

## III

1. *ve hameš sere dāre.*  
*áme kerkā šúnne nefār-sar. nefār-sar xeséne. badími nefār-sar-e čel-o-ču hame bapíssene. bāúteme, “vače jān! inje, kelum-e pali, mé-vesse éttā kerk-keli deres hāken!”*
2. *ve em nemāšun ke pe dar biārde, hamun šō badíme bemúne sere pier o vače. ande-tumi pier o vače bemúne sere, nemāz kerdene, qezā xerdene; ba:d ez nemāz šíne ún-var, sāāt-e čār harket kerdene.*
3. *in-dam bemú<sup>é</sup>, badíme in darven-e setun-ε pešt hedāe. bāúte, “vače!” bāúteme, “bá:le?” bāúte, “in kelum-e pali pe dāre, xāni čeči deres hākeni?” bāúteme, “xāmbi kerk-keli deres hākenim”. bāúte, “xerāb náde, nefār-re me yādegāri bái dār!” bāúte, “in nefār me pier, Sayd Mir Āqā<sup>e</sup> nefār hásse. vére xerāb náde, bái dār!”*
4. *men benā be berme bakerdén, bāúteme, “ā gad-bābā! esā me das čeči dāre? esā hame vāresā talek-o-taxsim hākerdene”.*
5. *sob badíme me gate-rikā biamúe. biamúne garj baitene biārdene, simun biārdene. Terān-e rikā em bemúo, jema’aytí baitene, vére garj-ε-gel bakešino, vére baitene sar-digúno, haleb-maleb baitene sar-digúno.*
6. *dε-se šō báie—esā [nefār] xār báie—bemúne. bāúte, “intā-re me yādegāri bái o dār!”*
7. *in nefār-e sargezešt inti hásse. hameš pier o vače sere dārene.*
8. — *“xō víndi, xāle?” — hameš sere dārene. emā be pešti-e vešun dáremmi-mā. ay áme kār hākerdén čeči ε!*



The Nefār in the Courtyard (Photo by the Authors)

## NEFĀR

1. He [the father-in-law] is always home.  
Our chickens go on the *nefār* and sleep on it. [Once] we noted that the wood of the *nefār* was all rotten. I told [my son]: “Dear child! Here, next to the stable, make me a chicken coop”.
2. In the evening that [my son] was setting the foundation, the father [-in-law] and [his] son came home. As soon as the father and son came home, they would say their prayers, eat something, and then, after the prayers, they would go over there [to the next room]; then at four o’clock they would set off.
3. This time [however] I saw that he [Sayd Āqā] leaned against the veranda column and said: “Child!” “Yes?” I replied. “What do you want to make next to (?) the stable?” “We want to make a chicken coop”, I answered. He said: “Don’t destroy [it]; keep the *nefār* as my memorial!” [And then] he said: “This *nefār* belongs to my father, Sayd Mir Āqā. Don’t destroy it, keep [it]”.
4. I began weeping and said: “O grandpa! What is now [left] in my hand[s]? All of [your] heirs have already divided everything [among themselves]”.
5. In the morning I saw my older son arrived. They began bringing plaster and cement. The son who lives in Tehran came as well. Together, they coated the *nefār* with [a mixture of] plaster and mud. They built it up and covered it with tin [sheets] or the like.
6. Two to three days passed—now it [the *nefār*] was done—[when] he [the father-in-law] came. He said: “Keep it as a memorial to me!”
7. This is the story of this *nefār*. Father and son are always home.
8. [Someone asks:] “Do you dream [about them], aunt?” — “They are home all the time. We owe our mere existence to their support. [Without it,] what would be the use of all these efforts?”

## IV

1. *keje dáie emā vačē-re lālāi hedā bi bóim? zamin-sar nano kerdēmi, vačē-re nano-e dele dingúmi. jole tā sāxē-karb bíe. balu zúmi, balu-je binj kerdēmi. teler náverdīmi, unmoqe rasm náie.*
2. *vačē-re nano-e dele teryāk dāmi. hamun-je xerdēno, tā zo:r-e pali hamun-je dáine-mo. ay zo:r emúmi-mo nahār deres kerdēmi-mo,*