

عرضه داشت کترین بندگان بذروه عرض استادگان حضور ساطع انور بندگان اقدس ارفع اعلا

بنده غلام قدیمی

علی عسکر پیس کوهی

روحی فداه میرساند که قربان خاک پای مبارکت کردم این غلام جان نثار در سال پیس

عرض بخاک پای مبارک نموده محصلی تفرقه شفقت و مرخصت نمودند و محصل امر مذکور میان

محال آمده و تفرقه اطاعت نمودند و جمع آوری از ایشان ننموده و دوسه خانوار که باقی مانده

از عهده مالهیات بر نمی آیند و این غلام جان نثار وجه مالهیات را قرض نموده کارسازی

نمودم استدعا از میراحم بندگان اقدس والا که بعهده احدی نمایند که آمده

تفرقه این غلام را جمع آوری نموده و جماعت بختیارس در پیس کوه ملکیت دارند

و در میان جماعت پیس کوه و جماعت بختیارس زیاد و کمی میباشد استدعا از میراحم

بیکران آنکه بعهده عالیجاه ابدال خان رقی شفقت فرمایند که کم و زیاد ایشان را

برسد چون از رشته بختیارس و پیس کوهی مطلع میباشد همیزی در میان ایشان

نماید که باعث امیدواری این غلام و تحصیل دعای خیر بجهت ذات اقدس و وجود

مقدس خواهد بود. [۶] امر مطاع

Farman

Tughra

فرمان عالی شد

Text
L1

آنکه عالیجاه اخلاص و ارادت آگاه ابدال خان بختیار بحصول اطلاع بر مضمون

رقم مطاع روانه

طوایف بختیار و محال پس کوه گردیده و متفرقه محال پس کوه را بنهائندگی نماینده عالی

L2

قدر صاحب عریضه بدون عذر و بهانه با [؟] و کوچ کوچانیه برده در محال اصلی خود

ساکن گردانیده که از روی امیدواری منوجه شغل و عمل رعیتی خود گردند و قبضی

L3

رسیدگی آنرا از عالی قدر صاحب عریضه گرفته انفاذ درگاه معالی نمایند [؟]

طوایف بختیار در محال پس کوه حسب المقرر معمول و مرتب داشته و ظهور

L4

تخلف را مورد مواخذه دانسته در عهد شناسند تحریر ارضی

شهر جمادی الثانی سنه ۱۱۹۲

L5

یا من هو بن رجاه کریم ۱۱۷

Seal

Petition and Farman, Jumada II 1192/June 1778

The petition of the least of servants, the old servant and slave 'Alī 'Askar Paskūhī:¹ The petitioner conveys to the high place of petition of those who stand in the brightly radiant presence of his most holy and exalted Majesty, may my soul be his sacrifice, that:

May I become a sacrifice to the blessed dust of your feet. This devoted slave having last year petitioned the blessed dust of your feet; the collectorship of the tafriqah² was graciously granted to him. The collector for the aforementioned affair [the raising of the taxes from the tafriqah] went to the place; the tafriqah refused to obey; he did not [manage to] gather them together [so they could be made to pay up], and the two or three families that remain are not able to pay the taxes. This devoted slave borrowed the money for the taxes and paid it. His request from the kindness of his most holy and exalted Majesty is that some one should be made responsible to gather together the tafriqah of this slave. [Moreover] the Bakhtiyārī group have property in Pas Kūh³ and between them and the people of Pas Kūh there is a discrepancy [in the amount of taxes each group pays].

His request from the boundless [Royal] favor is that H. E. Abdāl Khan should be made responsible for investigating this discrepancy, since he is well informed about the Bakhtiyārī and the Pas Kūhī [and] carrying out an assessment between them. This would be the cause of hopefulness for this slave, and of the acquisition of prayers for the most Holy person's blessed existence.

. . . the universally-obeyed order . . .

Tughrā: The exalted order has been issued.

Text: That he of high rank, sincerity, and devotion, Abdāl Khan Bakhtiyārī, on receipt of knowledge of the contents of the universally obeyed order, should set out for the Bakhtiyārī tribes [tavāyif] and the district of Pas Kūh accompanied

by a representative of His Excellency the petitioner and make the dispersed group [of Bakhtiyārī] in the district of Pas Kūh, without taking notice of pretext or excuse, migrate with their . . . [?] and baggage, take them and settle them in their original locations so that with optimism they may attend to their occupation and task of farming. Let him get a receipt for this from the petitioner and have it verified and send it to the exalted Dargāh . . . [?] of the tribes of Bakhtiyārī in the districts of Pas Kūh, as is ordered, let him put into effect and keep in good order and be aware that infraction will result in chastisement.

Let them consider it part of their responsibility. Written in the month of Jumādā II in the Year 1192/June 1778.

He, to whom we carry our supplication, is generous. 1177/175?.

I. NOTES

¹Alī Askarī Pas Kūhī. Unident.

²Tafriqah. Literally means dispersal or dispersed body, and it is used as such, but here it may also refer to a permit, a laissez passer, in which case a group has permission to go to another district but must still be responsible for taxes at the place of origin. In this case, a group of Bakhtiyārī have become separated from the main tribe, certainly as far as taxation is concerned.

³Pas Kūh. Pusht Kūh, the Iranian plateau side of the Bakhtiyārī, especially the area around Ardāl, just south and west of Mizdij.

II. THE DOCUMENT (Sardār As'ad collection)

The petition is centered-left on the lower two-thirds of the page, that measures ca. 41.3 x 20 cm, with ca. 7.5 cm margin on the right. The lines, written

in shikastah script, extend up the left margin. Eleven seals and eleven signatures are found on the dorse (unread).

The formula of both the petition and the Farman is similar to that of Document 12; the exception being in the Farman, and here, Document 14, the order is given directly to Abdal Khan.

The Farman is written--also in shikastah-nasta'liq--inversely in the top margin. It begins with a tughra but not invocation. The Farman is sealed with Karim's square seal (Rabino, Album, Pl. 50, #32).

III. SIGNIFICANCE

1. Tafriqah. This is the second document issued to the Bakhtiyari in which a reference is made to tafriqah. This term appears in subsequent eighteenth and nineteenth century documents, and its use suggests that the state controlled tribal movements, outside their specified territory, through this device.