

Heaven of The Earth

Country: Iran

Category: Documentary

Title: Behesht-e-Zamin

Company: KHOSRO RASOULI

Author(s): Solaleh Ghobadi-Khosro Rasouli

Producer: Khosro Rasouli

Directors: Khosro Rasouli-Behnam Gholizadeh

Sound engineer: Effat Jamalipour

Other key staff: Azam Jamali (researcher&interviewer), Mehraneh Behnahad (narrator), Hossein Moshfegh (songs recordings)

Language: Persian

Length: 24:49

SUMMARY

“Heaven of The Earth” is a magic-real story of thousands of years of Shalizar (paddy fields of rice cultivation) in Iran. the occupation of most of the people in the northern regions of Iran is rice cultivation. Rice in Persian means something that is obtained through suffering. It is strange that this tedious work is done by women in our country. The hardworking women of northern Iran have, over the years, willingly or unwillingly, caused the emergence of countless stories, legends, lullabies and songs in Shalizar; so that today, in addition to the economic and social dimensions, Shalizar is the focus of cultural and artistic attention. story of “Heaven

of The Earth” is a monologue, narrated by a small green plant of rice in a surreal way but everything is real under the surface.

Heaven of the Earth



Sounds from cultivation on rice fields (Shalizar) together with the songs that paddy women sing in groups while working to overcome fatigue and hard work. Music mixed with background sounds of paddy fields (Shalizar) and singing songs. Announce the name of the program (Heaven of the Earth) and the climax of the music.

- Monologue:(01.58)

In a blue bag with white stripes, I slept quietly and waited to germinate, like a baby waiting to be born. The heat around me promises that I'm on my last days to grow. On that day, another world opens up to me and I'm sure its sky is more pleasant than this nylon arch. Seeing the real blue sky with the cotton clouds is worth the darkness of these days ... Four days have passed and a thin soft branch has sprouted up from my heart and I am ready to travel.

- Music mixed with songs from paddy fields (Shalizar). (02.44)
- Calling out by a paddy woman mixed with a song from the paddy field (In order to relieve their tiredness and that of their neighbors, paddy women call out each other in a special way in paddy fields and give each other



support and hope. They call this “Khele Kardan” in their mother tongue).(03.29)

- Monologue:(03.55)

Ms. Asieh wears her galosh shoes, wraps her white shawl tightly around her head, and comes to me while singing. She calls me Shaltouk, Shaltouk is such a graceful name. I like my name when Ms. Asieh calls me because her Gilaki accent shows the originality of my name. I still remember when Ms. Asieh took me to the Imamzadeh (holy shrine) on the first day so that the old trustee of Imamzadeh blessed me, said a prayer and swore me on God that Ms. Asieh’s paddy field would be high product this year.

- Ms. Asieh in the Imamzadeh with some Shaltouk or rice in her hand:(04.40)

Oh God! In the name of Allah, Muhammad and Ali. Oh God, make my paddy field full of product this year! Oh God, I roll up my sleeves and work the land with

the help of Imamzadeh Sharafshah. Oh paddy field, be ready with yourself! For the brave women are coming to work at you and finish the job forever.

- The sound of passing cars that take paddy bushes from the reservoir to plant in the paddy fields. (04.57)



- Monologue:(05.09)

Haji Daei in his scrap Truck is waiting in the front of the garden. Ms. Firoozeh and the rest of the Gilani women are taking us out of the reservoir and loading up the Truck with us.

Along the way, I look out through a wooden box placed on the back of Truck. The old green plane trees are going up and down with the breeze as if they are greeting me. There is no return. The drops of dew left over from the mountain fog penetrate the coolness of April into my body. Fellow neighborhoods have also come to plant. Ms. Asieh, who is famous for her lucky charm, takes the first step in the paddy field and plants the first bush. The one who has accompanied Ms. Asieh in this campaign from the beginning is her daughter Shaltouk. She has the same name as mine and is my twin sister, do you believe?

-The sound of women farming in the paddy fields with a song relating to the paddy field. (06.13)

-Monologue:(06.42)

The woman whose name is Firozeh known as “Kerechi” (an old and experienced woman who contracts with the paddy field owner, every year and from the beginning to the end of the work season, stays at her house as a family member helping with household and farm work). She with her rough hands together with the other Gilani women, places me and the rest of the paddies in the mud with special care. I am planted in the paddy field. Now, the earth is my mother and I am born again.

All the bushes are planted very regularly in parallel rows.

Ms. Firoozeh sings a local song with her mythical voice, which has its roots in the history of this region, and all women go on the song in sympathy with her. Ms. Asieh's beautiful daughter, "Shaltouk", has worked alongside all women. I don't know if her name was taken from me or my name was taken from her. But whatever it is, I am happy, the more I look at her, the more I see myself in her eyes.

- Paddy song which is sung by Ms. Firoozeh. (07.47)
 - “Khele Kardan”. (08.04)
 - The field sounds of a paddy field lying on the side of the road. (08.22)
 - Chatting with men who have loaded their pickups with rice paddies from the reservoir and emptied them next to the farm:(08.27)
-
- A young man: My car license plate belongs to Abhar city, your's looks like Abhar number.
 - Interviewer: Abhar number is ninety-seven, right?
 - The young man: eightyyy ... no, ninety-seven.
 - Interviewer: I told you, that's right.
 - An old man: They came here a year ago and got an interview with us. They told that they're from Iranian broadcasting, but now, the BBC shows us (he laughs).

- The young man: (laughing) Iran International ... Well now, you really come from our own broadcasts?
- The sound of footsteps towards paddy women. (09.00)
 - Interviewer: Hello, nice job. Are you the owner of the farm or a worker? ➤ Paddy woman: Those two are worker but not me.
 - Interviewer: People helped each other with the farm work in the past (it called Yavari). Do you remember?
 - Paddy woman: yah, helped so much ... there were not workers at all. For example, we would come to your paddy field to help you, when your farm work was finished, you would come and help us. It was like this. When we had a bride, the women of the groom's family, while farming, helped the bride family's paddy to make the bride proud of herself in her family. For example, imagine that we had a young single boy, while working on the ground, if a young single girl was present on the farm, we would focus on her along the working days, then when we accepted her soon on the very farm we would cut a green paddy bush and circle and put it on the girl's finger. It would mean that we proposed her to our son.
 - Interviewer: What was your criterion for selection?
 - Paddy woman: We were careful and saw that if she works well, has a good taste, intelligence and ingenuity. If she had, we choose her..... Or, if in the village we saw that the cultivation or even the harvest of a person's crop was delayed, all the locals would go together and helped her so that her crop would not be spoiled, and she would come along. Everyone was singing in the paddy fields. The women were singing in the farms because men didn't go to paddy fields, but women. Women were readily playing, singing, dancing, clapping, and rejoicing.
- The sound of humorous singing, playing and dancing of paddy women. (10.48)
- Music mixed with the voice of women singing and rejoicing.

- The sound of Shaltouk, Ms. Asieh's girl, walking around. (12.40)



- Monologue. (12.47)

Shaltuk walks towards me, approaches and sits quietly on both knees and looks at me. I wish she would hear my voice so I could tell her that my name is the same as hers. That we have the same essence and identical to each other. That I am also waiting for happiness. To be honest with you, I am you yourself ... I was so overwhelmed by the kind thoughts that suddenly the sound of cheers (Kel Keshidan is the symbol of wedding) covered all over the farm.

- The sound of cheers and music. (13.23)

- Monologue. (13.42)

A woman who worked beside Ms. Firoozeh curled a green paddy stalk and tapped it on Shaltuk's finger. Yes, that's right. Shaltuk's wait for happiness was over, the woman proposed her to her son. Shaltuk's smile showed her utmost satisfaction. All the paddy Shaltuks and me congratulated her. I hope she has heard us, maybe she has.

They gathered all their tools and loads, and got on Haji Daei's Nissan and left the farm towards their houses.

- The sound of starting a pickup. (14.28)

- Monologue:(14.32)

I have months to watch the sky and pray for Shaltuk's happiness. I miss Ms. Asieh and Haji Daei and most importantly Shaltuk, but they promised to see us every day until they see us grow taller.

- Music and the sound of night. (14.54)

Tonight is the first time I've slept on the farm. The Gileh va wind blows from the east and the scent of sure oranges wafts across the whole paddy fields. There is a vicissitude inside my stems; the time of change and transformation is approaching.

- Music. (15.50)

- Silence: (16.13)

- The field sounds of paddy fields and paddy women are weeding. (16.17)

- Ms. Asieh: Ah dear paddy field! Let me see the day I made pilaf from your product and I put stew next to you. Aunt Firoozeh! Come on sing a song! Aunt Firoozeh starts singing a local song and the other women accompany him. (16.51)



- Monologue:(17.17)

It's weeding time. Like planting time, the field (Shalizar)is full of passion. The women are standing in a row, weeding. Singing is the only choice of women the paddy farmers to reduce the difficulty of their work. The paddy field is the Heaven of the earth, and these are all the songs of Heaven, the songs of the millennium of the earth.

- Aunt Firoozeh's song (continued). (17.54)
- The sound of "Khele Kardan". (18.05)
- The sound of farm cow in response to the sound of "Khele Kardan" in the paddy fields. (18.23)
- Paddy woman: My late mother once was alive, used to pick up Jakul.(18.30)
- Interviewer: What do you mean? (18.33)
- Paddy woman: The green rice ... it's certainly blessed ... Nobody does that anymore, now that my mother has been dead for 25 years, we have not seen the Jakul at all. We crave to eat Jakul now, green rice grains that have just been sapped and not hardened. In the past, they harvested a little, that is, they picked up Jakul and gave it to all the neighbors and relatives.

- My mother even sent it to the families in Rasht or Tehran. They, instead, prepared money or bought cloth and put it in a bowl then sent it back to the person who had sent Jakul. Everybody considered this as good luck and happy
- No one held wedding in the spring. They delayed it until the rice season ended. They held wedding ceremony when it was fall, they did not held wedding in summer and spring, why? In the summer, they harvest rice, so they make money, and then in the fall, they do it. The bride's family must have money to provide dowry and the same is true for the groom's family so that they afford the wedding ceremony, you know.
When the work on paddy field was finished, my late father, rented a minibus to take all those who had worked on his farm to the shrine, Astane Ashrafieh. We all had a good time.
 - Interviewer: When do you make reservoir? - Paddy woman: We get it in March.
 - Interviewer: And then you plant in April, don't you?
 - Paddy woman: We finish the transplant by the beginning of May.
 - Interviewer: When do you weed? (20.05)
 - Paddy woman: Well, we start weeding in late May to early June.
 - : Interviewer How long does weeding take?
 - Paddy woman: We finish in three or four days, now it is not like before, we hire several workers and finish the job in three days or so. The rice that we are planting now is called hot rice, hot Hashemi; it'll be harvested in August.
 - Every time I am alone, I caress them, sit next to them, talk to them, touch their stems and pat them. I tell them "oh you my dearest! Let your pain come to my soul! My dear, what a sweet rice! Thank God! How good and beautiful my paddy is this year, thank God (smiles).
 - Music mixed with Shalizar's local song called Halimeh Jan, which is sung in groups. (20.41)
 - Silence:(21.47)

- Music:(21.51)



- Monologue:(22.11)

Days and nights come and go. Summer has spread its warm clothes everywhere. The white sap of my body has been hardened. Ms. Asieh and Haji Daei, in addition to harvesting, are making provision for Shaltuk's wedding. They have promised to hold the wedding party along with the harvest feast, and that day is the end for my growth and crop. I was reaped. I provide the Shaltuk's dowry, and take another destination for myself. The coincidence of wedding and the harvest celebration marks a beautiful end for this year's paddy.

All the local people are present, Ms. Asieh, is so pleased, her corp is full of produce, and her dear daughter is dressed in white.

- The sound of a local wedding scene, mixed with local music along with
- the sound of a reception and welcoming guests in a dramatic and rhythmic way. (23.26)

- Monologue: Shaltuk! By the way, look at my hair! See how much it looks like your's! (23.46)
- Continuation of the wedding scene and the final music.

