



The passage marked 2 is not quite intelligible, and so it is not properly understood by the different translators. Dr. Spiegel translates only the first part, and says about the latter part, that "the rest is corrupt." Dr. Justi,<sup>1</sup> under the word 𐬨𐬀𐬎𐬎𐬀 which occurs in the amulet, quotes this passage and places the mark of question at the end of it, to show that the passage is not intelligible. Dr. Harlez does not understand the latter part, and says that "Le reste du paragraphe est mutilé et incompréhensible."<sup>2</sup> Dr. Mills translates the passage as follows:— "May we be free from the dog Kuro, and the Tarewani, and the Karapan (we who are) of those who sacrifice in order."<sup>3</sup> As to the words Kuro and Tarewani, which occur in this passage, Dr. Mills also says that they are obscure.

Prof. Darmesteter also does not translate this passage. He says "Le texte est trop corrompu pour se prêter à une traduction."<sup>4</sup>

I translate this passage as follows:—

"We praise the holy Thraêtaôna, (the son) of Âthwyâna, who is master of purity. May we, who perform the Yaçna in the proper way, be relieved from (the evil influence of) the wretched Kuro, Kuro,<sup>5</sup> Tarewani and Karapan.

The Thraêtaôna, mentioned in this amulet, is King Faridun, whose name, as that of the first Irânian physician, plays a prominent part in all old Persian amulets. As this is strictly an Avesta amulet, instead of the later Persian name Faridun, which occurs in other amulets, we find here Thraêtaôna, which is the Avestaic name of Faridun.

European scholars do not seem to have taken this passage as an amulet. A reference to the Nirangs, given in the later Revâyets and other miscellaneous collections of Indian Parsees, shows that the fragment is an Avesta amulet. The late Dastur

<sup>1</sup> Handbuck der Zendsprache, p. 83.

<sup>2</sup> Avesta, Livre Sacré du Zoroastrisme, p. 606.

<sup>3</sup> S. B. E., Vol. XXXI., p. 389.

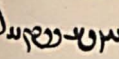
<sup>4</sup> Le Zend Avesta, Vol. III., p. 2.

<sup>5</sup> The repetition of the word Kuro seems to be a mistake.















The word Karpân is common in all the three trios.

The word Shâstârân in the third trio is the same as Usikhsh in the second trio. In some Pahlavi books<sup>1</sup> we find the word  for Avestic Usikhsh. The initial vowel 'u' being dropped, we find the word Shâstâr (pl. Shâstârân) in the Pâzend prayer of Ahura Mazda Khodâê.

The word Kik (pl. Kikân,) in the third trio is the Pâzend equivalent of the Avestic Kavi in the second trio. Both the words mean 'blind,' *i. e.*, mentally blind. Those who were not mindful of moral truths, &c., were considered, as it were, mentally blind, and were called the Kavis or Kiks. Justi, in his dictionary, compares the word Kavan or Kavi to old Persian, Kor and Armenian Koyr. Justi does not give any reference about the use of the word in such a sense.

I think that the corresponding word Kura  in the first trio is the same as Kavi (or Kavan) of the Gâthâ and Kik of Pâzend.<sup>2</sup> In the whole of the Avesta, this word occurs only once, and that, in the above fragment of the amulet. I think that the modern Persian کور Kur, *i. e.*, blind, is derived from this Avestaic word  Kura. So, the word Kura in the first trio, which would mean 'blind,' is the same as the corresponding Gathaic word Kavi in the second trio and the Pâzend word Kik in the third trio. So far, then, we have seen that the three trios are similar. There is only word Tarewani, in the first trio of our amulet, which does not seem to correspond with the Usikhsh or Shâstârân of the second

<sup>1</sup> Mr. Tehmuras D. Anklesaria's paper before the Jarthoshti din ni khol Karnari Mandli.

<sup>2</sup> I think the word Kik  can be derived from Kura  when mis-written by copyists. By the mistake of a copyist  may have been written  and  may have been written,  (both the letters of these two sets being similar). So  would be 

and third trios. But I think it is a corrupted form, somewhat resembling the word Shâstârân. Anyhow, it seems, that the word is used in our amulet for the Usikhsh and Shâstârân of the second and third trios.

Now, then, who were—to use the words of the Gathaic trio—these Kavis, Usikhshs and Karapans? We find from that portion of the Zâd-sparam<sup>1</sup> which is known as the Pahlavi Zarthoshtnâmeh, that the Usikhshs and the Karapans were two families that were related to Zoroaster, but were opposed to his new religion. The Kavans or Kavis also are represented in the Dinkard<sup>2</sup> as associates of the Karapans in harassing the family of Zoroaster. So, they also were hostile to Zoroaster and his new religion.

Thus, from this rather lengthy examination of that passage of our Avesta fragment, which has been unintelligible to almost all translators, we have been able to determine two facts. Firstly, that the trio, Kura, Tarewani, and Karapân of our Avesta amulet, is the same as the trio Kavi, Usikhsh and Karapan of the Gathas, and is the same as the trio Kikân, Shâstârân and Karapân of the Pâzend 'Ahura Mazda Khodâc' prayer. Secondly, that the three names in the three trios: the Kura, Tarewani and Karapan of our amulet, are the names of three families of ancient Irân, that were related to the family of Zoroaster, and so, were at one time very friendly with his family, but had latterly become very hostile to his parents and also to himself, because they did not like his new religion.

Thus, we can understand the reason, why in an amulet, believed to possess the efficacy of bringing about *dosti* and *âshndi* (دوستي و آشنائي), *i. e.*, friendship and companionship, the mystic names of three great families, hostile to Zoroaster and his family, are mentioned, and a relief from their hostility is prayed for.

<sup>1</sup> Chap. XV., 2. S. B. E., XLVII, p. 143.

<sup>2</sup> BK. VII., Ch. II. 9. S. B. E. Vol. XLVII, p. 19.

One fact remains to be noticed in the matter of the later use of the three words of the above trios. As we said above, the later Pâzend word, corresponding to the Kura and the Kavas or Kavis, came to mean 'blind' at first, especially 'mentally blind.' The word Karafân or Karapân came to mean deaf, especially mentally deaf, "deaf in spite of having ears to hear," *i. e.*, unmindful of moral instructions. So, the later Pâzend word Shâstârân, corresponding to the more ancient word Usikhsh, came to mean oppressive or cruel. It appears, that, just as the proper name Machiavel has given us the word Machiavellism in English, and just as the proper name Karsivaz کرسیوز (the deceitful brother of Afrâsiâb) has given us the abstract name کرسیوزی in Persian, so the proper names of the three families, that were hostile to Zoroaster and his new religion, gave us the above abstract nouns signifying moral vices.

Now, I think that the word گبر *gabr*, applied by the Mahomedans to Parsees, as a term of contempt, is a corruption of the Avesta word **وړاند** referred to in the amulet, and of the Persian word کور meaning 'blind'. In the well-known Persian Dictionary *Burhân-i-Kâte*<sup>1</sup>, it is said of the word کبر *kabr* or *gabr* گبر است *i. e.* "It means Magi who is a fire-worshipper." In another well-known Persian Dictionary, the *Farhang-i-Jehângiri*, under the head گور *kavr* or *gavr*, we read

کور—آتش پرستانی را گویند که در دین زردشت بودند و آنها را مغ  
دین خوانند

*i. e.*, they know (by this name) the fire-worshippers who belong to the religion of Zoroaster. They are also named Mogh or the Magi.

Thus both these well-known Persian Dictionaries give the meaning of the word *kabr* or *kavr* or *gavr*, but they do not give its derivation.

<sup>1</sup> Vol. II., p. 374. Lithographed Edition of 1832.

<sup>2</sup> Vol. II., p. 227, Lucknow Edition of 1243 Hijri.

Some take the word to be a contraction of گاو بر and derive the word from گاو and بر to carry. گاو بر is one who is the possessor of many cows. This derivation assigns a good meaning to the word گبر.

According to Ousley, an old writer named Origen, who flourished in the times of the Sassanians in the third century after Christ, used the word Kaber or Kabir for the Persians. Hyde, on the authority of some old Hebrew writers, says that the ancient Persians called their priests Chaberin (in the plural). Hebrew commentators used the word Chaber or Khaber for the Persians. So, Dr. Hyde thinks, that the word Chaber or Chaver was used among the Persians both for the priests and the laymen. The question then, is, what is this Persian word Khaber or Kaber or Kabir referred to by Origen, and the word Chaber or Chaver referred to by the Hebrews? It is difficult to determine their proper Avestaic, Pahlavi or old Persian forms. Perhaps Chaber or Chaver is the old Persian سرور which is used for sirdâr or chief. Perhaps Kaber or Kabir may be the Semitic اکبر (pl. اکابور), which also means 'the great' or 'the chief.' Anyhow, Ousley traces the word کبر or گبر gabr or گور to the above Kaber or Kabir of Origen and Chaber or Chaver or Khaber of the Hebrew writers.

Now, if this be the case, the word gabr گبر has a good meaning. But the Mahomedans use the word as a word of contempt. If the word had a good signification, viz., that of 'great' or 'chief,' they would not have used it as a word of contempt. They would have used it in its original good sense, as they have done in the case of the word Kaê or Kiânian, which the later Mahomedan sovereigns took pride in applying to themselves.

So it seems, that we must look to some other source for the meaning of the word gabr گبر. I think it is the Avesta وداد used in our above-mentioned Avesta amulet, which has given rise to the modern Persian کور i.e., blind. The word, کور Kur



can be read kavr or gour گور. The و vâv of the word گور was subsequently changed into, ب.ب. Thus گور gavr is the same as گبر gabr. The Mahomedan lexicographers,—e. g., the author of Farhang-i-Jehângiri,—explain the word گبر under the head گور which explains the meaning of *kur*, *i. e.*, blind, as well as that of gavr, *i. e.*, gabr. So, it appears that the word gabr is a corrupted form of گور, *i. e.*, blind. The Mahomedans called the ancient Persians گور Kur (which, being misread, became gabr), *i. e.*, blind, because they, from their point of view, found the Zoroastrians blind towards the new religion of Mahomed. In fact, the word گور was applied to the Zoroastrian Persians in the same way as واد the old form of the word گور, was applied to the opponents of Zoroaster.

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