THE GENEALOGY

OF

THE NAOSARI

PARSI PRIESTS

BY

ERVAD RUSTOMJI JAMASPJI DUSTOOR MEHERJIRANA

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INTRODUCTION.

From the earliest historical times there were three religions in Anterior Asia: the gross and cruel Shamanism of the aboriginal, or, at least, primeval, Turanian races, who, with the Negroes, are excluded from the generations of (Caucasian) Noah; the sublime monotheism of the Semites or "sons of Shem"; and the romantic pantheism of the Aryas, or "sons of Japheth." From their common home-land, to be located some vague where, about, and to the north of the Caspian and the Black Seas, certain of these Aryas, known later as the Greeks, the Latins, the Gauls, the Slaves and the Germans, passed Westward into Europe; and certain others Eastward, into the over-hanging valleys of the Upper Indus. Of the latter, the larger number, under the all-pervading influence of the locally organised Turanian Shamanism, gradually lapsed into Hinduism. Similarly the Semites in Babylonia and Phoenicia, under the influence of the ubiquitous Turanian Shamans in those countries, had fallen into the most degrading and revolting forms of idolatry ever known among the Caucasian races of mankind; and even the Hebrews, although they continuously developed the theory of monotheism in Palestine, called their priests "KOHANIM, after the Canaanitish term for sorcerer, "KAIN." A lesser number of the Aryan immigrants into India, repelled by the backsliding of their Brahmanising brethren, and resolved to preserve the faith of their forefathers in its pristine purity, turned away their faces from the rising sun, and wandering Westward, settled themselves among the vast tablelands extending from the Indus to the Tigris and Euphrates,—known in Europe at different times under one or other of the local names of Parthia, Media and Persia, but by the Aryan people of these several provinces always included under the general designation, derived from their own ethnical name, of Iran. Only in Persia proper (Farsi) did the Aryas of the Indian Exodus preserve with any continuity of effort in maintaining their religion undefiled by the taints of Turanian Shamanism. In Parthia and Media, however, in the course of time, adopted all the darkened superstitions and puellar practices of the Shamans, topically known as the Magi.* In the long struggle between the Aryas of Persia and Media for the hegemony of Iran, the Persians, at last, under the leadership of Cyrus the Great, the Achaeenian, triumphed. But the Magi had obtained such influence throughout Iran, that on the death of Cyrus, they set up as his successor a pretender, the pseudo Smerdis, pledged to the support of their priestly pretentions, against Cambyses; and notwithstanding that Darius Hystaspes crushed their conspiracy, and re-established Mazdaism, now reformed by the historical Zoroaster, as the state religion of Iran, he found it necessary to make a general slaughter of the Magi, wherever they were predominant; and these massacres, the Magophonia of Herodotus III., 79, were repeated annually, as a great national festival, for the purpose of teaching the Magi "to know their proper place" in the state. Under the Greeks, and the

* The word Magi is sometimes derived from the word Media, which I contend means "the mid-ment earth," i.e., the Eden of the Iranian Aryas. But the word MAG, MAG, MAG, MAG, MAG, is of very wide distribution from Farther India to Hither Asia, and is undoubtedly cognate with the Latin, "nux," "great," "majestas," "majesty." MAG is a term still applied in Central Asia to "fire-worshippers," "drunkards," and "tavern keepers." The cognates of the word in Hebrew, Greek, and Latin, and in place names still current, are too many to enumerate here.
Hellenising Parthians, B.C. 331 to A.D. 225, idolastrous tendencies were again in the ascendancy among the Iranian Aryans; and not only in Parthia and Media, but in Persia proper. On Artaxerxes I. expelling the Parthians and founding the native Persian dynasty of the Sassanian Kings, A.D. 226-651, he collected together the extant scriptures attributed to Zoroaster, and purified Mazdaism, and once more re-established it as the state religion of Iran—with a regularly constituted hierarchy of High Priests and Priests, and other hierarchs. But in the end it all proved fruitless, and when after 400 years Yezezgil III., was overthrown by the Mahometan Arabs, A.D. 651, the Sassanian Persians had already relapsed into a mongrel sort of Mazdaism, including at once the worship of the elements and nature gods, and the profession of the principles of Zoroastrian Dualism. They had forgotten the very names of Cyrus, and Darius, and Zoroaster; and all the vivifying traditions of Achaemenian Persia; and it remained for the Mahometan poet Ferdowsi, the bilked persister of "Mahnud of Ghazni," to revive in the Samz Nameh, in mythical guise, the memory of those high-throned times, when, what we, computing backward from ourselves, call the ancient world, was young ["antequias secund juventus mundi"]; and lived in closer concision with the gods. The Sassanian Persians for the most part conformed to the religion of their conquerors; in their turn impressing on it those Aryan features of allegorical interpretation, and philosophical speculation by which the Shi'ah sect of Islam is distinguished from the Sunni. Only a remnant of the Zoroastrians, taking charge of the sacred fire their forefathers had carried in triumph to the Acropolis of Athens, and centuries later had borne, fire answering to fire, along the Bosphorus, in full view of Christian Constantinople, fled with its piously cherished flame, first Eastward, into far off Khorasan: and thence, after fifty or sixty years, passed in constant terror of their implacable enemy, resumed their flight, and now Southward to the rocky, barren, and, as they hoped, inaccessible island of Hormuz, i.e., "Ormus," off the coast of Kerman. But still pursued by their hated persecutors, even to this sea-girt refugee, after ten or fifteen years, they took to their frail bagals, and sailed right away Eastward from the Persian Gulf to Western India; landing first at Du IMM (i.e., Deira, "an island"), at the southern extremity of the Kathiavard peninsula of Gujarat, and commanding the entrance to the Golden Gulf of Cambay. After looking about for a few years in Kathiavard they, A.D. 715, established themselves a little to the south of Damaun, on the opposite, or mainland shore of the Gulf of Cambay, at Sanjar, where in 721, by favour of the benevolent Hindu Raja of the place, they re-kindled the sacred fire, and lived in peace and comparative comfort for about 200 years; extending, as the centuries ran on, outposts of their community successively at Naosari (New-Sar), Surat, Broach, and Cambay, at the head of the Gulf,—now a second Persian Gulf!—to which it gives its name. But in 1297 Sanjar being attacked by a Muslim force from Ahmedabad, the grateful Parsis assisted their Hindu Raja against them. Their leader Ardesher defeated the Muslims in a first encounter. But in the second, he, with that recklessness of gallantry, as characteristic of the Parsis as of the English, exposing himself unnecessarily in advance of his co-religionists, was slain in the midst onset of the enemy. It was then that the Parsis in all parts of Surat and Baroda concentrated themselves at Naosari, a port of great commercial opportunities, and rebuilt their great fire-temple at Udvala, 36 miles south of Surat. It was in 1662 that they first secured a foothold in Bombay, and, under the auspices of the English, became the pioneers of its wonderful commercial and mercantile activity and prosperity; by their philanthropy, public spirit, and unfeigned devotion to the British Government, giving its worldwide fame to this their new foster mother-land, as "the Loyal Town and Island of Bombay." Naosari has for the last 500 years continued to be the headquarters of the priestly families of the Parsis of Western India: the Magi of the Achaemenian Persians, the Khaberin of the Sassanians, the Khabir of the Greeks, the Gahr (and Kafirs) of the Muslims, and the Ghebers, and Ghiasous, and Gourous of English writers. Naosari, in a word, is the Levitical town of the Indian Parsis; or, perhaps, it would be more accurately compared with Redruth as their "Drujds-town." From the time of Darius Hystaspes the Zoroastrian priests were these Magi, and from the reign of Artaxerxes I. they were entrenched with the whole control of the religion of the State under the Sassanian Persians. The TEMPEST ("patkanian") or "Head of Religion," called also the MOOPET or MOOPET, or "Head of the Magi," a title now whittled down to "Mobeed," was the equal of a bishop or an archbishop. The next in importance was the DUSTAMAR, or fully ordained "regulator of rites," that is priest; while the NAVAR was, and is, one, destined for the holy office, who as yet has only taken, so to say, dacon's orders. ERVAD is a general title for all Zoroastrian clerics from the degree of NAVAR to the head of their hierarchy. The son of a priest who has not yet taken the degree of NAVAR is entitled AUSTA (cf. ast, a hop, "kiln"). ATHORAN, or correctly ATHORAN, is another general designation of the priests of the Parsis. It is identified with the name of the priest, mentioned in the Rig-Veda, who first instituted the worship of fire, before the Indian (Hindu) and Iranian (Zoroastrian) Aryan separated from one another at the water parting of the Indus and Helmundi, (and Oxus). His Hindu descendants are called Athuvarinsar, and his Zoroastrian ATHORANS. The word, if the above is the true etymology of it, literally means "Fire-bearer," ATTHAR being "fire," and VAHAN being "a vessel," "a ship," "a vehicle," "a van:" and ATTHAR is cognate with "ether," "Etibb," "Etra," "Etan-geri," a Hindu fire- or fire-bearer, and "ides," the bright days (moonlight nights) of the month, cella, cella, a holy, "kila," idle, ethereal, and —? ethics. But here ATHORAN may be connected with the Arabic ATTHAR, a "foot-print." Only the sons Levites can be ordained ERVADS of any degree; and these are no other means of admission into the Zoroastrian holy orders. The denominations of Parsi fire-temples are, ATASHI-BHIKAH (chief fire-temple), ATASHI-KADA (a simple fire-temple, cf. "ades"); ATASHI-KHANA (fire-temple), and ATASHI-ADARAN (fire precinct). The grand denominations of Parsi fire-temples are, ATASHI-BHIKAH (chief fire-temple), ATASHI-KADA (a simple fire-temple, cf. "ades"), ATASHI-KHANA (fire-temple), and ATASHI-ADARAN (fire precinct). The great Fire Temple of the Iranian Zoroastrians at Yezd is designated DARUL-IBRAT, "The Asylum of Religion." AGARY, the Gujarati term used by the Parsis of Western India for "Fire Temple," is derived from the Sanskrit Agiya, "fire," and AGAR, "a place" (compare Greek AGORA, "market-place," and Latin "agora," a field). The "Fire Temple" of Udvala was originally built CIRCA A.D. 873, and restored CIRCA A.D. 1507; of Naosari A.D. 1752; of Sura A.D. 1822; and of Bombay (Romansji Wadia) A.D. 1859,—and I was present at its construction while living at the time with Mr. James Parish, the officiating Governor of Bombay between the death of Sir Robert Grant and the arrival of Sir James Rivett-Carnac.

The "Preface" to the Gujarati Edition of the Genealogical Lists of the Bhagarsart Levites of Naosari, written by Ervad Rustumji Janasangi Dustoor Meherjirena, explains how these priceless documents originated, and how they have been continued, and brought down to date, through every generation of Atharvans, to the current century. The Lists have not been drawn out in the form usual in Europe, and no dates are entered against the names in each succeeding genera-
tion of Bhagarsatha; and the use of three different systems of chronology in the "Preface" tends to confuse and perplex those unaccustomed to the examination of Oriental pedigrees. But the writer of the "Preface" has explained the construction of the Lists very carefully and clearly; and if those who desire to master them will read patiently the concluding paragraph of the "Preface," and then read it from beginning to end, they will find no further difficulties in following the Lists, and understanding them. The authenticity of the Lists is guaranteed by the fact that on the son of a Parsi priest taking the degree of navar, his name is at once entered in, the Lists after those of his forefathers, as the official record and registration of his ordination.

My own brief Introduction is but meant to assist those, who, while, for personal reasons, taking an interest in these Genealogical Lists, have no knowledge of the history of the Zoroastrians of Western India, in more intelligently appreciating the value of the Lists; and not simply as supplying a solid and sure basis for revered traditions, but as affording materials of unquestionable authority for the illustration, in a quite unexpected and most convincing manner, so much that is at once obscure and attractive in the social and religious life of the Parsis in the Presidency of Bombay. These Lists are indeed of unique importance, for they will be helpful to all students of the past and present of the Aryan races of Asia, and more particularly in respect of the evolution among them of the priestly offices and the ritual of worship. Genealogical tables of this complete and intimate kind have not been kept for so long and unbroken a period among any other historical people, not excepting the Jews; while for the Parsis themselves these marvellously preserved Lists constitute a most precious testimony to the continued and abiding natural vitality of the race, and the wisdom of the jealousy with which they have ever safeguarded the integrity of their Aryan "blue blood." It is their aseemous zeal in upholding, amid predominating idolatries, their ancient and pure faith in the One only and true God, the worship of all the worlds, and to their loyalty to the pride and glory of their proud and glorious ancestry. Yet even numberless Parsis know nothing of the existence of these Genealogical Lists, and will see them for the first time in this English Edition of them.

The Preface and the Lists have been translated from the Gujarati text by Mr. Naravandi Maneckji Cooper, himself a Parse, and an accomplished Gujarati scholar. He has kept as close to the original as was possible in translating its idioms into another language, and he has rendered the Oriental terms retained by him according to the Gilchristian system of transliteration.

It is to the sympathetic, public-spirited and spontaneous initiative of Austa Naoroj Erav Manik Parveez of Naosari that this volume has now for the first time been printed for public distribution; and copies of it will be presented to every seat of Oriental research in the Old World and the New: a liberality for which the thanks of the learned the whole world over are due to Austa Naoroj Erav M. Parveez, and in full measure, and heaped up, and overflowing. A generous mind adds dignity to every act, and nothing misbecomes it.

It is most grateful to me to have my name associated, however humbly, with that of Austa Naoroj Erav Manik Parveez in this dootiful undertaking; and if I have not done my part in it to my own satisfaction, I am all the happier in the thought that I can rely not only on Austa Naoroj Erav M. Parveez, but on all my Parsi friends of the out going and the incoming generations (counting the past I have seen four generations of them), taking my goodwill for my defaulting deed.

GEORGE BIRDWOOD.

ATISHBEHRAM SALGARI, MDCCCLXXVI.

PREFACE.

In every country and every age it is the desire of men to know their lineage and pedigree, but the attainment of this knowledge is not possible for all. In our Zoroastrian community, while the Brahmans or laymen have been unable to trace their lineage, the Atishbehrams, or the priestly class, have succeeded in preserving records of their pedigree to a certain extent, because they have to share the profits of their sacred work and functions. The priests of Naosari have preserved their pedigrees with exactness since they came to Naosari. A Mobed (priest) of Naosari is not considered fit to share the above-mentioned profits till he has attained the ranks of Navur and Murub, and when he has reached these ranks the fact is noted in a book called the Feherest. When the son of a Mobed attains the dignity of Navur, his name and those of his father, grandfather, great-grandfather, and great-great-grandfather, with the family name or surname, are noted down in the Feherest. In this manner at Naosari, since the arrival of the first Atishbehram named Zuroofs Mobed, who went there on Roz Din in the month of Pusvan in 537 Yezdegerd, till to-day, that is for a period of 717 years, such notes have been kept in the Feherest. All such notes have been kept with great care since our arrival in Naosari, but we have no record of any kind from the time we came from Persia down to our arrival at Naosari. History records that Zoroastrians came to India from Persia in 57 Yezdegerd. From that time till they came to Naosari a period of 466 years elapsed; but we have not our own records about the Zoroastrians throughout this long period. There are only four names before that of the Mobed Zuroofs of whom mention has been made, and these are the names of Honjijar, Ramiar, Shapoor, and Shehiriar. I cannot place implicit trust in these names, because all the Mobeds in India carry their lineage back to Shapoor Shehiriar. They say that Ramiar and Dibval were the sons of Shapoor. Also according to them Honjijar was the son of Ramiar and Mobed the son of Honjijar. Zuroofs and Behram were the sons of Mobed. The progeny of Zuroofs live at Naosari and Surat, while those of Behram live at Broach. The famous and well-known Nureosung was the son of Dibval. It is said about Nureosung that he found the well-known Atishbehram at Udvada 2737 years ago. If that is so, he must have lived in that distant period. Mobed Horm Behmasiar, who belonged to Nureosung’s family came to Naosari in A.D. 1271. Between him and Nureosung we find six names—Khoshasrad, Behmasiar, Khooshmunata, Khosjutta, Mobed, and Nureosung. If we assign a period of two centuries to these six generations, then Nureosung must have lived in A.D. 1271, i.e., the time of Nureosung comes 300 years after the foundation of the Atishbehram. From this it is clearly proved that if we consider the Atishbehram of Udvada to have been founded by Nureosung, then we certainly err in our calculation of generations and pedigree; moreover, the supposition that the Mobeds of India carry their lineage to Shapoor Shehiria is certainly open to question. The Atishbehram was founded immediately after our arrival in India, and if it was inaugurated according to our present custom, many Mobeds must have been engaged to perform the ceremony, and of course they must have belonged
to different families. Hence it is very surprising that 300 years after the foundation of the Atushbehram only one Mobéd was existing, and that was Shapoor Shehríar. From him all the Mobédas of India claim their lineage, and that is difficult to believe. But it is possible that Nureesung may have existed during the period of the foundation of the Atushbehram, because I fail to find the name of this priest in the ancient writings I have consulted. Thus I come to the conclusion that Nureesung must have lived during the period of the foundation of the Atushbehram and being very famous on account of his learning, we mention and remember his name in the Namgháran; this system of remembering names being introduced by our fore-fathers. I hold the same opinion about Shapoor Shehríar and Homjíar Ramíjar that they must have lived many many years ago, and their names are remembered because they made themselves very useful to the Zoroastrians on account of their learning or in some other way. Dr. West, relying on the chronological list of Dóctoor Kámdin, arrives at the conclusion that Homjíar and Nureesung must have lived 733 and 747 years ago, respectively. But I cannot believe this, for the reasons I have stated. In these days, when a Mobéd writes a book he mentions his name and that of his ancestors as far as he knows them, and then winds up with "descended from Homjíar," or "descended from Nureesung Bhaval," although he knows that between the last direct ancestor he has mentioned, and Homjíar or Nureesung, many generations of Mobédas have flourished. The reason for this method is that the writer desires to be known as having descended from Homjíar or Nureesung: not that he can trace his lineage direct from these great names. In proof of what I say I produce instances of two Navars of Broach from the Fehrehs of Naosari, and wish to show that although they have traced their lineage from Homjíar, their calculation is entirely wrong. I give the following example:—


There are sixteen generations of the first Navar, while there are fifteen of the second. If the second Navar has lived 25 years after the first, and counting four generations to a century, Homjíar must have been existing in the 13th century A.D., that is, he lived 650 years ago. But we have seen above that the first Athornar to arrive in Naosari 717 years ago was Zurokooosh Mobéd; then how could Homjíar, who is wrongly called the grandfather of Zurokooosh, have existed 650 years ago? From this explanation the reader will see that those who wish to trace their lineage direct from Homjíar or Nureesung commit an error, as indeed do all the Mobédas of India who say they are descended from Shapoor Shehríar.

I shall now explain how the Athornar population of Naosari increased. As I have already mentioned, an Athornar of the name of Zurokooosh Mobéd first arrived in Naosari in 551 Yeudzard. There being only a small Zoroastrian population there at the time he managed the religious ceremonies, etc., with the help of his sons. But gradually as the population increased he called another Mobéd in 1271 A.D. from Sanjan. Thereupon a Mobéd named Hom Behmaniní went there with his son Faridoon. From that time they are called Bhagarias or sharers in the income derived from the performance of religious ceremonies. In 1475 A.D. the sacred fire from Sanjan had to be removed to Naosari. Mahomed Begada, the Sultan of Ahmedabad, having brought an expedition on Sanjan, the sacred fire was removed to the mountain of Bahrote and kept there for 12 years, and was again removed from Bahrote to Bumda and kept there for 14 years. From the latter place it was taken to Naosari. Some Behdins lived in Sanjan at the time, but all the Mobédas accompanied the sacred fire. They did not come to Naosari as partners of those already in possession, but on this condition, that they must serve the Atushbehram and keep the income derived from the Atushbehram to themselves, and all the religious ceremonies were to be performed by the Bhagarias. At the same time the following divisions were agreed to:—

1. The rights of the Sanjanas to extend from the river Par to Dánsor.
2. Those of the Naosariwals to extend from the river Par to Váriáv.
3. Those of the Godavars from Váriáv to Ankleshvar.
4. Those of the Bharoochías from Ankleshvar to Camby.
5. And those of the Khambattás from Mahí to Sabarmati.

The divisions were made in this manner after the Sanjanas came to Naosari, and though this was done towards the end of the fourteenth century (A.D.), yet the Zoroastrians not having settled down to business pursuits in Sanjan and thereabouts, there was no Mobéd in or about Sanjan to perform religious functions for a long time. But in 1559 A.D. a Mobéd named Nágoj Dhaían was sent to Damán to officiate in that division. From the time that the Sanjanas came to Naosari with the sacred fire the religious ceremonies were performed by the Bhagarias, and they became Navars and Murúshas in the Bhagí Ashiáres at the hands of the Bhagar Mobédas. This arrangement was carried on for a long time, but the Sanjanas seeing that their population increased, and finding that they could not live on the income of the Atushbehram, claimed to perform their own religious ceremonies, and on a complaint being raised the then judge of Naosari, Khá Kánsííád had disallowed their claim and ordered that they could perform religious ceremonies only in Damán and not in Naosari. For a long time this order was obeyed, but at last the quarrels and dissatisfaction took a serious turn. The Sanjanas were obliged to work under this judicial decision till 1741 A.D., but when they became utterly destitute they made a common cause with the Behdins of Naosari, and excided the latter against the Bhagarias. The Behdins refused to pay the customary dues of marriage to the Mobédas, and therefore a serious quarrel took place and a fight ensued, in which six Behdins and two Mobédas were killed. At the same time a Mobéd named Meemoroosh Homji separated from the Bhagarias. The quarrel, however, continued till 1799 A.D., and ultimately the Sanjanas had to seek the protection of a court of law. The seat of the Gwarkar's government being at Sarnkhal at the time the Sanjanas carried their complaint there, but decision was given against them. From one court they went to another, and so on, but they could not secure a favourable decision. It was not until the Sanjanas went to Balsar with the sacred fire about 1799 A.D. that the quarrel ended.

When the Sanjanas removed the sacred fire to Balsar, the Bhagarias instead of being pleased felt sorry, because they lost the privilege of worshipping before the sacred fire which they had enjoyed for a period of 322 years. At last in 1822 A.D. the new Anjumán's Atushbehram of Naosari was founded, with the help of the Sthetians of Surá, under the leadership of Dáni Kháhooshhíí Ténumíji.
I now think it necessary to give some explanation as to how to read this genealogy. There are five chief families of the Bhagarath section, and I have given in the beginning of this work the pedigree of the chief partners of each. There are twelve principal partners in the family of Kaka Pahlun. They will be found on the first page. I have put on the top of the pages the families and the names of the chief partners and the lineage of their families. If a Mobed knows to which family or stock he belongs, then he will easily find his pedigree and lineage from this book. But if he does not know even that, then he must find out his surname from the index, and refer to the page where his name appears, and he will easily find his pedigree. But we must remember that some Athornals belong to two different families. If then one wishes to find out his lineage and pedigree he must first know to which family he belongs; and then he must refer to his surname in the index of the book. But persons of the same surname are not placed in one page. They will be seen entered on different pages, and therefore it will be impossible to find their whole lineage from one page. For instance, the lineage of Pahlun Anna, the first member of the family of Kaka Pahlun, has been entered on page 4, but how Pahlun happens to come on page 4 will be seen from the descent and lineage of the principal persons which appears on the first page. The latter lineage of Pahlun begins on the fourth page and ends on the twentieth, and there we shall find many families having different surnames. There are four sons of Pahlun. All the four have got different surnames, and not only that, their descendants have got different surnames also. But the following is the way to find out from which one they have all descended. In this instance Pahlun Anna is the original founder of the family. His name appears on the fourth page, below his name appear those of his four sons, Behram, Chandra, Vacha, and Nursung. Behram is the eldest and his lineage comes first. Going downwards, the fifth descendant of Behram is divided into two, Behram and Jamsheed. Behram being the elder of the two, his lineage is given. He has four sons, namely, Shoherali, Behram, Khurshideeh, andreshook. Shoherali has two sons, Tehmul and Duda. Of these Tehmul has four sons, Nauros, Burzoo, Homji, and Jamsheed. The descendants of Nauros and Homji appear on page 4. Homji has two sons, namely, Mehernoosh and Behram. The lineage of Mehernoosh appears on page 4. Now find the figure (1) before the name of Behram, the second son of Homji. The descent of Behram appears on page 5. There it is written Austa Behram Austa Homji (see page 4). Now if we want to know where Behram came from we must refer to page 4 and figure 1. In the same way other pedigrees could be traced.

ERVAD RUSTOMJI JAMASPJI DUSTOOR MEHERJIRANA

Roz 1, Mah 10, Yerdedardi 1268 (A.D. 1899).

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EXPLANATION OF ABBREVIATIONS.

E = Ervad.
A = Austa.
D = Dustoor.

An asterisk (*) denotes that the person before whose name it stands is an adopted son.
AUSTA is the son of a Priest.

DUSTOOG is the religious head of all Priests.

MOBÉD is a Priest.

MARTUB is a full-bridged Priest.

EYVAH is one who has gone through the ceremony of Navur and can perform religious rites.

THE GENEALOGY OF THE BHAGARSATH SECTION OF THE PARSI PRIESTS.

OF THE KAKA PAHLUN STOCK.

(1) E. Zurdoochht. E. Mobéd
   E. Kamdeen
   E. Mobéd
   E. Kamdeen

   E. Rana

   E. Chand
   E. Behram
   E. Rooshun
   E. Jeshung
   E. Kamdeen

   E. Mobéd

   E. Aanna
   E. Shapoor
   E. Mobéd

(2) E. Pahlun E. Kahan

   E. Asha
   E. Jeshung

   E. Dada
   E. Heera
   E. Hoshung
   E. Heera
   E. Jeshung
   E. Mabear

   E. Vacha E. Rana E. Homjhar
### OF THE KAKA PAHLUN STOCK

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(Poleca Desai) E. Behram (7) E. Jamsheed

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<td>(3) A. Dada</td>
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E. Naoroz | A. Burzoor | A. Homji | (2) A. Jamsheed

E. Maneck *(*) | A. Meher | A. Mehernoosh | (1) A. Behram

E. Tehmul *(*) | E. Jeevun *(*) | A. Khoorsheed *

E. Jamshehp | A. Nausheervan *

E. Tehmul | A. Jeevun

A. Shohrab *(*) | A. Bucha | A. Edul | A. Darab

A. Darab *(*) | E. Furam | E. Tehmul

E. Hormuz *(*)

E. Jamshehp | E. Edul | A. Maneck | E. Rooshtum | E. Maneck | E. Tehmul | E. Burzoor | E. Nausheervan

E. Tehmul | E. Shohrab | E. Shohrab | A. Furam | A. Behram | E. Kaoosh | A. Naoroz | A. Jeevun *

---

1. A. Behram, A. Homji (see page 4)
2. A. Jamsheed, A. Tehmul (see page 4)

A. Jamshehp
E. Ferédoon *

A. Maneck | A. Behram | A. Darab | A. Mohia | E. Mehernoosh | E. Rooshtum | E. Jamshehp

A. Nausheervan | A. Shohrab | A. Tehmul |

E. Hormuz | A. Naoroz *

E. Doasha | A. Hormuz *

E. Dada | A. Darab | E. Tehmul

A. Mehervan | E. Shohrab *

A. Rooshtum | E. Ferédoon |

E. Nausheervan | Behram |

E. Behmun | E. Kaikhooshroo | E. Ardesheer |

---

A. Edul
A. Ferédoon
A. Naoroz
E. Edul
(1) E. Bhikha, E. Rutton (see page 9)

- E. Tehmul
- E. Rooshum
- E. Meenochehr
- E. Khoorshdeh
- E. Behram
- E. Hormuz
- E. Jeevun

- E. Kershashp
- E. Rutton
- E. Kaoosh

- E. Rooshum *
- E. Bhikha

- E. Khoorshdeh *

- E. Furum *

- E. Hormuz A. Ardesheer A. Pheerooz

- E. Berrun
- E. Darab
- E. Ardesheer

- E. Edul
- E. Berez

- E. Adur
- E. Rutton

- E. Rooshum E. Nausheervan

- E. Rooshum E. Eruch
- E. Darab
- E. Hormuz
- E. Shohrab A. Kalkhooshbroo

- E. Furum *

- E. Rutton *

(2) E. Darab, E. Rutton (see page 9)

- E. Rooshum

- E. Meenochehr *

- E. Dada *

- E. Maneck

- E. Farédoon

- E. Maneck
- E. Hormuz
- E. Jamsheed

(3) E. Asha, E. Behmun, E. Chanda (see page 9)

- E. Behmun

- E. Nariman

- E. Jeevun

- E. Burroor

- E. Kaoosh

- A. Rooshum

- E. Lohashp
- E. Shohrab
- E. Meenochehr
- E. Jamaashp

- A. Naoroz *

- E. Naoroz

- A. Naoroz

- E. Blikha *

- E. Blikha

- E. Darab
- E. Hormuz

- E. Farum *

- E. Farédoon *

- E. Kaoosh *

- E. Meenochehr *

- E. Kaoosh * E. Kaoosh

- E. Meenochehr * E. Farédoon

- E. Naoroz

Moolla (4) E. Peshotun, E. Chanda, E. Pahlui (see page 9)

- E. Kana

- E. Darab *

- E. Naoroz *

- E. Burroor

(1) E. Hoomji

(2) E. Nausheervan
(Joshi) (to) E. Nursung, E. Pahlun, E. Aanna (see page 4)

A. Padum
  A. Ranji
  E. Vica *

E. Darab

E. Kershaasp  E. Kervud
E. Kacosh  E. Jamashp
E. Behram

E. Darab

E. Darab  E. Shapoor
E. Dada *  E. Furam  E. Burzoor
A. Shapoor  E. Burzoor
E. Hormuz *  E. Hormuz *
E. Khoorusheed *  E. Kacosh *
A. Ardasteer  E. Doshak  E. Nausheervan

E. Bapu  A. Heera  E. Deenahah  E. Pahlun

E. Kahan, E. Aanna (see page 1)

A. Kudva
A. Nariman
E. Chanda
E. Shapoor
A. Behmun

A. Hormji
E. Meenochehr

A. Jamsheed  E. Burzoor  E. Naoroj  A. Kuka  A. Shehrtar  E. Dada
E. Naoroj  E. Hormuz  E. Maneck  E. Maneck  E. Fardeoon  E. Edul
A. Dada  E. Rooshtum

E. Rooshtum *

E. Khoorusheed  E. Naoroj
E. Rooshtum  E. Khoorusheed
E. Shohrab *
E. Posterun *

E. Rutter  E. Hormuz  E. Jamsheed
E. Nausheervan  E. Maneck

E. Peshotun  E. Rooshtum
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D. Mehernoosh

E. Jamsheed (4) D. Maneck

E. Burzoor (7) E. Kershishp (3) E. Adur

E. Darab (1) E. Meenochehr

E. Rooshutum A. Naoroiz

E. Tjeelee E. Jamsheed

A. Behnum * E. Hormuz E. Burzoor E. Darab

A. Mehernoosh E. Behram E. Naoroiz

E. Kaoosh E. Behnum E. Behram *

E. Pahlun

E. Jamsheed E. Kaoosh E. Rooshutum

E. Rooshutum E. Darab E. Meenochehr E. Jamsheed E. Pheerooshah

(1) E. Meenochehr, E. Burzoor, E. Jamsheed (see page 34)

E. Behnum

E. Rooshutum *

E. Jamsheed A. Burzoor

A. Darab E. Pahlun

A. Meenochehr A. Shohrab E. Burzoor

E. Rooshutum

E. Kaoosh E. Jamsheed E. Rooshutum

E. Darab *

E. Rooshutum A. Rutton E. Behram A. Furam

E. Aspandiar * E. Kaoosh

E. Shapoor E. Naoroiz

E. Shapoor

E. Kaoosh E. Jamsheed E. Rooshutum

(3) E. Kershishp, E. Jamsheed, D. Mehernoosh (see page 34)

E. Gushtashp *

A. Parveez E. Dada E. Furam

E. Khooorbeed E. Dada * E. Parveez *

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D. Kaoosh

D. Shohrab  (5) D. Darab

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E. Hormuz  E. Nausheervan  E. Nurroosung  E. Shohrab
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E. Jejangeer

E. Darab  E. Pheerooshah  E. Meenochoehr

E. Hornjar  E. Ador  E. Kaoosh  E. Besun  E. Jejangeer

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E. Kaikhooshroo  E. Kaoosh  E. Kaikobad

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E. Guhtaasp *
E. Faridoon
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E. Naoroj
E. Kaikobad
E. Meenochehr
E. Jamsheed
E. Maneck
E. Kaikobad
E. Ardesheer *

E. Deeronah

(4) A. Kuka, A. Behram, A. Narsing. (see page 52)

E. Pudum
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E. Kaikobad
A. Narsing
A. Loharshap *
A. Meenochehr

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A. Furam
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E. Deeronah
E. Naushervan E. Darassah
E. Ardesheer
E. Naoroj * E. Pheeroosah *

A. Nausheervan

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E. Kershasp *
E. Naoroj
E. Hormuz
E. Hormuz
E. Rooshtun *
E. Hormuz
E. Dado *
E. Hormuz

E. Edul
E. Dooha
E. Furam
E. Dado *
A. Hormuz
A. Naoroj Rooshtun
(Madon) (3) E. Behman, E. Furam, E. Burzoor (see page 68)
   E. Bhika
   E. Edul *
   E. Jamashp *

E. Shehriar

(1) E. Hormuz

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E. Adur *

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(4) A. Kaka, E. Furam, E. Burzoor (see page 68)

Jamaash Kaikhooshroo

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(5) E. Nana, E. Burzoor, E. Jeehun (see page 68)

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(5) E. Rooshum, E. Nana, E. Burzoor.

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(5) E. Hormuz, E. Jamashp *
(Kanga) E. Homjjar, E. Kaka (see page 2)

E. Mobéd
E. Heera *
E. Rooshtum

E. Ervud (1) E. Dada (2) E. Khoorsheed (3) E. Nausheervan (4) E. Homji

E. Furam E. Burzoor E. Kuka E. Bhaiji E. Kersharp
E. Mehernoosh E. Rutton A. Rutton A. Darab
E. Rooshtum * E. Meenochehr E. Behmun * A. Behram
E. Jeejee
E. Rooshtum
E. Mehernoosh *
E. Shapoor E. Pahlun

E. Hormuz E. Behram E. Meenochehr A. Furam E. Kaoosh * E. Rutton *
E. Shapoor E. Tehmul E. Behmun A. Khoorsheed E. Maneck
E. Maneck E. Dada * E. Furam E. Maneck E. Nausheervan *

E. Hormuz * E. Deenshah E. Shohrab E. Pahlun *
E. Fareedoone *
E. Hormuz * E. Hormuz *

E. Maneck E. Meenochehr E. Rooshtum E. Dada
E. Peshotun E. Shapoor *
E. Nausheervan *

E. Maneck E. Darab E. Mehervan E. Deenshah
E. Dasha

(Kanga) (1) E. Dada, E. Rooshtum, E. Heera * (see page 78)
E. Jamsheed
A. Peshotun *

A. Kaoosh
E. Nausheervan
E. Shapoor *

E. Rooshtum
E. Jamsheed *

E. Hormuz E. Shohrab E. Furam E. Shapoor E. Jamsheed
E. Khoorsheed A. Darab E. Dasha E. Khoorsheed * E. Heera *
E. Rooshtum E. Deenshah
E. Khoorsheed E. Shohrab
E. Naoor E. Khoorsheed E. Nausheervan E. Peshotun E. Rooshtum E. Khoorsheed *
E. Shohrab E. Jamsheed E. Hormuz E. Ardesheer *

E. Hormuz E. Pheerooszah E. Shohrab
E. Blikha E. Rooshtum *
E. Rutton

E. Naoor E. Nausheervan E. Fareedoone
(Adgra) (1) E. Kaka. E. Aspandiar. (see page 83)

E. Bhaiji *
E. Mehernoosh
E. Rooshtum
E. Kershaph
A. Kuka
A. Jeewan *

E. Shohrab
E. Hormuz
A. Furam

E. Behnum
E. Meenochehr
E. Jeevun

E. Mehervan
E. Bzun
E. Kaikhosrow
E. Adur
A. Darab
A. Jeewan
E. Rooshtum

E. Khoorsheh * E. Shohrab
A. Bzun
E. Khoorsheh E. Rooshtum

A. Peshotun A. Meenochehr A. Mehervan
A. Mehervan A. Burzoor

E. Chand. E. Kaka (see page 2)

E. Padum
A. Behram
E. Furam
E. Meenochehr

E. Nausheervan
A. Kershaph (1) E. Furam (2) E. Mehernoosh (4) E. Behram

E. Maneck E. Bhikha
E. Khoorsheh

E. Jeevun E. Meenochehr E. Fardeo
E. Hormuz (Keshvala)
E. Rutton
E. Furam

E. Bzun
E. Meenochehr E. Jamshed
E. Khoorsheh

E. Kacosh E. Rooshtum E. Maneck

E. Jamshed E. Fardeo * E. Darab * E. Jamshed E. Kacosh E. Rooshtum

(Masani) E. Shapor * E. Kacosh

E. Maneck A. Peshotun A. Fardeo E. Hormuz E. Peshotun E. Naoroj
OF THE ASHA FAREDOON STOCK.

E. Nagoj. E. Asha (see page 2)
A. Behram
E. Shapoor
E. Kamdeen
E. Nurung
E. Kuka
A. Heera
E. Bhalji *
E. Burzoor *
E. Edul *

E. Kooshtum
E. Meenochehr (Koteval)
E. Maneck
E. Burzoor

E. Burzoor

E. Furam
E. Darab
E. Edul

A. Furam
E. Meenochehr

E. Meenochehr
E. Maneck
Burzoor

A. Kaoosh

E. Darab
E. Maneck
E. Khooreshed
E. Mehervan

E. Horoz
E. Furam

E. Darab
E. Maneck
E. Khooreshed
E. Mehervan

E. Ardeheer

(Koteval) E. Kooshtum, E. Behram (see page 2)
E. Pudum
E. Aspandiar

E. Meher
(8) E. Behroos
E. Kershashp

E. Jammaheed
(6) E. Horoz
(7) E. Pahim

E. Furam
(1) A. Maneck
(2) E. Dada
(3) E. Khooreshed
(4) E. Meenochehr
(5) A. Kooshtum

E. Kaoosh
E. Kooshtum

E. Horoz

A. Edul
A. Fardeoon
E. Maneck

A. Furam
E. Maneck
A. Jammahep
E. Shapoor
A. Tehmool

E. Edul *
E. Shohrab *
E. Darab *
E. Rooshtum
E. Furam *

E. Kershashp
E. Edul
E. Tehmoorashp

E. Khooreshed
E. Horoz

E. Kaoosh
Burzoor *
E. Edul
E. Shapoor *

E. Nausheervan
E. Fardeoone E. Maneck E. Deenasah

E. Shapoor
E. Maneck
E. Fardeoone
E. Shohrab
E. Eroch
E. Kooshtum
E. Shapoor
(Lashiuri) (5) A. Aspandiar. A. Meher. A. Farédoon (see page 114)

E. Mehernoosh
A. Leenji

E. Burzoor
A. Dula
E. Behmun *
E. Rooshtum
A. Burzoor

A. Jeervun A. Meenochehr
A. Behmun E. Jamashp *
A. Jeervun E. Adur *
A. Nausheervan
E. Khoorsheed *

E. Burzoor
E. Adur

(1) E. Behmun

E. Edul
E. Hormuz
E. Behmun *

E. Kaoosh E. Kershaasp E. Meenochehr
E. Shohrab E. Khoorsheed

E. Meenochehr E. Edul *

E. Burzoor E. Khoorsheed

E. Furam E. Darab E. Edul
E. Rooshtum *
E. Meenochehr *

(Gaé) (1) E. Behmun. A. Leenji. E. Mehernoosh (see page 116)

A. Rutton *
E. Kaoosh
A. Behrum *
E. Khoorsheed *

E. Rutton

A. Burzoor E. Kaoosh
E. Khoorsheed A. Jamshied
E. Behmun * E. Burzoor
E. Kaoosh E. Mareck

E. Hormuz E. Arésheer A. Kalkobad
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(Kaooosh Behmouna) (1) A. Nagoj. E. Kamdeen. E. Nagoj (see page 118)

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(1) A. Burzoor. A. Kaoosh. E. Behmun (ufs x def)

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