

ērmān ī uzvān ī pārsīg

āzend ī dastōr ud xirs

<Ed. May 2023>

This story, narrated in Persian verse by Dastōr Nōšervān ī Marzbān, can be found in two copies in India:

A: Bombay University Library, Volume LXVI, 1a-10a,

قصه دختر موبد با خرس دادن بعدش رفتن و عجایبها دیدن

B: Khudabakhsh Oriental P. Library, Patna, N° 3766, 415b-419b,

قصه دختر موبد با خرس و کیفیت مثل نمودن از پند

dastōr nōšervān ī marzbān ped dahum sadag ī
yazdegirdīg ped kirmān hamē zīst. andar do nāmag ī
bahman spendyār ī suratī az kirmān ō hindūgān būm
burd, nām ī ōy mad ēsted abāg hān ī-š do brādar,
frēdōn ud bahrām: ēk nibišt ēstād ped ādur rōz tīr māh
kahvan sāl 996 pas az yazdegird, ud ēk ped ādur rōz
vahman māh kahvan ī ham sāl (= 26-27 aug. 1627
a.d.). ped hān sāl ōy zarmān būd, cē nāmagīhā ī pusar ī
ōy dastōr rustam pas az hān zamān nibišt, nām ī ōy nē
burd. ēdar vizārān ī āzend ī-š frāz srūd ēsted.

Dastōr Nōšervān ī Marzbān lived in Kirmān, Iran, in the 17th century A.D. In the two Rivāyat's of Bahman Spendyār of Surat sent from Kirmān to India, his name is mentioned together with his brothers, Frēdōn and Bahrām: One has been written on the day Ādur of month Tīr of the year 996 A.Y., and one on the day Ādur of month Vahman of the same year (= 26-27 August 1627 A.D.). He was old then, for we do not find his name in the letters of his son Dastōr Rustam. Here is given a Pārsīg rendition of the story he composed.

andar xvadāyīh ī husrō anōšagrūvān muv-ē būd xradumand, anāzār ud dahm. ōy rāy duxt-ē būd nēkōg, bē agrift ud abēšūy; kas-iz nē mad dā-š ō zanīh xvāstan. pid vas andōh xvard, u-š cārag nē dānist. pas rōz-ē abāg xvēstan guft kū: agar-z xirs-ē bē āyād ud duxtar ī man bē xvāhād ped abargarān sōgand kū-š andar zamān ped zanīh aviš bē dahām, ā-m az andōh ī grān bē rahām.’

In the reign of Husrō Anōšagrūvān there was a priest who was very wise, peaceful and pious. He had a beautiful daughter, but unmarried and without a husband; No one had come to propose to her. The father was very sad and didn’t know a solution. One day he thought to himself: ‘If a bear comes and proposes to my daughter, I swear to those who work above that I will instantly give her to him in marriage, then I shall rest from this grave sadness.’”

ka haftag-ē uzīd, ped aštum rōz tan ēcand ō ādurān šud hend u-šān ō muv ēn guft kū: ‘nūn xirs-ē ō dahlīz ī xānag-at pand pāyed, pargast duxtar-at ped zanīh xvāhād!’

A week passed. On the eighth day, a few people entered the fire-temple and told the priest: “Right now a bear is awaiting you in the doorway of your house, may it not be that he wants your daughter!”

ka muv ēd soxan ašnūd zūd bē šud, ka ō xirs rasīd guft kū: ‘drust āmad hē!’ u-š dast ī xirs grift, andar srāy burd, ō nišast gyāg ud gāh ped ēvēn nīd ud nišānd. ō xirs xvāhišn kird kū: ‘vāz framāy griftan ud xvarišn xvardan!’

When the priest heard so he hastily went, when he reached the bear he said: ‘Welcome!’, took the bear’s hand and showed him into the hall, lead and had him sit down in the proper place. He asked the bear: ‘Please say grace and eat something!’

muv az soxan ī xvēš nē vašt u-š mihr nē druxt, duxtar ī xvēš ped kadagbānūgīh ō hān ī xirs dād. u-š bēš nē burd, bē ped dil šād būd.

The priest did not turn back on his word and break the contract, gave his daughter in marriage to the bear. He was not hurt, but happy in his heart.

muv ō xirs guft kū: ‘ē duxt ī ēvtāg ī man ast, u-š ped zanīh ō tō daham. nūn ē vayūg ō xānag ī xvēš bar, u-š mā bēš, bē-š ped gyān ud dil burz, u-š hūram ud šād dār!’

The priest told the bear: ‘This is my only daughter, and I give her to you in marriage. Take this bride to your house, do not harm her, but esteem her with heart and soul, and keep her merry and happy!’

dad ped pesox guft kū: ‘ēd peymān ī zanīh rāy ēc bēš ud tēmār mā bar! cē agar rōz-ē ō dīdan ī duxtar ī xvēš āyāy, ā-š šād vēnāy. pas ka kāmē madan, rāh ō dōšastar rōn gīr. ud ka si rōz andar viyābān ravē, ped cahārum rōz ō mān ī amā rasē. harv cē ped rāh vēnē u-t abd sahed ped daxšag dār, u-m abāz gōb kū-t-ašān rāz ēk-ēk bē vizāram.’
muv hamdādestān būd.

The animal answered: ‘Do not ever be sad and sorrowful of this marriage! For if you come to see your daughter one day, you will see her happy. Whenever you wish to come, take the road to the west. When you wonder for three days, in the fourth day you will reach our house. Whatever you see in the way and deem wondrous, remember it, and retell them to me, and I will easily explain every single one to you.’ The priest agreed.

xirs bē šud ziyānag abāg. cōn jumā ō xānag rasīd hend, mērag hamzamān ō mardōm kirb vihirīd. ziyānag ped dīdan ud tanvār ī ōy abd sahist, āfrīn kird ud guft kū: ‘anōšag bē, vispuhr ī mardān pahlum!’

mērag jār-jār ped xirs kirb ō dašt ud razūr šud, ō naxcīr franaft, naxcīr ōh xvist, u-š rōzīg āvurd. andar xānag ōy ped kirb mard būd juvān, cābuk ud mihrbān ud mihrag. duxt ud xirs jumā šād zīst hend.

ē-sāl saxt. mov dīdan ī duxtar ī xvēš saxt ārzōg būd. ēdōn handāxt kū ēvarz kuned. pas ped hān rāh šud cōn xirs nimūd būd.

ka ēcand hāsr az mān ī xvēš dūr būd, marvzār-ē dīd kam-āb ud andak-vāstar, u-š vas gāv dīd hend ī ped tan frabih. mov ka-š ped ēn ēvēnag dīd abd sahist, ped daxšag dāšt, ud bē vidašt.

did ō marvzār-ē rasīd abāg ābān ud urvarān ī vas ud purvāstar; u-š gāv ēcand dīd hend ped carag, bē nizār, ped tan kars, kē az xvardan ud xvārdan pahrixt hend. mov ka-š ēn dīd škeft sahist, ud bē vidašt.

u-š mard-ē andar viyābān dīd kē ēsm hamē škast, ud hān ī-š puštāg purr az hēmag būd, u-š hān puštāg abar dāštan nē šāyist, bē-š did ēsm škast ud abar puštāg nihād. mov ēn dīd ud bē vidašt.

pas ō dašt-ē rasīd, ānōh kōf-ē dīd, ped dāman ī kōf tāg-ē būd, u-š murv-ē dīd kōcak ud hugōn ud tanē ī az hān tāg bērōn mad, zamān-ē ul vāzīd, ud andak-andak vālīd ud ēdōn vazurg būd kū didum andar hān tāg nē šāyist šudan. mov ēn dīd, u-š škeft sahist, az ānōh bē šud.

pas ō gyāg-ē rasīd u-š grōh-ē dīd kē-šān xvaršn hixr ud rīd būd, —hān ī xvad vāmend ud rīyend ud peššenzend, hān-z ī tōrag ud gurg ud haftār ud abārīg xrafstarān. pas cōn škeft vād vidašt.

The bear left with the bride. When they both reached the house, the groom instantly shapeshifted into a human, the girl was astounded by his look and stature, praised him and said: ‘Be you immortal, O’ greatest prince of men!’

The groom would occasionally go hunt in his bear form to plain and forest, pursue animals and bring daily meal. In the house he was a young, nimble, friendly and loving man, and the girl and the bear lived together happily

One year passed. The priest greatly wished to see his daughter. He considered to travel. So he took the road as the bear had demonstrated.

When he was a few miles away from home, he saw a waterless and grassless meadow, and many cows with fat bodies. When the priest saw such he was astounded, remembered it and passed by.

Again he reached a verdurous, grassy meadow with much water; and he saw some cows grazing, but feeble and thin bodied, who abstained from eating and drinking. As the priest saw such he was astounded and passed by.

He saw a man in the desert breaking firewood, and his stack was full of woodpile, and he couldn’t bear it on his back, but he still broke wood and piled on the stock. The priest saw this and passed by.

He then reached a meadow and saw a mountain there, and in the foothill was a gap, and he saw a small cute bird who came out of the gap, flew up a bit, grew bit by bit and became so big that it couldn’t enter the gap again. The priest saw this, was astounded, and left there.

He then reached a place where he saw a group whose food was exudation and excretion -what themselves, jackals, wolves, hyenas and noxious creatures would vomit, defecate and urinate. So he passed like strong wind.

cahārum rōz bāmdād ō viyābān-ē rasīd ī-š karān
abēdāg. andar hān viyābān diz-ē dīd buland. jahišn ī
nēk rāy andar hān ī ka mov ō pāy ī diz mad, duxt ī
xvēš ped bām ī diz būd. xirs ped kār-ē šud ēstād. zan
ka-š frōd nigerīd, pidar ī xvēš dīd. tēz frōd mad, ērkaš
namāz burd ud guft kū: ‘drust visāy, pidar ī grāmīg, bē
framāy andar āmadan!’

pid drūd pursīd. duxt guft kū: ‘āzādīh yazdān rāy kū-m
ēdōn šūy ast vehmard ī rād ī hubarišn. amāh andar ēn
mān šād zīvem.’

avēšān andar ēn drenzišn būd hend kū dāmād frāz
rasīd. ziyānag xvān vistard. mērag ō mov xvāhišn kird
kū: ‘vāz framāy griftan ud xvarišn xvardan!’

ka-šān az xvarišn pardaxt būd hend, xirs may ud
sprahm āvurd. naxvist xvad ē jām xvārd, pas mov, pas
ziyānag, u-šān ēk ō did ‘anōš bēh!’ guft.

mov az mērag pursīd kū: ‘cim ped do kirb hē, mardōm
ud xirs?’

mērag pāsox kird kū: ‘pidar kē an aziš būd ham
hērbed-ē būd dānāg, ud mādar kē-š an pus būd ham
perīg būd. u-m az pidar dēn hamuxt, ud az mādar
kirb-vihirīh.’

pas mērag az mov pursīd kū: ‘rāh cōn būd, u-t cē dīd?’

mov harv cē ped rāh dīd ēstād bē guft.

pas mērag guft kū: ‘fradum, ānōh kū-t marvzār dīd
kam-āb-ud-giyāh, u-t vas gāv dīd hend frabih,
handāzag ī mardōmān ī-šān dōšārm ī ruvān nē, kirbag
nē hambārend bē aškamb, xvāstag ī kārān ī nē xvēš ō
xvēš kunend, u-šān dād abārōn, uzvān frēb, ud cašm
āz; ka mīrend, durvand bend, ud nigūsār ō dušox
ōftend.

didīgar, ānōh kū-t marv dīd pur-āb-ud-giyāh, bē vas
gāv andar hān gyāg dīd hend nizār, handāzag ī
mardōmān ī ruvān-dōšārm ī menōg-handēš kē ped hān
ī brihēnīd ēsted hunsand hend, kirbag varzend, rāh
frārōn ud ēvēm ī dād gīrend; ka mīrend, ahlav bend, ud

On the fourth day’s dawn he reached a desert with no
people. There he saw a grand castle. Fortunately,
when the priest reached the castle’s base, his daughter
was on the top. The bear had left for some work.
When the woman looked down, she saw her father.
Hastily she came down, hand under armpits she paid
homage and said: ‘Welcome dear father. Please enter!’

The father asked of her well-being. The daughter said:
‘Thanks to the gods I have a good, generous and
gallant husband. We live happily in this house.’

They were in conversation when the groom came
forward. The girl set the table. The young man asked
the priest: ‘Please say grace and eat something!’

When they were done eating, the bear brought wine
and basil. He drank a cup first, then the priest, and the
girl, and they said ‘Cheers!’ to each other.

The priest ask the man: ‘Why are you in two forms,
man and bear?’

The man answered: ‘The father of whom I was born
was a wise teaching priest, the mother whose son I
was, was a fairy. I learned the religion from my father,
and from my mother I learnt shape-shifting.’

Then the man asks the priest: ‘How was the road, and
what did you see?’

The priest retold everything he had seen in the way.

Then the man said: ‘First, the dry meadow you saw
with many fat cows, was the example of people with
no love for the soul who don’t stock on good deeds,
but belly, take the wealth of others for themselves,
their custom is upside-down, their tongue deceit and
their eyes greed; when they die, they’ll be wicked, and
upturned they’ll fall down to hell.

Second, the verdurous meadow you saw, yet there
were many feeble cows there, was the example of
soul-loving, spiritual people who are content with
what fate has cut for them, do good deeds, their path,
honesty and custom, justice; when they die, they’ll be

frāz ō garōdmān ī hamē-xvārīh šavend.

sidīgar, hān ēsmkaš ī-t dīd kē-š puštag az hēmag purr būd bē-z hēmag škast ud abar bār nihād, handāzag ī mard-ē ast ī purvināh, kē-z az bazag kirdan abāz nē ēsted, ō bār ī vināh abzāyed, ud tan ī pasēn ud ristāxēz rāy vahāg nē bared; ka mīred durvand ud pašīmān baved.

tasum, hān murv ī-t dīd ī kōcak kē and-and vazurg būd kū andar tāg abāz nē šāyist šudan, handāzag ī soxan ast ka-š gōbē ō dahan andar abāz nē šāyed madan. ēd rāy soxan abāg gyān pardaz kū dā pašīmān nē bavāy.

panzum, mardōm kē hixr ud rīd hamē xvard handāzag ī mardōmān hend ī āzumand kē ō xvāstag ī driyušān ud vēvagān cašm dōzend, u-šān xīr ped vināh barend ud xvarend, ka-šān abām dahend vaxš grān stānend, ud zyān ī grān aziš baved.’

ka mov ēd hangōšīdag ašnūd, ō mērag ‘zihāzih’ guft. harv si huram būd hend. amāh-iz.

righteous and ascend to full-bliss heaven.

Third, the woodcarrier you saw whose stock was full but he kept breaking wood and piling, was the example of a sinful man who does not stop committing bad deeds, adds to the weight of sin and has no regard to the future body and resurrection; when they die, they’ll be wicked and regretful.

Fourth, the small bird you saw that bit by bit became big and couldn’t reenter the gap, was the example of speech that cannot return to the mouth when spoken. Accordingly, speak with the soul so that you won’t be sorry.

Fifth, the people who ate exudation and excretion were the example of greedy people who covet the property of the poor and widows, they take and possess wealth with sin, when they give loans they take great interest, and there shall be great harm from that.’

When the priest heard that sample, he told the man ‘Bravo!’ All three were delightful. Us too.