

2. THE ETYMOLOGY OF THE NAME BĀBAR.

Bābar appears to be a lengthened form of the word *ببر*, *babar* or *bibar*, and is commonly explained as meaning 'tiger.' In our Persian and Hindustānī dictionaries the word *ببر* is rendered both as 'lion' and as 'tiger'; while Lane, in his Arabic dictionary, gives as one explanation of the word, "a certain Indian animal, stronger than the lion, between which and the lion and leopard, or panther, exists hostility." He also says that the word is foreign, or Persian. The word occurs several times in Jahāngīr's Memoirs, and in one place, B.M. MS. Add. 26,215, p. 245*a*, he distinguishes it from the *شیر*, *sher* or tiger, and speaks of having had both these dissected in order to find the cause of their courage. It seems to me that he understood the word as meaning 'leopard,' and as he speaks on more than one occasion of having despatched the *babar* by a single shot, it probably was a smaller animal than the tiger. In one place in Afghanistan, either Bābar's tomb or the entrance of the inscription-cave described by Darmesteter, two leopards are sculptured, which seems to show that *Bābar* was supposed to mean 'leopard.' In Zend the word is *bawri*, and in Balfour's Cyclopaedia and Jerdon's "Mammals of India," p. 99, the form *bibla* is given. Is not, then, the word the same as the Greek *βαλιός*, which appears in Latin as *varius*, and means 'the spotted'? In Anglo-Indian slang the leopard and the tiger are commonly distinguished as "spots and stripes." The word may also be connected with the Greek *pardos* or *pardalis*.

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May 5, 1900.

3. PAHLAVI WORDS, DERIVATION AND SIGNIFICANCE.

Bombay.

May 3, 1900.

DEAR SIR,—With reference to the Pahlavi words *akhtman* (*akhtâ*) and *nishman* (*nishâ*) as they are used in passages such as the following, I submit for the criticism of the members