

التزام شرمی بر خود لازم نمودند همه رفعت پناهان سر جوغه های جماعت هفت لنگ [؟] و اقرار

Text  
L1

بر خود نمودند

که از تاریخ شرمی [؟] شهر ربیع الاول هرگاه کسی از جماعت های این جانبان دزدی

L2

یا راه زنی

یا بی حسابی باند و او را بگیریم و بخدمت عالیجاه صاحب امر ابدال خان نیاموریم

L3

یا خدمت ایشان [؟]

عزیزی نکنیم مبلغ سی تومان ترجمان به سرکار دیوان اعلا دادنی دانسته ایم

L4

اسامی سر جوغه های ضرور بدینموجب جماعت راسوند رحیم ولد بدل

Signatories  
L1

آقا هادس ولد تقی حسین ولد حافظ مولا ولد مراد اسد ولد کاظم

L2

جماعت حسین ولد بدینموجب

آقا حاجی ولد علی آقا کلب علی ولد مرتضی عبوس ولد محمد رضا

L3

خواجهم پرویز محمد ولد رضا [؟]

جماعت بابا روزبه آقا کاظم ولد محمد علی ولد شکر [؟] جماعت بابا طه سلیمان ولد

L4

شاه منصور

محمد حسن ولد ثیمور جماعت کاشنه [؟] علی ولد میرزا محمد ولد علی

L5

علی ولد خسرو تنکار ولد صادق ملا قنجر ولد کاظم مرد ولد طهاس جماعت علا الدینوند

L6

حافظ ولد بابر حافظ ولد زمان جماعت محمد ثنه مردانی محمد ولد هاشم جماعت کی [؟]

L7

امرائی [؟]

امید ولد صولا محمد ولد علی صالح محمد تقی [؟] جماعت میثونند باقر ولد جعفر

L8

جماعت صوفی حیدر ولد پیره [؟] صابر ولد رضا بنید ولد محمد حسین

L9  
(vertical in  
right margin)

خلیل ولد رحیم

Oath, ca. 1195/1781<sup>1</sup>

All the exalted ones and the group leaders of the Haft Lang have made a Shar<sup>c</sup>ī obligation incumbent on themselves and have acknowledged that from the date of the 1st of Rabī<sup>c</sup> I, whenever anyone from our groups commits an act of theft or brigandage or does something irregular, if we do not seize him, and bring him to the exalted possessor of authority, Abdāl Khan, or if we do not report it to him, they recognize that the sum of 30 tūmans is to be given to the Dīvān.

The names of the aforementioned group leaders are as follows. From the Zarāsvand: Raḥīm, the son of Badal; Āqā Hādī, son of Taqī; Husain, son of Hāfiz; Maulā, son of Murād; Asad, son of Kāzim. From the Husainvand as follows: Āqā Hājji, son of <sup>c</sup>Alī; Āqā Kalb <sup>c</sup>Alī, son of Murtaẓā; <sup>c</sup>Avaz, son of Muḥammad Riẓā; Khājah Parvīz; Muḥammad, son of Riẓā. From the Bābā Rūzbah: Āqā Kāzim, son of Maḥmūd; <sup>c</sup>Alī, son of Shikar. From the Bābā Gallah: Sulaimān, son of Shah Maṣṣūr; Muḥammad Ḥasan, son of Taymūr. From the [cA] Kāshah: . . . <sup>c</sup>Alī, son of Mīrẓā; Muḥammad, son of <sup>c</sup>Alī; <sup>c</sup>Alī, son of Khusrau; Shikār, son of Ṣādiq; Mullā Qājār, son of Kāzim; Murad, son of Tahmās[p]. From the <sup>c</sup>Alā al-Dīnvand: Hāfiz, son of Bābar; Hāfiz, son of Zamān; From the Maḥmūdshah Mardānī: Muḥammad, son of Hāshim. From the Kayāmra<sup>c</sup>ī: Umīd, son of Maulā; Muḥammad, son of <sup>c</sup>Alī Ṣāliḥ; Muḥammad Taqī [then deleted]. From the Mīshvand: Bāqir, son of Ja<sup>c</sup>far. From the Ṣufī: Ḥaydar, son of Pīrah; Ṣābir, son of Riẓā; Rashīd, son of Muḥammad Husain; Khalīl, son of Raḥīm.

#### I. NOTES

<sup>1</sup>Ca. 1195/1781. Although the month is indicated, the year is not. Abdāl Khan is mentioned and he probably dies ca. 1795.

<sup>2</sup>Zarāsvand. A Durakī tāyafah, and the Great Khans' own.

- <sup>3</sup>Husainvand. Usivand (?), a Durakī ṭāyafah.
- <sup>4</sup>Babā Rūzbah. °Unident.
- <sup>5</sup>Babā Gallah. A Bābādī ṭāyafah.
- <sup>6</sup>[°A]kāshah [?]. The ṭāyafah of Bābādī °Akāshah.
- <sup>7</sup>°Allā al-Dīnvand. A Bakhtiyārvand ṭāyafah.
- <sup>8</sup>Mahmūdshāh Mardānī. A Dīnārūnī ṭāyafah?
- <sup>9</sup>Kayamrā°ī. Unident.
- <sup>10</sup>Ṣufī. Unident.

## II. THE DOCUMENT (Sardār As°ad collection)

The page measures ca. 28 x 18.4 cm, and it is pasted to a slightly larger paper. Presumably, the top section was torn off (wore off?) along the crease line. It consists of four lines of shikastah centered to the left two-thirds of the page. It is followed by 9 lines of names of individuals identified by their ṭāyafah; one of the lines, the 10th, is written to the right vertically. The two seals are those of headmen listed?

## III. SIGNIFICANCE

1. This is one of few documents that refers specifically to the tribesmen --would that it were more detailed--but it does identify the above-mentioned ṭāyafah. Significantly, too, Abdāl Khan is clearly their authoritative leader, and each of the leaders is responsible for his group; a Haft Lang hierarchical structure is established here.

2. Reference to the Shar°ī obligation emphasizes the ethical framework for the resolution of disputes and the maintenance of order.