

THE GURZ (MACE) AS A SYMBOL AMONG THE ZOROASTRIANS.*

Read on 28th April 1909.

President—MR. R. E. ENTHOVEN, I.C.S.

Mademoiselle Menant, the learned daughter of the late M. Joackin Menant, a member of the Institute of France, had, after the publication of the first volume of her book, entitled "Les Parsis," come to Bombay in 1900, on a special mission from the French Government, to study, among other things, Parsiism at its headquarters. This visit to India was undertaken with a view to prepare herself for the second volume of her book, which is not published as yet. In the Christmas of that year, she had been for a few days to Naosari, the headquarters of the Parsee priesthood, as the guest of the late Mr. Jamshedji Nusserwanji Tata, who had kindly arranged to show her, while there, the religious places and institutions of the town, and also some of the religious ceremonies of the Parsees. She left the town, repeating the same words,¹ which her compatriot, the late Professor Darmesteter, whom I had the pleasure of accompanying to Naosari as a guide, had uttered, about thirteen years ago, *viz.*, "On y trouve un sentiment de la réalité que les textes morts ne peuvent donner."

Among the ceremonies that she had the pleasure of seeing at Naosari, one was that of Nâvar or the ceremony of initiating a youth into priesthood.² In that ceremony she saw that the *gurz*, a kind of metallic mace or club, played a prominent part as a symbolic weapon. On her return to

* Journal Vol. VIII, No. 7, pp. 478-496.

¹ *Vide* her paper "Chez les Parsis de Bombay et du Guzerate" in "Le Tour du Monde" of 18th April 1908, p. 192.

² *Vide* my paper on "Nâvar and Marâtib," in the "Zarthoshti" of Tir 1273 Yazdazardi, Vol. 1, No. 2, pp. 88-94.

Bombay from Gujarât, an admiring Parsee priest, Mr. Rustamji Bejanji Rânji, presented her with a *gurz* as a souvenir of her visit to the Parsees. She had then asked me to write a short monograph on this instrument. I had begun that work then, but some other urgent studies had made me place aside further work on the subject. I have been lately reminded of my promise, by her interesting articles entitled "Chez les Parsis de Bombay et du Guzerate" in the French journal *Le Tour du Monde*.¹ In her account of her visit to Naosari, among other things, she refers to the Nâvar ceremony above referred to, and gives a photograph of a newly initiated youth, holding a cow-faced (*gâv-paêkar*) mace in his hand. I produce for the inspection of the members present, the particular photo and also other similar photos of newly initiated youths with their maces in their hands. I give on the other side the photo of a Nâvar-initiate holding in his hand a cow-faced mace.

Being thus reminded by her articles of my hitherto unfulfilled promise, I took up the subject again, and this paper is the result of a short study on the subject. Several of my papers have been undertaken at the initiative of this talented lady. Out of all these, I am proud of my papers on "The Parsees at the Court of Akbar and Dastur Meherji Rana" and "A Few Events in the Early History of the Parsees," both of which are referred to by her in her recent articles. I am glad that her articles have reminded me of a long-forgotten promise, and that I am able to prepare a short paper on the subject, which I now beg to submit before the Society.

Of all the weapons of war, referred to in the Avesta, the *gurz* is well-known, as it is still used by the Parsees as a symbolic weapon. Almost all the Parsee Fire-temples, which have the conveniences for the performance of the Nâvar ceremony, possess a *gurz*.

The *Gurz* as a symbolic weapon.

¹ *Vide* its issues of 4th, 11th, 18th, 25th April and 2nd May 1908.



From all the photographs, which I produce before the Society to-day, and from the original specimens of the *gurz*, which I produce, we see that, generally speaking, there are two kinds of *gurz*, viz., the cow-faced and the knobbed. A large number of those in the photos is the cow-faced *gurz*. The Avesta books refer only to the knobbed *gurz*. It is the *Shâh-nâmeh* of Firdousi that refers often to the cow-faced *gurz*. It speaks of it, as the *gurz-i gâv-paêkar*, *gâv-sar*, or *gâv-sâr* i.e., cow-faced, cow-headed or cow-like mace. For example, Noshirwân the Just (Chosroes I), when he appears before his commander Bâbak, carries, among other implements of war, a cow-faced (گاوپدیکر *gâv-paêkar*) mace.¹

The event, which led to the use of this kind of mace in ancient Persia, is thus described in the *Shâh-nâmeh* of Firdousi.

Zohâk², a foreigner and an Arab, according to Firdousi, invaded Irân, killed its ruler, Jamshed, and usurped the throne. He once saw a dream, in which he saw a young man, holding a cow-like mace in his hand.³ The young man went towards him and struck him upon the head with that mace.⁴ Zohâk awoke alarmed at the dream, and asked from his sages an interpretation of the dream. They said, that a young man, named Faridun, will be soon born and he will strike him with a cow-faced mace.⁵ Zohâk then ordered a look-out for the birth of this child. Sometime before the birth of this child, an extraordinarily beautiful fine cow was born in the adjoining country. A short time after the birth of this boy, the followers of Zohâk traced out his residence and killed his

¹ Mohl. Vol. VI, p. 176, l. 8. یکی گرزۀ گاوپدیکر بچنگ

² Zohâk is identified with Nimrod. For the evidence in support of this identification, vide my paper entitled, "The Legendary and the Actual History of Freemasonry" in the K. R. Cama Masonic Jubilee Volume, pp. 182-88.

³ بچنگ اندرون گرزۀ گاوسار (Mohl. I, p. 72.)

⁴ گرزۀ گاورنگ (Ibid I, p. 72.)

⁵ گرزۀ گاوری (Ibid p. 76.)

father Âbtin. Before they could lay their hands upon the child Faridun, his mother Farânak removed him from the house and carried him to the country, where the above-mentioned cow, which was known as the cow Pur-mâyê, was born and brought up. She entrusted her son to the care of the owner of this cow and requested him to bring him up with the milk of the cow Pur-mâyê. The shepherd did so and Faridun grew up a boy of three years of age. Zohâk soon came to know of his whereabouts and asked his men to trace him. Faridun's mother Farânak, hearing of this, ran to the abode of the shepherd and took away her child to the mountain-abode of a pious man. Zohâk traced the whereabouts of the cow and got her killed.

Faridun grew up to be a bold young man in the company of the pious man of the mountain; and, one day, asked his mother about his parentage and his ancestors. She told him all the facts. His heart burned with a desire to go to Irân and to avenge the death of his father. His mother remonstrated with him and persuaded him to remain quiet.

Now, in Irân itself, the people were tired of the oppressive rule of Zohâk. The tyrant had two diseased shoulders— or, as Firdousi says, had two serpents growing on his shoulders—the pain of which was relieved by the fresh application of the brains of two men daily. Two of his subjects had to be killed every day to satisfy the appetite of the two snakes or to relieve his pain. A blacksmith, by name Kâveh, had thus lost by tarn, some of his sons. Then came the turn of his surviving son. He got exasperated at this state of affairs and raised a rebellion. Hundreds and thousands joined his standard of revolt. They all had heard of Zohâk's dream about Faridun. So, they went to this young man and offering their assistance, entreated him to invade Irân and overthrow Zohâk. Faridun complied with their request. He, at first, sent for blacksmiths to order a mace for him.¹ When the blacksmiths appeared

¹ یکی گرز سازند ما را گران

بیارید داندۀ آهنگران
Mohl. I., p. 92.

before him, Faridun took a pair of compasses (پرگار) and drew a sketch of a *gurz* from which they could prepare it.¹ He drew over the ground the face of a cow² and asked them to prepare a mace from that sketch. Faridun seems to have given this shape to the mace out of respect for the cow Pur-mâyê, which had nourished him with her milk.

Faridun then, at first, invaded Jerusalem (baita-ul muquddas) which was built by Zohâk. He carried his attack first over the guards of the city, holding in his hand³ his *gurz*, which was hanging over the saddle of his horse.⁴ Zohâk had built there a large talisman-like building. Faridun carried his assault over this building with the cow-faced mace in his hand.⁵ Zohâk was away from the city all this time. On his return he went to fight but was overpowered by Faridun by means of his cow-faced mace.⁶

The day when Faridun overpowered Zohâk is known as Jashan-i-Meherangân, *i.e.* the Feast of Meherangân or the Feast of Mithras. It is celebrated on Roz Meher mâh Meher, *i.e.*, the 16th day of the 7th month of the Parsees. According to Albiruni, it was known as the (small) Mihrajân (Meheranjân), and it was the day on which the kings of Persia were crowned. He says that the Great Meherangân feast was celebrated on Râm roz, *i.e.*, five days after the ordinary Meherangân. According to this author, on this day Faridun "ordered them (*i.e.*, the ancient Irânians) to gird themselves

¹ جہا نتیوی پرگار بگرفت زود . . . وزان گرز پیکر بریشان نمود
(Ibid)

² The word used here by Faridun is *gāv-mish*, which means a buffalo, but the word *mish* is added for rhyme.

نگاری نگارید بر خاک پیش . . . ہمیدن بسان سرگاومیش

³ Ibid, p. 98 بگفت و بگرز گران دست بود

⁴ Ibid گران گرز بود اشت از پیش زین

⁵ Ibid یکی گوزۀ گاومیش سرش

⁶ Ibid بدان گوزۀ گاومیش دست بود

with *Kustiks*,¹ to use the Zamzama² (speaking in a whispering tone) and to abstain from speaking loud during dinner,³ as a tribute of thanks to God for having again made them their own masters with regard to their whole behaviour and to the times of their eating and drinking, after they had been living in fear so long as 1000 years."⁴

Zohâk is said to have lived for one thousand years, and it is said that the form of benediction, common among the Persians, to wish one a long life, "Hazar Sâl ba-zi (هزار سال بزی)" i.e., "Live for one thousand years,"⁵ comes down from his time, because they thought that it was allowed and it was possible that a man might live for a thousand years.⁶

The tradition that Zohâk lived for one thousand years, seems to be a reference to the long rule of his foreign dynasty. The above-mentioned tradition, that a cow nourished Faridun on her milk, and that Faridun killed Zohâk and put an end to a foreign rule over Irân, seems to be a reference to the depre- dation of the neighbouring Turks who carried off the cattle of the Irânians. Albiruni, speaking of the feast of Meherangân, says, "Its origin is this, that Erânshahr was separated and liberated from the country of the Turk, and that they drove their cows, which the enemy had driven away, back to their houses. Further, when Frêdûn had put Bêvarasp (Zohâk) out of the way, he let out the cows of Athfiân (Athwyâna) that had been hidden in some place during the siege, whilst Athfiyân defended them. Now they returned to his house."⁷

¹ The sacred threads.

² The modern Parsee word for this is Bâj.

³ It is a custom, observed, even now, by priests officiating in the inner circle of the temple, not to speak while eating. If necessary, they speak, in what is called, *bâj*, i.e. a suppressed tone.

⁴ "Albiruni's Chronology of the Ancient Nations," by Dr. Sachau (1879), p. 209.

⁵ Cf. "Hazar sal der be dâr" in the Âshirwad prayer of the Parsees.

⁶ Albiruni, Chronology, p. 209.

⁷ Albiruni's Chronology, by Dr. Sachau, p. 212.



Again, this feast had some connection with the seasons. The Meher month was the seventh month of the Parsee year. Taking the year to begin with the Jamshedi Naoroz or the Vernal Equinox, the Jashani-Meherangân was the festival which celebrated the autumnal equinox. This explains the reason why, of all the Yazatas, it is Mithra or Meher, who presides over the light of the Sun, that especially carries the mace in his hand.

The above episode of Faridun and Zohâk shows, that it was Faridun who first discovered the *gurz* as a weapon of war, and that he first used it against Zohâk, the tyrant and the usurper of the throne of Irân.

Parsee books speak of three persons in the history of Irân as accursed (Gzashte), viz., Zohâk, Afrâsiâb and Alexander the Great. Zohâk is at times included in the list of

Devs (demons).

The word Div (Daêva) is used to typify or depict all kinds of evils, physical or moral. So, the *gurz*, that was at first devised and used to curb the power of a tyrant, came to signify symbolically, a weapon used to curb the power of all evil influences.

This brings us to the symbolic use of the *gurz* in the Avesta. Therein, we find no reference to the cow-faced *gurz*. The *gurz*, referred to there, is the knobbed one or the edged one. I produce a *gurz* of that kind. It belongs to the Seth Jejeebhoy Dadabhoy Parsee Fire-temple at Colaba. I produce the photograph of a Nâvar initiated at that fire-temple in 1903, who holds the knobbed *gurz* in his hand.

Gurz گرز is the Persian form of the Avesta word 𐬰𐬀𐬎𐬌𐬎𐬀

vazra, which corresponds to the Sanskrit

Signification of the word "Gurz" and other kindred words.

वज्र *vajra*, a destructive weapon. Its

Pahlavi form is 𐬰𐬀 *vazra*. It is derived

from the Avesta root 𐬀𐬀𐬎𐬎 Germ. wagen P. وزن to weigh, to be heavy. So, the word *gurz* literally means “(an instrument) that weighs much or is very heavy.”

A corresponding English word for *gurz* is ‘mace.’ This word is French *massue*. I think that the English word ‘mace’ and the French ‘massue’ are the same as Avesta *masangha* 𐬀𐬎𐬎𐬀𐬎𐬎𐬀 . Beeton, in his Dictionary of universal information, says, that mace is a “term of doubtful etymology originally signifying a club of metal used in warfare.” I think the root of the word is the ancient Aryan root *maz* 𐬀𐬎𐬎 , Sanskrit मह *i.e.*, ‘to be great’ which we find in the Latin word ‘*magnus*.’ So the word ‘mace’ is connected with ‘mass.’ Mace is an instrument which is massive, heavy and great. Another corresponding English word for *gurz* is ‘club.’ It has a similar meaning and derivation. It comes from German *klump*, (*i.e.*, lump, or mass) which itself comes from *klumpten* ‘to press together.’ So, a club is a mass of a substance pressed together. So in their primitive significations, the words ‘*vazra*’ (*gurz*), ‘mace’ and ‘club’ have the same meaning. The *gurz* is an instrument that weighs very heavy. The mace (Fr. *massue*) is also an instrument which is massive or heavy. The club is an instrument which has a large lump or mass, *i.e.*, which is massive.

The Vendidad (chap. XIV. 9) gives the following list of

the weapons of a Rathaêshtâr (lit. one

A list of a warrior's
weapons according to
the Avesta.

who stands and fights in a chariot) or
a warrior.

1. Spear (*arshti*).
2. Sword (*karêta*).
3. Mace or club (*vazra*).
4. Bow (*thanvar*).
5. Quiver with a belt and thirty iron-pointed arrows
(Zainish mat akana mat thrisûs-ayô-aghrâish).

6. Sling with an arm-string with thirty sling stones (fradakhshana snâvarê-bâzura mat thrisâns-fradakhshainyâish).
7. Cuirass (zrâdha).
8. Hauberk (kûiris).
9. (Mettalic) Veil¹ (paiti-dâna).
10. Casque (Sâra-vâra, lit. a cover of the head).
11. Girdle or Belt (kamara, lit. that which was put on the waist).
12. Leg-armour (râna-pâna, lit. thigh-protector).

In this list of the weapons, the *vazara*² *i.e.*, the *gurz* or mace stands as the third weapon, and occupies an important place.

The above list of the weapons of a warrior is given in a

chapter which treats of the atonement

The association of a spiritual idea with a physical weapon. of a particular kind of fault or sin. The spirit of the chapter teaches, that a

wrongful act, can, to a certain extent, be atoned by a righteous act or acts. Charity is one of these acts. Charity assumes different forms. One of the forms of charity is the presentation, to a poor professional man or to a tradesman, of the instruments and means to carry on a profession or trade. Military service is a kind of profession. A soldier is as useful for the good of the society as a priest, though the latter stands higher in position and usefulness. We must bear in mind, that a soldier in those olden times was not one like a modern soldier. It seems, that he had to find his own weapons and accoutrements. So, it was an act of charity to help a poor warrior with the implements of his profession.

¹ Profs. Darmesteter and Jackson, following the Pahlavi tradition, translate this word as "tunic." But 'tunic' is a garment, and so, as such, it cannot be included in the list of weapons. It appears from the *Shâh-nâmeh* of Firdousi, that at times, combatants chose to conceal their faces from their antagonists. So, the *paitidâna* (like the *paitidâna* or *padân* of the priests) was a metallic plate or cover which concealed the face.

² The Pahlavi rendering of this word is *gî*. Vide Spiegel's Pahlavi Vendidad, p. 171 l, 22.

Thus the presentation or gift of weapons carried an idea of an act of righteousness or charity, when the gift or presentation was made to a deserving poor pious warrior or soldier, who, like the knight of the age of Chivalry, fought for the cause of truth, and to help the poor and the weak, and who thus shewed himself to be a member, as it were, of a church militant. This view gives to the *gurz* or mace an idea of a religious weapon. It is for this reason, that we find it as a weapon in the hand of Mithra, the Yazata or Angel of Light and Truth. It is for this reason, that a Zoroastrian invokes the *gurz* in the Khorshed Yasht.¹ He says: "Yazâi vazrem hunivikhtem kamêrêdhê paiti daêvanâm," *i. e.*, "I invoke (the assistance of) the mace which is aimed well on the heads of the demons."

We see in this passage, that a spiritual idea is associated with this physical weapon. The *gurz* is held by Mithra to be used against the daêvas or demons, *i. e.*, the wicked beings. In the Meher Yasht, we find the spiritual idea more clearly developed. There we read² "*mainyavaçao vazenti mainyavaçâo patenti kamêrêdhê paiti daêvanâm*", *i. e.*, "They (the maces) pass through spiritual spheres (and) fall over the heads of the demons through spiritual spheres".

Khorshed is the Yazata presiding over Sun. Mithra is the Yazata presiding over Light and Truth or Justice. The Sun, shining during the day, destroys good many *daêvas*. He destroys the germs of physical diseases. He destroys many other evils also. Where the (Khurshed) shines well and where Light (Mithra) predominates, there prevail plenty and prosperity, truth and justice. So, Mithra the Yazata of Light is specially represented as carrying the *gurz* as a symbol for the destruction of all evils. So, does the initiate (Nâvar) carry a *gurz* while going to his Dar-i-Meher (the gate or the house of Mithra), the temple where his initiation takes place.

Yt. VI. 5, also Khorshed Nyâish 15.

² Meher yasht 132.

Another word for a mace in the Avesta is gadhâ (Yasht X, 101, 131; Yt. IX, 10). Gadhâ-vara, *i.e.*, a mace-bearer is the epithet of the Irânian Keresâsp (Yt. XIII 61), just as गदाधर gadâ dhara, *i.e.*, a mace-holder is that of the Indian Vishnu.

From all these references in the Avesta, and from the episode of Zohâk and Faridun in the Shâh-Nâmeh, what we gather for the symbolic signification of the *gurz* in the Nâvar ceremony is this: Every man has to fight, as it were, a battle in this world. It is a battle against evil, evil in himself and evil in others, evil of his own passions and evil emanating from others. The *gurz* or mace is a symbol, signifying that, he, who holds it, has to fight against evil, whenever and wherever it is found. Fighting in this way and gaining victory, he has to establish authority, order, peace and harmony. Thus the *gurz* or mace is a symbol of authority.

It appears, that even after the downfall of the ancient Persian Empire under the Sassanides, the *gurz* continued to be an implement of war among the Mahomedan kings. With the invasion of the Mogul kings, it was introduced into India, where it was more an emblem of authority than an instrument of war. The *gurz*-bardârs (mace-bearers) were officials who carried royal messages. We find a reference to these in an account of the times of Aurangzeb. A number of these officers were sent by him to Daud-Khan who ruled as his deputy in Karnatic.¹

The *chobdârs* (چوبدار) of our times are the successors of the *Gurz*-bardârs of the Moguls. The word *chub* in Persian means "wood." It is the Sanskrit kshupa (क्षुपा) a "tree with small roots, a shrub." It seems that, when the mace ceased to be an instrument of war, and when it began to be used as an instrument of authority, it began to be made of wood instead of metal.

¹ Storia do Mogor by Manucci, translated by W. Irvine. Vol. IV, p. 256.

We find that even in English courts and institutions now-a-days, the mace is a sign of authority and dignity. The Court of Justice has its mace and its *chobdârs*. The ruling authorities have similar things. The University has its own mace. The House of Commons has its own mace which is placed, as a symbol of authority, on the table before the speaker when he personally presides at the sittings, but is placed under the table when the whole house sits into a Committee or when somebody else is presiding at the sitting. When Cromwell had an altercation with the Long Parliament, and when he wanted to dissolve it, he entered into the Parliament house with his three hundred soldiers and asked a soldier to seize the mace, which was the symbol of the authority of the great council, calling it a mere bauble. He said "What shall we do with this bauble? Here, take it away."¹

As said above, the *gurz* is spoken of by Firdousi as *gâv-paêkar*, *gâv-sar*, &c. Among the Parsees, it is also spoken of ordinarily as "*Gâv-iâni Gurz*." There is no word as 'Gâviâni' in Persian in the sense of cow-like. But there is a word *Kâviyâni* (کاوایانی) *i.e.*, of *Kâveh*. *Kâveh* is the name of the blacksmith referred to in the above episode as the leader who raised a revolt against *Zohâk*.

Firdousi speaks of a banner as the *Kâviâni* banner. He calls it *Kâviâni darafsh* (کاوایانی درفش) *i.e.*, the banner of *Kâveh*. The Persian word *darafsh* is Avestaic *drāfsh*

(*دراپش*), Sanskrit *द्वेष*, French *drapeau*, *i.e.*, banner.

When *Kâveh* raised the standard of revolt, he prepared a banner out of the piece of leather, which he placed over his feet as an apron, while working on iron. He put that piece of

¹ Hume's *History of England* (1869), p. 450.

leather on a spear and raised it as a banner.¹ This banner is said to have then become the national banner of Irân and continued to be so up to the time of the fall of the Sâssânian Empire at the hands of the Arabs. Each succeeding monarch renovated it and embellished it with new embroidery and fresh jewels, and it is said that it was worth millions when it fell into the hands of the Arabs.

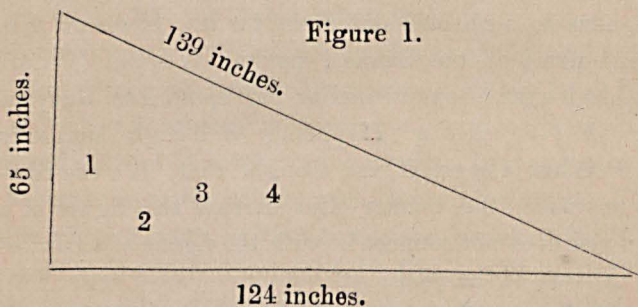
This banner is said to have borne over it the figure of a cow. We have no authentic statement for it. It seems that the original name of the banner, namely Kâviâni (*i.e.*, of Kâveh the blacksmith), was turned or corrupted into Gâvyâni (the letter 'k' (ک) and g (گ) being well-nigh similarly written in Persian) and so, it was thought that, like the cow-faced *gurz* or mace, the banner also carried the figure of a cow. Firdousi does not connect it with the figure of a cow, as he does in the case of the *gurz*.

I produce before the Society, two banners, known as Gâvyâni *jundâ* (*i.e.*, the cow-faced banners). I give here, the photographs of the two banners. One carries the figure of the face of a cow over it. It has also a fire-vase over it, as an emblem of Zoroastrianism. The following figures give an idea of their size and of the different emblems on them. One bears over it the words "જરવુરાતી દીનમે કૃપીશો શામેત *i.e.*, the intercalary month is certain in the Zoroastrian religion." I have given the size of the different sides of the triangular forms of the banners in the figures. I have marked over the figures numbers in English and have enumerated in a table, the different emblems marked on the banners in the places corresponding to the numbers. On one of the banners, (fig. 1), at 1, stands the above Gujarati inscription. At 2, 3 and 4 we find flowers, a fire-vase and a *gurz*. On the other

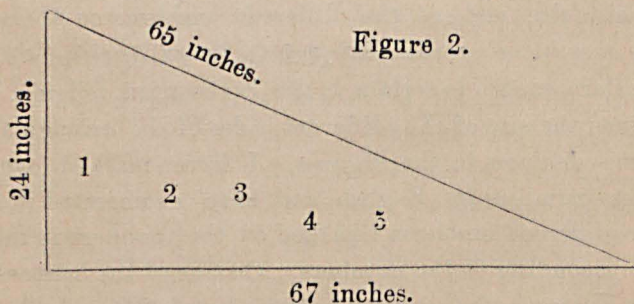
¹ از آن چرم کاهنگران پشت پای . . . بپوشند هنگام زخم درای
 همان کاوه آن بر سر نیزه کرد . . . همانگم زبا زار برخاست کرد
 (Mohl, I. p. 88.)

banner (fig. 2), on the places marked 1, 2, 3, 4 and 5 we find a crown, a *gurz* (mace), a *kolah* (a royal warrior's cap), a sword, and a throne, respectively.

1. જરતુશતી દીનનો કપીરો રાખેલ.
2. Flowers.
3. Fire-vase.
4. Gurz (mace).



1. Crown.
2. Gurz (mace).
3. Kolah (cap).
4. Sword.
5. Throne.



These banners have, I am told, a very interesting history of their own. We know that the Kâviâni banner was carried by the ancient Iranians in their warfare with foreigners, but the Parsees of the end of the eighteenth and of the early part of

the nineteenth century carried their *gâvyâni* banner in their warfare with their own co-religionists. It was a war of words, not of weapons.

In the early part of the eighteenth century the Parsees of India were divided into two factions, arising from what is known as the Kabisha controversy.¹ That controversy led to a good deal of discord which culminated even in hand-to-hand fights, here and there. The legend in one of the banners shows its connection with the Kabisha controversy. The banners are more than 100 years old. They have been kindly lent to me for the occasion by Mr. Pestonji Nusserwanji Pavri of Bombay.

I think the Parsee Community should now have a museum of its own, where such old relics can be collected and taken care of. They are scattered in the hands of different families and they require to be collected in one place. There are a number of old documents relating to their old history in India which are likely to be lost in a short time. For example, the documents which I produced before our sister society, the Bombay Branch of the Royal Asiatic Society, when I read my paper on "The Parsees at the Court of Akbar and Dastur Meherji Rana," and the documents, signed by some of the Gaikwârs relating to the history of the Naosari Parsees, of which I have given fac-similes in my book entitled "A Few Events in the Early History of the Parsees."

Perhaps a separate museum for such relics and documents may be considered very expensive. So, a section or a room may be attached to an existing institution. I suggest that such a section may be attached to the Prince of Wales Museum that is to be started shortly in our city. A rich Parsee gentleman can offer a sum to Government to build or to reserve a separate room for the purpose.

¹ *Vide* K. R. Cama Memorial Volume, pp. 175-81.