

II

1. *unje ke perteqāl dār dāre, véne var véne qavr-e sar perteqāl dāšte. ve de ruz xāsse bávoše ke bāmire, Ra:met motevalli-e pier Taqi motevalli-re bāúte, “te in perteqal-ε bóji, mésse inje qaver bákend!” bāúte, “inje hame kubār ε, men če-juri bákendem?” bāúte, “éttā keleng bázene, me qaver āmāde vónε”.*
2. *éttā keleng bazúε, qaver še āmāde báie. qaver ke āmāde báie, ve bemú^ε sere. še zenā-re bāúte ke “bur! Šex Ali Akber-re bíār, me sar-ketār-re báire”. še xede-re ru be qeble derāz hākérdo, me ši-mār bemú^ε benā be berme hākerdén.*
3. *vére bašóssene lā hākérdene in hayāt-e dele vére kafen hākérdeno nur bemú^ε bene. se dafε čarx hāite čarx hāite, in dafε harket hākérde búrde. in Kerdexeli-e del dáie pāre bíε. gétene, “xédā! ve inti sayyed-e pāk-i bíε emā nádunessemi”.*
4. *hamin Kelle Qolm Ali véne nazri bíε. me ši-pier-je vére bis temen baxrínε. bāútene, “te jad hākene me vače námire, bámunde”.*
5. *šiš-háf-tā vačun véne nazri ne; har kedum penjā-temen penjā-temen.*
6. *me amu-peser-e vačun, panj-šš-tā bamérdene. éttā nemāšun biārdo bāúte, “Mir Hāšem! me^ε vače néxāmbε”. vače-re ám^e sere biešto še biešto búrde. vače xār báie. ay penjā temen biārdene vače-re baxrínε bavérdene.*
7. *me ši-mār géte, qadim kersi-ben dáine. ande āqāyun sabze-puš sabze-puš emúne véne pali níšteno xiāl hāken inti géte ke, me ši-pier-re géte, “āy Sayyed! inān ki ne?” panj sāl-e temum vére inti demāssíε ke “inān ki ne?”*
8. *zenā dío, maselan, nur éne véne pali o so:bet kénne. ungeder čerāq-mušī su bíε—barq keje dáie?*
9. *ande zenā jesseju hākérde, ve beruz nédā^ε. bāúte, “áre, inān emāmun hássene énnε me pali”.*
10. *me ši-mar čun saxt-be-saxt hākérde, ve bāúte. ve návesse bāure. vešun qar hākérdene búrdenε.*

SAYD ĀQĀ'S DEATH AND HIS MIRACLES

1. Over there, where there are orange trees, next to them [there was another] orange tree standing at his [Sayd Āqā's] grave. Two days before he died (literally 'would have died'), he told Taqi the custodian, father of Rahmat the [current] custodian: "You pull out this orange tree and dig me a grave here!" He said: "It is all rocky here, how would I dig out?" He said: "If you make a single stroke of the pick-axe, my grave will be ready".

2. He struck the pick-axe once and the grave was ready by itself. When the grave became ready, he came home. He told his wife, "Fetch Sheikh Ali Akbar [the cleric] to hold my head and chin".⁸ He lay in the direction of Mecca. [As soon as] my mother-in-law arrived, she started weeping.⁹
3. They washed and laid him down in this courtyard and wrapped him in a shroud. [Then] the [heavenly] light came down. The light twirled three times and finally went away. These [fellow villager] Kordkheylis' hearts tore apart (ached in pain). They were saying: "O God, such a pious man he was and we did not appreciate him".
4. This very Kal Gholām Ali was his trust. [His parents] bought him from my father-in-law for twenty tumans. They [the parents] told [my father-in-law]: "May your ancestors not [let] my child die [but] stay alive".
5. Six to seven children are entrusted to him, each for fifty tumans.
6. Five or six of my cousin's children [had] died. One evening [my cousin] brought [an ill child] and said: "Mir Hashem! I don't want [any more] children". Then he left the child at [our] house and left. The child became well. Then they brought 50 tumans, bought the child [back] and took [him/her home].
7. My mother-in-law used to say: "Those days they were [sitting] under the korsī.¹⁰ So many men in [holy] green robes would come and sit next to him [Sayd Āqā, under the korsī], and you can imagine that she [the mother-in-law] would say to my father-in-law: "O Sayyed, who are they?" For a full five-year period she kept asking (lit. 'stuck at') him who they were.
8. The wife would see, for instance, that light would come near him and they would communicate. At the time, light came from a lantern; electricity was not available.
9. So much she insisted, [yet] he [Sayd Āqā] did not tell [his secret]. [Finally] he said: "Yes, these are Imams who come to me".
10. Because my mother-in-law took [this matter] seriously, he told [the secret finally]. He should not have told, [for] they [the Imams] were annoyed and left [him forever].

⁸ A rite observed just before death.

⁹ Apparently because she found her husband dead.

¹⁰ *Korsī* is a large stool, under which is placed a brazier of coal covered with ash and over which is spread a large quilt that covers all four sides. It used to be the primary source of winter heating in Persian houses.