

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,*

*kime-sar nāhār xérdemi-mo. ay ba:d ez nāhār ay vačē-re ke:f dāimi*¹¹ o
vačē tā nemāšun unje dáie.

OPIUM FOR LULLABY

1. What a funny idea it is that¹² we would have said lullabies to the babies! We would build a hammock at the field, and put the child inside it. The depth of water [in the rice field] would reach [our] knees. We hoed [the land] and sowed the paddy with the hoe. We wouldn't carry the tiller; it was not common in those days.
2. We would give opium to babies in the hammock. They would eat [it] right there and till about noon they would stay there [calm]. Then around noon we would come [back] and prepare lunch and would eat [in] the hut.¹³ Then after the lunch, again, we would please the baby [with opium] and he would stay there [calm] till the evening.

SONGS

V

mosalmunun! mére šabgir varénne
āx, mére bā kamer-e haftir varénne
mére bavérdene Terkemun-e dam
Terkemun kāfer o gēlile be-ra:m

mēn armun še hāl-e do:r
*še večku*¹⁴ *berār-e do:r*
kénde Sāri kār-e do:r
te dass-e xedkār-e do:r

[Oh,] Moslems! They are carrying me at the crack of dawn.
 Oh, they are taking me away with a pistol on [their] waist;
 They took me to the vicinity of the Turkmen [tribes];
 Turkmen [are] unbelievers and the bullet [is] ruthless.

¹¹ For the expected *dāmi*, “we would give”.

¹² Lit. “Where was it there”.

¹³ *kime-sar* is a shed or hut built on the field and is used for storage, resting, and boar-watching.

¹⁴ A variant of *pečku*.