

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

~~Old Kei Khosrow~~

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

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

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

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Tuesday--bus to Ispahan.

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

Thursday--They say they must phone Teheran for extension of exit permit and as tomorrow is Jomeh, then one day work, then Tashura, and the Ashura, answer won't come back for about a week. I decide to try my luck in Teheran.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reza Shah stories:

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

Thurs. To Pari's--her brother:

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

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

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

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

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

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

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

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

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

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

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

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

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

Prices: Wimpy Bar:	Wimpy Pure Beef Burger	100 fils
	Wimpy Cheese Burger	150
	Wimpy Egg Burger	150
	French Fries	50
	soft drink, turkish coffee	50
	Englisih language newspaper	50
	benzine (gasoline)	60 fils/litre
	piece of round Yazdi bread	10
	capsule of butane-like gas	400 fils (vs 120 rials in Yazd)

~~this notebook~~

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

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

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

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

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

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

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

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

HOT AND COLD FOODS (Hassan):

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

shotor - a lot is not good and therefore make kebab of it  
 morgh - garm  
 toxme morgh - garm  
 morghabi - garm  
 xorus -xonak, xube  
 kaftar ( کفتار ) or kabutar ( کبوتر )  
 pigeon? - garm  
 mahi - garm  
 kadu alban -xonak<sup>33</sup><sub>4</sub>  
 keshmesh - garm  
 toot ?  
 abjou - xonak, can eat a lot when drink beer  
 arak -garm  
 sharab -? - have not drunk wine

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

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

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

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

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

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

\* this is the source of the expl. of the one + two figures in 2010 ritual!

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



JOURNAL: KUWAIT 4

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

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

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

ta'arof greetings used by Iranians in the shop:

shangul hastid?

shodi?

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

learned in languages giomart

maxbut = sholuq polu --mixed up confusion

Arabic phrases

Persian

English

la, mysil

naxeir, memishe

no, impossible

na'am

bale (ketabi)

yes

i

bale (mahali)

yes (colloq)

bokra

farda

tomorrow

aliom

emruz

today

shenotaki

chi mixori

what do you eat

venetrue

koja mirid

~~xxxxxxx~~ where are you going

venche tiskim

koja budid

where have you been

hatha kam

chande

how much

haza shinu

in chast

what is this

qali

ziad (gerun)

too much

raxis

arzan

cheap

untene

bedeh

give it

sheod gul

chi migid

what do you say?

tayara

havapema

airplane

qatar

qatar

RR

kolo ~~xxxx~~ vahet

hamish yeki

all the same

LURI

FARSE

ENG

o

ab

water

hone

xane

house

rain

berim

let's go

nixam

nemixam

I dont want

koak, jeqeli

bacce, tef

child, baby

sozi

sabz

green

kosh

kafsh

shoe

balun

havapema

airplane

~~xxxx~~ nana

~~xxxx~~ madar

mother

go

pedar

g father

go sag

pedar sag

kaka, dadash

baradar

brother

xohar

xohar

sister

xezure

madar zan

WiMo

xezarat dare =

zarar

sho

shab

night

kor

pesar

son, boy

tater

amu

FB

~~xxxx~~ xalu

dai

MB

xale

xale

MZ

ame

ame

FZ

mo

man

I

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

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

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

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

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

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

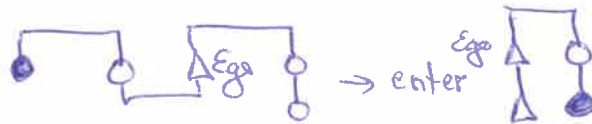
12 hosp. and sanitarium: 2 public; an Obstetrics hosp; orthopaedic; 2 for nervous disorders; fever hosp; leprosy; 4 for chest diseases; free health and ed.

journal: kuwait--5

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

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

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



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

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

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

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

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

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

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

(6) to wash the hands before eating

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

(8) to wash when go to WC

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## JOURNAL

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

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

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

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

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

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

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

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

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

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

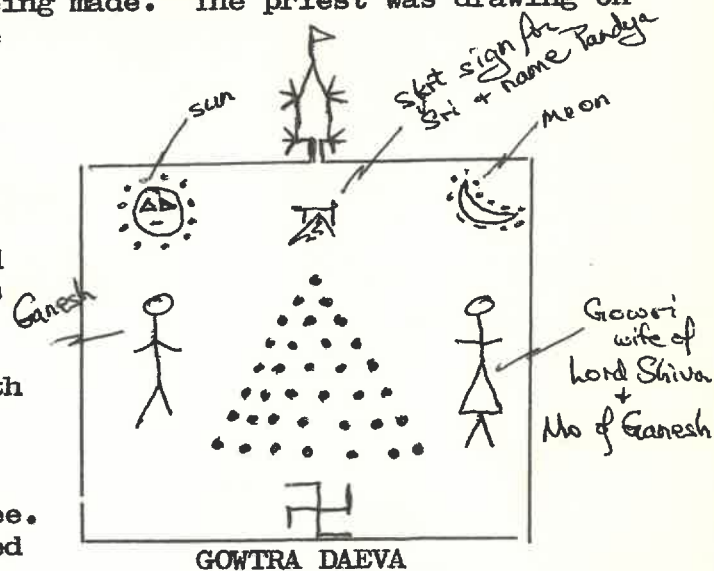
29 May 1971. To Garish Pandya's house for the propitiation of the stars, i.e. part I of his brother, Jai-dei (win-god)'s marriage festivities. I arrived around 8 am when the preparations were being made. The priest was drawing on the wall the gowtra daeva, i.e. a picture of the family ancestry.

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

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



GANESH



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

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

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

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

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

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

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

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

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

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

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

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

"Ah, but we don't--"

"No faith?" The priest was shocked.

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

"Isn't that the same thing?"

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

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

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



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

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

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

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

Thereafter to see Dastur Minocher-Homji at the Fasli Agiary. Re. High Priest recruitment: slowly selection of High Priests by merit is gaining over selection by heredity. The Fasli Agiary High Priest (of wh M<sup>2</sup>-H is the current holder) is selected by the Petit trustees. The Wadiaji Atash Behram (Shehenshahi) now seems to be on a selection system: Dastur Dabu and before him Dastur Kutar were both selected on merit; before that there was a line of Sanjana priests. The two Kadmi Atash Behrams (Banajee and Dadyseth) have no high priests, only a senior priest to carry out ceremonies. The Anjoman Atash Behram is the ~~fourth~~ fourth in Bombay. The Udvara Atash Behram has two high priests--one traditionally trained; the other H.K. Mirza is a London PhD and during the school year is here in Bombay: the principle of the Avesta-Pahlavi Madresseh--this is also a Shehenshahi Atash Behram. Navsari has a Shehenshahi Atash Behram with a hereditary high priest (Mehrji -Rana). Surat has two Atash Behrams one Shehenshahi (High Priest chosen by the Punchayat), and one Kadmi. There are 3 hereditary High Priests in Poona (3 agiaries): Hormuzdiar Noshirvan, Adarianvala, and Hozdar.

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

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

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

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

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

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

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

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

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

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

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

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

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time nothing would have changed.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

shesk boridand.

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

Meaning: you speak briefly

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

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

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

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

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

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

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

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

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

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

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

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

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

Afternoon I went to see Jussawala who was extremely nice but torpedoed any idea he could do anything for me: re. cousin-marriage, everyone does that, I thot you meant niece marriage which is done in south India. As to bad effects of inbreeding, of course that is established and in fact a research group next door will publish something on that eventually: that there is a high hrate of of hereditary disease in Parsis. I think ~~it~~ I did suprise him a little by showing him the very high rate of inmarriage among the Wadias. As to why, the answer is very simple: to keep the moncy together. He knows many cases in which someone wanting to marry out is dissuaded on these grounds. I mentioned the use of <sup>a</sup>out<sup>2</sup>marriage to gain access to money and he agreed pointing out that after all this required agreement. I mentioned in-marriage in viillage Gujurat and he said, of course: the op is so small and it is an acceptable pattern why not. I mentioned Iranian theories of making adjustment easier, less divorce and he agreed that this too was a part. After all he said he knew many Americans who married cousins; aslo look at the royal family of Europe. He gets more turned on by historical speculations about the Parsi emigrations at the fall of the Sassanians. I told him about Ruintan's theories and R. Masani's folklore of wells--that sort of thing he really turned his nose up at. Re. breast cancer and Parsis: the pattern is that of the West, the highest rate being among American women. There's nothing to indicate it is genetic. Rather a hypothesis is that it is a virus since particles found in cancerous rats are also found in these women: the puzzle is that although the rate of prevalence of cancer is higher in American women, the incidence of these particles is higher in Parsi women.

That session depressed me the rest of the afternoon.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

Re. the status of being a sayyid, he denied that the son of a sayyid mother, and a non-sayyid father was called either mirza or had any other special title. Amirza is a title of respect meaning learned. It might be the case that a mother who is a sayyid might use the fact as an ad hominem argument Ruz-e Garmard, saying on behalf of her son to Mhd that I'm am of your family, have mercy. I pressed this and found that sayyids have only a slightly different hereafter than others, and that invocation of intermediaries with God--Mhd, Ali, Hossein--is not to be taken as literal easing of judgment. One is to be judged before the Chinivat Pul on the merits of one's deeds: if one is bad and one tries to cross one falls into Hell (jehanam), if one is good, one crosses safely over a broad bridge. But invocation of these Imams is a good work, and any good work is like planting a single grain of wheat, which when it grows yields a thirty grain head of wheat. Az ayn (س) 0-e Ali olum-e ma pedar shod va slami Ali laboye ma guyeh shod

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

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

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

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

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

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

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

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

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

Re. hamams, there is a saying: hamam bi arak nemishe; sur boyad dare. Which means approximately that youcant get something for nothing. If you want a favor you must pay for it, just as you cant have a hamam without exertion of sweat.

*\* ta yek sur (first wife) nadehid doost nemishe*

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

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

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

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

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

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

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

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

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

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

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

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

29 June. Re. Rabbi's account of Zoro descent fr Jews--cf. not only Poure-Davoud's scathing of Tabari for this, but also Gibb & kramers SHORTER ENCYCLOPEDIA OF ISLAM under Madjus (pp. 293-99) where Tabari is also cited as gving the tradition that

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Tabari gives the tradition that Zardusht was an inhabitant of Palestane and a servant of one of the disciples of the prophet Jeremiah. He committed a fraud against his master, who cursed him, so that he became leprous. Zaradusht then went to Azbaijan and began to promulgate the religion called Madjusiya; after he went to Balkh where Gushtasp resided and converted forcing his subjects also to convert. Tabari also gives a second tradition that Zardosht that a Jewish prophet s-m-y (vocalisation uncertain) was sent to the court of Gushtasp where he met Zaradusht and the sage Jamasp (minister of Vishtaspa, and son-in-law of Zoroaster). Z. noted down in Persian the teachings delivered by the Jew in Hebrew. Gushtasp and his father Lorasp had been Sabians before but now adopted the new religion. There is however also the hadith of Ibn Abbas: When the prophet of the Persians had died, Iblis wrote for them the lore of the Madjus."

Madjus: Al-Shahrastani divides them into 3 sects: Kayumarthiya, Zarwaniya, and Zaradushtiya, the latter being properly the followers of Zoroaster. Later extension of the term madjus to include Berbers of North Africa and even Scandinavian raiders of the Spanish coast--since it was necessary to accept djizya from them and treat them as dhimmis since needed peace treaties, and this done on analogy with the acceptance of jizya from the Madjus in Bahrain.



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

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

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

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

Na man shekoyat az in zendigiye tang daram

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

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

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

Shaban-e ruz xoheshe kafam daram.

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

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

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

Sirke shice  
(urnegah) (syrap)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The carpet shop 10 million tomans  
Goatee = Pool. -  
he says there's this carpet in the Victoria museum -  
for Salavid series + was  
map drawn by Salavid Series  
Spartan

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

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

In the afternoon, I went to see the film "QALICHE HAZRATE SULEIMAN" and stayed to see it a second time through. I'm still not clear on all the plot details and of course a lot of dialogue passes me by; but it is well done and very enjoyable. It is one of the few new modern films which are trying to portray social reality, and that it does marvelously: a contrast between middle-class Teheranis and unsophisticated ~~villagers~~. The opening scene is that of a young man working over an open hood of his jeep in a rural area while one of the main protagonists--the village idiot who is really not so dumb--watches and asks questions. The former begins to sing a song, and the latter, ~~Ahmad~~ <sup>Screwdriver</sup> Ahmad comes up from behind and hits him over the head with a tin bowl. The former chases and catches Ahmad and pulls a ~~knife~~; Ahmad in defence ~~draw's~~ <sup>draw's</sup> the index finger of his right hand, ~~by~~ which he successfully wields and stabs the city boy in his ~~left~~ <sup>right</sup> eye. This is to become a stock iterated technique of Ahmad: stabbing people in the ~~left~~ <sup>right</sup> eye with his right index finger. The fight scene is frozen in places to provide slots for the credits, and ends with a police officer (whom I'll refer to as the Lt. as there are 2 police involved, the other being the Chief) on a motorcycle looking down an embankment from the road at the combatants (and off-screen then taking them in to the pasgah). The scene then switches to the arrival at the airport of an airplane with a long-haired, goateed but emruzi dressed plump 40ish man who is picked up by his chic with the wardrobe of bikinis, min-i skirted dresses with patterns to accentuate the breasts; long false eyelashes, etc. They drive into town as the movie flashes back to the village pasgah where Ahmad is being booked: the Lt. wants him to affix his fingerprint, but he objects that the police chief has just ordered him not to jab his finger (a pun on the verb bezan meaning in context both to stab /in the eye/ and to affix or stab one's fingerprint on the paper), and in a loud whine appeals to the chief, who replies, "Goftam tu chasm nabegan!" (I said not to stick /your finger/ in /people's/ eyes). ~~4 1/2~~ <sup>1/2</sup> minute later Ahmad is seen drawing a picture on the paper. The chief decides to let him go. Back in the city, the chic calls the Engineer, a young man of the phone, so say Goatee is in town. The Goatee and the girl go to a shop and price a carpet: 2000T.--goatee laughs and tells the man the price is too low. /I did not catch the crucial point here: the Goatee is interested in a carpet and it has something to do with export, obviously a lucrative proposition of some sort--but it is not this carpet in the shop he wants but he traces the place of his sought for carpet in the village of Ahmad./ Meanwhile in the village, the men gather on the road as the bus goes by without stopping; but the expected arrival soon thereafter shows up on the pack of a truck: the returning prodigal son, Nasrullah, dressed in an emruzi Edwardian suit and a flowery wide tie. (The village is obviously in north Iran as one here sees a cone shaped rooved funerary tower of the type in the Demavand valley.) Nasrullah is pleasantly plump, 30ish balding, ready to marry. As he walks into the village with the men, and they bring out a sheep to eat, Ahmad who is his rival for the hand of the kathoda's daughter, Leyla, makes fun of his wide flower tie. Ahmad in contrast to Nasrullah wears a pointed round felt cap, striped collarless shirt buttoned up to the neck and hanging outside his pyjamas and a black vest. His speech has a dumb pitch, and he introduces a ass-like bray which is one

objects

it's from tabriz

girl's name  
is  
Salame

\* which is the  
code word among the  
conspirators

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

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

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

The next scene is the settling in of the city set in a modern bungalow across the valley from the village. Goatee views the village through binoculars and the Engineer and crew (the photographer, the bouncer, and the singer) view it through a theodelite on a tripod. They are set up in a field, and Ahmad comes wandering by and wants to know what they are doing. The others try to brush him off, but the Engineer trying to pursue a policy of not antagonizing the locals, says they are surveying for a road. Ahmad asks why. The Engineer says because cars are coming. Ahmad typically says 'good, then they'll take us to ziarat.' The others try to send him away again, but the Mhdss cries "hohesh darm, hohesh darm" (please!)--this is mistaken by Ahmad who queries "xahash darid?" (you have ~~his sister?~~ <sup>have his sister?</sup>). He insists on looking through the surveying equipment, and this ~~is~~ a comedy scene with him preferring to look thru the leggs of the tripod rather than through the lens. He gets into a scuffle with the bouncer. Again the xohesh darm - ~~xahash~~ darid routine is gone through, and this is further complicated by --or maybe this is the pun all the way thru by Ahmad understanding ahash haress (itching) darm, and he insists that all tickle the Engineer and the latter must escape by running andis run into a stream. While he dries his clothes, the others leave, and he sends the singer off to the village tea house, warning him (labhanetun dar nare--dont spill the beans, lit. dont open your lips) Only Ahmad is left and he wants to play with the small pistol the Engineer draws on him when he comes up suddenly on him: what is that? The Engineer answers: fendak(cigarette lighter), and hurriedly tries to lock it up in a chest, but Ahmad<sup>2</sup> is insistant on inspecting it. The Eng. manages to get the gun safely but only by substituting the theodolite in Ahmad's interest. He leaves to go back to the house in his shorts to find some clothes, and of course stumbles on Goatee and the girl in bed. When he returns, he finds Ahmad has disassembled the theodolite and when he tries to reclaim the peices Ahmad hangs on shouting that he will reassemble it, he has become learned in it (savard shodam). Meanwhile the photographer with the village doctor is examining the eyes of the children, and suggests that the wool of the local carpets is causing an eye irritation and this way is able to get a

He tells the doctor if has something to do w/ teachama. Asks of many carpets she has: is there a ser shamare? Na, kohar

photographer brings up the folk behind in qaliche hazrate Suleiman - it has fight: parvaz dare

Ahmad - thruout should be Samad

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sample of the wool cut off for identification. Meanwhile, the singer is supposed to be keeping the men of the village occupied in the tea house by singing to them. He offers to sing and this is accepted. He gets up and in a very narcissic manner sings very slowly "Har koja miravam/Be yad-eto-am/hame ja" (Wherever I go, I remember you, everywhere). There's some good photography of the men with their mouths open in suprise. The result is for all to leave, the singer and the chaixane owner only remaining. He leaves and repdorts this indignantly to the Engineer, saying Josmanam (?), who in turn rebukes him szying that he should sing something that makes them happy, not what makes them go away. There is another scene in the tea-house and this time he does the popular iranian yodel, and receives enthruasiastic appa~~ance~~ane. This time Nasrullah, Ahmad, and Nasrullah's father are present. Ahmad draws his finger and wags it at Nasrullah. Ahmad interrupts ~~at~~ the singing, and Nasrullah rises to call him bitarbiat (without manners). A fight ensues in the course of which Ahmad puts his finger in the left eye of the singer, and for the rest of the film he is the first of the crew to wear ~~and~~ a black bandage around his head over that eye. In the next scene the katkhoda catches Ahmad and Leyla giggling over Leyla's carpet which Ahmad is taking to wash. This is the carpet which is the focus of the plot. As he goes to wash it, Ahmad in his ass brays out (~~2 kash~~ mishuram....). Goatee seeing it out to dry, comes up to it and seeing no one around, first takes pictures of it, then stealthily takes some wool, and inspects it with a magnifying glass, but when he becomes bold enoguh to start to roll it up, Ahmad makes his prescence known. Goatee askes his name: Ahmad Agha. Goatee recovers by snickering at the pretention of putting Agha after his name, and by asking if he will seal the carpet. Ahmad refused. Nothing daunted, the Goatee sends his girl out to try. She walks thru the village in a brief dress with a cut-out over the stomach, The men of the village gather in a crowd following her. Two of them run to catch Nasrullah, who ~~kt~~ tries to take commadd and approaches her; she rebuffs him. To salvage his standing he gets his two friends to hold off the mob by promising them he will let them in on the fucking later. They attack the mob with body blows and sticks. Meanwhile Nasrullah follows the girl to the carpet. There is a contrast scene with the girl on the path and a bunch of village girls watching from a roof all in chador drawn across the lower part of their faces. At the rug disrobes to a bikini, and askes Ahmad's permission to sunbathe on the rug. She calls him to her, and he in triumph remarks to Nasrullah who is observing from behind a boulder, ba man kar dare (it's with me she has work). He had made himself known with the ass-bray as he is indeed sewing a giveh ("kafsh midozam"). The girl offers Ahmad 500 tomans for the carpet suggesting he put 100T in his pocket (which he does immediately) and give 400T= to Leyla. He starts to accept, but then refuses. She gives him another 100 T. and then more. He looks around and sees all the males of the village in the trees around, and throwa stones at them as they fall from the tree. The next scene shows Ahmad infact carrying a bundle up to the bundalow just when the city people think they failed to convince him; the girl rushes out fo get the cloth wrapped bundle, giving him a kiss: it's not the same carpet. Next there is a dance scene; the photographer dances with Nasrullah in a mock of Western dance; they try to get Ahmad to dance, but he plays shy. Then the city folk get Leyla and another girl to dance. This upsets ~~Sahmad~~, and when Nasrullah moves to dance with her, it's too much and Ahmad moves in to dance. There is then a transition the meaning of which escapes me where the mother of Ahmad is laughing at the dance scene and with that indeterminaable laugh-cry of humans is next crying in the police station. There is a bit of confusion in the village as to whether or not Ahmad has sold the carpet and he is called to testffy in the police station appearing with an aftabe held in his arms. There he describes the antics of the girl and her stripping naked. Naked, ~~naked~~ queries the Chief (lokht-e lokht?) pantomining a question about bra and panties? Yes lokht-e lokht, well no. Did anyone else see? Nasruallah and the whole village inthe trees. Then there is a scene where Leyla uses Nasrullah Baghezade to carry some passessio

Next scene finds Ahmad objecting to the photographer photographing the

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

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

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

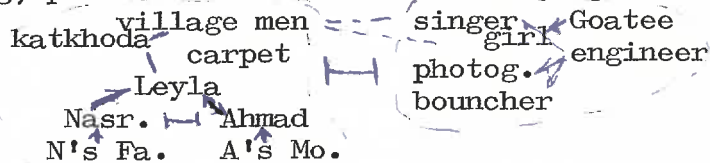
There are now two parallel councils of war, one in some trees with the Engineer at a map of the village and the girl on the swing with most of the attn of the young men directed towards her. At one point the singer begins to dance with her. The Eng. says they are not finish and he apologises. The second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



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

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

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



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

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

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

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

## JOURNAL

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

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

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

New International Hotel - 1/2 INTO, 1/4 Agha Khan. New Oberoi Hotel is one of two Indian investments: other is machine parts.

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