brother and his wife moved in with his sisters. Everytime the wife cooked something she would invite the sisters to come share food: they would take a morsel and retire; everytime the sisters cooked they would invite the brother and his wife and they would take a morsel and retire.

19- A historian from Indiana showed up: is working on the Gulf coast trade in the late 18th cent and says there is a lot on Yazd (Bandar Abbas had closed by then and so the trade found Yazd an entrepot for central and eastern Irzn from Bushir and Basr; at the same time the Russians were pushing trade advances down from the north) and on Zoros, tho he thinks primarily Parsis coming for a while from Surat and Bombay. Re. Bombay and Surat--at the beginning it was not a simple movement from Surat from Bombay, as seasonal employment or at least short-term employment--in Bombay with movement back to Surat. There is an exchange of notes in which London wanted to cut back on shipbuilding in Bombay; Bombay objected that this would cause unemployment to the Parsis, but this was refuted on the grounds that the Parsi workers were going back to Surat anyhow. They apparently imported ~~at~~ Africans to do some of the caulking work so they would not be dependent on Indians (why?).

Re. the recent student unrests: after the Bakhtiari slaying and the disclosure of a plot within Iran, they disclosed a plot with arms caches in Gilan, and then there was the murder of Farsi, head of the military tribunal, and the students demonstrated with the slogan 'marg-e Farsi mobarak' (it is good that he is dead) for which heads were cracked etc. One will never know how many students were shot or raped, or just beaten up. One thing seems to be a factor in the ruthlessness with which the police respond: a class struggle between the police who have more proletarian sympathies, and the students whose revolutionary feelings have very little to do with proletarian concerns: the students are elitist, and arrogantly behave that way, and the police resent it. Student riots always seem to be sparked over questions of exams: this Noruz it was started at the Law Faculty where they tried to introduce a shorted 'American style exam week; since the method of student preparation is memorization, the students complained that this did not give them enough time to prepare and went on strike. Similarly at Pahlavi which used to be the one place the Shah could mix freely with the students when the blow-up came, it was again over exams, complaints that they were too difficult (at a time when there the faculty was primarily American.).

Dick Antoun makes a distinction btw Sunni and Shia w/ re. to legal strictness of Quranic-Hadith interpretation. He objects to my thesis that you can make any text say anything. There is a body of interpretation to which you must refer and this gives you little leeway--he has a hypothesis that Iran is not yet Islamicized in the sense that each village does not have an educated mullah who for instance has not only a Quran to go by but also several commentaries. In Jordan when he first went they had only a few such mullahs and now the Gvt has apptd such a mullah for each village. He also invokes the principle that consensus cannot be reversed. But this we broke down: if it was only makru and not harram to own slaves according to the Quran (i.e. you should free your slaves but if ye cannot you should treat them like brothers)--but now the ulama of the world are agreed that slavery is harram, does that really prevent them from agreeing at some future date that it is after all only makru? He initially insisted that the consensus of ulama is to be contrasted with the Supreme Court whose decisions can be reversed. Then again re. literal interpretation, he said there are some contradictory verses in the Quran e.g. you may have 1-2-3-4 wives provided that you can treat them equally. It would seem to me prima facie to be a straightforward unambiguous rule, with only a possible conflict over what "equal" means, but he admits that some lawyers stress the first half of the rule and others the 2nd clause, one clause being permissive, the other restrictive.

Ed Davis: Kasravi, transl. of many valuable Russian works on Iran into Pers., wrote a history of modern Iran which is accepted as gospel by all the Iranian educated classes: it involves a belief that behind everything bad is the British hadd, and it involves a villification of people such as Taquizadeh who until recently were praised as nationalists arguing that because these people sided with the British during the war they were British agents, because any true nationalist should have sided with the Axis which would have been more in Iran's interest.

20 June--Ruintan put me off onto a Norman Betel who was having a "fire-side chat"--a Calif. engineer working for Page Communications on the new Iranian system. His wife came in later--a stunning 26 year old girl of Muslim background (father a Kirmani, mother a Teherani; raised in Teheran; when she was nine she gave a paper in school on Zoroastrianism since no Zoro girl volunteered, and was praised and the teacher asked her if she were a Zoro, no, Muslim, no, Chri, no, then what: Bahai--go sit down.), and a Mr. Khojaste, the most interesting of the three: from a family of Mashad akhuns, he the only member of the family to become Bahai. How?--a series of dreams, he gave as immediate response. By age 6 he was teaching Koran. At age 9 saw a dream: he was alone on the desert and he came to an ancient building: going inside he saw a man being cut up on the chest by a group of men. He asked why and they said, he is your God. And if you stay, you too must be cut up. So he ran--and then he thought, if this is happening to my God, I don't want to be free. So he went back. And then at the pain of the torture he woke up. Twelve years later aged 21 he went to a Bahai friend's house to wish him a happy NoRuz. And there on the wall he saw a picture which he recognized as the God being tortured of his dream: his Bahai friends said it was Shoghi Effendi, the Guardian of the Faith. He then began to read about Bahaiism. Before he had always just shut his mind and said I don't want to hear about Bahaiism because the mullahs spoke against it. Friend brought a book of Bahau'llah to his office and he threw it away but it remained in the shop and so it was this he began to read. He then had another dream: He saw his grandfather who came towards him and asked, why are you unhappy? He said I think I'm a Bahai. The grandfather said, 'no matter'. And then he gave him a book to read--that book of Baha'u'llah. And then he woke up determined to be a Bahai.

Rule in Agdas that cut nails every week (i.e. a purity code). Rule that hair shouldn't be below ear, also vs shaving head. All this now undergoing a process of translation, interpretation and codification--Agdas should be ready in 1973. The Agdas is by no means secret, but as it is in Arabic few can read it and little stress is placed on it: e.g. such rules came as a surprise one day to Mrs. Betel after she was already an adult and long active Bahai. She asks that one judge a relig by its ideals not by the behavior of people who simply sign a card saying they accept Bahau'llah, etc.

Ed Davis: proverb: if you ask a ~~donkey~~ mule his parentage he will say my mother was a horse. With re. to people who take family name from mother's side if that family is more prestigious. Re. the Diba family which is related to $\frac{1}{2}$ the prominent families--Farah, Soraya, Mossadegh are all cousins.

I went after lunch with Ahmad to his apartment and met his roommate Khosrow, both Kirmanis, the latter going to school and teaching, aged 35. Re. first-cousin marriage, they came up with a proverb for FBD marriage preference--as Ahmad put it first, it was 'Aqd pesar-amu va doxtar-amu tu asman baste shod' (FBD marriages are made in heaven), but Khosrow (a Muslim, despite the name) corrected it--insisting it is an important correction--'Aqd pesar-amu va doxtar-amu dar arsh baste shod' (FBD marriages are sealed in the 7th heaven). Arsh = asmun-e haftom. I tried to ask about honour, and finally came up with the word that seems to be a key: namus (ناموس). This seems to refer to the honour of a woman. As to attributes of women and men: it is said of a woman in praise that she is a ~~woman~~ man. A woman who is a man is one who guards her namus, who guards (in the earthy language of Khosrow) her kuse (کوست cunt). / Behruz Jahanshahi came by 21/6 and found the concept of namuz somewhat difficult to explain. For instance, if a woman is walking down the street and someone says something bad to her or pinches her and others jump on the offender, one may say 'bad be namuz-e mardom gofte' --? in this case: he insulted the namuz of the people, of the community. A phrase with reference to a girl losing her virginity outside of marriage is: namuz-e lakedar kard, which is approximately equivalent to efatesh az bein raft. Lakedar, or rather lake, means dirty spot, i.e. she stained her honour. Namuz says Behruz is of Greek etymology and originally meant 'someone who keeps your secret' --similarly, the word ganun, now meaning law, is originally from the Greek. Haim on the other hand derives it from Arabic, and gives "law; principle; chastity; regard for the chastity of the other sex; reputation; and by extension, female members of the family." / I couldnt elicit a term for cuckold--the image of horns on one's head in Persian has a reference to fear: az ta'ajof shax dar avordam (of suprise I brought forth my horns). Haim gives for "cuckhold": (زن چلب) or (زن تخبه). / A Shirazi boy, 21/6, up from Pahlavi immediately said that namus meant the women of one's family. On redirect, he agreed that it was honor of the man which went up and down in the activity of the women. / Re. modesty of the family, if a female baji is brought into the household, so that she need not wear a chador while doing the house work, there is a ceremony to make her maharram; a priest comes and performs a sire maharram, not to be confused with a sire marriage. They were of the opinion that sire wives do get inheritance--1/16 vs 1/8 for a wife, and 1/4 for a son. This goes against Ed's explanation that unless inheritance shares are specifically made part of the sire contract there is no inheritance. Again the forsh (insults) the boys listed were: madar gave, xobar kose (shortened to: har-kose), madar kuni, and bad midi. shavati = horney (شورتی).

21 June. Sayyid Reza. I asked what the pink-leaved tea which he gave Francis Summer for her stomache-ache-cum-fever was: gol-e gav zabun¹; it is hot but good for all kinds of disorders, both hot and cold.

Re. namus, he quoted the Arabic (of the Qur'an?): Al namuz in dallah! Which means approx: har kasi ke xoda dust dare boyad namuzesh negar dare. (He who loves god must watch over his namuz; namuz referring to che doxtar, che zan, whatever daughter, whatever woman. As to the meaning of this he got sidetracked onto an explication of the concept of God, which has 2 references for men and 3 for women. For men there is the xoda asumni, or the god above who is omnipresent and there is the xoda ru-ye zamin, the god on the ground or the shah. For women, there are these two and also their husband (mard baroye zanesh mesle xoda mimone): when the Husband comes home, she should receive him with food etc. The essence of the saying he glosses as: ba chasme bad nabine, and treat all women like daughters and wives.

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Re. sayyid, he said there were two kinds of sayyid and told me to listen carefully to the following story. At the time of Hojaj (a precursor of Shah Abbass) in Ispahan, Hojaj had a son who was at the age to be sent to school. Hojaj thought it would be best to hire a teacher to tutor him privately. Now there was a baqali, and there was a beggar who sat outside the baqali's house. Every day the baqali would give one yeshah (a coin) to the beggar. One day he gave him 4; the beggar asked him why he had done so, and he replied that he was going on a journey, so the beggar blessed his journey. Now this baqali was a sayyid, i.e. an Imam-zade. The wife of the baqali came out of the house thereafter and brought a man back with her. The baqali, being literate, wrote down the date of this event. Seven months after he left, the baqali returned. He continued his practice of giving the beggar one yeshah a day, but one day he gave him 3. Again the beggar asked why, and this time he replied, God has blessed me with a son. Now the baqali of course knew by his own records that this son did not belong to the baqali, but was a harramzade (bastard). The boy was clever and grew up to become a good teacher. Now Hojaj came to hear of this teacher and hired him to teach his son. The son of Hojaj was very pretty (geshang), and to protect him the Hojaj placed locks on wires binding tightly to his body his pants legs and his waist, so that without being unlocked the boy could not take off his trousers (a kind of inverse chastity belt). The teacher--this harramzade--after a while began to lust after this beautiful boy. And so he ordered him to put up a bar across the study room from wall to wall above his head for calistenics (pull-up bar). And when the boy hung on this bar his waist would contract and his trousers could be pulled down. In this way the teacher would daily take the boy from the rear. He ensured the boy's silence, ~~but~~ by threatening to kill him if he told anyone. Now one Friday, there was a meeting which his father (Hojaj) held. The boy came to the father and asked to be unlocked as he had to go to the bathroom. The father said, 'hold on, I'll come as soon as the meeting is finished.' Now the boy was urgent and so he went into the yard and found a tree branch and grasped this as he would suspend himself on the chin-up bar so as to get his pants down. He finished his toilet and in the same way got his pants back up. His father after the meeting was finished called him and said now he would unlock him so he could go to the toilet. The boy said it was not necessary any more. The father said OK, but when he came home, asked him the reason for no longer having to go to the toilet when it was previously so urgent. The boy told how he had accomplished it and that it had been taught to him by the teacher and the activity of the teacher. The father said, OK never mind. Then he called the teacher and had his head cut off; and he began to terrorize the sayyids of the town, so that they fled into the hills. Seeing all this, the beggar went to the place of the Hojaj and requested to see him; the guards said he could not go in, but as he insisted he had work with the Hojaj, he was taken in. He explained that the teacher was not a sayyid, but a harramzade, and that Hojaj should not persecute the sayyids. Hojaj was immediately taken by remorse and fearing divine retribution, prayed that he be forgiven and resolved to make amends by calling all the sayyids before him and distributing pecuniary gifts to them. Many people bound on green ~~turbans~~ turbans and sashes, but these were not real sayyids, the real sayyids staying away. Money began to run out, and so Hojaj devised a test to determine who was a real sayyid: he brought an ass and said any who could jump over the ass from tail to head without touching the ass was a sayyid, and of course this was next to impossible. And thus these false sayyids are called sayyid-e xarjaseh or sayyid-e Hojei, and are to be contrasted with Sayyid-e Hosseini and Sayyid-e Musavi (Musa Qassim, the 6th Imam) which are the two named groups of true sayyids (tho all children of imams are sayyids). Sayyid Reza is himself as Sayyid-e Hosseini, i.e. a descendant of Imam Hossein--the 23 generation, his 3 sons being the 24th generation. Where his family was before it came to Teheran he does not know: he knew his grandfather, who was a farmer in the village Deh-eran, the predecessor of Teheran.

Re. Habib of Kerbabla--Habib-e Mazaher--When Hossein came to Kerbala the

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angel Gabriel told him that here 'shahid boshid' i.e. here you will become invisible, be killed. Habib was one of the 72 men of the family of Hossein accompanying the latter. Hossein in preparation for his martyrdom ~~whi~~ wished to pray, but Omar Sad challenged him to fight, to protect himself from the flying arrows. So Habib stood in front of Hossein that the latter might pray the noon prayer, and received all the arrows in his chest till Hossein ~~finished~~ finished, only then dying. And it is for this reason that when one goes on pilgrimage to the grave of Hossein, one ziarat mikone twice at the grave of Habib, going there before going to the grave of Hossein and after returning from the grave of Hossein.

Re. najes: first we simply recounted foods which were haram and makru: palang, sag, xuk, gorbe are all najes = haram; also 4 kinds of fish: mahi xabiriari (from which we get caviar??--Haim gives skek mahi for sturgeon); kuse (wh adam mizane--attacks man); xarchang (lobster?), gobare (frog), pulak, (without scales). Asb and xargush are makru-e. Snails and clams are makru but now the mention of pearls lead him on to another bit of folklore: on the 45th day after NORUZ it rains in four places with the following miraculous results (1) that in bagh-e khezil (Iran-Iraq border) big clams are formed from the rain drops which if you open them just at the right time produce pearls, but if you open them too soon, the pearls are tiny (rize), and if you open them too late they are xake sar (ash); (2) in a mountain near Sabzevar, firazeh (turquoise) is formed from drops of this rain, again if mined too early are too small, if too later are ash; (3) arik (a red gem: ruby?) is formed from the same rain 2-3 meters in the earth somewhere towards India; (4) zomorod (green gem: jade?) is also formed 2-3 m deep by this rain; (5) belian (white: diamond?); (6) and talleh (gold) also but this last if not mined immediately does not turn to ash. The water of this rain is taken, 7 surah of the Qur'an are read over it, and one blows on it -- is good to administer to the sick and dying, if only sick will aid one in getting better quickly; if dying will make the dying quick. This is similar to the xak-e Hossein. Hossein bought 4 square farsacs of land at Kerbala; this dirt also is good to administer to the dying to aid quick death. The xake-Hossein is also used for the prayer mud squares to which one puts one's head in prayer. Now such prayer squares can be made of mud of various places--Qum, Mashad, etc.--but they do not have much prayer value (namaz ziad nadaf); only the xak-e Hossein has really any worth, and one can take any stone and clean it and use it, and this is better than say xak-e Qum. Getting back to najes, for men there are 3 times one must wash (g.--ritual bath): (1) after fucking, because the pores in the skin out of which grow body hair close up (chasbide mishe), and if one does not bathe (and not only bathe from head to foot, but do so with God in mind), one's complexion (rang-e ruh) becomes yellow (zard) as if ill; (2) when one has had a sudden fright; (3) before praying (?). Four times for women: the three above as for men, plus at the time of menses. Then in addition the touch of the dead requires such a bath, called the gosr meyyet (meyyet = mord). This was associated with the rule that one should not piss standing up for to do so habitually will cause farq = bad aqlaq = fekr ensan harab mishe (one's mind will deteriorate). I tried to bring the discussion of najes to its inter-ethnic meaning, ~~and~~ by suggesting (the false) notion that a kaffir would not be allowed into a mosque. He denied this, but spontaneously brought up the ~~fact~~ the fact that before Reza Shah, a Jew could not come out of the Jewish Mahalleh onto the streets, because his ~~clothes~~ clothes being wet (tari) he might bump or brush against a Muslim making the latter najes. Now why exactly wet conveys impurity, whereas the dry touch of a Jew does not, he could not tell me; because the clothes of both are wet. But as to why Jews are najes, that is clear: because they do not follow the teachings of the prophet Musa. History is full of their attempts to worship objects other than God, and do other things against the teachings of the prophet Musa. Furthermore they killed Musa: Musa went to talk to God on Kuh-e Tur; 2 malek came and told him to dig a grave; some Jews came along

and said that they had a dead man just the size and form of Musa and could he lie in the grave that they might see if it would fit: he did so, and they buried him alive. Be that as it may, the Jews have four books, all of which are not true books. Furthermore, Musa said to the Jews that 'if you drink ~~my blood~~ wine, ~~you~~ it is as if you were drinking my blood'; nonetheless they drink wine all the time. I suggested that the line belonged to Isa, not Musa; but he denied that. Furthermore, they make fatir, a kind of bread, with the ~~xxxxx~~ blood of a Muslim child. They used to take a child secretly into a room on the floor of which was a carpet-like spread of pambe, and they would sit around in a circle; they would strip the child naked and each in turn would stab the child with a knife until all his blood was absorbed by the pambe; they would then take the blood from the pambe and make the bread which they would then eat. /Ed Davis at dinner reported that Giti tells the story of Jewish ritual murder of Muslim boys in precisely the same form it appears in Chaucer tho there it is the murder of Christian boys--always boys--that the child is placed in a tub to collect the blood. / To confirm the verity of the tale, Sayyid Reza tells that someone from Lohistan (somewhere outside Iran in Asia) tells that it also happened there. Now of course things have changed: i.e. they have moved out of the Jewish Mahalleh and are spread all over town; they own much property and many shops; they bought up all the gold-sewn clothes which Muslims used to possess for ceremonial occasions such as weddings. I tried to bring in other minorities, but according to S. Reza, Armenians were few in Teheran, and in any case were not robbers of Muslim wealth like the Jews. As to Zoroastrians, Zoroaster was one of the 1400 prophets, but not one of the 5 prophets who brought a book: Adam, Nu, Musa, Isa, Mhd. Zoroastrians were few here in Teheran, many were gardeners, and were good lpeople. NoRuz was the day on which Zoroaster won a military victory.

Re. the status of being a sayyid, he denied that the son of a sayyid mother, and a non-sayyid father was called either mirza or had any other special title. Amirza is a title of respect meaning learned. It might be the case that a mother who is a sayyid might use the fact as an ad hominem argument Ruz-e Garmard, saying on behalf of her son to Mhd that I'm am of your family, have mercy. I pressed this and found that sayyids have only a slightly different hereafter than others, and that invocation of intermediaries with God--Mhd, Ali, Hossein--is not to be taken as literal easing of judgment. One is to be judged before the Chinivat Pul on the merits of one's deeds: if one is bad and one tries to cross one falls into Hell (jehanam), if one is good, one crosses safely over a broad bridge. But invocation of these Imams is a good work, and any good work is like planting a single grain of wheat, which when it grows yields a thirty grain head of wheat. Az ayn ()e Ali olum-e ma pedar shod va slami Ali laboye ma guyeh shod

Dariya-e Ali nur-e xoda mibinam/ ~~sun~~ nur Mohammad Ali pedar shod

(From the A of Ali our science is found and from the greeting of Ali our lips learn to speak; in the sea (?)--dariyarye?--of Ali ~~is~~ I see the light of God; ~~xxxxxxxxxxxxxxxxxxxx~~ az un = zun: by this light ~~M~~hammad found Ali.)

After death, if one is good, one's soul (ruh) goes to Vodieh Salaam (which has trees, water, and is xonak); if one is ~~bad~~, one's soul goes to Batahud (no trees, no water, big nails come out of the ground to pierce the soles of your feet, and it is warm). On Friday eve, i.e. from sun-down Thursday to noon Friday, the soul of the good is allowed to return to his home to see if he is being remembered by the living, which the latter would do by giving to the poor and saying xoda biamorza. If this is not done, the soul may curse the living, saying xoda asiattet ra konand. Only good souls are allowed to return home; gonah-kar zendan-e (sinners are in prison). Now between Medina and Mecca there is a mountain, Kuh-e Jabal, on which lives the shotor-e Saleh. On Ruz-e Giamat, this camel will come to the bridge, and wearing a saddle cloth tied on under the belly; Fatimeh along with Mhd and the Imams stand by the entrance to the bridge as people go by and are judged; after the people have all gone onto the bridge, Fatima mounts the camel to go across. The tied ends of the saddle cloth hang down below the bridge into the void of Jehanam and this allows pari and souls there to grasp and thus half of hell is carried across into Heaven, for Mhd-God give Fatimeh to do as she pleases. The only difference between sayyids and others is that sayyids who go to hell go to a corner called Zamharir, where it is sard like Siberia, and where they are alternatively frozen, thawed, frozen; non-sayyids find themselves in a burning hell. But there is no parallel difference in Heaven.

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23 June (Wed). Went down town to pick up pair of tickets to Shiraz as Ed Davis and I decided to go down and visit Bill Summer's dig. Re. male-fem. behavior, my cab driver kept up a running blue commentary: we passed three girls on Naderi and he leaned out asking them "Don't you need three husbands, you need husbands"--- there being 3 of us in the car. One interesting note, Mary made a couple of evenings ago is that it does not seem so difficult for women to get ahead in Iranian middle class occupations: there are many fem. heads of offices, and it doesn't seem to be as much the case as in America that a woman with a PhD in something ends up as a secretary---tho it does happen (Hejazi).

At lunch Ed reminisced about a cold remedy his baji in Kirman used to whip up with 4 ~~key~~ ingredients, something with toxme beh which coat the throat, and 4 ingredients. I asked Guiti and she referred me to Sayyid Reza, who knew immediately (1) toxme beh; (2) toxme barhang; (3) badiun; (4) zufa --the latter three being alaf (grasses), and all four being referred to together as chahr toxme. This is made into a drink, but one also puts toxme beh under the tongue so that it dissolves ~~saitx~~ slowly to coat the throat (a lozenge). And ~~st~~ there is also a chest rub made of pia boze madde (grease of the boze madde). Guiti has much faith in the atari (herbalists) but herself does not seem to know very much--absham, zenium, badiun are good for delvdard (stomache ache) and there is something to make pregnancy easy; but she has real faith in these and scorns Western medicine.

They then told each others riddles: Sayyid Reza proved himself master at this too and she could not compete. Such things are called soxunrani. E.g.:

(1) ajoyeb sanati didam dar in dasht ke ab bar dowre atesh mizaneh gash.

What a strange machinery I saw in the plain that water is made to run around in circles by fire. ---a samaovar

(2) dam dar o nam dare, digi be shekam dare; ma meyli be u darim, u meyle be ~~putx~~ pul dare. It has steam and it has water, a cauldron in put in its stomach; we like it, it likes money. ---hamam.

Re. hamams, there is a saying: hamam bi arak nemishe, sur boyad dare. Which means approximately that you can't get something for nothing. If you want a favor you must pay for it, just as you can't have a hamam without exertion of sweat.

to yak sur (feast etc) nadehid dooast nemishe

Re. etymology of Kirman, when I told of the assimilation Kirman with German; Ed responded with the story that Kirman was from kiru (worm) a large one which used to live there and one day exploded and landed at Bam with a bam!

TRIP TO MALIYAN (Bill Summer's dig) nr. Shiraz

Took the afternoon-night bus straight to Shiraz leaving 4:00 pm and ar about 8 am. Transportation out of Shiraz was vague--we were directed to a Garage Ferdowsi which eventually turned out to be next door to the place we had wanted and so they never heard of Maliyan--so we ended up hiring a karaye and arrived at Malayun around 11:am in time to get out to the dig and look around a bit before work stopped for lunch. They've opened three squares, one of which has some wall already; another a couple of pottery trash pits, and the third some burials. They've got a babylonian seal, and while we were there they came up with a square faced, pyramid-backed seal. The burial turned out to be Islamic. The workers are new and consequently went right thru the cover on the graves and smashed up one of the skeletons, while the site supervisor was off doing something else; but there were several more burials, and a careful cleaning of one led to the workers remarking that they were surely islamic because the heads were facing Mecca (the faces turned that way) and of females because of the way the arms were folded: males have their arms folded higher up on the body over the chest, whereas fem lower. The work day begins at 4:15 am, breakfast at 4:30, out at the site by 5 and work till tea at 9;am, work till noon. Lunch, sleep til 4pm, tea, and out to wash in the sherd yard til about 6; showers and cocktails, dinner, sleep. The villages around here are an entirely different world from the Yazd-Kirman area: walled (evidence of not being tribal), houses in good repair, large, with much baked brick. I watched a carpenter make a mil-e bora, something having to do with wheat threshing: he shaved down the ends of a log, and made notches for teeth which in closed to Shiraz are of iron, but here are wood; an ox turns the spokes.

We slept there two nights and went in on the local bus to Shiraz where we dropped our stuff at Bill Royce's tho Francis Sumner and I went over to Bruce Livingston's and ended up sleeping there. The Fars peasant women's dress is very much like the tribal dress with several petty-coats and a shift over it with a long slit up the side. Malyan has no mosque (a village of about 400 people, c. 70 households); the neighboring village a few kilometers away has a mosque but no resident mullah; come Moharam, MALyan people go to this village for tazia.

Ed Davis told me a Shah Abbas Story he had heard from a Muslim in Kirman--that there was a bad Gov. of Kirman who had whipped up the populace to massacre the Zoroastrians, and they fled the town as far as B....; Shah Abbas had a dream at the time and sent an army via an underground tunnel from Ispahan to Kirman led by Ganj Ali Khan who replaced the bad Gov. and is historically also one of the best Governors of Kirman. The story was brought to mind by the tale in a village in from Malayan where the driver stopped for lunuch that there had been an underground tunnel from this fillage out towards Malayan thousands of years ago; and ed commented that these folkloric tunnels must have some substance somewhere, and that this one in the Kirmani story occurs in a period within the light of history--Ganj Ali Khan is a historical personage.

Ed also tells me an anti-Muslim story which he heard from a Muslim in Kirman: When Gabriel came to take Mohammad up, they started off, and after a bit Mhd said to G. 'I've got to take a shit, can I do it here?' G. looked down and said 'You better not here, because were flying over the US and they might shoot us down with their missiles. A little while later, Mhd said, 'Look man, I've really got to shit, how about here.' Gabriel looks down again and says 'Well now were flyin, over the USSR, you better not, because they'll shoot us down with their missiles.' A bit latter on Mhd makes the same request. Gabriel looks down an says Yea, it's ok here, we're only flying over Iran; and so Mhd shat, and it splattered all over Iran.

Re. folklore, there is a tremendous spread to many stories with the characters only remaining the same. For instance, ed first heard the following as a Mexican Texan story, and only later as a Rashti story: one man says to a friend, Teheranis are really good people. The friend suprised asks how come. He says well they come up here in their shiny cars, and give you a ride into the big city, take you out to nice restaurants, and bring you back, all for free. Really? queries the friend: this happen to you? Nope not to me but to my wife. (I elicited this story by a story I'd gotten from the Iranis in Bombay of the Rashti who got on a bus with a package in one hand, the ticket in his pocket, and his other hand holding up the overhead rail. The ticket collector comes along and asks him to show his ticket. He looks at his two occupied hands and his pocket and comes to a solution: he asked the collector to take his place watching (holding) the overhead rail so he can use the hand. (in negar konid).

Item: abuse to an uppity kid: gusam be rishe babat (I fart in your father's beard.) This is a variation on the insult to a man: gusam be zabilat (I fart in your mustache). It is the kind of response that people around will support you on against the offender, whereas something stronger such as xoharet goidam (I've fucked your sister) you put them on his side.

Re. the Dastur of Surat's comment that Christians are under the aspect of Saturn--When Saturn was deposed by Jupiter, Saturn fled to Rome.

Paradigm: "There is an ancient and infallible ~~fix~~ recipe for curing warts. Take a blade of grass, boil it in a pot of water, cool the water, soak the wart in it for nine seconds. The ward will go away--provided that during those nine seconds you do not think of the word 'rhinoceros'. What was keeping Citizen Germyn awake was the attempt to not think of the word 'rhinoceros'--or in this case 'connectivity'." ---Frederik Pohl and C.M. Kornbuth Wolfbane. N.Y.: Ballentine Books, p. 93. 1959.

Kinship: bibi - mother if she is a sayyid. Xohar-e yek shir va do posht--sister of one mother and 2 fathers.

We stopped in Ispahahn to see the Kronkies. Arr. Teheran 6am Tues 29.

29 June. Re. Rabbi's account of Zoro descent fr Jews--cf. not only Poure-Davoud's scathing of Tabari for this, but also Gibb & kramers SHORTER ENCYCLOPEDIA OF ISLAM under Madjus (pp. 298-99) where Tabari is also cited as gving the tradition that

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ari gives the tradition that Zardusht was an inhabitant of Palestine and
ant of one of the disciples of the prophet Jeremiah. He committed a frat
inst his master, who cursed him, so that he became leprous. Zaradusht th
it to Zzbaijan and began to promulgate the religion called Madjusiya; afte
went to Balkh where Gushtasp resided and converted forcing his subjects a
convert. Tabarii also gives a second tradition that Zardosht that a Jew
ophet s-m-y (vocalisation uncertain) was sent to the court of Gushtasp whe
met Zaradusht and the sage Jamasp (minist r of Vishtaspa, and son-in-law o
roaster). Z. noted down in Persian the teachings delivered by the Jew in Bw.
shstasp and his father Lorasp had been Sabians before but now adopted the r
eligion. There is however also the hadith of Ibn Abbas: When the prophet

the Persians had died, Iblis wrote for them the lore of the Madjus."
Madjus: Al-Shahrastani divides them into 3 sects: Kayumarthiya, Zarwaniya
and Zaradushtiya, the latter being properly the followers of Zoroaster. Late
extention of the term madjus to include Berbers of North Africa and even
Scandinavian raaders of the Spanish coast--since it was necessary to accept
djizya fr them and treat them as dhimmis since needed peace treatées, and this
done on analogy with the acceptance of jizya from the Madjus in Bahrain.r

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3 July. Sayyid Reza. Morning, Dick Antoun used me to ask Sayyid Reza about how many times a day people pray. Three times: morning noon nite. So Dick said Sunni pray 5 times. Sayyid Reza then went a little into the distinction between the two. Both Shia and Sunni say two rokat in the morning, Shia however say 8 just after noon, whereas Sunni say four then and then four at asr. There are a few other differences like Sunni cross their arms over their chest, while Shia let them hang straight down. That was because Omar told people to cross their hands over their chest. Omar did not love Mohammad and Ali. Those who do follow the Prophet's instructions. Of interest was Sayyid Reza's habit of referring to the distinction as Musulman (and Islam) versus the Sunnis. (Dick notes that in Lebanon Christians referred to Sunnis as Muslims and Shia as M....) There are five kinds of Sunni said Sayyid Reza: Sunni, gav-parast, atesh-parast (in Hindustan), khorsid-parast, and Portuguese who don't worship anything. Now for instance, if you are eating, I will not look, but will look away. The Port. do not so the same: their god is what they eat. Dick wanted to know what he thot about Zoros, and he said they only pray once a week, but early in the morning when they get up, they do do some sort of prayer (and he made a lop-sided cross on his chest!) but he is not sure what as he has not seen it, tho he was in Yazd (passing through on his way to Tepe Yahya a couple of years ago).

Later on in the morning he was making up some plates of cold cuts. He remarked that of course the saussage was najes since it contained pork, and he had to wash his hands after arranging it on the plate. This he did immediately altho a few moments latter he was again arranging another kind of cold cuts. This latter he pointed out was beef, but it was nonetheless najes because it was prepared in the same factory as the first. And so he washed his hands again. The fact that I was drinking a bottle of beer while chatting to him, and that we were despite his religious care going to eat pork which he had to touch did not seem to bother him, for he weakly remarked after his notes on najesi that after all such food was ok for us (non-Muslims). I let this pass without comment and a few moments later he said, you know there used to be a hotel in Teheran called the Grand Hotel. And there was a fellow named Darvish Khan, a poet, who composed the following:

Bemandi mostaqel shode A aneson ke bar daste zir-e daste be zir dastan
 Ah ha agar-e ah par begirdar darman har xosht kotar begirand
 Bixavaran havar rasandd be xavarsanra xavar begirad

the gist of which is that ~~xix~~ one adopts the ways of one's overlords and since the Germans have become our overlords we are like them; but one will be burned with the fires of their sins or the sins learned from them.

Na man shekoyat az in zendigiye tang daram

Xoda gavast zahost (midunid ke az host ya aqd) xish-e tan daram

Basi dide bedahid Mardom-e bad zedast be mardom-e bad hamche guzezan darand
 (I do not have complaint of this narrow life; God knows that I am of his body;
 See that bad men who bedivel bad men are eventually burned).

Another of his compositions: Homush bosh Rezaye to am rezaye xoda

Shaban-e ruz xoheshe kafam daram.

(Keep quiet Reza, you are in Gd's care; day and night I wish for a shroud.)

When I asked for an interpretation of this he said he was full up with life (sir shodam)

A little later he introduced something else: if I ask you did you see x (fulan), you must think first ~~if~~ what it is I have in mind behind the question. If it is profitable to you (estefoide) you say, yes I saw x; ~~if~~ if it is the opposite (baqali) you say no I did not see x. This he capped with a line from Saadi: Ta chand xori chube shotor darunra/ Mitavan ~~qztr~~ nazar kard shotor didi na. (Until beaten with the stick of camel owners, one can respond ~~that~~ to the question did you see a camel with the answer no. The story to the line is this that one day Saadi went out of the city and sat among some greens (sabzi). Looking about= he saw a spot pressed down where obviously from the shape a camel had sat. Next he deduced that the camel must have been blind in one eye, for on one side the grass had been grazed whereas on the other side the grass had not been grazed. The next thing he noticed was that on one side was ~~pat~~ ^{mosquitos} pashe and on the other flies, from which he deduced that the ~~six~~ load on one side was sirak and mirge

Sirke shire
 (unvegat) (group)

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on the other side. He next noticed a spot of urine (pishab) and deduced that it was from a woman. (How do you tell? --oh, a man's goes out, whereas a woman's falls directly down.) He further deduced that the woman was pregnant for there was a print of 5 fingers behind her. Saadi then sat down. Four camelmen (sarband) then came and asked him if he had seen a camel which they had lost. He asked was it blind in one eye? Yes, yes. Was it carrying ~~XXXX~~ ^{sirke} on one side and ~~XXXX~~ ^{XXXX} on the other? Yes, yes. Was it carrying a pregnant woman? Yes, yes. No, I did not see it. And so of course the camel men began to beat him.

Ed: pedar sukhte does not refer to burning in Hell, but to digging up a buried body and burning the remains, a supreme insult. Chasm siah = evil eye.

Afternoon went to see Bahram at SAS: they're selling tickets for the Iran football series, and of course everybody's trying to make a buck in the process: tickets are priced 30 T., 15T. and 5T. but only the first are reserved seats and thus much sought. The game is to buy up as many tickets as you think you can get rid of say between 40 and 80T. We were working on the problem of the fellows who had bought too many tickets yesterday and had thus lost money--the object then is to get tickets for tomorrow (the finals, and last chance) early as possible so as to recoup.

After office closed, Bahram and I went for a beer to Moby Dick's (Zoroas. owned as well as several Zoroas. employees). He's down on Arbab-e Fereydun Felfeli, saying all his capital came illegally from smuggling (he did not seem to want to explain what that meant). As to his getting something from his experience with Bomasi, he squashed that saying, well ~~were~~ where is Bomasi today? Further, Fereydun and Bahram's father grew up together, went to Bombay together, and the former even borrowed a sizeable sum from latter. Why is it that Bahram's father is not rich like Fereydun? Bahram's father went into making ~~lin~~ linoleum tiles, now sold out.

After leaving Bahram, I ran into Shahriyar Falohati on the street (gardeshing) together with his Brother-in-law, Gushtasp Bastani. Bastani's are primarily from Elabad, or rather many Elabadi's are Bastani. The Bastanis however who have the truck and well in Yazd are not from that side but rather from Cham. Namiranian is a name of Nosratabatis (Bahram) rather than Nasrabadis. Gushtasp was a partner in Ideal Restaurant, thinks Bombay dirty, and here much nicer; he works for the ~~Oil~~ Iranian Oil Exploration Co., more or less London run, but the Rais this one and the last one are Texans.

Near their house, I ~~ran into~~ was introduced to another Shahriyar, formerly from Ahrestan, where still his brother is and father. He spent a while in Bombay too--some 17 years, says he learned the local languages, but not much English. He was very pleasant and pleased to talk. He showed me a newspaper with the obituary of Pour-e Davoud. He also showed me a form that on behalf of the Anjoman-e Zartoshtian, he is sending around for a census count. (Parsis meet at the Anjoman on Fridays about 6 PM). It was not even 20 years ago that things were really bad for Zoroastrians, and even today one is not free: one cannot be a minister or judge. The business of conversion by force really was force. E.g. there was the case of a man coming up to a literate Zoroastrian, and asking him to read what was written on a piece of paper for him; the Zoro complied: what was written was the Muslim confession of faith (there is one God and Mhd is his prophet) and the man ~~immed.~~ w/ his friends dragged him before an akhun to inform of the new convert. The Zoro. protested, baba, I did not make the confession, I only read out for you what you asked. That made no difference, and people would thereafter force him to attend rosaxane, Friday mosque and so on. Another example, from Shahrifabad is the case of some brothers. One said, I'm tired of being bothered, I'll go and become a Muslim. His brother said, well if he goes and becomes a Muslim, he'll become my enemy, he'll claim our paternal inheritance, etc.; better then I too become a Muslim. And so also then the third brother. The wives of course did not want to be left, fearing the men would seek Muslim wives if they remained Zoroastrian. And so 24 people at one time became Muslim--that was in the days before Reza Shah.

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Thirdly he told of his own father's first wife's conversion to Islam. She said at the time that she had seen a DREAM of Ali and that hence she wanted to go to the Akhun's and become Muslim. His father was at a loss what to do, but finally agreed to take her to the akhuns, and was about to enter and also become Muslim so as not to lose her, since a Muslim woman must be married to a Muslim man. But just in time, the famous Dastur Tirandaz happened to be passing by and asked why he was at the akhun's; and he explained that he wanted to become Muslim so as not to lose his wife and then take her to Bombay and reconvert her to Zoroastrianism. Dastur Tirandaz persuaded him from this course, telling him to let her go to her Hell. Years after Shahriyar asked this woman to tell him the story of her conversion; she had gotten of course a Muslim husband, but this man turned out to be very poor and so she would come around to her former husband's house: she could not take cooked food of course, as that was najes, but she would get some wheat from Shahriyar's mother. So Shahriyar asked her to tell him the truth: dorough nagu, rast tarif kon. She said that she had had a Muslim friend who tried to persuade her first of the rightness of Islam, and then began to promise her all sorts of things, that she would find a better husband (this ironically worked in reverse), that there would be a celebration to welcome her into the faith, that they would ride her around on a horse, kill a sheep, etc. And gradually this began to work on her; when she had decided to become Muslim, she said she had seen this dream, but it was a lie.

When I was first introduced to Shahriyar, Shahriyar F. of course made it sound as if it was only religion I was interested in. This pleased Shahriyar, and he said he of course had to work all his life and was not a deep student of religion, but he had read around a little bit, and the thing that impressed him about Zoroastrianism was two things, that you were never told simply to accept ~~dogmas~~ dogmas about things in the afterlife and so on but were rather told to think for yourself (Zoroaster never said you must accept x,yz, but that you should use your brain to figure out what is right); secondly the philosophy of going to ziarat, like Pir-e Sabz, --all religions have ziaratgahs--is simply to get away and relax and enjoy, not like some religions to go and weep (obviously Islam) or necessarily to do a ritual like at Mecca. He's in the building and real estate business--despite the boom he says profits get eaten up in changing zoning, permit etc. regulations.

Gushtasp Bastani asked if there were many Bahais in the States, and when I affirmed this, he asked about Zoros. and I said of course not, pointing out that of course a basic difference was that Bahaism is proselytizing whereas Zoroastrianism is not. He said that's right and he's totally opposed to not allowing conversion into Zoroastrianism. [This basic affinity to conservative-reform Judaism: emphasis on lack of dogma, think for yourself, not proselytize but not oppose sincere converts.] At Gushtasp's we of course broke out some Yazd-Elabad made homemade arak (his father and young brother, just out of Sepah Danesh are still there). He makes wine here in the apartment, as that is fairly easy to do: when grapes are ready (in about two months) you dry them for a day or two in the sun so as to make sure there is no water in the barrel* (then you put them in a barrel and cover for five days and by themselves (you ~~mash~~ mash them up a bit first) they begin to bubble and the residue rises to the top. After the first five days every day or two you stir and mash a bit, can be done with a stick but is better if you just stick your hand in so you can mash, and gradually there is a reversal with the wine rising to the top and the residue settling. After about 35 days it is ready, taking a bit (*actually a large earthen jar called khamreh) less time if the weather is hot than if the weather is cool. One then can make the arak from the residue of this but this process is more complicated in that you need distillery equipment, the principle being of course to vaporize and recondense: a earthen bowl is placed over a slowfire usually of wood, with a bowl cap and a pipe running out through a simpler container in which is water to condense the vapour with a bowl at the mouth of the pipe to catch the drops which at first comes out almost pure alcohol. There is also the fact that both wine

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and arak making are illegal, but while you can always pretend to be making vinegar instead of wine should someone inquire, the distillery has no such ostensible innocuous cover. But of course the Government is not really interested in such minor law infractions. In the course of argument in Bombay about whether or not Zoroastrians had originally buried or not, a story was told that the Zoroastrians were asked to close their daxme by a ruler on the grounds that it was unhealthy and smelly. A wise mobed responded that the prayers said over the body and the nirang used to wash it and if possible while the person is dying if he can swallow a drop or two, insured that it not smell. It is said that nirang kills germs, and that if the germs are killed then of course while the body may melt and so on it cannot smell; also the sun is supposed to be a disinfectant. In any case to prove his point, the mobed asked the ruler for permission to prove his point; the ruler agreed that if he could prove that the death prayer kept the body from smelling, the request to close the daxme would be withdrawn. The mobed had a sheep slaughtered and cut in half, giving the one to the ruler that he might keep it with him for 10 days and observe its putrefication; and the other half he would perform the rites over--and after 10 days bring it back without smell. This was done and it worked as the mobed predicted. Gushtasp says he doesn't believe it. He remarked that the nirang used was kept buried under ground for 40 days before use.

He also spoke of the difficult times in Yazd, and introduced a term L-S would like: do-i, i.e. dual system in which Muslim and Zoroastrian would always take the other side. Thus Zoro had to dismount when a mullah passed and make salam to him; Zoro could not walk barefoot in the bazaar--that would make it najes.

Confrontations with Iranian categories: Dick Antoun says people refuse to believe that he's American, and type him as an Arab, which he usually admits to, and since he speaks Arabic. Similarly people don't believe I'm American, objecting I'm too short to be American. I came up with a beautiful ad-lib put down at customs the other day when this exchange came up again, saying that well I've been in Iran for a while and have become Iranian (Irani shodam). Sayyid Reza in the morning also asked me if I was really at root American, yes I know you are American but your father or father's father must have come from Iran or have gotten a wife from Iran. So I said that it was of course possible but if so, it happened far enough back so I did not know about it, and asked what made him think so. ~~Reza~~ His response of course was simply to say that I dressed and behaved like an Iranian, for which compliment I thanked him. Walking home late last night I was accosted by the obese, ugly prostitute who sometimes frequents the Takhte Jamshid area--she asked me where my house was and I said I had none, so she said where do you sleep? I said, pointing up at the sky, under God's blanket (zir-e patu-e xoda), to which she muttered in pained exasperation as she wandered off, xam hame chiz balade! (he's learned everything).

4 July. Morning I went over to the German Institute where I mainly fought trying to go to sleep after my late night last night and the unrelieved heat in their library and the baroque German of a description of power relations in Safavid times. Before going, I got some water from the kitchen and Guiti who happened to be there instructed me: har vaqt ab xori bar Shemro Yezid La'anat. (Everytime you drink water curse Yezid and Shem.) This she said would insure you freedom of disease: water when this invocation was said itself becomes prophylactic. Sayyid Reza pointed ~~xxx~~ out that Shem (who carried Hossein's severed head) is called also Zel Joshan, zel being the Arabic word for dog; for Shem was born of a human female who lay out in the desert, wearing of course no pants, and her shift was drawn up and a male dog mounted her--the result of which was Shem. (Zel is not Arabic for dog: kelb is: Turkish?, something else?)^{1/2}

The Inst. has received a document from the Museum entitled "Outline of the Celebration of the 2500th Anniversary of the Founding of the Persian Empire by Cyrus the Great" which unabashedly begins: "On the occasion of the continuity of 2500 years of glorious empire the Iranian nationals will have in the coming fall (October 1971) a celebration on a world level. This celebration is motivated by the gr

The carpet
die - in robes
10 million tomans

Goatee = Prof. -
he says there's this carpet
in the Victoria museum -
for Safavid times x was
map drawn by
Saffavid -
Spain

is motivated by the gratitude of a nation for their monarchs who have created the most brilliant civilization of the world on the basis of liberty of men, the justice and respect for the beliefs and individual liberties. It is meant to show the profound civilization and creative culture as well as the successes and victories of the present time, particularly those achieved after the introduction of the White Revolution of the Shah and the People.

"Twenty-five centuries ago Cyrus the Great, King of the Achaemenians, by annexing Media to Parsua and Anshan as well as by conquering Lydia and all of Asia Minor, created a national unity in Persia and founded a great and magnificent empire. Exactly twenty-five centuries after the creation of such a national unity, the people of Iran witnessed a second resurrection in the Imperial history. In the month of Bahman 1341 (February 1963), His Imperial Majesty the Shahanshah Aryamehr promulgated the Charter of the White Revolution..."

In the afternoon, I went to see the film "QALICHE HAZRATE SULEIMAN" and stayed to see it a second time through. I'm still not clear on all the plot details and of course a lot of dialogue passes me by; but it is well done and very enjoyable. It is one of the few new modern films which are trying to portray social reality, and that it does marvelously: a contrast between middle-class Teheranis and unsophisticated ~~villagers~~. The opening scene is that of a young man working over an open hood of his jeep in a rural area while one of the main protagonists--the village idiot who is really not so dumb--watches and asks questions. The former begins to sing a song, and the latter Ahmad Samad comes up from behind and hits him over the head with a tin bowl. The former chases and catches Ahmad and pulls a ~~stick~~; Ahmad in defence draws the index finger of his right hand, ~~by~~ which he successfully wields and stabs the city boy in his ~~left~~ eye. This is to become a stock iterated technique of Ahmad: stabbing people in the ~~left~~ eye with his right index finger. The fight scene is frozen in places to provide slots for the credits, and ends with a police officer (whom I'll refer to as the Lt. as there are 2 police involved, the other being the Chief) on a motorcycle looking down an embankment from the road at the combatants (and off-screen then taking them in to the pasgah). The scene then switches to the arrival at the airport of an airplane with a long-haired, goateed but emruzi dressed plump 40ish man who is picked up by his chic with the wardrobe of bikinis, min-i skirted dresses with patterns to accentuate the breasts; long false eyelashes, etc. They drive into town as the movie flashes back to the village pasgah where Ahmad is being booked: the Lt. wants him to affix his fingerprint, but he objects that the police chief has just ordered him not to jab his finger (a pun on the verb bezan meaning in context both to stab /in the eye/ and to affix or stab one's fingerprint on the paper), and in a loud whine appeals to the chief, who replies, "Goftam tu chasm nabezan!" (I said not to stick /your finger/ in /people's/ eyes). ~~4~~ ~~the~~ ~~minutes~~ ~~later~~ Ahmad is seen drawing a picture on the paper. The chief decides to let him go. Back in the city, the chic calls the Engineer, a young man on the phone, so say Goatee is in town. The Goatee and the girl go to a shop and price a carpet: 2000T.--goatee laughs and tells the man the price is too low. /I did not catch the crucial point here: the Goatee is interested in a carpet and it has something to do with export, obviously a lucrative proposition of some sort--but it is not this carpet in the shop he wants but he traces the place of his sought for carpet in the village of Ahmad./ Meanwhile in the village, the men gather on the road as the bus goes by without stopping; but the expected arrival soon thereafter shows up on the pack of a truck: the returning prodigal son, Nasrullah, dressed in an emruzi Edwardian suit and a flowery wide tie. (The village is obviously in north Iran as one here sees a cone shaped rooved funerary tower of the type in the Demavand valley.) Nasrullah is pleasantly plump, 30ish balding, ready to marry. As he walks into the village with the men, and they bring out a sheep to eat, Ahmad who is his rival for the hand of the katkhoda's daughter, Leyla, makes fun of his wide flower tie. Ahmad in contrast to Nasrullah wears a pointed round felt cap, striped collarless shirt buttoned up to the neck and hanging outside his pyjamas and a black vest. His speech has a dumb pitch, and he introduces a ass-like bray which is one

objects

it's from
table

scissors

cross motion

girl's name
is
Salame

* which is the
code word among the
conspirators

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of his stock devices: he is practicing writing the alphabet and brays "nask minivisam, nask minivisam, nask minivisam, nask mi---ni---visaaaaaaaaaam". The rythm is to repeat the first three rapidly--here nask minivisam, later, xab mibinam, or kafsh miduzam--and to draw the last syllable of the 4th iteration out in a long bray.) He is practicing to be worthy of Leyla when he tells him Leyla is engaged at 5 days.

The scene switches back to the city where the ~~map~~ is shown in a boxing ring taking a beating from his sparring partner. Dazed and being supported by the ropes, the girl walks in and talks to him without concern for his condition, setting up an appointment. She also finds a thin tall young man in a coffee bar whom I'll call the photographer. And in the next but one scene she and the Goatee recruit a niteclub singer who can improvise, they testing by putting in a request for a song titled "mize gerd" (round table) and leading a table pounding chant for Mize Gerd. This group then meets around the table and Goatee pulls out a map from Saffavid times and passes around photos of a carpet.

The intermediate scene is back in the village where one sees the Mother of Ahmad talking to the Katkhoda about her son and his daughter Leyla. She sits sideways to him and holds her chador across the side of her face so he cannot see her face. He however is busy anyway smoking a water pipe. He informs her that Leyla is to marry Nasrullah (who obviously now has all the status). Leyla overhears this and runs to tell Ahmad whom she obviously prefers. There is then the parallel scene which comes after the map scene with Goatee, showing Nasrullah and his fez-capped, bearded, black abbad father (a priest?) falking to the katkhoda. Nasrullah is seated above the two on a stool while they sit on carpets on the ground. Leyla is called to serve tea and also for Nasrullah to view her. She brings the tea (not wearing a chador). Ahmad calls to her and she immediately runs to him. Their excited giggling just out of site infuriates the men; and when they pup up out of a hollow to ridicule Nasrullah's tie, the man come after them. Ahmad has brought a bird for Leyla, but the katkhoda returns it and sends him away.

The next scene is the settling in of the city set in a modern bungalow across the valley from the village. Goatee views the village through binoculars and the Engineer and crew (the photographer, the bouncer, and the singer) view it through a theodelite on a tripod. They are set up in a field, and Ahmad comes wandering by and wants to know what they are doing. The others try to brush him off, but the Engineer trying to pursue a policy of not antagonizing the locals, says they are surveying for a road. Ahmad asks why. The Engineer says because cars are coming. Ahmad typically says 'good, then they'll take us to ziarat.' The others try to send him away again, but the Mhdss cries "hohesh darm, hohesh darm" (please!)--this is mistaken by Ahmad who queries "~~hohesh~~ darid?" (you have his sister?). He insists on looking through the surveying equipment, and this is a comedy scene with him preferring to look thru the leggs of the tripod rather than through the lens. He gets into a scuffle with the bouncer. Again the xohesh darm - ~~hohesh~~ darid routine is gone through, and this is further complicated by --or maybe this is the pun all the way thru by Ahmad understanding ahash haress (itching) darm, and he insists that all tickle the Engineer and the latter must escape by running andis run into a stream. While he dries his clothes, the others leave, and he sends the sanger off to the village tea house, warning him (labhanetun dar nare--dont spill the beans, lit. dont open your lips) Only Ahmad is left and he wants to play with the small pistol the Engineer draws on him when he comes up suddenly on him: what is that? The Engineer answers: fendak (cigarette lighter), and hurriedly tries to lock it up in a chest, but Ahmad is insistant on inspecting it. The Eng. manages to get the gun safely but only by substituting the theodolite in Ahmad's interest. He leaves to go back to the house in his shorts to find some clothes, and of course stumbles on Goatee and the girl in bed. When he returns, he finds Ahmad has disassembled the theodolite and when he tries to reclaim the peices Ahmad hangs on shouting that he will reassemble it, he has become learned in it (savatt shodam). Meanwhile the photographer with the village doctor is examining the eyes of the children, and suggests that the wool of the local carpets is causing an eye irritation and this way is able to get a He tells the doctor if has something to do w/ teachama. Asks of how many carpets she has: is there a ser shamare? Na, kohar

smoking
water pipe
smoking
water pipe

Leyla
is engaged at 5 days
catching him while leaving - tells him it is Nasrullah

it's
it's
it's

Photographer who folk
brings up the folk
behind in Galiche Hazrate
Suleiman - it has
fight: parvaz
dare

Ahmad -
throughout should
be Samad

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sample of the wool cut off for identification. Meanwhile, the singer is supposed to be keeping the men of the village occupied in the tea house by singing to them. He offers to sing and this is accepted. He gets up and in a very narcissic manner sings very slowly "Har koja miravam/Be yad-eto-am/hame ja" (Wherever I go, I remember you, everywhere). There's some good photography of the men with their mouths open in surprise. The result is for all to leave, the singer and the chaixane owner only remaining. He leaves and reports this indignantly to the Engineer, saying Josmanam (?), who in turn rebukes him saying that he should sing something that makes them happy, not what makes them go away. There is another scene in the tea-house and this time he does the popular iranian yodel, and receives enthusiastic applause. This time Nasrullah, Ahmad, and Nasrullah's father are present. Ahmad draws his finger and wags it at Nasrullah. Ahmad interrupts ~~at~~ the singing, and Nasrullah rises to call him bitarbiat (without manners). A fight ensues in the course of which Ahmad puts his finger in the left eye of the singer, and for the rest of the film he is the first of the crew to wear ~~and~~ a black bandage around his head over that eye. In the next scene the katkhoda catches Ahmad and Leyla giggling over Leyla's carpet which Ahmad is taking to wash. This is the carpet which is the focus of the plot. As he goes to wash it, Ahmad in his ass brays out (~~shishsh~~ mishuram....). Goatee seeing it out to dry, comes up to it and seeing no one around, first takes pictures of it, then stealthily takes some wool, and inspects it with a magnifying glass, but when he becomes bold enough to start to roll it up, Ahmad makes his presence known. Goatee asks his name: Ahmad Agha. Goatee recovers by snickering at the pretention of putting Agha after his name, and by asking if he will seal the carpet. Ahmad refused. Nothing daunted, the Goatee sends his girl out to try. She walks thru the village in a brief dress with a cut-out over the stomach, The men of the village gather in a crowd following her. Two of them run to catch Nasrullah, who ~~is~~ tries to take command and approaches her; she rebuffs him. To salvage his standing he gets his two friends to hold off the mob by promising them he will let them in on the fucking later. They attack the mob with body blows and sticks. Meanwhile Nasrullah follows the girl to the carpet. There is a contrast scene with the girl on the path and a bunch of village girls watching from a roof all in chador drawn across the lower part of their faces. At the rug disrobes to a bikini, and asks Ahmad's permission to sunbathe on the rug. She calls him to her, and he in triumph remarks to Nasrullah who is observing from behind a boulder, ba man kar dare (it's with me she has work). He had made himself known with the ass-bray as he is indeed sewing a giveh ("kafsh midozam"). The girl offers Ahmad 500 tomans for the carpet, suggesting he put 100T in his pocket (which he does immediately) and give 400T= to Leyla. He starts to accept, but then refuses. She gives him another 100 T. and then more. He looks around and sees all the males of the village in the trees around, and throws stones at them as they fall from the tree. The next scene shows Ahmad in fact carrying a bundle up to the bundalow just when the city people think they failed to convince him; the girl rushes out to get the cloth wrapped bundle, giving him a kiss: it's not the same carpet. Next there is a dance scene; the photographer dances with Nasrullah in a mock of Western dance; they try to get Ahmad to dance, but he plays shy. Then the city folk get Leyla and another girl to dance. This upsets Ahmad, and when Nasrullah moves to dance with her, it's too much and Ahmad moves in to dance. There is then a transition the meaning of which escapes me where the mother of Ahmad is laughing at the dance scene and with that indeterminable laugh-cry of humans is next crying in the police station. There is a bit of confusion in the village as to whether or not Ahmad has sold the carpet and he is called to testify in the police station appearing with an aftabe held in his arms. There he describes the antics of the girl and her stripping naked. Naked, ~~naked~~ queries the Chief (lokht-e lokht?) pantomining a question about bra and panties? Yes lokht-e lokht, well no. Did anyone else see? Nasruallah and the whole village in the trees. Then there is a scene where Leyla uses Nasrullah Baghezade to carry some possession.

Next scene finds Ahmad objecting to the photographer photographing the

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katkhoda's house and the village: they have a tussle in the course of which the photographer's skin tight pants spit, and Ahmad stabs him in the ~~left~~ eye. He from now on wears the black bandage around his head over his ~~left~~ eye. The scene is parallel to the first scene with the police Lt looking down from his motorbike followed by a scene in the police station (gendarme post actually) where the chief dismisses Ahmad saying indeed why not take pictures, but confiscating the film.

Next the Engineer and gang dress up as gendarmes and come in the dark to take the katkhoda and Leyla from their house in a jeep. This is successful, and they use a van to clean out the house. Ahmad returns from the jail just to see the tail end of this action and runs to tell the police who have found the katkhoda and Leyla. Actually in order to be released there is first a comedy scene of Ahmad in his jail cell braying xab mibinam till the exasperated chief and Lt who are trying to sleep come to him. Ahmad plays dumb: are we not even allowed to dream? (xab nemitunim bebinim?), but suggests a solution, as he cannot sleep here, they should let him go home and he will return tomorrow early--after lunch (farda zud, nahar mixaram, miam). Back at the gendarmerie the chief shows the confiscated pictures of the carpet to the katkhoda who cannot recognize it. Meanwhile Ahmad is consoling Leyla in an antechamber and suggests with all the house possessions gone she come sleep in his house. The katkhoda returns to them at this point, overhears and attempts to shake Ahmad. Nasrullah and father appear, and there is a fight between N. and A. with Leyla in the middle. The Chief throws the katkhoda out, and N.'s father throws his cane over the other three and hits with his cane--he has hit Nasrullah. Leyla and Ahmad are interviewed together and they identify the carpet in the photo. Ahmad again describes the stripping of the girl and with Leyla in the room appeals to the chief to explain bikini.

The next scene is the title scene: Ahmad is home and daydreaming about the money offered for the carpet, and wonders out loud if there is a carpet worth 10,000 toman. His mother replies of course, there are even carpets that are priceless and she speaks of the miraculous carpet of Hazrat-e Suleiman.

There are now two parallel councils of war, one in some trees with the Engineer at a map of the village and the girl on the swing with most of the atten of the young men directed towards her. At one point the singer begins to dance with her. The Eng. says they are not finish and he apologises. The second is in the Chief's office with a map of the village on the blackboard. Nasrullah and $1\frac{3}{4}$ Ahmad are seated next to each other behind the katkhoda and Leyla. The two have fights but are separated and reseat themselves next to each other. The plan is to have Leyla go out in the sahrah and draw out the carpet thieves. Ahmad offers to accompany her; Nasruallah and katkhoda object. *She does go with Ahmad, but Nasrallah is on watch, and the Chief is disguised and near by. Ahmad walks around waving his finger like a divining rod til he is called by Leyla for some love play (baziat she calls it). Nasrullah get upset at this and calls the Chief. Meanwhile the Engineer drops from a tree with a pistol and gets Ahmad and Leyla into a vanette. The Chief wires the Lt by walkie talkie. Meanwhile however the bouncer is let off in front of the gendarmerie by one can, and plays drunk and is carried in by the guard and the Lt, while another car comes with the girl as passanger and she gets out and takes the gendarmerie jeep; so when the Lt comes out in response to the Chief's call there is no transportation and he must go off in search of a 3-wheeler. (* scene of Ahmad sharpening his find with water and that bath stone till he is satisfied chat or chart shode). Meanwhile the police Chief flags down a car to ~~follow~~ follow the vanette: it is driven by the singer and the photographer is on the floor of the back with a gun. The city gang then has the chief walkie talkie to the Lt that unless he has the katkhoda deliver the carpet they wwill kill him. Katkhoda comes by donkey to keep the rendezvous with the bouncer and in exchange for the carpet is shown Leyla: she is bathing her legs with Ahmad in a pool he telling her about the carpet of Hazrat-e Suleiman. Katkhoda throws mud in his face and takes Leyla. Ahmad sees

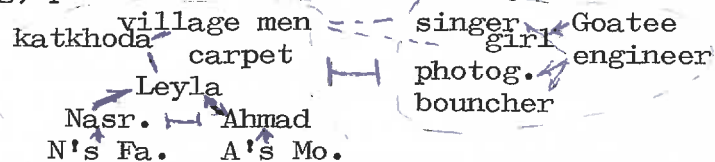
because Leyla is in that house she may take her pictures

they do this so as to get a chance to grab the carpet before when Chief will have the pics

the cars leaving and appropriates the katkhoda's donkey, the donkey at a crucial point refusing to move, and Ahmad cries 'xar, xar...' the animal moves, and he throws himself on its neck kissing it saying 'ah amadid, jan-am, gorbonet'. The cars stop to eat, and Ahmad gets in the jeep. As the caravan takes off Ahmad stapp the bounch in the left eye who was guarding the chief as he drove the jeep. There is a walkie talkie call to the lt who is following in the 3-wheeler with Nasruallah, the Katkhoda, ~~katkhoda~~ Ahmad's mother, and Leyla. The chief stopps and pulls a gun on the gang, and has Ahmad frisk them --no Ahmad you may not frisk the lady. Then the Lt drives up and Ahmad rushes to greet them, and the Chief is easily over powered--there is a scuffle between Ahmad and Nasrullah, and then attack on the gang. This is pure comedy but also the way Iranians fight: dont let me get hurt or my clothes mussed. The engineer pulls a gun on Ahmad, Ahmad sticks his finger in the nozzle and ~~get~~ cant get it out; Eng. solicitous and lets go; Ahmad runs off and up a tree with the gun, but as really can t get it off, comes down again it comes off but in the same motion he stabs the Eng. in the left eye. Meanwhile Goatee has run up a hill with the carpet in the portly cheif in pursuit. They pause winded. Chief asked Goatee for match. in getting it chief pulls out little gun but drops carpet.* Shoots warning bullet, and orders chief to hand carpet back up. aChief uses carpet as shield pointing out its no good ~~watxx~~ with a hole in it. There is then a line up at the pasgah, the chief holding the carpet, remarking that this is neither a usual carpet nor a usual crime, and makes a suggestion of some sort to which the gang alternately agree and refuse.

Final scene, Ahmad dreams of the carpet of suleiman float incandescently outside his window: he climbs on and flies to Leyla's and she climes on and they make love play, going then to Nasrullah's and throwing a stone which hits him in the head. Love play and he asks Leyla ~~katx~~ xoshet ~~miay~~ miayad? He wakes up to find himself holding his mother. He explains: xab mididam, and sadly he looks out the window: xab-e xubi bud .

There are obvious contrasts btw villager and middle class in dress, lg., knowledge. There are also some interesting parallels of social behaviour: head always turned by a girl--Leyla and the girl. (The walk of the girl thru the village is contrast of the two groups; but the scene at the map and the swing parallels the continual Nasrullah-Ahmad confrontation.) There is the symbol of the right finger versus the sinister (and black) eye. Most interesting is the parallel but ~~totally~~ different view of the rug: the city folk are insistant on getting it presumably for its economic value, the more they seek it the more resistant Ahmad becomes. Ahmad then believes it to have something intrinsically valuable--else they wouldnt want it--possibly a suleiman's carpet (flies) and for this reason ~~even~~ more determined they not take it away. Structural iterations: braying, finger-stabbing, police on bike. Plot form:



And there are scene parallelisms thruout to bring out contrasts: 2 map scenes, etc.

Talking to Ed., Mary about Sayyid Reza's saying he's filled up of life-- yeah, fr age 14 Iranians have this thing about characterizing life as sakht, least little disaster is referred to as badbaxti, bichare.

* Prof. gets mad, chief says che kat konam baradar, dudiam

Samad calls his mo. nana Agha
 Samad insists on being called Samad Agha which is that presumptuous by the police & prof.

June: Chuck Mast at the Commercial Section of the Embassy was helpful and friendly. He says in the recent MEJ there was an article on the Textile industry which talks about (1) transference of the arbab nobless oblige from landowner to factory owner: the owner will tell his managing director that tomorrow 5 people will show up from village ex and you must hire them; (2) minimal training and use of cheap child labour--both of which lead to inefficiency.

Control by the Gvt of economic enterprises. To establish an enterprise need a license which is usually given with the idea in mind that you will get a corner on the market--nr monopoly--e.g. there are 3 tire producers. Control of this privilege has been tightened by making it a series of 3 licenses rather than just one (proposal acceptance, plan, production) because previously people got licenses but took forever trying to raise capital to go into production. The power of monopoly holders is controlled by import regulation. E.g. when Caspian orange growers decide to stockpile to force prices up, the Gvt will allow temporary importation from Lebanon or Israel. Entrepreneurs can make money as long as the price in Lebanon is lower--but risk. Iran is fairly liberal in its treaties about allowing in capital investment and repatriation of profits w/in limit. But for instance they are very strict regarding foreign insurance companies since otherwise there would simply be a drain on capital from Iran; require ~~and~~ percentage of profits to be reinvested in Iran. American companies are covered by AID against ~~by~~ expropriation or non-convertability of local currency (which latter problem was a problem in Turkey)--they pay something like one quarter of one percent of their capitalization.

Re. the Isphahan Steel Mill, an English expert who went to look at it says it is an old process, 1930s technology--built as something the Iranians could handle, which is OK. USSR of course is leader with Japan in new steel processes. The English guy pointed out that economically barter arrangements are never really profitable--tho since the gas was going to waste it makes no difference here: principle is that you agree \$1 million in gas payments, but would be cheaper if paid in cash or 5-year note (money inflationary, but note should incl. interest, so that question is interest=inflation?), 500 semi-skilled sent to train in Russian built plant in India, whereas management went to Russia. New International Hotel - 1/2 INTO, 1/4 Agha Khan. New Oberoi Hotel is one of two Indian investments: other is machine parts.

7 June: saw Gushtasp Bakhtian at the Commercial Section of the Embassy. His grandfather, ran away from Hosseinabad-e Yazd at age 6 and came to work as a labourer on a farm near Teheran. He also gave me the proverb that pesar-amu--doxtar--amu marriages are sealed in heaven. Noted that Jews allow marriage with a niece whereas Zoroastrians only with cousins, and that much of this is the reason both races have deteriorated. Jahudi doesnt mean Calemi but miser. Marriage with relatives is quite clearly to keep the money within the family. His xale (MZ) married a Muslim man, and had of course to convert--the reason is that Zoros of course would not marry her to a Muslim. There was a fight and her brother even threatened to kill her; but then 15 years later his own daughter married a Muslim. There are a number of Muslim-Zoroastrian marriages. He is of the opinion that religion is of no use to a developed nation. Re. the fanaticism of Muslims² he tells he went to yazd for the first time 15 years ago, and and said I'm a Zoroastrian, and she threw the water away. Muslims would come and drink Zoroastrian wine, but afterwards would wash out their mouths. His friend Reza from Mashad came in and also is of the similar opinion about religion: for years the mullahs made asses of the people so they could ride on them(xar kar savar shodand), but Now turning it around.

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8 July. Went to the Embassy to see Bakhtian, and we arranged for me to go to a Meher Baba meeting tomorrow. Then went down to Yaganegi's--Dr. Y. is in the states for an operation. His son was talkative and helpful in part, to the idea of my taking a genealogy did not go over. He says there is no policy of hiring Zoros. Was very opposed to Islam as a drag on the economy: fasting during Ramazan, people can't work; by noon office workers began to complain of headaches and want to go home; trade in the bazaar slows; and how can manual workers go on. It is a psychological fact that people don't work well when they are unhappy--and they are forever going to Rosa Xanes to mourn Hossein. In the US it is shown that office workers do better work with piped music, and cows even give more milk. Things are changing slowly: in Qum when they built the first cinema there were threats on the lives of the builders, but when it was opened, the seats were sold out. Had Reza Shah stayed on all would have changed much more quickly. Reza Shah was the sort who said nothing was impossible: when he built the X bridge in Mazandaran, he first called contractors to look at the valley and they said it was very difficult and almost impossible. He reached into his pocket and took out a coin and threw this into the valley and then said what ever I spend money on must be possible and done. When the bridge was completed he made the family of the engineers sit in the first train to cross the bridge. This is also my philosophy of life: no matter what position of life you are in hard work will get you ahead. For instance I worked as a waiter in a Howard Johnson's in Washington DC, not for the money but just to see what it was like--from 4pm to 4am and the manager was very strict never letting us sit still even if no customers: would have to mop the floor even if the floor had just been mopped. I did it all and when I left--I had told him I was going to school in Wash. and would work part time after school began so as to get the job; then when I wanted to leave I told him I'd just gotten a scholarship from Ohio State--he offered to make me manager the following summer. It is not the system or anything of a country that makes it forward or back but just the people and their will to work: look at Japan.

He introduced me to Dr. Ahi, the personnel manager. Dr. Ahi went to school with Dr. Yaganegi and they went to America to school together, he going to Colorado while Yaganegi to Columbia. Ahi's family has an 800-year genealogy: during the Safavid period the family split into two branches, one which stayed in the service of the Shah and the other went to farm in Mazandaran--there are a number of mosques etc. endowed by the family in Amol, etc. Ahi came back to work in the Finance Ministry and helped with the assessment for land reform, which in Mazandaran was calculated as 150x the value of the tax the owner had been paying--original assessment was made 40 years ago. At that time assessment was smaller (e.g. a man's holdings may have expanded from 10 to 100 acres) and bribed low assessment: now get paid less--ultimate justice. In his own case, all the notes he got in payment he had to give over to the bank for debts he had incurred in improvements for the land. He's still got 1 million coming. At that time there was an American advisor in the Ministry--Richards--and it turned out that the Gvt had some irrigation drilling equipment which had been lying around in warehouses in Teheran because no one knew how to use them. Richards was a friend of Yaganegi and so the latter got interested too. Y. did not make money for the first few years--money came from his family, merchant Business now is down. Government control on drilling (lowering of water table problems). Gvt has its own drills now and the most profitable drilling contracts were always those for the Gvt. So having to lay off people. About one third of personnel are Zoros.--cf figures.

Evening talk about Mormons: have a long sedreh, no coffee-tea-liquor, importance of marriage for afterlife; sequence of rooms pass thru --garden of Eden, fall, 3-divisions of heaven; doing work for the dead, etc. Variation on the Masons and Near-east.

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9 July. Bill Beeman brought over a friend Rustam who has been studying at Pahlavi with Bruce Livingston and David and is now in the army and hopes to be sent as a Sepah Danesh to a village near Rafsinjan. He did some work in J. nr Shiraz where his family had been living. It's all an expansion of a paper he wrote on mortuary customs for David. His got some interesting ideas and observations. He wants to work with the "moral system" as a symbolic mediator between ideal injunctions of Islam that all 'desirables' (values) be shared and the realities of life that desirables are not equally distributed (being able to send your kid to American schools etc.). Some things he's figured out as Durkheimian. E.g. the business of the "morbidity" or sadness of Islamic society--Moharram, concern with death ceremonies--he ~~relates~~ relates in part to a self-deprivation of desirables in order to get God's kindness. E.g. a woman who could not seem to conceive children and had been the route of various da'a and dava, when and slept in the unfilled pool of the washing house in the graveyard hoping that thereby God would give her a child. (*Jasar* -xane). Another woman who wanted a child made a nazr that if she got a child, she would go around from house to house and beg clothing for the child. Another ~~woman~~ case was of a man who had been injured and asked (nazr) that if he could be restored to health we would go around from house to house and collect the fixing for an ash-e x. Rustam puts together the two things: begging and sleeping in the graveyard are both undesirables (one would normally fear being alone in the dark not to mention being in a graveyard) and particularly in the last case the sacrifice return is something which benefits the community. Death is the bridge of judgment and people talk a great deal about torture on the other side for bad deeds in life. When someone dies, the mourning group--kin group--actually do try to approximate the moral ideals: they become more generous to beggars, they try to be particularly honest in commercial affairs, they give to the poor. Death rituals are more interesting than marriage because more held to in traditional form: for marriage people often fun into Shiraz to keep down feasting expenses. The _____xane (washing house) now is in the graveyard tho it used to be attached to mosques in town, due to Gvt order-- Another puzzle as yet which should be fit in is that of ~~xx~~ sex which is a desirable (and therefore should be shared) ~~with~~ with the demand of keeping one's ~~women~~ women away from any possible sharing. Re. homosexuality, this stops generally with marriage: so that it is with the young--it is both based on friendship and money. But it is a realm in which competitive craft is at a premium (*zereng*): it is highly disvalued to be a passive partner, one tries to chose one's mates so as always to retain an active posture. Once it becomes known one was on the passive end, one's stock is down and also ones ability to control an active role.

In the afternoon I went to ~~Xoda~~ Gushtasp Bakhtian's and met his wife and daughter. Picked up a couple of interesting points. His aunt who became married to a Muslim was a midwife working in the Univ. Hosp., not very pretty, and past her prime and so jumped at the chance of getting married, even if to a Muslim. Her sister (Gushtasp's mother) did not ~~talk~~ talk to her for more than a year and the children had to visit her secretly. She has now again become a member of the family, but her husband has not: he comes to visit once a year at NoRuz. Her brother's ~~daughter~~ son then married a half-Greek-half-English girl: they went to Sharifabad for the ceremony. That is also the place Bahai-Zoroas. go if they want to marry a Zoroastrian. Another relative, Shahrokh, married a European and they went to Kirman for sedreh-kusti (naujote), and were married there. Gushtasp's FZ was his wife's F's stepmother (so that Gushtasp's cousin is her uncle)--they call themselves 'family' but not blood relatives. Altho cousin marriage is fast dying out, it is still expected, on grounds more that if we dont marry our own, who will: if there is a girl in the family why look elsewhere--rather than for economic reasons. Gushtasp's wife grew up in Bombay speaking English and Gujurati; G. went on a world tour and stopped at his cousin in Bombay and thus saw her--so that while it is vaguely a within the family marriage it was not by any means an arranged marriage.

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Mrs. Bakhtian has pictures of Zoroaster, the Virgin Mary, Mehr Baba etc. but it's pretty obvious that Gushtasp doesn't put much faith in any of this. She thinks religion is important for psychological support. She brought up sending their daughter Sherry (Shirin) to the Youth organization for religion classes, and G. objected what's the use of just memorizing prayers, but she says they also teach about religion.

I was supposed to go over to this Mehre Baba meeting, but the person never showed and eventually they showed me where in Jussefabad it was-- we got there late, just as it was ready to break up but I got a spiel from Xodabash LureKalantari (from Mazre Kalantar). Baba said that one is usually taught that God is something external, one prays to god with outstretched palms, but God is internal, in me, in you, in everything. Thus the injunctions of loving each other, and obedience. There are no prayers per se: Baba says prayers of the tongue are no good. E.g. Muslims say all are one verbally, but they feel themselves unable to worship in a fire temple. Zoroastrians say all are one but feel themselves unable to worship in a church. etc. Baba-lovers say that Baba is Shah Varjovand, the Mahdi, etc. What about Bahai's Baha'u'llah: we've got nothing against anyone: what he says was good. We say that when there is a gol (rose) why take the xar (thorn) but the thorn also is good for otherwise god would not have given us it. The greeting of this group was Che Baba (Javid Baba in Gujurati). People wore Baba rings and buttons. Xodabaksh is a shop keeper. Xodadad-e Tus in whose house we were is a taxi driver as is his son. The others seem to be of similar status. There was a taxi driver from Kirman. There are many Muslims too, but this seemed to be a Zoroastrian group and Dari was the main lg of discourse.

They meet once a week as directed by Baba. Read something from his works.

Re. Bakhtian--the Teheran anjoman will not marry a known Bahai partly because of pressure from the Parsis which is felt more in Teheran. (Young Yaganegi said yesterday that after all anyone can call himself a Zoroastrian). The marriage register is in their hands as delegated from the Ministry of Justice. But divorce is obtainable only from a court of law. The laws have changed recently. It used to be that the Anjoman acted as a court of law, at least w/ resp. to inheritance law.

10 July. Interview with Ferydun Zartoshti. It was the Safavid period and the use of Islam as an organizing tool against the Turkish empire that led to the persecution of Zoroastrians. Ruknabad, near Shahrifabad, was a center of Zoroastrian knowledge at that time; and in Isphahan there were two sections of Zoroastrians one on the Julfa side of the river called ~~Ex~~ Takhte Pulad, and the other around the ~~Shirra~~ Kuh-e Atash Kade. Persecution cont. into my life.

F.Z. is the son of priestly class tho his father was not active as a priest, but started the family business in Bombay. He himself is a full-fledged priest but not an active one either. When he was a youngster Sohrab Safrang and Fereydun Keyomanesh came to begin the Dinyari School (near Rustami's house). They began with 16 students. In those days Zoroastrians had to wear cream-coloured shabby clothes, just as Jews had to wear patches on their clothes. So these two teachers decided to institute a school uniform: a yellow uniform sort of military style which was nothing particularly great, but was enough to make us proud. This was 56 years ago. And it was sufficient to arouse a great reaction among the Muslim population. For 19-20 days the Zoroastrians took bast in the Gahambar-xane (where public rituals such as gahambars, etc.) nr Rustami's house ~~xxxxxxxx~~ near the old fire temple. And some made a run for the Hindu-European Telegraph Line and cabled for help to Arbab Kei Khosrow in Teheran and to Bombay. Jehangir Readymoney (who had been an MP in England) asked the English Govt thru their Ambassador in Teheran to do something. This was at the time of the Governorship of Amir Khan Bakhtiari--and tho the central government was not very strong, his defence at the order of Teheran was enough to restore order. Thereafter a boycott was instituted: nothing was sold, medical services were refused. And so an appeal to Bombay brought the first doctor to help the community: The Sir Ratan Tata Dispensary was set up in the Mahalleh and free medical care was given. These services gradually expanded. The Zaheygahpe Bahram has now been given over to the maternity hospital. The first doctor was Jamshedji Petit, who was not a full doctor, but an LRCP.) (The Gahambar above was rebuilt by Rustam Dastur, also known as Arbab Rustam Sedarat, in the name of a son who died). Then schools were established to stop fanaticism on the theory that with education fanaticism would die down. Soon 75% of the students were Muslim for they were the best schools in town. Similarly in Teheran: the Mansour Cabinet was known as the Firuz Bahram Cabinet, since several members of the cabinet were educated there. Meanwhile people were fleeing to seek their fortunes in Bombay; they set up tea shops, provision stores, wine, and a few went into business. In fact the number of businessmen who made it big were few. There was the great grandfather of Rustami and brothers (Gustasp, Kei Khosrow). Kei Khosrow started the first school funded by subscriptions from Iranis in Bombay and thru the Amelioration Society of the Petit family: some 14 schools started by Rustami's uncle, Kei Khosrow Mehr. And there was my father. When I returned some twenty years ago, I built the big house behind the new Atesh Kadeh, which is now rented to Jamshidi. There were 3 families who meanwhile made it big here in Iran: Rustam Sedarat who rose from a poor dastur to a multimillionaire; Jehanian (Arbab Jamshid); and Faramarzian. Arbab Jamshid was the greatest of these--he had ~~xxxx~~ offices all over Iran, the Bank-i Saderat of those days. There was a well-known ~~bank~~ robber called Hossein Kashi in the area between Kashan and Yazd. He used to respect the mark of Arbab Jamshid and not rob his offices on the grounds that Arbab J. helped the poor. But then the Govt started to mark all their banks with Arbab J's sign and so Hossein Kashi robbed all equally. When Arbab Jamshid went bankrupt the other smaller people followed suit. How exactly it happened is not entirely clear but it was simply a political thing. Arbab Jamshid was suspected of being pro-British by the Russians and so was bankrupted. It is true that he was also a spend thrift--he lived grandly and spent lavishly. His big house was cut in two when Ferdowsi was expanded. The Russian Embassy stands on what was formerly the Park-e Atabak which belonged to him and where he would dine all the Teherani Zoroastrians at grand dinners. There were 3 parks in those days, all then north of the city (which extended to Bab-e Homayun) Lalezar was a park (whence the name). And where the British Embassy stands

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Lalezar was a park (whence the name) and where the British Embassy stands was a park. Both the British and Russian Embassy still have qanats running thru them, and my house used to take water from the Russian embassy qanat before piped water. On Fridays all the Zoros would go to eat at Arbab J's table. Arbab Jamshid's notes were more trusted than those of the Govt. In business it issued that if you want to bankrupt a man, give him slowly and demand all of a sudden. So the Russians made him take loans from the Russian bank and then gave him mortgages on his properties and then all at once demanded payment. The land title is still in his name. And some years ago when the Russians tried to get title to the land, the Iranians said they would only do so on condition that they could get the same claim to their embassy land in Moscow. The matter was shelved. That was the end of the first generation.

Meanwhile the shahri or mahallati (city folk) of Yazd went into business: petty merchants, taking Yazd cloth to Teheran and so on. Investing in land. And the next generation of wealthy landowners came up thru cheap land. Such people are Rustam Giv and Yaganegi. Giv has a profile factory, and has given very much land in charity--since he has no children. Rustam Bagh. The large building going up on the corner of Kakh and Shah Reza. Then the 4 sons of Jehanian (Arbab Jamshid) made a new start: Shah Jahan runs a factory (Tavich* Sadyar); Fereydun; Ardeshir; Meheraban. One imports electric equipment. One has the radio-assembly plant in Yazd (store room is Hornophone on Ferdowsi). Another pipes and wires. Its four companies legally, but really all run together: *refrigerators, etc.

Then there's Felfeli's Sepenta. Aidun invested in Derakhshahn--money from Bombay as with the Zartoshti family.

Zartoshti family. We began in Bombay with hard work. The transferring of money from India and paying in rials here is correct but together with our own capital--it was a business too small for commercial banks to take a poor man's ten tomans and transfer it. In 1943 I began to get a premonition that something was happening; things beginning to get a little difficult. And so I came to Iran and transferred a lot of capital. My brother remained behind. After partition with the flood of refugees from Pakistan, first a quota was imposed and then quotas were taken away from foreigners like ourselves and given to Hindus. So we left, by and large giving up everything there. But there is a travel service still there--patronized by the Agha Khan. My brother opened an office in New York (Europe after the war had nothing to offer). And this lasted a few years. But then when Europe began to revive we switched. I went on an inspection tour to the US. Was interviewed by a commercial paper--man asked what Line I was in--I said General Merchant which was a term coined by the English for these orientals who handled everything. He wanted me to list our lines: I got to tea, sugar, gunny, cloth, and he was already open mouthed: metals... I however saw that we could not break into the large Jewish business of New York and so we went to Europe. We began with various agencies. But now this is being cut back in favor of expanding the plastics factory. I went to Japan with chinaware making in mind but while there saw plastics and hit upon that: we were going to use Jap machinery but that time they were copying the Germany machines and so we got our machinery from ~~Japan~~ Germany. The Japanese are very imitative. They don't invent much, but they'll import a machine or two but no more: they'll get to work and copy it. (Would that not work here) We're not that kind of people. But in the factory we have all Iranis, they've caught on fast. We have a know-how agreement with Germany but there are no foreign advisors. Six men were sent to Germany for training for 4 months--the most ill-tate came back the best skilled worker. No labor problems because we pay high: starting salary is 350 tomans (ie 11T. day). After war, Germany when it began to get on its feet also began to extend credit.

Its only since Reza Shah became Sardar Sepah that things really improved for Zoros.

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The story of Maneckji Limji Hataria. Sir Dinshaw Petit one day was passing the Bickaji Well in his 4-horse carriage, and there under the tree he saw an old man with two very beautiful but ill-dressed girls. He asked his driver to inquire who they were, and was informed they were runaways from Persia. Since in those days it was not unusual for Muslims to steal pretty Zoroastrian girls. So the man got afraid and went the Bandar Abbas route on which many have died. Sir Dinshaw took them in and even married one of the daughters, Golbanu, to his own son. He started the PerZo Fund (Persian Zoroastrian Amelioration Fund) to help the destitute refugees, and built a daramsall. The Petits also built the Atash Kadeh in Yazd, which is now run by the Zartoshti family because of money restrictions. And this organization sent out Maneckji who was something of a dervish as well as an educated man and he wore a Turkish finn: you can see his bust in the Anushiravan Dadgah School. (next to the Palace Hotel). Somehow--I don't know what he did--he caught the eye of Nasr-din Shah and was asked a boon and so began to put the Zoro case before the king. He said why harass the poor Yazdis for the jezia, I'll pay the lump sum here and so helped us Yazdis. He attended the king's darbar frequently and so always putting forth the Zoroastrian case. Funds thus came for the Kei Khosravi School in Yazd. Maneckji was succeeded by Kei Khosrow Khan, Ardeshir Pesonji Tascu, Dastur.... (when I was young) Faromarz Master, Rustam Kahn Bahadori (Irani born in India) whose father was a contractor in Poona and got the title from the British for supplying the troops.

The Iranis never worked here as go between the East India Co. and never worked their way up on Govt contracts.

11 July. Dick Antoun and I asked Sayyid Reza about cousin marriage. Actually I was giving the proverb: aqd-e pesar amu doxtar amu dar asman baste sode, and misquoted the verb in the present: mishe, which Sayyid Reza corrected. And so Dick asked whether that was right, good, and why. Sayyid Reza says that ~~Adam~~ Adam had two sons, Havil and Gavil. To Havil God gave a woman of the maliks; and to the second son Gavil a woman of the jinn. Havil had a son and Gavil a daughter, and they asked God what to do; and he said to marry them to each other. Re. the jinn, they are precursors of ~~men~~ men, extending back a thousand years before men; it is 36000 years that man is on the earth. There are Muslim jinn, Calemi jinn, and Kaffir jinn, but no Christian jinn. How did Calemi jinn come about?--at the time of Moses they listened to him and thus became Calemi. Why are there no Christian jinn?--there just aren't. The jinn are like men in all respects except that while our eyes are elongated horizontally, theirs are elongated vertically, and their feet are sheep feet. Ali made them invisible; i.e. when the sun comes out they leave places of men's inhabitation returning at night. If one throws something away, e.g. a cigarette butt or a log, or something and it falls on the child of a Kaffir or a Calemi jinn, they in revenge will annoy (asiat) our children. Therefore if you throw something away you must say Bismillah rahmane rahim and this will keep them 7 meters away. Also you should chew food--meat and vegetables well--for this makes the food unavailable to jinn (?). The Sultan of the jinn was Sultan Zafar Jini who died 60 years ago after living 1600 years; and is succeeded by his son. There is another category of being called Div: they were removed from interaction with men by Suleiman-e Davoud--they have horns (Ed Davis says in lit. generally have freckles). A final thought, Sayyid Reza pointed out that Prophets (peyghambar) do not come from these first two sons of Adam, but from a third son, named Boreysh who also mated with a jinn wife. (If something thrown away lands on a Muslim jinn child there is no retribution.) On redirect, Dick asked why preference for FBd--Sayyid Reza responded with the simple: avaal xarf-e xodast.

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In the afternoon I returned to ask Sayyid Reza if there was a difference between div and pari: he says no. div and pari are the same and to be distinguished from jinn. Hazrate Suleiman was the sultan of animals and div--he could speak all their languages. The mountain near takhte suleiman is called Kuh-e Belgaz, Belgaz being the name of Suleiman's wife. There Suleiman had a room built of the bones of animals. Somewhere in Palestine-Jordan way there is a masjid called Masjid-e Suleiman. Suleiman had this built by the div: he himself sat on a near-by mountain, his chin propped up on a stick vertical between his legs. God directed Izrael to take Suleiman (the angel of death). It was three days until the completion of the mosque, and Izrael came as directed. Meanwhile a muriane (termite) began eating his way through the staff from the bottom up. When the termite neared the top the weight of Suleiman's dead body broke the stick and he fell over. Only then did the div come to understand that Suleiman was dead, but by then the mosque was finished. It was Ali who made both div and jinn invisible. At the time of Kerbala, Sultan Zafar Jini came to Hossein and said he was ready to kill his enemies; but Hossein refused the help and told him just to go and cry for his health (~~gra~~ gerieh kon baroye halam) because he wanted to make the religion strong. Jinn are spoken of in the Quran, but div only in history. Both are spoken of in Ali's book.

Re. food: we're having shirin pilau tonight. Ed shook his head since all the ingredients are warm except rice, and even rice Sayyid Reza says is not cold but motavasset. Nonetheless both shirin pilau and adas pilau are especially good to have in chehel zemistan (1st 40 days from Dec. 21) and chehel tabestan. (I.e. the hottest and the coldest days). Ed. says that chehel kuchik (which follows chehel bozogg = chehel tabestan) is also called sarmaye pir-e zan (the cold period for old women).

Re. position of Zoros: Shorter Encycl. of Islam p. 78 notes that the blood compensation for killing a Jew and Christian is half that of a free-Muslim, and for killing a Zoro 800 dirhams (or 1/4). Also note that diya or also 'akl is payable in full for destruction of the lips, of the eye of a one-eyed man, of the tongue, and of 2 ears if ~~de~~ destroys hearing (ie. the senses).

Bahman-Begi, Bahman. "Moeurs et Coutumes de Tribus du Fars" in Vincent Monteil. LES TRIBUS DU FARS (Paris: Moulton 1966)--french transl. of his 1945 article in persian, notes the following interesting points on marriage: not to marry first of all is a gonah (sin). Involved is a principle of haqq be haqqdar miresad (a principle of sarnevesht) and refers to cousin marriage which is like a promise and constraint on marriage. The brideprice is called bashluq and is called also haqq-e zahmat (indemnity) and also qemat-e shir-e madar (price of the mother's milk). The society is stratified into 4 classes and there is a restriction vs marrying down (tabaqat-e pain): kalantar (chief of the tribe), kadkhoda (chief of clan), ra'aya (subjects) and the tabaqe past who include pishedar (artisans), ahangar (iron makers), najjar (menuisiers), kuli (tzigane), qorbat (strangers), dallak (baigneurs), navazande (musicians), salmani (barbers). In speaking of the honour of women, he uses the term namuz and for the bride, she must acquit her honor (ru-sefid). The saying of felicitation at the wedding is shad bash, sha bash. In the nuptial tent (chador-e hajle) there is placed a mirror and water (~~pin~~ aine va zarf-e ab) for good luck. Jahiziye (trousseau) and mehriye.

Dick Antoun says that there are hadith against as well as for cousin marriage--cf R. Patai's Golden Road for some of the references. He thinks that this inbreeding leading to deterioration is a bunch of hogwash.

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13 July. Morning at 7:30 I went out to Sepenta, and first went to see Arbab Fereydu Felfeli. I tried to ask him a couple of questions but he was not very willing: have you succeeded in helping the Yazd community? If you don't help what use has such study? Re. transferring capital from Bombay to Iran after partition, he said it was possible if your account is audited, you can transfer year by year a certain percentage--he did this as early as 1954; the regulations have gotten tightened since then. Re. Bomasi his bankruptcy was primarily due to mismanagement, and he is under prosecution in India.

I then went to see Mehreban-e Felfeli who pointed out that in fact most of the funds for the factory did not come from India but from money the family had invested in Teheran land, and then sold. Mehreban is going to take his mother for two days to Meshed: its been 30 years since she's been in Teheran and she wants to visit the shrine of Imam Reza.

Fereydu Felfeli (Xodadad's son) of course was there and invited me over to his house tonight: Shahriyar Dahmabed is there. I got a ride back into town with Xodadadi, whom both Fereydu and Mehreban warned me about: he's a Bahai, dont listen to his talk. Mehreban said he disliked Bahaism, and always got into verbal fights with this man. Bahaism is not a true religion, it has no prophet, it takes from all previous religions and claims it as its own, it is a party more than a religion, people who have become Bahai realize they've been duped but nonetheless are ashamed to admit it and so try to bring others in so all will share the mistake. Arbab Fereydu is related to him through his mother, so we are not really directly related, but we grew up in a joint family. His right hand man running the factory is Jamshid who is his bro-in-law.

Xodadadi drove me in to keep my appointment at Bimeh Iran with Dr. Farhang-e Mehr. ~~XX~~ He's originally from Hosseinabad: conversion of the village to Bahaism was not all at once but starting with Mullah Bahram's efforts one family persuaded the next. He moved from Hosseinabad to the town and then for a while to Bombay, has been in Teheran 14-5 years. He got married just 10 months ago: they do it all extra-legally as far as the Govt. is concerned, i.e. marriages are not registered with the Government, but it is done only before the Spiritual Assembly which also acts as a court for divorce, inheritance etc. He's heard a rumour that soon Bahai marriages will be registered with the Government. He tells that he was refused a number of jobs because when asked his religion he said Bahai: with the police, Bank-i Melli. He's a 3rd generation Bahai, but still a strong missionary. Among his points about the difference of Bahaism is that Bahaism is less concerned with painting a picture of whether Hell is cold or hot etc. but using the womb analogy that if in this life you do bad you will come out blind or uncomfortable in the next life. Also the business of all being the same, not looking down on someone if he is a jew or christin. Even re. people who dont accept Bahaism, that's OK.

I asked Dr. Mehr about Zoroastrian Personal Law and he gave me the following run-down: there is a law on the books which says that the Jews, Christians and Zoroastrians are subject to their own religious customs (i.e. re. marriage, divorce, inheritance, adoption). Otherwise all law is based on the Koranic law. This law is about 35 years old. They were careful not to use the word "law" but rather minority group "customs". There was also another law that if any member of a family becomes Muslim the others who are non-Muslim are disinherited. There are several cases on record where the court ordered according to this law: a case of Jewish convert in Kashan, and one of Zoroastrians (I used to have these documents, will look to see if can find). Later this law was circumvented by a legal decision that the law to be applied in cases of inheritance should be the law pertaining to the diseased and not that of his heirs. But since the Zoroastrian leaders were painfully aware of past bitter experience, they changed the Zoroastrian inheritance law to approximate Muslim law, so that one could not abuse it by becoming Muslim.

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This law is now written down and states that ~~at~~ a boy gets 2 times what a daughter gets. The law is not precisely the same as Muslim law: first of all the Zoroastrian has a free hand in disposing of his property, whereas a Muslim may only bequeath 1/3 of his property, the other 2/3 obligatorily divided according to the allotted shares. Thus a ~~man~~ can give his daughter twice as much as a son if he is so inclined. If a single man dies without heir, on the 4th day after death, his relatives appoint someone as his child who is then treated as if he were the natural son. Ask Mr. Nassimi for the written Regulations Concerning the Marriage and Inheritance. Court cases are not really kept track of because for one thing most cases are not cases of dispute, but if a man dies, his heirs must inform the magistrate court that they are the heirs and that the property is being divided in such and such a way; and the court then must in each case write to the Zoroastrian Anjoman asking if this is according to Zoroastrian custom.

I asked about pressure towards change to this system by wives forsaken by husbands in India who applied to Islamic courts to be placed under their jurisdiction. Of that he did not know, but there were cases of a girl married to a Muslim, whose Husband tried to apply the 2nd rule above to take the land of her original family. Again on the question of Zoroastrians in the employ in Iran of the East India Co. he could not say; maybe contact Shapur Ardeshirji whose father was a successor of Manekji. In Kirman there was a regiment called S.P.R. (South Persian Rifles?) and 3 Zoroastrians worked for them. Cf. my speech at Isphahan U. called Samey Zarthostiana dar Qalame Mashrutain (Contrib. of Zoro. to the ~~Rev.~~ Rev. in Iran)--obtain from Nassimi. He showed me a book from his father's library of letters primarily in Persian of Maneckji but couldn't lend it to me as someone else is using it for an article; I did however sit there and take notes on the English letters, primarily from D.M. Petit in Bombay to the British Ambassador in Teheran, and including the English text of the firman of 1882 releasing the Zoroastrians from jezia.

Vaqf is a Muslim, not Zoro institution, used by Zoroastrians because it was held to be so sacred by Muslims.

While waiting for Dr. Mehre to return, I met a former Governor General of Kirman, Hoshang Amiri, who had studied at Northwestern U. in the States, a Teherani by birth as was his father. His grandfather was Governor of Kashan. He gave me some names of people to look up.

Re. Personal law, on Wednesday afternoon, I went to see Lawyer Noshirvani, a Kirmani Zoroastrian. I asked him about the history of the law, and he pleaded that at the university they are not taught about anything before Islam (history of Zoroastrians = pre Islam), and I spoke of 100 years past, so he also referred me to the Aiyname written down by Arbab Kei Khosrow Shahrookh et al. As to the suggestion that pressure for legal change came from women of husbands in Bombay asking for jurisdiction under Muslim law, he denied that it came about that way. He did think that in Yazd or at least one section of Yazdis had been in the custom of not giving daughters any of the inheritance; this however was never the case in Kirman. He could not suggest any place where questions of najesi would be recorded in legal history. (We know however that there was at least the fatwa at the time of the tobacco concession; and the maknu fatwa against pepsicola; it would seem reasonable that occasionally a Zoro was taken or took a Muslim to a qazi over questions of najes in the bazaar etc. --?)

In the evening I went over to Fereydun F. Ifeli's and there met Shahriyar Damobed who is up over a negotiation about his new Leyland machine which is not working properly. Fereydun is paying for a new well to be dug in Raimabad for his brothers to work. Jamshid, Shahriyar's brother, is hastily getting married tomorrow because his wife's FF, old Rustam, is sick and about to die, and if he died first, they would have to wait a year to marry. (That's not really a rule since Iraj just married a few weeks ago and his MF died only a few months ago.)

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Kinds of organizational inefficiency. JUSTICE DEPT: I wanted to find the bookstore where they sell the Revue of the Teheran Bar Association (has a transl. in English of the Family Code). At the entrance, I asked a guard for directions: there is no such thing. I went to the information desk: it's upstairs. Asked a guard at one of the sets of stairs: there is no such thing. Asked an idle employee: yes up there behind the picture of the Shah (on the second floor). Asked at an office (there was a blank wall behind the picture of the Shah): oh yes, down the hall to the left. Down the hall to the left I asked a tea boy: it's on the other side of the building on this floor. On the other side of the building, a tea boy: yes straight down the hall. An office down the hall: it's on the other side of the building. Back to the tea boy: oh it's down this hall. At the door: the woman in charge of these things is not here today, come back tomorrow. CUSTOMS: I wanted to get a box of books which I had sent from Bombay, and which Air France in its normal routine had lost and had taken a week to find. I was sent to three different ambars and when it was not in any of these by the number on my sheet, we decided that Air France must have marked on a wrong number; back to Air France, and got a new number, that did not work, tried again, a third number and found it--a matter only of 3 hours work. All of the people were polite, it was the system at fault: things are recorded only by a serial number, if that is wrong, there is no cross-check system. Social organization also is not terribly efficient: there is only one person to put on the next to last signature in the series of eight different signatures.

Wed. - I worked in the Embassy, went to see Doroshky-chi again, and went to see Noshirvani.

Thurs.--Worked in the Embassy, collected money from Bank-e Saderat, and saw Ahmad. Ahmad's Kirmani friends re dreams: seeing fish in water is auspicious.

Re. Dreams: Razban in the Embassy (fr Azerbaijan) tells of some neat reversal interpretation of dreams: to dream of a wedding or a flower is inauspicious; to dream of crying is auspicious. Ahmad and friends denied this vigorously.

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18 July. (~~19~~). Worked in the Embassy on concentration of economic control by ethnic group. Razban, an Azarbaijani, says re. dreams that dreaming of weddings and flowers is inauspicious, whereas dreaming of crying is auspicious. We discussed the concept of namus and looked it up in Steingass where there is a reference to women of the family. The verbs it is used with are dadan, shekastan, bordan, etc. Namus dadari would mean a woman is giving her honor away: i.e. is said of a loose woman. Of a cuckolded man one could say "namus ishun negah nadare". An actress can have two kinds of shakhsiyat (personal reputation): a shakhsiyat-e ejtami and a shakhsiyat-e namusi, but a prostitute would have neither. In the Family Code of 1967 one of the provisions is the right of a husband to stop his wife from a particular occupation if it is detrimental to her honor, a judgment to be made by the court.

George Wright rapped on the economy in the evening. Industrialization is not necessarily a good thing: it is not designed to absorb labour but on the contrary to substitute capital for labour. Industrial agriculture thus has two side effects, one to throw people off the land, and secondly to drive them into cities in greater numbers than urban industry can absorb. Some of the industrial agricultural projects are really crimes, e.g. the Haft-Tepe sugar cane fields: there are two ways to get sugar--cane can only be done on large scale and mechanized; beet sugar gives you the same end product and can be done beautifully by peasants as is being done in Turkey--you have peasants plugged into a mill, use the mill as a center for distributing seed, extension services, and the interest from the center (i.e. the mill) is there because it is their source of supply. Cane sugar on the other hand does nothing to distribute the wealth, but on the contrary.. Industrialization is pushed in these countries because quite simply it is easier. Agricultural development depends on a good extension service which none of these countries have: you cant train people to go sit out in the rural areas, but that is what is needed, that and a real system of research stations to test out fertilizers on local soil etc. conditions. Land Reform is admirable as far as it goes, but firstly it did nothing for the landless underclass, the watchment, etc. Secondly, having given out the land, now cooperatives are being organized: i.e. the land is being taken back and made inalienable, and the peasants are being given pieces of paper instead (shares); now then technicians etc. are brought in and the result is industrial agriculture with its attendant throwing people off the land into the cities. The growth of the urban population is a real problem: look at all the really marginal people, the people who sell lottery tickets (in Turkey there are lottery ticket sellers too, but in well travelled squares, not guys running up and down kuches), the guys who wipe windshields (which is nothing but a sophisticated form of begging). First the factories dont absorb anything like the number of workers that are flowing into the cities. (Cf. the pamphlet of the Agri credit Bank wh claims to repatriate people to the rural areas). Secondly these cities dont have enough water to grow: all the water for Teheran still wont allow a population beyond five million; Mashad is growing fast and it too has a close water limit. The solution will have to be an internal migration permit system to deal with this. Iran has a real opportunity in agricultural areas: in fact that's what this business about keeping the Gulf Persian is all about: there is a captive rich population there which has to import food--Lebanon is capitalizing on this, just as the Turks are beginning to realize the potential of early vegetables in the European market: now they're even learning the subtleties of marketing--you dont take all your produce and dump it in Dusseldorf, but you spread it around to keep the prices up. Drilling wells is a big aid to Iran: qanats are inefficient because you cannot take the water to where the best land is (often up slope) but only to where gravity takes the water: whole villages are shifting due to this around Mashad. But some of the dams are boondoggles: like in Khusistan: it wont pay for itself and unless there is a very good reason for a project not paying for itself it is really throwing money away. Hidden wastage of this sort was the cause of the

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collapse of the Ghanain and Indonesian economies. Iran's saving grace of course is the oil on which it is floating: they've been drilling all these new wells but until recently no one thought to just dig down lower in old wells and they've found another layer, and there may even be a third. Iran is eye deep in oil, and it looks as if the demand will be strong for many years yet. And now with these projects in Madras, South Africa and even Belgium for Iran to build her own refineries, she may be able to get out of the clutch of the Oil Consortium. And from oil derive so many products, plastics etc. Iran is the only one of the oil companies which spends its earnings as fast as it takes them in: this every five months or so puts it in a crisis for money, but because its credit is so good--thanks to the oil--it can raise an international loan, to carry through. The real problem then is not capital formation and investment--somehow all over the Middle East even in the private sector capital, the entrepreneurial input, always pops up when you need it--the problem is on the one hand overheating the economy--i.e. allowing production to grow so fast that resources cannot be delivered quickly enough and prices go up, then imports increase (because foreign goods become relatively cheaper) and you have balance of payment problems. It is the rate of industrialization which one has to watch. People keep predicting the collapse of the Iranian economy but it has not happened. And perhaps it won't because of the oil cushion. The other problem is lack of ~~time~~ on-line foremen and managerial staff. Japan is a real enigma: it took them some time to learn too: "made in Japan" used to mean a product was poorly made, it was a joke. The ability to copy is something enigmatic inasmuch as say the Black Sea coast Turks can copy a pistol perfectly, but big complicated machinery is something else. The precision it requires not only calls for mechanical skill but for a large scale cooperative effort of a number of people. Remember going through a modern steel mill in Turkey--latest Pittsburg techniques, highly automated and seeing sheets being chopped up a mile a minute and going over a quality control regulator and ping ping ping each one being rejected while the poor turks were standing around trying to figure out what to do, like they would if you drove a car in for them to repair--a simple machine like a car they're geniuses in repairing. In Tabriz there is a diesel engine plant which is supposed in the future to supply all engines for trucks in Iran. Assembly is of course tinker-toy economics= and only a stop-gap; there's been a fight because the company can import the engines cheaper from England than send out the pieces to be assembled here. They're trying to train the workers to drill the engine blocks etc. but it is taking a long time, and things just get marked off right and left by the instructors. This is the real problem in switching as Iran is trying to do from light industry (textiles, food processing: beverages, etc.) to heavy indus. Iran is in a good position to be competitive if she can export goods as long as there is no inflationary crisis caused by overheating of the economy. The other thing which can really dislocate the traditional economy and cause tremendous political problems--Turkey is suffering from this--is rationalizing the marketing system. Turkey is ahead of Iran in this (tho for instance the shoe market is more rationalized here, with Melli shoes numerous branches) for one thing because it has a better road system, and guys take in the produce in their own little vehicles, cutting out the middle men, who in reaction are feeding the religious conservative reaction politically, because they are getting squeezed out. What is it that is going on: is the traditional system describable like 18th cent. England, in which case pull out Adam Smith; or is the notion of telescoping steps got so many things going at once that a la Myrdal one really needs a dynamic model? not a two dimensional graph but a 3-dimensional one?

18 July. Dick Antoun and Bill Beeman back from a trip to mazandaran tell of a House of Justice rais who had an articulated philosophy of dealing with people: you want reconciliation, therefore thry to get confession of guilt, and keep telling guy to come back til h~~a~~ breaks down. Can only impose fine, can~~a~~ imprison--makes people more willing to submit, ^AND less resentful.

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1 (Sunday) - I went by the American Embassy to see Bakhtian and Chuck Mast, and then tried to track down the Iranian Management Association for its two reports on bazaars in Iran and the cloth market. Bakhtian got me off on the wrong foot looking for an Engineer Biyat at the Iranian Management Institute. Eventually when I got to the right place, I made the mistake of mentioning the name of Patel whom they consider to be a competitor, and so clammed up. Iran Air had no room on its flight to Yazd tomorrow. At the American Institute I ran into Mike Burrell who's talked himself into invitations to visit Saudi Arabia, Muscat, etc.

2 (Monday) - A long bus trip 7am to 9pm to Yazd. We ran out of gas between Ardakan and Yazd! The driver got a lot of lip for that, particularly from my seat mate who kept spouting off the virtues of Iran Peyma. As we came into town people began commenting on Yazd: people are honest, hard working, don't drink or waste time on movies. There are only two cinemas, and even to them it is not the Yazdis who go. Was once a time when Mashad was like this too, but no more; now it's only Yazd and maybe Qum.

Shitfar welcomed me in and we played taxte nard til dinner: he's building a 4 story house in Rezayeh. His amu used to have a garden of 36 kinds of angur (grapes). The grapes of different kinds vary as to their classification hot/cold: e.g. grapes like khalila are oppos. to those which you can dry into keshmesh (raisins), because if you dry them only skins are left. It is true that during the season the grapes change: at first they are cold, then hot, then again cold. They are hot when they become shirin (sweet), and cold when they contain much water. KHalili are cold; keshmeshi or Di-dune (seedless) are hot.

3 (Tuesday) - The Bonines took off. Picked up my residence permit, and went to the P.O. Saw Behruz, and then his brother Mehreban. At the shop I got to chatting with one Ali Akbar who spent 40 years in India, and is a second generation Muslim with still a bunch of Zoroastrian relatives. He went with his amu who had been to India before and they went via Kirman by the first Ford in these parts and thence from Kirman to Bandar Abbas by ass. His relatives now are in Heyderabad. He went to Rangoon and thence to China where for several months he worked for Nemazee and Shustari who had a carpet shop, and then back to Rangoon where he worked for a Zoroastrian Yazdi tea shop owner, and back to Bombay where behind the Times building he set up a tea shop himself. He's been back in Yazd 3 years, his children are here, has bought a couple of pieces of land and a couple of gardens. There was a Shahzade Esfendiar who ran a passport service before Reza Shah in Bandar Abbas: he was a relative of Arbab Sohrab--~~his sister's son~~ the latter was his uncle (?) and he married a daughter (?): he had only one daughter and she married... Anyway I hope to run into him again and pump him a bit more.

Mehreban then took me to see K.K. Yektai's new shop. He and the other K.K. whom I met way back when at Pir-e Sabz have set up a garage specially to service VWs--the latter was apprenticed in Tehran as a mechanic at age 7 and so now at 22 has 15 years of experience. They've two shogers: Morteza and a boy.

Back at lunch Shitfar in a spirit of hesab-e zemestani (winter acct: ie daydreamin figures if when he gets his house built in Rezayeh he mortgages it for 50,000 T. paying back 120T. a month for 4 years, he can get the latter amount from tenants in rent, and use the capital to build another house on his other plot of land and then mortgage that and rent it out; after 4 years with all paid for, he can borrow on the two houses 100,000 and use it to buy more land and keep growing. He's got two carpets from the Iranian Carpet Co. which he is also paying for in installments of 75 tomans a month for 4 years--at 12% interest which is about half what the interest in the bazaar is.

After siesta I went to see Kei Khosrow Yektai, and made reacquaintance with Ardeshir Peshotan, Lal (his pesar dai), et al. On the way back I ran into Shah Bahram from out that way: he was coming into town on his bicycle to buy bread--there is one nunvai in Khoramshah but he does not cook well; women cook bread occasionally but less in summer when it does not keep more than a day as in winter when you can keep it a few days. We went on top of the dairy store at mojassameh for bastani. Khoramshah has about 3 wells, one owned by Rustam Modiri; water price is 21T/hr. It runs in a circle, and you have to be there when the water passes your garden; a mirab watches the time and gets one toman out of each 21 for the hour.

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Some of the fruit is marketed by a 2 man partnership, one man in Yazd, the other in Teheran who ship such fruit as apples there. More perishable stuff must be for the local market.

Walking back along Pahlavi then I was jumped by English vulture Mohsen Sabzealian who is a pain in the ass but may be useful. His father is a well-educated (Qum-educated) akhund; his grandfather a ninety-year old illiterate coppersmith-turned-akund. The latter knows many poems etc. but all by heart, and tho he can "read" the Quran, he cannot really read Arabic. The story of why he turned akhund Mohsen does not know, aside from his saying he was sick of being a coppersmith. Apparently they are Shirazi's. At age 14 Mohsen's father left Shiraz for Qum and has never returned. Why he came to Yazd is probably because Yazd has so many rosa-xanes, probably many more than Teheran; Mashad, Qum, Isphahan and Yazd have so many. Akhunds do not have a formal organization because they are all competitors, and so do not want to cooperate. Saduqi is not a preacher in this sense: he is a teacher of akhunds at the Hazireh Masjid. Mohsen is working in the mornings at Eqbal Factory; his father takes his salary; and this evening they had an argument, Mohsen arguing that his father ought to give him an allowance of 5-10 tomans a week. Mohsen's ambition is to go to the US to study oceanography; he does not want to become an akhun for various reasons, one of which is that he does not want to stay put in one city but wants to see the world. He is convinced that because of his good English he will be able to go to the US for study before going into the army.

Akhund's clothing: turban is called amameh (آمامه); the outer cloak is the aba (آبا), and the inner one is the qaba (قبا). The amameh is normally white; green or black--no difference--if sayyid. The latter garments are blue, black or brown; if the akhund is very religious they both may be white.

4 (Wednesday). Morning I started a quick count of shops along the main streets of Yazd: altho in a sense the bazaar of Yazd has moved onto the streets--more so than in other cities of Iran perhaps, because of the way the streets were cut thru the bazaar--it has still taken decades for the wounds to heal and one can see the morphology of the healing: Pahlavi is full of shops and there are a number of second story shops. Shah is also pretty much this way, and the beginning of Kirman. Shapour, Iranshah, Soraya however are relatively empty, and the new street between Iranshah and Shah is totally empty. The two new multistory buildings on Pahlavi are a new concept in shop display. Bruce Mann suggests that the history--sequence of location--along Pahlavi should have something to do with visibility as well as access: first perhaps were the establishment of truck-caravanserais; then shops catering to people with cars, such as electric accessories, and then fill in. An office building depends more on knowledge than visibility, in a sense like the bazaar, but not really since the latter depends both on clustering of type of shop and row placement for comparison shopping. I then made an unsuccessful attempt to find Miss Nassimi. For lunch I went home and saw Shitfar off for Rezayeh.

Evening to K.K. Yektai's and took the boys some Indian tea. K.K. borrowed from the bank for the shop and monthly must pay back some 2000 tomans, which means he invested some 20,000T. and his partner presumably the same--a house is being built at the back for the partner. Morteza the assistant is a Khoramshahi.

5 (Thursday). Morning, I continued counting stores, and noticed that the banks were closed. I was stopped by one Jalal Ovasi, a twelfth grader at Iranshah whose father owns the zurxane off Kh. Pahlavi. The father is a clerk in a government office. Jalal is the youngest of 5 brothers, one of whom is a wrestler in Jafari's zurxane in Teheran (Park-e Shahr). He is going camping at Ramsar for two weeks. He gave me some "estelah-e Yazdi" which basically turned out to be a vowel change of a → o:

ab → oh water (O = oh)
xab → xob sleep
kafsh → kosh shoes

Tehrani	Yazdi	
xub	→ xash	good
gardan	→ mol	neck
zanbur	→ boz	
madar	→ nane	mother

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The f → p change he said belonged to villages rather than Yazd. Today is Constitution Day (14 Mordad), hence things are closed. (Last night there was some sort of speaking at Mojassame.) On the 29 will be Restoration Day. I asked him about a khanegah: he was not very certain but thinks there will be one at Meidan-e Shah. Finishing up on Soraya, quickly I went to see Qademi. When he was a kid twenty years ago--he's 37-- there was a khanegah near Bagh-e Melli, but he knows not now. Some people were pushing a car up over a curb, and he said "Yah Ali!" as they heaved: it went over and he smiled saying he was just ready to go over and help them. So I said he had helped by saying "Tah Ali!". He laughed and said he had a mate in Bahrain, a Sunni, and they were pushing a car, and the latter said "yah ali", so he returned "Yah Omar!". The men around suggested it might be dangerous to joke about people's religion, but he just laughed and said no, no one really is serious about religion these days. Re. lending money, the big name in the bazaar is Ashraf. He may charge 4% monthly vs. bank 12% annually tho that is high even for a saraf. I then caught a lift to Tashakor's old caravansehai but apparently he's moved to Iranshah.

So I went to the cloth bazaar and sat with Musa Aaranian. He showed me some siaghe (سیاقی), the old numerals, but says it is now rarely used. A Pishkuh man, Mahmad was at his shop and remembered me. Mahmad seems to keep all his accounts in cloth and gold with Musa--he kept haggling with Ahmad, the neighbor goldsmith, and Musa played the mediator. Mahmad was with 3 women for whom he was buying chador material--they had the money, but he did the buying consulting them. After all the pieces of cloth were wrapped up, Musa added up the price and Mahmad only made a mild question as to whether he could not get it cheaper. A woman from Mahmudabad was also there--she bought the news that a 14 year old boy had just married in the village and was living with his wife's mother. She was rather feeble: she bought a Musa selected material for a chador for a 15 year old girl and asked the price after it was cut; Musa folded it and said don't worry we'll make it OK. She bought a silk handkerchief which Musa gave her for 6½ T. and she tried to say 5, but Musa put her down with saying that anywhere else in the bazaar she could not get it for less than 7 and appealed to Mahmad who confirmed. Re. buying, Musa goes to Ispahan and Teheran himself. In Teheran he goes from shop to shop and buys whatever strikes his eyes. In Ispahan he does the same but also buys from a Jewish relative who buys from him and takes a commission--this is primarily handweaving from the Ispahan villages. The stuff is shipped to him by truck. The train does not yet carry any freight other than the stones of the mine. There seems to be no entrepreneur who brings cloth from Teheran wholesale to sell to the shops here.

A beggar woman came by and was shoed away by the shoe guy across the way saying look there's the policeman. She comes to the bazaar every Thursday--eve of Jomeh and then goes to the graveyard Thursday evening and Friday. Other days of the week she sits at an ~~Imamzadeh~~ Imamzadeh.

For lunch I went to Haji Mohammad Taghavi's cafe at the edge of the cloth bazaar. I started to practice the siaghe, and he came over and showed me some more. Then a Sayyid Qassim Nabuvian joined us, and I spent the rest of the day with him; we left the cafe at 4, went to his house just off Kh. Masjid-e Jomeh (on the kuche behind the synagogue. He's 48, a veteraniar (karmand class) for the Vezarat-e Kesharvazi, spent a decade or so in the herding center of ShahrBabak where there are flocks of 40 thousand, etc.; vs a village here of say 1000 khanevadeh (=5000 pp.) maybe there would be 800 sheep. He says there are a lot of cows around Yazd, maybe 10,000 (I doubt this). He just spent a month in the Ardekan area. Re. siaghe: it is not something special used by bazaaris for their own books, but rather simply the old form of numbers taught before Hindesi (the arabic number system ۱۲۳) came into vogue about 40 years ago; and before the European Arabic numerals which are now coming into vogue. When he began going to school, i.e. 41 years ago, He first went to a private school (melli) and there they were still being taught siaghe; he then switched to a public school (dowlati) where they were taught Hindesi. Somehow we got on the subject of courts and he told of how since a judge cannot really determine the truth, traditional courts relied heavily the character of witnesses (whether Muslim, Christian or Jew one must be a true believer) and proof. For otherwise for the love of worldly power men will do anything: just look at Persian history: the son of Noshiravan, Khosrow Parviz, killed his father to get the throne; the son Nadir Shah put out eyes to get the throne. This is killing, etc. among relatives.

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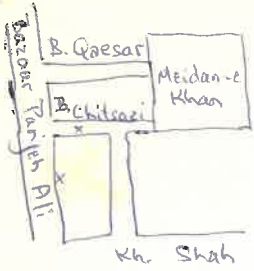
He insisted that one cannot be friends with someone who does not believe in one god, altho he recognizes that in the West many people do not believe. Our friendship, however, did not break when I admitted that I could not say either that God exists or does not. He went through a couple of proofs: a man goes insane trying to figure out the whys and wherefores of the universe; when he does not pray he feels uneasy (he got ~~upset~~ upset when I suggested this was due to being accustomed to pray, and pointed out that); when he does not pray, someone gets sick, things go wrong in life, etc. ~~But~~ If there is no God, then what becomes of Hazrat-e Isa, the son of God by Mary, who was a miracle worker: it is in the Anjil. But he allowed me to change the subject easily. I asked about Ismailis--there are some in villages near Shahr-babak (Sharikabad, Sohrab, etc.) but they are ignorant peasants, and know no better than simply to collect a 1/10 tithe to present the annual representative of the Agha Khan--they having little enough to eat as it is. He drew a map, very proud of careful proportions which he says are more accurate than some maps drawn professionally which he has seen. I asked about Haideri--this is not a religious sect, but more of a political party; it simply was the followers of a ~~maxwala~~ navab who tried to organize followers around him. I asked about Khanegah: there's one somewhere near here but not many people. I asked about not allowing Zoroastrians or Armenians in the bazaar when it rained; this he hotly denied as a slander by on Islam by Bahais who want to make Islam small--only one or two Zoroastrians would say such a thing. There's absolutely no truth to it. There is however one thing that is true still today: when a Muslim receives money from a non-Muslim he should wash his hands. Later on he himself brought up the fact that still today there are barbers where Zoroastrians and Jews may not go. But some of these things are not true Islam but things that the big mullahs put into the religion so as to sit on the people, control them and accrue wealth to themselves.

His maternal side--3 or 4 generations back--great grandmother was a Zoroastrian but he cannot pin her down exactly. On his paternal side he is a Sayyid. His genealogical knowledge is relatively meagre, but what there is is interesting: his father, Sayyid Ahmad, worked in the Chitsazi bazaar (there is still a Chitsazi Bazaar off Meidan-e Khan, and Bazaar-e Panjeh Ali was also chitsazi) as a metkal forush (a white cloth used for flour bags, on which presumably you could also print). His grandfather, Sayyid Ali, was a box maker. His wife's father was risman forush (cloth). And his dai was a goldsmith; the son of the latter, Ahmad Zarabi, is about the 3-4 th goldsmith on the left as you go into the bazaar. Sayyid Qassim's one brother is a darvish in Bombay; another died young; and the eldest buys gold in Teheran and brings it here to the goldsmiths, collecting a commission after 3 months--this work is not very lucrative: on 1000 tomans worth of gold he may earn 30 tomans after 3 months. This brother's wife helps out the family economy by doing decorative work on silver: tea glass holders, etc. = قلم زنی یا حکاکی

Bazaar-e Khan (the cloth bazaar) abuts on the old xandak (moat) of the city. I.e. the bazaar was outside the old city walls which ran behind Bazaar-e Khan to Hazireh Mosque to about the Shahr-bani.

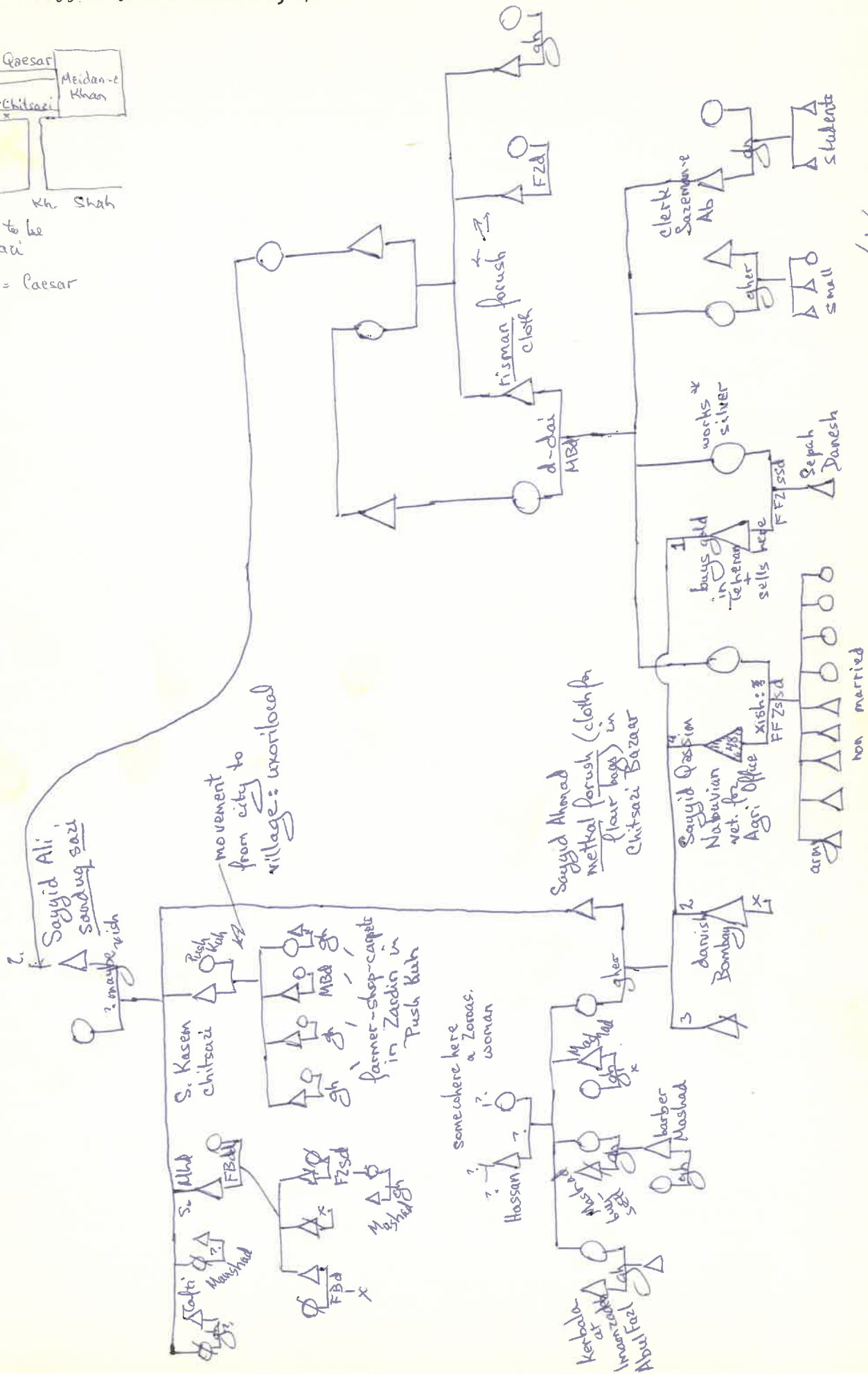
EVIL EYE (chashme zaxme: چشم زخم; zaxme = wound) due to envy. Re. the association of blood from a wound of the knife on the arm which he used to explain the word zaxme, I asked about the custom of blood-letting on the back. Not only did he confirm the custom as occurring in Yazd, but he showed me the scars on his own back. When a child was six or seven years old, people said that his xun ziad shode (his blood had become much), and xun kasif shode (blood had become dirty). It was the work of the koli (gypsies) to tirq zadan (تیرج) with a knife called tirq chaku, chaku being the name for a pen knife, ie, a blade that folds into the handle, a small pen knife being called chaku dasti. The term the doctor used for blood-letting was hajamat konid (حجامت). My next association was to wonder if circumcision has anything to do with dirty blood, but apparently not. Circumcision, in any case, was not the work of the koli, but of the dallak (barber). In Yazd, circumcision has always been done about 5 days after birth; in Shahr Babak however it was done later, at age 9 or so and caused the child much discomfort. Zoroastrians he pointed out did not used to circumcise, tho now some of them do recognizing that it is a good thing. Zoroastrian women however recognize that they

Sayyid Qassem Nabuvian, 48



x = used to be Chitsazi

Qaesar = Caesar Gaysar



کک or جی لم

x = کک or جی لم

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would get more pleasure from a circumcised penis, and according to a Zoroastrian colleague at the office they have a saying amongst themselves:

chor Mosel vekri, ke seresh mesal-e piole mimoneh (Dari)
 kir-e Musulman bexor, ke saresh mesle kose mimoneh (Farsi)
 eat a Muslim's prick, whose head is like a bowl

He denied that circumcision was ever in the hands of the Jews, and at this point noted that Jews and Zoros cannot go to some barbers. (Another association to try might be bad blood and the flagellation at Moharram).

Re. Jews, he not only noted that he is living in the old Calemi-neshin, but they know how to make money, and they have their own separate butchering and are very finiky about not using meat of an animal that has eaten any metal (needle), etc.* Such meat they sell to the Zoros, who generally get their meat from Muslims. Jewish women wore chador. Also Zoro women were veiled and in a sense still are, wearing the makno which is sometimes less revealing than a loosely worn chador. In the past all women everywhere were veiled, even in Europe 50-100 years ago (he did not accept my denial of this assertion): Mary never showed her hair; it is a rule in the Anjil that women should be veiled (mazarat mixam agha, vali ~~in~~ Anjil naneveshte) well if it's not in the Anjil now, it's because the Christian priests changed the Anjil and took it out. We know that the Anjil as we have it now has been tampered with. Similarly the Torat of Musa: there it is written now for instance that a prophet slept with his daughters. Jews used to wear side curls and like Muslims did not shave their beards. That is one would shave one's skull and one's throat, but not along the cheeks; this (*Such meat is called nashit, an equivalent of makru or haram) is a rule from the time of Mohammad--it is said that if one shaves, as we all do now, one's teeth will go bad.

This led into a long story about Hossein, Sayyid Shahada, the 3rd Imam, during the involved course of which, Sayyid Qassim forgot the connection with beards, and I had to remind him twice when he petered out. It appears that many learned Christian professors recognize Mhd as nejat (نجاة), saviour of men. Furthermore, since the beginning of time there have been recorders of history and daily events of importance. At the time of Kerbala, there were German historians present who kept a record. Such records explain the ability of German archeologists to say that this pot is 5 thousand years old, and that one is 2 thousand years old. In anycase when Mhd was on his way to the Kaaba from Medina, he chose a very hot and dry part of the desert called Qadirge Khom to appoint Ali as his successor, but when he died there was a conference including Abu Bakr, the pedar-zan of the Prophet, Akil, his pesar amu and brother of Ali, and others and Ali's succession was disputed. Two representatives were appointed for each side to present the case to an assembly of 10,000 followers. The representatives agreed to leave the decision up to the assembly by each saying of his candidate that as I pull out my finger so I throw away the claim of my leader, but Ali's rival did not keep his part of the bargain, and so the fighting began between two fraternal lines: the Beni Hashem (the line of Ali) and Beni Omayye (the line of Yezid). Note that this was not a fight between strangers, but between relatives (qom). And from that time on the gens Arab xarab-e (the Arab race is perverted): in Syria and Iraq still today there is a coup-d'etat every other year. The Arabs were savages, lizard eaters. Blood line does not guarantee good offspring: Ali had a son, Jafar, who was a liar. Mohammad all agree had no education, was illiterate; the Quran was brought by Gabriel. Scholars agree that of all the books--there are 5: Sohof-e Ebrahim, Zabur-e Davud, Torat-e Musa, Anjil-e Isa, Koran-e Mohammad--the Quran is a law which says all men are brothers, there is nothing in the Quran which leads to a separation of men, all should live together. If someone steals one should not scream to the world he is a thief, for by doing so he becomes a thief: if so labeled by the world, what is to stop him from being what everyone believethim to be. *

غلير خم

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Since he was floundering, I brought him back to beards: the connection seemed to be the utility of rules laid down by Mhd whether or not we understand them. Thus Mhd told us that if a dog should lick a utensil we must first rub it with dirt, then wash it with water, and only then use it. Now it has been found by a Western professor that dirt kills the microbes of rabies. Now, had Mhd in those days said, there are microbes carried by dogs which cause disease but which can be killed by dirt, the people would have demanded to see such microbes and as microscopes were not then available Mhd could not have satisfied them and would have been disbelieved. Similarly Mhd said that the muzzein who sings for 2 hours in the sun would have a long life; now it has been found by Western professors (Christian professors) that anyone who exercises his lungs vigorously for two hours in the free air and sun lives longer.

I should get the monthly magazine, Maktab-e Islam, sold at the Golbahar Bookstore on Kh. Shah--issued from Qum. All men are relatives, descended from Adam and Havah; already there was fighting with Havil and Gavil (Cain and Able). Re. the dast-bordan (alteration) of the Torat by Musa; not only do we know it from the falsehoods therein written like a prophet sleeping with his daughters; but from the vissitudes of history of people like Hitler and Bokhtal Nasr (at the time of Mordecai and Ester) who killed Jews and threw their books into the sea.

Weights and Measures: A mann shah is 6 kilo--used in Yazd, Isphahan, presumably from Safavid times; but a mann fabrizi is 3 kilo--used in Teheran, Tabriz. One mann, then $\frac{1}{2}$ mann, then 100 daram (راند) = $\frac{1}{4}$ mann = $1\frac{1}{2}$ kilo. Then we say 75 meaning 75 daram, 50, 25, 12, but 6 daram. For instance, one might buy 25 naxote, meaning 25 daram of naxote. But one would ask for 6 daram gand, not 6 gand. Then 3 daram, e.g. 3 daram chai (one would not buy such a small amount as 3 daram gand). 3 daram = 10 mescal. One mescal = 5 grams. What naxote as a weight is he did not know--it is exclusively a weight for gold.

HOT & COLD FOODS: cf. series of articles in Ettelast on giaha

<u>nana</u> (mint) - garm	<u>xindevaneh</u> - sard	<u>golabi</u> (pear) - mo'tadel
<u>kahun</u> - sard	<u>xarbuze</u> - garm	<u>gusfand</u> - m
<u>espina</u> ge - sard	<u>sheftalu</u> - sard	<u>gav</u> - sard
<u>eggs</u> - garm	<u>holu</u> - sard	<u>shotor</u> - garm
<u>morgh</u> - garm	<u>albalu</u> - sard	<u>gandom</u> - garm
<u>xorus</u> - sard		<u>jou</u> - sard

shir-e gav, karre-e gav, mast-e gav - sard

shir-e mish, ~~karr-e gusfand~~ - garm; karr-e gusfand - m; mast-e gusfand - g

berenge - sard & martube (cold and wet)

berenge ba roghan-e gusfand is good (rice with animal, sheep oil)

roghan-e gusfand - garm

berenge ba roghan-e naboti (giaha) is sard, not good, get sick

ie with vegetable oil (Shahpasand, Veramin, etc.)

potatoes - bad dare --you can eat potatoes until you are about 30 years old

older people: naft ta shekam mirise - gas in the stomach

anar-e shirin - garm

anar-e torosh - sard

anar-e meyxosh- m: can eat a lot, neither sweet nor sour

sardi sickness is indexed by dard-e dandun (tooth ache), and in sleep water coming from one's mouth

gilas (cherry) bumi - very small and sweet -m (altho it is so sweet that like baklava you can only eat a little at a time)

it's twig (the twig of the fruit, stem) is boiled and used as a cure for suzok, a venereal disease

there are only 3-4 attari shops left in Yazd; the largest is run by a Kurd on Kh. Shah btw the Massaleh Mosque and the Kafsh-e Melli--this is where the Zoros go, and he is always busy. A smaller one is across the street, Agha Reza.

gol-e gav zabun - good for hear, fear
 par-e siahfashan (پره سیاه فشان) is sard and good for fever: boil like tea
pare = leaf = barg

shasbarang (a fragrant green leaf, he had growing in his hayat) - used with kashk

milk products: take say 30 kilos of shir-e gusfand and put it in a dik (cauldron), light a fire underneath and boil the milk, stir and beat with a stick; take the dik off the fire and allow to cool; put a bit of old mast (yogurt) in it and put all into mask or khik (~~pusht~~ pust-e gusfand, sheep skins), and let it sit 7-8 days until it becomes torsh (sour). This will make about 5 mask s full; then empty the 5 mask into a tolom (pust-e gav) or cow skin which is supported by 4 sticks and beat with a stick 2-4 hours. Butter will rise to the surface in clumps--this must be done in the cool of the morning. Put the butter in a mask--it should amount to about 2 mann of a total now of 10 mann in the tolom; what remains in the tolom is 8 mann of dough (the oil having been removed). Put this into a dik and boil until seft (hard), then put it into a kisseh (bag) hung on a wall with a zarf (pan) placed beneath it to catch the water dripping out: small balls of kashk will form about the size of walnuts. Now take the water in the zarf and boil it until it is hard and greenish--this is called talf (تلف) and is torsh; it is used like sirke (vinegar) in ash such as ash-e shuli (sabzi, ard, and sirke or talf). The kashk this year is expensive and short of supply since it is dry and the sheep did not have enough to eat: it is 7 tomans a kilo, whereas last year, a good year, it was 15 rials to 2 tomans a kilo. The kashk is put in a kashmal (کشمال), a skin with a rough surface something like an orange skin, and in this it is rubbed with water to make dough and in this one puts either shasbarang or another fragrant leaf, gol-puduneh, which grows along mountain streams. The latter's root is good for bavasi (بواسیر), and eshal (اسعال),

rishe madk (ریشه مدک). This root used to grow around Shahrbabak, esp. around Herat. There was a two year period when 20 truck loads of the stuff was taken every day from here to Shiraz and shipped abroad. From it you make a sharbat for the heart. It has a long deep root, going down about 3m. They paid a picker eight tomans for 30 mann (ie about 2 donkey leads), and after two years they had depeleted the supply.

esfand - the whole thing, roots, seeds, leaves, stems, is boiled for snake and scorpion wounds--boil it up and stick the wound in.

When leaving, he suggested I see a friend of his about religious matters, but went first into a vituperation against Bahais: it's a waste of time to follow them up: their religion is only for the sake of fucking women. A Christian professor came to study with them, and when he went to bed, the lady of the house came to sleep with him saying this was their way; he left. But he noted they were nice people: but it is the insidious niceness of a snake.

A dentist, relative of his wife came by, and they had a fight over a set of teeth the former was making for his wife: he had said up to 300 rupees, and the fellow had taken 350 from a relative. Beoth were sayyids.

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6 August 1971. (Friday). Spent the morning typing yesterday's notes. In the evening, I decided to go to Klissa Mulla Agha Baba, and thereby meet Shamai: his son has just returned from Israel with a fiancée from Morocco: they will be married here. On the street I ran into Aaron: his fiancée's mother just had a boy child--they'll invite me to the birth next week. At the synagogue there was barely a minion, tho there were enough kids and women sitting in the entrance. Shamai was not there, but I was taken in hand by two young boys. After the reading, the following were passed around for blessing by each person: nanar (نانار), a good smelling eatable green; murd or myrtle; ~~sur~~ "sur", i.e. suruk: bread cooked in boiling oil (flour, water, salt); apple; cucumber. I was taken home by a son of the former kakhoda (Shakrollah) and his younger brother, Joseph. There also were his grandparents, mother, her brothers Musa Aaranian & . ; and latter her daughter (pregnant) and son-in-law. I took some notes on the zaban-e Mahalleye Galemi from Joseph before dinner. After dinner we talked for a while and I told about the Beni-Israel of Maharashtra and that the Iraqi Jews called them unclean because they had taken women from Hindus: Musa's comment was that judgement is both true and correct. As to Mulla Agha Baba I should ask the old men but he was very close to God, talked to God, and for instance when a Muslim lifted his hand to strike a Jew, he would say 'May your hand wither (xoshk boshe) and the hand whould remain in mid-air.

I returned home about 10. Nane pointed out the moon to me which was a gorgeous orange with a shadow over the ~~right~~ ^{left} hand half, a kind of eclipse. Mah-e gerefte she mourned saying she was afraid, and that it was due to the bad deeds of men. She's afraid of a lot of things: in the hot part of the day, she's afraid to use the zir zamin: she did so once a year ago and got sick. The eclipse moved across the face of the moon.

7 August (Sat). Abadeh, the librarian at the Veziri Library, came by and offered his services as a translator, so I followed him to the library and we looked through some of the things they have: there's a whole shelf of refutations of Sufism-darvishes, a larger set of shelves refuting Bahaism, and of course a large wall of commentaries on the Shariat. I took down some title names, and we arranged to meet again this evening.

I then went to the Veterinarian office to meet this Rehgozar whom Nabavian had recommended, and found all the members of the office in the entrance court where it was cooler than in their offices, and so we shared a watermelon. There were three soldiers--Masoud Luffi from Shahr Reza, a Tafti, an older one; a Khorassani; and a young man finished with military service who speaks a fair amount of English, Mhd Ali ...del. Rehgozar says there are two Khanegar's and about 40 dervishes in Yazd, they meet on Thursday nights. Rehgozar prides himself on being poet and religious propagandist, one of his self-appointed tasks being to bring Bahais back to the fold. He tried to bring me to the fold, by saying that the Quran is a medicine for the ills of society: for thievery, adultery, etc. all things it says what to do. But for instance, in Christianity it nowhere says that stealing is wrong. I objected that in Christianity, stealing is a sin. He said: prove it--I've read the Anjil and it is not there. So I said that a book is not all there is to a religion and pointed out that in Catholic confession (I just finished a Giovanni Guareschi Don Camillo book last night) one of the sins to confess is stealing. He of course took the natural opening to point out that only God can forgive sins, not priests, to which I naturally agreed, pointing out that I was not a Catholic and was only using the example to show that stealing is considered a sin. My position was not very strong, so I went on to point out that ~~everyone~~ Motherhood is good, stealing and adultery bad; but it is after the platitudes of religion, what one does that makes up the institution of a religion. Mhd Ali then came up with the poem from Haafez: Va'ezan ke in jeleve dar mehrab va membar mikonand

Chun be xalvat miravand un kar digar mikonand.

واعطان کاین حلوه در عراب و منبر میکنند / چون جلوت میروند

I.e. priests who make such a display in mihrab and on the membar

because in private they go and do another work

And this--unfortunately or fortunately got Rehgozar off his hobby horse.

آن کار دیگر میکنند

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When at one point I objected that if the Quran was a cure for all social ills, why did Iraq have so much trouble, they responded that Iraq was not Muslim, not Shia. Sunni believe that if they kill a Shia they will go to heaven.

Re. burial customs: the body is placed on a wooden bier and taken to the graveyard where it is washed. Two date-wood sticks are placed in the arm pits and the body is wrapped in a shroud in which sometimes is stuck a shahadat nameh (شهادت نامه): writing signed by a priest(s) recommending that this man lived a good life and should be allowed into heaven. Mhd Ali objected that only sayyids had this, but the others vehemently denied this--all people. If you go to Kerbala, you may buy a shroud there for yourself or for someone else. (A good gift). The body is then laid in a pit on its right side so that the right cheek and side of the nose are touching dirt: the face is uncovered out of the shroud. Why this should be they did not know exactly but it has something to do with from dust we came to dust we return. Here in Yazd the body is placed in the center of the grave with the feet pointing to the Kibla (Mecca), and 36 bricks are placed over the corpse before the dirt is filled in to above ground level, and then perhaps a cement cover and stone. In Shahr Reza area the custom is to place the body off center to the left, and the number of bricks need not be 36. Why 36, they had no idea.

Xerghe (خرق) is the woolen garment worn by darvish. How does a darvish differ? They are like hippies, they do not like to work, and they talk only of Ali.

They then took me over to the main office where a Mohandess wanted to meet me: he is of an upper class Yazdi family and agrees that marriage with xish was more pronounced in the upper classes. He married a year ago, and there was talk of him marrying a cousin but he refused: inbreeding over many generations is not good for health--if there is illness it is intensified. His parents are a cousin marriage. Nabavian was there, the Mhds' brother, and a couple other men. When the subject of my interest in religion came up, they whah into a harangue against Bahaism. The Mohandess says that all the mullahs are Yazdis, and that until about 7 years ago, since mullahs were not drafted into the army it was considered a good draft dodge: people stayed in the business until they were too old, and then if they were doing OK remained, and otherwise left. Mullahs in the dress we know them now were an innovation of the Safavid period. In expressing an unfavourable opinion of many mullahs, he begged the pardon of Nabuvian who agreed.

For lunch Mhd Ali and I went to a kebabi along Pahlavi and I drew his family tree. His father is a cloth merchant in Ardekan, one of about 4; he usually comes to Yazd to buy his cloth since he is an old man; he has two brothers who are cloth merchants along Mir Chak Mak Meidan--they sometimes buy for him. Thus his prices in Ardekan are about 3 rials a meter more expensive than Yazd prices. His competitors may go to buy in Isphahan and Teheran. The ascending generation was mainly weavers both on the paternal and maternal side. But Mhd Ali's great grandfather was a landlord having land around the Kirman road where now Mojassameh is, inherited from his father, one Mirza Siah, but he sold it off. Mirza is a term for one whose mother was a sayyid, but not his father. The paternal side of the family stems at some point from Arabia.

Re. tinq zadan it is not used for hajaomat (blood-letting) but only for Moharram. (also ناق; naq game zadan = tinq zadan). Hajaomat: A cut is made. Then a piece of cotton is dipped in alcohol and set alight in a cup and placed to the wound; the absence of oxygen creates a suction & the blood flows freely.

DEATH

جوب
Karageh
straw
mid

Mirza Siah Landlord
↑
Arabia

Gen ego: xish - 1
gher - 3
Gen F: gh - 21
xish - 3-2
Gen FF: gh - 12
x: 0

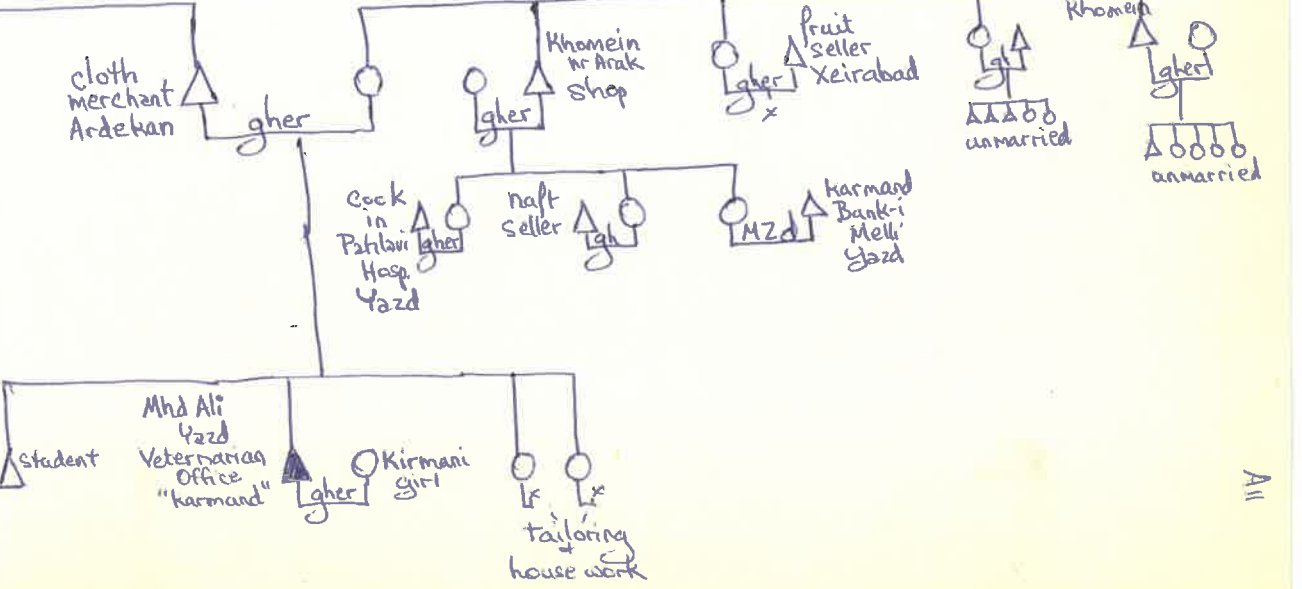
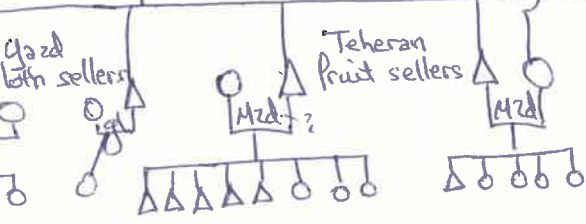
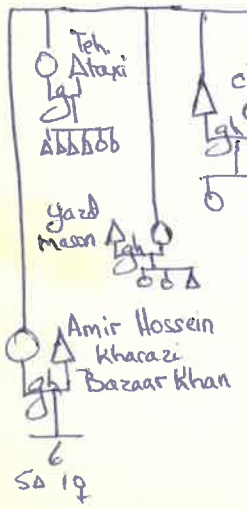
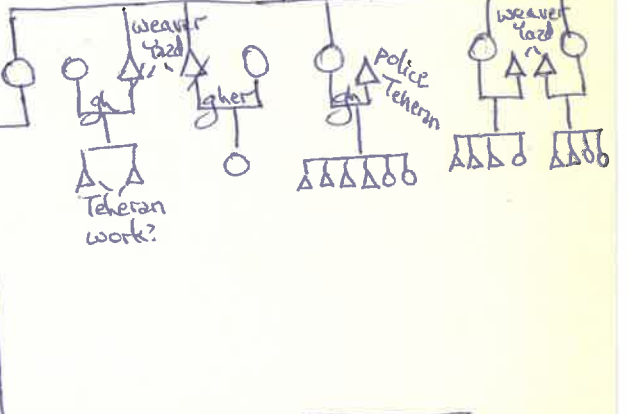
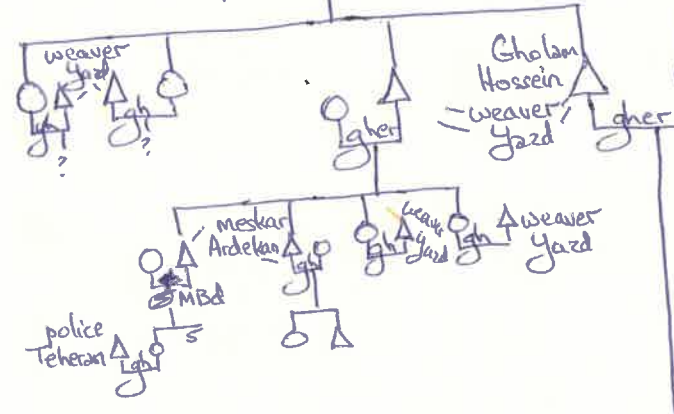
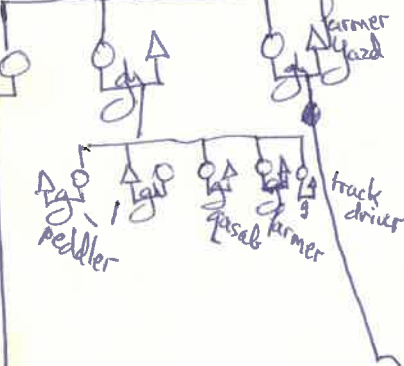
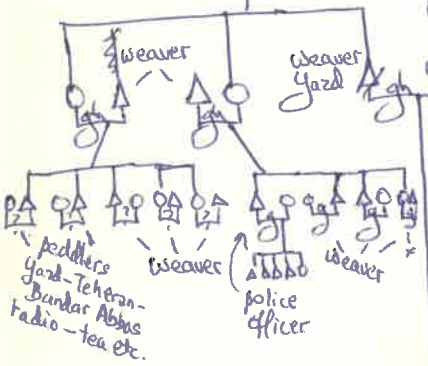
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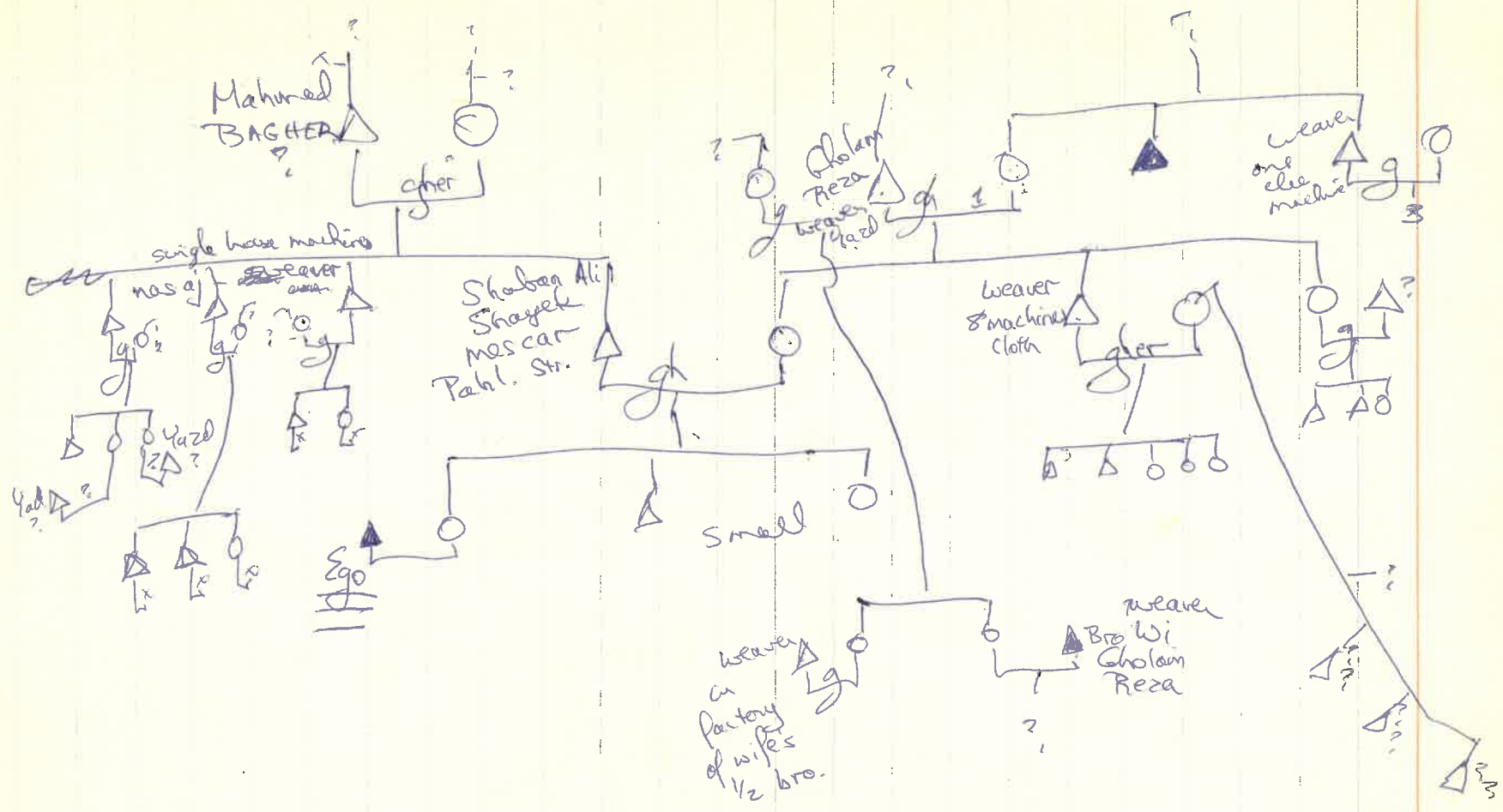
Akbar tarrooh
cloth picture
Yard

Ali Beman
farmer
Taft

Mohammad "Shir"

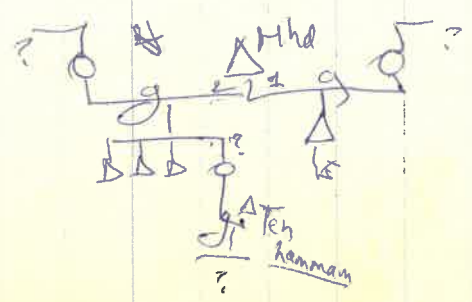
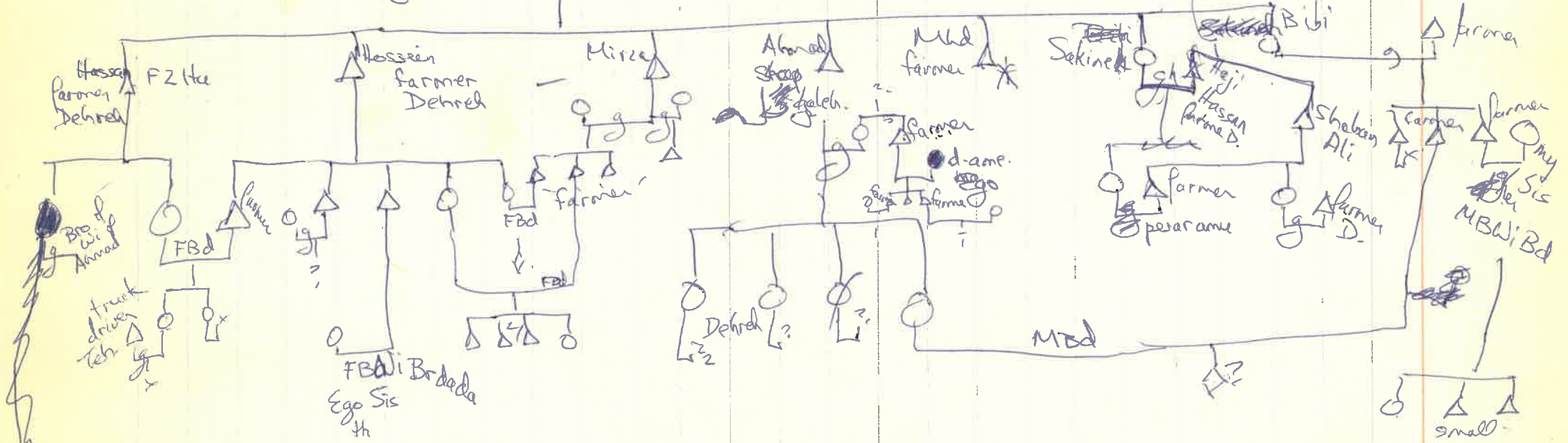
PAHLAVAN
Taghi
Yard





Dehrad → xordel market

Katkhoda
Haji Ismail
Farmer
Gov. of Dehr.
4-6 acres



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8 (Sun). More or less a rest day--I failed to find Abul Qassim & was very tired & so basically slept alot altho read a bit of Upton's History of Modern Iran. Evening I went by Xodadad-e Dehmobed's tailor shop. Two women came by and ~~told~~ told something about a sick woman and a doctor, which when he left he translated into Persian for me. It appears that they used to called old Dinyar from Shahrifabad who used to have Shahriyar's place at the Daxme, "doctor"; and so there was this old woman who always was complaining of illness, and so they told her they knew a good doctor and pointed him out. When she got to know that his "doctoring" consisted of carrying people into the daxme (where they would go to a better world) she stopped complaining. He says there are 300 tailors in Yazd, and there is a kind of senf with a rais who occasionally comes around to collect money for decorations for festivals, e.g. he collected 20 T. from each shop for the 25 centuries celebration. A little boy came by and asked if Xodadad needed a shogerdi--he had worked for his amu for two years, had a fight and left. What have you learned, what pay do you want? To the latter question the boy answered: whatever you give. But when Xodadad said to return in the morning because the tailor across the street (ie. rather than himself) was looking for a shogerd, the boy asked how much he would pay. Xodadad has two shogerds, a teenager, and a little boy (Khosrow, and Abul Qassem); the former arrives at 5:30am to open the shop; he himself comes later after working in his garden. An old man from Khoramshahr stopped by, one Dinyar, a siraf (pay back 20T each month on 1000T.) and owns several houses in Shiraz.

In the evening had a good session with Mehdi Abadeh. Re. burial, the face, not the body must face the Kibla. Why he does not really know, but one thing is that it is utilitarian in that having found a graveyard any Muslim can orient himself for praying: the body is placed on the right side, arms crossed, with the right cheek touching the dirt. When a person is ready to die, but still living his feet are turned to the Kibla. People do not gather in the house until after he has died. Re. the 36 bricks placed on the body in the grave: they are unbaked bricks; and secondly altho 36 is the preferred number it need not be held to.

Age at which a girl must put on chador is defined religiously by the three criteria: baleghe (بالغة), i.e. age of 9 years qamri (قمري = lunar years of 354 days); aghele (عقله), i.e. of sound mind; rashide (رشیده) i.e. of mature body--i.e. puberty or secondary sex characteristics (breast development). If these conditions are not met it is not held to the account of the girl if she does not put on a chador. For marriage, particularly the third criteria is necessary. Customarily a little girl may ask for a chador when able to talk. Women's work in the field: cutting wheat and vegetables, washing keh for animals, collecting nuts and fruit.

Naming is customarily done by the grandparents, but it is done quickly after the baby is born without ceremony--ie one day or a few, no matter. Circumcision is done in the hospital, formerly by barbers. Zoroastrians dont circumcise and there is a joke that a Muslim lusted after the wife of a Zoroastrian, and one night when he had gone out to take water to his fields, the Muslim came to the door. The wife called, 'Bahram is that you?' The Muslim said 'um', not wanting to say ~~ba~~ bale so that the woman would recognize a difference in voice. She asked if he had finished with the water, given food to the sheep, and wanted to come sleep with her (ham bestar, بستر = bed); to all of these he responded with the affirmative "um2. So he went in and physically in the dark he resembled Bahram. Only when he penetrated her did she realize a difference; Bahram then returned and demanded to know what was going on: she replied 'ham-e chizesh Bahram bude, fagat sar-e chor-esh Mosol bude'. Chor is used by Yazdi Muslims as well as Zoros for penis. To frighten a child from doing something, people often say "Agar badi mikonid chorita miboram" (If you do bad, I'll cut off your penis). Iant is a Yazdi term for a large penis, and of large brainless men one may say Iant-e Ali Khan. This naturally led into abusive useages. Earlier in the evening he pointed out the difference between nefrin and la'anat. Nefrin is a specific wish of ill will: may you die, may the water to your fields dry up. Leanat is a general curse of all bad things, and itself is used as a curse: la'anat! or la'anat bar Shem or Xoda la'anat konad shomara or Vazidra!

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xafe sho! = shut up! (lit. get strangled)

g@be tu halghet = feces in your mouth (halghet is further back into the mouth than dahan)

the number of words for feces is multiple:

~~gay~~ an, sendeh, goh, kekeh, aki

also shosh and zarabi which strictly mean urine, may be used for feces parents may admonish children in the toilet training (btw ages 3-5):

chera shoshidi?! (verb: shoshidan)

chera aki kardi?! (verb: ak)

ak (from aki) may be used to call off children from touching dirty things:

ak! = don't touch, it is dirty

a bad child may be scolded (severe exasperation):

oh zarabi bad mariz sho! (oh you piece of shit, get sick!)

forms of zarabi: zarabi xali, zarabi bad

terms to frighten children: lulu mixoret (lulu = a black faced gorilla bogey)

sag mixoret (lulu will eat you, dog will eat you)

lulu is also found in the phrase: un mamera lulu bord which is a kind

of equivalent of 'you killed the goose that was laying golden eggs';

literally, mamera means nipple, thus 'the lulu carried off the nipple'

e.g. if someone is getting 20T a day for some work and it falls off

and the employer pays less and the worker protests, the employer may

use the phrase to say when you work has fallen off I wont pay so much

go naxor! = don't eat feces! - response to an insult

xanæet goidam is worse than xohæret goidam (I fucked your wife is worse than I fucked your sister)

olad-e hays = offspring of intercourse while your mother was in menses
is a serious insult

olad-e kun-e = child of anal intercourse

(mani = sperm منی; Mani = مانی)

9 (Mon). Morning I took Nane (her name turns out to be Shahrbanu Ali Shaaban) to Goodarzi to see Mortaz. He pronounced her to be anemic: kam xun. I took the opportunity to talk a bit to the druggist--prices of drugs are fixed so that to the consumer they are the same here and in Teheran. There are some middlemen who bring down the goods on commission basis by bus; what costs more here in transportation and middle man's commission is balanced in Teheran by higher overhead costs, sargolfi, rent etc. There are 7 trained pharmacists in Yazd.

Evening went to see Rustam-e Behruz. The Bahais in Khoramshah are clustered at one end of the Zoroastrian string. A fourteen year old girl was plying her trade from the public telephone booth in front of the shop: she gets 50 T. but only takes it in the rear to preserve her virginity. A man came in for two light bulbs which Rustam gave him for 19 rials a piece, saying they had cost him 18. The man tried to bargain, and Rustam did not give in; the man handed over some coins and took the bulbs: 35 rials he had handed over and walked out despite Rustam's protest. This process was repeated by a young boy who bought two one toman bulbs. The result said Rustam was two rials profit on six toman worth of bulbs. That grimly Rustam pointed out was chune zadan, and in his context the zadan had the force of beating. His profit really is not made on bulbs but on wire and larger gagets. He goes to Teheran himself about twice a month to buy, and so to save the costs of a middleman. He goes from shop to shop but seems mainly to work thru one big Zoroastrian merchant importer on Nasser Khosrow, named Sorushidi. There's a big carpet merchant, Zoroastrian, in the Yazd Bazaar, named Esfendiar.

10 (Tues). Dick Antoun shows up, and so I took him out to see some villages on the Taft side. There is a carraye service from Kh. Shapour. The rates are 10 toman to Taft or 2T a person if you sit and let it fill up; or 5 rials a kilometer plus 10T an hour waiting time. There is also a minibus which charges 15 rials or 2T to Taft. There are theoretically 4 drivers syndicates in Yazd: taxi, carraye, bus, truck. The carraye drivers however are not really organized

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and have no rais. There are 28 carraye drivers in Yazd. Profit varies a great deal--the best being longer trips to Isphahan or Mashad. They pay 1300 T. a year for insurance; or about 35 rials a day. He bought his rambler in Teheran and pays for it on installments of 1500T./month; he ~~take~~ takes in another 1000T. which is just enough to live on, and so can maybe put away 20T./month. The truck and bus drivers are organized into a single syndicate; there rais is Haji Abdul Vahab Qumi who can be found on Kh. Kirman (Barberi Dat). The taxi syndicate head is Haji Kasem Mokhtaderi, who can be found at the Garage Etminan on Pahlavi nr Soyel Cinema.

We went to Zeinabad. Katkhoda was not there. There was a small truck selling watermelons: he buys from town ~~where~~ melons brought in from villages that do have melons such as Mahmudabad, Mohammadabad, Hajiabad, i.e. places with good soil and good water; and he seals them to the villages on the Taft side and even into the Kuhistan. He also has bought his truck on time. An old lady in town was weaving a kusti--the price over the years has risen from 2 rials to now 5T.--but would not let me take a picture of the loom which was constructed on a single ~~long~~ log. She was originally from Nasrabad and married over here. Then we went to Cham--the driver told of a Zoro custom of making wine at the birth of a child and drinking it at his marriage. The Cham farmers said that they had no water but 3 qanats, one their own, and two rent; the water dried due to Taft wells

Xalilabad--40 households, 3 of which are Zoro--has more water, good pomegranate and onions trees. It was founded about 130 years ago by one Moshir al Mamalek, whose large house faces the village pool. He sold out to the brother of Rasulian, who in turn made part waqf and sold to others. The water is on a 12 day cycle, of which 4 belong to Zoroastrians, and 6 to Muslims, and two to Imam Hussein (waqf). The latter is used for rosa in Yazd. Two rich ex-villagers, one in Bombay and one in Teheran sent money to ~~be~~ redo the mosque and hosseineye, and send money each year to support the rosa held here during the full two months of Moharram. There is a small naql. In the mosque is a Jadul and Tarikh Raberan Islam (Stock and History of the Greats of Islam, i.e. the Prophet and Imams) according to which a Jewish woman killed Mohammad. It was bought in Mashad for 5 rials.

Husseini, the next village down, has less water again. There is a fort.

We went into Taft and had lunch and caught a bus going to a village near Sonich, and walked into sonich. The fare is 2T. In Sonich I did not find Abbas, but was taken to Abbas Ali who owns a bus which because of few passengers goes every other day into town, spilling the work with another bus. He also has a flour mill which supplies electricity for about 10 houses. He also owns 8 carpet looms (Yazd, Kirman, and Kashan patterns). He is treasurer of the Khane Ensaf (House of Justice), and secretary of the anjoman-e dei. The House of Justice tries to settle disputes of all sorts: land boundaries, etc. There was recently a case of a man who did not come voluntarily to a hearing and so they wrote to Taft and gendarmes came out. A fee of 11T is taken ~~from~~ as court costs, and is sent on to Yazd: what it is used for he has no idea. Sonich is composed of 17 villages, or mahallehs. Sonich, Aliabad, Nasrabad together elect one representative to the city council. We ate melons brought from Herat (Kirman), and then since they were not sweet enough to his taste ~~to~~ Meshed, sent by relatives. Local melons are few and not very good. They used to grow opium here; now the main tree crop is walnuts and almonds; and other wise wheat. Water is very little, and one cannot sink wells, for to do so is simply to dry up springs and qanats. Qanats run from here to Taft and Yazd. As they were going to Taft for a wedding, we went along--wedding of a rich Tafti who had made his money in India and in Islamic charity has built many hammams, supplied water to places etc.

When we got back to Yazd, hitching a ride on a truck, we went to Cafe Firuz for some liver kebab and beer. A little kid came in selling Hafez fall; when he stuck around after we said no, he was called over by a man at a neighboring table who caught him by the arm and really whacked him across the face saying why do you sell such things, don't you know the value of honest work, and why do you pester foreigners who are outside the religion, and he whacked him again across the face, and sent him off crying. Others turned around and asked who hit the child; the man said I did and explained that he was bothering non-Muslim foreigners; he won over the others to his support!

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11 (Wed). Morning, Dick and I hired another karayeh and went out to Faraj. There were some gypsies camped there selling metal ware. They have a Khane Ensaf of 5 people, collect no fee. Should there be a big fight that they cannot handle they send for the gendarmerie in Yazd. There is no impersonal fine for crimes against the community, but only of the kind of e.g. if a donkey of one man destroys 20T. worth of crops of another, the Khane Ensaf will tell the former to pay the latter the amount. The Khane Ensaf has been in existence one year. There is the old masjid-e jomeh which is being repaired for the jasne at the order of the Ministry of Culture and at its expense. There is a resident akhund, aged 32 who was born in the village. The population of the village is about 5000. About 100 people work as kargar for 11T/day at the Bafq mine, coming home Thurs.-Fri. There are 3-4 other mosques. This was the second year that they grew under government supervision poppies--it pays well: it is divided by being hired labour and a cooperative union of the farmers who split the profit. This year it did not do so well as last year, because it is a drier year and because it was so sandy. Sar-e Yazd, about 24 km. away, is a sister village of equally ancient age--it at the moment is doing less well for its water has become less.

We then crossed the desert space to the Imamzadeh Shadat Faraj where a number of people were picknicking. There are a number of graves inside and a membar. And then we went to Mehriz, stopping first at the cafe on the road for lunch. At the table next to us were a couple of Kirmani truck drivers: they were bringing kah (straw) to Yazd as animal fodder to be sold at 1T/mann! Not only this year, being so dry, but they have been doing this for the last 3 years. And they return from Yazd to Kirman empty!

In Faraj we went to Meherpadin Mahalleh: it was 2:30 and the muzeen was calling to prayer in the mosque by the big husseineyeh; and inside were 3 men praying. A couple of boys told us that they were now doing the zor and asreh prayers (8 rakats).

We came back to Yazd as our driver had an engagement at 4 to take people to Dehbalah. He owns half the Arayamehr Shahin (rambler motor) which is 6 months old; and his partner owns half--i.e. they are equally responsible for the 1000T/mo. payments. He takes 30T/day, and whatever is in excess of that they split. Before he had a chevrolet which he had used for 5 years, but had bought second hand--it had put in 15 years of service! --if you take care of them, even given the old Iranian roads and Iranian driving.

Dick rested, and I went out to find Rustam Behruz--he wasnt in his shop so I went to the bazaar and talked to Davoud. They buy their cloth from Shakrollah who goes to Teheran; does this not make their cloth less competitive than Shokrollah's? No because he buys more expensive cloth. Most of Davoud's father's business is with peddlers to the villages, which now is primarily in Muslim hands. The cloth is given out on credit from 5-30% interest (?). Shokrollah is giving up his bazaar cloth shop--he's now onto seeling, cars, refrigerators, etc. to the mine in Bafq, which gets him some 20,000T/month. Other bazaaris get stock by writing letters to suppliers in Teheran: all the overhead comes to maybe 5% increase in price.

I then went to find Rustam Behruz--Shahriyar showed up and we went to look at this little house near the row of dasturs' houses. It is quite small, the other drawback is that it has no shower, tho maybe we could set one up. Then I went in with Shahriyar to his house and met his grandfather, Xodadad, the dastur, and brother in law a driver for Auto Yazd. Xodadad was in a talkative mood. He told about his initiation here after studying in Bombay at the Sir JJ school, Parel. There were some 70 dasturs here then--40 years ago, and esp. one who caught all the mistakes in recitation. Ostad Master Xodabaksh he only remembers as a tiny child. At the recitation there was a dirty bowl, and some woman elsewhere saw it in her dream and came to say that one should not read a yasht where there is a dirty bowl. There was an old woman of Shahrifabad who had a dream that she was walking along a deserted road and suddenly was confronted by another woman who spoke to her and told her to pick up some meat

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at her feet, and go to a big daxme and do some good work for a recently died man--she said "chasm" and walked along this road carrying the meat til she came to the daxme and there she met an aged dastur with a long white beard who told her to go near 4 dogs: a black one, white one, red one, and a red and white one. She said she was afraid of the dogs, but he urged her on saying there was nothing to fear. And she did, and went in the door of the daxme. These stories demonstrate that there is something. He told of a time that a very good man was put into the daxme and such huge birds came to eat him--the size of camels--that they took fright and ran from the Shahrifabad daxmes all the way to Mazre Kalantar. He told the story of a learned man in Ahrestan who agreed that the prayers over the dead stopped the smell of a body's decay even in the hottest weather. The daxmes have a telesm. Junu tesunu, say the Parsis, which means that whatever is old has a kind of charm. He also went on the wagon of people not listening to what the dastur has to say. Should the dastur not tell some one what his correct duty is that persons consequent sins will fall on him, but once he says the responsibility falls on the listener.

He read to me a set of dos and don'ts for each of the Houses of the Months (Borj) which he copied out of Bellevani's 2 volume copy of Dorab Hormuzdiar's Revayats: Borge Hemmel (Mah-e Farvardin)--you should look at fire and your work will go well, and you should listen to learned men; (2) Borge- Sur (Mah-e Erdebehesht)--you should look at a cow, and your work will go better; (3) Borg-e Josa (mah-e Xordad): be zahad negar konid (zahad * adam-e ba xoda, nik, dastur); and do not look at a blind person or you yourself will go blind; (4) Borg-e Xarchang (Mah-e Tir): nazar kon be ab-e ravan, sabz-e xub orbaran (look at running water and green trees); (5) Borg-e Asad (Amordad)--look at ~~xxxx~~ the sky and make a wish to God, but don't look at the children of women; (6) Borg-e Xusha (Mah-e Shahrivar)--do not look at an angry man, but read Avesta; (7) Borg-e Mizon (Mehr)--look at mirror and money that money come to you, and also make a wish; (8) Borg-e Aghzab (Aban)--look at a good man and a young man; but not at blind or deaf, nor anything unclean; (9) Borg-e Ghus (Mah-e Azar)--look at zim-o-zar (gold and silver); do not look at a sick man; (10) Borg-e Jadi (Dei)--ashem bohu bexon sar-e se rah (read the Ashem Bohu where 3 kuches come together); and don't look at a sick person, nor at a child. (11) Dalv (Mah-e Bahman)--Yathai bexon; and don't look at a child. (12) Borg-e Mahi (Esfend)--look at Firuz (turquoise) and Morvarid (Pearls) so they may come to you

Re. cleanliness he referred to the Bendidad, and affirmed the existence of bad creatures under Angra Mainu.

Grandson Shahriyar taking me out to the street (he was going to study out at Sefayeh weher it is quiet, and in the morning he similarly goes out of the house and into rural quiet to study) lit a cigarette and noted that the old man is strongly opposed to cigarettes and so he can't smoke in the house. He had also spontaneously told me that the reason Zoros here do not wear the kusti is that Muslims annoy them; e.g. if in school you wear it, Muslims will pull on it and make fun of it: what is that, why do you tie, what does it mean, it is ridiculous. But all people have customs whether it is the way they wash (imitating Muslim washing before prayer) or bowing their forehead to a piece of mud.

Back at the house, Frazer gave me some interesting notes on how things happen in small town politics here. First of all there's the vast amount of tax money that goes into graft rather than useable projects. E.g. the Taft (Shahanshah Arayamehr) Boulevard--the contractor put in half the expense that the contract calls for, the rest being split btw the officials who agree to over look it and himself--the road wont last. Lashgari, the former mayor, and Ferangis' uncle, claimed the land around the railway, sold the land for the railway station, and now is dividing up land at the end of the airport runway into housing plots. When Frazer tried to do something about this, the city hall said that it was outside the city. Jamshidi (the Zoro) with his phoney deed to all the land north of town, offered to give the city free land for a new graveyard outside the town; the city accepted, both city hall and the Farmandar signing--if effect what they were doing is recognizing Jamshidi's claim to the land. Frazer's office protested that the site is totally unacceptable as it is in the middle of shifting dunes and far from town. City hall wrote back a letter saying that city hall had spent alot of money

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on the project and a well was drilled (in the same sentence, implying that City Hall had drilled the well). The Ministry in Teheran said that the well had been drilled by the Plan Organization a number of years back, and city hall had nothing to do with it. Now people connected to city hall are claiming that Rasulian drilled the well--implying a claim to the land. City hall in its various shenanigans has sold all its land--making out deeds as if the land had always belonged to various interested parties. Letter writing is a refined art in this process. For instance, people will write to the Daftar-e mohandessi that such and such a kuche must be extra wide since they want to get cars in to such and such a plot of land and plant trees etc.; what is not stated is that the people who lose land for the kuche are not these interested parties whose land will be at the end of the kuche, but those at the head of the kuche. Or they will write--a favorite trick--that such and such land is to have a kuche (from city hall this) and could the office give elevation and other specifications. Then when the kuche is built and the office comes to say that they have made the kuche too wide, they will show the letter and response and say but we wrote you a letter and you said nothing about the width and now it is done and cant be changed. The term for such ambiguous letters is a dopalu letter--Abrishahmi had an office full of people and some higher up asked why he did not put all these engineers to work and he replied that they couldnt do anything, but was scolded for this attitude, and so told one of them, OK go write a dopalu letter. Sarabzadeh who is interested in promoting his sales in the Safayeh side, gave the Queen the garden opposite Junub Factory when she came to Yazd, and she more or less gave it to the city but ordered that not a tree be touched, and gave some money to fix it up as a park. Altho it is a good garden worth maybe ~~hex~~ four million tomans, it is various fruit trees not suitable really for a park, and now no one can do anything with it. But on Sarabzadeh's part it is primarily a gambit to promote development to this side. After about 27 years one can dig and use a graveyard--e.g. the graveyard on the Isphahan road opposite Ard Roshan factory (flour mill) which is being turned into a garden-park.

12 (Thurs). We got up at 5am to go out to Ashgozar with the Daftar-e Mohandessi jeep. Ashgozar is a real center of activity. A population of several thousand: seven thousand is the local opinion; a number of these work in the factories in town; fruits are exported not only to Yazd but all over Iran and sweet pomegranates even to India. Distribution is done either by farmers boxing and sending themselves or people from Yazd come out and even buyers from Teheran come down. The Ashgozar masjid-e jomeh is out in the sand dunes and is a focus for Majumerd, Firuzabad, and a couple other places. There is a broken down part of the village near the mosque called Tudeh which was taken over by the sand. Nearby is also an old Imamzadeh (Jafar?). And so the Yazd farmandari people came out and decided to save all this historical setup by clearing off sand and planting trees.

We were taken in by Sayyid Mahmud Alevi who is apparently one of the better to do farmers. Ashgozar has 3 (?) qanats--about 50,000 tomans a year to keep them going. Ashgozar has its own moqannis but Majumerd is a center of moqannis. There are 3 wells: at 40 meters down one hits water, and then again at 120 m.; they've drilled to 170 meters. Of these three wells, one is divided into 3 parts, he himself and two sons; another is divided into six parts of which he has one, and his pesar-amu has one; and the third is also divided into 6 parts. His qanat is divided into 1560 shares on a 24 day cycle. They've had a khaneh ensaf for 7 years (?), ie. it is in the second cycle, members being elected for 4 years. Of the 5 members, three are regular and 2 alternates; the rais is an akhund; he himself is on it. They handle money disputes of up to 1000T. For dirtying water, they charge a 5 toman fine, which fine is sent into the Dadserai of Yazd. They meet 2 hours a week on Doshambe. They handle inheritance cases, e.g. if someone complains that a brother has appropriated to himself more than he should. They grow grapes, melons, plums, oranges, lemons, pomegranates. The most important and lucrative crop is lemons, then oranges, pomegranates.

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The agricultural accounting year begins 1 Mehr. Ashgozar is an ancient place, from Ashkhenian (Achaemenian). Most of the cases in the khaneh ensaf have to do with boundary disputes (moving walls), donkeys eating other people's crops; rel. few have to do with family disputes. There are 3 buses going 8 times a day, into Yazd. During Moharam there are 10 rezas going on a day; the rest of the year they may go a couple of days without a rosa somewhere but by and large there is one every day. Aside from qoms and zakot (which have no special time to be given) there is a fetr offering at the end of Ramazan when each person in a have family gives a half mann (ie 3 kilos) of wheat or rice or eatables to poor families. He is a sayyid on both sides, but now no longer is there a genealogy in the family. One whose mother is a sayyid, but father is not is called Mirza. There are some 20 shops in the place, one barber shop and a couple of itinerant barbers, smiths come in from Yazd; there is home weaving of both carpets and zelus, a great deal of spinning. Each house will have approx. one cow and a couple of sheep. There are 6 brickmakers. As a place of over 5000 it has now been given a shahrdari and is the center of a baksh of 28 villages. His father built a husseineyah which apparently is one of the better places to go to see a tamasha on Ashura--draws some ten thousand people. There are 5-6 resident akhunds. He leads the carrying of the naql in the big husseineyah. Dasteh groups come from other places as well as locally. We went to see a Mosque (Haji Ghoalam) with a nice big badgir taking in air from all four directions; in winter one could block off the badgir but they have a garmxane which they use instead. The imamzadeh was battered by an inflow of water from the new pump they're using to control the sand ie water the seedlings. So next door a toothless Tafti sayyid has built a mosque with money sent by his son from Bombay. He denied that he had built it, saying that God had built it: he saw a dream which instructed him to build it. Another man along said that if it werent for the imamzadeh, people might have abandoned the site to the sand; and now of course the city hall had been interested and the surrounding land is being reclaimed. He suggested that the wooden railing like guards in the grave yard were so that the graves would not be lost in the shifting sand; but this was obviously an ad-lib: (a) it is likely these came from inside the imamzadeh where they were used to tie on the ribbons of worshippers--altho a new grave has a metal guard rail, (or) b they are stylistic. This man also saw a dream of a man ^{here} dressed in black, and he kept saying don't I know you, and receiving the answer: no; he went to an akhund for an interpretation and was told to go on pilgrimage to Mashad and Imam Reza, and so faithfully each year he does this. On thursdays people from all around come to the graveyard and a short rosa is held with 3-4 akhunds. The Masjid-e Jomeh is gaily decorated with banners, and there is a box of mor (~~mor~~)-e namaz (mud from Kerbalā--all from Kerbala, not Mecca). There is also a fort. Coming back thru the big Hosseineyah with a fairly large naql we talked to a student akhund studying in Qum who said that 5 of the 6 local akhunds were students in Qom and only one in Yazd.

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12-afternoon. I went by the Masjid-e Jomeh to cheek with Mehdi--money grubber. Then I went to Bazaar Khan in the hopes that Aaron would be there. Yesterday afternoon I had congratulated both Davoud and Agha Jan and neighter mentioned the circumcision or invited me. Again Aaron was not there, but Agha Jan's brother had just come from Teheran and told me that his son Ezri was in from the States, coming in from Kirman tonight and would only be there on the morrow, and I should come talk to him. Again no mention of the circumcision. So I stopped by Musa Aaranian and he mentioned the circumcision and told me that tonight would be the yeshua, starting around 6 in the evening in the house; and tomorrow morning at 6am would be the milla (circumcision). So feeling very uncomfortable about the whole thing, I dropped by the house in the evening, and in fact it was awkward, I brought some Indian tea and that also was a bit awkward but after a while it warmed up: Agha Jan's brother was very welcoming, and when Aaron and Davoud arrived they were too. Some 25 adult males came with women and children. The men sat up on the tallah covered with carpets, and there was random reading--people said it did not much matter what was read, one reads whatever one knows or wishes. The only things I recognized were the readers kaddish and the mourner's kaddish, both recited by a really bichareh old man. The FB of the newborn boy (Agha Jan's brother) also recited something long. Otherwise it was just low reading individually and general kibbitzing. When Mullah Joseph arrived, he and the FB did a duo song in Persian thanking God for the presenting of a boy, a xeirat for this house and for Israel. After this murd, reyhan (a green which is eaten with panir, but not cooked--~~basel~~ leaves?--good smell), grapes, nun-e xoshk, and melon were passed around for blessing and eating. Money from the happy household was also distributed to the poor: a man went around the circle of men and singled out the poor and gave to them. The yeshua broke up around ten and there was dinner after for the immediate family. Wine had been made to seal up til the time of the child's marriage. Tomorrow morning will be the milla and in the evening a jashn with dancing.

13. At 6 I showed up at the synagogue on Kh. Masjid-e Jomeh. The men were upstairs on the roof reading the morning prayer all in tallisim and tefillim. At the end of the service all the cohenim I think moved into the center, pulled their tallisim over their heads and facing the congregation changed after a non-cohen leader and then walked around blessing each of the others, a kissing motion with the fringe, and a respons~~e~~ motion of the others either saluting with the right hand or more usually bringing the kiss into the mouth. After the service, we went downstairs into the main room where people had begun to gather: the men in the room, the women upstairs and in the entrance ways. (Last night the women sitting in the hayatt all wore chadors including the girls of the family; after the guests left for dinner the chador was abandoned.) (Last night also there was a communally done prayer, during which a hand motion was made putting the hand over the eyes: Aaron says this was at dishak??--what's that?) Practically the whole community showed up for this: there were people from Teheran and Israel. The baby was brought in by its FM (who just came back from Israel). After a bit of debate with a man I do not recognize, the responsibility for holding the child was given to the FB who sat on the lecturn. The baby was placed in his lap, legs on his knees, head towards his belly. Mulla Joseph undid the foot wrappings. The baby was decorated with white circles (dashed circles) in the centek of which was a black spot--this motif on either cheek, each arm, and each leg. The baby began to cry only when Mulla Joseph pressed the foresk and only a bit more during the operation. It stopped crying when a red tincture was applied and its legs retied up. People who had been quite jovial before were rather serious during these final crucial parts. The baby was then handed to the father (who had taken it from his mother, the baby's FM to bring it to the lecturn) who was wearing his tefillin; Mullah Joseph said the brocha over the wine and with a piece of cotton put some drops in the mouth of the baby. Then the wine was passed around. And finis. On the way home I was accompanied by a pleasant boy (studying at Iranshah) who has no intention of staying in Yazd after he finishes H.S. --He says that Muslims still annoy Jews here, and when I suggested Zoros say the same thing, but it's not really so, replied that that's true but they are richer. Of more interest he says there was a born Israeli name Yahudi..... who came here who knew niether Heb. nor any of the customs and did some research ~~for~~ on the Jews of Iran--his wife was Armenian--stayed in their

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Dick Antoun says in Lebanon there is a custom of making wine at the time of marriage to be drunk at the time of birth of a child. There is theoretically a naming ceremony in Islam on the 7th day--but few villagers in Jordan do it. This is supposed to be the first Islamic ceremony. Ahmad knew nothing of this, but says for nazr kardan, a sheep is killed, and rather than allowing its blood to run away, it is collected and buried with the bones; the meat being distributed. Dick points out that in the States, the distribution of wedding cake, is a matter of importance to participants: pieces being saved for particular people, and there is even a custom of preserving a piece of cake for a year in the freezer!

Dick and Ahmad and I then went on a walking tour of the Masjid-e Jomeh, Vaxt-o-Saat (Sayyid Ruknadin), Davozdeh Imam, Zendan-e Eskendar, and then to Imamzadeh Jafari which as usual was quite busy: they've put glass-mirroring on the walls in the last six months at the expense of Rahanian, the refrigerator et al. representative on Kh. Pahlavi. At Imamzadeh Jafari there is a well (chah saheb zaman صاحب الزمان) into which esp. women will toss little pieces of paper which the akhunds present have written for them (e.g. may my son get better etc.); when we went to look, one of the women objected to my taking a picture (I was carrying my camera but made no motion to use it) while they were trying to pray (namaz xondan). This custom is called arizeh (petition) from the same root as ars kardan. The man buried in this Imamzadeh is a son of Imam Reza; whereas that Sayyid Ruknadin is of the line of Zein-ul-Abadin (the 4th imam). Women sat around the ma'ajar or wooden fence around the grave (this one is metal) on which daxil (cloths) or beads, locks, etc. may be tied (daxil bastan). Men would only come up to circumambulate and kiss it but not sit like the women. A mosque is attached. In Kirman, says Ahmad, there is a custom called chehel membar on Ashura: one goes around in the kuches lighting candles, presumably a carry over from the days when there was no light, just as the kalaks. Outside the Hazireh Mosque we stopped by a naxote fallgir. He has you frame your question to yourself. His job is simply to separate into piles the 21 naxote randomly and in rows, and then tell you the interpretation. Thus my fall came out The top row is 5 for the five "tan" (Mhd, Ali, Fatimeh, Hussein and Hassan); the second row of one, two, one represents a road and is a good omen for a trip; the third row of 3 groups of 4 represents the 12 imams. The general interpretation was whatever you are going to do is good: do it. Re. the five tan: they are considered to be the only pure sinless people; each previous peyghambar had at least one fault, e.g. Moses asked for the disease ballah () to be visited upon his people for annoying him (asiat kardan). Interesting since the common opinion that the torat and anjil are not true is because therein the prophets sin. Hazireh, Ahmad was told by a Bahai, means barn and re. to God taking care of his flock; Bahais call their temples Hazireh Gotz (Holy H.).

In the afternoon the whole gang--Dick, Ahmad, Shitfar, Frazer, Chuck, Gus--took the office landrover and went up to Dehbala. Akrami seems to be the uncle of Ferangis.

14 (Sat). Morning Ahmad and I made an appt to see Saduqi. Then went to see Mhd, the opium (2 mescals a day) smoking fall-gir or dava-nevesh by Fraser's house. A man was there who asked him a series of questions for throwing the ramls: should I take up a business with a Zoroastrian or a Muslim (Zoro came out the answer), will it make money etc.; my son has just flunked in school, will he do better this year: no because he doesn't study. Mhd wrote out some dava both to make the son study and to make the business partnership go well: majic squares (e.g. the latter was squares adding up to 38 in all directions, repeated twice with something beneath; you take this and dip it 3 times in water or tea that you give to the person you want it to work on. Mhd also wrote out a Quranic sura for he himself for stomach pains (del misuzeh). There was also a fortune that he could not go back to India with someone else but only one person would make the trip. The squares are constructed by the abjad system, e.g. Bismillah-e Rahmane Rahim comes out to 786. The man is a Tafti, has some gardens in the hills near Taft, and his wife and children are here; but he himself comes and goes from India where in Bombay he has a cafe--he alternates coming and going with a partner.

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Mhd says that he was a baker and went to Kirman where he met a dervish who put it in his head to make some money as a fallgir and to earn it by first learning it well in India. In India he first went to some Agha Khanis but discovered they were not really Muslim, and so left; he next found a Sunni teacher but also did not like him. So he returned to Kirman where he picked up a bit. He lent me a copy of Kanz Al-Hussein, a book which lists a lot of these dava and tells how to interpret the raml--printed in Teheran, it is a corrected version of some Indian books. Ahmad and I spent the afternoon going through the book.

Evening on the way home, ran into Melidi and discussed housing: the old part of town: Mahalleh Jungli Fahedan ("Jangali!") is a disvalued place to live: the people are less advanced, but the houses are cheap, only they might not let me use their hammam: they would do it by carping with the ostad-e hammam that he was allowing a kaffir to use their hammam.

15 (Sun). Morning returned the book to Mhd and told him that the last part was not an explication of the die sticks, and he agreed after reading it, saying he had not looked so carefully, and gave us the name of another book, which has it. He seemed to say he had read it 30 years ago and now by the wish of God he managed to say the right things when he used the device. Ahmad and I then went to the coppersmith bazaar--they complain of being really bichareh, showing their hands which are all chewed up from their work as a badge of their trade--they are the poor unfortunates left behind because they have no education and cannot find a better job e.g. in an office. Pagh Pusht-e Bagh is a center of their residence, but this doesn't mean that they are all really related, tho there was a tendency to marry within the trade since one knew each other. The coppersmiths on the streets do much better--they have to pay high rents and sargolfi which one does not have to do in the bazaar: one thing, all those together in the bazaar together makes bargaining harder, ie it is easier for the customer if he gets a bad price one place to try another store; the guy off the street can more or less get what he wants since there is no nearby comparison. Others said that the street was better because people came and went more in front the shops. They have a rais or in fact 2 or 3 rais, who seem not to be elected but well-to-do people who just make themselves in control; they have little to do but putting up decorations say on Const. Day. There is no insurance, nor is there any money to run rosa-xanes (we ourselves are rosa.) The third group of coppersmiths would be the ones in the kuches. They said they have always been the weakest senf.

At 5 we went to see Ayatollah Saduqi. Also present were Drs. Paknejad and Dr. Houshmand. Dr. Paknejad wanted to know if in Christianity there were religious rules of ablution aside from baptism, e.g. after menstruation. Like the Jews abstain from intercourse both for the 7 days of menstruation and 7 days thereafter. He spoke of the Kei Kavus Nameh written presumably by a Zoroastrian in which it is said that Zoroastre was not a prophet but is merely a title like the word "prophet" itself, i.e. Zoroaster is not a proper name. He also referred me to a Soal-o-Javab by Mulla Kavus. There are about 200 religious students studying in eight madressehs: Mussalah, Abul Rahim Khan, Shefi Idiye, Doom Minar (which will be destroyed for a street), Mullah Ismail, Madresseh Khan (3 by this name), and Madresseh Khamseh on Meidan-e Shah. Students may come after dabestan or before; the course of study is of variable length depending on the progress of the student. People come primarily because they like the subject and thus come from all classes (the word Dr. Houshmand used was senf). Only imam (belief) makes people pay zakot--there is no formal way of extracting it--there are rules of division, but one must sit down oneself and if one has more than forty sheep, one sheep should be given; if one has 121 sheep, 2 sheep should be given; if one has more than 64 mann of wheat, 1 should be given. Khoms is 1/5 of one's income after expenses given to the mujtahid, and Yazdis do in fact come and give this to Saduqi. Half is money for the mujtahid and half is to be given to the poor sayyids. One is permitted to give zakot to the poor and make them rich; but one may not make sayyids rich on khoms. Zakot goes to help the madressehs--the students do not need much, can live on 150 T. a month. (Tuition is 30 T.). Re. vaqf, there are two ways of doing it, one may give it to a mutavali to administer even if it is vaqf-e oladi, or one may give it to one's children

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in which case it may be divided as inheritance, but it may not be sold. Re. exams in the madressehs--there has never been such a thing, but there is talk now that the government wants to institute some kind of exam. Ali was the first to establish a waqf. Re. his opinion to dasteh, sina zadan, and so on in the month of Maharram, he says that this is not religious activity, but sensual activity, but as long as it is not harmful (as say tard zadan) he is not particularly opposed. Re. courts, there is no such thing as a legal religious court: qazis are a thing of the past. However, informally people come to him to help solve their problems, and when he gives a decision, they obey. In Qajar times if say someone murdered his father, i.e. if it were a religious crime, rather than a simple case of crime vs the gvt a mujtahid could sit in judgment: one man. But it was denied that religious officials collected secular taxes, or in other ways had political roles. Indeed when I asked about the 5 Ayatollahs who according to the Constitution can judge every law passed by the Majlis as being or not being according to Islam, first I was told that while Ayatollahs may be represented in Parliament, they do not go, and those who go are not Ayatollahs; i.e. that the cloth avoids politics; but then it was affirmed that these five did have such power, but the only time they went to exercise it was in the first Majlis, and since then the provision has become defunct. Any attempt to define organizational relations was rejected: there is no way of choosing (entexab) an ayatollah, he just emerges (entesab) in popular consensus. Re. Haideri and Nematolli (and Sheikhis and Ismailis) it was denied that these were religious in concept: Ayatollah Saduqi explained that they were mahalleh factions only, and Dr. Houshmand told that there is a story that they originated in the time of Shah Abbas who supposedly had two rival underlings who were always trying to get land and water: Nemat Goli Beg and Haider Goli Beg. But like the Mahdists in Sudan and the Qadiani in Pakistan they are not really religious in inspiration. They rejected the notion that the Sheikh-ul-Islam was ever apptd by the King. Re. the strength of those who come to the madressehs, Ayatollah Saduqi told that at the beginning in Nejad there was no drinking water, and it had to be fetched from Kufa but the Nejadis later would say, we have 3 things and they are sufficient: we have well water, barley bread (mun-e jou) and amir (the grave of Ali). Today we have electricity and so on but not such people strong in their beliefs. Re. his powers of persuasion, he remarked that no one listens to us nowadays. Separation from control of waqf--he says it is all under the Edare Oghaf and he does not know how it is administered. Separation from justice: the lawyers study the law and even if it is 80% based on the Shariat still there is no need to ask the opinion of the mujtahids. Re. why Jews were allowed in town and Zoroastrians had to be outside, Paknejad said it was just the opposite: Jews were separated and Zoroastrians had free run of the city. Re. najes, Houshmand said the point (this was Ahmad's opinion too) was so that fraternization between Muslims and non-Muslims would not occur for fear that the non-Muslim might lead the Muslim astray: I might start going to the house of a Zoroastrian and after a year or so I might be tempted to drink some wine. Those are najes only who are not monotheists: e.g. those Christians who believe in the trinity. What about Jews, I asked; Paknejad answered that in the Old Testament it is said that Israel wrestled with God--I suggested it was with the devil, not God--and it is said that Abraham saw God working: i.e. this suggests that God has a material body. What about Zoroastrians: they believe in two Gods. Paknejad put in that the second reason of labeling such people najes, has to do with their eating pork, drinking wine, etc. But for a non-Muslim to make things najes by touching is not to be seen as a physical dirtiness but it is because of their thoughts and opinions which if allowed free intercourse with Muslims would be damaging to the latter. Ahmad asked Paknejad if many Jews and Zoros became Muslim; very few Jews; convert; Zoroastrians convert more often but mainly to Bahaism, and that because Bahais have a better progaganda system. The doctors are at the Social Insurance Organization (Darmangeh-e Shomre 1, Kuche Fazili) in the mornings; Saduqi at Madresseh Khan. They seemed to have a high opinion of Dr. Nasr. Saduqi gave me an autographed copy of Tabatai's Shiism in Islam, which Houshmand says is translated into English by Nasr. Saduqi's house is very nice and very Islamic: carpeted, with no furniture, but with a phone; coloured glass window; plain white walls.

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16 (Mon). Ahmad and I went back to the coppermiths. Afternoon we did some translation first finishing Dr. Farhang-e Mehr's speech on the Zoroastrian contribution to the Constitutional Revolution, and then starting the pamphlet on Zoroastrian laws. In the evening I went to see Rustam Behruz--Shahriyar was there, and so while I could not transcribe any Dari, we recorded some more; they first played, Shahriyar telling about going to Naraki (there are two more days of the 5 day period, i.e. 23-28 Mordad); then play at buying some wire; then at being drunk; then in Farsi, Rustam played being a radio announcer at a police post interviewing complainants.

17 (Tues). Morning Ahmad and I went to the Muslim graveyard. Many of the graves are simple brick covering with no writing. A number of graves are from a bad bus accident in which 40 people on the way to Kirman were killed, several of whom Ahmad knew and the graves upset him (narrohat): he kept remembering their smiling faces, and wanted to pay a man to wash their graves, meditated on what happens after death (science cannot say), and was upset by the fact that on the stones 3 persons of one family (father, son, daughter) had their name spelled wrong. One comes to a graveyard to fateah-xondan, and on the grave may put a stone, greens or flowers, golab, or pay a man to wash the grave--the last being a form of charity rather than to have the grave washed. Also one may draw a five-pointed star on the grave, representing the five times of prayer. Some of the graves have photos. On some of the graves in protected rooms a carpet is spread over the grave, a Koran on a Koran holder is left with a moer (mud of Kerbala) and tasbi. Expression of male grief is considered normal, but praying while crying if the crying is for one's own loss is of no merit, whereas crying for one's sins is ok. In Kirman only men go to the burial, whereas in Teheran both sexes go. Women then come a week or two later. While we were in the graveyard a group of 30 or so women came for the haftom or shab-e haft and began to cry. Gathering in the house is done only when death arrives--before that one only visits as one would a sick person. The feet are turned toward the Qibla. Washing is done at the graveyard by a mord-e shur (a lady and a man fulfil this role), it is a special position, i.e. not done by a member of the family. Mord-e shur bebare is a forsh (insult): may the corpse washer carry you away. Also if you are going somewhere, they may say mord-e shur morde (the corpse washer where you are going is dead, i.e. you will replace him). The corpse is polluted only when it becomes cold; and then you must clean with a special gorsl morde. At the grave the mujtahid prays; then all return to the diseased's house for lunch. The next day or following day there is a gathering in the mosque (often by written invitation to come to tell us tasliat) at which tea and coffee may be served. Then on Thursday afternoon, one goes to the graveyard with halva, cookies, fruit, which one distributes to the poor. Richer families have maxbareh xanevadigi (mausoleums) in which all members of the family are buried. The Yazd graveyard is divided into 4 sections. One has two mausoleums dedicated to ulema. It is of the same form as the rest houses at the Zoroastrian daxmes: cruciform open domed building:

The floors were also composed of unmarked graves. Some people in their will specify that they want their final resting place to be in Kirbala (near the tomb of Hussein). For these a special grave is first made of a mud

coffin-like structure shallowly under ground called a sardabeh (سردابه), and after the flesh has decayed, the bones are removed to Kerbala, Kerbala being thought of as a part of the other world, expressed either as gesmat-e az zamin-e Behesht, or as that people buried there go to Heaven. Names of people buried in the one mausoleum sketched above were: A: Haj Mirza Sayyid Hossein Shahire Khorassani -1346; Mullah Mhd Husseine Ardakani - 1348; Haji Agha Mhd Ali Tajer Yazdi -1349; Haji Mhd Hossein Attar -1347 (=H); two with no name. B: Mullah Abbas Arab 1342; Mhd Sadeq Afshar-1278; Haj Mhd Saraf Shirazi, a businessman-1341; Haj Mhd Reza, son of above-1360; C: Haji Hossein Ali Reza Firuz - 1349. D = Haj Mirza Mhd Ali -1344.



G - Haj Mhd Bagher Teherani 1348
Wife of Haj. Ali Naghi Abbas 1346
Wife of Mhd Reza 1345

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I then went to see Rustam Behruz but again could accomplish nothing because a argument was in process: a policeman came to deliver a court summons to Rustam, Sayyid the plaintiff in the case walked by the door and was called in. It was over 30 tomans which a tailor ostad owned Sayyid for 28 days service at either 6 or 8 tomans a day--he had worked for this man 4 years. The tailor would not pay. So Sayyid had a fight with him and filed a complaint and cited Rustam as a witness altho he had not been there. This upset Rustam for it means losing business. Sayyid had a naked knife in his pocket with which he wanted to give the tailor a yadegari of a cut on his face which would forever mark him. Rustam took the knife and we talked things out. Throughout a concern was with del-xord and del-xosh anger and pleasure on the part of someone towards someone else).

At lunch Ahmad talked about his dislike for Yazd. He calls Yazdis mousi (موسی) --i.e. they do not want people to know what they are up to. Comparing Yazd to the smaller Kirman, there is nothing to do here. Yazd has one public library plus Vaziri; Kirman has three. Yazd has 2 cinemas and rarely shows good films. Kirman has five cinemas, showed Aghaye Holu and Doroshkechi at the same time they were being shown in Teheran. Kirman has a radio station, city busses, 3 institutes of higher education (teacher training, management, technical), a pool, and a Youth palace where there is a weekly theatre, films, restaurant, weekly discussion groups-- Yazd has none of these. In a recent survey, Kirman ranked second of provincial cities only to Rasht for number of educated persons. HAFT SINN: sabzi, semenun, sohan, sangjet, sumac, seke, samovar, sir (onion), sirke; sharbat and shirini, and quran and mirror and egg.

Evening, Nanneh and I had a chat. She's got some definite opinions on HOT & COLD foods, that don't necessarily agree with other things I've heard. First of all sefid-pust (white skins) like pambe (cotton), i.e. like myself and her, are basically sard and should eat nabot from time to time. This evening Shitfar has a stomache ache--it is because he had both rice and dough at lunch and dough again at dinner--i.e. too much sardi; it would have been good had he ~~sard~~ had some tea with nabot at lunch, but unfortunately there's none in the house. Chicken is to be distinguished between that which is raised normally (morgh-e rasmi) which hasiat dare, and the chicken raised by machine which now you buy in the shops (morgh-e machini) which is sardi. Xorus on the other hand is xonok, xube. Badenjun (egg plant), gowje (tomato), piaz (onion), sibzamini (potato) are all sard and bad dare: when you eat these things you should follow the meal with a couple cups of tea naboti. Shalgham and choghandar are both sard (she was suprised I ate them, so maybe they don't have them in the village she's from near Bafq). Roghan naboti is sard; they say it is garm but they lie. Havich ferangi she's not shure of as she does not eat it (carrot), but being an alaf (grass) it is not garm. Also about espinach (spinnach) she could only say "migand bitamin dare" (they say it has vitamins) and bazi mixorand vali man nemixoram (some eat it but I don't). Gerdu (walnuts) are garm, but badam (almond) are xonok and xeili xub. Xarbuze is garm, and shirin; xindivaneh (watermelon) is sard. (Note the quality of xarbuze is told by its sweetness: when we asked a seller at Mir Chak Mak whether his xarbuze from Herat-e Kirman were good, he shrugged and said they have water; the melons from Mashad this year are sweet.) Xiar sabz (cucumber) is sard. Gusht, i.e. gusfand (sheep meat) is neither hot nor cold, but gusht-e gav (beef) xub nist, bad dare (is not good: it has wind). Gusht-e shotor is garm. Anar-e shirin is garm, anar-e torosh is xonak. Angur-e askar is garm; all other grapes are not garm, but have wind (bad dare). Moraba albalu bad dare, all other jams are good. Karre (butter) she doesnt know for she never eats it. Panir (cheese) from gusfand is garm, but if water is added it becomes xonok and xub. Nana (mint) is garm. Mast (yogurt) also varies: mast-e gusfand roghan nagereftan xube, (yogurt from which the oil has not been taken is good), mast-e roghan gerefte e.g. dough, bad dare. Mast-e gav bad dare. Shir-e gav (cow's milk) at first she did not know, but in the course of saying that milk without sugar is better (the way Iranians generally drink it) she came to the conclusion that both sugar and milk are xonok and when put together become sard, and then one ~~xonok~~ should put in

use of Rustam
as mediator
also use of
court as
tool in
argument
Final resort
to knife if
it will bring
prison.

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nabot. Coffee is garm and is good with milk. Qand is not only to be distinguished from shikar (sugar), but qand-e kaleqandi (the cone) bad nadare because it is cooked whereas cube sugar has bad. Portugal is very good, hasiat-O-vitamin in gadre ziad dare ke morde zende mishe, have so much vitamin that the dead rise to life. Limu is also good, and also naranje tho hhe was less sure about this.

She has seen pari in her dreams: once an old woman sitting next to her who made sounds through clenched teeth. There is also a spirit called All which is believed to hover around or in pregnant women and causes damage and even death to mother and child. When she was sick last week, she went in her dreams to her sister. She once saw herself crying "Imam Reza" and thereafter she went to Mashad. Re. dream interpretation, to see my sister dead means she will have a long life (inversion) if I dream she is sick, I give her some preventive drug.

In her village ~~she~~ there is no akhund but there is one not far away. She enjoys going to rosa-xane (xosham miyad, chera na, imam-e mad yes, I enjoy going to rosa, why shouldn't I, it's for our imam). At the same time she cries there, delam misuze (my heart burns). Normally the women villagers only wear the chalghat head cloth, with a head band (sar-e band); but when they go to rosa or to someone's house, they put on a chador. She worked for a single man for 5 years here in Yazd, then in Golpadun (near Delijan) and then in Kermanshah; her sister's husband died and she took over the kids as the mother was sick; when however the girls got to be about 9 years old they were grown and one couldn't watch them and couldn't stay with them in the house with a single man, so she left; she of course being old can stay with bachelors as if she were their mother, and she much prefers that to living with a family where there is a bossy wife and children. In the village luti or rakosi (singers and dancers, tho Ahmad says rakosi in Farsi is usually a denigratory word for "goofing off") used to come to weddings, but now people sing themselves. Order of preference of proxy for girl in aqd: her father, brother, mother, mother's brother. (should check mother?).

Among the things she fears: dogs, going out alone after dark (not of people, of dogs), shadows, cinema (gave her bad dreams the one time she went), being alone. She wears a chain with a trinket Allah in gold, and a small Quran for her fear of being alone in the house and against the pari. She uses the term borj fairly consistently for counting months, knows it works by the moon, but on being pressed whether the months (mah) have different names than the borj asserted that names belong only to months and that borj is a term introduced by the government and is used by them for instance in paying Shitfar his wage. She worked for a Zardoshti in Bafq once very briefly--he brought his wife and she discovered from the makno which she imitated by drawing her chalghat under her chin and up around her head--that he was Zoroastrian and then became narohat and left; why, she couldn't articulate, and said she knew nothing of Zoroastrian customs, if or how they pray.



Sabz - is the color of a light dark complexion.

Xor-o-xor - to snore; xor-o-pof - snore and blow out breath. (very onomatopoeic)

Re. the fight in Rustam's shop: N.B. use of Rustam by Sayyid as a sympathetic mediator if however involuntary one: Rustam would not have become involved had it not been for the Summons in which Sayyid cited him as a witness. Sayyid is also using the court as a tool in the argument, tho Rustam tried to convince him that resayat (inquiry) by the police would have been more useful than shekoyat (complaint) at the court. Sayyid tried to use another mutual friend between himself and the tailor to mediate but that fellow stayed out. Final resort was to a knife with the full knowledge that it would bring prison: Sayyid figures it would be a rest. He was still talking off this when he left. He stutters he says due to an accident as a child, which was repeated in a dream. On pilgrimage to Mecca they heard of a doctor and went to him; he said that when he reached 16 years it would either begin to get better or he would totally become unable to talk; and slowly it has been getting better.

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18 (Wed). I went to see Dr. Paknejad and Dr. Houshmand, to ask about going to see some rosas. There will be a big rosa for ten nights with akhunds from Teheran in Mid-Shahriyar and they'll be pleased to take me to that, but the local rosa are not worth my seeing. Paknejad said he knew but did not want to say in front of the Ayatollah Saduqi that he knew I had been talking to Bahais and had gone to mafel. I said that I had talked to Bahais but I had not succeeded in being invited to a mafel. Paknejad says he has a list of all the Bahais in the Yazd Fahrmandari Koll, names, parents, etc.--there are two thousand. Bahais he says are divided into ~~xxx~~ eleven sects: (1) Babi--the bab first said he was the bab (gate), and then when that went over, that he was the prophet, and then that he was God; (2) Bayani - the name is from the book written by the Bab--these people are followers of the Bab who do not accept some of his grander claims (or vice versa); (3) Azali (there is one Azali in town from Isphahan, works for the mine; (4) Bahai -followers of Nuri Bahauallah; Mehati - thot he should have taken the place of Abbas Abdul Baha; (5) Sohrabi -the missionairy to the US who also claimed top billing and for this reason American Bahais are harram to Iranian Bahais--they were until recently not allowed to communicate with each other; Jamshid Maani whose followers in Indonesia are called Samuallah; Misen Remi whose followers in France are called Remiha. It was all a political ploy on the part of the British with the Bab; and on the part of the Russians with Bahauallah, and the British with Azalis. The name Bahai comes from Dowlat-e Behiye Russi (i.e. in formally diplomatic communications countries are given ceremonial adjectives, e.g. Dowlat-e Alliyeh Iran; Dowlat-e Fakhimeh Englistan) and he also named his daughter thus. The Bahais were supposed to have 24 imams saying that Christ had 12 apostles, Mhd 12 imams, Moses 12 tribes, but Bahauallah double that, but Abbas Abdulbaha had no sons, only one daughter who married Shoghi Effendia: thus instead of 24 there were only two imams. He says that Bahais have begun to become fewer since the power of England has waned; America has taken over in influence but has not adopted the Bahais. I asked him about killing Bahais: some 60 yrs ago 63 Bahais were killed and then later 7 more--this in revenge for trying to kill Nasradin Shah at that time. As to a later killing they came up with the killing some 13-16 years ago in Saxvid (near the Baksh capital of Nir) of several Bahais in a land dispute. Bahais have brought nothing new: if you tap an egg on the wall it will break; eat a leaf and the leg can walk. Bahais spread by impugning the reputation of Muslim clergy: they would for instance say that Saduqi was seen stealing or with such and such a woman; those who were given this hatchet job pretended to be Muslim and went to mosque so that they would be believed; another group tried to spread the Bahaim. Now we are doing to them what they did to us: there are some 50 good Muslims infiltrated in among the Bahais.

Local Mehr Baba leader: Kei Khosrow Shams, a lawyer. Two big Jewish rabbis converted to Islam: one who is buried in Rey who brought 63 others with him; and Mulla Agha Baba here. Should see Jusef Jus's Tarikh and his Loratname--hist from the time of Alexander. But in general Jews do not convert. Zoroastrians all become Bahai and within a few year all Zoroastrians will be Bahais--most who say they are Zoroastrian already are Bahai. Why? Jews and Muslims are deeply religious, their ground is religion; excuse me, but Christians and Zoroastrians have little to do with religion: they are only after money--from the time of Constantine it has been give unto Caesar what is Caesar's. Of the gospels only that of John could be right since only he was a witness first hand, but even his has been tampered with. The torat is less tampered with but still, it was destroyed at the time of the Babylonian captivity, and only after that with the freedom given by Cyrus did the scholars sit down and tried to piece it back together. The Zoroastrians have practically nothing at all left.

Sheikh-ul-Islam is a defunct job and title. Ayatollah = Hovat ul Islam and means a learned priest as recognized by the people; he himself says there are no Ayatollah's in Yazd but were there to be one it would be Saduqi. Imam Jomeh has become inherited. Masjid-e Jomehs are located to cover areas 3 miles on either side, i.e. 6 miles apart.

Re. ISMAILIS, Sayyid Abul Hassan came from Sohrabad-e Shahrababak to Yazd and began preaching for 6 immams and stirred up the people and was killed. This in the time of Fath Ali Shah. His son was Shah Khalil, and the King (Fath Ali Shah) gave him in compensation the Governorships of Kirman and Qum in succession but in each

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place his religious preferences stirred up the populace; finally he was given Mahallat, and his descendants took the alternating names of Mohammad, Ali, Mohammad, Ali. There is a man who is the vice-president of the Banki-Melli Yazd who is a descendant of these people and has a history of the events: Agha Sadri. The house is still to be seen where they lived in Yazd: Darband Shah Khalil: you go in the kuche towards Goodarzi Hosp. from Soraya and halfway down to the hammam there is a kuche off to the right with a lot of support arches.

Specialities of Yazd: cloth--termeh, zeri, zarbaft, harir; zargari and meskari; shirini; silks: still silk worms raised esp. in Kheirabad and Ahrestan. Regional specialization: apples (sib) from Tezerjan; grapes from Ashgozar (where is also supposed to be the Zendan-e Eskendar); watermelons used to be renowned from Sadaghabad but now wherever there is good well water; xarbuzeh from Khetr (or Khabidak); weaving in Jangal-e Fahadan (still there are people there, badbaxti who may not know that Yazd has paved roads), Ab-e Sar, Sar-e Sang, Qumbad-e Sabz; Pusht-e Bagh has copper smith the village of Durbid to the north people still wear clothes of time of Shah Abbas. Glass blowing in Tezanj-e Yazd (some 50 km to the side near Mehriz); Meybod kuze and zelu tho these also made elsewhere; Madjumerd moqannis, tho these also elsewhere. Almonds from Pust-Kuh. Henna grinding only done in Yazd, tho the henna from Bam. Gerdu wood exported to Israel. Anar varies from seedless (anar-e gusht) to 3-4000 seeds per fruit.

Re. HOT & COLD. Kam xun = anemia, in women esp. due to malnutrition, but there are other causes as well. Ascorbic acid is sard, vitamin B is garm, nabot chemically breaks down faster than other forms of sugar and so is felt to be garm. Calcium is very garm. The hottest thing is ginger, the coldest camphre. People would talk of watermelon and rice as cold because they would notice that if one ate a lot one became shol (sluggish?).

The business of holding down the dead body with 36 bricks they had never heard, but with some bricks yes, why unknown.

Important terms in Islam: vajeb: obligatory deeds, e.g. praying, helping beggars, fasting in Ramazan

mostahab: if you do it is better, if not it is not sin, e.g. helping a blind man across the street

makru = mobar: it is better if you don't do

harram: if you do it it is ~~najes~~ sin: pig, wine, gambling

sin = gonah - will tobeh (penitance) you don't go to hell, otherwise it is azabeh (going to hell)

najes - things which are like feces dirty: e.g. to touch liquor is najes, to eat or drink it is harram

pak = tahek = clean - the opposite of najes

khabis - neither pak nor najes, e.g. the discharge of the nose.

tahek means not only clean, but also cleanser: water, dirt, sun, Islam, estehale or change of state, e.g. the steam of najes water (e.g. into which blood has fallen) is clean; or changing wine into vinegar makes what was najes now pak

ghebat - e.g. if a Moslem has some blood coming off a wound and you point to it, and he goes to clean it with water in another room, when he returns you should accept that he did it and not ask again

ab-e Kor -- is c. $3\frac{1}{2}$ vajab (span) = 22 cm sq = 38 kilogram by weight given the condition that the water not change in taste, color, smell, this amount of water can clean itself by oxidation of small amounts of nejesat, e.g. a drop of blood, but not 20 liters of blood which would change the color of the water (the German Imhof confirmed)

Ablutions (gorsl) are divided into obligatory (vajeb): jenovat - after intercourse

hays - menstruation
and mostaha (voluntary), e.g. taking nefas - childbirth

a bath before going to social gatherings mayet - dead man

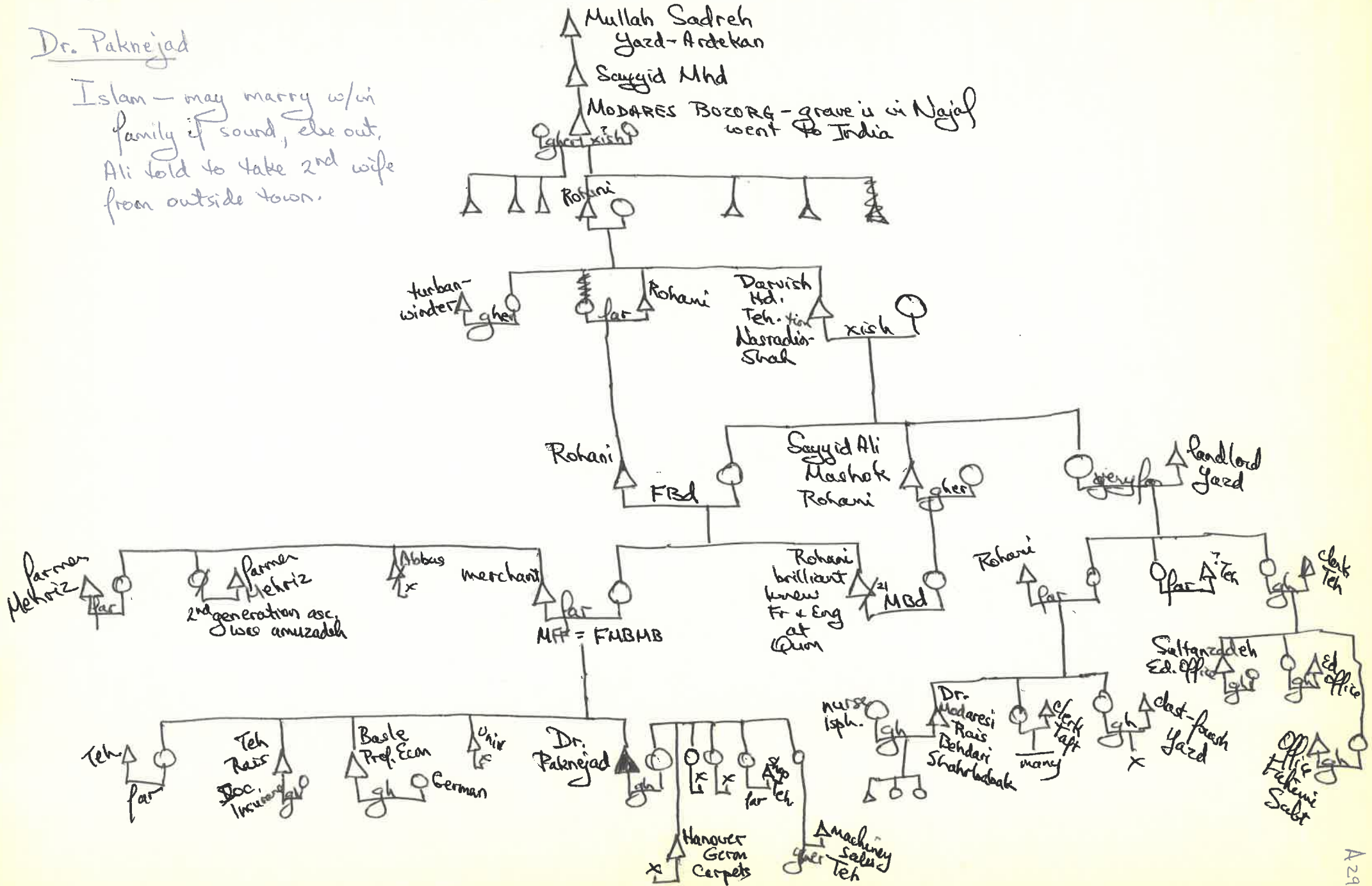
such as funerals, going to congratulation gosam and nasr - vows

parties, mosque; there are 90 such voluntary
ablutions: the pouring of golab in rosa or other gatherings is

to counter the bad smell of sweat in close company--a social courtesy
If one does all obligatory and voluntary ablutions, it comes out to one bath every other day.

Dr. Paknejad

Islam - may marry w/in family if sound, else out, Ali told to take 2nd wife from outside town.



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49 (Thurs). 28 Mordad. (Return of the Shah). No offices closed, but there was a jashn in the evening, and the radio all day was full of praise for the Shah.

Morning I went and worked a little on Dari with Rustam Behruz--had to accomplish much in a short period of time. Afternoon, Naneh took me along to the graveyard (mazar مزار): the father of the husband of a fellow villager had died the day before yesterday; yesterday was the porseh in the house where some 100 people had come to say tasliat (condolences). It turned out that the women had already come to the mazar this morning, and the men were coming at 4:30, so we did not wait. But we cried at some other graves non-the-less: esp. the grave of a young man where a Koran reader was payed and sang while Naneh broke down and cried, but not so much that at one point she stopped to suggest I sit in the shade of one of the larger gravestones, and when it was over she just stopped and began chatting with some of the other people. Another fellow villager paid a water carrier to throw some water on the grave of his brother. They stopped over a new grave covered by a towel, Koran-cum-holder, tasbih, and mor, placing their hands on the grave and reciting a Bismillah-e Rahman-e Rahim, and some sura: fateah. This was going all over the graveyard tho it was still early and very hot: around 3 pm. I then went to see Mehdi Abadi and his reaction to my wanting to go to a rosa was the same as Paknejad's: wait till the big one in Shahrivar. Evening back to zurxane Khaji Kherz where had been last night as well (wh cf.).

When at Rustam's a Jew came in selling mirrors: asked 22T. Rustam said 12 and got it for that. I recognized him as a Jew both from his cap and suspected it from his reddish hair and complexion. I asked Rustam and he said yes he was Jewish: how did he know: you can tell from the giafe (جیافه) - face- it is reddish (this is certainly not true of all Jews), also the cap.

insert: fr. Yesterday--the gvt would like to see us follow the west and drink and get involved with sex; they think that is modernization, but it isnt.

Went to qand factory next to Mir Chak Mak--says there are 300 such factories in Yazd! Yazd qand is famous and is sent to Teheran. Some 26 people work here earning from 3T to 15T. Qand sells at 27 rials/kilo and is made by taking 300 kilos of shikar (sugar) from Isphahan and Shiraz (10 trucks of sugar come a day but this is still not enough) and pour it with 100 kilos of water into a large cauldron and boil til about 80 kilos of the water is boiled off. For nabot the result is poured in a tray and allowed to crystalize: one piece of sugar in it ruins it; the crystals at the top sell for about 32 rials/ kilo, whereas the yellowish nabot at the bottom is about 25 rials. For qand instead it is poured into cones of metal, allowed to set over night and then put in a centrifuge for spinning. It used to take 14 days to make qand by wrapping in karbas (a rough cloth) and allowing the liquid to drip off--presumably worked thru pressure of the wet cloth btw the sugar and the metal cone. The time went down to 48 hours; and now is 4 hours. Sugar cubes are made with yet another machine; there was one in Yazd but it did not work out, so now there is none.

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2B (Mon). Spent the morning moving out to Nasrabad again. Ahmad and I decided it might work to run a written attitude questionnaire, which would be more full and interesting than what can be done running around from person to person while they are trying to work. We were going to do this tonite, but in going through the bazaar we ran into Morad (shogerd for Shokrullah) who said there was to be a wedding tonight. I tried to invite Ahmad as well, and Morad said to bring him along but under his breath which of course Ahmad heard asked if he were Muslim which I confirmed. So Ahmad did not feel it right to come along. Yazd is working in part on Ahmad much as it did on me, partly because I gave him the Bahai martyr book to translate first, partly because he took an instant dislike to Yazd, saying that the people are mosu (keep to themselves and not as open as Kirmanis). He pointed out an old fashioned drinking fountain (s.xane) in Bazaar Khan (where Jews are concentrated) which has painted on the front: "maxsus Muslim" (specially for Muslims). Altho sophisticated in many ways, the other night he talked about how he really wished he knew what happens after death--it bothers him a lot, and if there is nothing, then life is not worth while. Really life is terrible.

JEWISH WEDDING is a two night affair, the first night being the night of henna bandan (tying on henna, i.e. dying the feet, and sometimes but now not done except by some women and children, the feet red), and the second night being the night of the aqd (contract) and hejle (bridal bedroom). The damad is Abner, a Yazdi who now has a shop in Jerusalem, who came back to fetch a Yazdi girl (not related). He stayed in Shokrullah's house which served as the house of the damad since his family is all in Israel. He is a paternal reation of Shokrollah, i.e. I think his mother is Shokrollah's sister. (?) From the damad's house we went en masse yodelling lulululu (emahab shabe lulu) to the house of the damad (Harum's house; bride's brother is at ORT). There all were served golab and there was singing and dancing while the groom sat in the seat of honour surrounded by Shokrullah's son-in-law (Jakobi) and Davoud's sister and Shokrullah's daughter (Jakobi's wife)--i.e. by his agnates. The bride sat with the women and was given no special notice. After the dancing, the bride's family gave a token dinner of kadu and potatoes to members of the grooms family. Jusef, son of Shokrullah, was the leader of the merriment, singing and dancing. Then there was a procession back to the house of the damad, carrying a plate of henna into which were stuck two lighted candles, and some sugar balls (nogl--Yazdi sweet), and some cotton and red foot binders. There a pad was brought out onto the ledge outside the hejle: the groom got into his pajamas and sat to have the henna applied to the feet--a cool past, which then was bound with the cotton and coth to set over night. They made me try this too, and altho I washed it off after an hour to go home, it had stained the soles of my feet red by that time. There was then a dinner at which the bride remained seated next to the groom: only agnates of the groom and the immediate family of the bride remained for dinner: of the women only the bride wore her chador. The bride and family then departed. (In procession and in the large group the women all wore chadors). I was invited back for the next night specially to take pictures. The bride and groom, at the request of the groom ate out of one dish, and the host Shokrullah commented "Enshaallah it will always be thus."

24 (Tues). Ahmad and I spent the morning at home working out the questionnaire--mainly translating questions from Zonis' questionnaire and from my thing on the Parsis. Afternoon, just as we were leaving for town, a hippie from Winnipeg showed up, Dave, sent by Ed Davis. So I installed him in the house and Ahmad and I went into town.

WEDDING: 2nd nite. The public part of this evening was at the house of the bride: bride and groom and Mullah Jusef sitting in the seat of honour. They drank a bit of wine. There was some singing and dancing. ~~Then in the next~~ The aqd was signed and witnessed including sedagh. Then in the next room the groom went to meet the bride, attired in a white chador. Mullah Jusef took a rooster and circled it around the head of the groom and then the bride 7 times. This

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rooster is to be sacrificed (qorbani) and given to a poor person. A brocha was said. The marriage admonitions in Hebrew and the exchange of rings. The groom drank from a ~~small glass of wine~~ glass of wine, then the bride, and then the groom smashed the glass. The groom then took the bride back to the seat of honour. There was then some more merriment, and a dinner of rice and chicken. People complained about Muslim women who came in and would not leave--as I left at the end some Muslim boys called me some mild names like Agha Xorus (Mr Cock) and Davud said that they are vashi (savages) and that for countries like Iran without tamadon (civilization) America has a special tax should nationals want to come to the states to ensure good behavior (!). Mullah Jusef also used the term vashi to describe them--said they used to be much worse altho the Jewish community had been much larger. After dinner we then took the bride and groom in procession thru the kuches with the lamp to the house of the damad. There at the entrance some psalms (?) were channgted by the reader of ~~the~~ one of the synagoges. People were splashed with rose water; and the bride and groom wntered right foot first. in the entrance hall, the mother of the damad (i.e. Shokrollah's wife) greet@d the bride among singing and dancing, placing a gold necklace on her. The couple then came in to sit in honour as some fruit was served and people took their leave. I took a lot of pictures there and gave the film to the damad. Earlier I had not been able to take many pictures as the father of the bride kept objecting apparently at first under the impression that I wanted the pictures to take them back to America, and it not being at the invitation of the groom.

25 (Wed). On the way back from town stopped in to chat with tailor Rustam. There was a bearded little man there begging for money: he said he was from Zahedan and had come here because he had heard there was work here in a government company, but had not found work. Rustam excused himself from giving and protected me too. After, both Rustam and another man there was plenty of work around if he wanted to work. Rustam then told a story of a man who went to a rosa and took hand ^{ate jeger} outs: he collected some 200 tomans this way, and then went out and drank wine and had a good time with the money. He had a cold as well, and there are four things one should not eat when one has a cold: (1) shirini (sweets); (2) charbi (oily, greasy things), e.g. gusht-e shal-e dombe gusfand (the fat at the coocyx of sheep) is esp. bad; (3) tox shi (sour things); (4) bu-dadi (things which give off smell and get red in oil* when cooked like onion). These for things for sarma xordani are really bad. So he ate wrong with a cold (jeger and wine) and went to the hospital and had a big operation, not getting out of the hospital for 10 days. Then when he got out, he had no money left (the operation too was expensive), nor could he work. (* germez mishe)

Re. weddings in Kirman, Ahmad says that they occur in 3 parts, the first part being called kafsh pa konan which is really part of the namzadi (engagement)--shoes are brought stuffed with noql (sugar balls) and other sweets, and rings to the house of the arus (bride). The second part is the aqd which follows the description I got from Hussein Barbari: the bride sits on a sopreh aqd which has like a haft sinn plus qoran from which she should read; 4 women (of the groom's family--like his sisters) hold a cloth over her head and rub qand saying misuzanam etc. And noql together with coins are thrown. (there was throwing of noql last night after the cock-ring ceremony). Then the third part is a party. Village weddings are somewhat more elaborate. The night before the aqd, the jehezia (from the bride's side) is brought in procession on camels and donkeys to the house of the groom. Then at the party, the guests sit in a circle around the bride and groom, and a tray is taken around into which the guests throw money, tokens of gifts such as land, wheat, etc. Three days after the party, people bring gifts of use such as copper utensils. There may also be old time dancing with handkerchiefs and women in long dresses (from Mazandaran, and called Qassemabadi).

One who strings tasbi (rosary beads) is called alagh-bairdi (dagh-bandi?).

The korts in front of the pump are being harvested of alaf--aspes. A five man team digging to ready the land for shalgham; in winter the land has wheat. cf. Nasrabad Agriculture.

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In the evening Abedi came by and I began to talk to him about dreams. He believes in dream interpretation and that some dreams are true. He for instance had a dream that Veziri was in Mashad and had sent him a letter in a green envelope praising him and inviting him to come to Mashad. Abedi who wanted very much to go to Mashad, somehow scrapped the money together to go to Mashad. There in fact he ran into Veziri and in the greetings said that V. had invited him to come. V. denied this till Abedi said the invitation had come by dream. Not all dreams are true. One knows the true dreams by the fact that in the morning xab asar (انم) karde (dreaming or the dream makes you happy and confident). Untrue dreams are xab-e shaitani, i.e. bi-ma'ani (without meaning), tarsnak (frightening), dehshatnak (frightening), vashnak, e.g. that one's mother has died. Xab-e shaitani is not to be confused with wet dreams which is phrased shaitani shodam, or euphemistically (politely) mohtalem shodam (mohtalem = w/o reason). Afiat boshe! which is normally said to one returning from a hammam wishing him good health, in Yazd is also used as a joke among friends to say 'you fucked your wife last night, I see!' Abedi's mother, shortly after his FM died, made a xeirat giving something to a poor person; the following night she saw a dream in which the dead woman thanked her and said her gift had arrived. The xeirat having been in the name of the dead woman: xeirat-e Nana Bibi. Proof that there are true dreams is to be found in the bible and koran in the story of Jakob's interpretation of Joseph's dream that 11 stars, moon and sun were bowing to him (sejdeh kardan) meaning that he would become prophet-king and his brothers would bow to him; and Joseph's prison interpretation of fellow prisoner's dreams that the one who dreamt of birds eating off his head would hang and be eaten by birds, and that a second would go free; and his interpretation of Pharaoh's dream of 7 fat and 7 lean cows. All these came true. Man motaghedam, eteghad damam (I believe).

Dog and cat are said to have 7 ghosts: haft ta jun dare, because dir mimirand, you cannot kill them quickly. The cat is said to be the child of jinn and children are admonished not to tease and annoy cats or they will see xab-e vashaknak (nightmares) visited upon them by the jinn parent of the cats. People sometimes get small blisters on their hands and this is said to be due to throwing water on cats: chera daste guork kerde?--ab tuye gorbe rixti? (Why do you have blisters on your hands? Did you throw water on a cat?) There are many such stories about animals. Qeseh (قصه = fable) or afsaneh (definitely not true) or dastan (story: may be true or not) or ravariat (generally true) or hekayat (true story). E.g. morghe shab which sings i...i...i...i: it is said that it stole 2 gandom from an orphan and the kernals stuck in its throat as divine retribution until each night 3 drops of blood come from its mouth and thus it sings as it does. Sang Sang-pusht (turtle): a girl was sitting with her mother as she made dough from wheat flour; gandom is barkat-e xoda (divine blessing); the daughter took a louse from her hair and killed it in the dough; her mother was so upset that she turned the dough on her head and ordered her out and into the desert and so the turtle came about. Abedi when he was a child used to turn turtles over to see if he could find a vagina to see if the turtle was really a girl. When it is raining and the sun is shining at the same time people say gor dare mizaye (a wolf is giving birth). When it snows in the month of Bahman, people say that Bahman is scratching his head and the dandruff is falling.

Abedi used to go to the Zurxane Khaji Kherz. When a newcomer first arrives they shout safayeh qadam (welcome!). The subject came up when I asked the meaning of morshed which is used for the modir of a zurxane, a story teller, and a darvish leader. According to Abedi, the last meaning is the primary reference. The head of a zurxane used, like the darvishes, to have either a beard or big mustache; also it is a special place of love of Ali, and the participants say that they are below the morshid and his followers in the love of Ali. If someone should fall to the ground, they shout: bad chashme bad la'anat (foul curses on the evil eyed one), Other curses: bar monkere Ali la'anat (on those who say Ali is not good or not an Imam curses), and the response of the group is bish ba(d)! (Worse curses); bar hamishe jenab va tarike salant la'anat (on those who do not perform the various qorsl or ablutions, lit. who dont wash after sexual activity or wet dream; and on those who do not pray, curses). One can say for a wet dream: janab (جناب) shodam.

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Others: bar Shem la'anat; bar Shemra haramzadeh la'anat; bar Yezid pedarsag la'anat; bar Harmehle (who killed the child of Hassan) o Xuli la'anat. To all of which the communal response is bish ba(d)! On the other side then they say bar Mohammad-o-alehesh salavat! - greetings to Mhd and his family! The count of the exercises traditionally has religious meaning: 8 for the 8th imam, 5 for the 5 tan, 12 for the 12 imams etc. There is a money collecting ceremony. Pish keshvat is the senior athlete by time spent working out in the zurxaneh; he greets a new commar by binding on for him his towel: long-esh mibandeh; and escorting him to the gowd, the newcomer being on the right side and inquiring from him if he be a sayyid, for in the order of whirling sayyids go first.

Abedi is only 19 (one year married) and has ambitions of finishing his HS diploma which he left. Originally he wanted to become a religious preacher but somehow that did not work out; now he wants to go to the university and become a preacher on the side. He complains about his superior at the library who cant speak English and is thus jealous of Abedi's entry with foreigners, saying the library should be reserved for Muslims; Abedi, Veziri who founded the library, and Ostandan who is head of the Dadgostari and runs the Mashad foundation properties in Yazd to which the Veziri library belongs are of the opinion that foreigners should be introduced to Muslim culture thru the library. Abedi was raised in the village of D where he still has relatives.

26 (Thurs). Morning met Katkhoda's friend, the tall man who goes into the mts of the North to buy old silver and gold objects to sell both in Yazd and Teheran: and looked at a couple of silver necklaces. He obviously only knows that foreigners buy such things but is not sure what for: it's a good market and was a little disconcerted that I was not very interested. I just don't go for crude workmanship even if it is old, and not knowing enough about this kind of jewelry I wouldnt just buy on the supposition that it might be interesting to someone else. He also has a loom (Palestine cotton--now seeds have been brought from Israel and planted around Mashad) and sells the cloth both here and in Teheran--he has an ambar in a Caravanserai Hamam in Bazar Khan.

I tried to locate a typist for my questionnaire but could only find the students of Xodarayri's school at Mojassame; Xodayari himself is on vacation in Mashad said the guard at the Sherkat-e Qand o Shikar. Shahriyar DaMobed says Xodayari became well known at the time of sugar rationing about 8 years ago.

In the evening there was a fight of sorts illus. the problems of stealing from each other. In Katkhoda's grape garden, we saw some fresh grapes dropped by people of Habib's household next door--they've been stealing a fair amount over the wall. Katkhoda screamed at them: Muslim, praying, fasting, you do this? If you asked me for grapes, I would give you. They claimed it was just some kids taking a few grapes who would be told that this was a bad thing to do. Katkhoda would not buy this, saying he was not a child. He went outside and began telling the story to bypassers who at first included Shahriyar, Abbas, a guy on a cycle, and a few women. They sympathized and went to check the evidence, but there's not much he can do: Shahriyar points out that one can write complaints to the city till you are blue in the face. Katkhoda had no compunction of telling Muslim friends: in response to how are you? Not well I'm in the hands of Muslims. Mhd Shahriyar encouraged put in Muslim thieves, but Katkhoda said no not Muslims but then went on to say something about the 313 Muslims at the time of the Prophet of whom 1/3 came from other religions, and something about there being 36 Muslims millions today but why don't they become Muslims, and not steal and lie.

I went into town to try to record a Thursday evening session of the Zurxane and was strongly invited to join them in the pit which I did. In the taarof play there were 3 senior people: young Hassan Agha who is clearly a superior Pahlavan was given the job of leading; and two older sayyids one of whom helped me tie on the long. They warned me about not over exerting myself. Not having exercised since the last time I played tennis with Dr. Mortaz I couldnt keep up with all the shena or the mil, but otherwise there was no problem, until Fri when I woke up with a tremendous right sore arm. After Qadimi & I went out for a beer.

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28 Sat. Mehti Abedi never saw his bride before marrying her. His elder brother was friendly with Shaaban and told Mehdi of his daughter. Mehti gave his consent to marry, and his mother and sister went to look her over; they came back and said she was a good girl and Mehdi again gave his consent. Then his father and brothers went to settle the sedaq at 10,000 T. This settled the wastegari was closed and a date for marriage set. On a Monday, Veziri and one other priest served as wakil for the two sides. After the wakil gain the consent of the girl--on the 3rd asking--the groom was taken to the bride and his sister asked him to kiss the bride: his role calls for him to play embarrassed and claim he can't but eventually to do so. The bride is then asked to kiss him; her role calls for her to keep her eyes on the ground and continue to refuse to do so. That night in the hejle is the "taking of the castle" for which the bride catches the blood on a white cloth to prove that she has been a good daughter. There may or may not be processions in the kuche with singing (esp. "shulululu") and arabuneh beating. Mehti lives with his wife's parents, altho he claims to love his father more, because they did not want him to take their daughter away. Re. hadith re. marrying in the family, he says this is esp. meritorious if the girl is an orphan or poor--because every young man wants parents-in-law and so this is a sacrifice on his part to ensure the marriage of the girl.

Estehareh is different from taking fall from Hafez--the latter is for telling the future, but the former is for knowing whether a gotion is good or bad. In fact his wife asked him to do this for some action; and he himself says he believes in it if done by a holy man: one closes one's eyes and invokes God and opens the Koran and reads from the beginning of the sura which is located at the top of the right hand page. For instance he had a friend who wanted to take some wool to sell in Nain and for fun they asked a priest to take an estehareh: the line said "dir bidar shodid" (you got up too late) and sure enough when he arrived in Nain the wool market was down.

Xatn sorun (circumcision) done at 3 days old. The parents invite family, and there is jollity with arabuneh and shulululu. Clitorectomy is not practised in Iran but is mostaxab (voluntary) in Islam.

Zaban-e Meskari-- he only knows a few code words: galandazeh means keep quiet, don't say that; galoft means go and ask for money; lepak means hide this--all code words btw ostad and shogerd in front of customers.

Zaban-e Meskari Zargari consists of adding a z-vowel to each syllable of ordinary persian. Thus Fischer becomes Fizi shezer; Abedi becomes Azabezedizi and "In kitab male man-e" (This is my book) becomes Izin keze tezeb maza leze mazan nazast. Or man mixam beram (I want to go): moxam is Yazdi for mixam, thus mozo xazam beza razam.

A proverb for tarof useage: Mehman ruzisha baxodesh miareh bexune shahebuneh-- You order some provisions for a guest and then say this that a guest's presence itself makes food for him come to the house of the host.

To begin a story one says "Yeki bud yeki nabud, gher az Koda hich ka nabud" i.e. ~~there~~ my story is true but it happened only when Gd was alone in the world. Or another beginning is "Ya ruzi bud-o-ya ruzegari". To end the story one says Bala raftim mast bud, qaseyeh ma rast bud; pain amadim dough bhdd; qaseyeh ma dorugh shod. (We went up it was yogurt, my story is true; we came down it became dough, my story became a lie).

In the evening to the second lecture-rosa of Farukdin Hejazi from Teheran, one of the religious preachers who does not don a turban. His was a rather bombastic style, but there were a few good by plays that show promise. He began w question of the necessity of prayer, and with the simple story of a good student who learned all for his exam, and before leaving the house his grandmother asked to also say a bismillah; he said I've learned it, what need of a bismillah--and tho he wrote quickly on the exam he wrote many errors. On the other hand Shah Sultan Hussein only prayed and did nothing else. Neither is the way of Islam. Islam asks you to ask first and then ask for God's help, as did the

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Prophet when fighting the Quresh in the early days: he sent a spy to count the number of enemy soldiers--they came back unable to do so but with the number of camels daily killed for meat from which the Prophet deduced the number of the enemy; this done he asked God's aid. First action then asking God's help, but neither action without God nor prayer without action. Into the discussion of the philosophy of prayer he brought the names of Nietzsche and a couple of other Europeans. And he ridiculed non-Muslim religious forms: the polytheism of Greece and of India, but he was at his dramatic best when caricaturing Catholicism: How do the Christians talk to God? A man comes to talk to God; first he is told only on Sunday--but I want now to talk to God! No you must wait til Sunday. On Sunday he comes to the church and is confronted by the priest dandied up in fine robes. So how then does the Christian talk to God. First they start banging on an organ--when one wants to talk to God; then a choir starts up. Then the priest calls the man forward; and taking a glass of wine says open your mouth this is the blood of Christ. (laughter) Then the bread: the bones of Christ. Then the man protests that he has come to consult God about sins he has committed. The priest sits in judgment: what have you done? I have stolen; stolen writes the priest; and you what have you done?--adultery; adultery writes the priest. And then shoves them out the door with a royal waving of absolution. At another point he asked the people of Yazd why in this holy city they had allowed a wine factory to be built just outside, why cinemas, etc. At another point in praising the fame of the Veziri library he cried that Muslims are now behind, but once there was a library of 4 million volumes in Baghdad; now the U. of Teheran has only 120,000 volumes. He ended with amineh or the crying c. Hussein. There were about 600 men and boys in attendance; only a handful of women were to be seen on the roof of a nearby building.

Abedi said that many priests are against various Govt things, but I could not get him to describe the different factions beyond saying that (1) there are some preachers who do not put on the turban; (2) there are some who argue that one should leave out the rosa -mourning part in the lectures; (3) there are disagreements over how one should teach the young; (4) Felsefi in his opinion is a much better speaker than Hejazi (he spoke of Freud arguing that religion should be left aside, and then recanting this as a huge mistake at the time of WWII); while Rashed who speaks on the radio is concerned with philosophy rather than religion. When Borujerdi was still alive, he and Felsefi had an idea to build a Muslim cinema to which they could invite the young and have something to offer at the same time they were denigrating commercial sex-filled cinema; but Borujerdi died and apparently the project with him.

29 Sun. Morning I went to see Akhtar Khavari about finding a typist--he said he knew a couple. I took the opportunity to ask about the 11 sects of Bahais which Paknejad told me about. Ahmad Sohrabi founded a group called New History Society and published the Bible of Mankind--he refused to accept the Bahai leadership and his group did not survive beyond his death. Remi was a slightly more serious challenge: he had been a Hand of the Cause and after Shoghi Effendi died wanted to succeed (against the hereditary principle); it was serious in that he legally challenged control over Bahai property both in Israel and in the US and in both places he was effectively stopped by losing the court case; he was excommunicated, still lives in the States. Jamshid Maani was slightly different; a Muslim Bahai, he went to Indonesia and claimed to be a new manifestation of God.

Re. Azalis, and Browne. He had not heard of this new book on E.G. Browne in English, but there is an older one in Persian by Abu Fazal which proves that E.G. Browne was an English agent; there were 3 such--here, in Afghanistan, and India. Azalis are still prominent in Iranian politics--Fough Foroughi, former PM, was one; Alam (another PM). They however claim to be Muslims when asked their religion. Bahais are the only ones who generally don't dissimulate.

The old religious court in Yazd e.g. that Saduqi would have sat on was called the Mahkime-ye Shahriye. For interesting religions should look into the Sobhis of Khuzistan--star worshippers; also excl. by public listings for jobs only for the 4 recognized religions in the newspapers altho they number more than the Zoros.

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In the late morning I met Mehti at the library. The rosa last night is at the expense of a rich merchant whose name he did not know, but the same one who brought Felsefi last year. He and his wife have a separate room in the joint household. Both his parents disciplined him by slapping, never by sending him off to bed without food.

Finger estehareh is done by children like the Koranic esterharez by closing their eyes, stretching out their arms and bringing their index fingers together if they meet head on, this means the action is good; if they overlap but touch, it is indeterminate; if they miss, it is bad.

Names of the fingers: (from pinky to thumb)

kelidchi	literary:
pas kelidchi	
hassan deraz	
xoda shenas	angusht-e ebham (ایبھام)
gor-e bi-namaz	shast
(I.e. Zoroastrian	

without prayer--since like the Zoro who doesn't pray, thumb does not do as much work as the other fingers)

In the evening Shahriyar Dahmobeid says that Pangar has done nothing about the robbing of grapes, but talks about hiring a dastband. The rate for this is 2T for 1000 meters a year. But the problem is someone like Hushang wouldn't just sit around guarding the garden and might himself take grapes. Shahriyar takes all abuse quietly because he fears he will have no support in fight with a Muslim. But old Xodaram in younger days hit a dayyid, careful to remove the sayyid's turban first so there would be no immediate reprisal: a few days later he got slugged back. None of Shahriyar's brother's have gotten sedreh-kusti: who is lying and why?! Shirin confirms that she never got one--this is something for the rich---but she according to Shahriyar was the moving force to get Mary invested--Shahriyar says he is opposed.

30 - Farokh Sabati arrived for a couple of days and to celebrate the occasion Shahriyar invited us over for lunch. Watermelons were brought out first: the first one turned out to be yellow inside: altho the price is the same, this is disvalued because the taste is not as good--but it has no special name other than people curse and say tu zard-e (it's yellow inside!) vs the sweeter red watermelon; of the red ones Mashadi (seeds Mashadi) are reputed to be always sweet. I then related that I had killed a tarantulla last night and wanted to know the name: baleshtemar in Dari (We had to look up the Farsi in a dictionary: rotil)--balesh literally means pillow, and mar of course means snake, thus something which looks like a pillow but bites like a snake. Shahriyar killed two the other day. They come out from about NoRuz til Aban together with sousk (beetles) and gogalun (a flying creature that doesn't bite) and scorpions. I off handedly mentioned that I speared it and then burned it. Little Russi immediately said: you burned it, then you did a sin (gonah kardi). I asked Shahriyar to elaborate, and he of course tried to pass it off (Farokh, a Bahai, naturally said it was not a sin, but I by passed him) but Russi said that well then when I put some ants on fire why did you tell me it was a sin, and Shahriyar was of course caught. After a peroration about people having different ideas, and along the way saying that when he had been in Bahrain and an Indian asked him about his religion--Z--what it was, he had answered that they had a belief in atesh aziat nakone (don't bother fire) since that man enjoyed just lighting matches and blowing them out; he began with his distinction between the real fire and an ordinary fire and the way ignorant people confuse the latter with the former. The end result was the belief that a dead beetle is najes and one shouldn't put anything in a fire that makes a bad smell (bad bu), nor then should one leave it lying around on the ground. The way they kill it, Farokh put in, is to spear it and then stick it in a wall till it dies: it may take 2 days for it to die. Shahriyar, said this was both long and ugly; and that another way was to flush it down the toilet, and he and Farokh both denied that it might be able to crawl up out again. Shahriyar killed one of the two each way: the one he stuck on the wall took a full day to die. The white liquid inside is considered particularly najes.

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* 6 light
hand back

During lunch, Shahriyar told the story that a couple of people came to Moses on his way to pray on Kuh-e Tur, and asked him to ask God by he had created the gogalun:^{*} it is useless, does nothing useful, and basically has no relation with us. Moses went up the mountain and prayed, and God asked him che xavar. Moses replied, Baba, the people want me to ask you why you created the gogalun that is so useless and does nothing for us. God replied: Musa, you come here everyday to pray and exchange news with me and this is the first time people have asked you to ask this question; the gogalun has already been here twice to ask why I created man who is so useless and does nothing for them. (Re. Bokonism: lion got to hunt, bird got to fly, man got to wonder why why why--Cat's Cradle by Vonnegut). After lunch one says shok! which is a thanks to God, but where as one opens one's palms up - Islam'd
done in
Abadi's
house
too.

Farokh then of course turned the conversation to metaphysics (he was a top student at Aryamehr this year, his first year; told that on the 28 Mordad a bomb was thrown into a police kiosk in Teheran; and of the disruptions at Aryamehr & how the police ran the students into a cul-de-sac and proceeded to beat on them; four have still not been released from jail.) He told how on the bus from Teheran last night, the shogerd was sitting next to the driver and fell asleep, and fearing that the driver too would fall asleep, he went and woke the shogerd and offered to exchange places--the shogerd was not amused. Later on in the trip at a rest stop they had to wait for an old man who wanted to pray and while he was praying, was adjusting his clothing etc. which Farokh did not find appropriate to prayer. He has spent the summer reading about religion and thinks he has worked out a lot of things. Like the purpose of prayer: in prayer one should constantly repeat moral injunctions that eventually they should sink in, e.g. not telling lies.

Shahriyar agreed with this, and said that's what was wrong with Avestan prayers like Ashem Vohu which no one understands--or old Bahram who takes money from people to sit in the Dar-e Mehr and pretend he's saying prayers for them--and the same for the Arabic prayers which the Muslims don't understand. So I asked Farokh if Bahai prayers were in the vernacular or Arabic, and he added this to the list of questions he is saving up to send to Haifa; he prays in Arabic but claims to understand the prayers since the Arabic is no more than elevated Persian. The example of not telling lies next came under scrutiny, for Shahriyar said this was very difficult: he had been trying to not tell a lie for many years now and still he told lies. Farokh thinks he has succeeded to a large part, and gave as an example going to the aid office at the University and saying that he had run out of money, but not adding that his father did have money; so the official thinking he really was in tight straights accommodated him. This was not a lie since he did not have money. I tried to introduce him to the notion that communication involves intent (ghasd) esp. since he, the sender, knew precisely what communication would be received by the official. This however to him was not a lie (dorough), was right (rast) altho he recognized my point. The example was confirmed with the case of a pencil in his hand and lying next to him: in one case it is right (the latter case) to say he has no pencil. Somehow this led into the notion that Musa was a gatel (murderer): apparently there is a story that when he was in Egypt he came upon a wicked man beating up an innocent man (names: Abdi & Sedi) and when the former refused to obey his comand to cease, he killed him. When the people came to know he had to flee, and thus he came upon the burning bush. Similarly it ~~was a story~~ Because Mary had no husband Isa was a bastard (haramzadeh). All this to show God's power. Remembering the Muslim point (cf Ahmad Farokhpeh) that each of the prophets had a fault I asked what about Zardosht--he was a jadegar (magician); about Mhd he could not remember that they said anything, but when I prompted bi-savad (illiterate) he concurred; but when I asked about Bahullah he could think of nothing--and having led too fast, the point was left hanging. We went on ^{to} the soul whose existence he tried to proove with a metaphor of the invisible power which guides the Russian space probes; I bjected that a student of physics should not say that since we know what powers space probes and how they work. So he tried the metaphor of Baha'u'llah that in the stomach a baby doesnt know what world we will come into, so we don't know about other worlds that the soul transforms itself into. This was getting confusing: I identified the metaphor as from B. and he agreed, and

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I pointed out that while the metaphor is perfectly acceptable as a way of expressing our lack of information about what happens after death, it does not in any way bear on the question of the existence of something called a soul. He however thought it did on the grounds that the baby in the stomach of its mother cannot communicate with people in the world and therefore is in another world; in the sense that if reincarnation is true, and some say it is, then it is one world, but at least there is a change of shape. I objected that (1) the baby in the stomach of its mother is in this world (he had said that while the mother was in this world, the baby was not); and (2) if I am mute and can't talk to people that does not in the least signify my absence from this world. Shahriyar threw in a story he had heard from Mereluk about ~~somebody~~ an akhund who was also a bad person, who died and came back in the form of a donkey. His master took him to a masjid and tried to lead him inside but he would not go; no matter how hard his master beat him he would not go. So he went in. Meanwhile another mullah came along, and seeing the situation went to the donkey and whispered into his ear and the donkey immediately went in. The master then asked the mullah what he had said to make the donkey go in when all the beatings did not help. The mullah replied that in his previous life the donkey had been an akhund and he had read rosa in this very mosque and he feared that the people would still be there and would recognize him in his now ungly (zesht) form; and so he had wispered in his ear that it was alright to enter, for there was no one there and no one would recognize him now anyhow for he was an ass. The applicability of this to the present discussion was nebulous, so I asked Farokh how many souls a man has: one. So then I asked how he knew we had only one soul and not more, for I had heard from one old man that we have eight souls, and thus when we dream one can leave the body and wander without the body dying. To this Farokh said yes there were 3 souls--ruh-e ensani, ruh-e heivan-i, and ruh-e naboti (human, animal, vegetable). What exactly the third one did he did not know, but the second was at work during a dream, so that the first could wander. I asked whether a dog could dream: he did not know (but it would follow from this, no). I asked then why sometimes dreams were wrong, e.g. If I dream there is a corpse outside my door, and there is none. His answer to this was that then there is a raml (code) to the dream and one must seek a dream-interpreter.

~~The answer to this~~

In the afternoon, I did a bit of work in the fields--a great deal of the land seems to be under alaf (grass), i.e. aspes or yonge: on Sorush Aidin's land (53,000 sq. meters between Nasrabad and Kasnavieh) part of the reason for growing this is that you sow and for 3-5 years you reap harvest every 21-32 days. Aidun wants the land back, and this ensures a breathing space. The other reason is that aspes is a good crop: 20 mann sells for 14 toman. Shahriyar has a garden (the one near Jehambaksh's garden) on which he used to grow cucumbers--that's a three month crop; and for him always looking for an easy way out, this crop he sows once and aside from giving water he only has a man come in to cut it every 21 days getting 65 tomans for 1200 meters worth. (If his figures are right that's about 93 mann or a yield of $77\frac{1}{2}$ mann per 1000 meter qafiz. Now need only to figure out cost of water: he says once every 8 days for 3 hours which would be 8-9 hours in the cutting cycle which at 14 tomans an hour is about 110 tomans.) He says the water must stand deep for this crop. Now all this differs quite a bit from what one Abbas working a field told me: the harvesting cycle is generally 32 days, sometimes 28. Everyday one gives water one gives one and a half hours from the 14 Toman/hour well, but one hour from the 18 Toman (Dowlatabad) well. And one gives water once every 12 days; that would considerably cut the water costs by $\frac{1}{3}$. The aspes is sold to several shops in town (one near Meidan-e Shah) who then primarily resell to people in town who have no land but have one or two animals. The amount of fodder required per animal of course varies, and partly depends on how much other garbage--esp. fruit peels--you have to give the animal, but say about one mann (6 kilo) a day. The store will sell at 8 rials a mann, making thus one rial amann. (Shahriyar said that the man will sell what he buys for 65-70 T. for 90 T.--this seems to be an over-estimate by double.)

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People in town will so feed an animal for 8 months and then kill it, eating part and making xorma (Dari) or ghormeh (Farsi) out of the best parts of it: this is a drying method by cooking in its own oil until all the moisture is out, it can be kept for months in a jar in the zirzamin.

Shahriyar's incompetence is coming to the fore more and more: he did not know that xorma was Dari, but when in Persian I asked if it was the same as the word for date, Shirin came to my rescue by giving the Farsi. Again in giving an enumeration of types of kadu, Shahriyar began with garmak, which Shirin corrected to garok: garmak simply does not exist; then there is mashadi, yav balang, and velind.

Farokh got a copy of the Bible in Persian somewhere--and he began to read from the story of Adam and Eve and Cain and Abel (Adam, Havah, Gavil and Havil) with the comment that this must be full of raml: I said why and helped him understand the story line. Afterwards in talking about different religious ideas, he snickered at the Meher Baba notion that everything is God: I said I agreed and after all as he is supposed to believe in the bible, he just read that in the line that Adam and Eve were from and of God--Meher Baba apparently used the metaphor that just as the seed of a watermelon grows into a watermelon (the seed is the watermelon) so in all men is the seed of God--this it took him a while to comprehend. Shahriyar went on his you cant find an always honest man in the world kick, to which Farokh said of course, only God is perfect and always true to which I said why then is there evil in the world--and he said because it's all a game, at which I laughed bazi xoda bixodi and led him home to sleep.

Shirin bakes bread about once every other day for this household and her fathers.

Shahriyar says that land speculation has been frozen here by the order of the PM. His garden for instance he wanted to realize a profit of 20,000 T. altho the Govt set price is 7T/meter which comes out to less than 8 thousand. Jamshid Amanat apparently is complaining as well since he was spending a lot of money to develop plots of land he was hoping to sell for 30T/m.

Shaaban, the Jewish barber stopped by in the afternoon and solicited 10 tomans from me that he and one other might read tallim for my health, my father's health, or whoever I select. Apparently they read the complete set of Songs of David from midnight to morning each morning for 40 nights before Yom Kippur. An interesting note due to the difficulty I have in understanding him: I wrote out tallim in what I thought might be a possible form in Hebrew: he claimed to be illiterate in Farsi, and when I told him that it was not Farsi but Hebrew, he claimed not to be able to read my writing, so I asked him to write it in Farsi and what he wrote was half Hebrew letter and half Arabic, e.g. the l was a Persian lam

1315 is how he wrote Xoda (Gd) so he must know some Persian tho again it seems to be a mixture. (Taf, hey, yeh, l, i, m, (xay, aleph, dal, alaph). At midnight the men go around in a procession and knock on each door inviting the owner to come to the synagogue to pray. Those who do not go, as a kind of xeirat pay a poorer member of the community to pray for them at the rate of 5 tomans a person and up, but one cannot do for less than 10 tomans. The reason for this has to do with the ten kalameh (letters or words) of God: which apparently are the ten commandments. He goes to Moriabad, and Kuche Biuk as well, and will be in Nasrabad each Tuesday. Mullah Agha Baba died when he was a child, and he only knows that he was a big ray and people from Ispahah and so on when in Yazd go to his grave as a ziarat; his father Ray Or was even more well known.

31 August 1971. Morning I went out to the fields again in front of Shahriyar's pump (cf. Agri Nasrabad). One Ali Asghar befriended me, a kargar (worker) at Yazd Bafq factory, he started working there 12 years ago for 36 rials a day; now it's up to 85 rials for an eight hour day (tho of course he works 12 hours a day: 10am to 10pm). He was born in Manshad, orphaned at age 5 and came to Yazd, settling in Nasrabad 15 years ago. He's married and has 4 children. They have an electric loom in the house, which he took me to see--constructed in Ispahan which he bought 2000 odd tomans (\$300); previous to this they had a wooden manual loom. The loom requires two people to run, one person running the threadle and the other watching that the threads dont tangle. One is his wife, and the other his ham-damad. But

it all is not very profitable. The machine can weave 30 meters a day. What he weaves is a combination silk and cotton fabric (tuneh and puesh being warp and woof); for 100 meters a boxshe abrisham (silk) costs 90 tomans, the cotton 60T.; then 30 tomans is spent to have it dyed--giving a cost of 180 tomans for 100 meters. It sells for about 25 rials a meter (which at these figures gives 2500 rials for one hundred meters or a profit of 70 tomans) and when he figures in the electricity bill, labor costs, he figures he makes maybe 2 rials a meter. Anyway you count it he figures an income of 6 tomans a day (if at the above figures it makes $7\frac{1}{2}$ tomans). He of course blames the big factories for having reduced the profitability of cottage weaving. For one thing, when he goes to sell his cloth in the bazaar he wants immediate cash (he also buys his thread for cash); the factories on the other hand give out their cloth on 91 days credit, during which time the shops or larger merchants have a chance to turn a profit, collect money and pay. Naturally they also pay something for this accommodation, which means that he who demands immediate cash gets less for the same piece of cloth. At the moment they are weaving the maroon cloth for girls' school uniforms; this goes on for 2 months just before the opening of school, and then they switch to other kinds of cloth. The price for this cloth has gone down a rial since last year from 35 to 34 rials, presumably due to the number of people weaving it. In anycase, altho he works hard and does not get very much return, he saved enough to buy a piece of land and is starting to build a house on it. In his house he has some chickens. He never had enough money to go anywhere outside of the Yazd area, except during the period he was in the army when he was stationed in Teheran. When we were talking about agriculture here, he expressed pro-Shah sentiments saying only one thing the Shah has no power over and that is the amount of rainfall, and it appears that the Yazd area is drying: it used to be that Shir Kuh always had snow on it year around.

Musa came by with his shoe repair, button-~~comes~~, socks etc. kit. Re. the ta'llim this is not done necessarily every night of these 40 nights (which are called saliat) and may be done anytime during the year for God's ~~usult~~ Help, good health etc. But there is a special prayer each evening this numah (mah-e = month) Saliot.

Farokh brought 20T. from a relative in Teheran for sopreh bekashan. There are several people who will do this for you: Nayeb's wife, Pangar's wife, Kodaram-e Erd, etc. He tried Nayeb's wife, but she is sick, so he gave the 20T. to Shirin to hold for another occasion. He was not very clear about what exactly the custom is so we went to see his xaleSarvar who was not very eager to talk to me about it saying my friend Pangar knew better. But in any case it turned out to be Sopreh Bibi Seshambe which is done three times, once each week on a ~~Wednesday~~ Tuesday, and may not be seen by a male. It is done that a morad beresad (for a wish to come true). It is not done in winter. The operator first must take a bath, and must then fast. The sopreh is laid out /usually in the kitchen/ with a mirror, murd, dastambul (a round sweet smelling striped fruit), konjeh, condor, sugar, green raisins (keshmesh sabz), tea, water, sharbat, and ash-e ard (which is made of water, oil, ard). Then geles sefid is put in water and hand prints are made on the wall

1 Sept. Mehti Abedi: Meat must be nar (male) because it is better, cooks faster, tastier. "Re-bedeh!" is a joke taken from the game of telling poems, each person beginning his poem with the last letter of the preceeding, so should the poem end say with the word fisher, the next poem should perhaps begin: Rasti kon ke rastan rastand, Dar Jehan rastan gavidastand (Say the truth for truth-tellers are lucky, In the world truth-tellers are strongest). Or if it deteriorates to a forsh: rishet be guzam! A similar poem is the line found in all zurxanes: Zeniruh bovad mardra rasti, ze sosti kaji zayedo kasti.--this from Ferdowsi (from strength can a man be a truth-teller; from weakness is born a liar) /NB this goes with Sayyid Reza's caution against telling truth/. EVIL EYE: Ya-Sinn-e Maghebi. You take a large piece of paper and cut a big hole in in and have a ghild climb through it--this protects him from the evil eye. Recognized collections of Hadith: Tahzib by Sheikh-e Tusi; Estebzan by Sheikh-e Tusi; May Malyayeh Zarahol Faqi by Im Banavay; Kafi va Foru-e Kafi by Sheikh-e Mowfid. Curriculum of religious school: (1) Arab dictionary in poem form for mnemonic; (2) Arabic grammar; (3) usul (methods of solving problems; (4) fiqh - problems; (5) rajal (biog. of Imam's and other religious greats).

Mehti Abedi is a very traditionally oriented person in some respects. He has rarely been to the cinema, never has drunk wine, speaks of Gulliver's Travels as hard to believe and lies. Very well educated in Islamic lore, he has by the same token completely bound himself in limited patterns of argumentation. It is bad to shave the cheeks and by the same token it is bad to allow the beard to grow longer than a fuzz; it is bad to have the hair grow long over the neck or to allow the mustache to grow long. These are rules to be obeyed because they were handed down from the Prophet and the Prophet is an agent or medium of God. Although he is willing to accept the rationalization that a long mustache is bad because it may catch food and become dirty and thus unhealthy, it is ezafe and not necessary to his belief. Obviously the same argument does not apply to long hair if one takes a bath everyday. It is rather like the question "what is the purpose of prayer in your opinion"--that is almost impossible to say (Mehdi: moshkel began, nemishe; MF: moshkel? ya aslan nemishe?; M: moshkel)--all we know is that the Prophet told us that this is what God wanted. That God wanted us to pray 17 rokat a day is not in the Quran but we know that Mohammad himself did so and said to do so. It is in the authentic Hadith. Authenticity is made certain by the number of good people who witness (a combination of ethical proof and democratic election of truth). That is, e.g., of 20 people present among the followers of Mohammad, 19 attest to its verity, and through a chain of chroniclers it is preserved and eventually codified in the four great collections of Hadith: (cf above). In precisely the same mode of ethical proof, Mehdi is forever trying to demonstrate to me by citing Christian authors and professors. When I attempt to tell him that it is not a writer's religion, but his demonstrations that sway my acceptance, he responds by querying my belief in my religion. And since there seems to be a weakness here he presses the advantage to cite Christian authors who say not merely that Islam is good, but that it is the best, and to cite absurdities of Christianity. His naive or unintentional double standard of interpretation at this point becomes appalling. How can it be, as the Bible says, that Jacob wrestled with God? This is to commit a materialist fallacy: the Quran says that God has no material body. My counter that it is no different than saying that God told Mohammad the Quran caused him pause but when I suggested that Jacob might have wrestled with God in a dream and that this can mean with his own conscience, he abandoned the example saying could I find him verse and chapter that it was a dream he would concede the point. The next example was that wine is the blood of Christ. I countered with the phrase that Ali is the Lion of God whether in Persian translation (shir-e Xoda) or in the honorific Arabic "Asadullah", and did it up dramatically: Baba, Musulman boyad rastgu boshe. Ali shir-e? Shir-e? Chera intowre dorugh migand? (Ay mate, Muslims must tell the truth. Ali was a lion? a lion? Why do they tell such lies?)--and then appealed to his critical facilities by saying that Iranians have a reputation for being able to understand manifold meanings of a sentence and are not only limited to the most literal. Why be so sophisticated in understanding Islamic metaphors but so naive in not understanding Christian ones? This before trying on him the notion that as Christ stands in relation to Christianity, so Hossein is to Islam; both had to die to recreate the religion, to establish it. And so as the tazieh or the rosa is a call to remember Hossein and to think of how and why he died, so too calling the wine the blood of Christ is a way of asking people to remember the crucifixion, what happened to the blood and why. His response was that he did not think wine appropriate to asking people to think, wine makes people sluggish. A sip of wine would have that effect? Yes. Have you ever drunk a little wine? No, never. (And yet earlier in the evening, he had defined happiness as being in the open air with green trees, a girl--sighe to make it halal--and wine; of which three elements he had sighed only wine is Islamically haram. Again the notion is charming, it is clear that he is using it because it is a traditional image--i.e. there is no creativity on his part). His second response was but how can they say bread becomes the body of Christ? Quran and science are compatible and both must be followed together. He rejects the idea that the two refer to separate spheres. The Quran is scientific: (1) it says that even the Kafir will understand that the earth was created by the Big Bang theory; (2) that the earth was first dud(smoke) which then precipitated and solidified; (3) that

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life came from a **علق**. This word has two meanings. The first means "dried blood" and this is the way people used to understand the term. But it also means an aqueous spermatozoidal creature.

2 Spet (Thurs). Morning took the stencils to Akhtar Khavari.

3 (Friday). I met Abedi in the library at 11:30 and he showed me the passage in Genesis with the line about Jacob wrestling with God (Gen: 32: 24 and 30--in the latter line it says "for I have seen God face to face and my life is preserved"). The bible was an annotated, cross-referenced one, so I pointed out that the chapter summary said Jacob wrestled with an angel (rather than with God; that in line 2 of the same chapter Jacob calls angels "God's host" and that in Hosea 12:4 Jacob is spoken of as having wrestled with an angel--all of which is worthless sophistry anyway. He then went on to ask why did David, prophet & messenger of God take another's wife; I replied it was a sin; to that of course he agreed but why a prophet to which I could only reply that the belief in a prophethood of David put the burden on him, not me since I did not recognize him as a prophet but only as a king. But said he both Moses and Christ were descendants of David. (!).

He performed his vosul in the modern washbasin of the Library rather than at the communal pool in the court of the Friday Mosque. First face with a downward swipe of the right hand from forehead to chin; then a downward stroking of the right arm, the left arm, across the top of the head, a strip across the top of the right foot and then the left foot. He explained that Sunni wash the arms upwards from wrist to shoulder, and this obviously not as good since that way you splash the dirt upon yourself, whereas the Shia way you splash it off onto the ground. This was a change made by Omar. Also in the rakat instead of standing with hands at the side, Sunni stand with their hands folded across their chest; now this was never an Arab custom but is the old Iranian attitude of respect towards King and high officials--again an innovation of Omar who learned it from Iranians.

We then followed the call of the mo'azan ("Allah ho Akbar....):

Allah o Akbar (Allah is the greatest) --4x

Ashad-o-an-la-elaha elala (I witness the unity of God) 2x

Ashad-o-anna Mohammad~~an~~ rasululah (I witness Mhd as messenger of Gd) 2x

(is not vajeb but mostahab, ie. optional)

Ashad-o-anna Aliyam valiullah (I witness that Ali is friend of Gd) 2x

Hayeh alasallah (Hurry to prayer) - 2x

Hayeh allal fallah (Hurry to salvation)


Hayeh allah kairel amal) (Hurry to the best work)

Allah ho Akbar 2x

Ia ila illala

And went down a side isle up to the front row where we were hiddan from most of the worshippers and still had a view of the principals. The Imam Jomeh stood holding a mace in hand for the xotbeh (a speech of moral advice first in Arabic and then in Persian) which he ends with a short sura or some ayah from the Quran. A selected man in the assembly then stands (all are kneeling in straight rows during the xotbeh) and calls out three times: "Allah humeh sallah allah mohammadim va alle Mohammadin va salem va ajal farjehom" (God, greet Mhd and his family and send soon the Imam). A second xotbeh follows ended again by a short sura. The Imam Jomeh then says a salavat for each of the Panj-tan and Imams; and then recites a prayer (da'a) for health etc. in the course of which the community responds Amen at appropriate paaces. He ends with "Bar Mohammad va ahle Mhd salavat!" And three times the people say the salavat. The Imam Jomeh then steps down and faces the mirab. If the gathering is a small one people just follow him; but in a larger one such as today since all cannot see him, a green-turbaned sayyid sits on the membar and sings out key directions--Allaho akbar. In Mashad were there are very big gatherings there may even be several such sayyids on stools. All stand quietly while the Imam Jomeh recites the Hamdah Sureh, but the rest of the rakat they do themselves, albeit in unison. Two rakat belong to the Friday namaz; in the first one puts the palms upwards in da'a position before bowing and doing the sejdeh (prostration); in the second one first bows and then puts up the hands and then the sejdeh. This is followed by the 4 rakat of the zohr namaz. Then news is sung out from the memba: today's was about

from
toe to
ankles

the finding of some lost money, would the person who lost it please identify himself with proof of ownership and would all "bar Mhd va ahle Mhd salavat beferestan" and about the religious lecture series-rosa being conducted by Hejazi from Teheran. This was then followed by the afternoon namaz of four rakat. After this a third man climbed the meimba and began to sing some rosa, but this is a variable affair ranging from reciting some Quranic sura to a full blown religious lecture. The mosque emptied in a flood--several hundred people. Friday prayer is vajeb--obligatory--only in the time of an Imam; at the moment it is only mostahab; there is a rule that all the people within 4 farsacs or 2 farsacs or a figure he cannot remember must gather in one place. Also on Aid-e Fitr and Aid-e Azha there are special prayers and these are supposed to be done in the desert with no roof. the mor () is mud of Karbala or Mashad, not Mecca. Mehti remembers as a child the previous Imam Jomeh who was an impressive figure and would hold and wave a sword instead of a dagger. There are five proofs for an Imam: (1) that he be Shia Muslim; (2) adel (honest, just); (3) halalzadeh (legitimate); (4) baler of which there are 3 parts; (5) aqel (sane). Sunni allow anyone, even of bad character to be an Imam Jomeh; there is a story that a thief made off with some Muslim shoes during prayer, and they caught him and invited him to be Imam Jomeh so they could watch him. (In the morn before Fri prayer is ghosl which is mostahab*)

We went to his house for lunch. Ya Ali Madat! (O help Ali). For the Food he said "Sad bar bexor nun-e terreh; yek bar bexor nun-e karreh". The contrast is between terreh, a green, being simple; and butter being high style food: eat of the simple food 100 times and of the other one time as a rule for being able to return for then you will not fear giving trouble. Also he gave a poem of Ali that "Ataz amo anake jerman saqiru

Vafi kantaval alamul akbaro/ Dava a kafiq bala tapser/
Va da'ake ank vala tashal

(Don't think you are a simple thing; in your body is a great world; the medicine in your body is invisible; also your illness is in your body and you don't know it)

tush-kon refers only to intercourse.

either a shower in wh case the right side is washed before the left and is called ghosl tartibi (head and neck first) or ghosl-e erdtemasi which is a single submersion in a deep body of water.

Tomorrow is the birthday of Ali and so the town was lit up. It is a popular holiday. Derakhshahn factory will be closed not because it is a public holiday but because the workers approached management and asked for the day off on the understanding that they would make it up one Friday. They do this each year. A number of rosa-xanes are being held, and it is the last night of Hejazi's series. But most interesting is the festival (jashn) being held by the dervishes; I went to two of them tonight--the one on the new road is in a new house, people sat on metal chairs while a dervish in a pheta and abba sang in praise of Ali. The other is the more renowned one, housed in a magnificent 150 year old mansion, and was crammed full of people on carpets. Several singers took turns and were really good but as per my Iran trip my tape recorder went on the blink! I went home to get my other recorder but by the time I returned the singing was finished. A man in a circle of remaining people said that tomorrow they will feed one thousand one hundred people (a multiple by ten of the abjad value of Ali) and that before this there is a ceremony in the kitchen, but the door is closed and none but selected dervishes may enter tho the singing can be heard outside the door; he was only admitted to the select group this year. We then met the head of the dervishes, an akhund, Samsam, a graceful thin man with grey beard and white turban. He says there are 44 gurus of dervishes and 72 kelzeli (they differ only in the families of their founders. To become a dervish one only must (1) be clean, (2) ask forgiveness of god, (3) come and be with the dervishes. Gradually he will get instruction and then a big dervish will give him a special prayer. A non Muslim cannot be a dervish since all hangs around acceptance of Mhd and Ali; thus it is not likely as Shahmardan writes in Farzanegan-e Zardoshtian that Maneckji Hataria was actually a dervish in Kirman but he may have been honored with the title by a dervish friend. What happens in the kitchen tomorrow is nothing very special--just prayer. Thursday

nights there are meetings but there is not much to see or record as people just sit around and meditate with closed eyes. In Yazd there are now only 3 dervish groups. This one is of Shah Nemayatullah, of which there is another branch (dasteh) here in Yazd. There are several branches. He affirmed that Heydari was another such ~~branch~~ dervish group and it is also splintered into various dasteh. Yes there has been opposition to dervishism from institutional Islam because the mullahs take only the road of shariat whereas there is also the path of tasawuf. It occurred to me while watching both audiences in the Khanegahs that this might be relatively upper class or at least say middle; Abedi's impression is the same-- he adds the dislike of orthodox Islam on the grounds that they make Ali into a god saying that all things are one and all are God even down to a cat tho a cat has less divinity than a dog, a dog than a man, and of all men he with the most divinity was Ali--orthoxy protests that Ali was no more than a slave of God, no more surely than Mohammad. Samaam of course denied this. But interestingly in J.S. Frimingham's The Sufi Orders in Islam, it says citing Ivanov that this order was always selective and an aristocratic organization, and that it became the fashion of the higher strata of the feudal Iranian society to belong, to the point that a few decades ago the whole class of junior government clerks, petty tradesmen belonged to two offshoots: Mulla Sultani or Gunabadi.

4 (Sat.) Morning early I went out to the fields again. Then Mehti and I went to the Khan-e-gah, and I took some pictures. Just before noon, some of the dervishes went into the kitchen and there began singing "Ya Ali Madad... hu! ya Ali Madad..." The door was shut and only selected people could go in, but the sound carried through the door. Again the taperecorder went on the blink! Afterwards they began serving the poor a simple xoresh and rice. ~~It~~ There was a real push at the doors. Mehdi on why not Islamic: shariat from Mhd, tariga from Ali. Later in the day Xodaram-e Sabz dropped by and also is convinced that dervishes worship Ali as God, so that it makes two Gods--and thus again the Islamic objection: God is one, not two. He was disappointed that I did not see any real miracles while in India. There's a Zoroastrian man in Elabad who does magic. The father of Bahram, the tractor driver, 's wife was a dervish and could do strange things too, such as make gourds dance, grapes climb the wall, and Muslims unable to strike a Zoro. The Elabadi guy gives a 100 toman note which he makes out of a plain piece of paper, but when you try to spend it, it turns back into simple paper. Evening I tried to go into the fields again, but was side tracked into Shapour Dinyarian's garden (cf under Village Economy).

The three dervish groups in Yazd are Nemayatullahi Jhak
 Jallai (family name of sweet-maker at MirMak)
 Xaksar

There are two basic modes of operation: zehr Jali which is a vocal singing of lines such as "lila elah hu! lila elah hu!" then "lila lila hu! lila lila hu!" then "ela hu! elah hu!" and finally with a turning of the head from side to side "hu, hu! Hu! Hu!..." (hu is Arabic for he, i.e. God). The other mode is zehr xafi which is repeating such lines silently in the heart. The only group to practice the former is ~~Jallai~~ Xaksar, but there are only a few member, they have no khanegah, no master, and so are almost finished. All told there are 44 darvish groups (guru) and 17 selsele (families; chains). The master is called gotbe (= pole) Vaful = pipe for smoking teriock (opium)--was in evidence, is free to those who have permit.

با حافظ

Mhd

Ali

6-11 visit of Gay and the Lehmans: Yazd and Isphahan.

~~At~~ At the Vaxt-o-Saat, the blind counter of visitors said that in this first half of Shahrivar, aside from us there had been 12 foreigners: 7 Americans, 3 English and 2 Italians. Behind it is the Husseineya Vaxt-o-Saat and up an alley from this we went in to see some old large wooden looms reached thru one of the old tiny doors--it had five looms, at which two men were working. The looms are owned by one of the Khojasteh brothers, and the weavers make one toman/hour, averaging 8-9 hours a day. Of the two one knew nothing of a Sherkat-e Tavuni for weavers, but the other affirmed it and knew that the offices were on Kh. Soraya. Further on we stopped to see some dying of cotton yarn: the cotton is brought in mainly from Isphahan. And then further on some bread--they call the round serated bread here toftun--it needs no yeast, rather the dough of flour, salt and water is allowed to set overnight. Another foray, Fritz and I traced what is left of the Yazd city walls: there is only the one gate, known as Darvozeh Shahi, but a couple of defense towers with bridges to the wall, one of which we went up. At the time of Pope's Survey the walls were still in pretty good shape, according to Fritz who was a bit disappointed to find them gone.

food

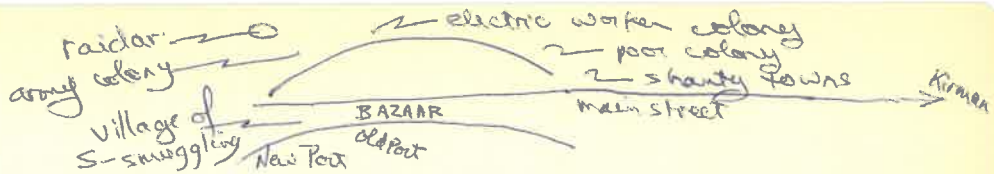
Jan says the seeds given you after a meal in India are called fennel (sompf), taste like liquorish, perhaps an Indian anas, and is supposed to clean the blood, as is garlic.

NB re. Nasrabad--as one stands on the higher sand dunes towards xiaban-e Shah and looks back on the village rooves, only one clump of trees stand out: the sarv trees of the Dar-e Mehr.

12 - I decided as I had cut loose from Yazd anyhow, I might take an extra couple of days to see Bandar Abbas. The first bus leaving was unfortunately an Auto Taj. For efficiency Auto Taj is like traveling on Air Chance but at least there is more local color. Scheduled to leave at 11 am we were still picking up passengers at other garages in a haphazard pooling deal an hour and a half later. The first casualty of the pool was seat numbers, not to mention the Auto Taj specialty of selling more tickets than there are seats. The bus was filled with a mixture of lower class passengers and some gay young blades who when we finally set off gave us a rousing salavat. We made it to the gas station at the edge of town where a rather well dressed beggar got on to bless us. The gay young blades laughed at his appeal saying they were hungrier than he, but this without maliciousness; they disrespectfully tossed a couple of coins at him, but he did collect and then blessed us from the front of the bus. The youths queried if that covered those who had not given as well. The bus went by Kerman arriving about 3am and laying over till nine the next morning.

Kirman definitely gives the impression of being a much larger town than Yazd; which since it has a smaller population means that its economic activity is differently organized. Both the number and utilization of modern streets give a more developed impression, partly because the placing of the streets has not destroyed the bazaar as in Yazd. While the Yazd bazaar has largely moved onto the streets, that in Kirman has adjusted itself. The shops are larger than those in Yazd allowing more open display merchandizing. There are more walk-in stores with glass windows. The bazaar is in fact a major pedestrian thoroughfare as the Yazd bazaar is not. Other urban indices show similar conclusions: a bus system, radio station, Youth Palace, etc. In part the difference must be due to the richer and larger hinterland than that of Yazd. Jiroft, a major agricultural node, in fact attracts many Yazdi laborers. Kirman is also the first major city on two borders (entry ports of Zahedan and Bandar Abbas), and this is slightly reflected in a few Indian-Pakistani goods such as art-silks from Karachi, embroidery from Kashmir, etc. That Kirman has been a provincial capital while Yazd was only a secondary center in the province of Isphahan until very recently is another factor. If PWE stresses the degree to which Kirman is a processing center dependent on the materials of its hinterland, Yazd processing strikes a more merchantilist note: its henna processing depends on Bam cultivation, its weaving depends on Australian wool, Khorassan and Isphahan cotton, its sweets on Fars sugar, its silk on Gilan worms. But all of these external indices do not explain the central

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difference which must be one of economic organization, for otherwise, why did not these additional functions of Kirman require additional personnel to make Kirman larger than Yazd? If PWE is correct, it may be due to the more traditional organization and more rigid social structure of Kirman in which the old elite was able to adapt its activities towards modern conditions without allowing control either to slip out of its hands or become diffused in more widespread hands. This is PWE's argument and it should certainly be a first thing to look at; secondly one might look at the bazaar in terms of Geertz' notion of bazaar activity and modern merchandizing: is the bazaar more closed than Yazd? Also re. Kirman there are more street hawkers; the greater no. of Baluchis and Seistanis give it a more cosmopolitan air. There are more pine-cone bearing trees lining the streets.

Note fem. attire of stockings over pjs and short skirt/dress and chador. From Kirman to Bandar Abbas one goes over a series of mountain ranges. Outside of Sirjan saw a herd of camels and several large sheep herds. One seems to climb a great deal before descending the rim of the plateau onto the humid coastal plain. It took all day to get to Bandar Abbas.

14. Today I began to explore Bandar Abbas. I thought the first thing might be to get a map of the city which for some reason I thought had been put out by Saheb Geog. Inst. The hotel sent me to the bookshop next door; they sent me to the Shahr bani who sent me to the Edare Amar who sent me to the Shahr dari who directed me to the Daftar-e Mohandessi but I gave up at this point figuring it was not worth it to have them copy a large map for me. I oriented myself by a map on the wall of the Shahr dari. B.A. is laid out along the coast with a main street tangent to the arc of the coast and an arc further out. Along this latter arc are shanty towns of stick construction (called in the local language porishi) and of Baluchistani round houses (kepar). On this arc are also the new ticky tacky domitory colonies for the poor, army, electricity workers. To the west is the new port for large ships. The old port, also to the west end of the bazaar handles primarily shrimp fishing boats of wood with canvass roofing, and smuggling motor launches which go to Dubai in 16-17 hours. To the east of town are some naval bases and the Govt controlled red-light district. Prostitution, like smuggling, seems to be a big thing; aside from the Govt red-light districts (which is a primary attraction of B.A. for places like Sirjan) there are streetwalkers, and two pick-up cabarets, one of which also has a floor show. I proceeded first through the busy bazaar: much cloth from Japan, Pakistan, India. The art silk I recognized seems to come primarily from Pakistan rather than India, but I had no problem picking out and confirming Yazdi silk handkerchiefs. I bought a durband, zurband (face mask of the women) from a little man selling art silk border ribbons from Karachi for 15 rials. I also bought 2m. of Yazdi woven navar, which the women here use to decorate their dresses and the bottoms of their pantaloons. (Yazd is the kind of place where it is easier to go to Bandar Abbas to buy some navar at 5 rials a meter despite the facts not only that it is woven in Yazd but also that you know the people who weave it.

Coming out of the bazaar, I got into a taxi which a whore just vacated; the driver grinned and said "Gi Gi"-- a derivative of what is not clear (whore = gende in Farsi) He is an 11th grader who drives a cab in the summer for 30T/day. We drove around together the rest of the morning seeing what sights there are and he introduced me to the Zaban-e Mahalleh which it turns out is a mixture of Central Plateau dialect and modern Farsi. Verbally the emxa business competes with the personal particle at the end of the modern Farsi verb; lexically it is intriguing that words for such common objects as house and room and water should be the primary ones to vary. Kaka again means elder brother. Sound changes will require more checking: qaza (food) becomes ghaza; but I forgot to check f to p; d to z; j to z; a to o. Re. religion, my friend is a Sunni. He says he believes in neither Sunni nor Shia nor anything but nonetheless it is too bad I won't be around for the hotpa on Friday. There is little now, but there used to be a lot of fighting and even killing btw Sunni and Shia. Shia used to say Sunni love Omar and not Ali and Hussein--but we do like them: they are domad of the Prophet. Indian there used to be and the temple on the main street, now closed, is a memorial to them. Re. Zar cult, he only knew of ~~xxx~~ Zar-bazi--a Negro game of hitting with sticks.

Leaving my taxi driver, I had lunch in an air-conditioned cold beer joint with the special treat of newly marketed Tuborg in Iran. Interestingly the place is Muslim Shia. On my way back to the hotel I found two men playing Qatar under an archway with board drawn in chalk, and white and black pebbles as counters.

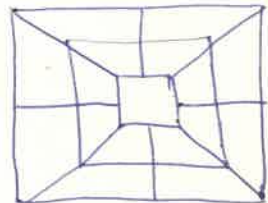
The game QATAR is an elaborate form of tic-tac-toe played on 24 nodes. (vs the 9 frames of t-t-t) in two movements, the first involving strategic placing of 10 counters by each player, and the second involving movement of counters along lines one node at a move. The object always is to form 3 in a row (called "qatar"); each time a qatar is formed one may remove from play (and place in the center) one counter of the opponent.*

They explained the difference between the different values of a mann (which is $4\frac{1}{2}$ kilo in BA but 3, 4, 5, 6, 12 in various villages) as that of Jamshid Jam's sang in *** They knew something of Zariha, a dancing-cum-possession which sounds like cumina (جـمينا). My attention of course attracted others, and two boys from Sirjan--high school students in to enjoy the whores of BA--gave me a very brief introduction to Sirjani which seems to be less interesting than the Bandar Abbasi dialect. The weather was probably not so terribly much hotter than Yazd, but the humidity was tremendous, my shirt being constantly drenched in sweat as I walked around.

15--I caught a direct Iran Peyma bus at 3:30 going to Sirjan-Yazd. We had a flat before leaving the coast and so got to Yazd at 6am. Inevitably the beggars, of which there are a great many more in BA than in other Iranian cities, gathered around the departing bus. Beggars have a well established routine moving from graveyard on Thursday evening and Friday to Imamzadehs and bus departures. Giving charity before leaving on a bus trip is probably a better investment in terms of social division of wealth than the insurance policies people in the West buy, tho were such policies available in Iran the chance of a return would be greater here. Iran Peyma claims to be a higher class line than Auto Taj (and is), but why must the ticket seller insist that it is only 6 hours to Yazd, almost as good as an airplane, since it makes it in 24 hours to Teheran, even after I point out that if 24 hours to Teheran, and I know 12 from Yazd to Teheran, that leaves 12 from BA to Yazd. No, no, he argues, this bus goes faster than other lines: i.e. then if 24 hrs to Teheran, and less than 12 from Yazd to Teheran, then even more than 12 from BA to Yazd! Must he also insist that his bus is airconditioned, when what he means is that its windows open and there are overhead vents--just like in an Auto Taj bus (both companies drive Mercedes)?

***the coastal towns of Bandar Abbas, Minab and Chahr Bahar; whereas the sang of Sirjan and Kirman (3 kilo) is that of Shah Abbas.

*The QATAR board:



16 (Thurs). Back in Yazd, I slept some, read the newly arrived Historica Religiorum on Zoroastrianism and Judaism, ran some errands. In the afternoon I went to a film: Mard-e Henar Labxand (مرد هنر لیخند) produced by Siahmak Yasami, starring Fardin. One of the popular genre with much singing, it was not bad. A rich widower has a grown daughter whom he is ready to marry off, and a young son whose legs suddenly become paralyzed. The tragedy hits the boy hard who says that he is sick of life for what life can he now have, and the father can think of no comfort. Hassan Kebabi (Fardin), a happy-go-lucky kebabi passes by the boy's window at 11pm after work singing at the top of his lungs and so delights the boy. Hassan has a friend who has made it as a young Mohandess and is looking for a wife. After trying to chase away the annoying midnight singer but finding that the boy Bahram like s him, the father hires Hassan to be a companion to Bahram much to the daughter's annoyance who finds him uncouth. Her suitor is the Mhdess who puts on airs and pretends not to know Hassan. Hassan follows him to his place of work where they acknowledge each other--the place is a gambling casino, and the Mhdess cheats to break big winner, an old nearsighted man, who turns out to be the widower's elder brother. Hassan finds such cheating wrong; ~~Thaxaxaxax~~ and complains about his friend's act towards the rich man, Tavangaran; whom he jokingly annoys by calling