

Khorramshahr-e Yazd

7 June 1970. Firuz took me to two of the ziaratgah's in the early evening and we then ended up at Kei Khosrow Yaktai's house where he helped me transcribe the first of Hormuzd's songs.

SHAH BAHRAM IZET is a rectangular room next to a nicely gnarled old tree which somehow caught fire about 5 years ago: one can see where mud packing was put on the burn. Inside is a kalak for candles, a water can for washing the hands, and water to drink, and a little fire niche off to the side; on the walls are many pictures of Zoroaster, and about 3 of diseased people.

An old man, Jamshid, told this story about the ziaratgah. A man used to live in the garden next door named Pahlavan; he felt that this tree was getting too big and taking sun away from his garden plants, and so he wanted to prune it. But when he began to cut, blood issued forth; and so immediately he stopped; and he told people what had happened and that they should build something here, and so the ziaratgah was founded. Then one day a Pahlavan (warrior) who lived in Bagh Navab across the kache said he wanted to fight; and so the man named Pahlavan, who was a small man, came into the Ziaratgah and said that if he won the fight against the pahlavan he would believe in the ziaratgah; but if he lost, he would come and destroy the ziaratgah. The fight took place and the little man disabled his opponent with a open palmed upward jab into the gut, pick up the victim and asked if he should toss him into the water or onto the ground; he threw him in the water. A further confirmation then came which caused even the Muslims to respect the place: a Muslim came one night and threw some manure here on the sacred place as a sign of contempt. The next day his legs were paralyzed and within three months he died.

And so people come here to pray for good health, etc. or just to pray. They come especially on Ruz-e Shah Bahram (the day of Bahram) and make surok (oil bread).

While we were inside two women came, one sneezing and suffering from a cold of some kind. They were not from Khorramshahr and Firuz did not recognize them. With them they had bundles of moshkele kare de Gushah (a small kind of chick pea) and raisins which they gave to us and placed in front of the candles and oil lamp in 3 piles. They recited their prayers, put some money in the kitty, and left with the prayerful motion towards the fire and then towards the entrance steps of the ziaratgah of 'come to me' with the open palms moving toward the head or chest. Firuz says that one buys 3 rials or 3 tomans (the number 3 is what is significant rather than the amount) of this moshkele kare de Gushah (naldot and raisins)--only women do this--and they then sit around it outside the ziaratgah and clean the naldot (thin transparent husk) while one person tells the story of Moshkel Gushah which is a long story running perhaps to an hour. When the naldot are clean you pass it out to whoever is around as the women did to us: tho they had neglected to clean them; and the recipients say 'moshkele kare de Gushah' or 'if you have difficult work may it be easy for you'. Three classes of people may not receive this moshkel gushah: the ritually unclean (presumably everyone inside the ziaratgah is ritually clean; the woman who is having a period; and very old women.

Firuz repeated what he has done at each ziaratgah we have been to: I believe in it. When I asked what he actually meant by this, he said ~~it is a place where the presence of God is particularly strong here~~ "etehad daram" "iman daram" (I have faith in it). I then asked why the presence of God should be particularly strong here: god is everywhere. He first suggested that this is a proven and tried place: people have had wishes fulfilled here before. Then he suggested that this is a clean place, ie ritually cleaner than a house. Thus to read the Avesta here is better than reading it at home (and the Muslims said he say similarly that one can pray anywhere, but it is better in the mosque). To read a Yasht for illness here is better than at home.

Khorranshahr-e Yazd

Two small boys came in and recited some Avesta: one was the son of the da-mobed, is a student at Markar (will be in 9th grade next year), the other his friend Schrab).

Should a wish you ask for in the ziaratgah be granted, then you make a xerat: you cook up great cauldrons of ash etc. in the mosafexane across the kuche, kill 3 lambs, etc. You let people know when you will cook and then you feed the whole community: this may run you as much as 1500 tomans! The mosafexane (for travelers) is free in Khorranshahr; some money is taken in the one in town.

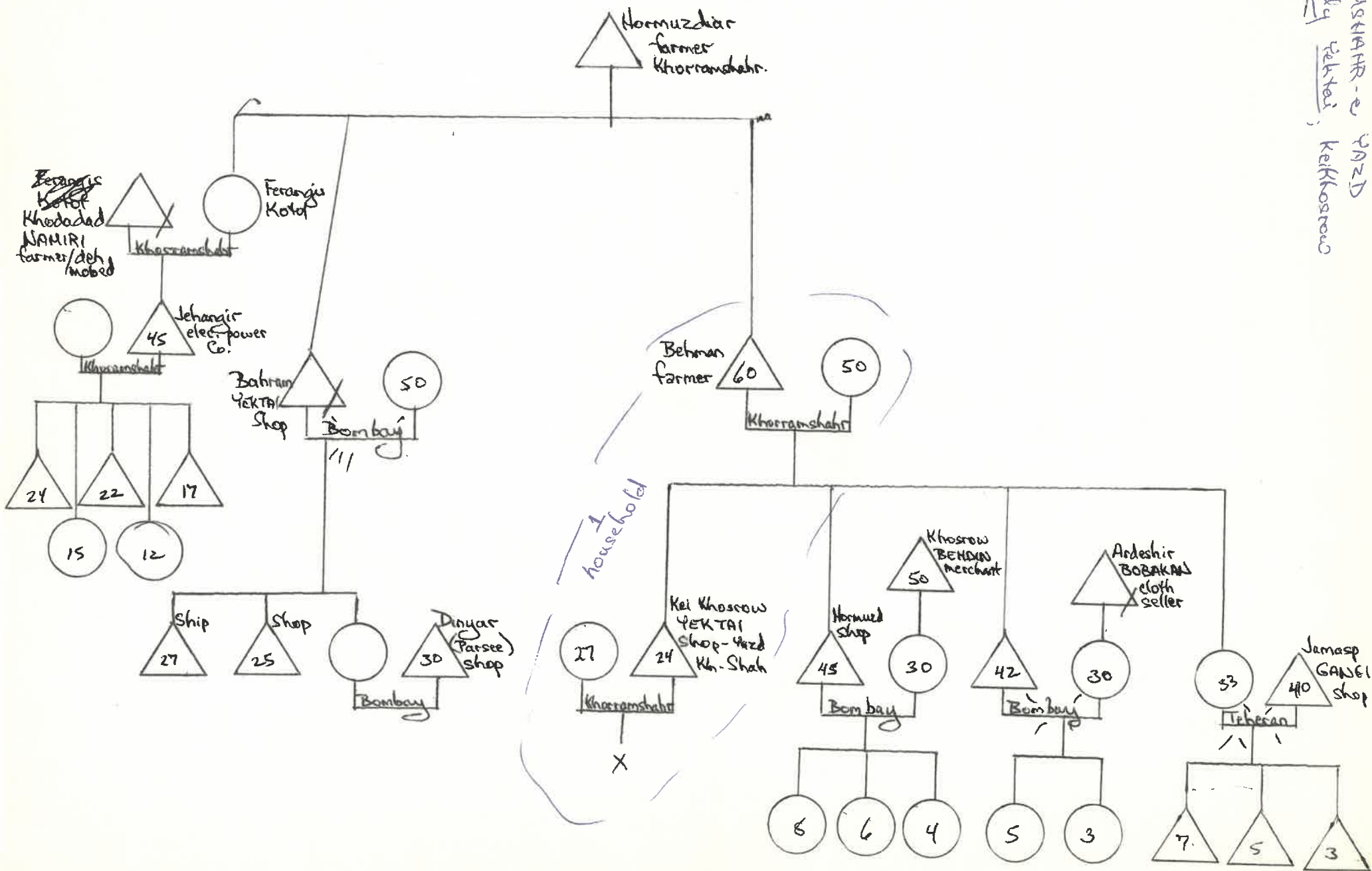
Next to the mosafexane is an abambar with two entrances: two sets of stairs leading down: one for Zoroastrians and one for Muslims. But interestingly (the transference of ritual uncleanness by water in Muslim belief, notwithstanding) the water is the same. The abambar is filled with winter water from the qanat which flows by it (winter water is better than summer water) and the water lasts a year. There is a second such abambar with two entrances up another kuche.

We then went to ziaratgah MANZELUK, a smaller less impressive rectangular room. Firuz knows nothing about this place, and none of the people in the immediate vicinity knew.

We then went to the Atashkadeh. The da-mobed was there: he referred to the fire as a Dare Mehr rather than an Atash Beheram. He feeds the fire two times a day with wood that is along the walls. The fire is in a small square room set against the wall of the larger room so that one can circumsulate only 3 sides: both the door and a window on one side to the inner sanctum were closed. Two degrees of ritual purity: you put on a cap, and take off your shoes to go into the room; only the truly pure, ie basically only a mobed or when there is not one, the Atashband after a bath can go in the inner sanctum.

We met a Mr. Lehrasb, who works as a feed technician, or buyer or something for Nicospeor Hospital, on the Isphahan road (tele: 2866); he used to live in town but moved out here because his wife is a Khorranshahri.

KHORRAMSHAHR - e PARZ
 Family Yektai, Kerkhorrou



NOSRATABAD (Yazd Shahrestan)

Iranian Statistical Center. VILLAGE GAZATEER 1969 Vol. 8. (Nov. 1966 Census)

pop: 657; households 133

services: 2 public baths, 2 elementary schools, 1 charity organization,
2 storehouses, 2 butchers, 1 retail trade, 1 spinning and weaving
main crops: peach, plum, apricot, pomegranate, alfalfa, watermelon,
cantalope, tobacco; 15 hectares of orchard; 20 horses and donkeys
300 sheep and goats; 30 cows, oxen and calves

Christians. (25 April 1970). There are about 6 Christians in Nasratabad now, all originally Zoroastrian: 4 men and 2 women; 5 people are in Bombay. The old man Shahriyar is the father of Homayun the woman who tends the Christian Mission Society buildings in Yazd and cares for some 15 kids there; his garden and house contain what once was the church which he says was burglarized and the lock broken by the Muslims; inside covered by a white cloth is a set of hymnals and a bible in Persian; and two pictures of Jesus on a mirror which were obtained in Bombay. They have a weekly service for which Homayun comes out from town. Across the Kuche is the home of Fereydun which on the top of the house files a cross. Next to Fereydun's house is a fire temple and across the way a masjid. A young fellow with a falsetto voice, Shahrookh Irani, son of a restauranteer in Bombay wandered around with us: can speak no Persian and little English; was Zardoshti rather than Christian.

9 June 1970. Shahrookh Irani who is still around greeted me as I stepped out of the car. It turns out that his father died about a year ago, and he wants to find a job in Iran; he can't speak Persian and seems to be making little effort to learn although he speaks fluent Urdu which is very close and is the language of communication with those around. He is staying with his father's brother, Fereydun Esfendiari, one of the Christians, to whose house he immediately conveyed me. There were 9 brothers of whom 2 became Christian: Rustam who died 9 years ago; and Fereydun. Rustam had four sons: Kei Khosrow and Sahrab are teachers in Yazd, Manuchehr works in a government office in Teheran, and Aflatun is a soldier in Tabas. Shahrookh's father was Hormuzdiar; his mother is still in Bombay. Shahrookh thinks he speaks English well enough to get a job with Americans--how self-deluded can one be! Fereydun Esfendiari had to go to a garden to give water to the watermelons; so he and Shahrookh took me to see another of the Christians: the old man, Fereydun Tus, aged 85. He says he was the first in the community to be a Christian: he converted in Bombay where he had a hotel across from a church (Hotel Tajmal--belonged to his father before and when he died, Fereydun went to take over); he started by going to the church to see what was going on, and eventually decided after reading the books that it was the way of God and converted. His example after he returned to Nasratabad slowly got others to read the book, and about 15 years ago, 5 people together converted: 3 men and two wives. As to whether the children of these people are Christians, he says well, yes, they have the books and they read them, but they don't go to church to pray. He has been a Christian now 40 years. He expresses his conviction that Christ is ruhe xodavand since he came from Mary's womb without a human father. They say in Persian, the Christians do: "osvan masi; parzande xoda; va kile malekut". He sold his business in India at the time of independence. He still has a daughter there and went to visit her for 6 months 8 years ago; she came here last year; she and her husband who runs a hotel would like to come back to Iran, but since you cannot take capitlout of India, they cannot sell the business and so are stuck. This daughter is Salvar. Another daughter is married to the Principipã? of the Giv school in Teheran. Two sons are married and are mechanics in Shiraz. They asked him to come live with them, but he refuses saying he is a village farmer and prefers to stay here. His wife died in Shiraz 3 yr

As he puts it, I am a farmer, my children aren't. Another son drives a taxi in Teheran. His father, Khodadad, who ran the hotel in Bombay, had 4 brothers: Rustam ran a shop in Bombay, had 4-5 children who have returned to Iran; Bahmard also was in Bombay; Behman and Behram never went to Bombay. Their father was Rustam son of Mahyar son of Behmard. He says Behmard had 3 brothers and 2 sisters; Mahyar 4 brothers and no sister; he doesn't remember about Rustam. Nasratabad he says is only 110 years old; the qanats only brought water then; now there are 4 qanats, 3 belonging to Muslims, 1 to Zoroastrians. His family originally came from Kasnavieh which now is dry thanks to 4 deep wells; he still owns land there--it is just this side of Nasrabad. He counts 5 Christian houses in the village: Fereyduh Tus: lives alone, age 85, farmer.

Khodadad, 60, who now has gone to Teheran for good, his wife having died in Teheran where his 3 sons (Esfendiar...) run a garage.

Xalu Kei Khosrow, 90, is living with his second wife, formerly a Zoroastrian but now Christian, his first wife having died.

Shahriyar, 60, lives alone, his first wife having died in Teheran.

Fereyduh Esfendiar, 38, and wife, 30, his small daughter, 8, and a son who is home now in vacation from Iranshahr HS; another daughter is married in Teheran.

He also counts a woman Shirin who has now left to go to Bombay where she has a son. Then of course there is Homayun, the daughter of Shahriyar who comes out frequently, and indeed was out today, but lives in the CMS buildings in Yazd. He is convinced that there are a lot of Christians in town and that the church there fills up on holidays, but otherwise people have work to do and don't go to church.

I then met and talked to a young Zoroastrian boy who immediately asked if I knew Rustam Kavusi, and knew about Mary Boyce and that she had stayed in the house of Arbab Shrab (father of Keyanian) and had written about everything from ziaratgahs to marriage. Then the son of Fereyduh Esfendiar showed up. They showed me the fire temple which was redone last year. They call the main fire temple Dare Mehr Homa in town. This son of Fereyduh Esfendiar calls himself a Christian, and denies that he comes to the fire temple to pray: pictures of his dead relatives--MoMo, FaBr--however are in the fire temple. This father's brother died at age 28 without having married. Another father's brother is Mehreban, an old man who has a house down the lane. Shahrookh's father died of high blood pressure induced brain hemorrhage (?).

TAFT

17 named quarters, 4 of which are Zoroastrian:

Bahatabad (to the Shiraz side) has also Bahais and Muslims, has no atash kadeh

Bagh Golestan (to the Yazd side) has an atash kadeh

Baba or Bagh Khandan (across the river from the Bazaar) has an atash kadeh and is all Zoroastrian; the Dastur is Dastur Sorush Verahrand (says his family were all dasturs back to Zardosht); he performs the Atash Nyash tending the fire in the mornings and evenings; the building dates from 1324; in the garden is a sweet smelling plant: sad ab (rue) which is burned at death near the corpse because the smell kills the microbes. (This is where the house Firuz Faromazi uses is, also his relative, Shirin, the 2nd wife of a man who died not long ago leaving her after 11 years of marriage w/o child; they did however adopt a child, who is not quite old enough yet to live with her but will in another year or so; there is a room in her house where a fire is lit morning and night to her husband's memory--this is a ja pak and not a room for general use.)--both of these houses, main living quarters incl kitchen are on the 2nd story; stables below. Ea. candle niche is in memory of someone.

Sare Deh--has a big Atash Kadeh.

Pir-e-X

The boys Dabirestan, where Faromazi teaches, has 320 students and 17 teachers. Most of the teachers are locals except for a Meshedi physiology teacher. About 30 of the students are Zoroastrian. This is reputed to be one of the best schools in Yazd Shalirestan or Farnandari and has a high percentage of students going on to university: last year of a class of 16, 11 went to university. The exams are sat in Yazd

ziaratgah

Kamarut - a natural well on the mt flank towards Dehbala; there was an engineer here about 5 years ago who wanted to pump this water to the town; the people told him he should not do this but he persisted and he died; he had been working at a nearby gold mine (now closed by Gvt). (nearby is the gadingah of the Muslims--Faromazi remarked on the difference: the Zoroastrian ziaratgah is a natural place)

Pir Aghravan--a similar Zoroastrian ziaratgah with water fairly far above Taft towards the Shiraz side

Bagh Sharf-ed-Din (on the road btw Taft and Mobarreke) --a simple courtyard and podium where we lit candles; they have gusfand nazri (sacrifice sheep here for communal feasts like kherat); the Muslims use this as a ziaratgah too but call it Sayyed Sharf-ed-Din (the name in any case is rather Muslim).

Education Office statistics:

3 Dabirestans: Boys HS (Taft), founded 1318-- 333 students; 14 teachers
Girls HS (Taft), founded 1344-- 75 students; 4 teachers
Boys HS (Nasrabad, 36 km away), founded 1348 (last year)
and thus this year has only the first class with 1 Teacher.

Dabestans: Posh Kuh and Pish Kuh have 30; Taft has 30 = 60

girls dabestans: 16

boys dabestans: 30

combined boys-girls: 14

students: girls: 1,114

boys: 3,432

teachers: 144

people in the ed. office (Taft): 10

Sepah Danesh (Literacy Corps): 50 boys & 20 girls, ea having 20 students

Private Schools (Melli): Taft -3 ; Mobarreke--1

10 years ago (no longer even the shaky statistics on paper but out of the guy's head): 48 dabestans (vs 60 now); 70 teachers; 3 office personnel
no sepah danesh Khalabad a boys dabestan; Mobarreke boys & few

by village on Road to Yazd
Zainabad - Chah no school
Mobarreke a boys school + few danesh sepah
Hasani - a girls dabestan
Khalabad - a boys school

danesh sepah

MOBARAKE

Katkhoda Rustam ,55 or 60, has been living in Yazd because he's been sick, but when it gets warm will move back here; he just happened to be in checking on things today. In his garden is a candle-niche--PINE BORZU: the former owner was named Borzu and he cut down a large chenar , his son died suddenly 3 days later, and 10 days later he went blind (NB corresp to days of mourning: 3 & 10). So then the present katkhoda's grandfather bought the property; he, in a vision, was told to build something on the sight of the erstwhile tree, so he built this candle-niche. The present katkhoda's father used to see people dancing and sitting around this dadgah, but instead of keeping quiet, he told people what he thought he saw; shortly thereafter all the plants in the garden dried up and died: they were pomegranates. Now the present katkhoda has replanted with a variety of trees bearing mulberries, apples, peaches, figs etc. Someone comes to lite it ea day.

The katkhoda says his family and most of the people of Mobareke came from Isphahan about 200 years ago during a period of persecution under the Qajars: there were 12,000 Zoroastrians there then, in Isphahan. He also told some story about the origin of the name of the village, and the sharing of water with Zainabad having to do with a son of Fath Ali Shah who came here and said "mobarak ast"; he saw that there was more than enough water and ordered the people to give half to then then Muslim-owned place of Zainabad.

Five or six years ago there were 80 households here; today there are about 13 Zoroastrian ones, another 7 are jadid, and 2 are Muslim. In the summer when the students have vacation and people move back here from town there are maybe 30. The decline is due not so much only to water, though went the pumps in Taft are working hard, the qanat water is less, but because people who have been to shhool don't want to come back here to farm.

Katkhoda's house-by-house head count:

- Z1: Rustam (Katkhoda), 55 or 60; wife, 40. He has 4 sons, one a farmer near Kirman, one a doctor in Kirman, one studying in India, and a 12 year old son here in 5th grade.
- Z2: Khodamorad Parian, 40; wife, 30; a baby boy (10 mo.), and 2 small girls, 5 and 7.
- Z3: Mehrbanu, 45; her husband lives in Teheran; no children.
- Z4: Simindart, 45; (her husband is dead); a son is here in 4th grade; an elder boy, 17, in 10th grade is in Yazd (sleeps in the Shabxane-ruzi at Makerabad); another son, 23, works in Teheran.
- Z5: Masidi Khoshrow 60; wife, 30 (2nd wife, 1st died); and 10 year old daughter. Two other daughters, 17 and 14, and a son, 20, are in Teheran.
- Z6: Behman Khodadadi, 45; wife, 35; a son, 17, goes to school in Taft; another, 14, goes to 6th grade in Khalabad; another son, 21, is in the army; and a daughter 10, attends 4th grade here.
- Z7: Fereydun Jamasbi, 45; wife, 35; one daughter in 4th grade here; a married daughter, 20, in Moriabad-Yazd; a son in 11th grade in Taft, 18; and a son working in Teheran.
- Z8: Bahrame Jamshidian, 40, has an 'electric shop' in Yazd and lives there; his wife, 35, and daughter, 17, only live here; the other children live with him in Yazd: a daughter in 4th grade, and 4 sons, 23, 14, 11, 9.
- Z9: Khodamorad Keyani, 45; wife, 35; and a daughter, 15. A son, 24, is in the army; another daughter, 17, is in seventh grade in Yazd.
- Z10: Vafardor Ardeshir Ruhani, 70; wife, 60; and a 20 year old daughter. Two elder daughters, 30 and 28, work as servants in Teheran; and a son is in Teheran. Another daughter, 24 is married to a farmer here, 30; have no children yet.
- Z11: Khodamorad Hirbod, 27, lives in town and works at the electric office; he lives there with his brother in 12th grade; his unmarried sister, 25 and his mother, Shirin, 60, live here.
- Z12: Rustam-e Zendi runs a shop in Teheran with one son; another son, 8, and a 17 year old daughter (w 4 yrs ed) live here with his wife, 30.
- Z13: Homayun Mehrabani, 50, lives here alone; no children, her husband lives in Teheran and doesnt come here.

- Z15: Khodarad Shahriyari, 40, runs a shop in Teheran; his mother, 70, wife, 40, two daughters 9 and 22 live here; a son, 15, lives in Yazd with family.
- Z16: Sarvare Rustamian (sister of the Katkhoda), 45; her husband died a yr ago. Two married daughters are in India, 30 and 27; a son is at the university in Teheran; and two daughters are in Yazd in 9th and 10th grade (19 & 17).
- Z17: Ardeshir Bahrani, 40; wife, 35; no children; mother, 60.
- Z18: Banu Marzaban, 60 (husband died), and a 2 1/2 year old son (who was present at the katkhoda's and seemed to be retarded). Three daughters are married, one 26 to a farmer in Taft; another to an engineer in Yazd; another runs a shop in Yazd.
- Z19: Shirin Dastani, 65 (husband dead) lives here alone. A married daughter is in Teheran; another married daughter is married to Khadarad Shahriyari (already enumerated: Z15); and a son runs a shop in Teheran.
- Z20: Shirin Backtiari, 65 (husband d 2 years ago), is alone here; 5 sons are married and live in Teheran; another bachelor son was 4 years in America but returned when his father died and now drives a taxi in Teheran or something; one married and one unmarried daughter are in Teheran.
- Z21: Pariborz, 30; wife, 28; mother, 60; no children yet as only married 2 years.
- Z22: Paridost Masova, 50, lives alone here. Her husband is in Bombay, as is a married daughter; a son is in the army.
- J1: Rashid Sabzi, 65; wife, 50. Three daughters have married and are away. A son, 40, is in Kirman. Another son, 28, is in Zahedan, but don't know what he does: name is "Haji Hassan"--was born in the month of the Haj, and it is often that children so born are named Haji.
- J2: Hassan Abol Hosseini, 70; wife, 60. A son, 30, runs a shop in Teheran. Three daughters, 28, 25, 23, have married out.
- J3: Ramani, 70, lives alone; wife died. A son, 40 is in Teheran; another left for Bombay a few weeks ago. Two daughters married two of the sons of the Katkhoda of Zeinabad, one in Dubai, another in Bombay. A third daughter is also in Bombay.
- J4: Morad Abol Hossein, 60, is in Teheran. His wife, 55, and one son, 8th grad-Taft, live here. Another son is a teacher in Teheran, 30; 3 daughters have married and moved away.
- J5: Hassan Ali Abol Hossein is in Karachi. His wife and 3 unmarried daughters are here aged 20, 14, and 3. The spacing of the kids indicated the times he has come back: ea. 6-8 yrs.
- J6: Golam Ali, 50; and wife, 45; 2 sons go to Khalabad dabestan, 14 and 10; and one daughter is married in Teheran.
- XXX**
- M1: Hassan Gasab, 65, butcher and kukgah (goes to mts); wife 50. One son, 15, comes and goes to Taft daily, is a tailor having quit school after 4 yrs. A daughter is in 4th grade here. Another daughter is married in Teheran. Four sons are working away in places like Bandar Abbas, etc.
- M2: Ghossem Capuri, 70; wife, 60; had 11 kids, 5 boys, 6 girls, of which 3 are still here.

Of these two Muslim families, the katkhoda says they are just like us, they share Gahambar and kherat, eat with us, drikk wine with us.

The age structure while not as radical as that of Zainabad is of the same type: There are only 2 men in their 30s or 20s and the 20 year old one is retarded; of the twenty-s women one belongs to the man in his 30s, the other 3 are unmarried. Of the adults 30 or above, there are almost twice as many women as men (15 to 26)

	male	female
	70	3
	60	3
Mobareke has a 4 yrs boys	50	3
school (?) and a girl	40	5
sepah danesh (fr. Qassimabad)	30	1
	20	1
	20-	(-5)6
		11 (+3)

19 May 1970

ZAINABAD (Yazd-Taft road)

Village of Zardoshti and Jaddid, no Muslims. Shares a 250 year old qanat with Mobareke; the moghani (qanat cleaners) come from Husseini (which itself has only 3 Zardoshti families. There are only 6 Zoroastrian households left; and 5 jaddid.

- Z1: Shorad (?), farmer, 60; wife, 50; son, 14, a 7th grade student in Taft who last year did the sudra-kusti ceremony
- Z2: Ardeshir Kavusi, at the moment is alone here, 52, was in Bombay & ran a restaurant there 10 years ago; one son, 28, works at the Fe works in Kirman; his wife, 50, lives in Yazd with 2 children going to school: Sohrab Kavusi, 12th grade, 21; and another son, 14, in 7th grade [Ages were not kept track of off-hand; rather birth years memorized and given, saying: how much does that make?]. Each 11 days he gets 77 jura of water (jura = 11 minutes); of wh 16 belong to him, the rest are rented (?)
- Z3: Man, 70; and wife, 60. Their son, and 2 daughters are in Teheran.
- Z4: Mehrabani, 55; and his second wife, 35 (first wife died); he has 7 children: 2 sons aged 9 and 17 go to school in Teheran; one daughter, 25, is married to a Taft farmer, has 2 children, boys; one son, 14, goes to Marker in Yazd; another son is 2; 2 daughters are 7 and 4; and the wife is pregnant.
- Z5: Ardeshir Behman Kavusi, 70; wife, 50; two daughters about 15; a married daughter, 22, lives in Yazd; a son, 12, lives with his sister in town; 2 sons work in Teheran.
- Z6: Ardeshir Rustam Zendabad, 70; wife 60; 2 sons are in Teheran, one running a store; the other worked for Yagenegi as a mechanic, has now left; of 5 daughters, 4 are married, 3 in Bombay, one in Kuchebiuk, and the one unmarried one is a servant in Teheran.
- Z7: Sorush, 60, is very poor and is helped by the others, maybe a little mad. His wife died some 27 years ago; no children.
- J1: Kamallah Rashidi 60; wife, 50; no. children.
- J2: Hossein Ali (bro. of above), 50; he at the moment is in Teheran looking for work--he seems to go there for occasional labor to bring back money; his wife, 40, and daughter, 10, live in town so the latter can go to school.
- *J3: Mehman Ali Kavian, 70 -KATKHODA; wife, 70 (older than he), bent over. (He was chosen Katkhoda by the previous Katkhoda when the latter got old.) He says he gets 260 jura each 12 days. Has two daughters, one here, 15, goes to school in Taft, one married in Bombay named Gohar. A son, Mashallah, is in Bombay; another son is in Iraq or Kuwait. *Son studying in Taft - Esfendiar - 17*
- J4: Namatullah Xoshnasib, 65; and his second wife (the first died), 45, whom he just married 2 months ago. One son runs a shop in Teheran (married); a daughter, 25, is married to a farmer in Cham, and has 2 sons.
- J5: Zulfa agha Natamatullah, 80; wife, 70; 2 slightly crazy 25 year old sons whose abandoned wives live in town; another son lives in Teheran. A daughter died; a 45 year old daughter lives ~~xxxx~~ here, her husband died, her son is in Kuwait.

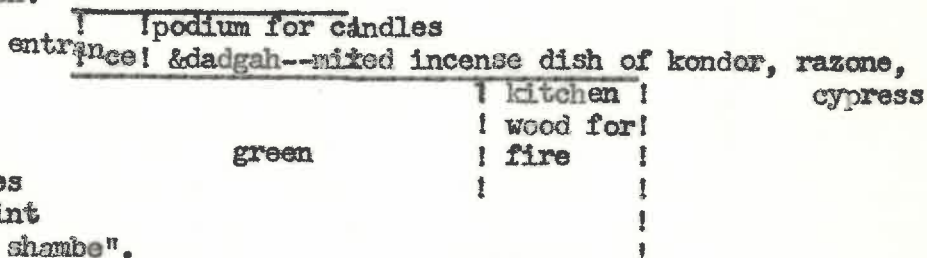
This makes a village winter population of 12 households of 31-37 people of which 24-26 are over 30 years old. Only one woman is currently bearing children, i.e. all children living in the village under 15 belong to one household (3 in number). Age structure: male fem.

80	1	-	(NB ages given by 3 informants tend to be rough est.s)
70	4	2	
60	4	2	
50	3	3 (+1)	
40	-	4 (+1)	
30	-	1	
20	2* (+1)	-	*No men of prime labor force age (20s, 30s, 40s) except for the two 25 year old men described as crazy who left their wives.
15	1 (+1)	1	
10	- (+1)	- (+1)	
0	1	0	

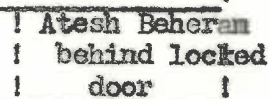
There is one Atash Kadeh, the fire being cared for twice a day, once in the morning and once at night. This one Atash Kadeh is used by both Zardoshti and Jaddid; there is no difference between the two groups: they share Gahambars (there was one Gahambar for all this Erdebehesht; sometimes there are more at the end of the year if people come back to the village to celebrate the last Gahambar who have in fact moved away); they share kherat (another kind of communal feast), etc.

The form of the Atash Kadeh:

In the 'kitchen' on the walls are a series of white hand-prints, put there if someone comes to pray for something, and it is granted, he comes back and puts his hand print here, called "sofreh bibi shambe".



Next door is the abandoned building of the old Dabestan established 50 years ago in 1298 with money from the Bombay Anjoman.



The town is quite nicely laid out with a town square in the middle of which is a large cypress, on which the Katkhoda's youngest son placed an Iranian flag on the very top. Underneath at the base of the tree is a candle niche; there is another on one side of the square; a third at the entrance of the kuche leading to the Atash Kadeh.

The ganat gave more water this year than last year; but the katkhoda did not know why: it is not because there was any appreciable rain this year more than last.

The katkhoda is a jaddid. His grandfather 80 years ago was Zardoshti, lived in Moriabad-Yazd, and was told he had to become Muslim. He then moved here in order to be free. He can remember ancestors back 4 generations: Shahriyar (lived in Moriabad), his son Bahram (who came here from Moriabad), his son Jamshid, his son Rashid, and his son EGO. The katkhoda's wife is from ~~Iran~~ Mobarake (Zardoshti). They have a son Mashallah, in Bombay; a daughter, Gohar, in Bombay; a 15 year old daughter here who studies in Taft; an 17-year old son who has been studying in Taft but now is too old and hasn't passed yet--he'll have to try again in Yazd; and a son in Dubai or Kuwait. One of the katkhoda's brothers is in Bombay and runs a shop together with the katkhoda's son. Another brother is in Teheran. He himself was in Bombay 4 times; his father went to Bombay as did his FB, and his FZ (2) died there. Jaddid burial is different than Muslim burial; and altho this was not sending the bodies to the daxme, it too was frowned upon by the Muslims; the katkhoda says that when his parents died, he had them buried the jaddid way, and some people went to Taft to tell the Muslims who came back to beat him, but he said: look they're my parents and I want to bury them so.

Iranian Statistical Center. VILLAGE GAZETTEER Vol 8 1969
(Nov 1966 Census)

est. pop. 62; 21 households
main crops: pomegranate, wheat, barley
services: elem. school, literacy program, clinic, 3 stone houses
animals: 15 horses + donkeys; 30 sheep + goats
water source: ganat

TAFT: BAGH-e KHANDAN

30 May 1970.

consists of 2 kuches now; about 24 houses
the Atash kadeh building dates from 1324; Dastur Soroush Verahrami tends the
fire twice a day, which he calls an Atash Beheram; this is housed in a
central inner chamber around which one can circumsambulate; a 3 story bldg;
the garden contains the sad ab (rue) which is burned at death near the
corpse because the smell kills the microbes
katkhoda there is no more; the last one was Rustam Lorabian, the recently
diseased husband of Shirin
households:

(from Shirin:) 1) Shirin lives alone; she is 40. She was the second wife
of Rustam Lorabian who died at age 80 not long ago; they had no children,
though she is going to adopt a little girl when she becomes old enough
to leave home; Rustam's first wife, Govar, also had no children. Shirin
today was sitting downstairs at the entrance: she is having her period,
and for 3 days will sit alone unable to go upstairs etc. Normally she
lights a fire in the room upstairs set apart as a ja pak morning and
night in memory of her husband. She seemed to know little of her own
family: She has two brothers; Bahram Khoramshahi, 40⁺ lives in
Khoramshahr and is a factory worker; he has a wife, 3 unmarried sons,
and an daughter who yesterday became engaged--she is a teacher in Taft,
came in wearing a chador which she exchanged for the Zoroastrian headcloth
The second brother is Shahriyar, younger than she, who lives in Teheran
with wife, one daughter, and two sons. One sister is married to
Bahram Khoramshahi, a farmer in Khoramshahr; the other sister is married
in Khoramshahr. Her father was Forud, a farmer; who his father was she
does not know; nor the father of her husband. She lived with the latter
for about 11 years.

(from the bespectacled wife of Rashid Shid, diseased farmer of Bagh-e Khandan)

2) She, 60, lives here with a 17 year old son; a 20 year old daughter
is married in Teheran to a fellow who works at the airport; they have
a daughter; a 25 year old daughter is in Bagh-e Golestan with her son--
the husband died young of a heart ailment. Her house and garden belonged
to her husband's family, is wafq and she makes gahambar there. She
pleaded fear to tell me about other houses.

(from Morvarid Erdog):

- 3) Mehreban Fereydun, a farmer now in Bombay; his first wife is dead,
the son of whom is studying in Germany. His second wife, 40,
lives here with her mother and one small son, 7; a second son, 3,
lives with his FB in Teheran.
- 4) Esfendiar Behman, 35, farmer; wife, 40; daughter 19; son 10; son 8;
a daughter is married and lives in Yazd with her husband Sohrab.
- 5) Soroush Khodabaksh, himself and a brother live in Bombay; his wife
lives here alone; they had one child who died.
- 6) Namdar, 80, farmer; and his wife. One daughter is married to
Esfendiar Behman (#4 above). A son is married and lives in Teheran
Another son is unmarried but does not live here.
- 7) Rashid Khodaram, farmer, diseased. His wife, 30; and son 19 live here
A married daughter is in Yazd; another in Teheran; a third, Banu,
is married to a farmer in Bagh-e Golestan; they have a son.
- 8) Rustam Sorzabi, farmer, diseased. His wife, 40, and son, schoolboy,
live here. Another son is in the Health Corps.
- 9) Shirin Hafbanaki lives here alone; her husband died. Her son is in
America; a daughter in Teheran, another in Bombay; 2 other daughters
- 10) Mehreban Ardeshir, farmer; and wife.
- 11) Jamshid, farmer; his wife, daughter of Mehreban Ardeshir (#10);
their 3 daughters (oldest child 10) and one son; and Jamshid's Mo.
(fr Amujan's genealogy) 12) Hormezd, busdriver, 30; wife, 22; 3 sons, 12,
10, 4mo.; 1 daughter, 13. (check ages, esp. wi)

hair was cut by itinerant Jewish barber: now go to town

TAFT: SARE DEH

30 May 1970. no Zoroastrian hamam--small hamams in houses
Atash Kadeh. Dastur Sorush Verahrami; Atashband is the Katkhoda
Behmard Ostavar.

3 qanats: all Muslim owned, one by Kalantari (always); one by
Araye Ayahe (3 days), one by Navabi Goigoi (rented)

used to be a good-sized Zoroastrian village with maybe more than 200 houses 10 yrs ago
today there are only 16 occupied Zoroastrian homes; maybe 300 Muslim houses
dabestan exists for 30 years, but the Zoroastrians go to Rahatabad or Bagh-e
Khandan instead because the Muslims harass the kids here--is a private
Muslim owned school operating for about 30 years

households:

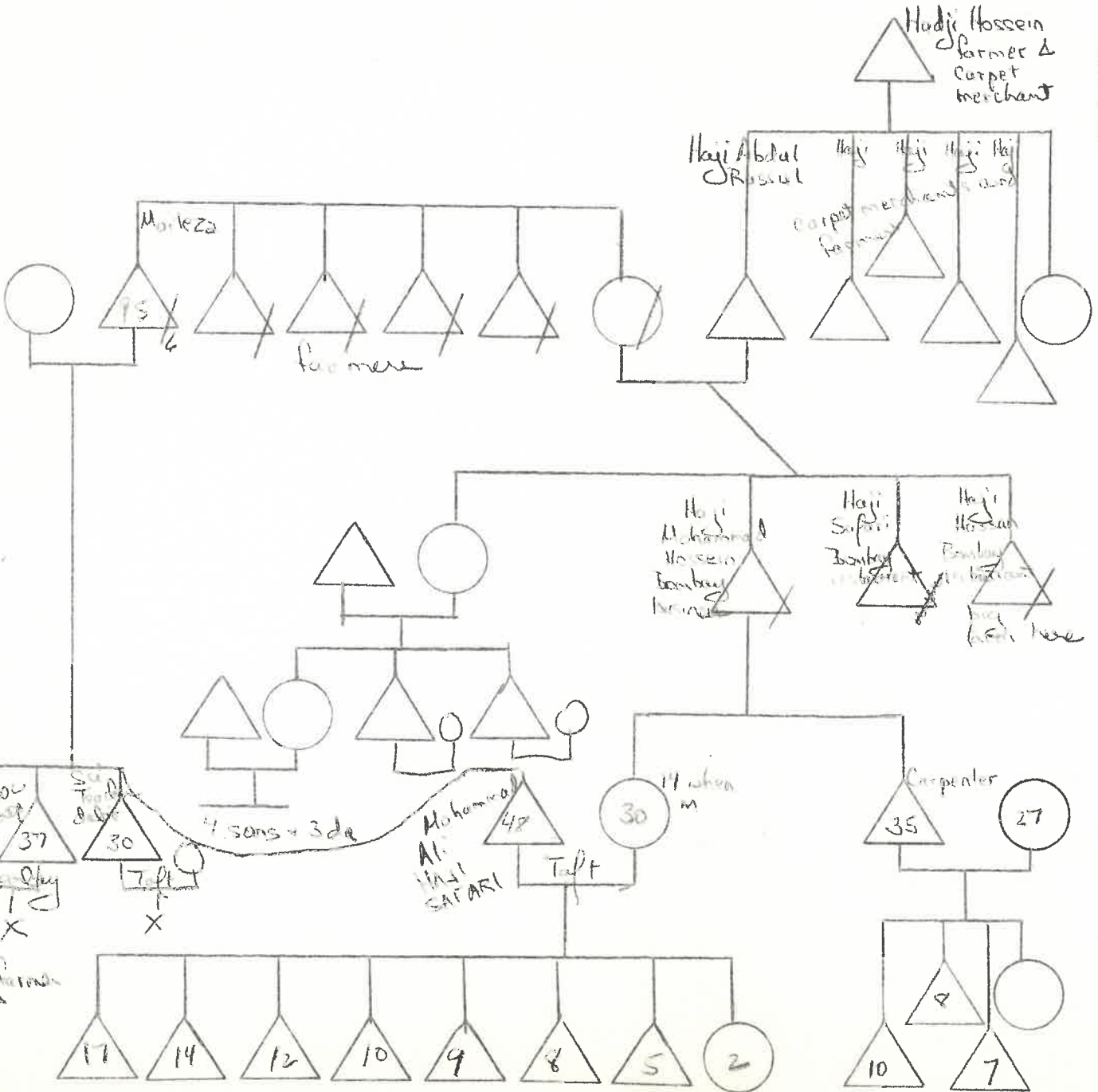
- 1) Katkhoda Behmard Ostavar, 50, farmer; wife 40, son 10, daughter 15; no. 70.
- 2) Kei Khosrow Bastani himself a rich man is in Isphahan (Julfa, Kh. Nazar, directly across Davarxane Parvane); his son's widow, 50 lives alone here (had no children); she runs a small water pump providing free water at a tap outside the house for all.
- 3) Khodadad Salamati, 60, farmer; wife, 50. All their children--3 married
- 4) Bahram ~~is 70, son Bahram, farmer; wife, 55. A son and a daughter are in Bombay; another daughter is in Teheran.~~
- 5) Dowlat Fereydun, 50, widowed; lives alone--had 4-5 children.
- 6) Sultan Jubani, 50 unmarried; brother died 55 of heart trouble.
- 7) Rustam-e Reshadati, 65, widower; and daughter, 11; and his widowed sister, 60, no children. His other sister is the wife of Bastani (#2).
- 8) Rustam Movandadi, 45; wife, 35; son 7; daughters 10 and 2. His parents live in Nasrabad. He used to be the principle of a dabestan, and now works for the Red Lion and Sun of Taft.
- 9) Mehrabad Khodadad Golestani is in Bombay with wife (35, and 25 resp.) and son 7; his mother, widowed, 60, lives here alone.
- 10) Esfendiar Saxavat, 45, farmer; wife, 35; son 16, daughter 14, daughter 7.
- 11) Fereydun Abadani's mother, 60, widow (father died 3 years ago at age 70, went to Cham daxme); and sister, 12; he wife and 3 daughters, his 3 married sisters and one brother do not live here any more
- 12) Jamshid Bolpoli died 2 months ago at age 90 and went to the daxme at Cham; his second wife, 60, lives here (Mehmal). They had 2 married da; one son
- 13) Rustam Kei Khosrow, 60, farmer; wife, 50; wife's mother, 80. All the children--2 sons, 3 daughters are in Teheran.
- 14) Khosrow Ushangir, 70, farmer; wife, 55; son Rustam, 30, who has returned from Bombay a few years ago, and his wife, 25, their son Jamshid 14, and two daughters 8 and 5. Two married daughters are in Teheran as is one son; another son is doing work for the gvt at Masjid-e Saleiman.
- 15) Khosrow Rustam Atashband, 40 himself is in Teheran; his father was the previous Atashband before Behmard Ostavar and his da. Here live his wife, 30, and 3 sons and one daughter, though at the moment they are all living in Yazd (academic year).
- 16) Jungire Kirmani, 60; his wife died 3 years ago and went to the Cham daxme. One son 30, is married to a 20 year old, has two da 5 and 2; another son is 17 in 9th grade. Two brothers are in Bombay, a third is dead, as is his father Bahram.

Zoroastrians did no carpet weaving--that was a Muslim thing. They did raise silk-worms; and Behmard Ostavar still does, buying a can of larvae for 8 tomans from a salesman who brings them from Mazandaran; he then raises them on the mulberry leaves and sells the silk at 6 kilo for 90 tomans or a kilo for 15; he figures Summertime households (60) total pop.: 40, of which 15 male, 25 female

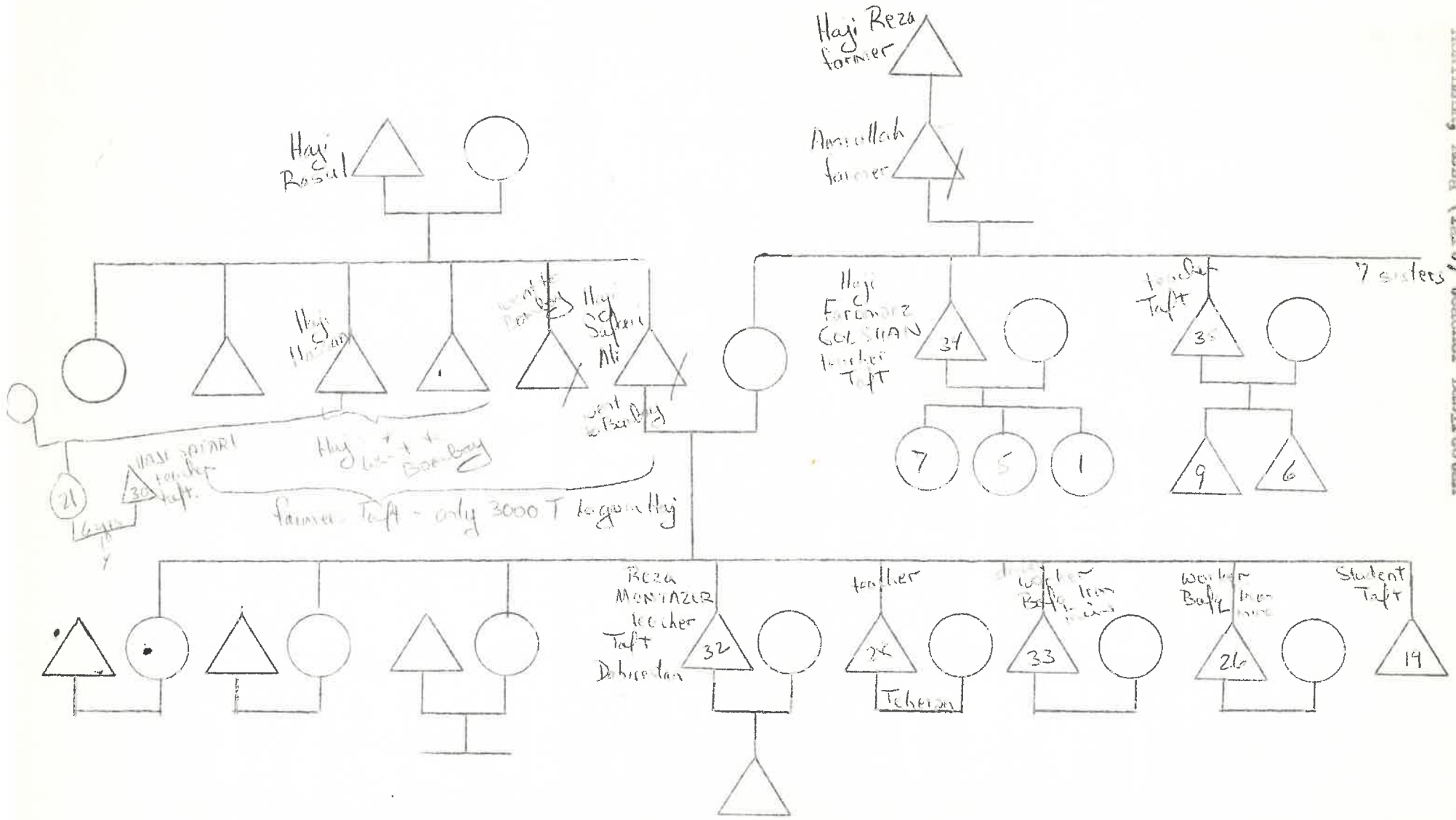
Age structure:	male	female	male	female
80		1	40	1
70	2	1	30	2
60	4	4	20	1
50	2	6	15	1
			less 3	8

Haji Safari, Mohammad Ali. (Sare Deh, Taft)

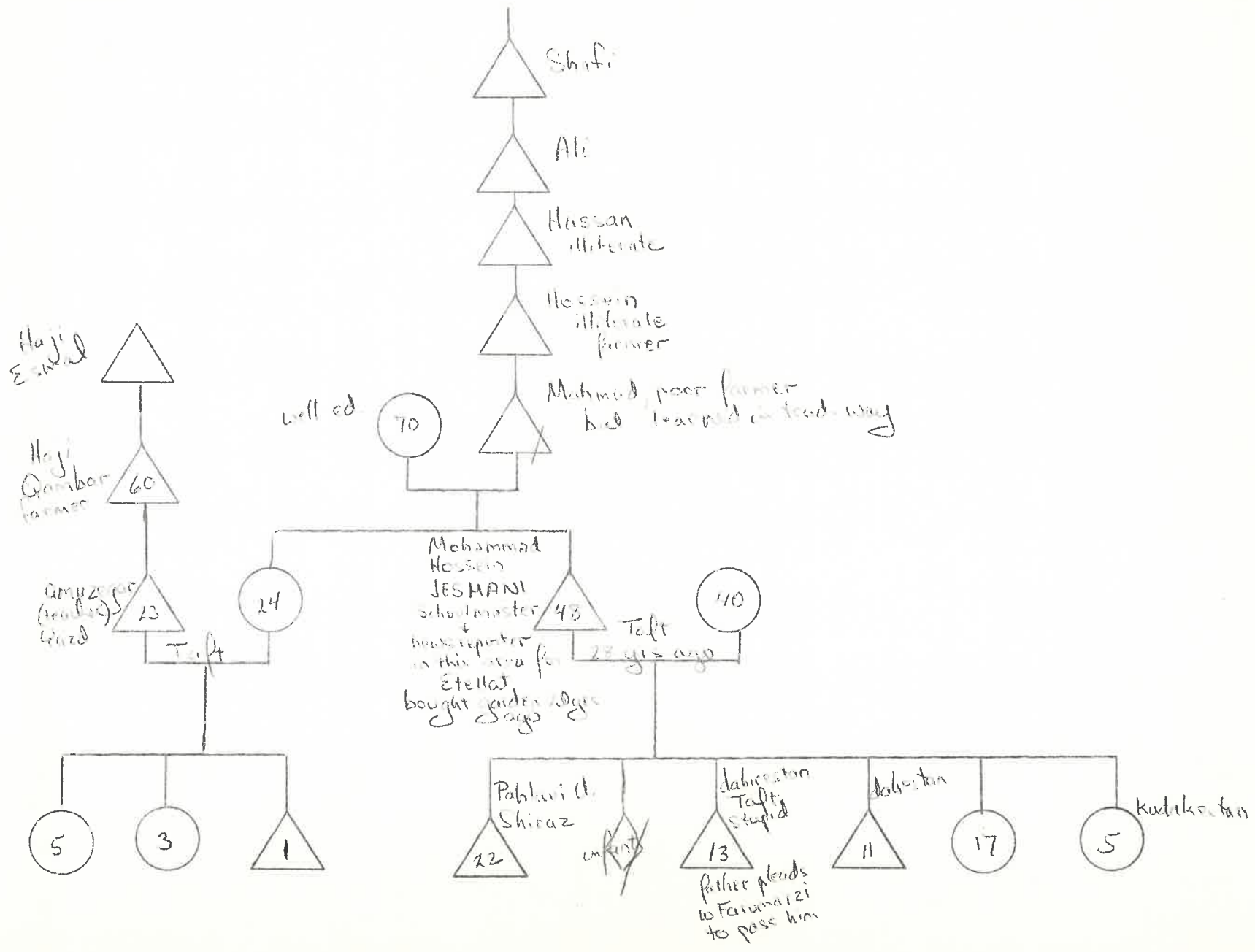
An English teacher at Dabirestan in Taft, learned his English in India, having spent 20 years in Bombay. He's been back in Taft for 17 years now. Interesting family inasmuch as ancestor Haji Mustan Khan converted to Islam from Zoroastrianism when he was 40 years old; his brother remained Zoroastrian, so although he seems not to know which of the Zoroastrian families might be related to him he assumes his family has an important place in both communities: his father counted 92 descendants. The direct line is: Mohammad Ali Haji Safari son of Haji Mehdi son of Haji Safari son of Haji Mustan Khan. The family was engaged in carpet selling as well as having some land. Haji Safari had 11 girls of land of which 4 was inherited by Morfeza.



MONIZZER, Reza (Taft), Teacher Dabirvestan



TAFT; Mohammed Hossein JESHANI, dabestan teacher



SHARIFABAD - e ARDEKAN: Household Count

by Rashid Rashidi and Dariush Shahmardi, 2 June 1970

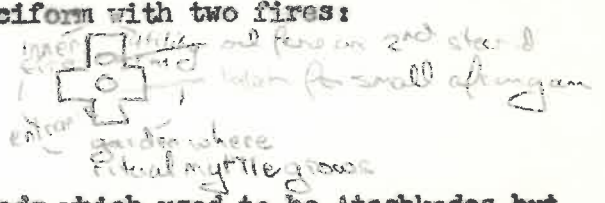
is a estimate about 90-100 houses, with resident pop. of c. 300 in Teheran to Ardeshir Shahabzadeh who works in a company making roades (tiles).

- 1) Dinyar, farmer, 50; and wife, Zome, 55. Dinyar's father, Rashid, died 3 yrs ago at age 89; and his mother, Shirin, died a long time ago. His son Khosrow, 35, is in Teheran with his wife. ¹⁷ married a second time to
- 2) Rustam, farmer, 70, died 6 years ago. His wife, Mahmud, 68, lives alone. Their son Fereydun is an electrician in Teheran; his two brothers are soldiers in Teheran; and their two sisters are also in Teheran.
- 3) Faromarz, farmer, 54; his wife, Morvarid, 47; his mother Bibi, 75; a son Khodayar, 20, still a student; and another son, 14, Tirandaz. His father Khodadad is dead. Other children not resident in Shahrifabad are three sons: Siavaksh, Ardeshir, Sohrab; and a daughter Dowlat.
- 4) Rashid Shirmardi's house in Shahrifabad is empty. He works in the office of statistics (Edareye Sabt) in Yazd, where he lives with his wife, Dowlat, and son Shahrokh.
- 5) Hormuzdiar, farmer, 80; and wife, Firuzeh, 70. His father is long dead, and mother, Banu, is also dead. Two sons, Ardeshir and Mehraban, are in Teheran as are two daughters, the one, Sarvar, married to Ardeshir, son of Faromarz (#3) 70, lives alone. Her husband, Rustam, died 6 years ago at age 70.
- 6) Borzu's house is empty. He works in a bar in Teheran; his wife, and four sons (two are Shah and Sohrab) are with him in Teheran. His father, Jahangir, 80 and mother, 78, live in another house in Shahrifabad (cf #19).
- 7) Hormuzdiar, farmer, 80-90; wife, Khorshid, 78; son Abiari, 48, works in the Water Dept in Yazd but lives here with his wife, Shirin, 45, and their four sons, 4, 6, 12 (Shahrokh), and 13 (Shahbahr) -- [i.e. Abiari and Shahbahr who studies at Marker are in Yazd a great deal]; and daughter Saraqra, 8 (sis of Abiari).
- 8) Khosrow's house is empty. His father, Farvardin, and mother are dead, as is he himself and his wife. Their children are all in Teheran: Farvardin, Hormuzdiar, 50, and wife; Dowlat, 38, and husband Rustam, 45, and their son Kamran, 4, and 2 daughters 14 and 16 (Manijer).
- 9) Hormuzdiar, 80, farmer, and wife, 78, Morvarid. His father Tirandaz is dead. His son Rustam, 45, works for an insurance company in Teheran, is married to Parvin, 35-45, and has two sons, Kamran and Hormuzd.
- 10) Kezad, 70, and wife Morvarid, 68. His father Ardeshir is dead. His son Rustam, 35, runs a shop in Teheran, is married, has a son and 2 daughters. His daughter, Shirin, 34, is married in Teheran and has a daughter & 2 sons.
- 11) Khosrow, school custodian in Teheran, is the brother of Faromarz (#3). His house in Shahrifabad is empty. There were three brothers, sons of Khodadad the 3rd Bahram is not in Shahrifabad. Khosrow is married to Saman. Three sons are involved in the Zardoshti Publishing House, Easti: Iraj, Rustam, Mehreban. Another son is a pilot, lives in Teheran. Two more, Ardeshir and Khodadad, are university students in Germany. A daughter, Shirin, is married in Teheran to Fereydun, son of Rustam (#2) and has 3 small sons.
- 12) Bahram's house is empty. He is 70 and remarried after the death of his first wife, Moreke, from whom he begot no children; 6 years ago he married a girl Shirin, 25, from Nehtiabad (or Khulabad), also no children. He's a farmer.
- 13) Behman Ghadredan, farmer, 60, son of Soroush (dead). His first wife died, was Shirin the wife of Rashid Rashidi; they had one son, Soroush, a pediatrician in Teheran; and three daughters: Keshvar (married in Teheran to Allayeh, electrician, have a daughter and 2 sons), Nazhanu in Teheran, and Khorshid married to Behman, a driver, in Khorramshahr. ³⁹ Behman married again to a 25 yr old woman & have 1 yr old son
- 14) Iraj Nikdin, 50, originally from Kirman got a wife Dowlat, 50, from Shahrifabad, but they had a quarrel (over whether her mother should live with them?) and he now lives in Teheran where he deals in real estate, with his 3 sons Hushang 8, Jamshid 13 (dances and plays the violin), and Bahzad (11). Dowlat lives with her mother, Payande, 100.
- 15) Khosrow (brother of Hormuzdiar #9), 80; wife Gol, 76 (who is Dariush Shahmardi's FMZd); their unmarried daughter Shirin, 17; and son Rashid, 16. Son Shahri studied at the U. of Ahwaz, is now at the U. of Teheran. His bro. Tirandaz

SHARIFABAD-e ARDEKAN

13 May 1970--23 Erdebehesht 1349. I introduced myself to Mr. Bellevani, the head of the Zoroastrian Anjoman and gave him the introductory note from Shahriyar Xodayari. He jabbered away at me at an incredible rate, beginning with an effusive string of ta'arofs; fortunately I was able to understand just enough to pop in a question which made sense every so often to keep his flow going; but unfortunately I could not understand enough to get much useful out of it. I think the following points were made: there is no graveyard here (this took him off into a long discourse about India and Teheran); the one daxme here was built by the Parsee, Manek Limanji, in the time of Nasr-din-Shah (over 100 years ago), the other one is new, built by the Anjoman 10 years ago. The Eliabad daxme was built over a hundred years ago too. He insisted that the fire temple is an Atesh Beheram and that each of the major villages about had an Atesh Beheram (and that they later went to Yazd to be consolidated). We visited it later--very interesting: it is a dome, inside cruciform with two fires: Pictures of Zardosht are on the walls; and crowning piece-de-resistance is a portrait which cahnges depending on the angle of view from the Shahanshah, Reza Shah, and the crown prince. The building was built in 1321. There are 6 other gumbads which used to be Atashkades but none now have a fire. He seemed to deny my suggestion that the inner sanctum contained the Atesh Beheram and the fire in the main room was a Dere Mehr, or that only priests would be allowed into the inner sanctum. There are then also two dadgahs (the two altars at the daxmes). Ziaratgahs are Pir-e Sabz, Pir-e Banu, Pir-e Herist, Seti-Pir (the wife of Yazdegir disappeared here), Pir-e Nerestanah, and one to the south of Yazd above Taft.

There is a dabestan for boys and one for girls in Sharifabad, the nearest dabirestan is in Ardekan, then Yazd, then Teheran. Mazar-kalantar belongs to this Anjoman. He says there are 5-6 deaths a year; maybe 10 marriages; something about girls not going through the naujote ceremony.



ALIABAD-e Karimabad (Yazd Shahrestan)

location: on the road to Ispahan next to Hassanabad and Husseinabad

Iranian Statistical Center. VILLAGE GAZATEER 1969 Vol.8. (Nov. 1966 Census)

pop. 168; households 48

services: 2 public baths, 1 tea shop, 4 religious institutions, 3 elementary schools; co-op society; 2 butchers, 1 water supply distribution; 2 flour mills

main crops: watermelon, wheat, barley, cotton; (5 hectares irrigated barley; 15 hectares irrigated wheat; 22 hectares fallow)

water source: qanat; one deep well.

livestock: 60 horses and donkeys; 300 sheep and goats; 7 cows

no electricity

CODE: 023; location 8-D4

18 Sept 1970 (Friday). Rustam Javanmardi and family and I went out to see his parents. Aliabad is being taken over by sand and the water is drying up leading to a change in vegetation cover; the mulberry trees standing along a now dry jube are dead and display their bare white trunks and branches like skeletons (there used to be growing of silkworms here on these mulberry leaves); cactus which only camels like has arrived. One Bahai has put in a well pump (25-30m deep with engine down below to lift the water rather than one above like Shahriyars' to draw water) and is getting slightly brackish water and so is planting pistachios which do well in brackish water (after 3 years they bud, after 5 they begin to yield; are good after 7); he does not seal the water, using it only for his own land. The rest of the village depends on a qanat (spring) built by a man named Ali (last name Jurabaf?) together with a partner from Hajatabad about 50 years ago and its water is split between them. This Ali was approximately the first settler of Aliabad and he built some houses in the fort, ruins of which can still be seen on the side towards Askazar, which is also the side from which the sands are piling up (SE). Subsequently Ali sold the qanat and it is owned in shares by the farmer: e.g. Rustam's father used to own $7\frac{1}{2}$ hours a week; as the land began to dry up and he started to get old (sons not being at home to help him, nor there being much labor around) he first sold 3 hours and then 2 more, so now he has $2\frac{1}{2}$ hours a week. His family is from Ja'farabad (near Askazar), a village which is now completely dry and covered with sand; there may be a house or two left but the people must get water and farm elsewhere. Most of the village is now Zoroastrian (20 houses); 6 houses are Bahai (of which 2 were Zoroastrian); and 6 houses are Muslim. There used to be 2 Jewish houses (2 brothers); they ran a small store in the community (tea, sugar, etc.) but left some 10 years ago, some of the family going to Ispahan, the rest to Israel. When Rustam was a child, the school was a four year school; the teacher was Goodars Kavusi, from Shahrifabad who studied at Marker, who came as a young man and is still here (Z3); for the last two years of elementary school, the children went to Husseinabad. The Atashkadeh is a nice new building about 10 years old; Rustam's father is the atashband, feeds the fire once a day. Rustam and Shahriyar Mbedi have been trying to encourage the old man to bring the fire to Nasrabad and have the whole population move to town. One ziyaratgah is also present; ~~Shahriyar~~ Haji Khez. (Shahriyar referred to the Atashkade as the Atash Beheram; Rustam referred to it as the Dare Mehr.) To the side near the road just across from Hassanabad is a Bahai cemetery. The "Karimabad" in the name is to distinguish this village from the Aliabad nearer town; it comes from the old town of Karimabad which used to be here.

household count

Z1: Javanmardi: the old man who is the atashband, c.70, farmer and wife, 56--FBd.

In summer two daughters live with them, one 17 in 12th grade, one 14 in 9th grade; during the winter they move to Nasrabad where 4 girls have rented a house and their mothers come in for a week at a time in rotation. There are 3 more brothers and 3 sisters: an officer in the army stationed in Mashad, 33; Rustam Javanmardi, 36, a government clerk in Kirman now for

3 years, previously in Kirmanshah, who is married to his MZd, 24, who is also the sister of Shirin the wife of Shahriyar Dahmobi, and they have two sons, Behruz 2, and Parviz 6, the latter having just been taken to Teheran for a check on his eye surgery; and a 29 year old brother stationed in the customs post of Khosravi with Iraq who married ba gher with a girl from Elabad whose family name was Noshiravani, and they have a 3 mo. old son; daughter Yarman, 40, married her MZs Jamshid Felfeli a Nasrabad farmer and they have 3 small daughters; daughter Dowlat, 38, married her MZs Kodabakh Felfeli brother of the above and also a farmer in Nasrabad and they have 3 small daughters as well; the last daughter, 25, married ba gher with a machine parts salesman Ardeshir Noshiravani brother of the girl above from Elabad, and they have no child.

- 1-2
Z2: Daneshman: The old man is dead; his wife, 55, was his FBd and is the sister of the head of household Z1; a 17 year old son lives with her in the summer and studies in town in winter. A second unmarried son, Allayhar Daneshman is a cartographer for the railroad in Ispahan, aged 26. The third son is a driver in Teheran and married his MBd, a girl from Ja'farabad and they have no children. A daughter, Shirin, 38, married her FBs Shahriyar Javamardi who works for the electric company and they live in Mahalleh--he is 45 (she was with us) and they have 4 daughters aged 18, 15, 11, 6. A second daughter, 20, married her MBs Ardeshir Javamardi the brother of the above, 31, and they have a 3 year old son, live in Teheran.
- Z3: Goodarz Kavusi, c.45-50, teacher, originally from Sharifabad and studied at Marker, now lives here alone. He married ba gher and his wife is now in Teheran. They had two sons and two daughters. The two sons both married MFZsd, the wives being FBd to each other; the one son, Manuchehr is a tailor in Teheran and has an 8-year old son; the other, Iraj, is a clerk in the Bank-i Saderat in Teheran and has no children. One daughter married a FBd who is also a clerk in the Bank-i Saderat in Teheran and they have 2 daughters and a son. The other daughter married ba gher a mechanic and lives in Teheran with 2 sons.
- 3-4
Z4: Afshari. The old man, Bahram Afshari originally from Nasrabad is dead. His wife, 80, originally from Zeinabad, lives here with her son Tirandaz's wife, 30, who was Tirandaz's MBd, and their 3 year old daughter and in the summer their 15 year old son. The latter stays with his grandmother in Yazd in the winter. Tirandaz himself is a buyer for a store in India. A second son, Khosrow, is in Pakistan where he has a shop, married ba gher and has 2 sons and 2 daughters. A third son, Jehangir is a clerk in a Teheran shop, but his wife who is his FBd (da of Shahriyar, a Pahlavan, who was from Nasrabad and here) lives here with their 7 children, the oldest of whom has just gotten a diploma, and one girl married ba xish
- Z5: *
Z6: Mahiyar-e Javamardi (brother of head of household Z1 and dai of Allayhar Daneshman of Z2), 50, married ba gher with wife, 40, and a son, 30, who farmer and is not married; and two unmarried daughters, 14 and 13, who in winter are in the house in Nasrabad with the girls of Z1. There are 3 more daughters all married ba gher; one with Kodara Abiari (his father drew water whence the name) who works in a cement factory in Ahwaz and they have a 3 year old daughter and a 6 year old son--all in Ahwaz; another daughter is also married and in Ahwaz, husband is a driver, Rustam and they have one son.
- 5
Z7: The 5th daughter is married to Noshiravan Edalati, a truck driver (own truck); newly wed they live with Edalati's father, Shah Bahram, 70, and mother 60, and brother 14, and sister 10. Noshiravan Edalati has 3 more brothers and 3 more sisters. Brother Shahpur is a teacher in Teheran, 40, married ba gher and has 3 daughters: 15, 12, 6. Brother Kei Khosrow is an Oil Co. clerk in Teheran, 35, married ba gher and has one daughter. Brother Aflatun is a driver in Teheran, 20, married ba gher and has no children. Sister Parvin married ba gher to Nasrabad farmer

- 28: Hormezd Kaymarsai and they have 2 daughters. Another sister married ba gher to a clerk and they live in Teheran and have no children. The other sister, 29, is married ba gher to farmer Mehreban, 35, and they live here in Aliabad with their 2 sons, 12 and 6, and Mehreban's father Rashid Afshari, 70, originally from Kasnavieh, and Mehreban's mother, 60, who was gher with her husband, being from Mazar Kalantar. Mehreban has a brother and a sister. The brother, Rustam, is in India; and the sister married her FBd Jehangir-e Bahram, a clerk in Teheran where they live.
- 29: Mehreban Hormuzdi, 75, married ba gher to Shirin who is now dead, lives with his son Shahbahram, 45, farmer, who married ba gher a girl from Ja'farabad and they have 2 sons, 10 and 2, and two daughters, 5 and 14. Shah Bahram has two brothers and two sisters. Brother Beman is a clerk in Teheran and is unmarried. Khosrow drives a taxi in Teheran and is also unmarried. Sister Dowlat married ba gher Mehreban Javanmardi, a Ja'farabadi farmer and they have one daughter. Sister Homayun married ba gher Kei Khosrow who runs a shop in Teheran and is the son of
- Z10: Fereydun Abdari, 80, and wife 70. They have two more sons, both also in Teheran: a driver and mechanic and ?
- Z11: Marzaban-e Hormuzdi, brother of Z9, is dead and had no children. His wife, 65, lives here alone.
- Z12: Shah Bahram Kodadadi originally from Ja'farabad went out to a jamn one night drank, broke into a sweat and died in a couple of days; he was a young man. His wife who was from Hassanabad-e Meybod, 35, lives here with one 7 year old daughter; two more daughters, 20 and 12, and a son, 17, study in town.
- Z13: Kodabaksh Edalati (brother of Shah Bahram Z7), 60, married FBd Banu, 50. They have 2 sons 3 daughters all living elsewhere. Son Gushtasp lives in Yazd and is a clerk at the airport and has 3 daughters and 2 sons the eldest is 10. Another son is in the army, not married. A daughter is married in Teheran and has no children; another daughter is married to a shop keeper in Teheran, has one daughter and a son who died. Another daughter is unmarried. Wife Banu is the sister of teacher Hedayati who is now in Yazd and is one of the two Z-Bahai households.
- Z14: Kodadad-e Shahriyari, 75, originally from Mazar Kalantar, wife Homayun, 65, son Rustam, 30, driver with own truck married ba xish to wife 25 and has 3 sons and one daughter the eldest being 8, and a 20 year old daughter engaged ba gher to a guy in the army from Aliabad. Another daughter, Jehan Xanom is married ba xish to ~~Shah~~ Sohrab Ruzbeh who has a liquor store at Markerabad in Yazd and has moved to town in the last year; they have 6 daughters. A son Mehreban is an iron-co. clerk in Yazd, married ba gher and has one son and one daughter. A son is in India, married ba xish, children unknown.
- Z15: Ardeshir Abiari, 50, farmer, married FZd Banu, 42, two sons 20 and 15 and a unmarried daughter. Another daughter is married in India.
- Z16: Bahram Abiari (bro. of Z15), 35, farmer, married MBd Goche, 25, 2 daughters and a 5 year old son.
- Z17: Jamshid Abiari (bro. of Z15), 43, himself runs a shop in India, but his wife (ba gher) Pari, 35 is here with their two daughters, oldest 13, and son, 6.
- Z18: Bahman Afshari, 60, married FBd, 50, son 20, and unmarried daughter. Another daughter is married ba gher in Teheran. A son, 22, is in Teheran. Another son is married ba gher in Teheran. Another son is married FZd-MBs in Teheran.
- Z19: Rustam Abiari, 70, married ba gher to wife, 60, and daughter 25. A son died 2 years ago just after getting his high school diploma. A daughter is married in Teheran. An unmarried son is in Ahwas. And a son is married to the FBd of Rustam Javanmardi (Z1) and is also in Ahwas.
- Z20: Dowlat, 70. She was married ba gher but her husband is dead. A son was shot in India. There is another son, and 3 daughters, 2 married to Hassanabad farmers and one to a Sharifabad farmer.

Z21: Kodabaksh "Dastur" himself has moved to Teheran. His daughter is here with her 17 year old son who in winter studies in town. The husband, Rostam, (ba gher) originally was from Asrabad, is now also in Teheran.

Summary of Household Count:

Total pop. of 21 Zoroastrian houses is 74 (+11) or 74-85, the (+11) representing children who are normally resident in the village in summer and in Yazd in winter, e.g. the 4 girls of Z1 and Z6 have rented a house in Nasrabad and their mothers take turns coming in for a week at a time; the boy of Z4 stays with a grandmother in town in winter. These kids as well as their brothers and sisters will probably all eventually leave for good. Of the prime work- and child- bearing age (20s, 30s, 40s) there are 9 males and 13 females. Three of these females have husbands working in Teheran or India, 2 are married to males above 50, one is a widow; i.e. of the 13, 3 do not have a spouse (one widow, one unmarried) and 3 have spouses who are not resident in the village, 6 have spouses in the village. #13

Of the nine males, 4 are farmers, 1 a teacher (and may in fact be over 50), 2 are truck drivers, 2 are still in school or just ready for the army; of the 9, 3 do not have a spouse, 1 has a spouse not resident in the village (the teacher), and 4 have spouses in the village.

	male	female	sex?
70+	7	3	30
60	2	6	20
50	2	3	20= 11(+4)
40	2	3	13 (+6)
			total 31 +4 38 +6
			6 = 74+11 or 74-85

Of 50 counted marriages, 27 were ba gher, and 23 ba rish, i.e. 46% endogamy. Of the 23 marriages ba rish, Fbd--8, Fzd--3, Mda--3, Mzd--3, and rish but unknown category--4, and MFZsd--2.

Aside from the Zoroastrians, there are 10-12 Bahai and Muslim houses (6 each): of the 6 Bahai houses, 2 were previously Zoroastrian, one named Edalati, and one named Hedayati, a teacher now in Yazd. The other 4 are Muslim-Bahais: Mahmud, Abdullah, Hassan (whose wife kept wandering around us today), and Javad. There are also 5-6 Muslim houses: Jalal, Meh Ali, Mamud Haji, Haji M.Hosseini, Haji , ?.

There are 2-3 carpet looms in the village. A bus goes to Yazd every morning returning every evening except on Friday.

Of 53 males of the immediate family living outside the village--i.e. heads of households or sons of heads or husbands of daughters of heads, 27 are in Teheran, 4 in Yazd, 7 in other villages of the Yazd area, 4 in Ahwaz, 7 in India and Pakistan, one each in Isphahan, Kirman, Mashad, Khosravi. Of these 53, occupations of 39 are known: 7 are farmers, the army has 2, 2 others are employed by the government, 7 more are employed by other major bureaucracies (national banks, RR, electric co., iron mines, oil co.), 3 more are unspecified clerks probably part of the two former categories, 5 are drivers, 8 own or work in retail stores, 3 are craftsmen (tailor, mechanic), 1 is a teacher, one is a factory worker:

Teheran: 27	India - 6
taxi-1; coil co. clerk-1; driver-3;	shop -1
clerk-3; teacher-1; machins parts-1;	shop buyer -1
shopkeeper-2; mechanic--2; bank clerk	unknown - 4
-2; tailor-2; unknown - 8	Pakistan - 1
Yazd: 4	shop - 1
airport clerk-1; liquor store-1;	Mashad: 1--army officer
iron co. clerk; electric co.	Kirman: 1--gvt clerk
Other villages of Yazd: farmers: 7	Khosravi: 1--customs
Hassanabad-2; Sharifabad-1;	Ahwaz: 4 cement factory -1
Nasrabad-3; Ja'farabad-1	driver -1
Isphahan: 1--RR cartographer-draughtsman	unknown--2

12 Oct. On the way out to Mazar Kalantar, I stopped to take a picture of some men scraping sand off a field with a tractor doing the same, and so met Mohammad Bezaad, the modir of the Aliabad Sherkat-e Tavuni. It was his field to be planted with wheat. For 7 years water has not come here because of a well in Yazd which was drawing off water from the qanat. This qanat comes from near Qassimabad 7 farsacs away and belongs to two villages: Aliabad and Hojatabad. Water is now good again because the qanat was moved away from the well. He complained that everyone was leaving the villages--all the young men--to become city folk (shahris), but otherwise with machinery etc. things would improve. Still he complained that farming is much work with little profit --xarj ziyad vali estefade Kam, i.e. expenditure is much but profit is little. The tractor belonged to two Muslims from M-- who rent it out for 10T/hr.--they go any where there is work in the Yazd area, but aparently not as far as Ardekan. The truckers cafe by the road belongs to Mohammad's father. The wheat will not be harvested til the month of Tir--9 months; so watermelon and other crops are elsewhere, not on the same field.

23 August--1 Shahriyar. Rustam Khosrowviani, the market guy at Markherabad is also the Raiz of the Rahmatabad Anjoman and in this latter capacity he makes a count each year of the population (last year 25 Zoroastrian houses and 450 Muslim houses; 89 Zoroastrian individuals) which he sends to Teheran. Thus he can account for each individual. E.g. last year, a girl disappeared: he called the police after learning that she had been abducted to an ahun's house, the girl was taken to Teheran where she was married, while Rustam signed a complaint. The Muslims came after him to kill him, but he escaped. This was at the same time as when he recounted a dream of a snake attacking his ankle: amid much pain a man told him that the pain would stop if he killed the snake, but that he would die if he did not; so he killed the snake and the pain stopped. The next day he told the dream to a Muslim who clapped his forehead and went away without saying anything.

25 Sept. After several jockeying attempts to get a household count (Rustam told me to get it from Amujan as he had time; Amujan said there were only 9 Zoroastrian houses, but when pressed said yes maybe there were more but he did not know them as they were related not to him and came from other villages) I went to Rahmatabad and ran into Rustam and his brother who were about to leave for town. But I was ushered into the fire temple where an old man who said he was 50 only (Kei Khosrow) was sat down with me to give me the information--Rustam was about to help with the first 3 and then an even older man Jamsid (#22) came to help. The count of people is liable to be accurate; the surprisingly low marriage ba xish rate was confirmed by Rustam and his brother, tho the latter later suggested that the people who are here may not be representative and the resp of the population, mostly living in Teheran now would have a much higher rate: we discussed whether xish or gher was better--a former raiz of the Anjoman in Taft was of the opinion that ba xish is better because closeness of liking is twofold: both family and marriage (blood and law). The brother was delighted at my suggestion that ba xish preference has to do with keeping wealth in the family--yes indeed!--and he is strongly of the opinion that the tradition inheritance pattern of giving the wife and daughters nothing, but only sons is good; and it is only the bad daughters who today insist on their share under Iranian law--he disagreed with Raiz' opinion that this has influence either marriage preference patterns or frequency. The old guys, Kei Khosrow and Jamshid were however of little help in knowing what people who had left the community were doing.

household count: 22 households; ~~65~~ people: 65

- Z1: Rustam Keighobad, 70, farmer, married ba gher to wife 50. One unmarried daughter lives in Teheran.
- Z2: Esfendiar Javanmard, 60, married ba gher to wife 50. Three daughters and a son are married ba gher; one daughter is in Yazd, the other 3 children are in Teheran.
- Z3: Dinyar Rustam, 40, farmer and works at the Radio-sazi in town, married ba gher to wife 30; 2 sons, 7 and 8, and a daughter, 2; mother 65.
- Z4: Ferangis 67 lives alone. Husband (ba gher) is dead. Two sons are in Teheran.
- Z5: Rustam-e Shahriyar, 50, married ba gher to wife 45. One son is married ba gher in Teheran; a son and a daughter both are unmarried in Teheran.
- Z6: Dowlat-e Shahriyar, 58, married ba gher to husband now deceased. A son is studying in America, another is in India, a daughter is in India, there are 4 more daughters, 2 of whom are married ba gher.
- Z7: H omeyun-e Coshtasp, teacher, 69, lives alone. Her husband (ba gher) is in Teheran; they have no children.
- Z8: Makmal-e Rostam, 70, lives alone; husband (ba gher) is dead.
- Z9: Kei Khosrow, 50, married to his NZd, 40; they have no children. His father's family was from here, but his father was living in Zainabad, but then married here.
- Z10: Gushtasp-e Bezaad, 90, married ba gher with wife 80. Five sons and two daughters all married. One of the daughters is married ba gher in India; one is married to NZs in Teheran. Doesn't know about sons.
- Z11: Shahriyar Hormuzdiar, 60, married ba gher with wife 70; mother 110. Three daughters and one son all in Teheran.

212: H Omair-e Mehrban, 55, lives alone. Husband, deceased, was IZS-MZD, a daughter is married to Daryar-e Mustam (Z3); another is married to her in Teheran.

213: Fereydun-e Bahman, 75, married to her with wife 60; son 18. A daughter is married to her with an Oil Co. worker in Yazd; another is married to her (but dont know relation) in Teheran. *(Bahman)*

214: Khodad-e Nostam, farmer, 45, married to her with wife 40; no children.

215: Khodad-e Mustam, 60, married to her with wife 45; 3 sons: 20, 12, 7; two daughters 19, 11.

216: Mustam-e Goshasp Khosrovlani, 45, married to her with wife 35; 3 sons: 16, 12, 10; one daughter 18. *(Raz-e Feyz-e Mustam-e Goshasp Khosrovlani)*

217: Kot Khosrow, 50, married to her with wife 45; one son 12 and a daughter 7. A son is in Teheran; another daughter is unmarried, and a daughter is married to her in Teheran.

218: Rasht-e Khodad-e Khosrovlani, 55, married to her with wife 45; mother 100; two sons 10 and 9; daughter 6.

* 219: Mustam-e Janshid-e Khosrovlani, 40; mother 75; two wives, both to her 25 and 55; and son 2.

220: Bahman Bahman, 70, married to her with wife 65; son 12, and daughter 7. An unmarried daughter, 16, is in Teheran. A son is in Yazd and two are in Teheran.

221: Bahman Khosrow Kuche Blvd, 80, and wife 75, and son 12. Two sons; a daughter married in Yazd, and one married in Teheran.

222: Janshid Khosrovlani, 85, lives alone. Wife died 7 years ago. An unmarried son, almost 50, is in Teheran (Ardeshir). Another son, 50, is in Italy with his wife from here (but to her). A daughter is married in India. Another daughter is married in Teheran. Janshid's father's mother's family was from Khosrovlani; his mother's family from Morlabad.

ages are approximate, but of the 32 males and 33 females, 13 and 16, resp. are above 50 years of age; and 15 and 7 or 22 are under 20 or 20. Leaving 4 males and 10 females in the prime work age group (20s through 40s). Of the twenty-two households, 11 or half have only one or two people. Of 38 husbands, sons, or husbands of daughters counted, outside the village, 20 are in Teheran, 4 in Yazd, 3 in India, 2 in American and Europe, and 9 unknown.

surprisingly, only 4 of 36 marriages were counted as khish and all of these except one were MZD, the one being unknown.

ARDEKAN

29 Sept 1970. With Soroush Shahzadi and Shirin-e Jamshid to see the latter's garden, inherited from her father Jamshid; pistachio land. All of Ardekan to the desert side is pistachio archards; no walls. Shirin has 9 gafiz (1 gafiz = 950 m), which was rented 50 years ago to one Haji Mohammad Reza for 20 mann of wheat a year. The Haji planted 150 pistachio trees but each year he says that they bear nothing and so he cannot pay the rent. Yet Soroush points out, he could spend the money to go to Mecca; to raise 9 children, and to get a second wife (the first being barren). It seems that he has not paid for the last 12 years, and Soroush wanted to go out and see for himself if the trees had anything on them or not. This year does seem to be a bad year. But the main problem, it turns out, is that the Haji does not have enough money to give the trees enough water to bear good fruit. Pistachios need water only rarely: 3-4 times a year; but the Haji can only give them water once a year. Water is available, either from the Zeinabad-e Ardakan qanat (ab-e chasme) or from a well (well water is 18-20 tomans an hour; qanat water is 4-5 tomans an hour.), but he does not have the money. So he suggested that Soroush provide the money for water, an idea Soroush had been toying with (it would have been so much better had Shirin's father Jamshid brought water to go with the land), but by the Haji's account this would amount to 1000 tomans for water a year (this figure is not clear: one watering now is 10 hours worth for about 500 tomans), plus he wants 1000 tomans for fertilizer (in Rafsinjan they use chicken shit and dried fish, but apparently not here) plus 500 tomans for aeration etc. labor; for this 2500 tomans he will give Soroush $3\frac{1}{2}$ mann of pistachio, which Soroush finds a laughable proposition. The other alternative then, the Haji suggests, is for Soroush and Shirin to sell the land to someone else if they want some return, or he is willing to sell the trees to them for 10,000 tomans. All of this is subject to the Land Reform Office, and they are not sure what in fact Soroush is legally allowed to do: where a land owner (arbab) like Soroush is able to buy the trees, or provide water now, would that not be a loophole allowing the re-establishment of feudalism--i.e. it would mean that were the arbab willing to spend some money he could re-establish his control. I asked if Haji Mhd could not borrow from the Co-op Society or the Farmer's Bank, and the reply is either negative (?) or that he borrowed once and could not pay back and so cannot borrow more. Looking at the two men arguing, my sympathies were naturally on the side of the Haji as the obviously poor man of the two, breaking his back in the field, while the arbab, while by no means wealthy, gives no continuing input and has a job in an office; with the inflation of land prices, a clear case of transfer of value to the arbab from the laborer. Haji Mhd Reza, the mostajer, works for another man in another part of Ardekan, on truck crops for which he gets more return. He owns a cow, and a donkey; there is weaving of rough cloth in his house. He also has a few pigeons. His house is filthy, but not terribly small nor structurally unsound. He is 70, wears a brown turban. We went to his house to have tea at the self-invitation of Soroush and Shirin; he did not drink with us, tho it was urged on him: it's fixed by your own son's hand not ours, and he admitted he would have tea later. Twenty mann of wheat a year comes out to about 1000 toman.

Soroush suspects that pistachios have male & female trees (nar + madar) & he suspects that the Haji has not planted enough of the former which do not bear fruit but which are necessary.

QASSEMABAD (Yazd Shahrestan)

Iranian Statistical Center. VILLAGE GAZATEER Vol. 8. (Nov 1966 Census)

- 211: pop. 302; households 74 (father died about 6-7 mo. ago; family from Mehtiabad).
 212: 2 elem schools; 1 co-op soc; 2 retail trade; 1 carpet making
 crops: pomegranate, wheat, barley, tobacco
 213: 4 hectares orchard; 15 hectares irrig barley; 25 hectares irrig wheat
 animals: 70 horses and donkeys; 300 sheep and goats
 water: qanat
 CODE 025

qanat belongs to Rashti, runs from the hills near Mehriz through the Zoroastrian graveyard

- 214: Jahshid-e Ardeshir Navandadi, 43, married MBd, 40; 4 daughters: 18, 15, 12, 10.
 215: Bahram-e Bahram, 35, married to FZd, 34, son 12 and daughter 16.
 216: Shahriyar Boman Forudi, 45, married MBd, Mehrangiz, 40; 3 sons: 20, 14, 7; and

Household Count (taken 21 Sept. 1970 from Shahriyar Forudi, at the dammes)

- 217: Z1: Firuseh Rustam Khosravi. (She, 50, married the son of her ame (MBd-FZs) but he is now diseased, and she lives with a daughter, 30, whose husband
 218: Khodasor (gher) is in Teheran, and that da's daughter, 17. Two sons are in Zahedan. One, Shapur-e Rustam, unmarried, is a medical assistant. The other, Mehreban-e Rustam, married ba gher, job unknown. Two other daughters are both married ba gher, one in Teheran, the other in Yazd to Ghodrata, originally from Taft, works in the electric company.
 Both Firuseh and her husband's family are originally from Khoramshah.
 219: Z2: Ardeshir-e Khodadad Mobandadi (family originally from Mariamabad), 60 farmer, married to MBd, 50, two sons 17 and 15, and 4 daughters: 16, 13, 10, 8. Another daughter is married to her FBd, a driver in Teheran.
 Z3: Khodadad-e Bahram, 70, farmer, married to his FBd, 60; a daughter 19, son 15. Family name: Akhtari; originally from Rahmatabad. Another son married ba gher a girl from Aliabad, is a driver in Ahwaz. A daughter married FZd-MBs to a Teheran farmer. Another daughter is married to a farmer in Ahwaz ba gher. The fourth daughter is married ba gher to a Shiraz farmer.
 220: Khodasor-e Bahram, 45, married FBd, 40. Three sons are students in U.S. in
 Z4: Jamshid-e Bahram (brother of above; before Rahmatabad maybe from Mariamabad), 80, married FZD, 75. Son Bahram-e Jamshid Akhtari is a driver in Ahwaz and married FBd. Son Ruhallah is a farmer in Teheran and married MBd.
 221: Bahram
 Z5: Rustam-e Dinyar Farla (family originally from Khoramshah) 60, married MBd, 50. A daughter is married ba gher in Teheran. Another daughter is married to FBS-FBd, Jehangir, a driver in Teheran.
 Z6: Dowlat-e Jamshid, 60. (Her husband, Rustam Khosravi, is dead, originally from Mariamabad; was FBd-FBs). Two daughters live with her, 17, 16.
 222: Mehreban
 Z7: Fereydun-e Jamshid Forudi, 50, wife ba gher 45, son 14, daughters 24, 20, 17. (Family originally from Abshahi, known then as Naimabad).
 Z8: Sorush-e Khodabaksh Forudi, 80, married FBd, 70. (Family originally from Taft) Two sons are both married ba gher in Teheran, one works for the Govt, the other is a driver, aged 35 and 25. A daughter, 30, is married ba gher to Shapur-e Kei Khosrow Khosravi in Yazd. Another daughter, 25 is married to her FBS-FBd, a driver in Teheran. Another daughter, 20, is married ba gher in Teheran (hu orig fr Taft).
 223: Khodayar
 224: Bahram
 Z 29: Fereydun-e Ardeshir Khosravi, 70, married FBd, 65; son Ardeshir, 40 married ba gher to a girl from Kheyrad, 38; he is a farmer in Qassimabad and they have 4 daughters: 7, 8, 9, 10. Another son, Rustam, runs a shop in Teheran, married ba gher there. A daughter is married ba gher to a Kheirabad driver. Another daughter is married to MBs--FZd, Hoshang-e Ardeshir, a Qassimabad farmer, and they have a daughter 15, and a son 12. (cf Z15). Another daughter, Morvarid, married FZs-MBd Jamshid, a Qassimabad farmer, and they have 4 daughters aged 17, 14, 13, 10. (26)
 227: Mehreban
 Z10: Rustam-e Bahram Nandari, 70, married his FBd, 60 (family originally from Mehtiabad); son Shhrab, 40, Qassimabad farmer, married FBd, 36, have 2 sons, 16 and 14. Son Shah Bahram is married ba gher in Teheran and is a cloth seller. A daughter 38, is married to Qassimabad farmer Fereydun, 40, her FBS-FBd, and they have two sons 14 and 12. Another daughter, 45, was married FBS-FBd, but he died, have a son 17 and daughter 19. (For former of Z12)

irajadan himself
 with his wife
 relative: MBsd
 Dorakstahn (Questionnaire)

QASSIMABAD--3

- Z29: Nandar Moghandadi, 40, farmer married ba gher to daughter of Z27, 20; two daughters: 7 and 5.
- Z30: Mehreban-e Soroush Lorasbi, 46, married MZd, 40; ^{da of Z17} two daughters 12 and 10. Another daughter is married ba gher to a Teheran driver. A fourth daughter, 22, is married FbD-FbD to Hormuzdiar Khosravi, 25, Qassimabad teacher and they have a daughter aged 2, (Z57) ^{in house of Dinyar Ashkan}
- Z31: Homayun Khosravi, 40, was married MBd-FZs but he died; a daughter 19 lives w/er. A daughter 17 is married to a Mariamabad farmer.
- Z32: Khodadad-e Rostam Khosravi (orig fr Khoramshah), 60, married ba gher 40, 8-year old daughter.
- Z33: Fereydun-e Rostam Tufhan (orig fr Khoramshah), 70, married MBs-FZd 65, daughter 12. Another daughter is married ba gher in Teheran. An unmarried son is in the Danesh Sepah. Another unmarried son is a tailor in Teheran. Another unmarried son is a shop keeper in Teheran. Son Khodayar, 44, is a Qassimabad teacher, is married ba gher to 20-year old wife, no children. (Z56).
- Z34: Rostam-e Jamshid Khosravi, 40, married FbD, 35; mother 70; daughters 7 and 5. (family originally from Khoramshah).
- Z35: Mehreban-e Soroush Khosravi, 40, married FbD, 35, son 15. A daughter 25 is married FBS-MBd to Rostam-e Jamshid Khosravi, 30, Yazd liquor store keeper, with two daughters 5 and 3.
- Z36: Hormuzdiar Shahriyar Forudi, 50, married FZs, 45; 4 unmarried daughters: 18, 15, 12, 10. Another daughter, 25, is married ba gher to Esfendiar, Qassimabad airport mechanic, with 4 mo. old daughter (Z70).
- Z37: Jamshid Khodadad Moghandadi, 70, married FbD 60, daughter 20, son 14, son 19. Another son works in the Bank-i Melli in Teheran, is married to his FbD and has a daughter. A daughter is married ba gher to Mehreban, a Khoramshah farmer. A daughter is married ba gher to a Teheran driver. A daughter is married ba gher to Qassimabad farmer Khodayar (Z25).
- Z38: Khodayar Rostam Khosravi (orig fr Taft), 45, married FbD 40; daughter 11, daughter 8, son 13. ^{17 pump operator Ahvaz} ^{sis of Loraspi}
- Z39: Mehr Banu, 40, was married to MZs--MZd, now diseased; son 17 and daughter 14.
- Z40: Khodayar Ardeshtir Yazdani (orig fr Hosseinabad), 45, married MZd, 40; two sons 10 and 12; a daughter 5. Another daughter, 20, married ~~MBd~~ FZs-MBd, auto wash in Teheran.
- Z41: Khodadad Shahriyar Bomas, farmer, 60, married MBd, 50; daughter 20. Another daughter is married ba gher in Ahwaz. Another is married ba gher, Teheran. (Originally from Nasrabad).
- Z42: Bomas Hoshang Khosravi, 80, married FbD, 75, son 12th grade. A son is married in Teheran ba gher, runs a shop. Another son is married ba gher in Teheran, is a medical assistant. An unmarried son is studying medicine in Isfahan. An unmarried son is in the Danesh Sepah.
- Z43: Bahram Khodabakhsh Forudi, 80, married FbD, 70. Three sons are married ba gher in India, shopkeepers. A daughter, 38, is married to Qassimabadi, Mehreban-e Sassani (Z47). And a daughter is married to Nasrabad farmer Mehreban.
- Z44: Shahriyar-e Javamard, 65, married MBd, 60; son 17. An unmarried son has a shop in Teheran. A daughter married a shopkeeper MBs-FZd in Teheran. A son married ba gher works in a plastics factory in Teheran. And a son married ba gher is a driver in Teheran.
- Z45: Bahram-e Shahriyar Khosravi, 70, married FbD, 65; son 15. Two unmarried sons are in the Danesh Sepah. Another unmarried son is a bank clerk in Teheran. Another son is a teacher in Teheran, married FbD.
- Z46: Mehreban-e Shahriyar Moghandadi, 70, married FZs, 60. A daughter married a secretary in the steel co in Teheran ba gher. Another daughter married ba gher a worker in the steel co in Teheran. Another married MZs-MZd, a Teheran taxi driver. Another daughter married ba gher a Taft farmer. Another married ba gher a Teheran store clerk.
- Z47: Mehreban-e Sassani, 40, Radio-sazi karxane on Kh. Kivan, married to daughter of Z43, 38; 2 sons 17 and 14; mother 90.

QASSEMABAD-4

- 248: Mehreban-e Jamshid Khosravi, 70, lives alone. His wife (FBd), 65, lives in Teheran, as do 3 unmarried sons (students), an unmarried daughter, a daughter married to a driver ba gher. Another daughter is married to her FZs (-MBd) in India.
- 249: Soroush-e Esfendiar Khosravi, 45, married ba gher, 40. No children.
- 250: Bahram-e Ardeshtir Khosravi, 60, married ba gher, 50; son 18. Another son is unmarried, a teacher.
- 251: Kei Khosrow Rustam Moghandadi, 48, married ba gher, 40; two sons going to Dabirestan-e Kei Khosrow, aged 17 and 14. A daughter is married ba gher in Teheran to a real estate agent. Another daughter, unmarried, is a servant in Teheran.
- 252: Jamshid-e Khodadad Khosravi, 80, married twice both ba gher. The second wife is 50, has borne no children. The first wife died; her son runs a shop in Teheran, married ba gher.
- Bahais: B1: Golam Reza, 60, wife 55, son 12, daughter 10. Another daughter is married to a driver in Teheran. And a son is a tailor in Teheran.
- B2: Ahmad, 65, wife 60, son 10, son 12, daughter 15. A son is a mason in Arabistan, and a daughter is married ba gher to a Shiraz farmer.
- B3: Akvar Sarmand, 58, 18, mother 50, sister 20, brother 16.
- Mulsims: M1: Ramazan, 60, wife 60, son 20, son 25, son's wife 20, son's 2 children.
- M2: Mahmud Hossein (son of M3) 45, wife 40; sons 12, 10, 8; daughter 15.
- M3: Ari Dashtaban 80, wife 70. Son is M2. Daughter is married Hosseinabad farmer.
- M4: Hossein Chupan 80, wife 80; daughter married Aliabad-e Mehriz farmer.
- M5: Reza Sahodi 70, wife 65. ~~Shahriyar~~ Descending generation are farmers in Kuhistan.

(NB on validity: a cross-check on Z7 from the Derakhshahn Questionnaire shows that Shahriyar is possibly taking a strict interpretation of "xish"; note however that he gives as the ages of Z7 children as 14, 24, 20, 17, -the father gave almost identically: 14, 22, 19, 17. Seems to be overproportion of FBd design.

There are several groups not put into households (7 nuclear families)).

Prelim. Analysis: about 215 people in 52-59 households + 30 in 8 non-Z households.

The 40s are a big age category for both males (20) and females (16), but there is still the thinning in the 30s (2 and 6) and 20s (4 and 7) which also shows up in the childrens age structure which is an inverted pyramid:

0-5	3	7
6-10	5	15
11-15	18	18
16-20	13	19

Above 50: males 32, females 31.

Marriages: of 132 marriages, 74 are ba gher and 58 ba xish--FBd=32; FZd=8; MBd=13; MZd=5.

Heads of House, sons, husbands of daughters outside village: ~~67~~ 71 in Teheran (3 teachers, 6 students, 19 store keepers, 8 drivers, 3 farmers, 1 taxi, 1 gvt, 1 tailor, 1 plastics factory, 1 auto wash, 3-steel co., 2 bank, 1 real estate, 1 med. asst., 1 engineer, 5 Danesh Sepah, 13 unknown), 7 in Pakistan and India, 3 in Yazd, 7 in other villages of Yazd, 2 in Zahedan, 5 in Ahwaz, 1 in Shiraz, 1 in Isphahan, 1 in Abadan.

Recount w yg 6s e. 234 people in 60 zero. households, plus 32 in 8 non-zero. households.

40s age group: males - 20, females 19
thinning in 30s (2 + 8) + 20s (4 + 5)

children's age structure	0-5	5	8	over 50 - males: 34 females: 32
	6-10	7	17	
	11-15	18	21	
	16-20	15	19	

marriages: 136 - 74 gher; 62 xish FBd (33), FZd (9), MBd (15) MZd (5)

add one to Ahwaz; add one to India (hd of household 253)

QASSEMABAD--5

23 Sept 1970. I went out to the daxme to find Shahriyar Beman Forudi to clear up some points on the household count, but he was not there; there had been an all night prayer at the daxme with 4 priests (Rustam, Gushtasp, Mehreban) on the ma (month) of a death, and Shahriyar had gone home to take some of the food to his children. So I went to Qassimabad as Amujan suggested and there asked the way from two high-school aged boys: one turned out to be Shahriyar's son, the other a fellow who had stopped going to school after the tenth grade and in fifteen days is going for the army, named Kei Khosrow. Shahriyar then came up and pleaded that I come talk at the daxme tomorrow, and in the meantime Kei Khosrow would show me the fire temple and ziaratgahs of the neighborhood. Kei Khosrow's mother's anu built the fire temple. Most of the land of the village is now in the hands of the Edaray Oghaf, since the death of old Rashti; from the beginning he seemed to say the land to the lower side towards Yazd from the street running by the old fort and caravanserai was vafq. The land to the village side up to the foot of the mountains was individually owned and could be sold. Qassimabad used to be one of the largest villages; with the drying of water (due to pumps) much land has gone out of cultivation. Also certain crops have gone out like watermelon which requires a lot of water and would damage the pomegranate crop which is a main one. There is a rent on the land, payable annually to the Edaray-e Oghaf: his father pays 165 tomans a year for a piece of land that is 32 ab (32 waters); the garden next door is 16 ab, there is one of 8, of 11 etc. The water comes on a 6 day cycle (this garden gets 25 minutes every 6 days) and there is a 12 day-night cycle, meaning the village operates on two 6-day cycles side by side (?). How much is paid for water he does not know.

Dabestans: 2 (one boys, one girls) stores: 3 - naft; qasabi; everything
Hammams: none, one ruined one carpet looms: 1 owned by a Mehtlabadi
electricity: none 3 people work on it--all involved
no deep well are Muslims

Ziaratgahs: Pir-e Chehel Cherakh (40 lights) is a small room with 40 candle niches along 3 sides (its 3 walls) located in the vafq side of the land towards the railroad station side of the present walled gardens.

*somebody's
child or built
it after getting
shahriyar's
saw dream*

Pir-e Morad is a square building with rooms off to the side in one of which is a round three-tiered kalak, other rooms for sleeping cooking etc. now all in bad repair because of repeated vandalism; this used to be a popular pilgrimage site; located just behind Naimabad (Abshahi) along the railroad tracks which in buging built filled in a well which used to be here, on the edge of what used to be Qassimabad cultivated land.

*Rustam
Expander
He of Dowlat-e
Janid - rebuilt
1303
saw dream
no to Zeh
distant*

Pir-e Madar Bozorg is a small room next door.

Pir-e Omid is a new fire-bricked room in the village over the jube channel. On one of the bridges is a kalak with candle niches which apparently does not have a name and was just used to give light at night. Outside the entrance to the fire temple are two candle-nich places.

The fire temple itself is a two story affair with utility rooms for storage and xeirat below, and the fire above; the Atash Behram is in a central room around which you can completely circumsambulate. One of the pictures of diseased is that of the brother of Shapur, owner of the Firuz restaurant, whose house is here and died in a fire in it at the age of 32; Shapur's is the only Zoroastrian house left in Naimabad (Abshahi).

*Khodanorad
Kei Khosrow
and another
Kei Khosrow
Apr 22*

27 Sept 1970. Went out to the dasmes to meet Shahriyar Forudi and check some points on the housecount, his genealogy, and the ziaratgahs as well as more on the water distribution. All the land to the city side of the village is vafq; it takes a rent both on the land and on the water; they say that as a rule for each jureh one pays 20T/yr divided into 4 toman for the land, 14 for water, and 2 nafaghs (for cleaning the qanat etc.) (maxariji ab). This of course varies from year to year depending on the quality of the crop; e.g. this year it was 4 toman a jureh for the land, last year 38 rials; but varies from 3½ to 5½. Oghasan-e Rashti used to collect to money for the vafq land, which was used to conduct rosas in the city. He died last year, and now the Edareye Oghaf is collecting the money itself. Shahriyar Forudi himself has 16 jureh and gets 3 hours of water each 12 day cycle (madar), but altho the cycle is counted in twelve day units, in fact he gets 1½ hours each 6 hours. Each 12 day cycle he pays the tagdar (or mirab), i.e. the supervision of water distribution, 2 minutes worth of water; for his 16 jureh it works out to 16 minutes each 6 days (about 5-6T). This is an old custom for paying the tagdar; the tagdar is whoever wants the job. Qassemabad has 133 jureh; 12 tagdar in the village.

ziaratgahs. Pir Morad. Shahriyar says he does not know the story itself. But in 1303

Rustam-e Esfendiar, now disceased, husband of Dowlat-e Jamshid, saw a dream there and rebuilt the building which had fallen into disrepair. An old man in the village told this story: a man went to the site and there he fell asleep and dreamed that the earth opened up and so he went in. (He died in his sleep). His family went to look for him and saw some broken earth there, and dug around in it and found his body; in his coat was a note on which was written that those who had true faith in God could come here and their desires would be granted, but of course only one in a hundred persons is a pure "xodashenas" knower of God.

Pir-e Chehel Cheragh. Shahriyar says that the room was built after seeing a dream by somebody without children; his wish for children was granted. The old man said that on the site there used to be a tree with 40 young shoots around the base. The room therefore was built with 40 candle niches. The fire temple was built by Khodarmorade Kei Khosrow, amu madar of Kei Khosrow who showed me around who is the elder son of Z2.

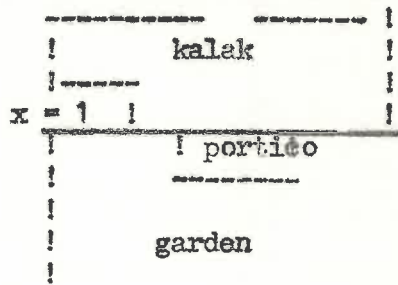
house count:

- add: Z53 (after Z24): Rustam Xodadad Bolandi--recently bought the house coming from Rahmatabad; himself, 50, married to FZd, 40; 2 daughters 12 and 6; and two sons, 20 and 10. He himself comes and goes to India.
- 254: Mehrbanu Rustam Mandari, 40, husband deceased was FZs-MBd; son 17 goes to school; daughter 15 does not go to school.
- 255: Rustam Jameturki (broth of Shahriyar's wife), 60, farmer, married Fbd, 55, daughter 30, and her 7-year old daughter. The daughter's husband is in Ahwaz, Bahram Akhtari, a driver, FZs-MBd.
- 256: Xodayar Tufhan, 44, teacher, is married ba gher, to wife, 40, has 3 sons 7, 5, 3, and a 6mo. old daughter; ~~lives-in-the-house-of-Dinyar-Ashdari.~~
- 257: Hormuzdiar Khosravi, 25, teacher, married to Fbd, daughter of Z30; daughter aged 2; live in house of Dinyar Ashdari.
- 258: Esfendiar, 25, farmer, married ba gher to daughter of Z19, 24, with 3-year old son, live inthe house of Mohammad Aidun (a muslim merchant in Teheran, whose assistant lives in Ahrestan is named Rustam but is called Mohammad Aidun after his boss.)
- 259: Mhrebani Katus, farmer, 45, married ba gher to daughter of Z19, 35-40; son 17 and daughter 14.
- 260: Esfendiar, 40, married ba gher to daughter of Z36, 37, with 1 year old daughter. (NB last time gave ages as wife 25 and daughter 4mo.)

MAZAR KARANTAR

22 September 1970. With Soroush Shahzadi and Shirin on the way back from Ardekan we stopped and went to the house of Rashid where we found Soroush's adopted Daughter (/? of twin) and mother. Shirin, the old lady from across the way, was particularly nice and tried when we were leaving to get us to stay and drink some arak. Also another old lady with thick round glasses was very motherly. The atash Kadeh has two pine trees in the courtyard.

As we entered people wafted to them the invisible fires of (x), a niche where fires which are lit for gahambars, sols, si-ruz, etc. are put since they are not supposed to go out in the home but close to the fire which is never out. The fire itself is in room (1) behind a curtain with entrance from the room with the kalak (on which candle holder, two afringans, one of which was lighted, a oil lamp which also was lighted, and an aftabe of oil.



~~atash~~ The village is interesting, not only because of its age and vast number of broken houses (it is an interesting mud village, scenic), nor merely because it has jadid as well as Muslims as well as Zoroastrians, but because it has gotten a new lease on life with a new deep well put in by Esfendiar Yaganegi about 2 years ago--120 meters deep (80mans 8 rials an hour), run by Bahram Rais and some esle--ie a Worthington pump driven by an International Harvester engine. The pump is some way from the village on some flat land which seems to be new land put into cultivation; no walls, much truck garden products which require a lot of sweet water (water melon, etc.), also some ground nuts. Rashid and Shirin said that of about 100 houses of Zoroastrians, only 30 are left, but I would not be surprised if there turn out to be fewer. There is no store in the community except for a butcher who comes periodically; else they go into Yazd rather than Ardekan.

12 October (Monday) 1970. A slightly different impression today of the "new lease on life" provided by the new well; there are no young men to work the land. Jamshid said they used to pay the old qanat owners (in Yazd) some 30 mann (1 mann = 6 kile here he pointed out as versus 3 in Tabriz and Teheran and 8½ in Khuzistan; the reason for the variation he did not know, but called the Yazd mann 'sang-e Shah') annually which at 2/mann a gafiz would mean they had about 15 gafiz (?). I did not get anything on the ziaratgahs around the village but there are 7-16 of them, two were pointed out on the other side of the road; a Khaji Kher (a small room to which the women go to light a candle) and one further away where Jamshid's family and other houses used to stand (Jamshid goes there to light a candle about 5 times a month). The stories they did not seem to know.

Household count (ages are very rough; I started asking xish/gher on marriages but gave up after the first 11 houses since they seemed unshie of themselves, would say gher and change it to "kami xish" (a little related) etc. and did not seem to be able to give the exact relation.) Informants: I started with Banu, wife of Rashid (Z1), and the wife of Jamshid (Z5); then Rustom, brother of Jamshid and (Z21) came in and took over with the two women in support; then Rashid (Z1) came in and supplanted the women working with Rustom; then Jamshid (Z5) came in taking over from the other men who went out to work, working with Banu again.

Z1: Rashid, farmer, 50, married ba gher with Banu, 35 (she did not know her age); bothe their mothers aged about 70 (the "motherly old lady with thick round glasses" of 29 Sept who is slightly deaf and complains of pains, and the other sat in complete helpless senility calling for someone else to chase away the sheep as they were brought into the house and came near her); a daughter, 3, and three sons, 7, 9, 11 are in the house. Two other sons live in Yazd, going to Marker and Kei Khosrovi H.S., resp. Banu's mother married ba gher.

Z2: Shirin, 70, is alone. Her husband, Ardeshir, who was related to her, they think Fbd-FBs, is dead. Two sons are Teheran shop keepers; two other sons also work in Teheran; and a daughter is married in Teheran.

MAZAR KAMANTAR--2

- Z3: Gohar, 50, lives alone here. Her husband became a Muslim and left her going to Teheran where he remarried. She had one daughter, Morvarid (Z4).
- Z4: Olu, 35, wed to Morvarid of (z3), 30, and ~~three~~ four daughters--11, 9, 2, 1-- and a son, 8.
- Z5: Jamshid, 60, brother of Rustam (z21), has a bad leg and cannot work. He was in Bombay for a year and had a tea-shop but fell ill and returned with nothing in the way of earnings for his pains, the others collected a lot. Teheran provides a lot better opportunities today than Bombay did in those days, and of course today Bombay is not as good as Teheran; but in those days Teheran was nothing. He lives here with his wife 55; they are not related. They have 4 sons: two doing their national service in Ghazvin and Hamadan, resp., and two working in Teheran. They also have 3 daughters, one married to her FBs (son of Rustam)--her husband is a servant in Kirman, but she lives in Pusht Khan Ali (a neighbor of Soroush); another is married ba gher in Pusht Khan Ali; another is married to her FBs who works in Chapkane Rasti in Teheran.
- Z6: Banu, 50. Her husband is dead. A daughter, 30, is married in Teheran. Another is unmarried in Teheran. And a son, who has been living with her, is just ready to go for his military service; this son has 9 years education.
- Z7: Kodabaksh himself is dead, but his widow, Firuzeh, 60, lives here alone (xish). They have two sons married in Teheran, one FZd and one MZd. A daughter is married in Pusht Khan Ali (kami xish).
- Z8: Dowlat, 60, and Khosrow, 72, and xish a little. Their only son is married in Teheran (kami xish).
- Z9: Ostad Bahmad, 50, used to be a teacher, but now is replaced by the Sepah Danesh here, and is a farmer simply. He is here with his wife (xish), 45, and her mother, 65, and a son, 12, and two daughters, 7 and 9. Another son is doing national service, and another is in Teheran.
- Z10: Behman Khorsan, 40, himself is mainly in Yazd, but his wife (xish), 35, is here with their 4 sons: 9, 7, 5, 3.
- Z11: Rustam Bahram, 75, and his wife (xish), 60, (az tarafe shir xod hast)-i.e. maternal side; They have two married daughters in Teheran and a married son in Teheran.
- Z12: Firuzeh, 75, lives alone her husband having died. She has two sons in Teheran
- Z13: Golam Reza, 60, wife 50, and two sons 4 and 6 are here. Two sons are in Teheran, and a married daughter is in Teheran.
- Z14: Bahman, ~~my~~ farmer, himself is dead, living his 60-year old widow here alone. They had no children.
- Z15: Kodamarad, 45, is alone here. His wife, 5 daughters and two sons are in Teheran.
- Z16: Rustam Kodadad, 65, and wife 50; they had no children.
- Z17: Shahriyar, 35, farmer, and wife, 30, two boys 12 and 10, and two girls 7 & 5.
- Z18: Mahyar, 80, farmer, and wife 50. He had another wife who died. Five sons and a daughter are in Teheran.
- Z19: H ossedin(M), kast zera'at (was it karst? ie his work), 40 (his father was from Sharifabad), and wife 30, and one sone, 2.
- Z20: Bahman, 45, a servant in Teheran, but his wife, 40, is here with 3 sons and an unmarried daughter (20). Another daughter is married in Teheran; and a son, 25, is in Teheran.
- Z21: Rustam (brother of Z4), 70, farmer, lives here alone. His wife who is his FBd is in Teheran with his son (married FBd), and two daughters (one m FBd and one xish).
- Z22: Jehambaksh, 60, and wife 50. Their two sons and 5 daughters, all married, are in Teheran.
- Z23: Jamshid Kodadad himself is a farmer in Karaj, 35. But his wife, 30, her mother, 60, his father (Kodadad), 60, and a 3-year old daughter are here. Two other daughters and a 14-year old son are with him in Teheran.
- Z24: Esfendiar Jehangir, 35, and wife (gher but related maternally; she is from Kushe Bluk) 45, two daughters--17, 15--and two sons, 7 and 9. Another son, Rustam, 20, is in the army in Sanandaj. Another daughter is a servant in a Zoroastrian house in Teheran.
- Z25: Allalayar Jamshid, 40, and wife 35, and two daughters 7 and 4. Another daughter, 22, is a servant in Teheran. Another daughter is married to Kodakarim of E30.

MAZAR Kalantar--3

- 2 Z26: Rashid 60, and wife, 55. Their only daughter, Homayun, is married to Z27.
- 3 Z27: Bahman Kodadad, 55, had a wife who died without yielding children, and so married Homayun, 35, and they have a daughter, Banu, 7.
- 1 Z28: Banu Kodadah, 60, lives alone. She never married, was in Teheran and came here to die. I asked where she gets money from and they gave expressions of helplessness: living from hand to mouth.
- 1 Z29: Rustam himself is dead, but his wife Gohar, 40, lives here alone. A daughter is married in Abadan. A 22-year old son happens to have just come home here 3 days ago from the army, but he will be going to Abadan to work as well.
- 2 M30: Golama Ahmad (M), 55, is a very good Muslim who wants to become Zoroastrian. He is married to Morvarid, 50, a Zoroastrian (daughter of Mehreban). Their son Khodakaram is married to a Zoroastrian girl (daughter of Z25) and lives in Yazd. And a daughter is married (ba xish) with a Zoroastrian in Teheran.
- 3 M31: Abbas Maddeli himself is dead. His wife Rubaba, originally from Husseinabad, 75-80, lives here with a son, 30, and his daughter, 5; his wife died. Rubaba's four other sons are all in Teheran.
- 3 M32: Gholam Reza Hussein, 60, and wife, 47, and a blind 25 year old daughter. All their other children died, including a 14 year old girl.
- 1 M33: Hoshem, 75-80, lives here alone, her husband being dead. Two sons and four daughters are in Teheran. One daughter is married here to M34.
- 2 M34: Mahmado and wife of M33.
- 2 M35: Hossein Rajaba, 60, and wife 55. Two sons and two daughters are married in Teheran.
- 2 M36: Hossein Ali Ahmad, 75-80, and wife 65. One daughter is married in Teheran. Two daughters and two sons are married in Ardekan.
- 7 M37: Ramasun Mahmud, 35, and wife 30, 4 daughters (12, 7, 6, 4) and a newborn son.
- 5 Z38: Shogi Ardeshir, 40, and wife 37, and two sons, 14 and 5, and a daughter 7.
- 1 Z39: Morvarid, 40. Her husband left her and went to Teheran. Her son is in the army.
- 2 Z40: Jamshid, 60, and wife 55, they have no children, but by his first wife who died he had a daughter who is married in Teheran.

Then there are a few families who live in Yazd for the academic year and are here for the summer:

- 2 Z41: Dinyar Darandar, himself dead. His wife, 57 and a son 14 goes to Marker. Two daughters are married in Teheran, and an unmarried 25-year old son in Teheran.
- 6 Z42: Beman Mehreban, 45, and wife, 35, and 3 sons (14, 10, 4) and a daughter, 11.
- 6 Z43: Ardeshir Mehr(eban), himself is dead. His daughter and son are in Teheran. His wife remarried, 55, but her husband died; she has 3 sons (one in the army) and 4 daughters.
- 4 Z44: Dinyar Kodabakh, 90, wife 65, and the latter's two sons by a diseased husband. His own children by a first wife are all in Teheran (3 sons and a daughter; a fourth son died).

Then there are the more numerous people who come here for a sol or gahambar.

Jamshid thinks the history of Mazar Kalantar is about 400-500 years; a Muslim village to the west is older as is Sharifabad. Most of the residents come from villages towards Yazd rather than from Sharifabad. There were never more than a dozen or so Muslim families, and they were always fairly good to the Zoroastrians. They had no shun of their own and would go elsewhere for rosas or have people from other villages come here, but there was no Husseinaya here. The Muslims here now are very good, eat with the Zoroastrians, drink their water etc. As to Jadid there were some (they hesitate to call M30 a jadid--he's obviously a straight Muslim) but they are all merged with the Zoroastrians: no difference.

Pop ~~114~~ 114: recount it + 20 in summer
 a 40 households (of which 9 1/2 are Muslim 30 1/2 Zoro) + 4 2 in summer
 24 households have only one or two people, all above prime work age except
 1 man whose wife + five kids are in Tel.

age	Male	Female	M	F	M	F
60+	14	11	40	5	20	0
50	8	11	30	5	-20	22

2 blind

HASSANABAD-e Ardekan

16-17 Nov. 1970. An overnight expedition with Kei Khesrew (from Bombay, at whose younger brother's house we made headquarters), Mehreban and Simia (from Bombay), Banu Luti, Mehrangiz and child, two other women. Hassanabad is estimated to be only about 70 years old. Its qanat used to give 120 gafiz, now only 40. Pistachies are grown on the salty water of a nearby village. There are 39 Zoroastrian houses and some 100 Muslim ones. Dabirestans exist in Meybed and Yazd; Habestans for both boys and girls exist in the village. There is no electricity, but otherwise the houses give the impression of relative prosperity.

- Z1: Shah Bahram Beman, 45, m. FBd, 40; two sons, 14 and 12; three daughters, 16, 12, 10. Farmer, brother of Z2.
- Z2: Rustan-e Beman, 55, m. gher, 50. One son is in Teheran; another in Germany; a daughter is married to her FBd.
- Z3: Mehreban, 70, m. gher, 60; Three sons are in Pakistan; one in Yazd; one in Bombay; a married daughter is in Bombay.
- Z4: Bahram-e Khesrew, 45, m. gher, 35; a son 6 and a daughter 7. Three other daughters--10, 12, 16--are studying in Pusht Khan Ali.
- Z5: Rashid-e Khesrew (brother of above), 40, m. 32; two daughters 4 and 6; three sons: 14, 16, 15.
- Z6: Hormuzdiar-e Jamshid, 45, m. gher, 35; 4 sons in dabestan. Another son is in Yazd; and a daughter is in the Sepak Danesh in Shiraz and is engaged to her pesar-dai.
- Z7: Jamshid-e Bemun (father of Z6)--empty: in Teheran (? or 1:
- Z8: Sam-e Beman, 75, m. gher, 50. Son goes to U. of Teheran.
- Z9: Kei Khesrew-e Jamshid, 45, m. FZd, 37; a daughter and 2 sons. Another son studies in Yazd.
- Z10: Beman-e Gushtasp, 45, m. gher, 40; two sons and a daughter. Two other daughters are in Yazd; a married daughter is in Karachi.
- Z11: Rustan-e Bahram, teacher, 40, m. gher 27; a son and two daughters.
- Z12: Khesrat-e Hedamarad, 38, m. da-dmu, 32; his mother, Shirin, 70; 4 sons from 3 to 13.
- Z13: Shah Behmun ("Shah Allak"), 50, m. gher, 42. A son is a teacher in Bandar Abbas; another son is a painter in Teheran.
- Z14: Bahram-e Esfendiar, 50, m. FBd, 42; his father's mother, 90+; and 3 sons, 1 da. Another son is in the army; another is in Teheran
- Z15: Rashid Zerab, 70, m. ba xish, 60; no children.
- Z16: Rashid-e Feredun, 55-60; wife is dead; an 18-year old son is a student in Meybed. Another son is in Teheran. A daughter is in Teheran. Another daughter is married in Shiraz to a farmer named Jehangir.
- Z17: Kei Khesrew-e Ardeshir himself is dead. His wife is ancient (c.100) and is alone here. Their daughter is married to Bemun (Z10). Two sons are in Teheran, one in Bombay, one in Hassanabad.
- Z18: Shakpour-e Xedaran, 40, m. gher 30; 2 daughter and 2 sons.
- Z19: Xedadad-e Esfendiar, 50, m. gher 50; a 16-year old son goes to HS in Meybed. Two sons are in Teheran, one a medical student, another an engineer; a daughter is in Teheran; so is a married daughter.
- Z20: Rustan-e Kei Khesrew, 50, m. da-dai, 30; 3 sons aged 13, 8, 6.
- Z21: Sahrab-e Rustan, 60, m. 50. A son is in Ahwaz; another is a student (Yazd?); a daughter is married in Yazd to tailor Rustan; a daughter is married to a farmer in Gembad-e Kavus; a daughter is married to a tractor owner in Yazd.
- Z22: Fereydun-e Xedabaksh himself and wife are dead; his son Xedabaksh, 40, is here with wife 35 and two small daughters. A brother of Xedabaksh is in Teheran, a sister in Bombay, a sister in Sharifabad, a sister in Yazd.
- Z23: Meriar-e Jamshid himself is dead; his 45 year-old widow, Dowlat-e Kei Khesrew is alone. A daughter is married to Xedabaksh (Z22); a son is in the army.
- Z24: Mehreban-e Xedaband, 55, m. FBd, Lal, 50; a daughter and a son (latter studying in Meybed). A son is in Bombay; another is a teacher in Nesratabad, another is in the army.

HASSANABAD-e Ardekan--2

- Z25: Esfendiar-e Jamskid, 50, da-dai, 50; a son and a daughter. Three daughters are in Teheran, 2 of them married, one a student.
- Z26: Xodayari Xaghirat, 70, m. 60; son Kei Khosrew, 50, m. far family, 30, 2 sons and 2 daughters. Another son, Iraj, 25 works in Kirman for the RR; a daughter is married in Arak; another is married to a radie engineer in Teheran.
- Z27: Kei Khosrew Mehreban-e Marzaban, 50, m. MBd, 45; 2 sons and 3 daughters. A son is in the army in Teheran; a daughter is married to her FZs in Ahwaz.
- Z28: Rustam-e Jamskid, 65, m. 55; son studying at Meybed. Another son is in Teheran and two are studying in Germany; a daughter is a student in Yazd; another is married to Shahriyar.
- Z29: Bahram Fereydun, 40, m. gher, 40; a son, 14; daughters 8 and 13.
- Z30: Rustam-e Bamard Jehangir, 80, m. gher 75; son Jehangir, 45-50, m. gher, 45, seven sons and one daughter. Another son, Bamard, 40, is in Teheran; as is son Sekrab.
- Z31: Ardeshir-e Fereydun, 70-80, m. gher 70. Two daughters are studying in Yazd. Four sons (Jamskid, Rustam, Fereydun,) are in Teheran.
- Z32: Ardeshir-e Bahram, 55, m. 50; his mother, 80. A daughter is married in Teheran. Four daughters are students in Yazd. Two sons are students here.
- Z33: Shirin-e Jehangir-e Fereydun Zabua himself is dead. His widow, 40, comes and goes. A son, 15, studies in Yazd. They have 4 daughters one of whom is married.
- Z34: Fereydun-e Rustam, 45, married 40. A son is studying in Teheran.
- Z35: Shahriyar-e Xedaram, 50, m MBd, 45; 4 sons and a daughter.
- Z36: Ardeshir-e Bahram, 55, m. 50; a son studying in Meybed. Two daughters study in Yazd; another is married in Yazd.

We later remembered 2 more houses which brings the total to just over 150 persons!

	Δ	♀	males of immed. family	
+60+	8	9		Bombay-Pak - 9
50	12	8		Teheran - 24
40	13	11		Shiraz
30	1	9		Other cities - 5
20	1			Germany - 3
-20	51 + 3*	29 + 13		Yazd - 5
	?			other villages - 2
	<u>88</u>	<u>80</u>		<u>48</u>
			m. FBd - 5	
			FZd - 2	
			MBd - 5	} 14
			far - 1	
			xish - 1	
			gher - 11	

* Boys H.S. in Meybod

↳ while 13 girls go to H.S. in Yazd only 3 boys do so