

THE GENEALOGY

OF

THE NAOSARI

PARSI PRIESTS

BY

ERVAD RUSTOMJI JAMASPJI DUSTOOR MEHERJIRANA

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AUSTA NAOROZ ERVAD M. PARVEEZ.

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 montheism 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 overhanging valleys of the Upper Indus. Of the latter, the larger number, under the all-pervading influence of the locally organised Turanian Shamans, gradually lapsed into Hinduism. Similarly the Semites in Babylonia and Phœnicia, 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, KAHIN. A lesser number of the Aryan immigrants into India, repelled by the backsliding of their Brahmanising brethren, and resolute 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 (Fars) did the Aryas of the Indian Exodus persevere with any continuity of effort in maintaining their religion undefiled by the taints of Turanian Shamanism. In Parthia and Media they, in the course of time, adopted all the darkened superstitions and puerile 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 Achæmenian, 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 pretensions, 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-most-earth," i.e., the Eden of the Iranian Aryas. But the word MAG, MEG, MIG, MOC, MUG, is of very wide distribution from Farther India to Hither Asia, and is undoubtedly cognate with the Latin, "magnus," "great," "majestas," "majesty." MAGH 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.

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Hellenising Parthians, B.C. 331 to A.D. 226, idolatrous tendencies were again in the ascendant among the Iranian Aryas; 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 hierophants. But in the end it all proved fruitless, and when after 400 years Yezdegird 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 Achæmenian Persia; and it remained for the Mahometan poet Firdausi, the bilked pensioner of "Mahmud of Ghazni," to revive in the SHAH NAMEH, in mythical guises, the memory of those high-throned times, when, what we, computing backward from ourselves, call the ancient world, was young ["antiquitas seculi juventus mundi"], and lived in closer conscience 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 Shiah 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 Hormazd, i.e., "Ormus," off the coast of Kerman. But still pursued by their hated persecutors, even to this sea-girt refuge, after ten or fifteen years, they took to their frail BAGALAS, and sailed right away Eastward from the Persian Gulf to Western India; landing first at Diu (i.e., DVIPA, "an island"), at the southern extremity of the Kathiavad peninsula of Gujarat, and commanding the entrance to the Golden Gulf of Cambay. After looking about for a few years in Kathiavad, 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 Sanjan, 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-Sari), Surat, Broach, and Cambay, at the head of the Gulf,—now a second Persian Gulf!—to which it gives its name. But in 1507 Sanjan being attacked by a Muslim force from Ahmedabad, the grateful Parsis assisted their Hindu Raja against them. Their leader Ardeshir 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 sudden 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 Udwada, 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 world-wide fame

to this their new foster mother-land, as "the Loyal Town and Island of Bombay." Naosari has for the last 800 years continued to be the headquarters of the priestly families of the Parsis of Western India: the Magi of the Achæmenian Persians, the Khaberin of the Sassanian Persians, the Khabir of the Greeks, the Gabr (? and Kafirs) of the Muslims, and the Ghebres, and Ghiaours, and Giaours 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 "Druids-town." From the time of Darius Hystaspes the Zoroastrian priests were these Magi, and from the reign of Artaxerxes I. they were entrusted with the whole control of the religion of the State under the Sassanian Persians. The TENPET ("patkanian") or "Head of Religion," called also the MOGPET or MOVPET or "Head of the Magi," a title now whittled down to "Mobed," was the equal of a bishop or an archbishop. The next in rank was the DUSTOOR, 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, deacon'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: oast, a hop—"kiln"). ATHORNAN, or correctly ATHARVAN, 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 (Hindus) and Iranian (Zoroastrian) Aryas separated from one another at the water parting of the Indus and Helmund, (and Oxus). His Hindu descendants are called Atharvangirasas, and his Zoroastrian ATHORNANS. The word, if the above is the true etymology of it, literally means "Fire-bearer," ATHAR being "fire," and VAHAN being "a vessel," "a ship," "a vehicle," "a van": and ATHAR is cognate with "ether," "Ethiop," "Etna," "Aitna-devi," a Hindu fire nymph, and "ides," the bright days (moonlight nights) of the month, edile, oast, a hop—"kiln," idle, ethereal, and —? ethics. But here ATHARVAN may be connected with the Arabic ATHAR, a "foot-print." Only those born Levites can be ordained ERVADS of any degree; and there are no other means of admission into the Zoroastrian holy orders. The denominations of Parsi fire-temples are, ATASH-BEHRAM (chief fire-temple), ATASH-KADA (a simple fire-temple, cf: "ædes"), ATASH-KHANA (fire-temple), and ATASH-ADARAN (fire precinct). The great denominations of Parsi fire-temples are, ATASH-BEHRAM (chief fire-temple), ATASH-KADA (a simple fire-temple, cf: "ædes"), ATASH-KHANA (fire-temple), and ATASH-ADARAN (fire precinct). The great Fire Temple of the Iranian Zoroastrians at Yezd is designated DAR-UL-IBADAT, "the Asylum of Religion." AGIARY, the Gujarati term used by the Parsis of Western India for "Fire Temple," is derived from the Sanskrit AGNI, "fire," and AGAR, "a place" (compare Greek AGORA, "market-place," and Latin "ager," "a field." The "Fire Temple" of Udwada was originally built CIRCA A.D. 873, and restored CIRCA A.D. 1507; of Naosari A.D. 1763; of Surat A.D. 1822; and of Bombay [Bomanji Wadia] A.D. 1839,—and I was present at its construction while living at the time with Mr. James Farish, the officiating Governor of Bombay between the death of Sir Robert Grant and the arrival of Sir James Rivett Carna.

The "Preface" to the Gujarati Edition of the Genealogical Lists of the Bhagarsath Levites of Naosari, written by ERVAD Rustomji Jamaspji Dustoor Meherjirana, 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 Bhagarsaths; 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 first patiently study 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"; to their strenuous 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 Englished Edition of them.

The Preface and the Lists have been translated from the Gujarati text by Mr. Nasarvanji Maneckji Cooper, himself a Parsi, 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 NAOROZ ERVAD 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 NAOROZ ERVAD 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 NAOROZ ERVAD Manik Parveez in this dutiful 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 NAOROZ ERVAD 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.

Atishbehran Salgeri, MDCCLXXVI.

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 BEHDINS or laymen have been unable to trace their lineage, the ATHORNANS, 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 sacerdotal work and functions. The priests of Naosari have preserved their pedigree with exactness since they came to Naosari. A Mobéd (priest) of Naosari is not considered fit to share the above-mentioned profits till he has attained the ranks of Navur and Murtub, and when he has reached these ranks the fact is noted in a book called the Feheresht. When the son of a Mobéd attains the dignity of Navur, his name and those of his father, grand-father, great-grandfather, and great-great-grandfather, with the family name or surname, are noted down in the Feheresht. In this manner at Naosari, since the arrival of the first Athornan named Zurdoosht Mobéd, who went there on Roz Din in the month of Furvurdin 551 Yezdezardi, till to-day, that is for a period of 717 years, such notes have been kept in the Feheresht. 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 85 Yezdezardi. 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 Mobéd Zurdoosht of whom mention has been made, and these are the names of Homjiar, Ramiar, Shapoor, and Shehriar. I cannot place implicit trust in these names, because all the Mobéds in India carry their lineage back to Shapoor Shehriar. They say that Ramiar and Dhaval were the sons of Shapoor. Also according to them Homjiar was the son of Ramiar and Mobéd the son of Homjiar. Zurdoosht and Behram were the sons of Mobéd. The progeny of Zurdoosht live at Naosari and Surat, while those of Behram live at Broach. The famous and well-known Nureeosung was the son of Dhaval. It is said about Nureeosung that he founded the well-known Atushbehran at Udvada 1,178 years ago. If that is so, he must have lived in that distant period. Mobéd Hom Behmuniar, who belonged to Nureeosung's family came to Naosari in A.D. 1271. Between him and Nureeosung we find six names:—Khoorsheed, Behmuniar, Khooshmusta, Khoojusta, Mobéd, and Nureeosung. If we assign a period of two centuries to these six generations, then Nureeosung must have lived in A.D. 1071, i.e., the time of Nureeosung comes 300 years after the foundation of the Atushbehran. From this it is clearly proved that if we consider the Atushbehran of Udvada to have been founded by Nureeosung, then we certainly err in our calculation of generations and pedigree; moreover, the supposition that the Mobéds of India carry their lineage to Shapoor Shehriar is certainly open to question. The Atushbehran was founded immediately after our arrival in India, and if it was inaugurated according to our present custom, many Mobéds 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 Shehriar. From him all the Mobéds of India claim their lineage, and that is difficult to believe. But it is possible that Nureeosung may have existed during the period of the foundation of the Ahushbehram, because I fail to find the name of this priest in the ancient writings I have consulted. Thus I come to the conclusion that Nureeosung 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 Namgharan; this system of remembering names being introduced by our fore-fathers. I hold the same opinion about Shapoor Shehriar and Homjiar Ramiar 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 Dustoor Kamdin, arrives at the conclusion that Homjiar and Nureeosung 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 Homjiar," or "descended from Nureeosung Dhaval," although he knows that between the last direct ancestor he has mentioned, and Homjiar or Nureeosung, many generations of Mobéds have flourished. The reason for this method is that the writer desires to be known as having descended from Homjiar or Nureeosung: not that he can trace his lineage direct from these great names. In proof of what I say I produce instances of two Navurs of Broach from the Feheresht of Naosari, and wish to show that although they have traced their lineage from Homjiar, their calculation is entirely wrong. I give the following example:—

One of the Navurs has been noted in 1734 thus:—"E. Mehernoosh, E. Farédoon, E. Kaoosh, E. Asha, A. Mobéd, E. Kamdin, E. Jéshung, E. Hoshung, A. Nathva, E. Zurdoosht, E. Tar, E. Sooth, E. Shahiar, E. Behram, E. Mobéd, Homjiar Bharoochi. Another Navur has been noted in 1759 thus:—E. Jamsheed, E. Shohrab, E. Péshotun, E. Behmun, E. Kaoosh, E. Adur, E. Jiva, A. Vica, E. Ardésheer, E. Noher, A. Suham, E. Maheear, Behram, E. Mobéd, E. Hamjiar, E. Ramiar Bharoochi."

There are sixteen generations of the first Navur, while there are fifteen of the second. If the second Navur has lived 25 years after the first, and counting four generations to a century, Homjiar 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 Athorman to arrive in Naosari 717 years ago was Zurdoosht Mobéd; then how could Homjiar, who is wrongly called the grandfather of Zurdoosht, have existed 650 years ago? From this explanation the reader will see that those who wish to trace their lineage direct from Homjiar or Nureeosung commit an error, as indeed do all the Mobéds of India who say they are descended from Shapoor Shehriar.

I shall now explain how the Athorman population of Naosari increased. As I have already mentioned, an Athorman of the name of Zurdoosht Mobéd first arrived in Naosari in 551 Yezdezardi. 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 Behmuniar went there with his son Farédoon. 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 Bansda 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 Mobéds 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 Dantora.
2. Those of the Naosarivalas to extend from the river Par to Variav.
3. Those of the Godavras from Variav to Ankleshvar.
4. Those of the Bharoochas from Ankleshvar to Cambay.
5. And those of the Khambattas from Mahi 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 1599 A.D. a Mobéd named Nagoj Dhaian was sent to Damaun 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 Navurs and Murtubs in the Bhagar Agiaries at the hands of the Bhagar Mobéds. 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, Kazi Jiaooddin, disallowed their claim and ordered that they could perform religious ceremonies only in Damaun 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 then they made a common cause with the Behednis of Naosari, and excited the latter against the Bhagarias. The Behdins refused to pay the customary dues of marriage to the Mobéds, and thereupon a serious quarrel took place and a fight ensued, in which six Behedins and two Mobéds were killed. At the same time a Mobéd named Meenochehr Homji separated from the Bhagarias. The quarrel, however, continued till 1796 A.D., and ultimately the Sanjanas had to seek the protection of a court of law. The seat of the Gaekwar's government being at Songhad 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 1797 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 Anjuman's Atushbehram of Naosari was founded, with the help of the Shethias of Surat, under the leadership of Desai Khoorshedji Tehumlji.

I now think it necessary to give some explanation as to how to read this genealogy. There are five chief families of the Bhagarsath 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 Mobéd 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 Athornans 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, Chanda, 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, Shohrab, Behmun, Khoorsheed, and Péshotun. Shohrab has two sons, Tehmul and Dada. Of these Tehmul has four sons, Naoroz, Burzoor, Homji, and Jamsheed. The descendants of Naoroz 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, Yezdezardi 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.

EXPLANATION OF TERMS.



AUSTA is the son of a Priest.

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

MARTUB is a full-fledged Priest.

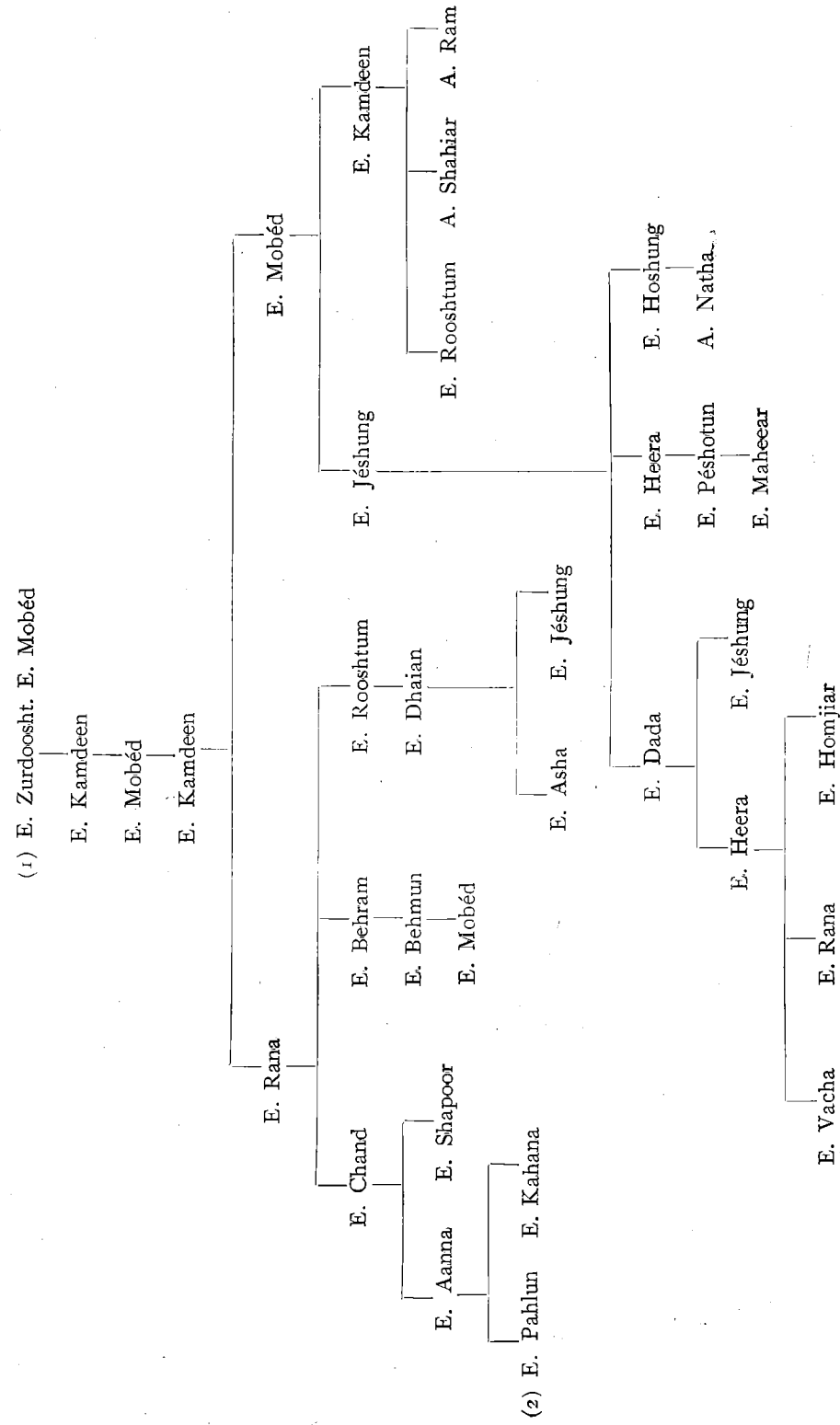
MOBÉD is a Priest.

DUSTOOR is the religious head of all Priests.

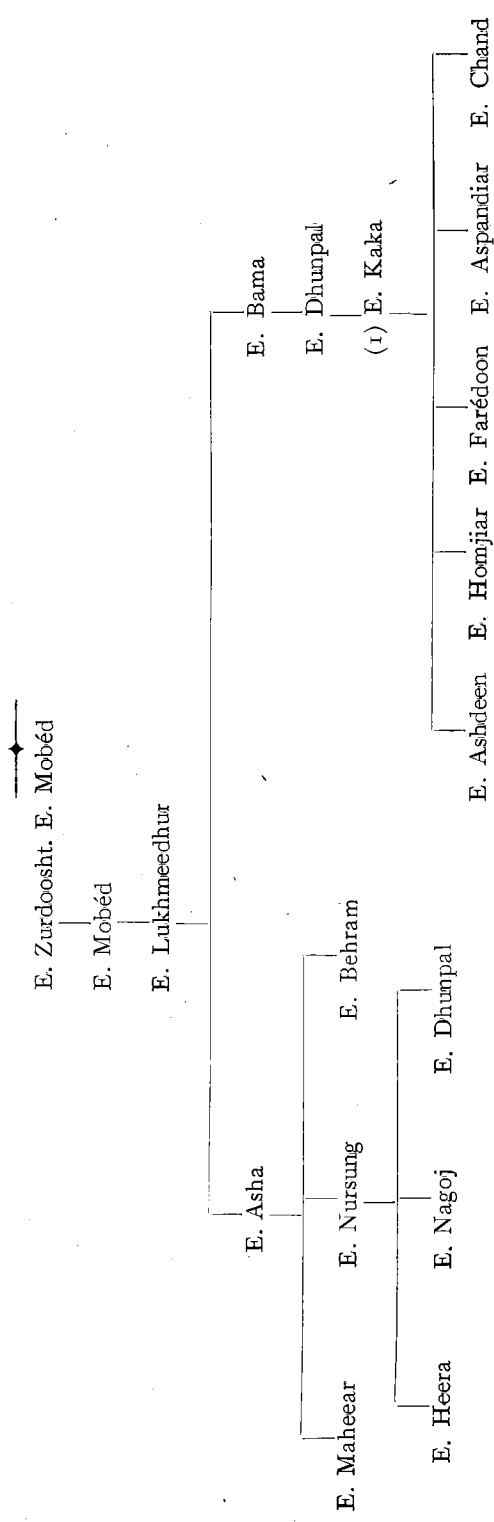
BEHRAM is one of the angels who presides over the element fire.

THE GENEALOGY OF THE BHAGARSATH SECTION OF THE PARSI PRIESTS.

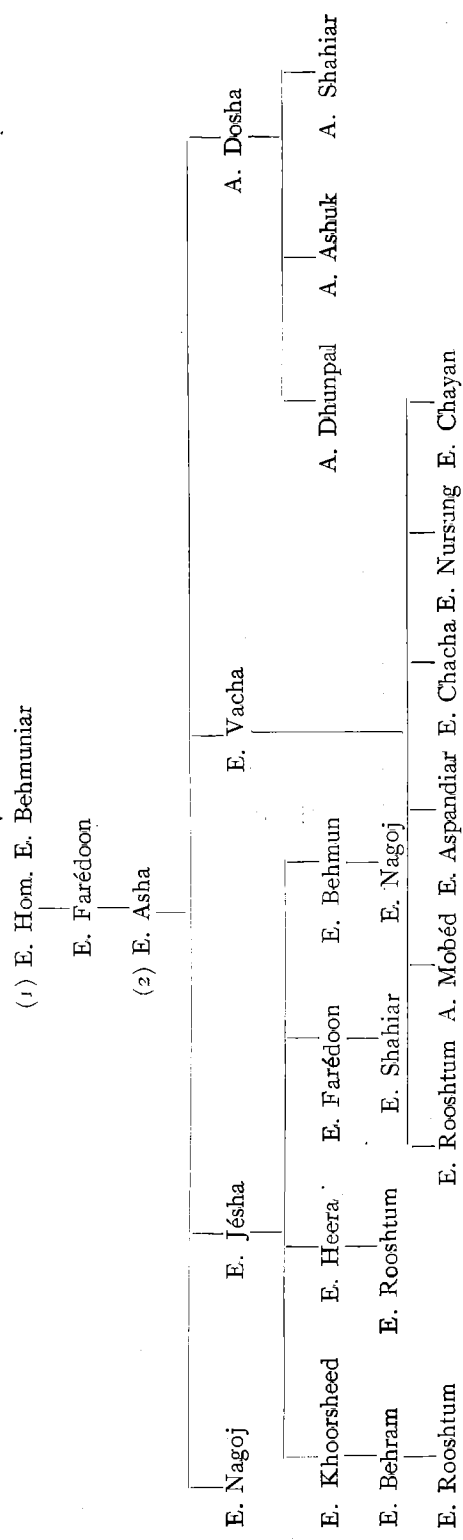
OF THE KAKA PAHLUN STOCK.



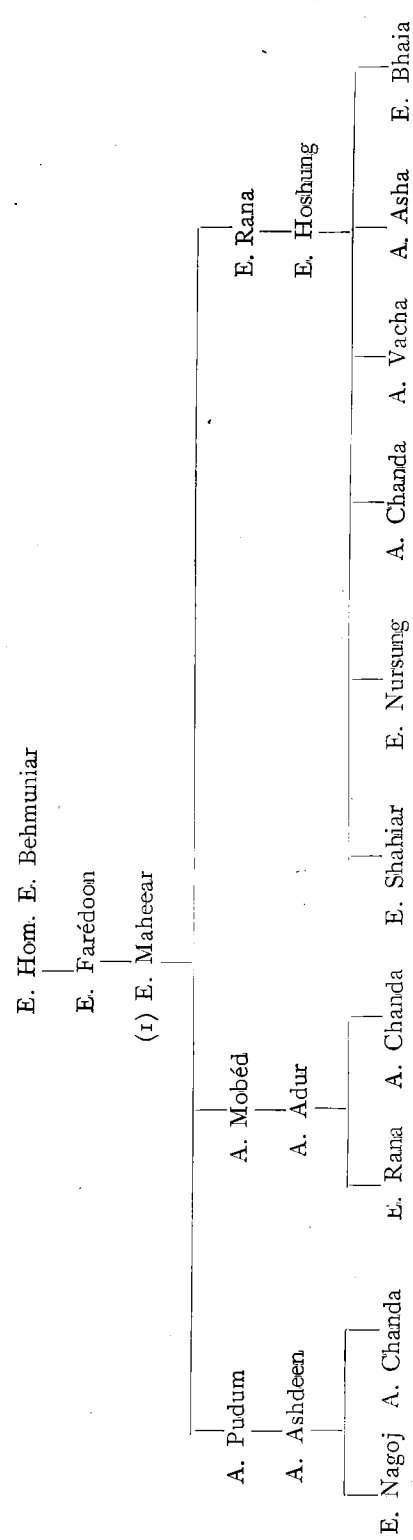
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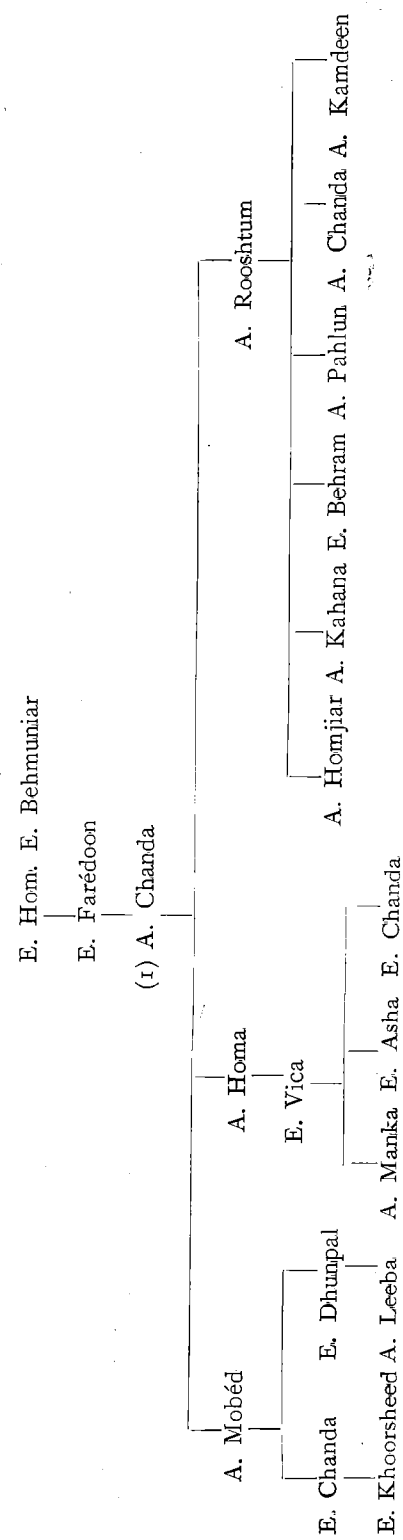
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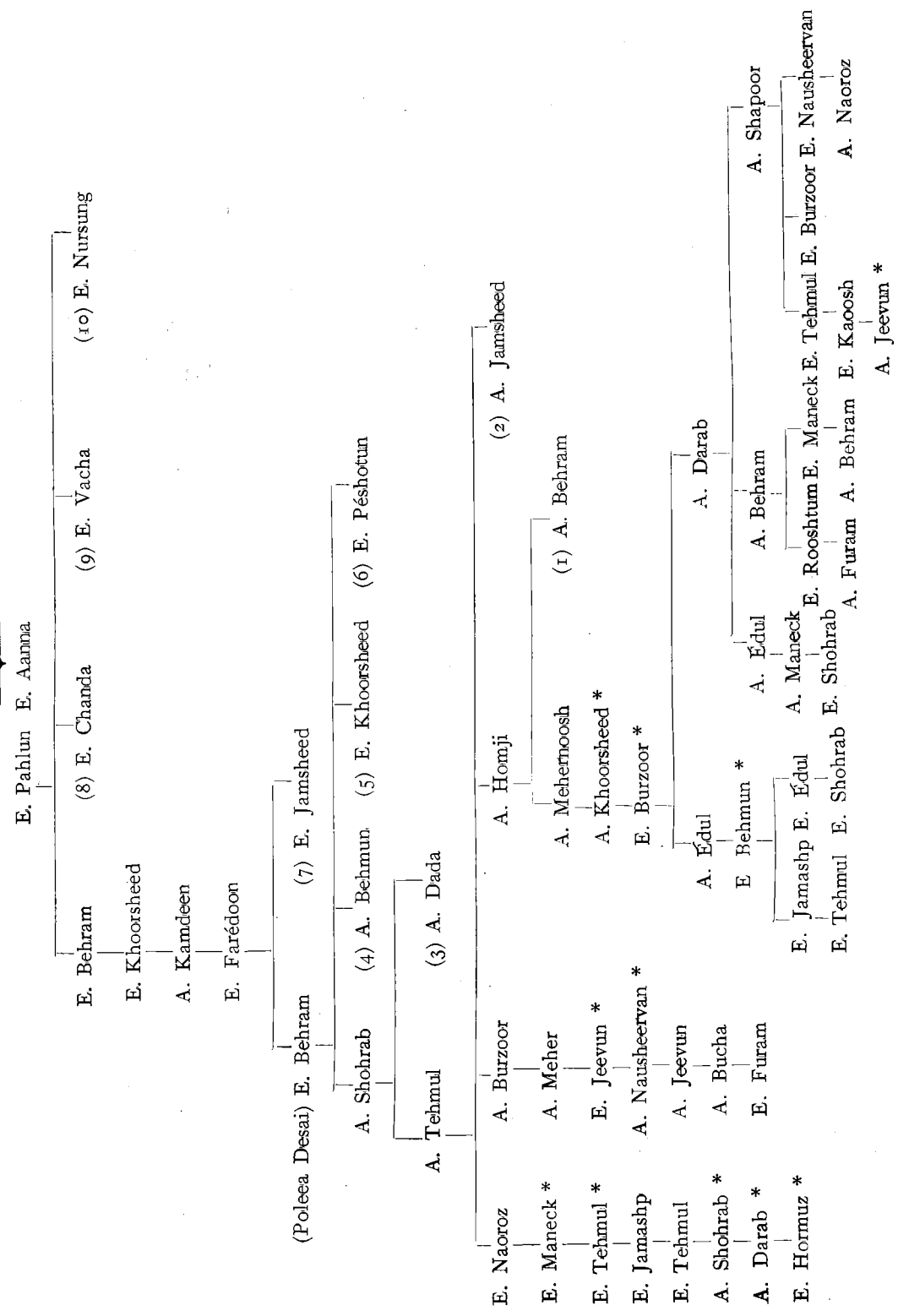
OF THE MAHEEAR FAREDOON STOCK.



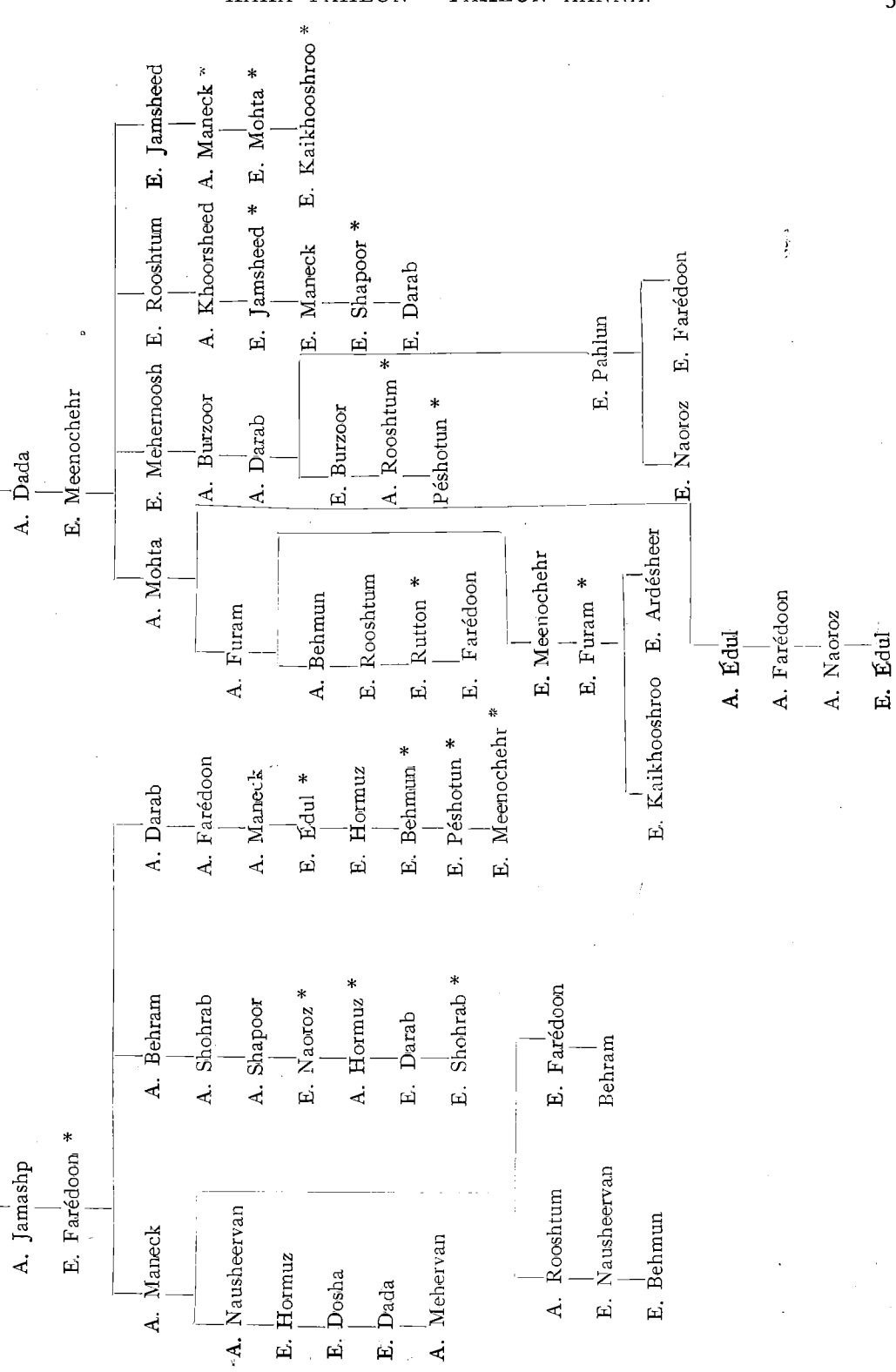
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OF THE KAKA PAHLUN STOCK.

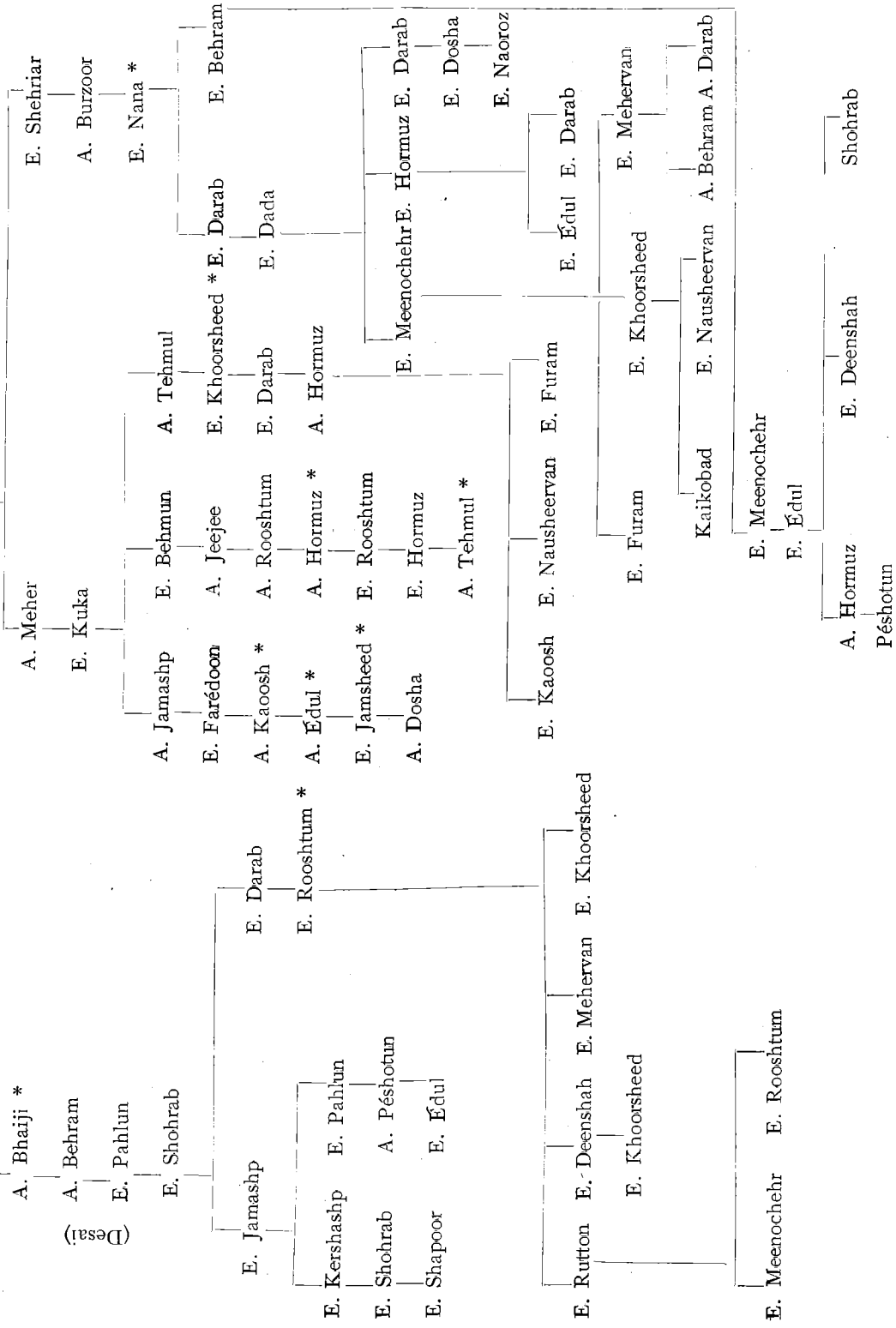


(1) A. Behram. A. Homji (see page 4)

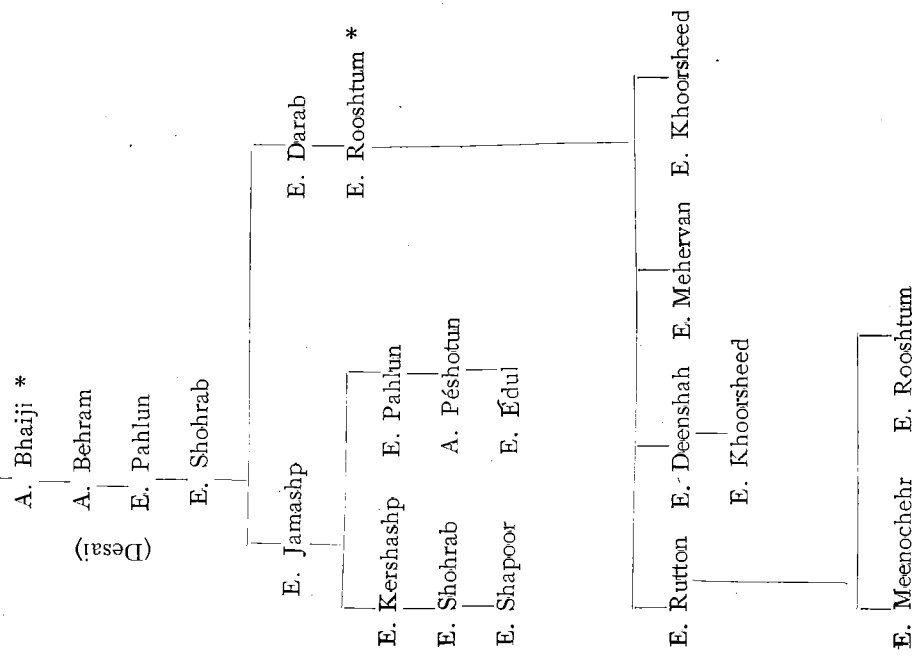


(2) A. Jamsheed. A. Tehmul (see page 4)

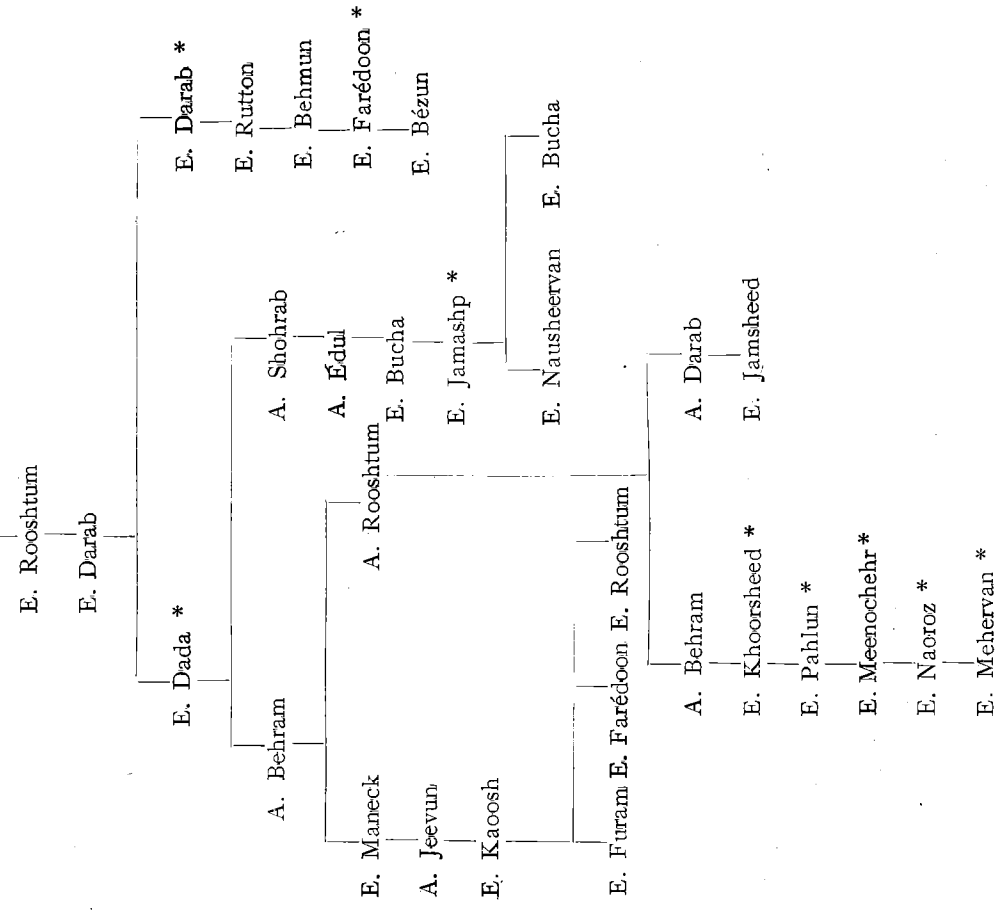
(4) A. Behmun. A. Behram (see page 4)



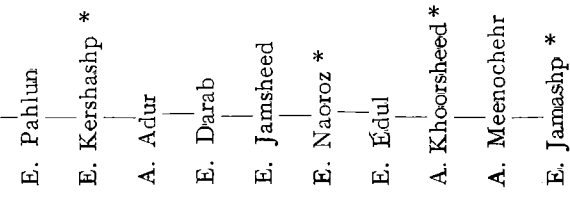
(3) A. Dada. A. Shohrab (see page 4)



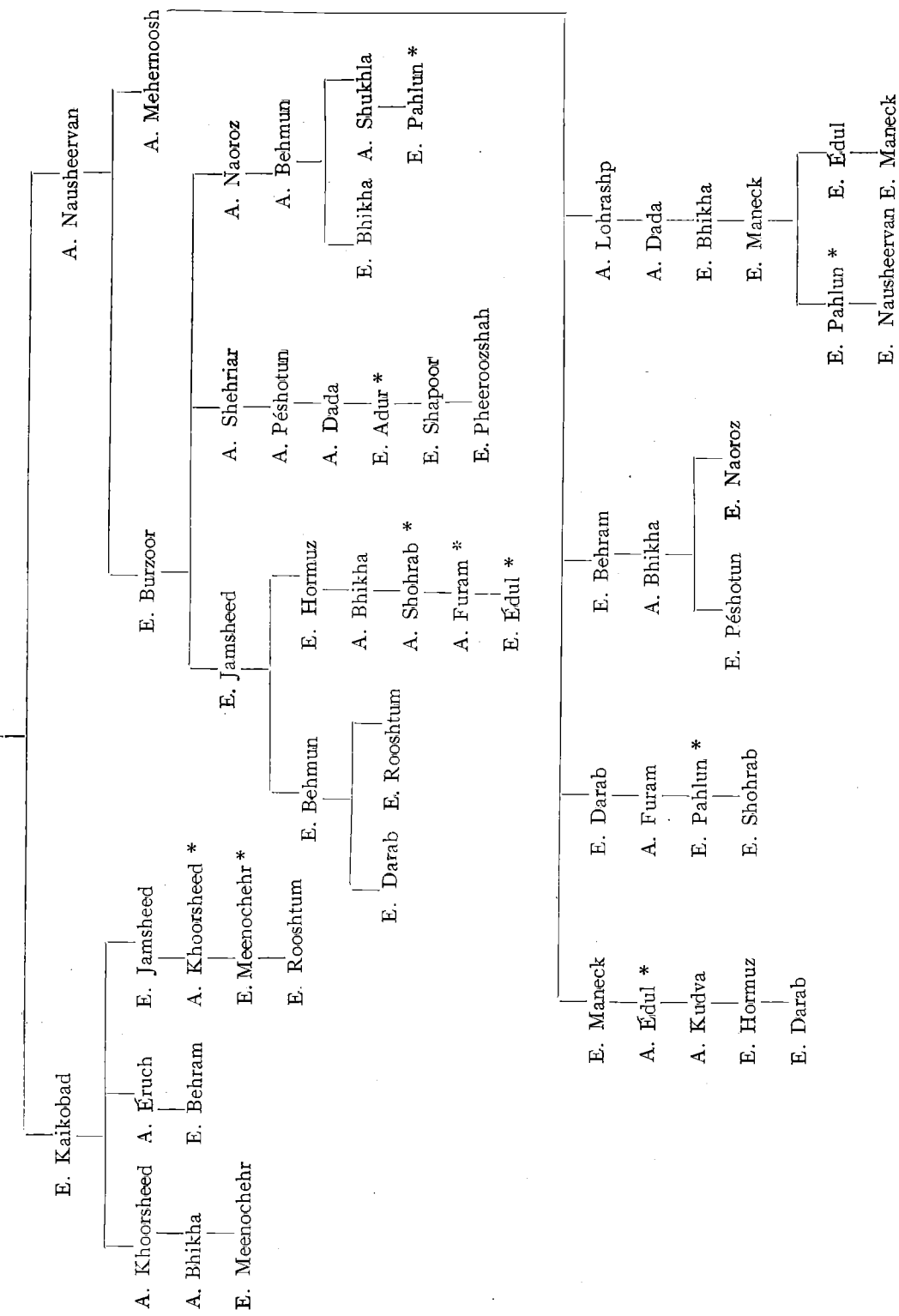
(5) E. Khoorsheed. E. Behram (see page 4)



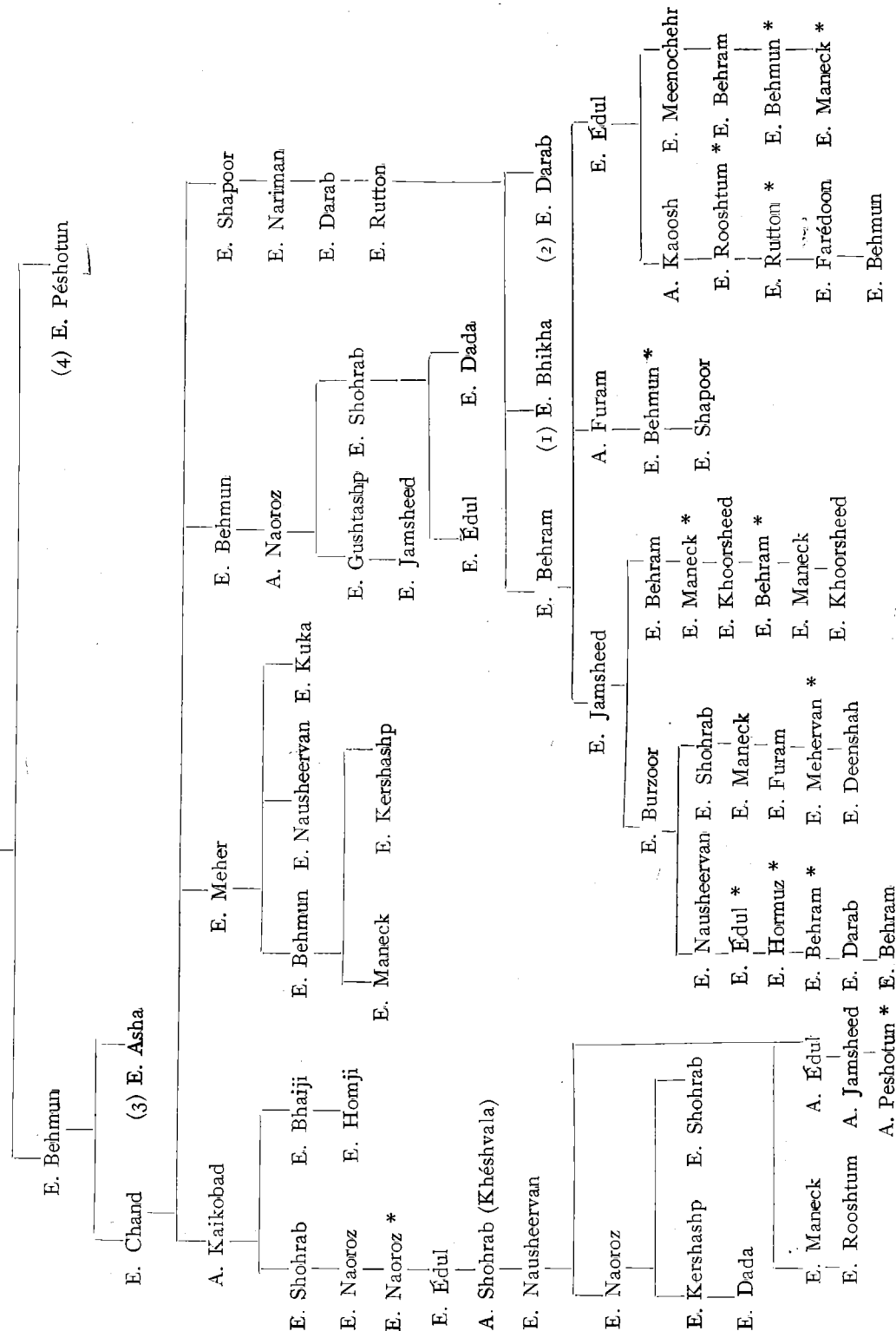
(6) E. Péshtun. E. Behram (see page 4)



(7) E. Jamsheed, E. Farédoon (see page 4)



(8) E. Chanda, E. Pahlun, E. Aanna (see page 4)



(2) E. Khoorsheed. E. Homji. E. Naoroz
(see page 12)

E. Darab

E. Rooshtum *

E. Rutton — E. Shohrab — E. Furam
 E. Shapoor * — E. Farédoon — E. Rooshtum
 E. Jamsheed — E. Meenochehr — E. Burzoor
 E. Rooshtum * — E. Nausheervan * — E. Behram *
 E. Naoroz * — E. Mehervan * — E. Jamsheed
 E. Hormuz — E. Behmun

E. Nausheervan

(5) A. Rooshtum. E. Homji. E. Naoroz (see page 12)

E. Shohrab

E. Rooshtum — E. Shapoor — A. Maneck
 A. Hormuz — E. Shapoor — A. Jeejee — A. Rutton
 E. Heera — E. Kaoosh * — E. Shapoor — E. Shohrab
 A. Naoroz — E. Rooshtum — E. Hormuz — E. Burzoor
 E. Khoorsheed — A. Hormuz * — E. Furam
 E. Rutton * — E. Burzoor

E. Kaoosh E. Rooshtum

(3) E. Burzoor. E. Homji. E. Naoroz (see page 12)

E. Bhikha *

E. Behram *

E. Pahlun
 E. Kaoosh
 E. Naoroz *
 E. Rooshtum

(4) E. Jamsheed. E. Homji. E. Naoroz (see page 12)

E. Behram *

E. Naoroz

E. Rooshtum — E. Maneck
 E. Burzoor * — E. Behram
 E. Behmun * — E. Shohrab
 E. Kaoosh * — E. Jamsheed
 E. Bézun

(2) E. Nausheervan. E. Naoroz * E. Darab * (see page 11)

E. Darab

A. Burzoor
 A. Jamsheed
 E. Édul *
 E. Burzoor
 E. Darab *
 E. Jamsheed

(9) E. Vacha. E. Pahlun. E. Aanna (see page 4)

E. Kamdeen (4) E. Pudum

E. Chand (3) A. Ranji

E. Burzoor

E. Shohrab

E. Adur

(2) E. Khoorsheed

A. Khoorsheed

E. Rooshtum

E. Khoorsheed A. Dada

E. Meenochehr * E. Hormuz

E. Burzoor E. Meenochehr *

A. Khoorsheed E. Furam

E. Rooshtum *

E. Shohrab

A. Shehriar

E. Furam

E. Rutton

E. Khoorsheed

E. Furam E. Édul

E. Maneck

A. Kershshp

E. Rooshtum

E. Darab

E. Khoorsheed E. Naoroz

E. Aspandiar *

E. Behram

E. Burzoor *

E. Naoroz

E. Hormuz E. Dosh

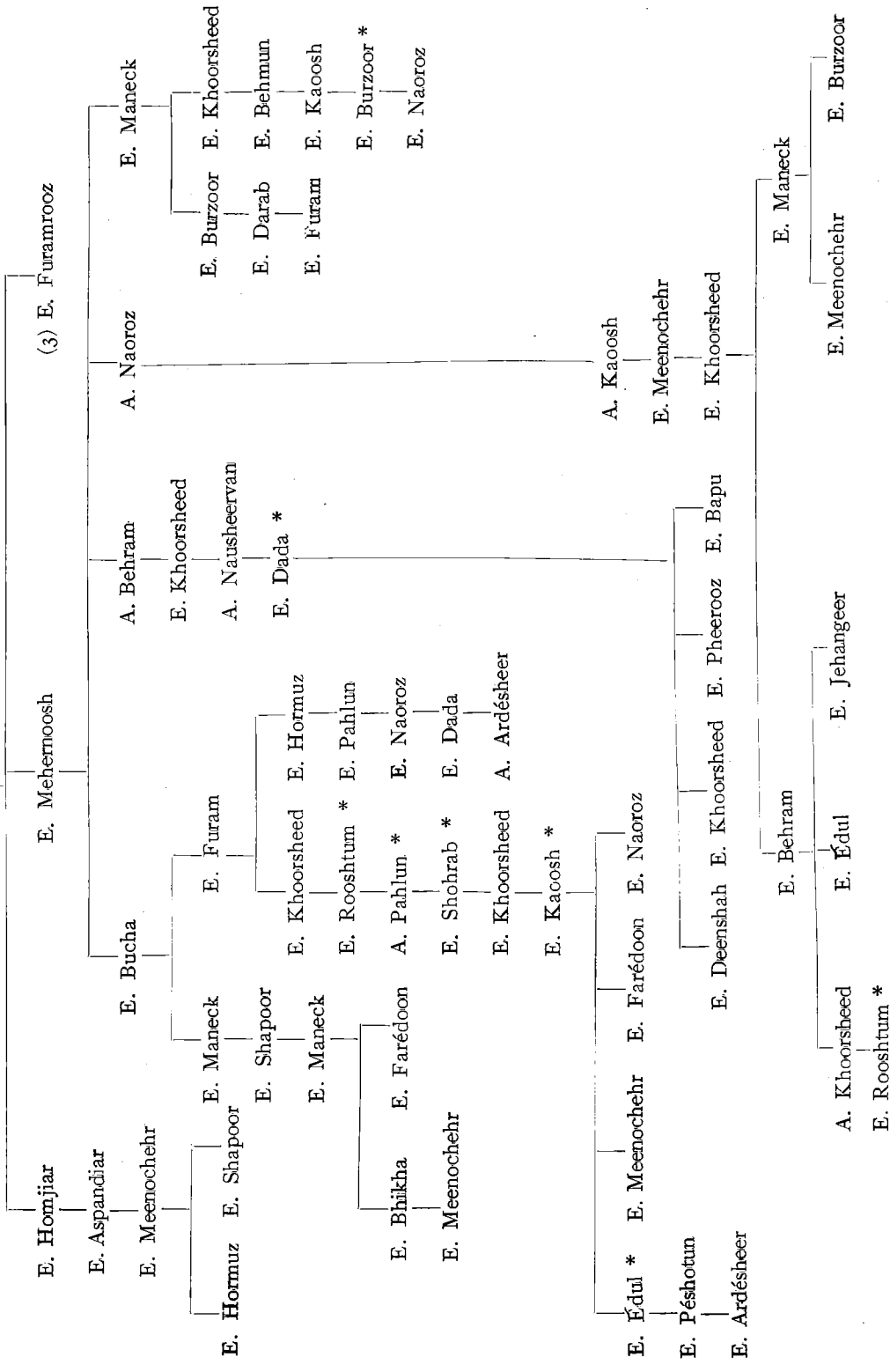
E. Kaoosh

E. Khoorsheed

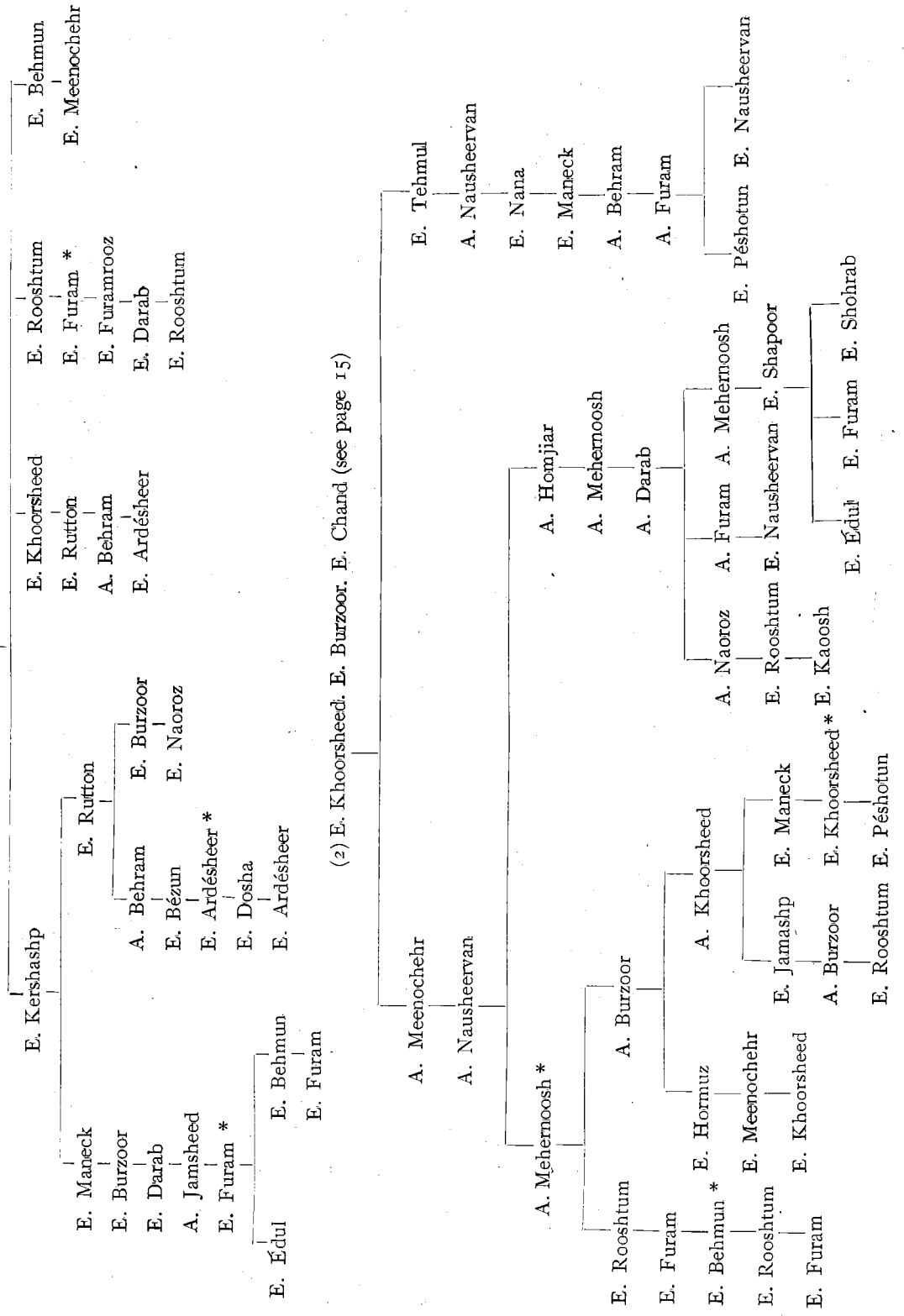
E. Furam

E. Jamsheed

(1) E. Darab. E. Burzoor. E. Chand (Dordi) (see page 15)

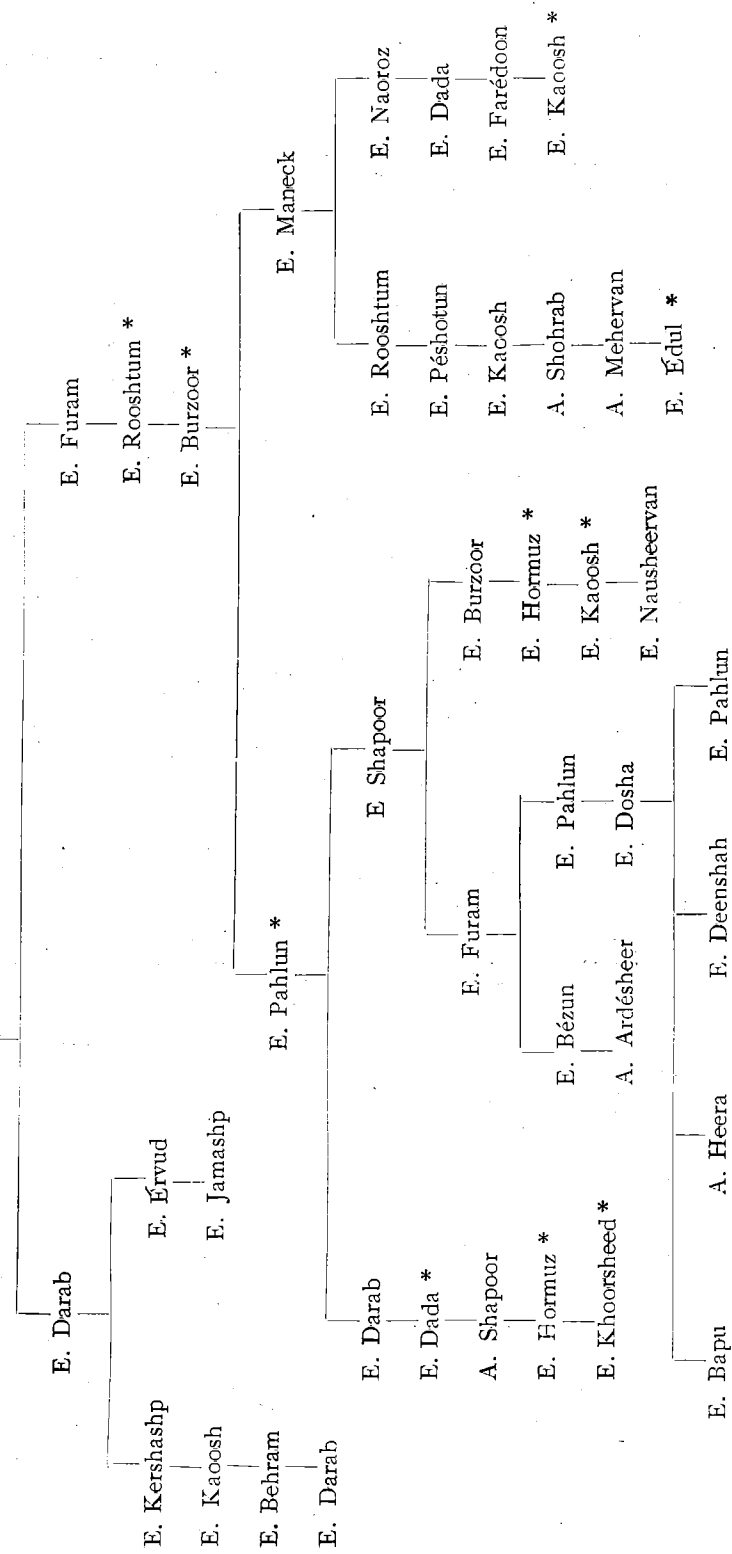


(Dordi) (3) E. Furamrooz. E. Darab. E. Burzoor (see page 16)



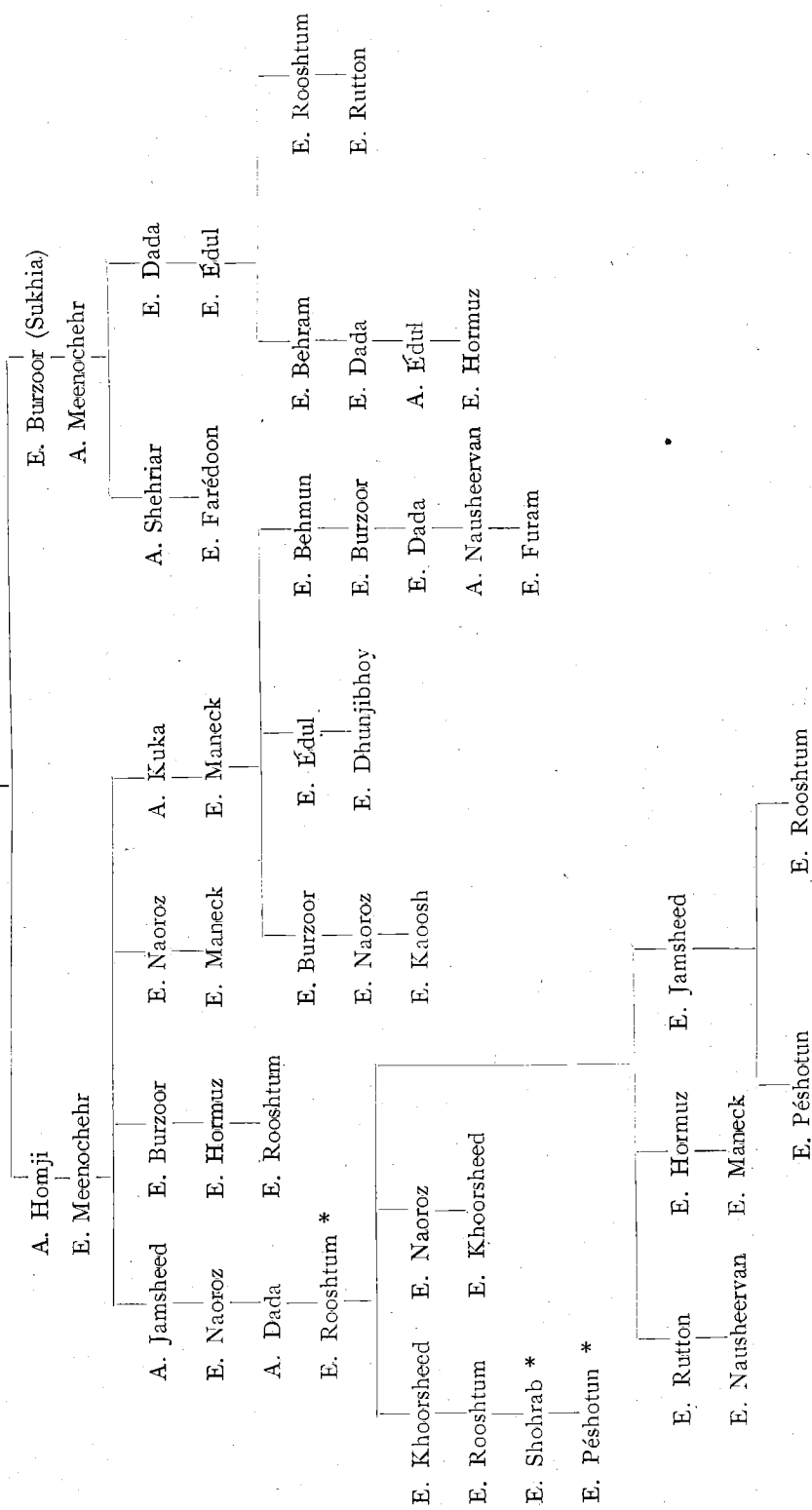
(2) E. Khoorsheed. E. Burzoor. E. Chand (see page 15)

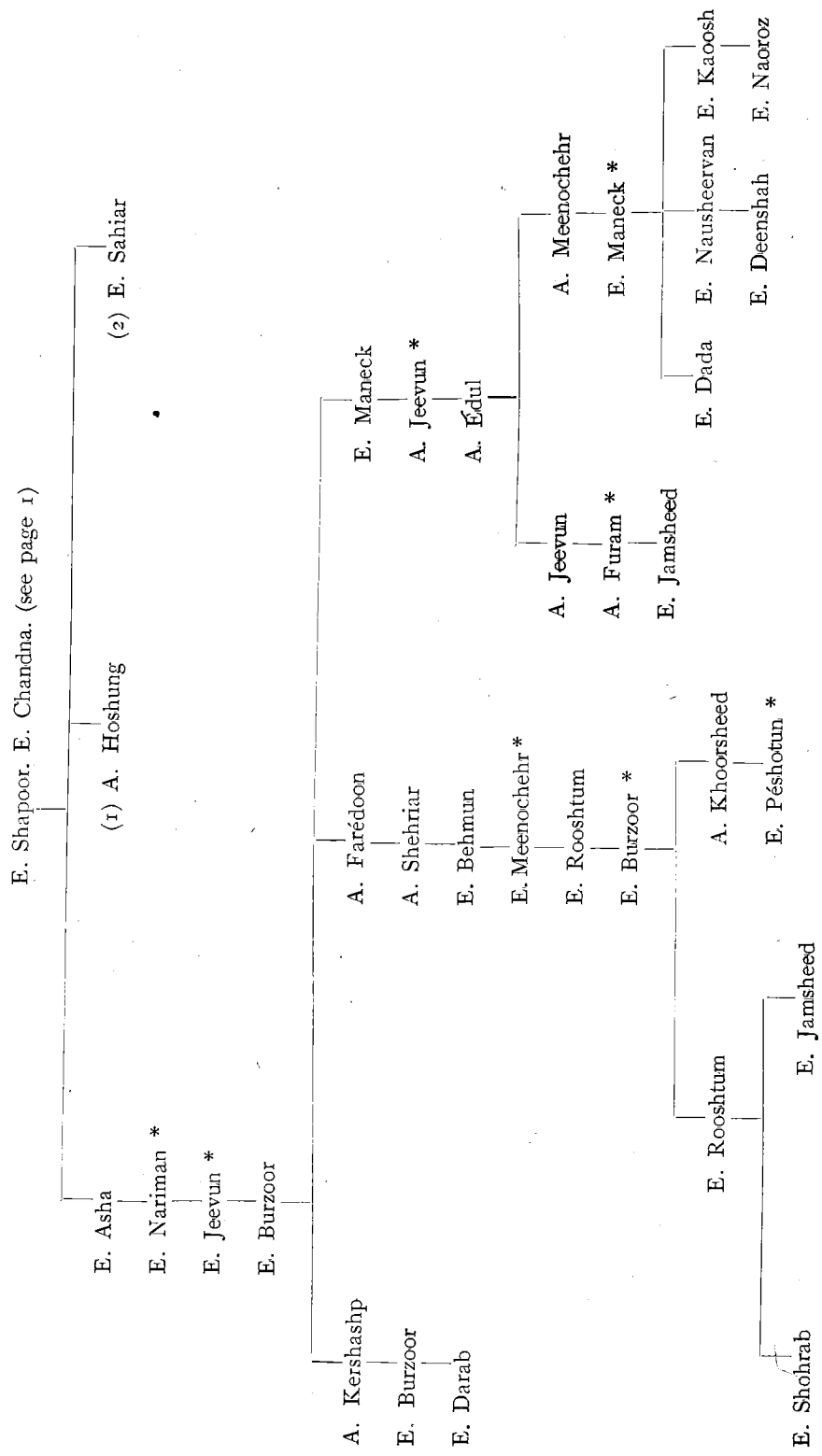
(Joshi) (10) E. Nursung. E. Pahlun. E. Aanna (see page 4)



E. Kahana. E. Aanna (see page 1)

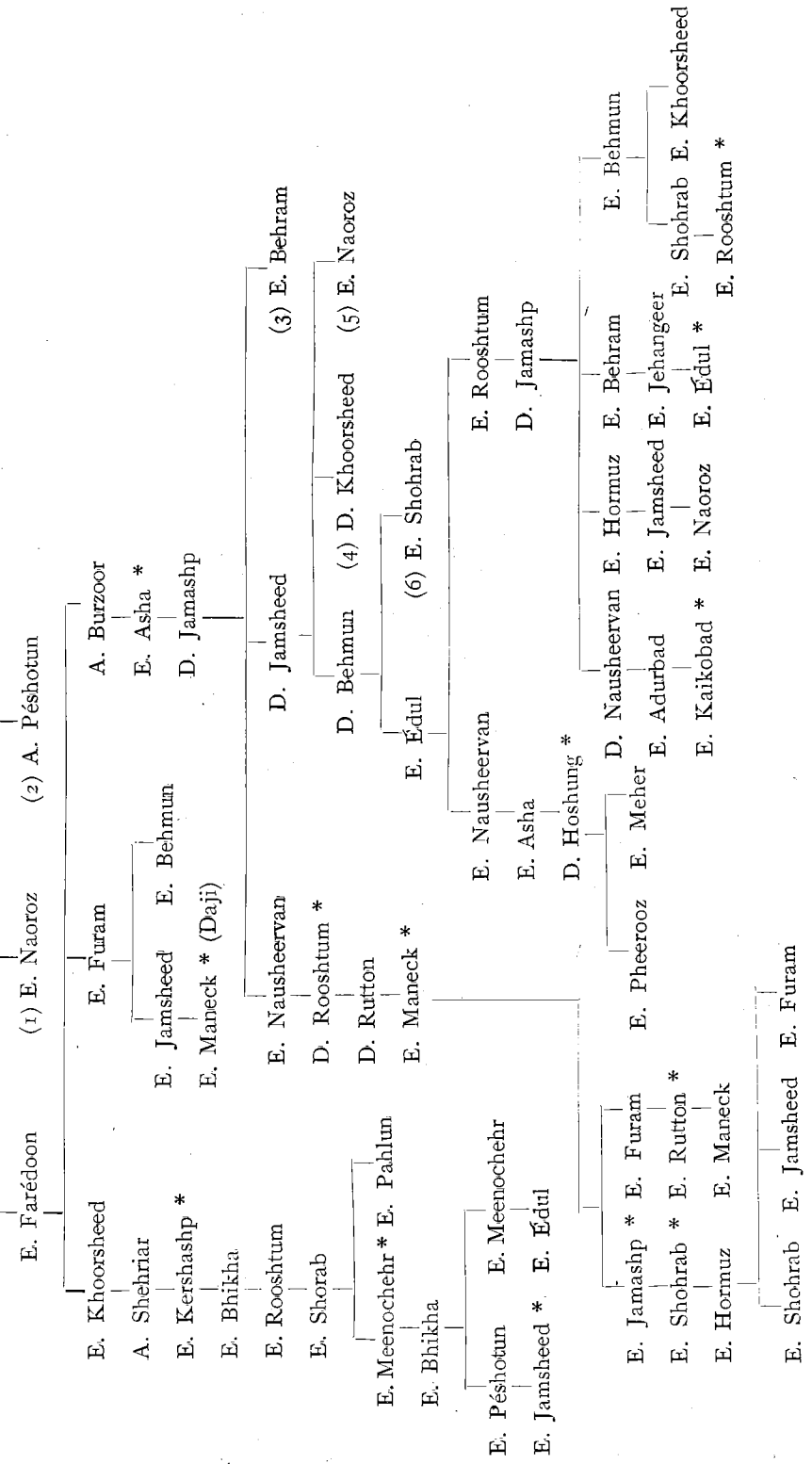
- A. Kudva
- A. Nariman
- E. Chanda
- E. Shapoor
- A. Behmun



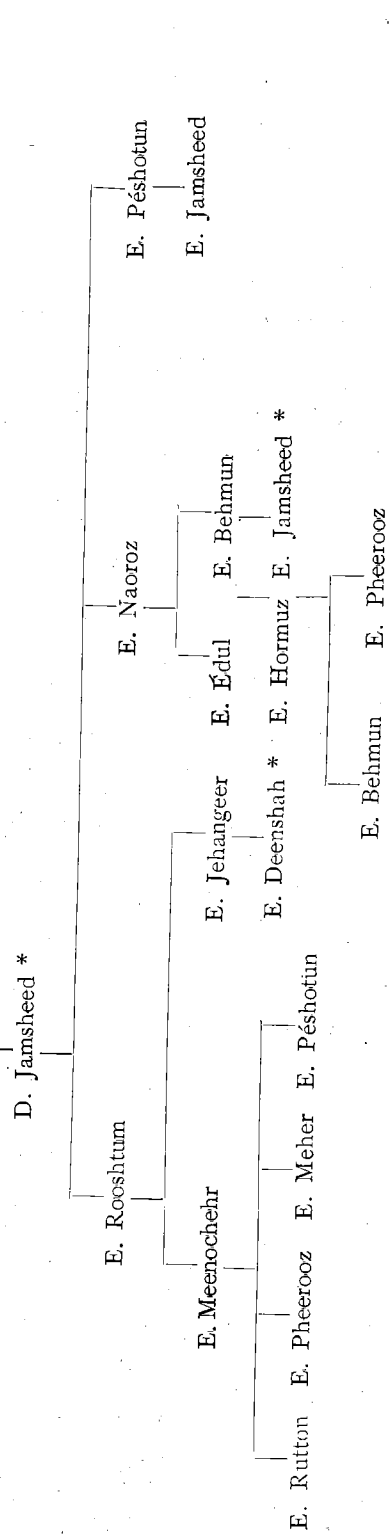


(1) A. Hoshung. E. Shapoor. E. Chand. (see page 22)

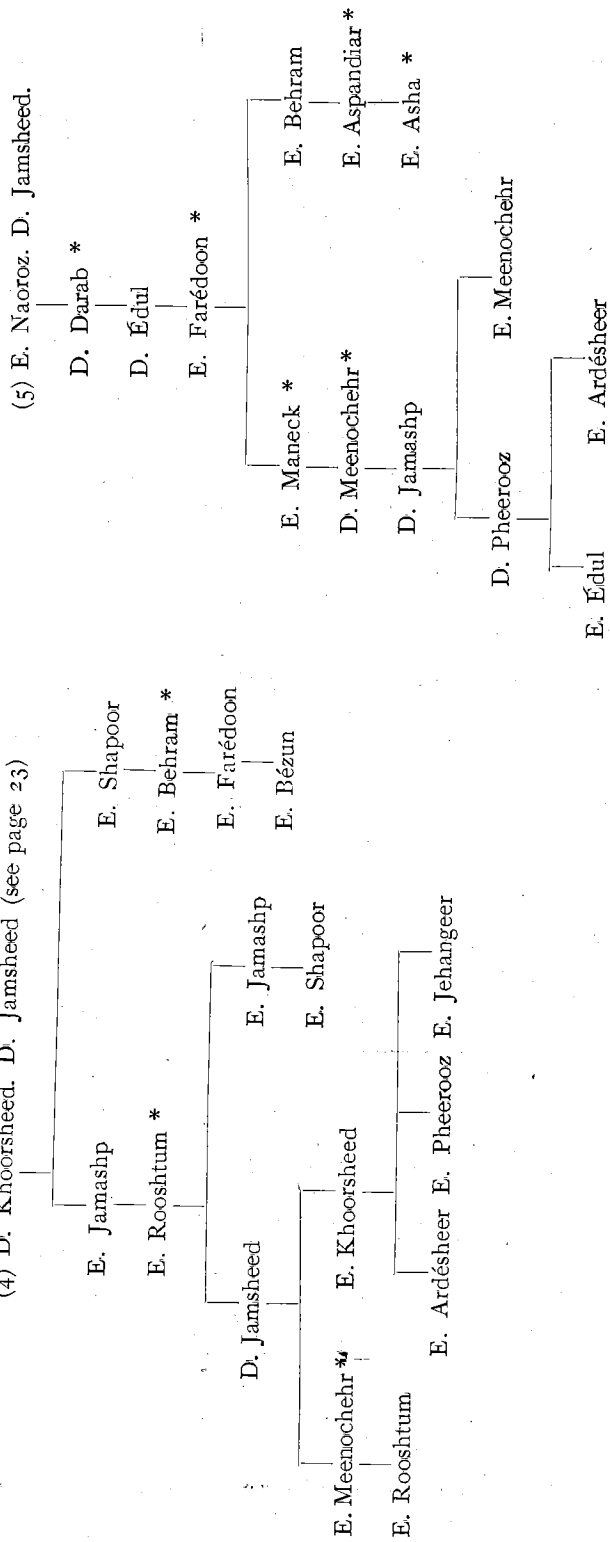
A. Kudva
E. Chanda
E. Shukhla



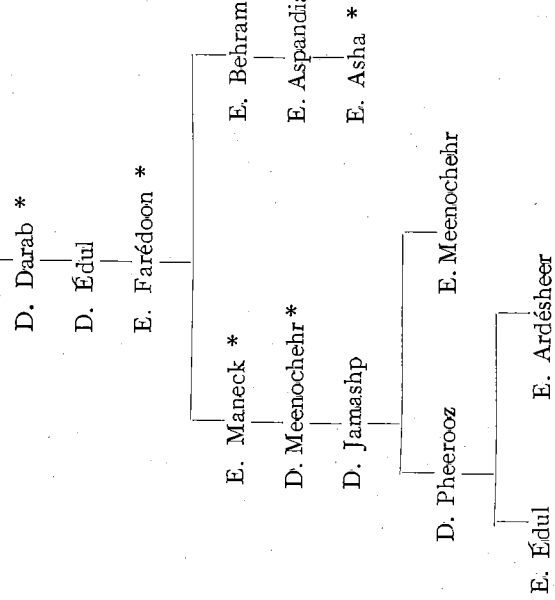
(6) E. Shohrab. D. Behmun. (see page 23)



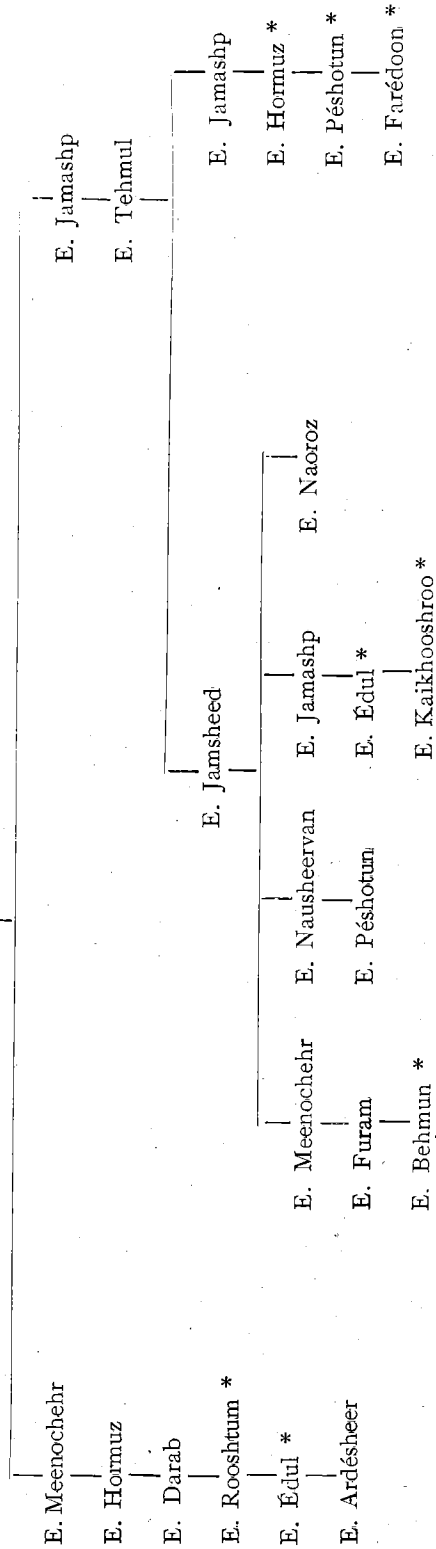
(4) D. Khoorsheed. D. Jamsheed (see page 23)



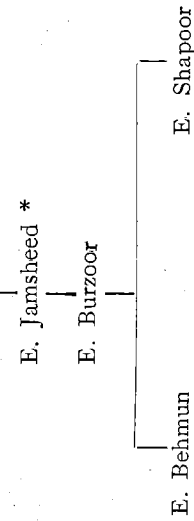
(5) E. Naoroz. D. Jamsheed.



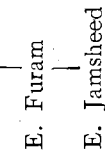
(3) E. Behram. D. Jamashp. (see page 23)



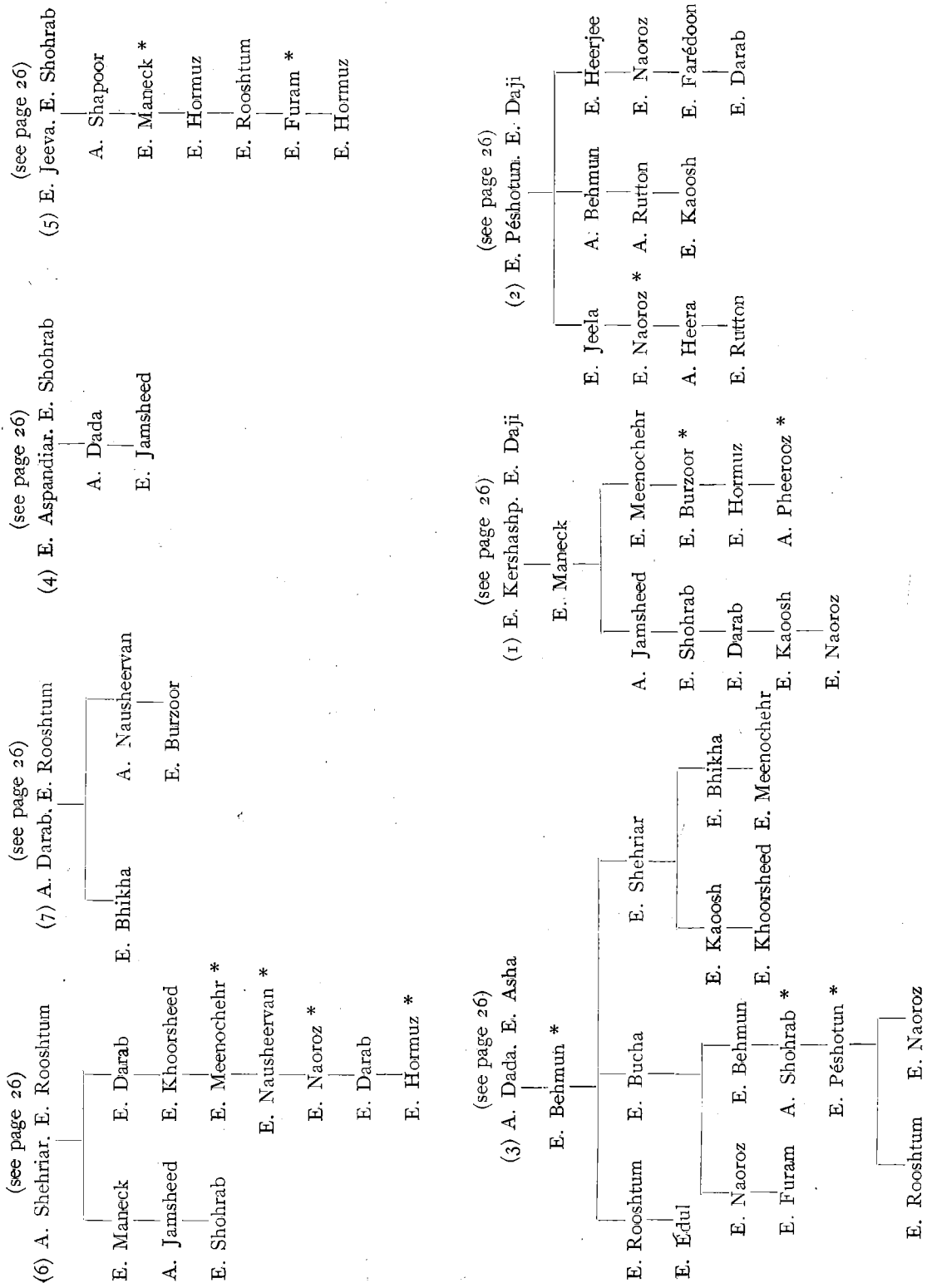
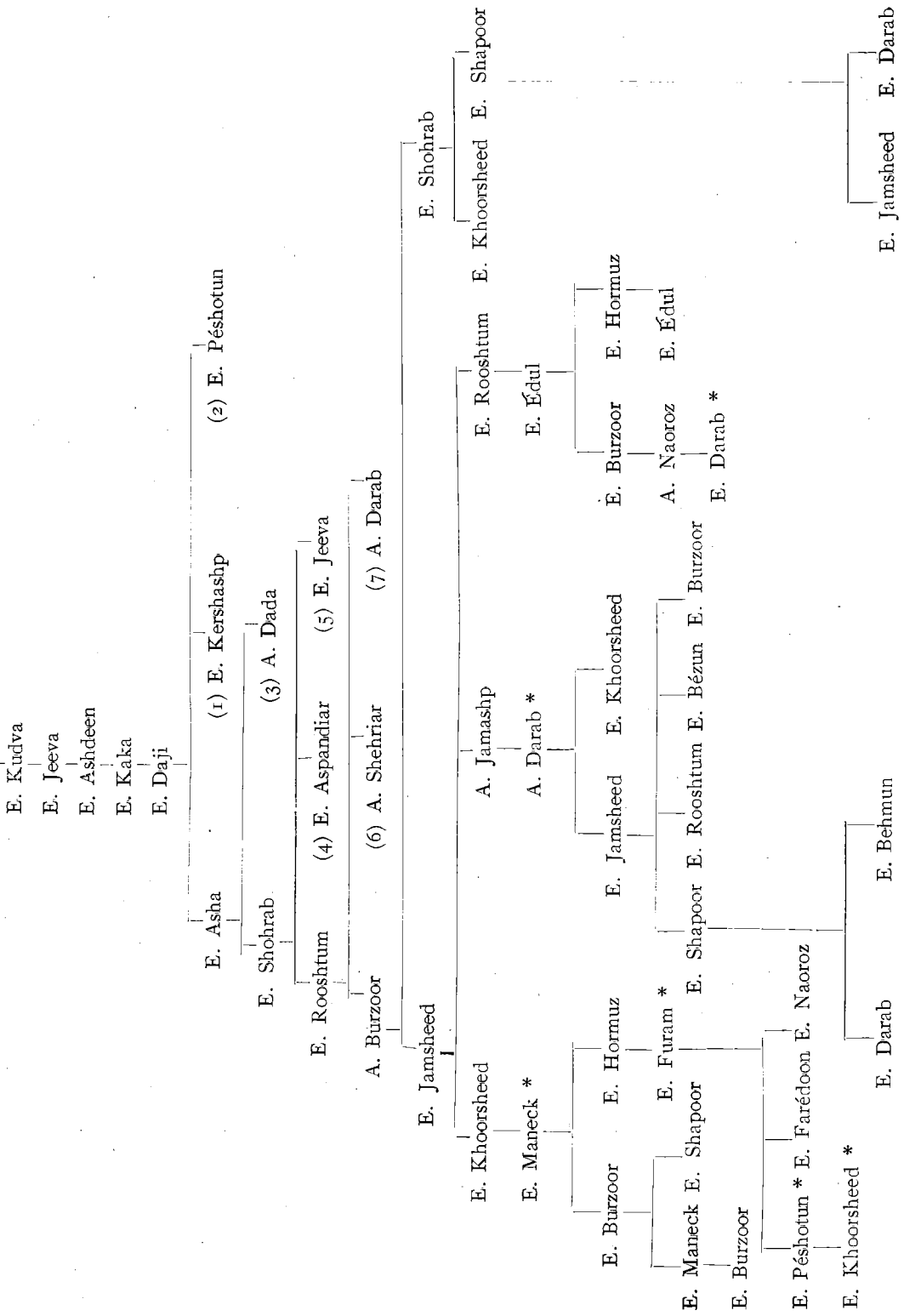
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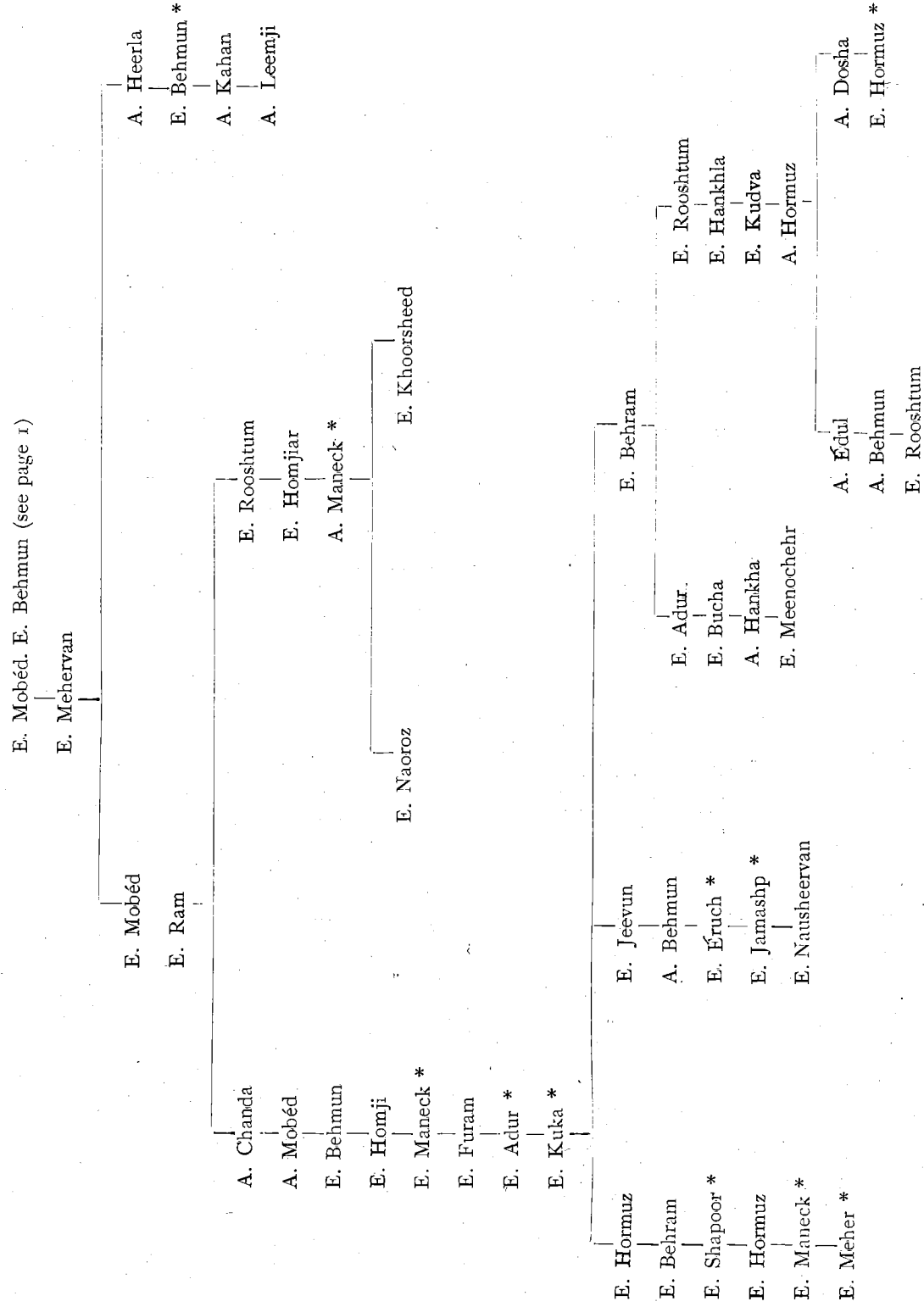


(2) A. Peshotun. E. Shukhla. (see page 23)

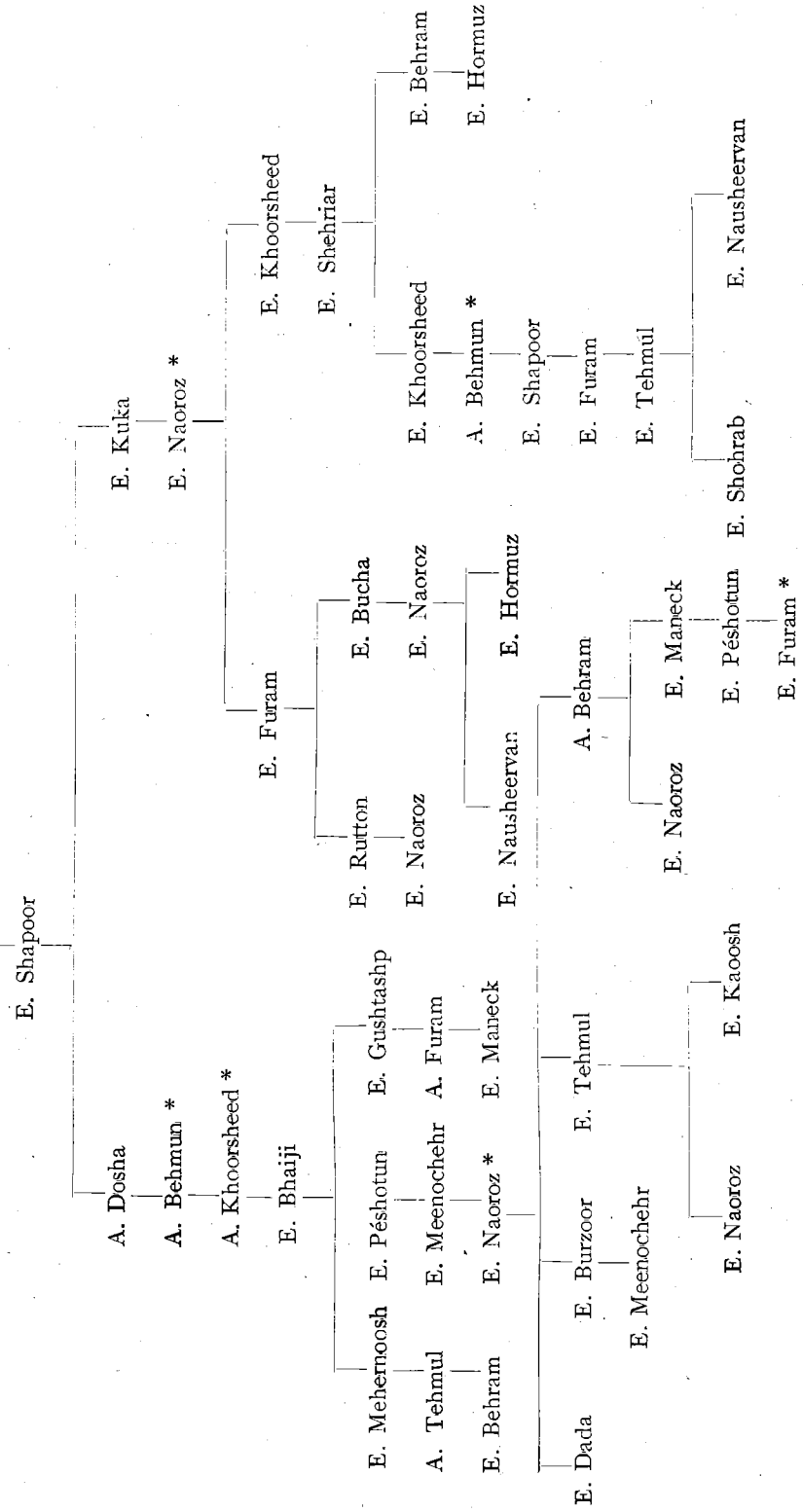


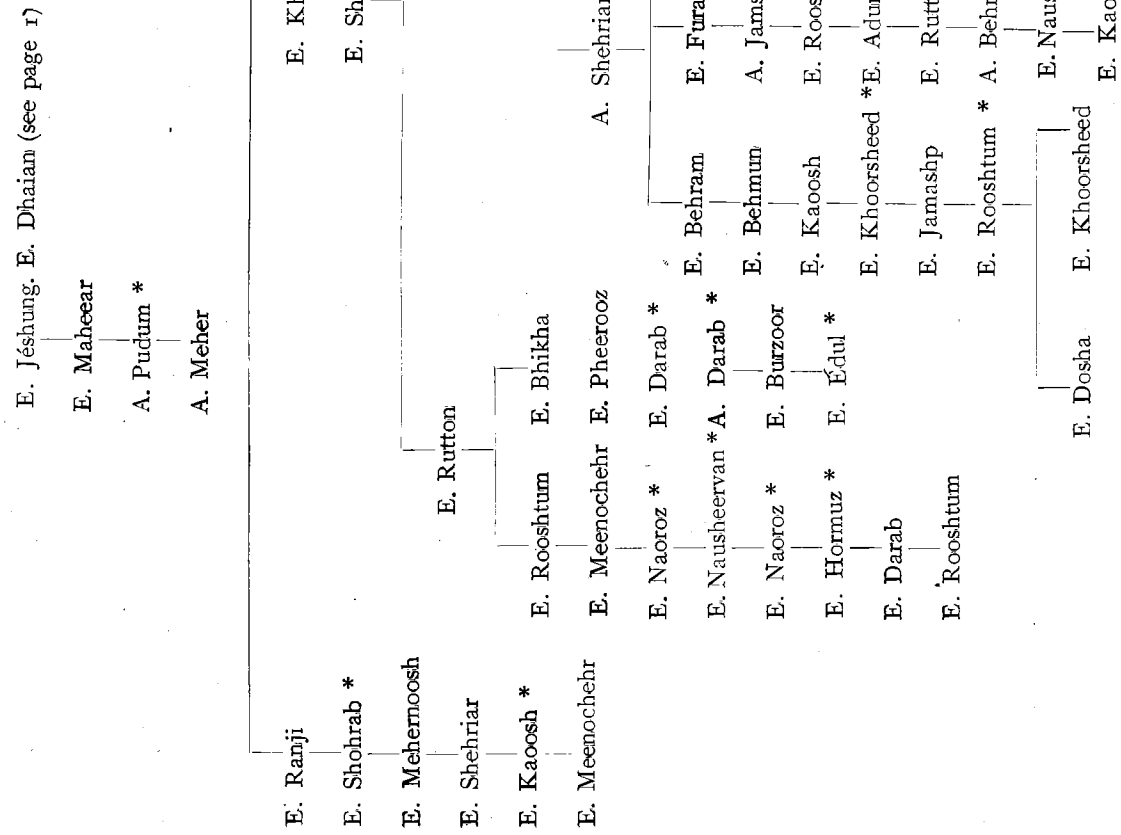
(Dajina) (2) E. Sahiar. E. Shapoor. E. Chandna (see page 22)





(see page 1) E. Asha. E. Dhaijan (Rajana)





(see page 30)

(1) E. Maneck. A. Shehriar. E. Dada

E. Édul *

E. Shapoor

A. Jamashp

E. Kaoosh

E. Burzoor *

(see page 30)

(2) E. Hormuz, A. Shehriar, E. Dada

E. Meenochehr

E. Hormuz

E. Shapoor

E. Rutton

E. Kaoosh *

A. Rutton

E. Doshā *

E. Nausheervan

(see page 30)

(3) E. Naoroz, E. Dada, E. Behmun

E. Édul

E. Furam

E. Khoorsheed

E. Bhehriar *

E. Shapoor

E. Doshā *

E. Furam

E. Maneck

(4) E. Burzoor, E. Dada, E. Behmun (see page 30)

E. Édul

E. Khoorsheed *

E. Burzoor

E. Furam *

E. Khoorsheed

E. Hormuz

E. Furam *

E. Hormuz

E. Pahlun

E. Rooshtum *

E. Hormuz *

E. Shapoor *

E. Burzoor

E. Furam

E. Naoroz

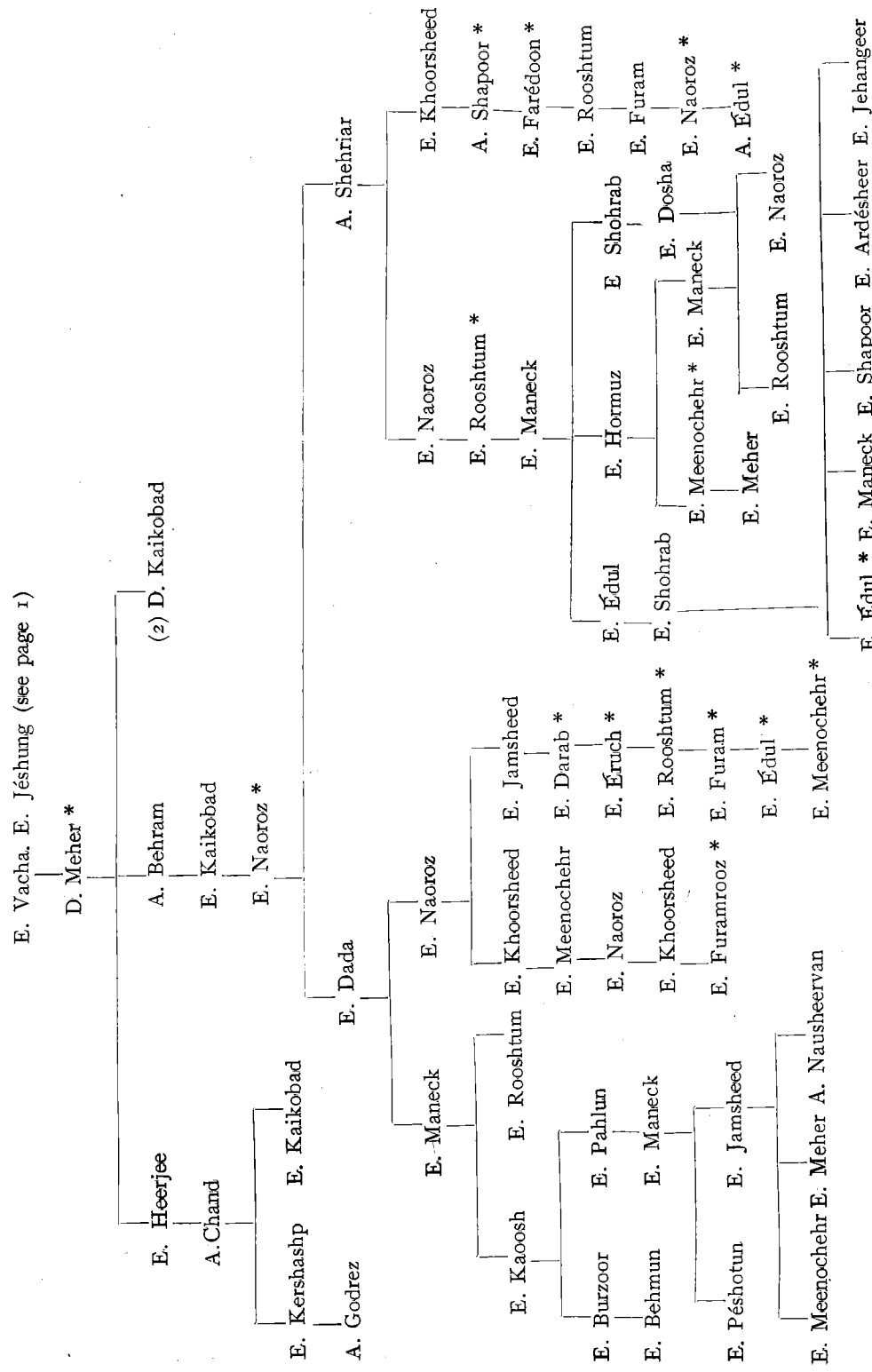
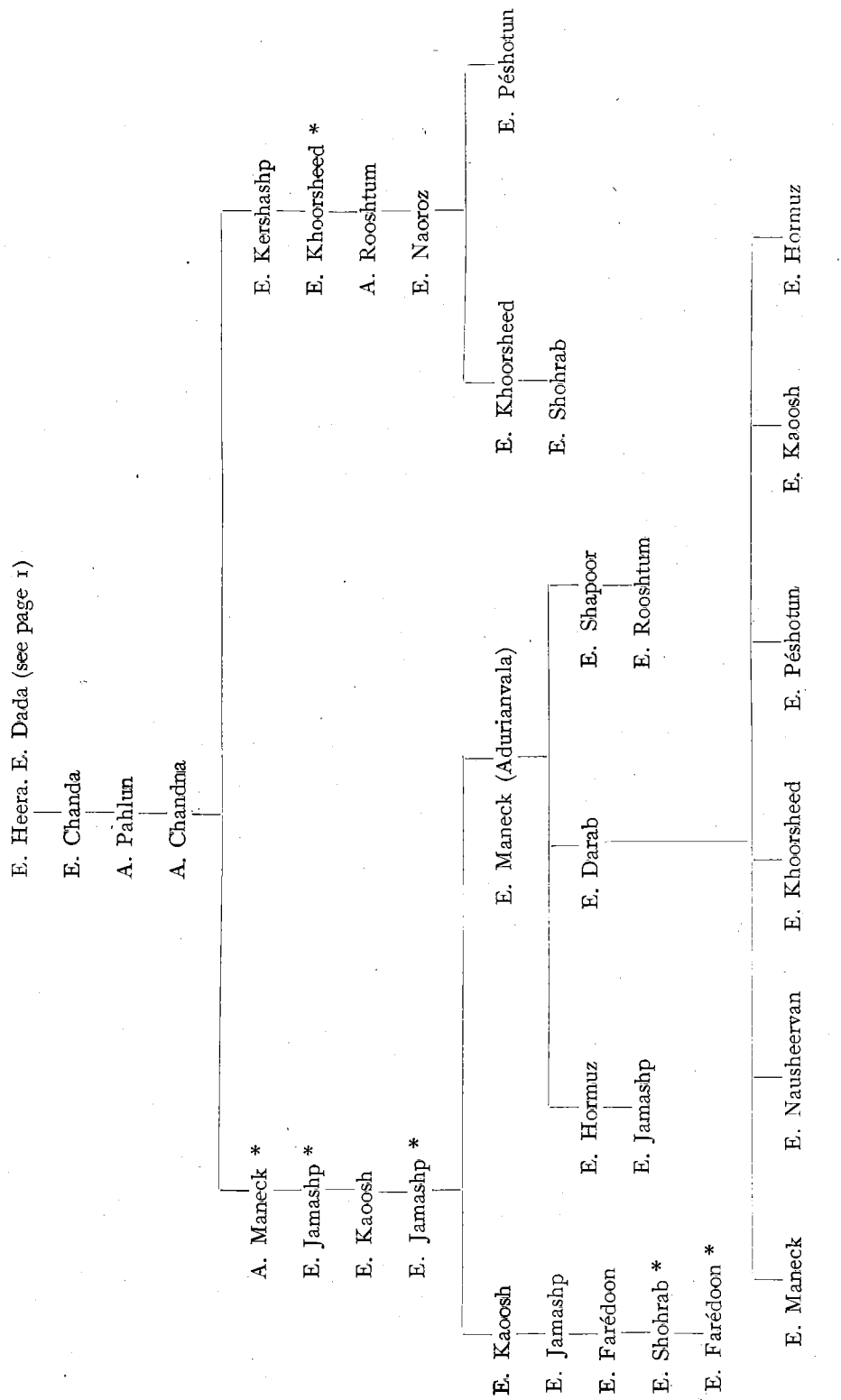
E. Pahlun

E. Rooshtum

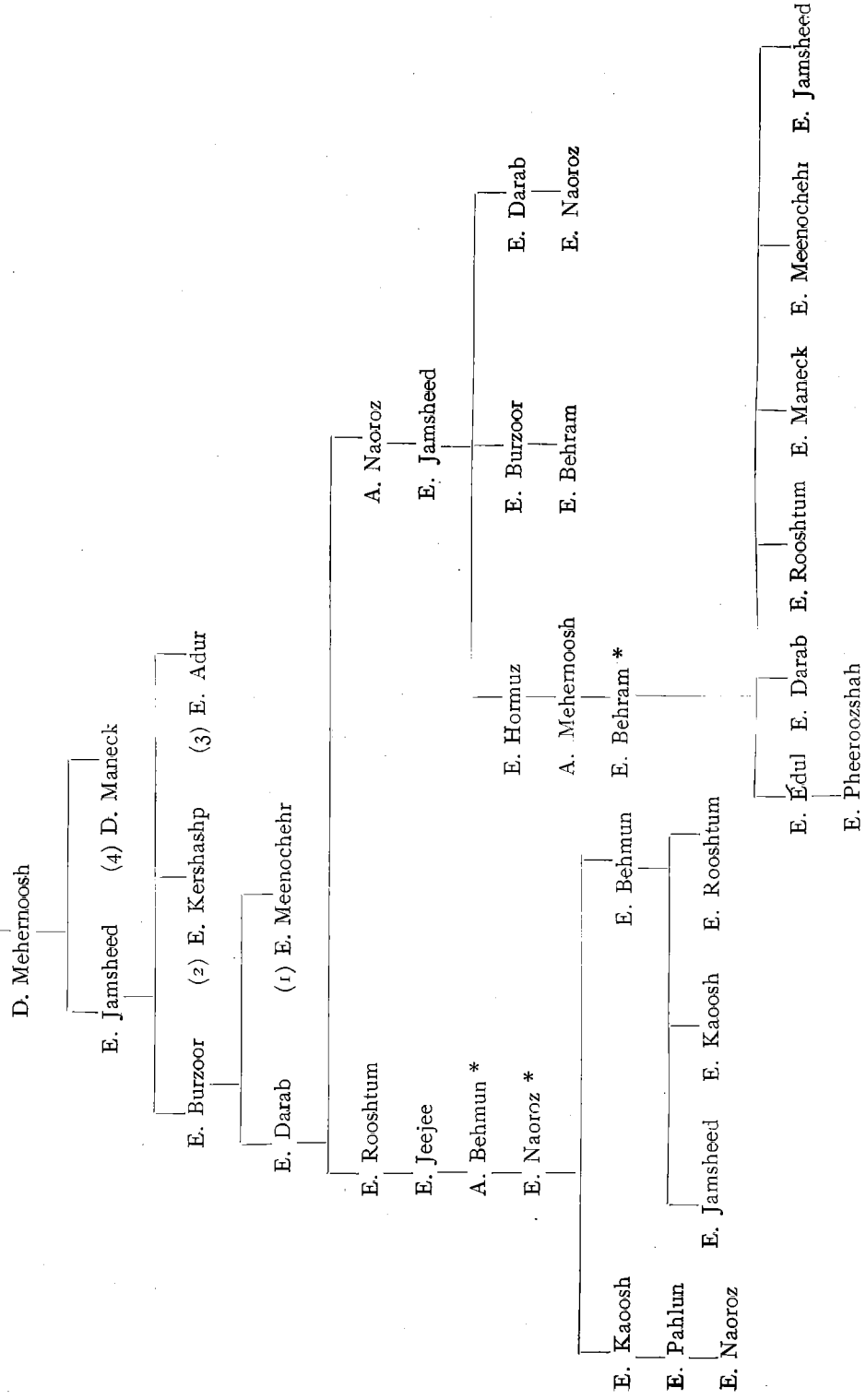
E. Rooshtum

E. Shohrab

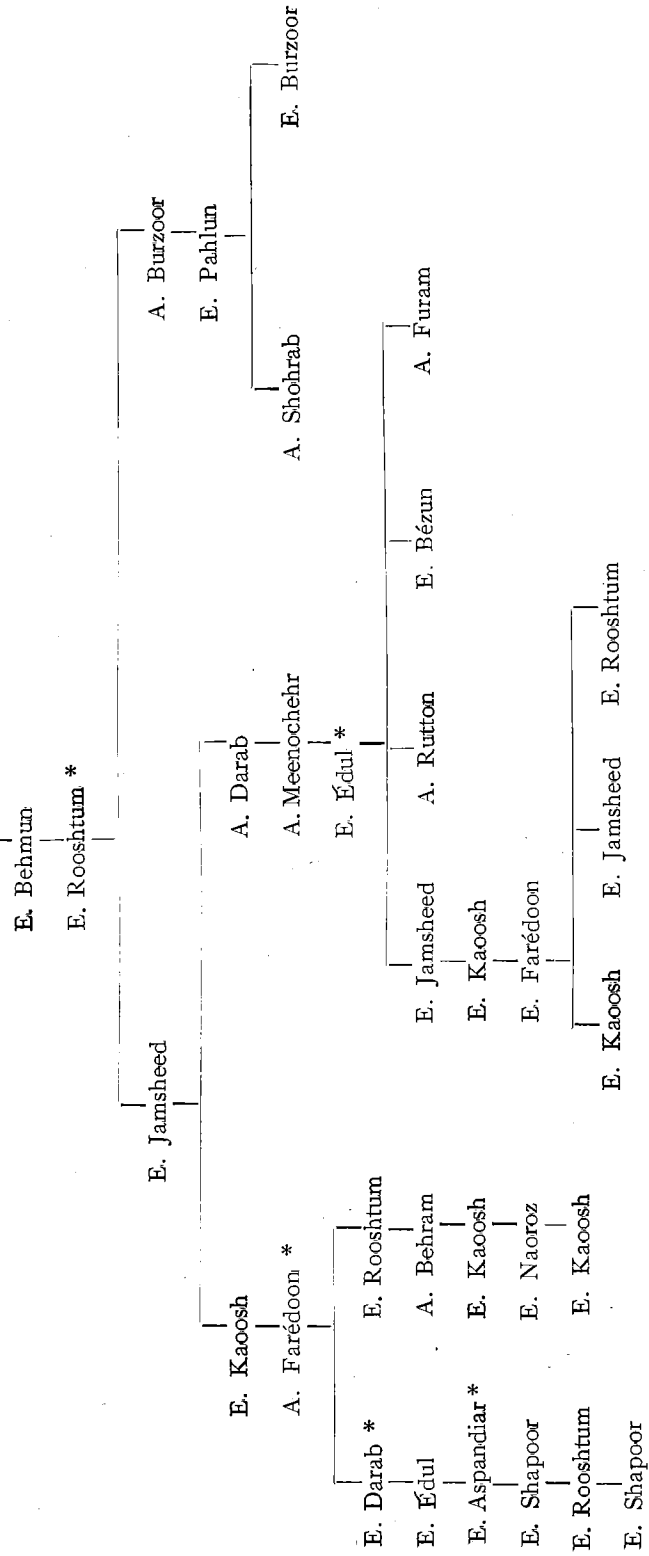
E. Furam



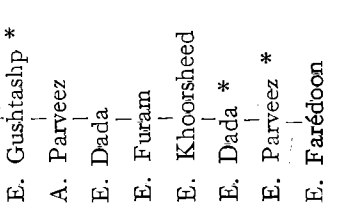
(2) D. Kaikobad. D. Meher (see page 33)



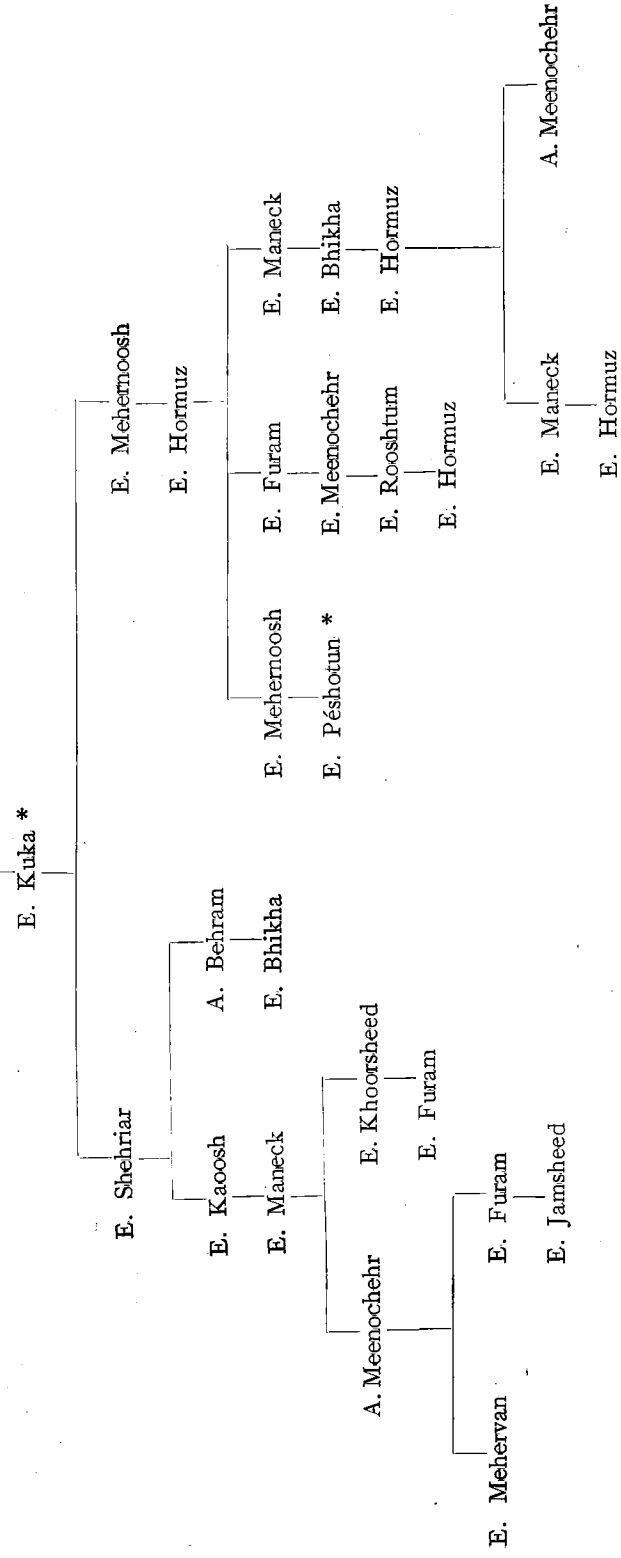
(1) E. Meenochehr. E. Burzoor. E. Jamsheed (see page 34)



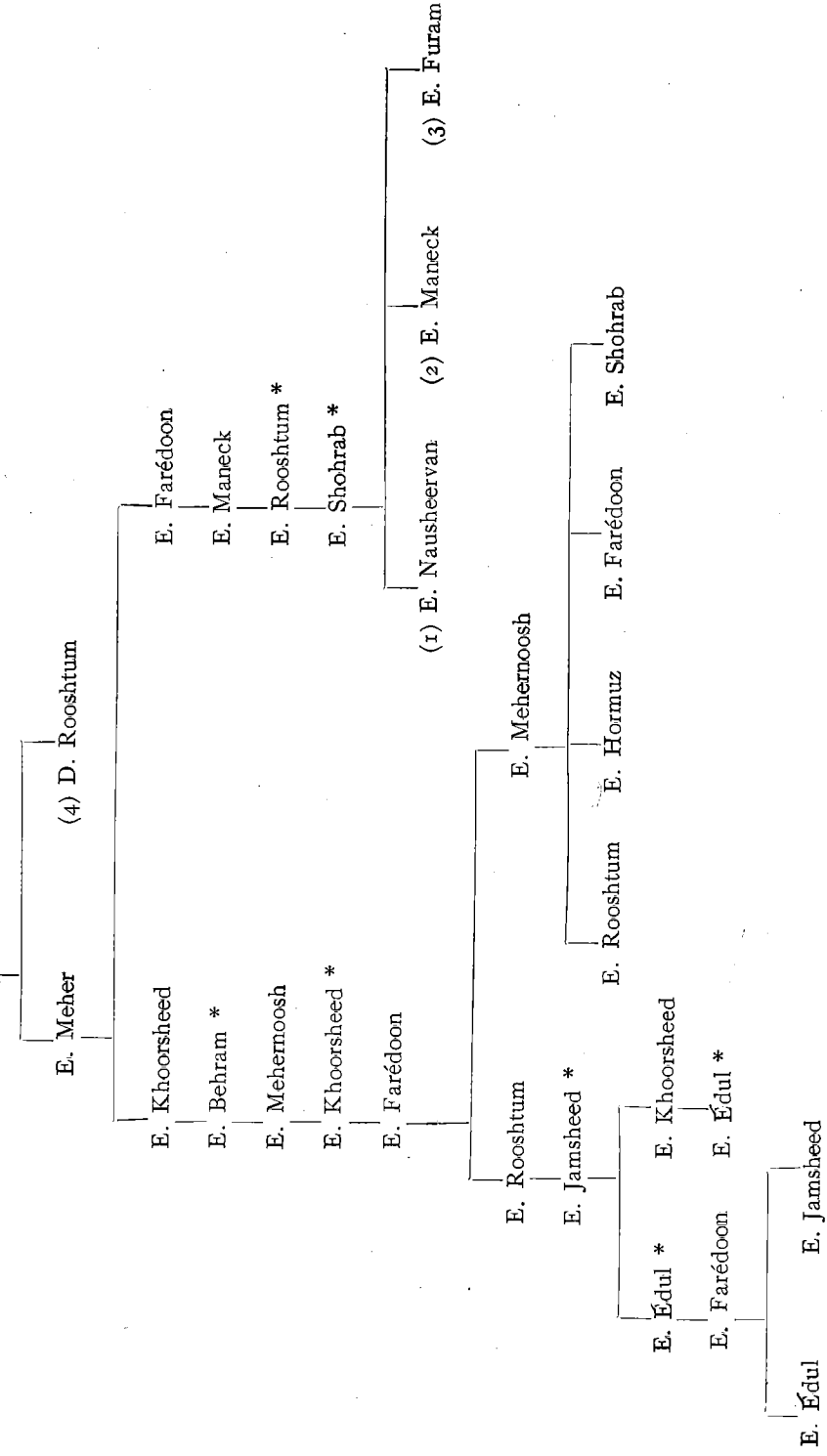
(2) E. Kershashp. E. Jamsheed. D. Mehermoosh (see page 34)

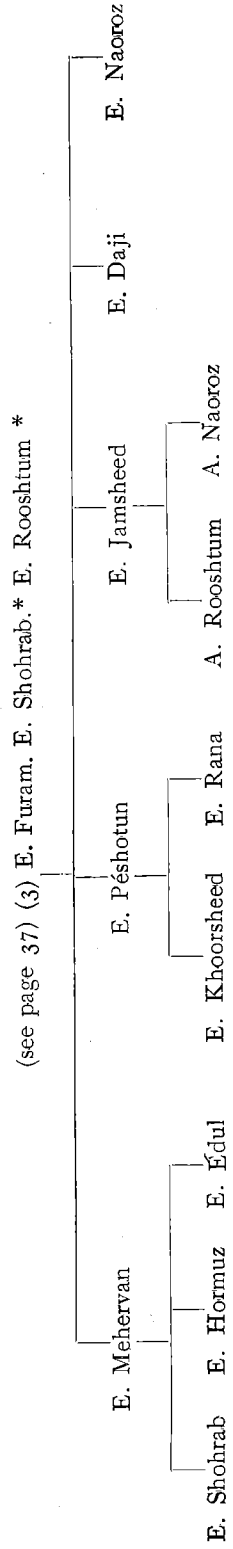
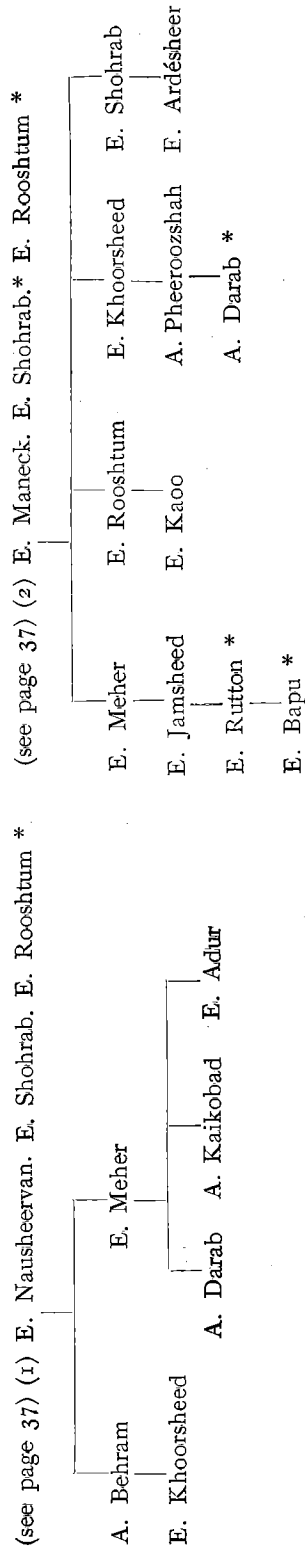


(Vujeefdar) (3) E. Adur. E. Jamsheed. D. Mehernoosh (see page 34)

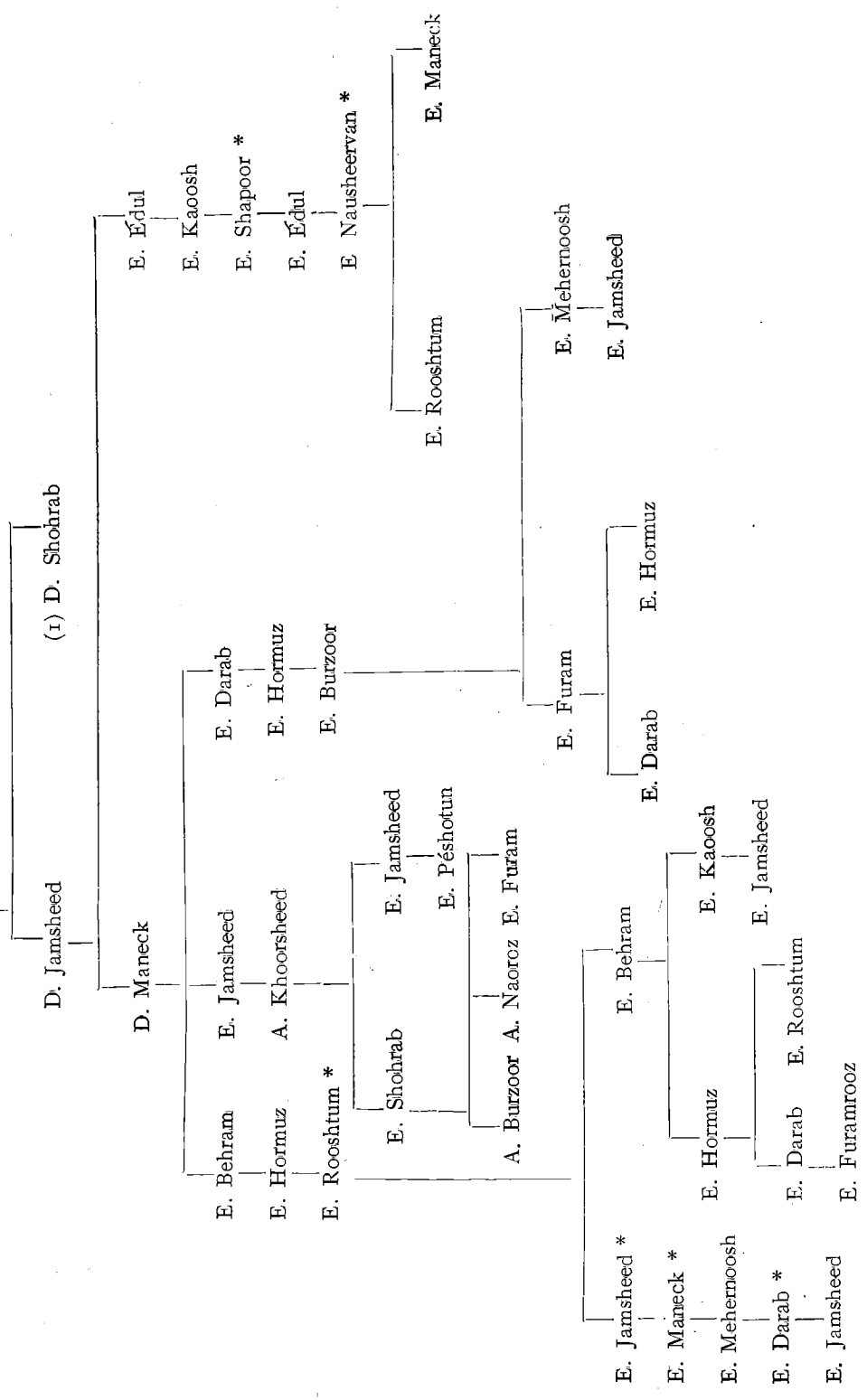


(4) D. Maneck. D. Mehernoosh. D. Kaikobad (see page 34)

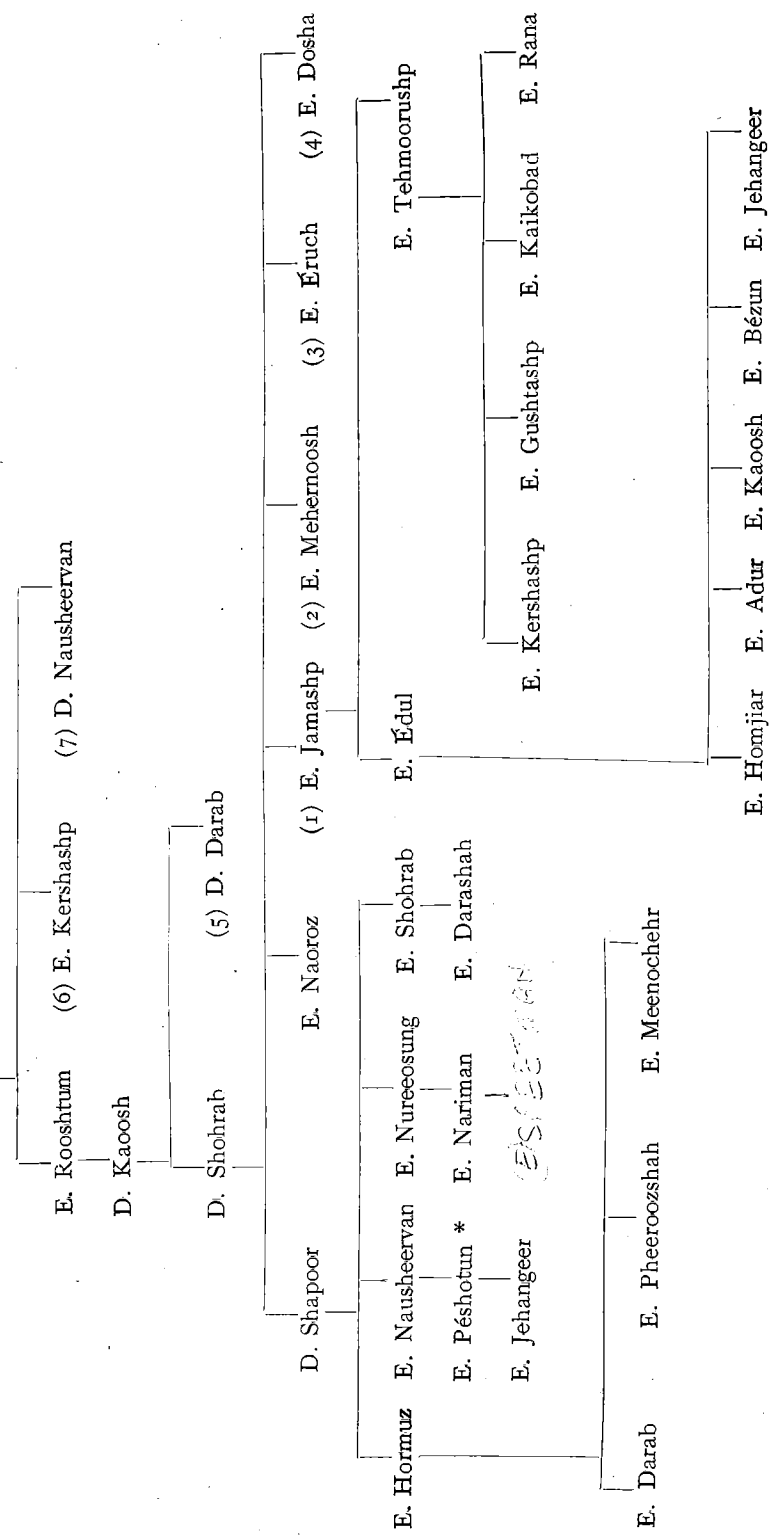




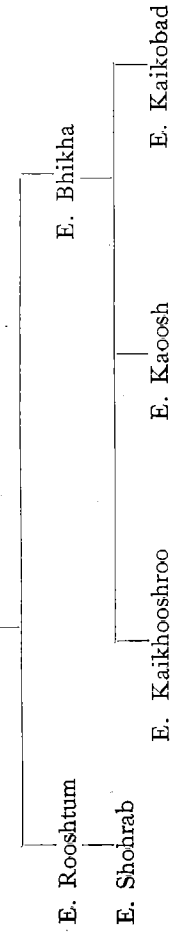
(4) D. Rooshtum. D. Maneck. D. Mehermoosh (see page 37)



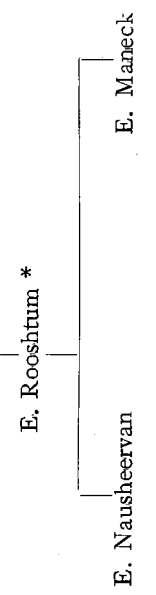
(1) D. Shohrab. D. Rooshtum. D. Maneck (see page 39)



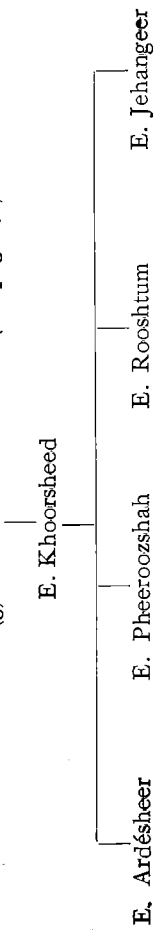
(1) E. Jamashp. D. Shohrab. D. Kaoosh (see page 40)



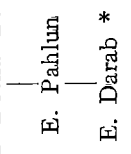
(2) E. Mehernoosh. D. Shohrab (see page 40)



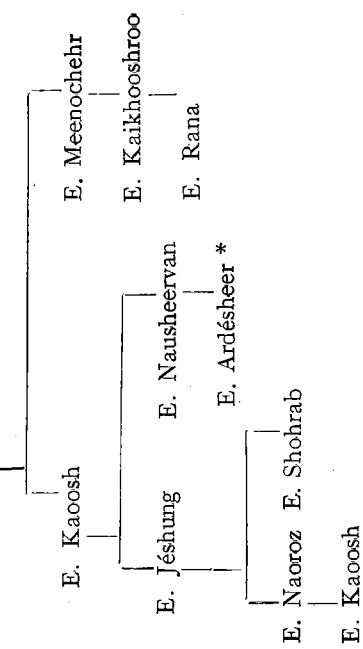
(3) E. Érch. D. Shohrab (see page 40)



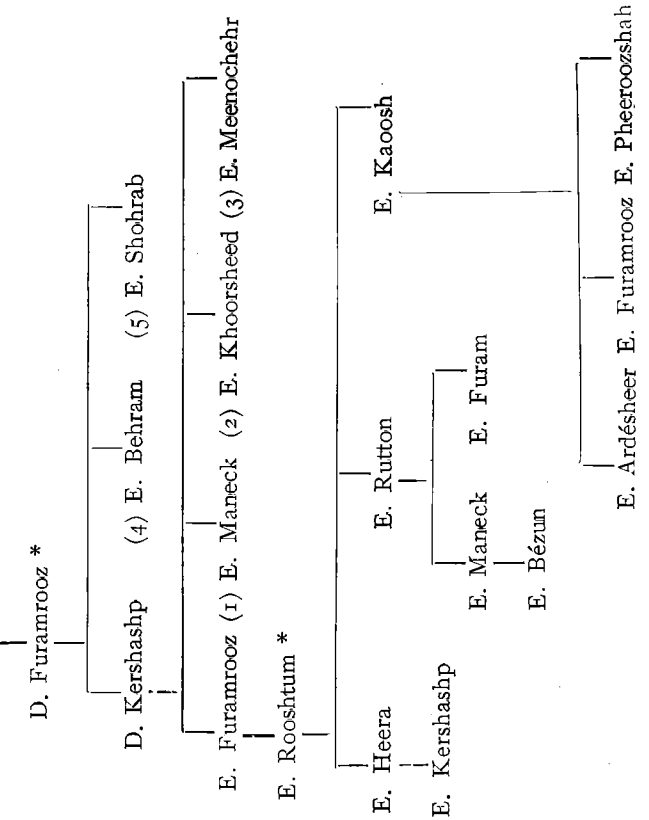
(4) E. Dosh. D. Shohrab (see page 40)



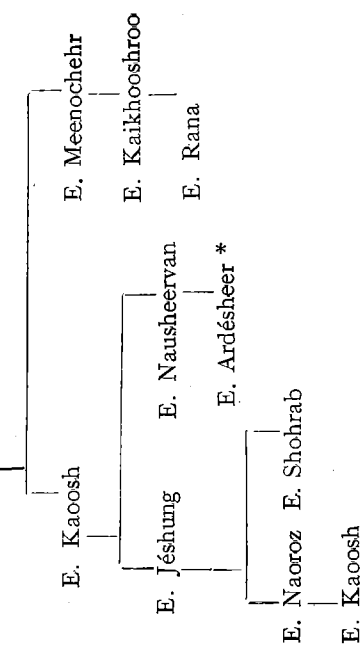
(5) D. Darab, D. Kaoosh, E. Rooshtum (see page 40)



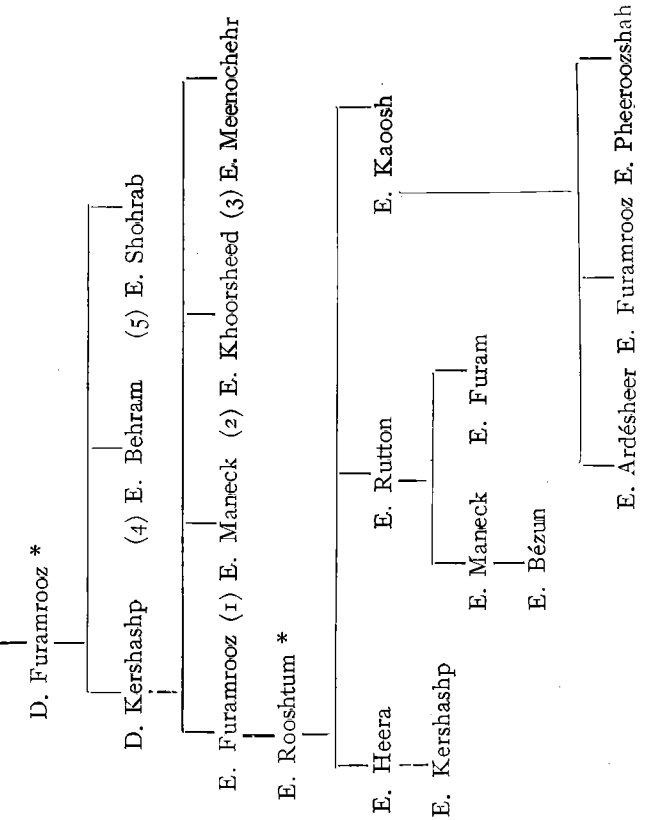
(6) E. Kershashp, D. Shohrab, D. Rooshtum (see page 40)



(5) D. Darab, D. Kaoosh, E. Rooshtum (see page 40)

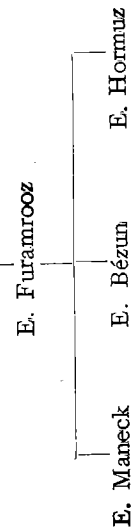


(6) E. Kershashp, D. Shohrab, D. Rooshtum (see page 40)



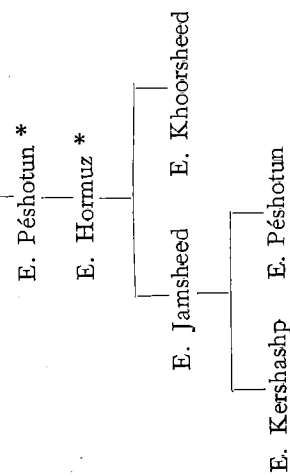
(see page 42)

(1) E. Maneck, D. Kershashp, D. Furamrooz



(see page 42)

(2) E. Khoorsheed, D. Kershashp, D. Furamrooz



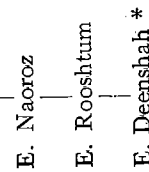
(see page 42)

(3) E. Meenochehr, D. Kershashp, D. Furamrooz

E. Behmun

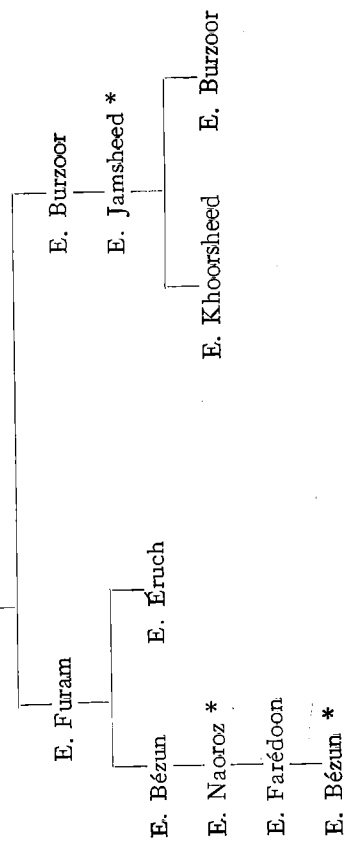
(see page 42)

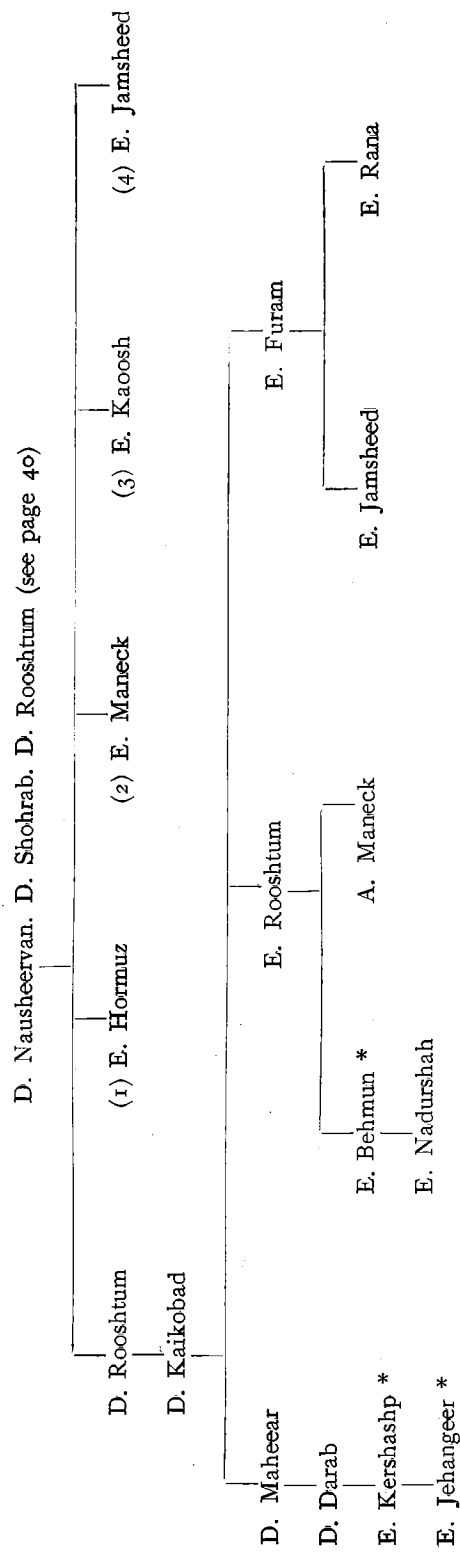
(4) E. Behram, D. Furamrooz, * E. Kershashp



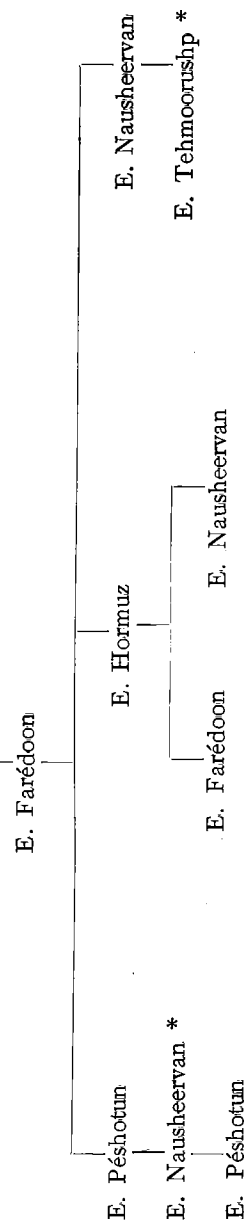
(see page 42)

(5) E. Shohrab, D. Furamrooz, * E. Kershashp



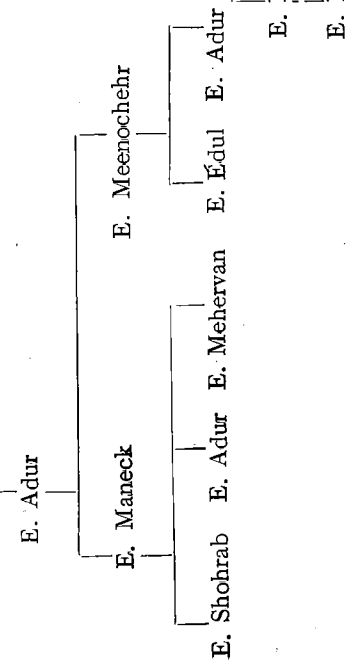


(*vide supra*) (1) E. Hormuz. D. Nausheervan. D. Shohrab



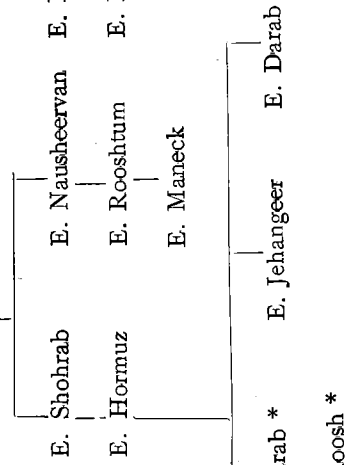
(see page 44)

(2) E. Maneck. D. Nausheervan. D. Shohrab



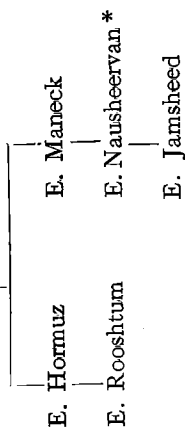
(see page 44)

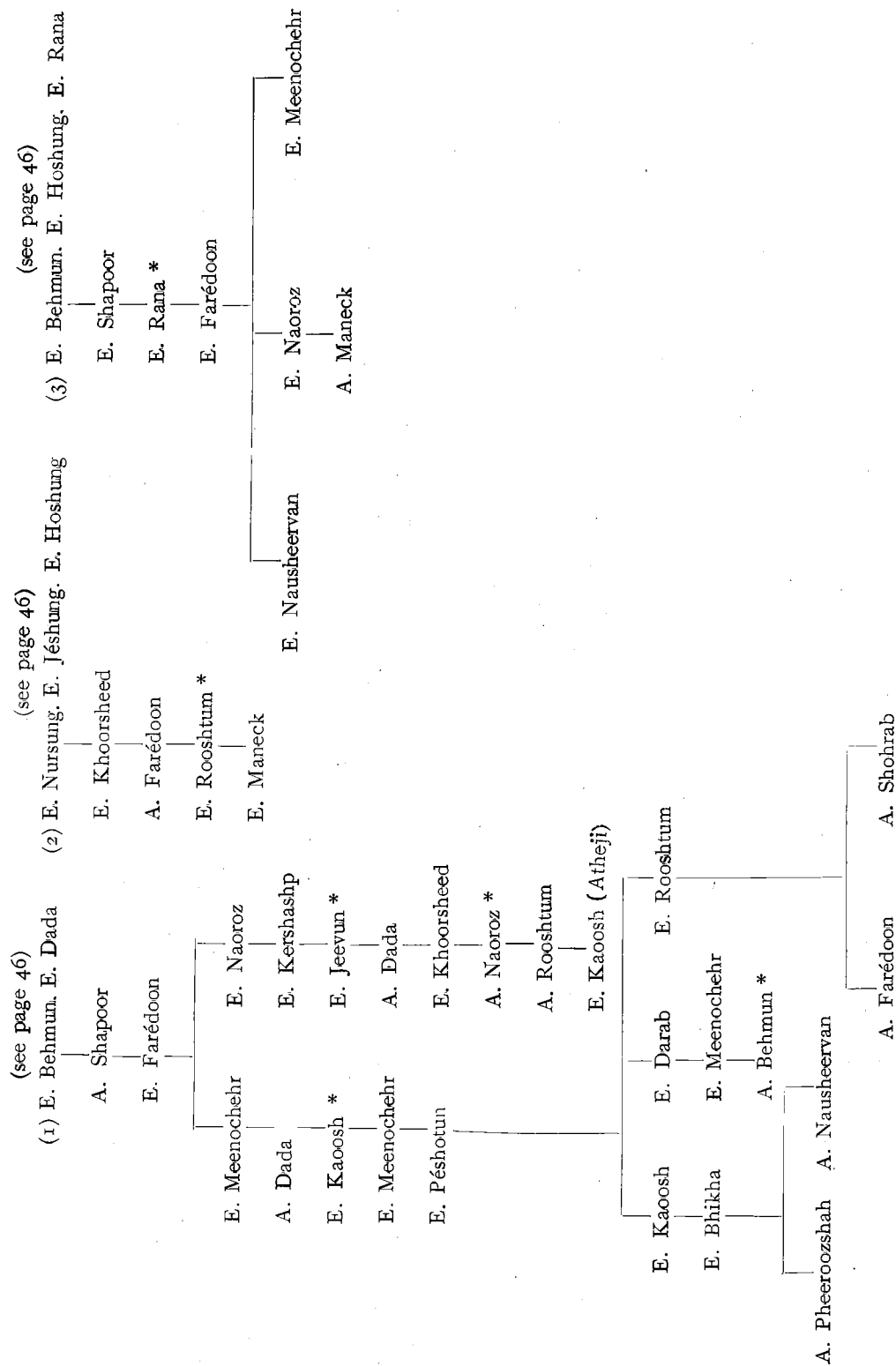
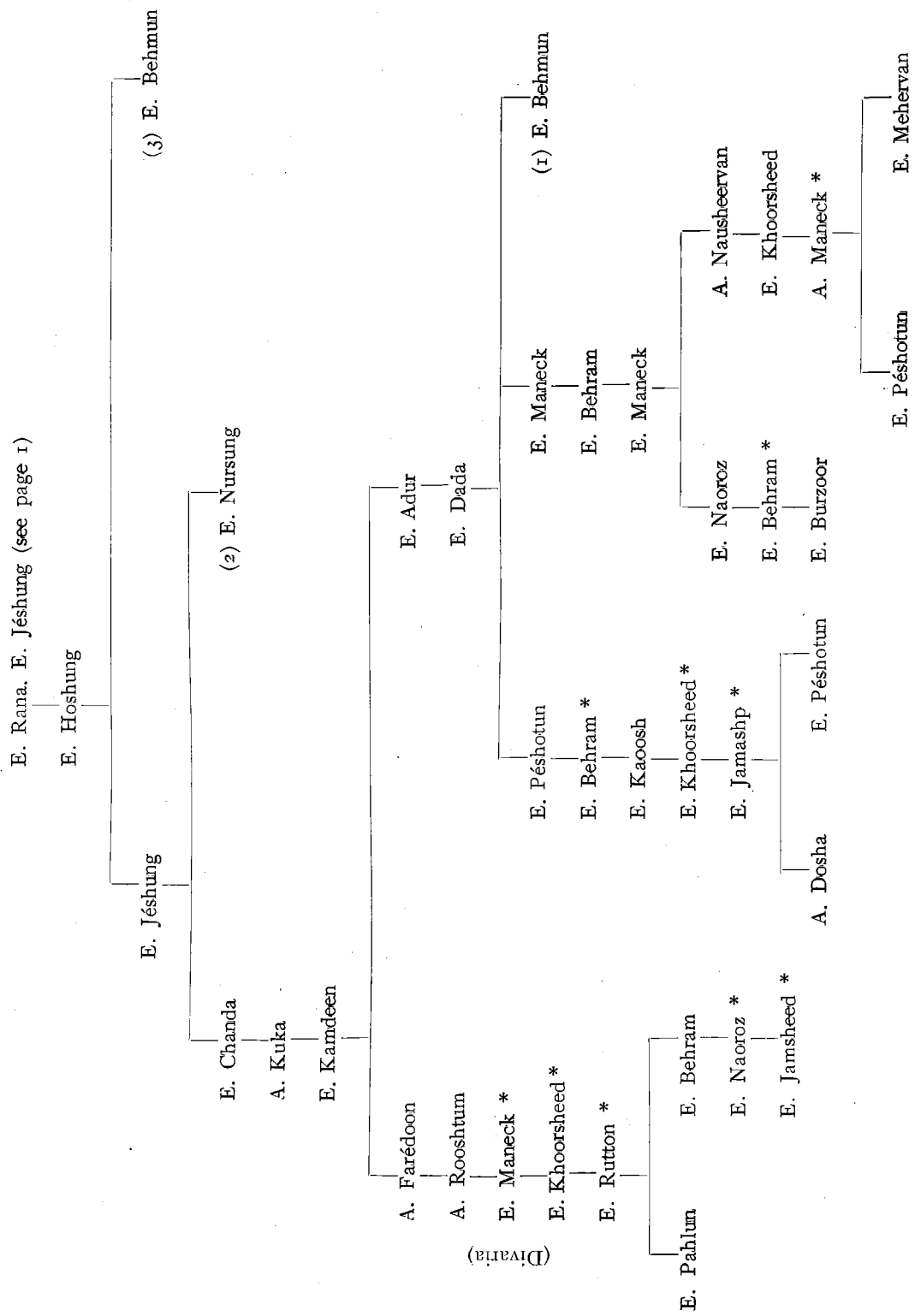
(3) E. Kaoosh. D. Nausheervan

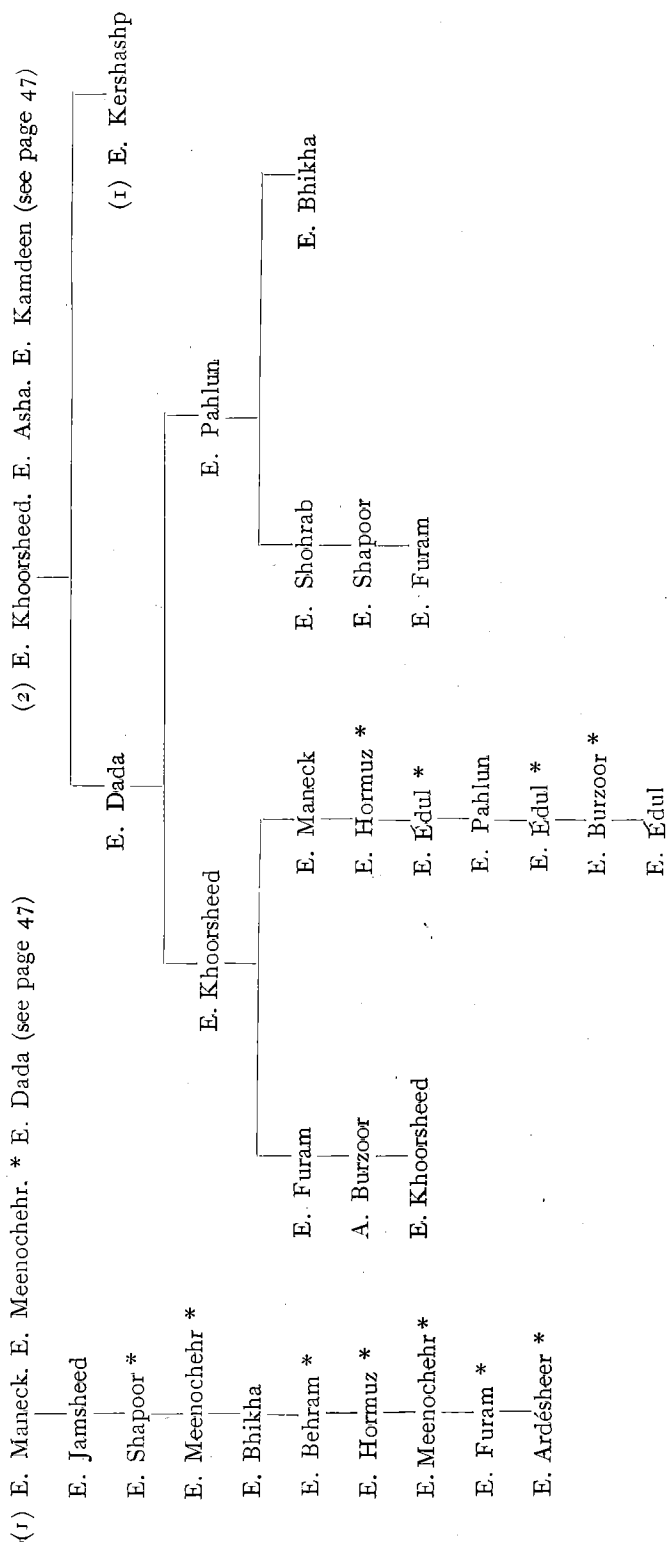
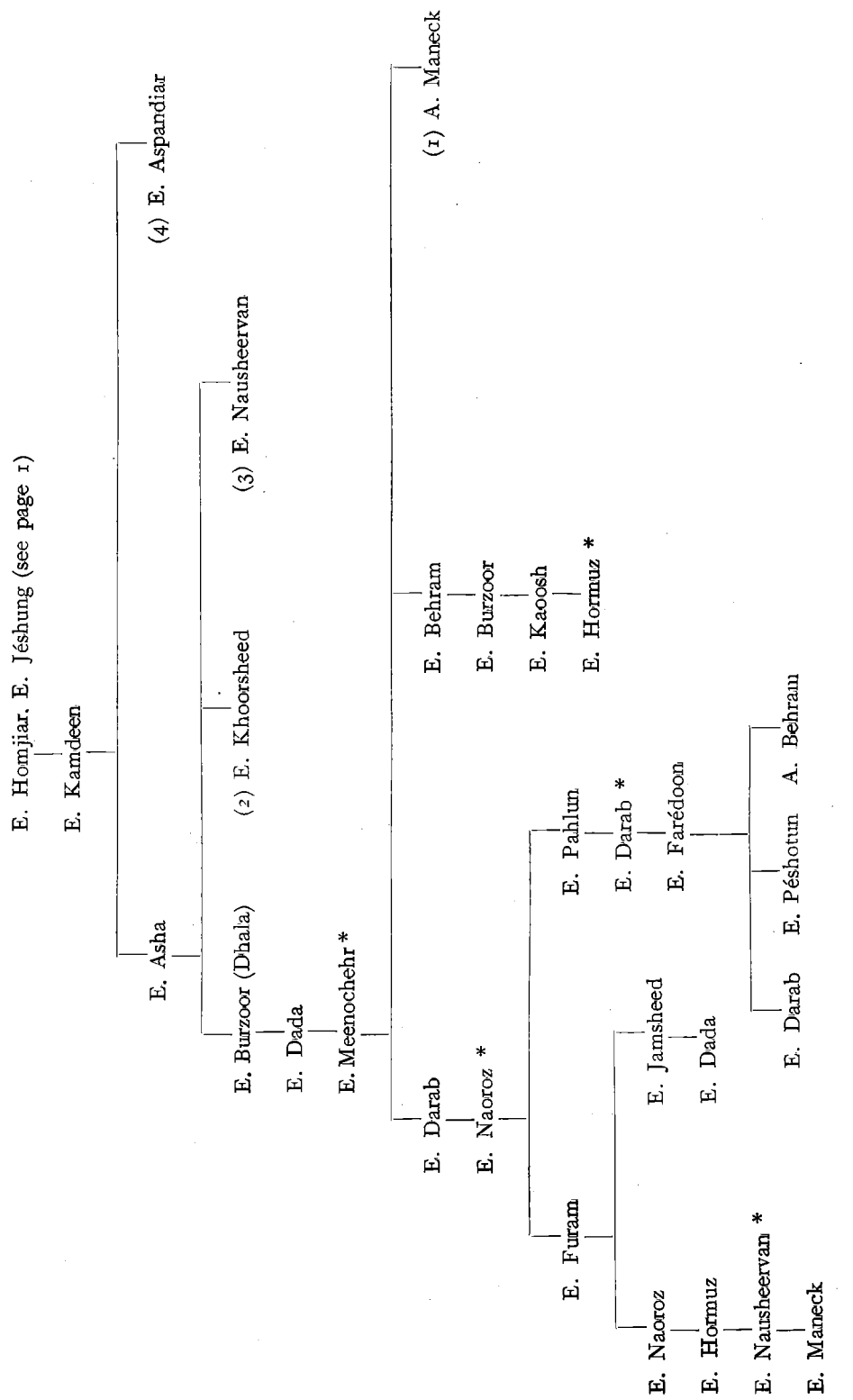


(see page 44)

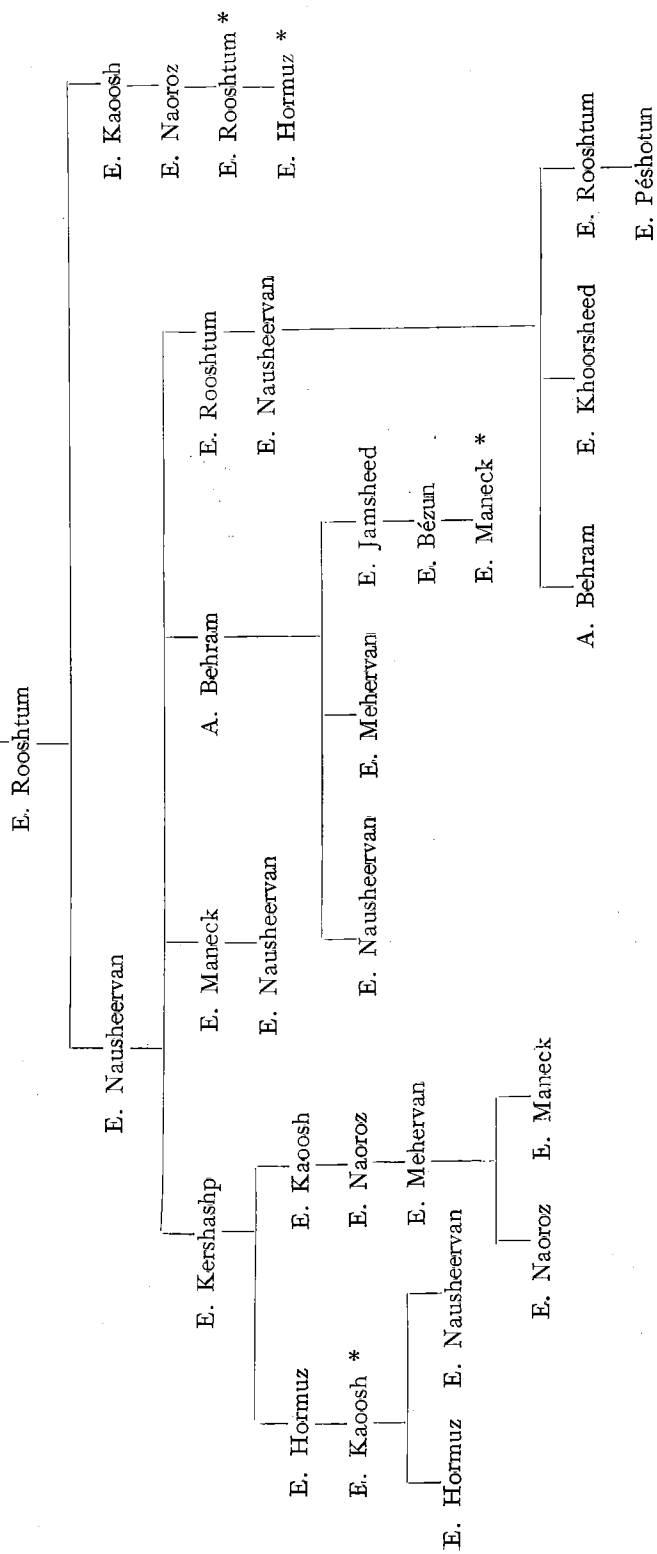
(4) E. Jamsheed. D. Nausheervan





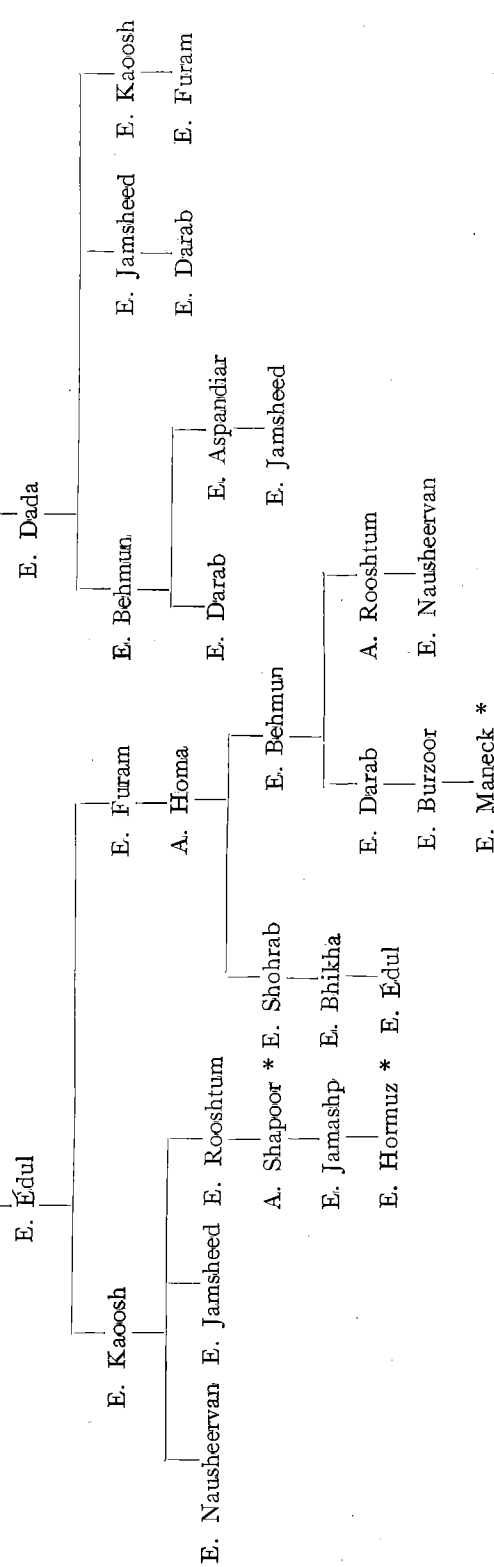


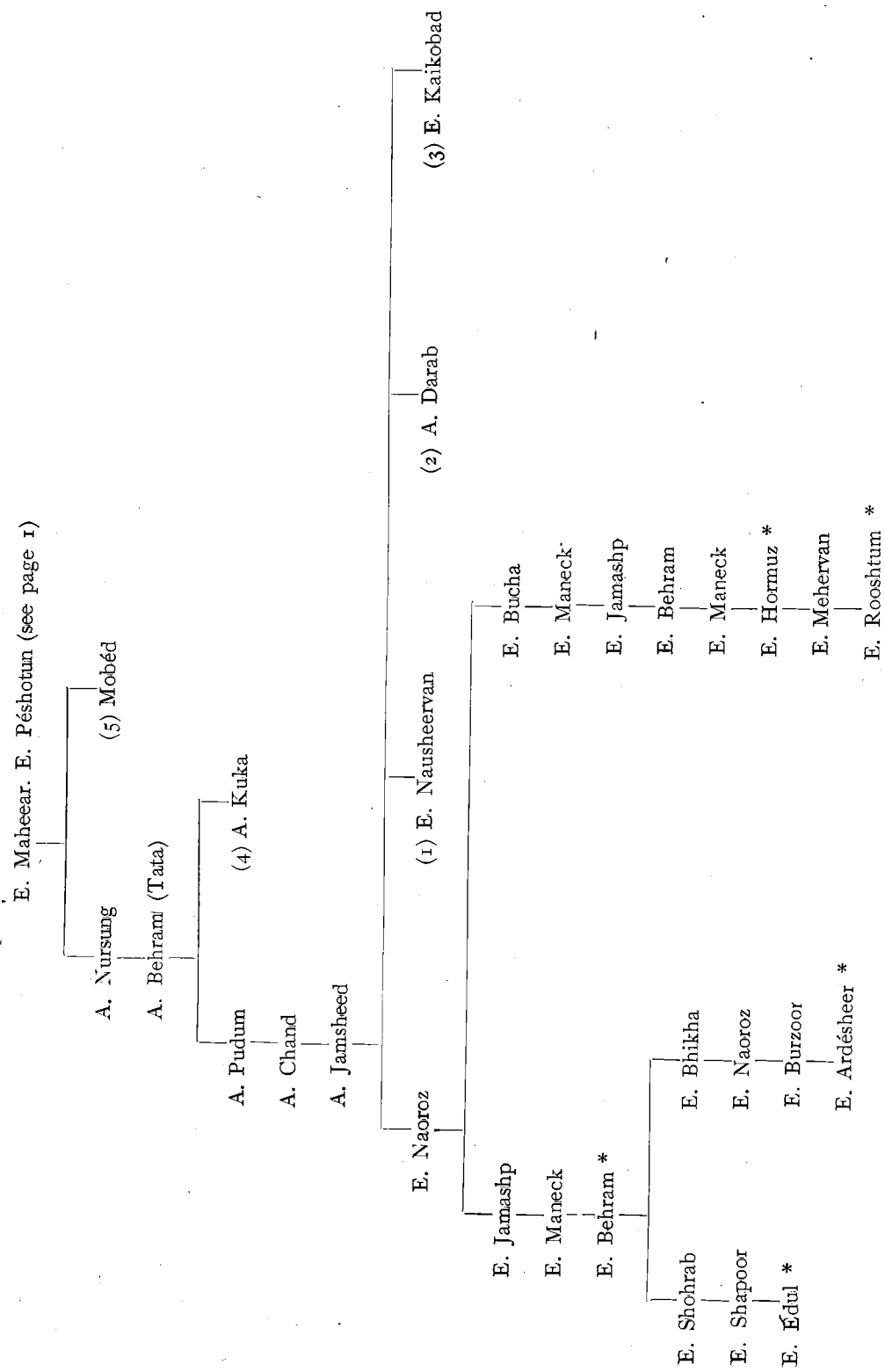
(1) (Dhala) E. Kershahp. E. Khoorsheed (see page 49)



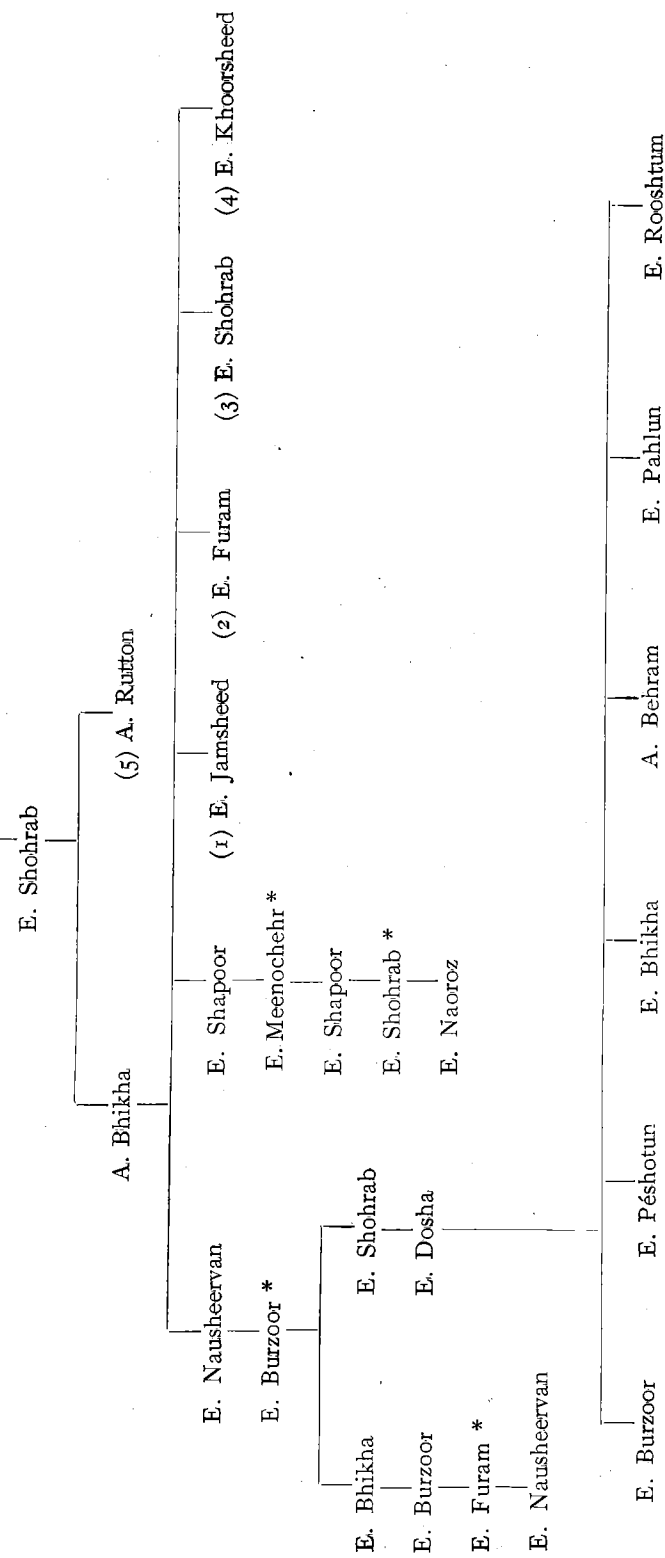
(see page 48)

(see page 48)

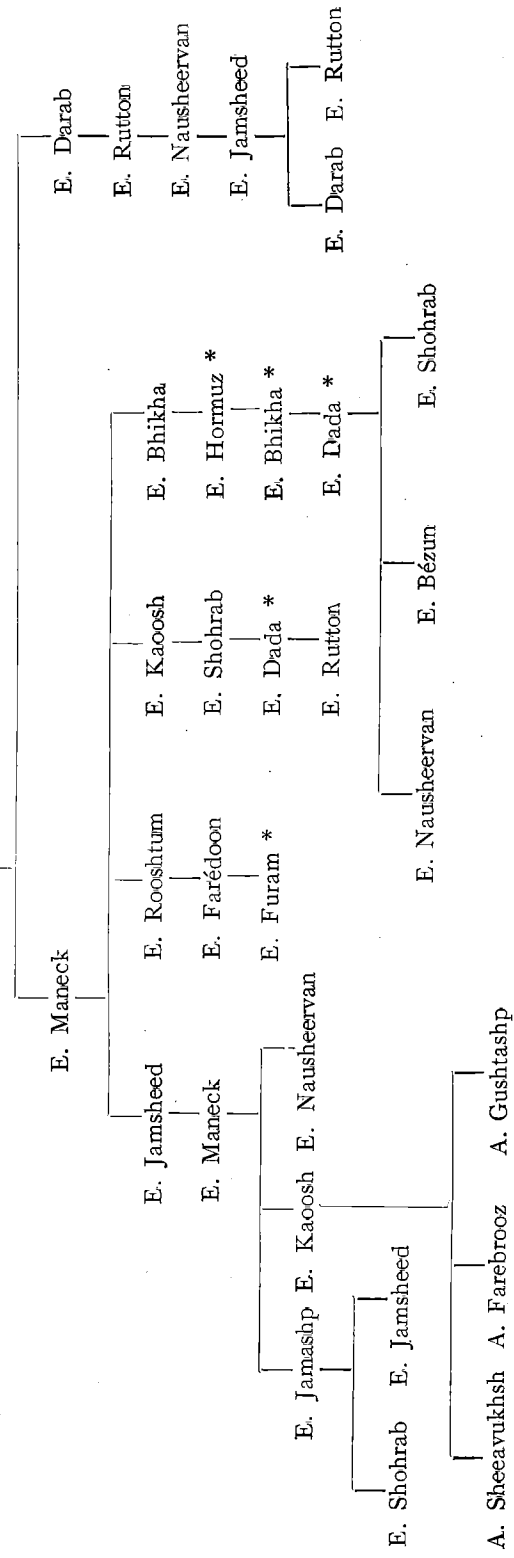




(1) E. Nausheervan. A. Jamsheed. A. Chand (see page 52)

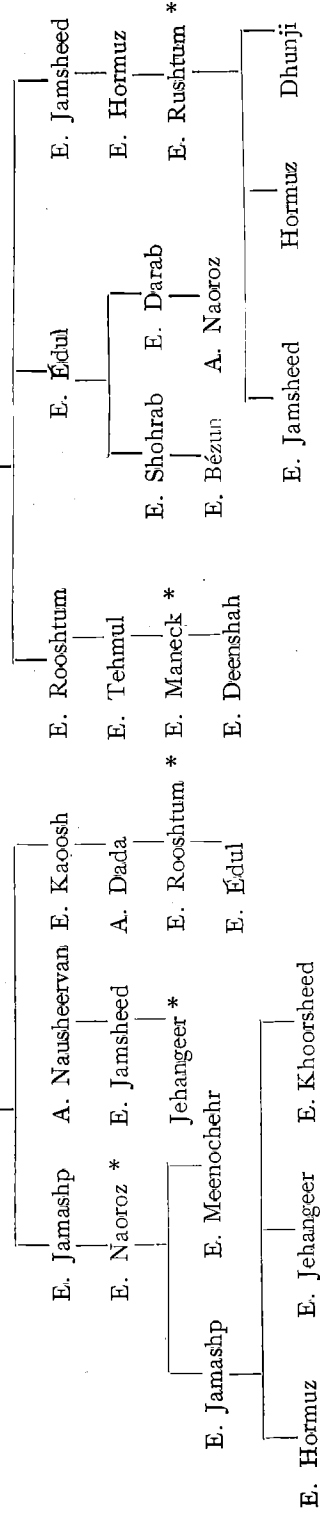


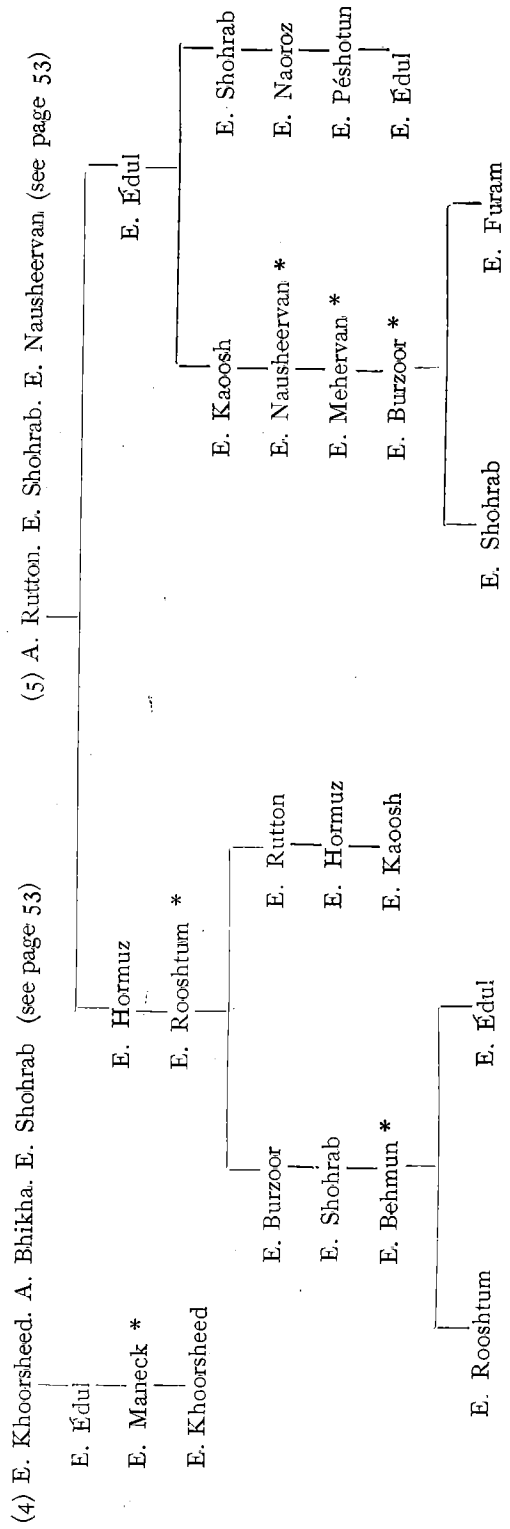
(1) E. Jamsheed. A. Bhikha. E. Shohrab (see page 53)



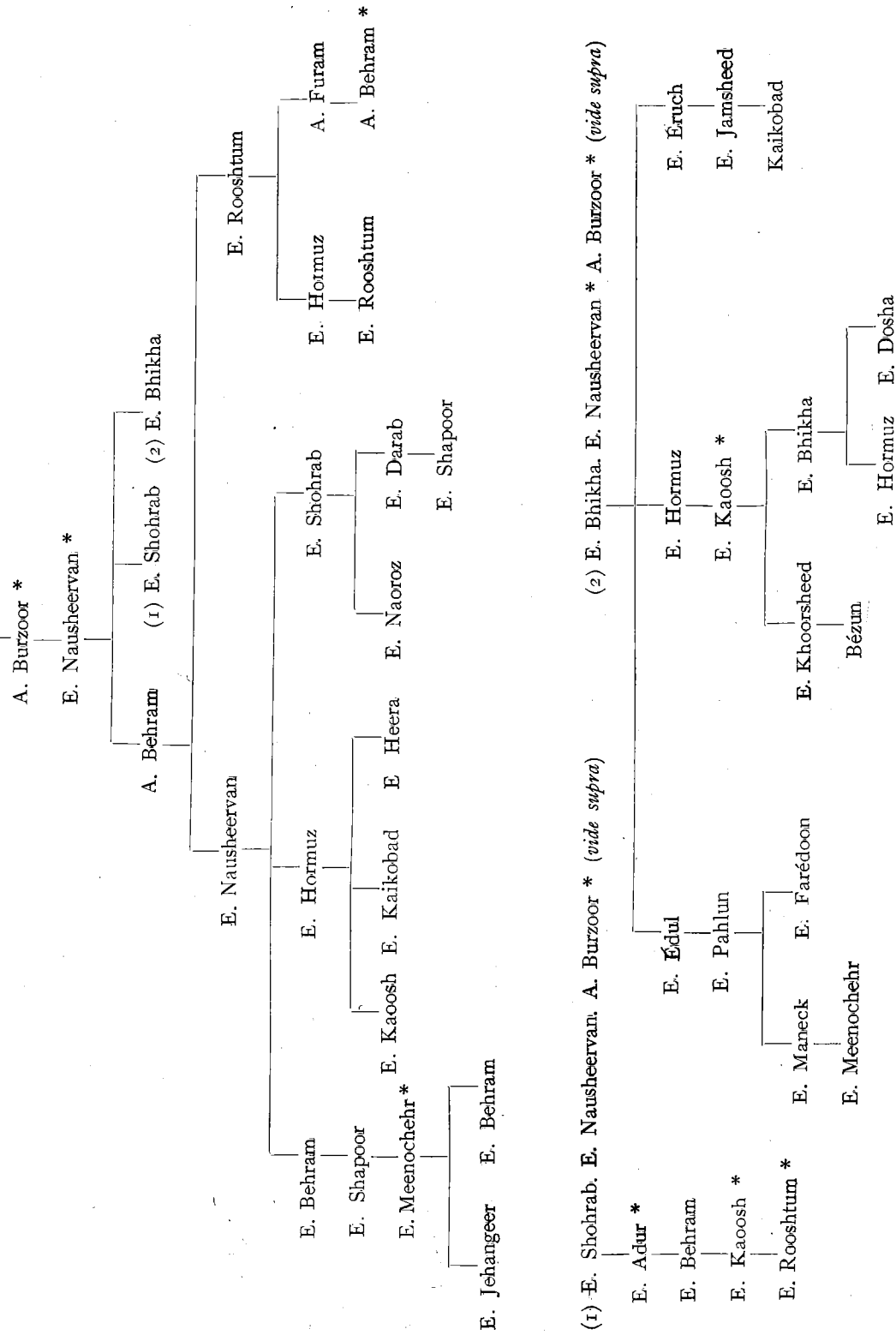
(see page 53)

(2) E. Furam. A. Bhikha. E. Shohrab

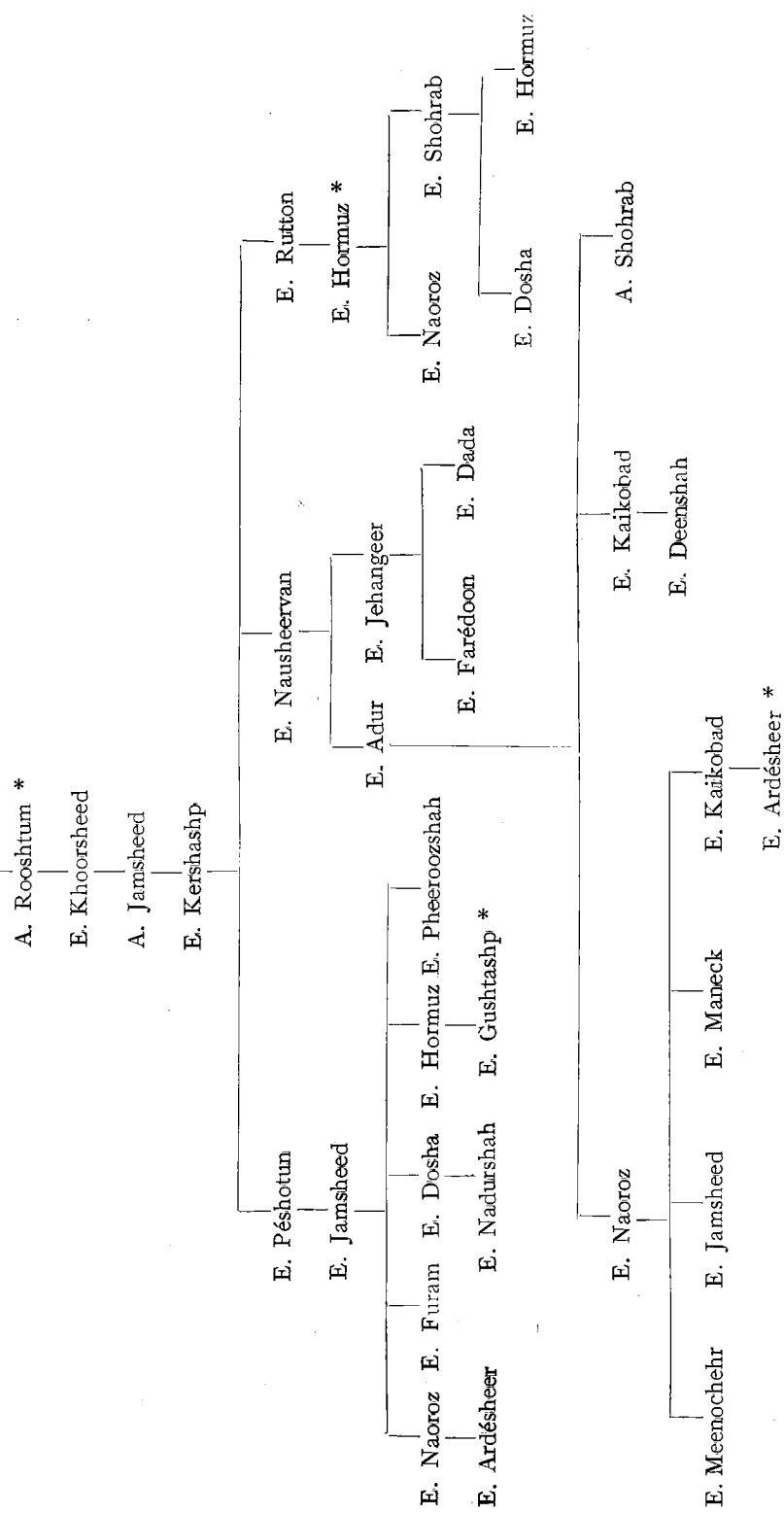




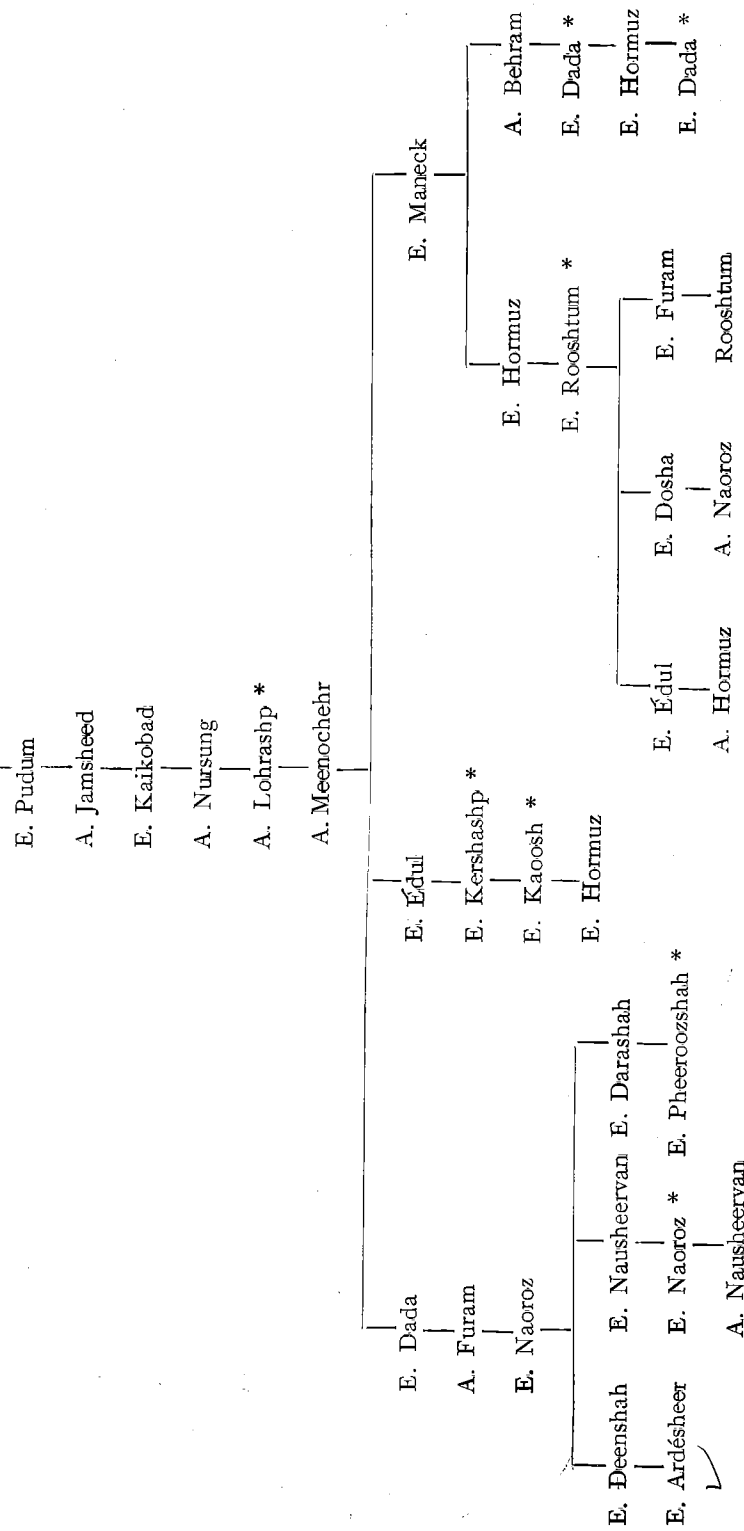
(Rav) (2) A. Darab. A. Jamsheed. A. Chand (see page 52)



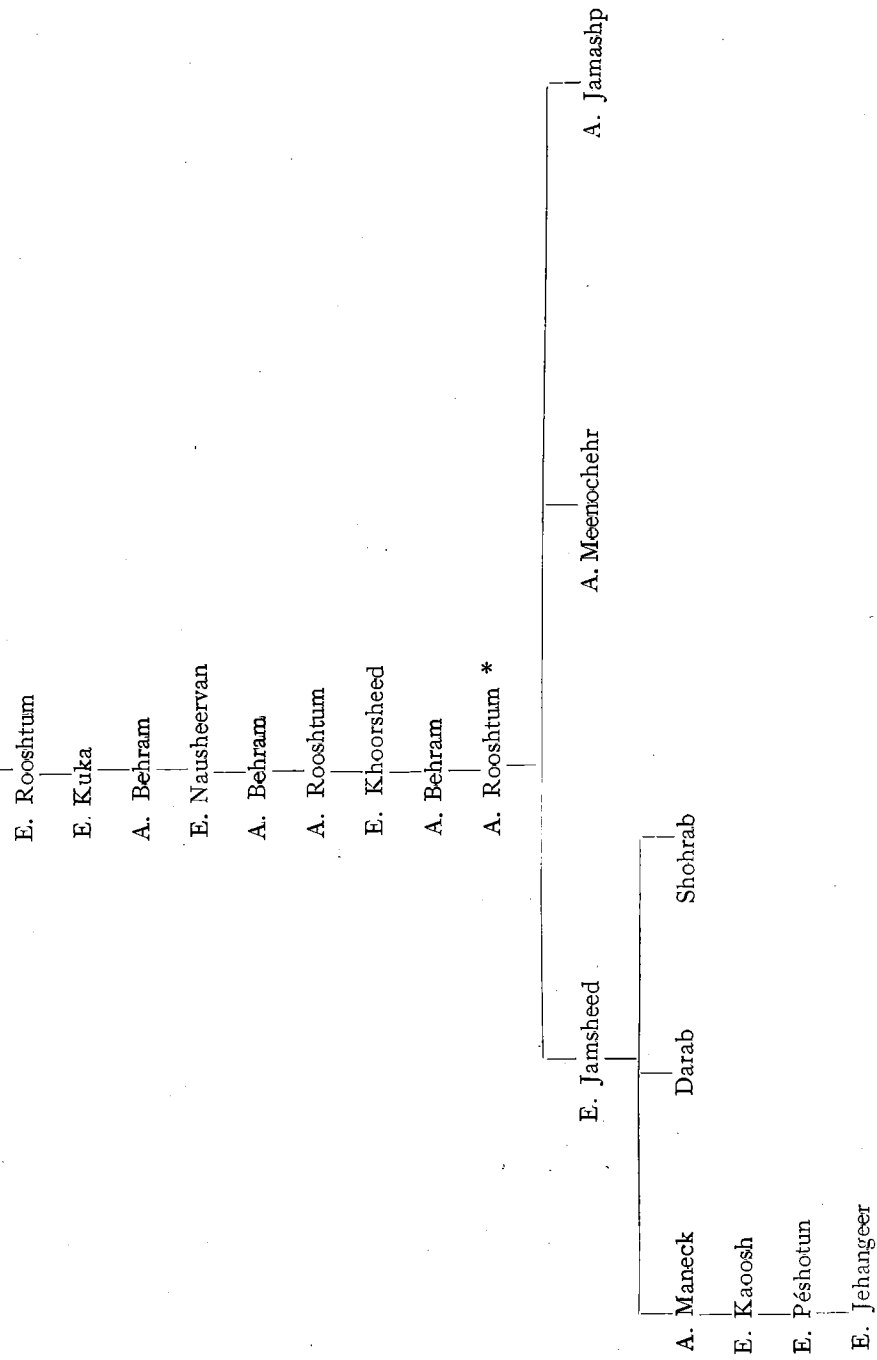
(3) E. Kaikobad. A. Jamsheed. A. Chand (see page 52)



(4) A. Kuka. A. Behram. A. Nursung. (see page 52)

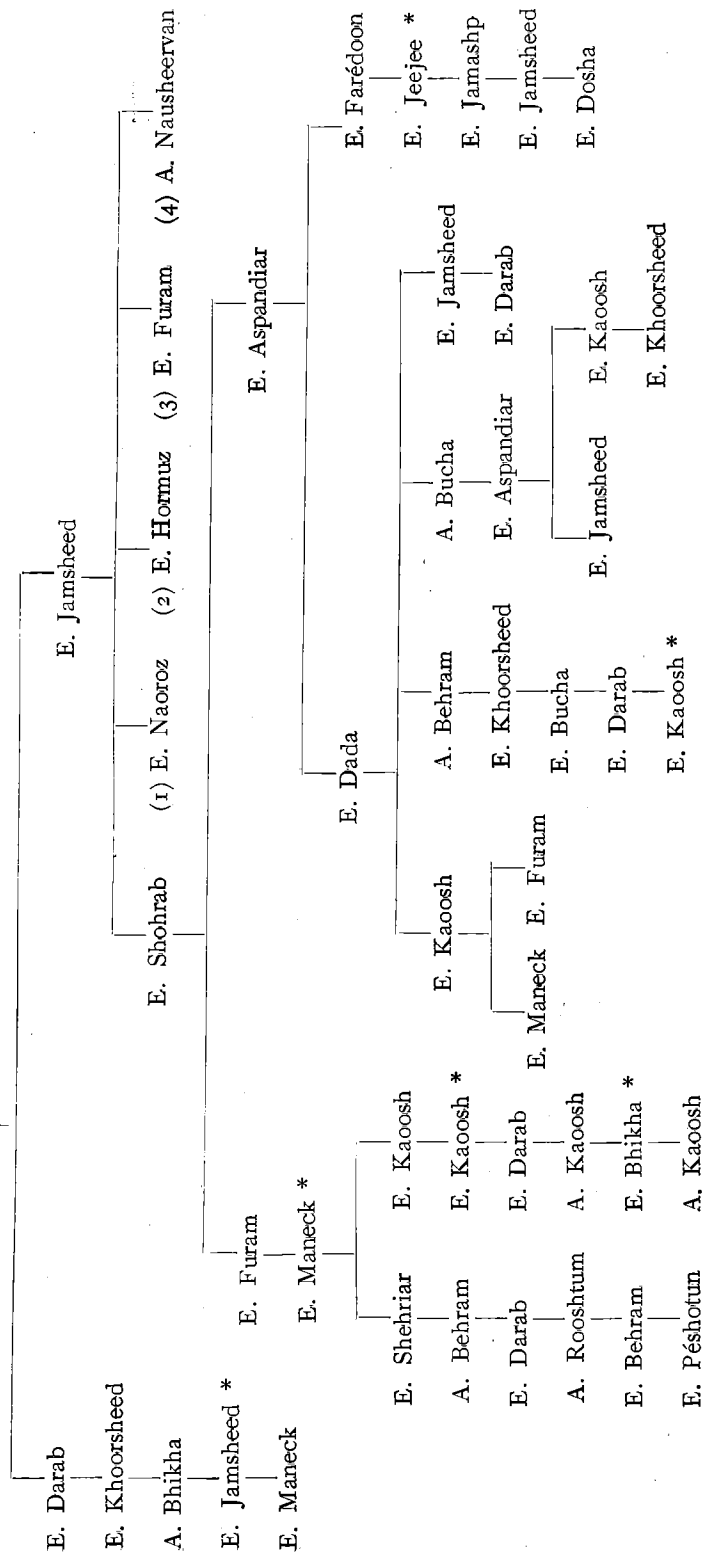


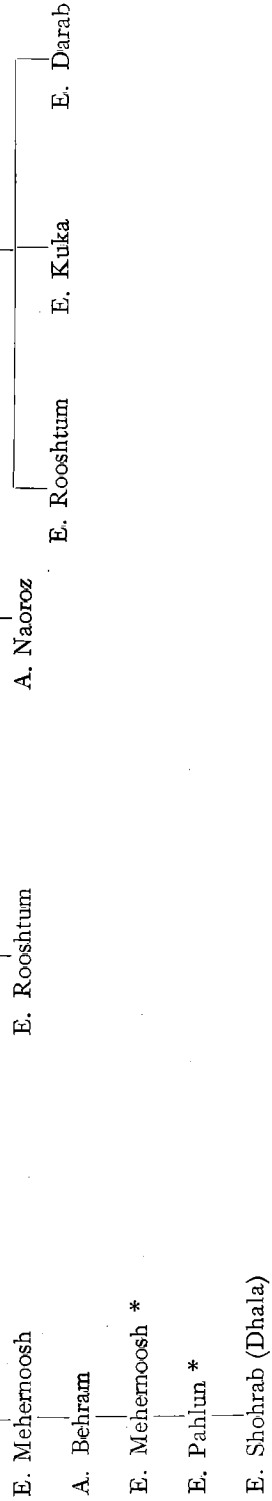
(Aaim) (5) E. Mobéd. E. Maheear. E. Péshotun (see page 52)



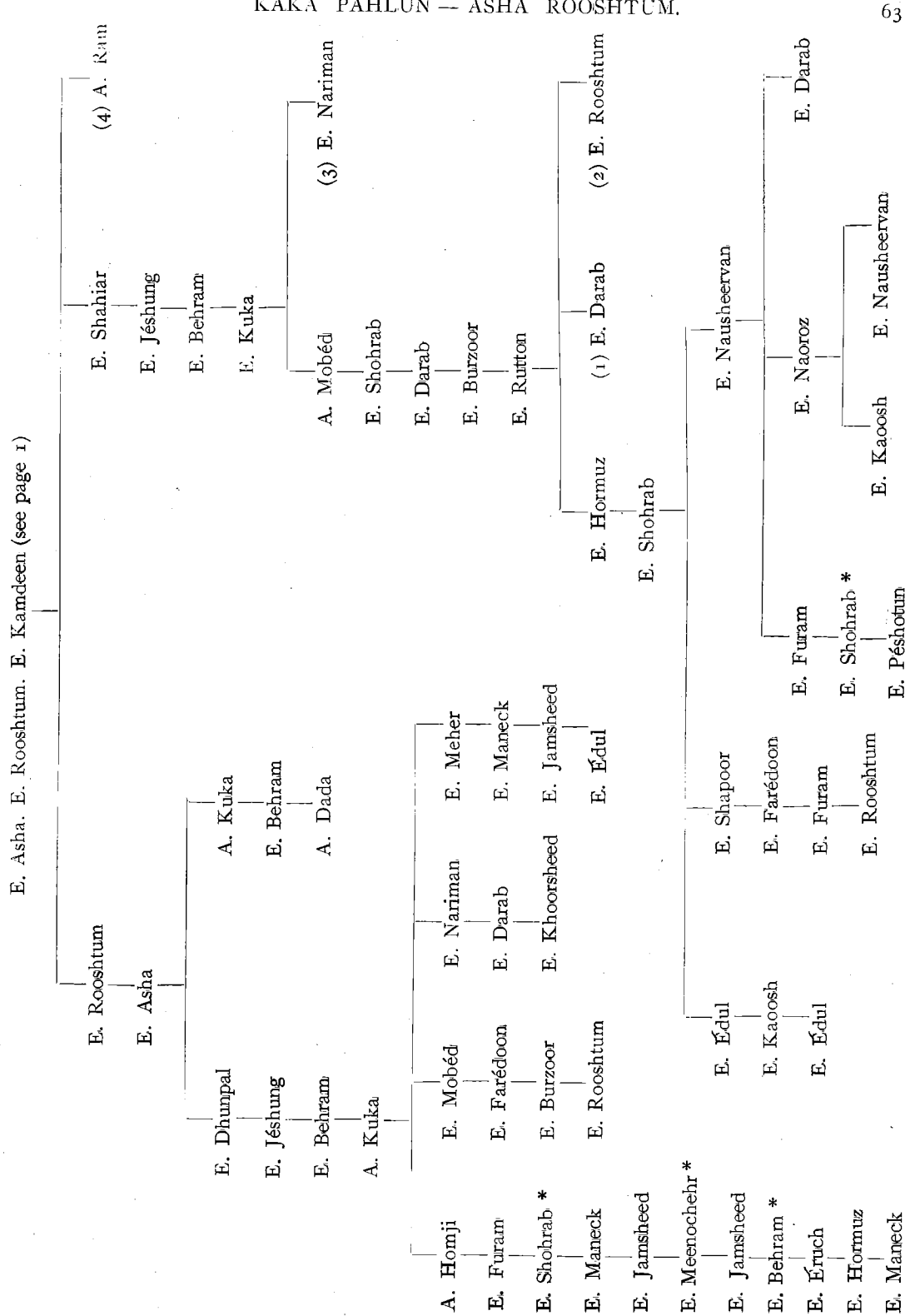
E. Natha. E. Hoshung. (see page 1)

A. Behram
E. Dhaian
A. Ranji





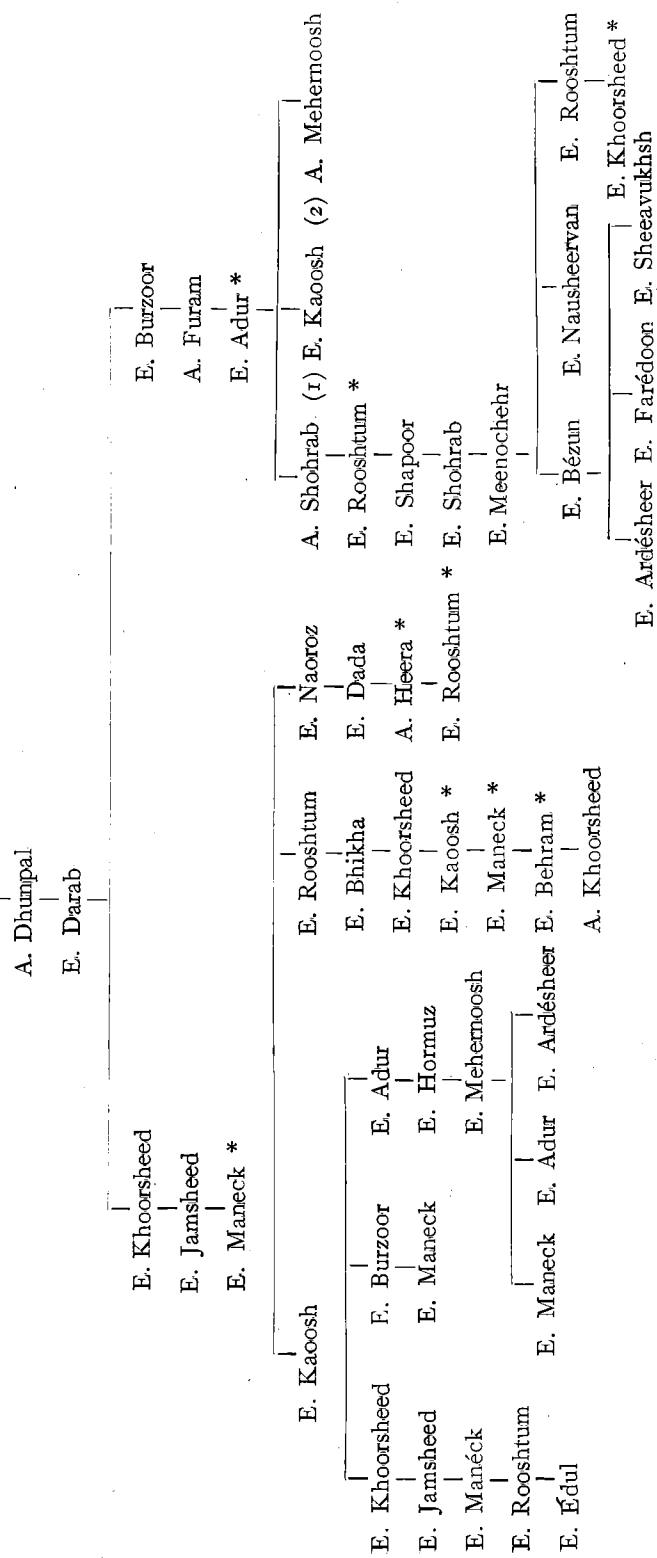
E. Asha. E. Rooshtum. E. Kamdeen (see page 1)



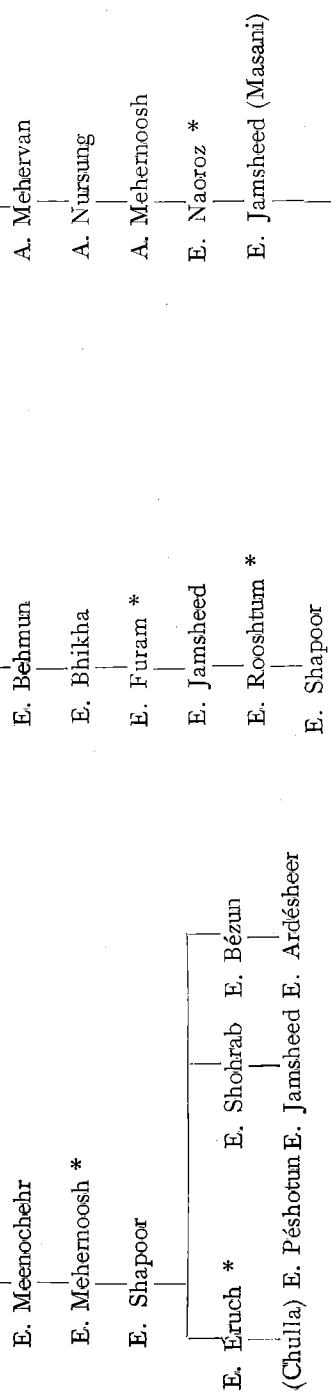
(Masani) (1) E. Darab. E. Rutton. E. Burzoor (see page 63) (2) E. Rooshtum. E. Rutton. E. Burzoor (see page 63)



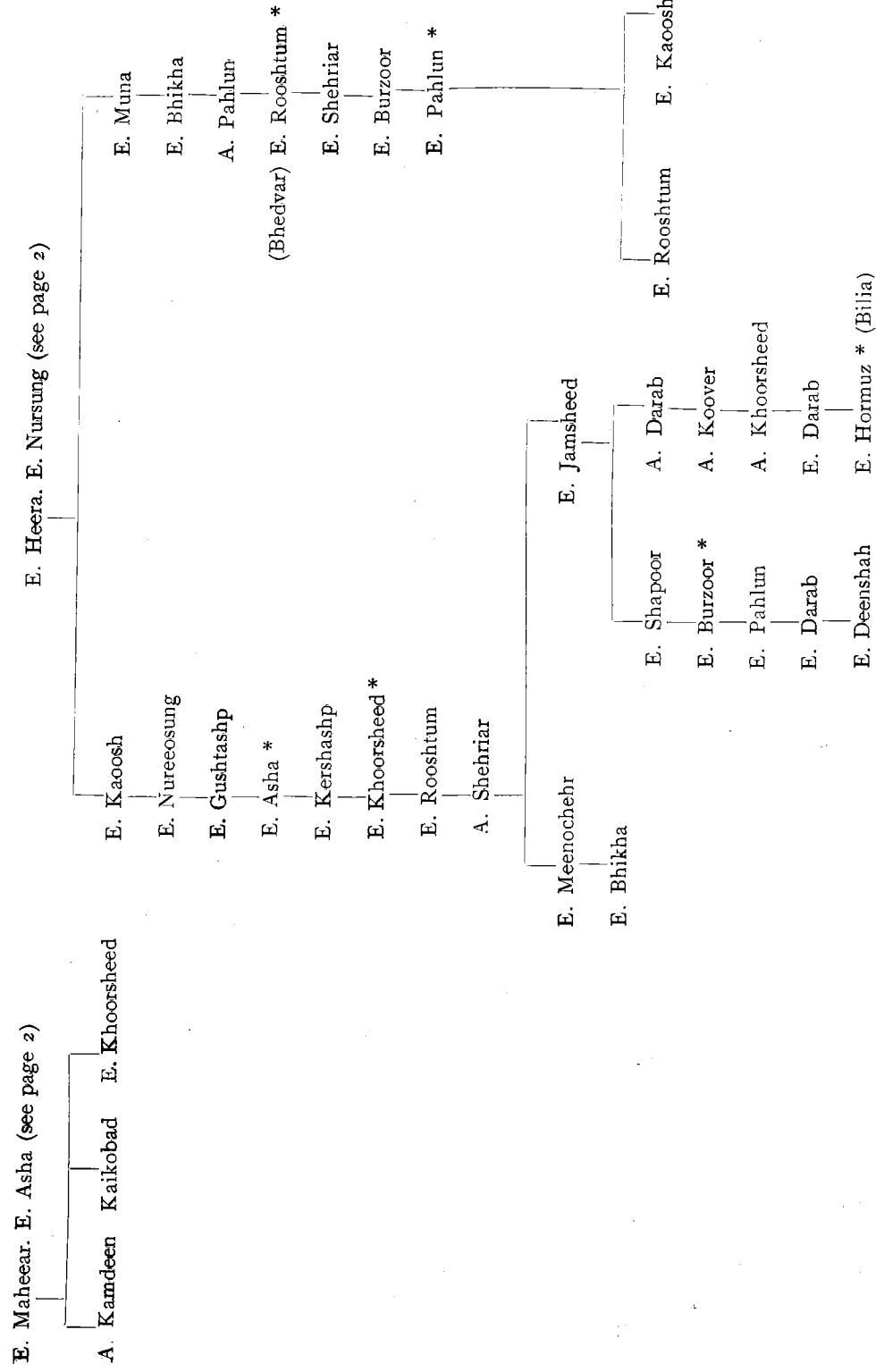
(Masani) (3) E. Nariman. E. Kulka. E. Behram (see page 63)



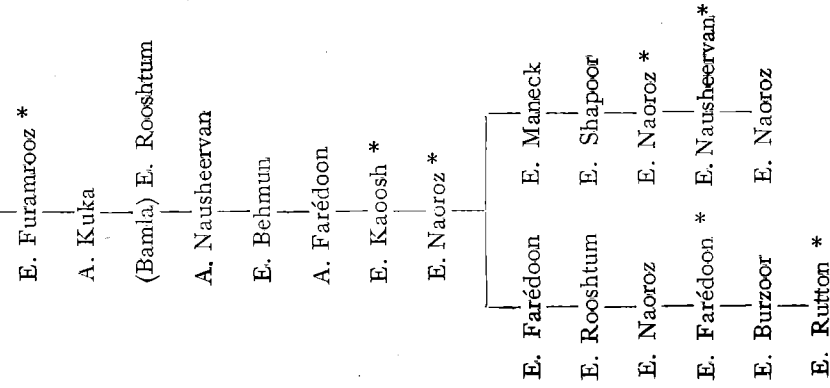
(1) E. Kaoosh. E. Adur (see page 64) (2) A. Mehermoosh. E. Adur (see page 64) (4) A. Ram. E. Kamdeen (see page 63)



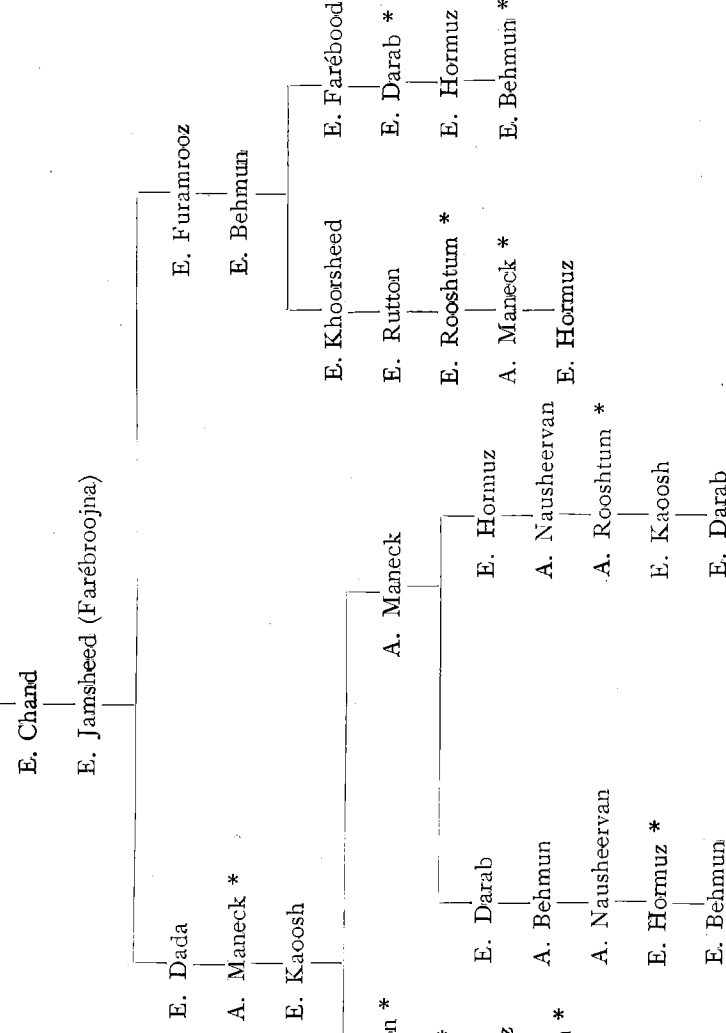
OF THE KAKA DHUNPAL STOCK.



E. Nagoj. E. Nursung. (see page 2)

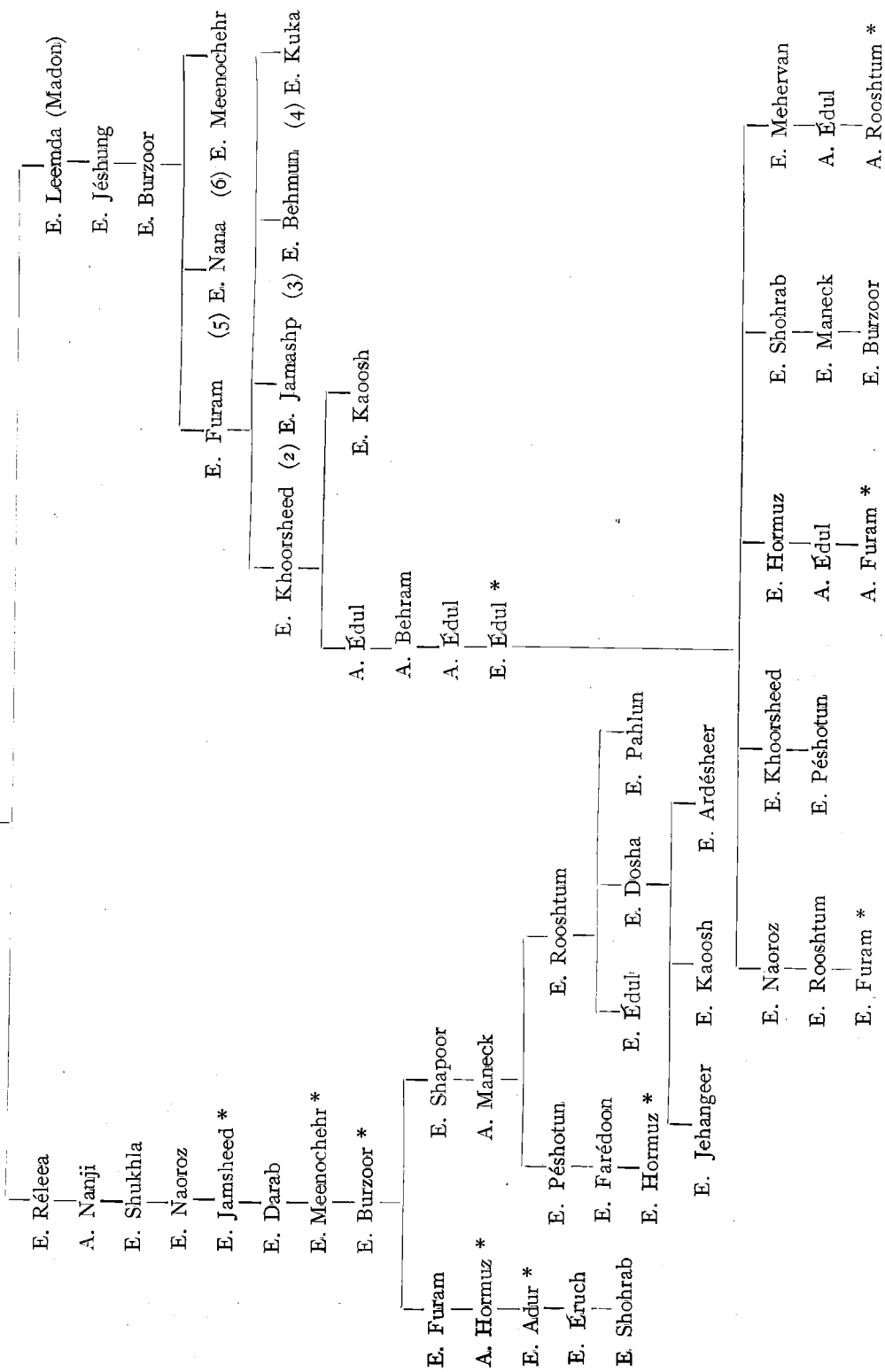


E. Dhunpal. E. Nursung. (see page 2)



E. Behram. E. Asha (see page 2)

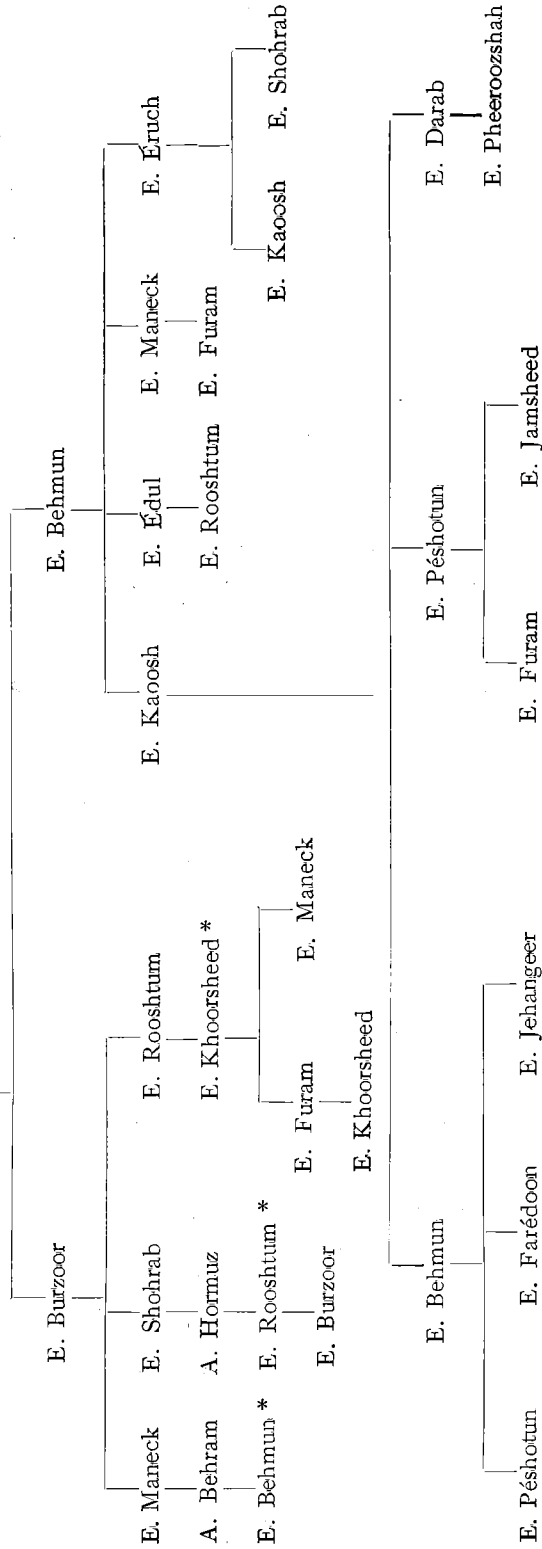
E. Behmun

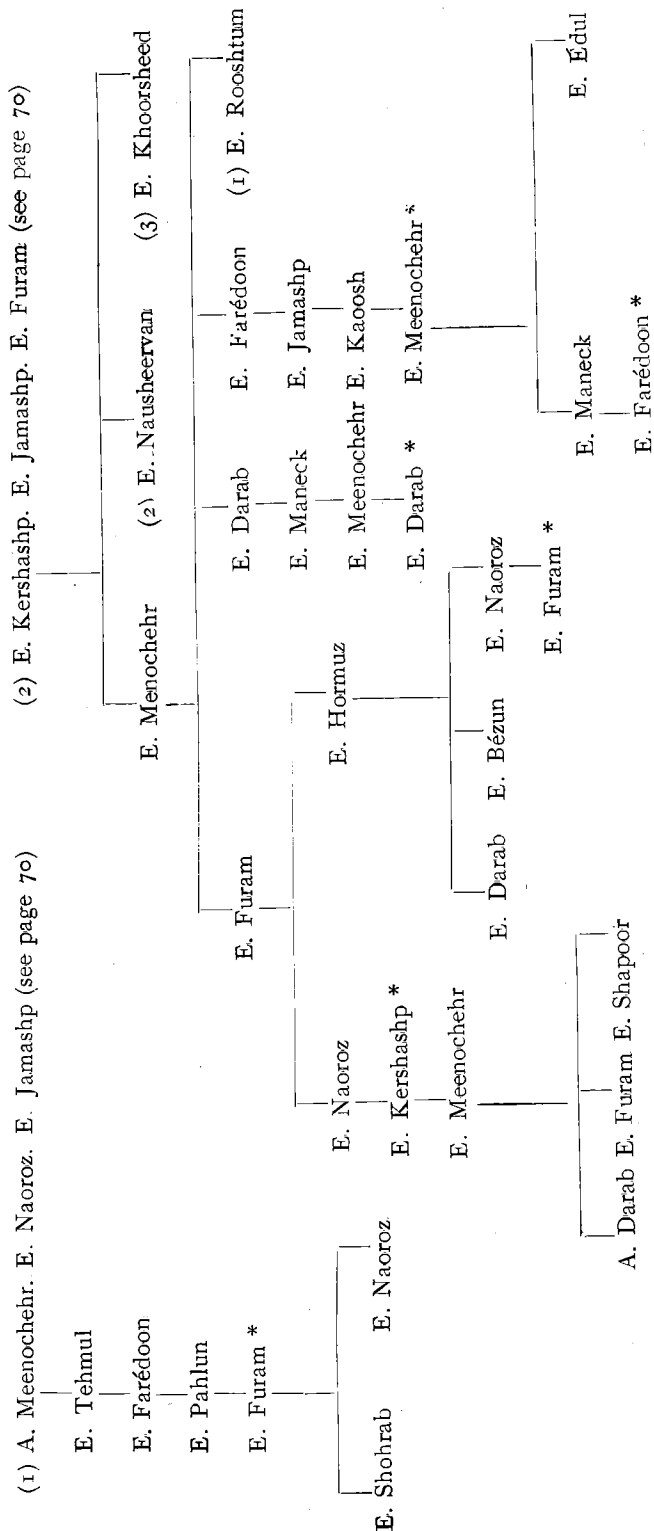
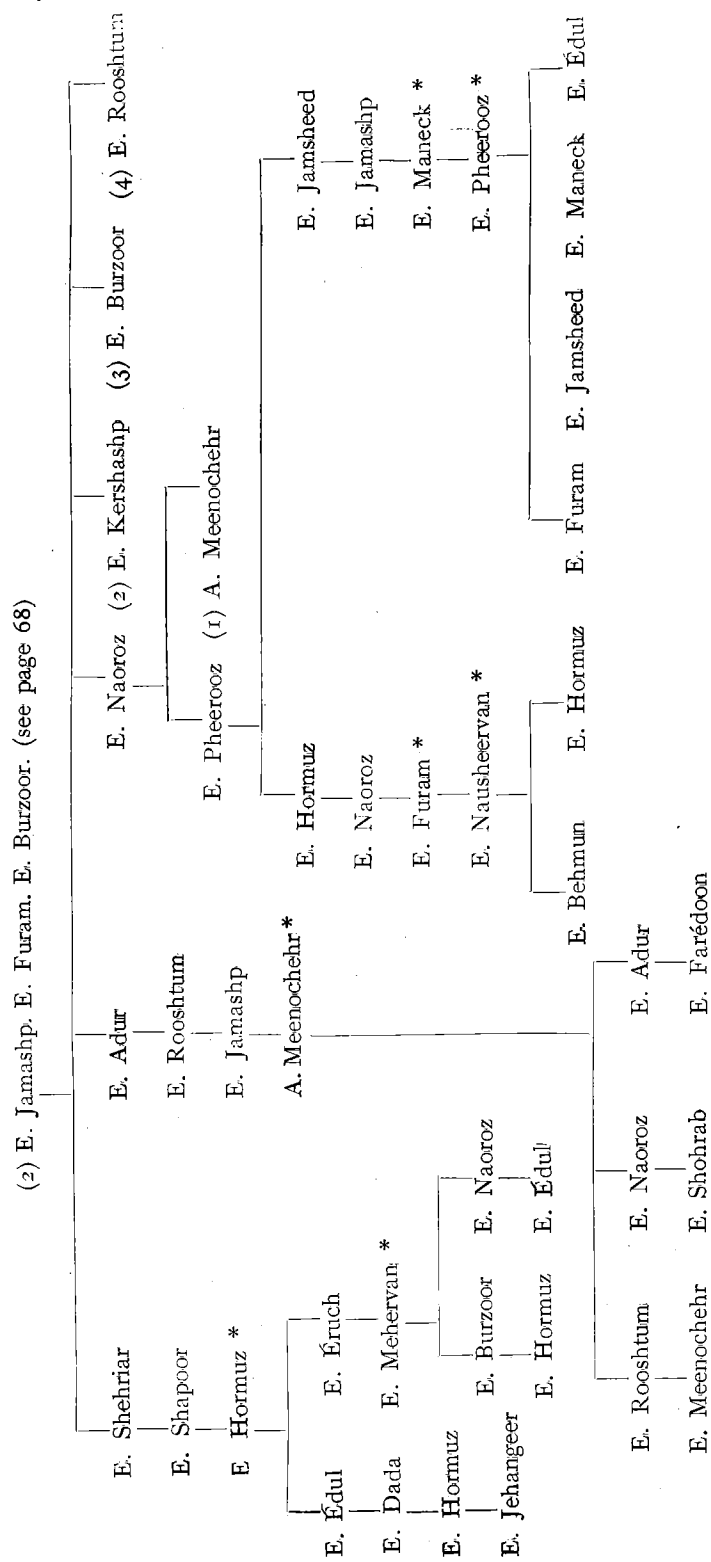


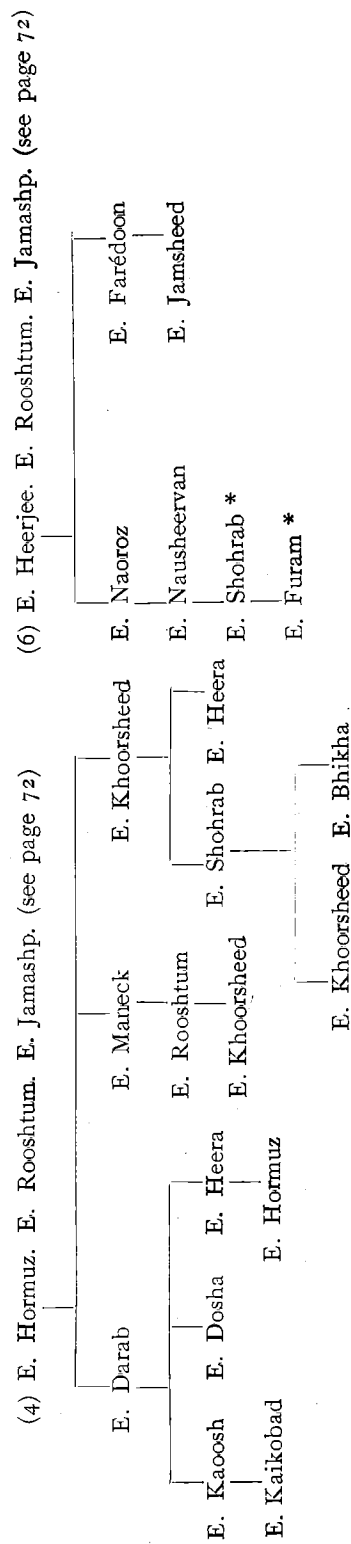
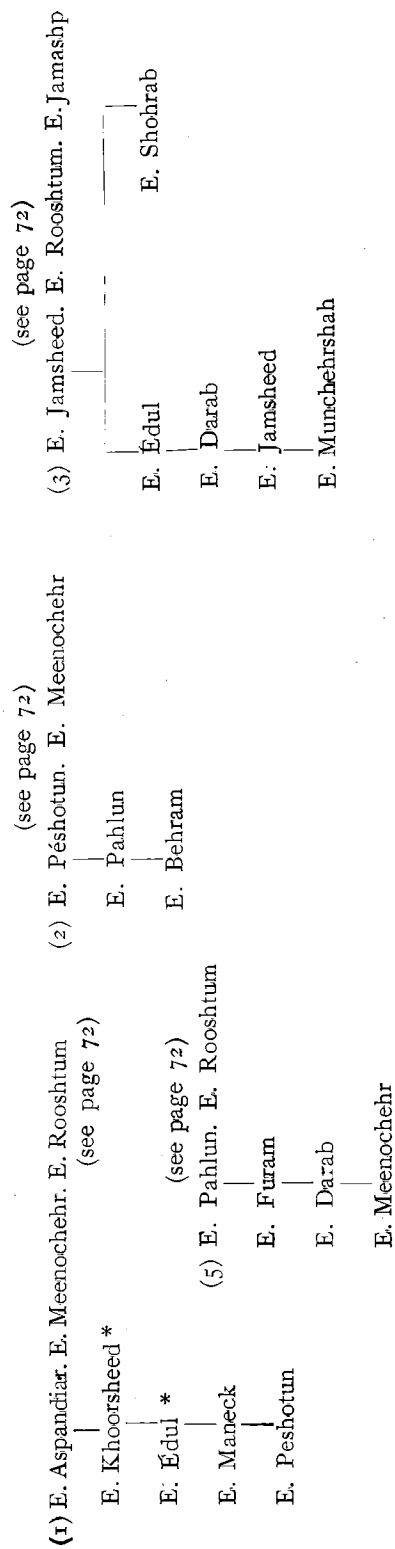
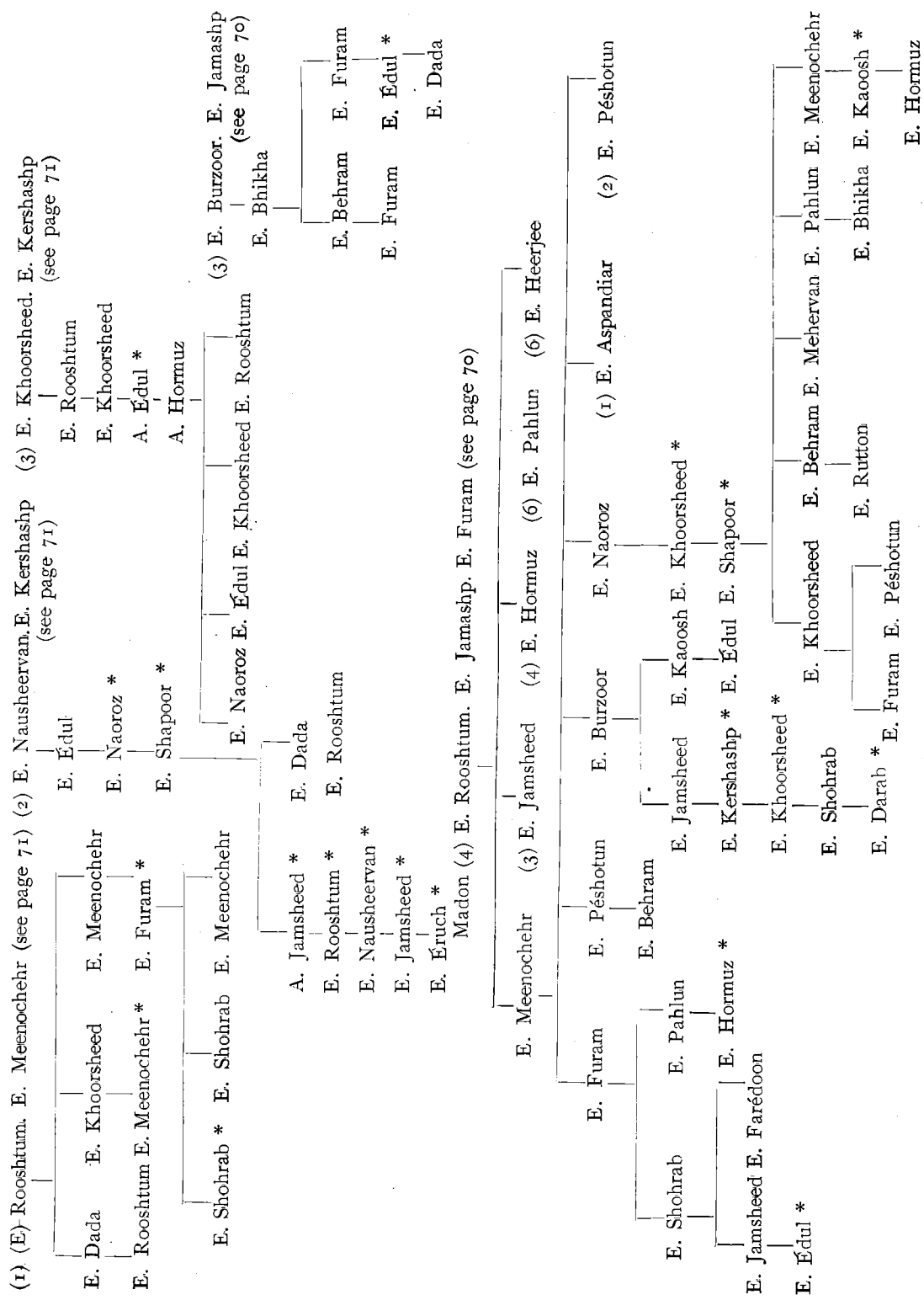
(Madon) (1) E. Kaoosh. E. Khoorsheed. E. Furam. (see page 68)

A. Maneck

E. Furam *

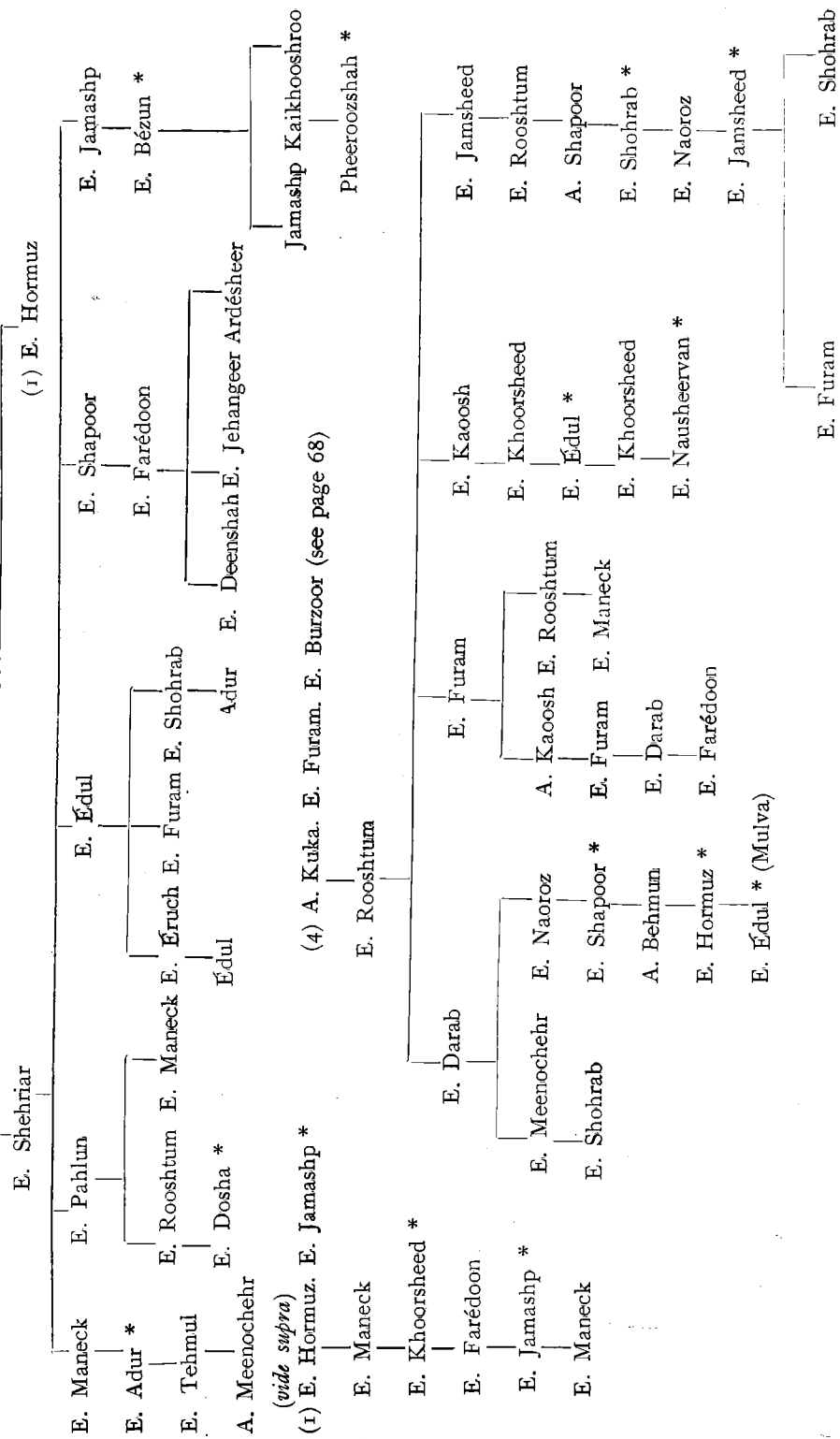






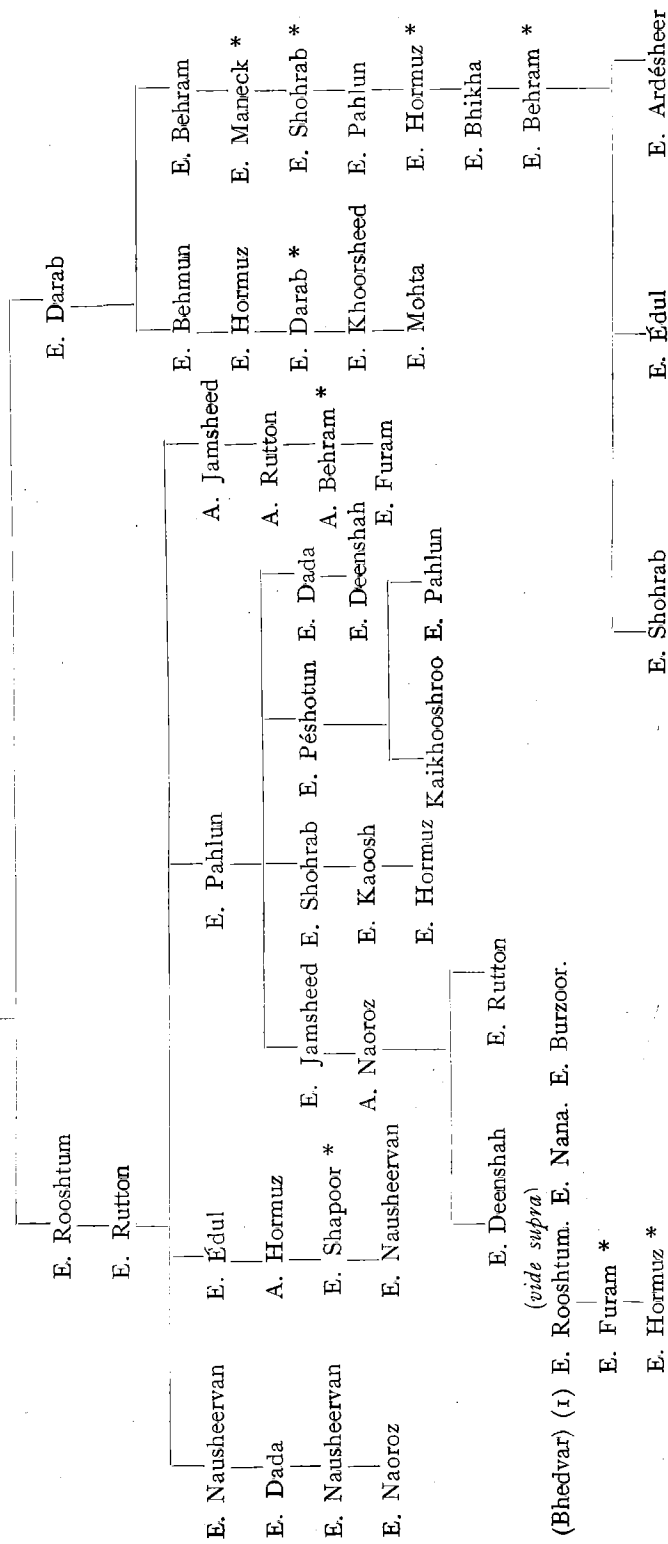
(Madon) (3) E. Behmun. E. Furam. E. Burzoor (see page 68)

E. Bhikha
E. Édul *
E. Jamashp *



(Bhedvar) (5) E. Nana. E. Burzoor. E. Jéshung (see page 68)

E. Shehriar (1) E. Rooshtum

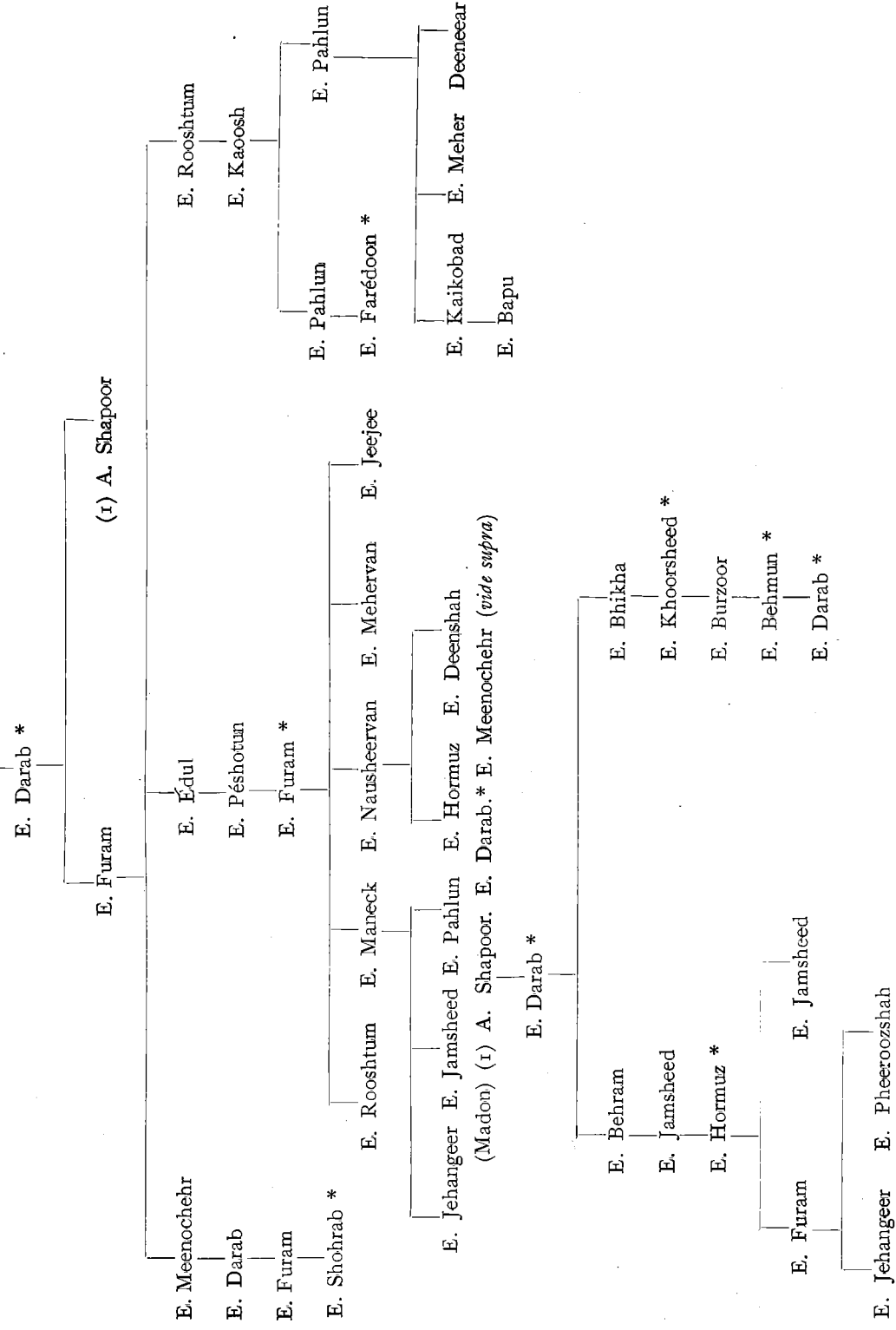


(vide supra)

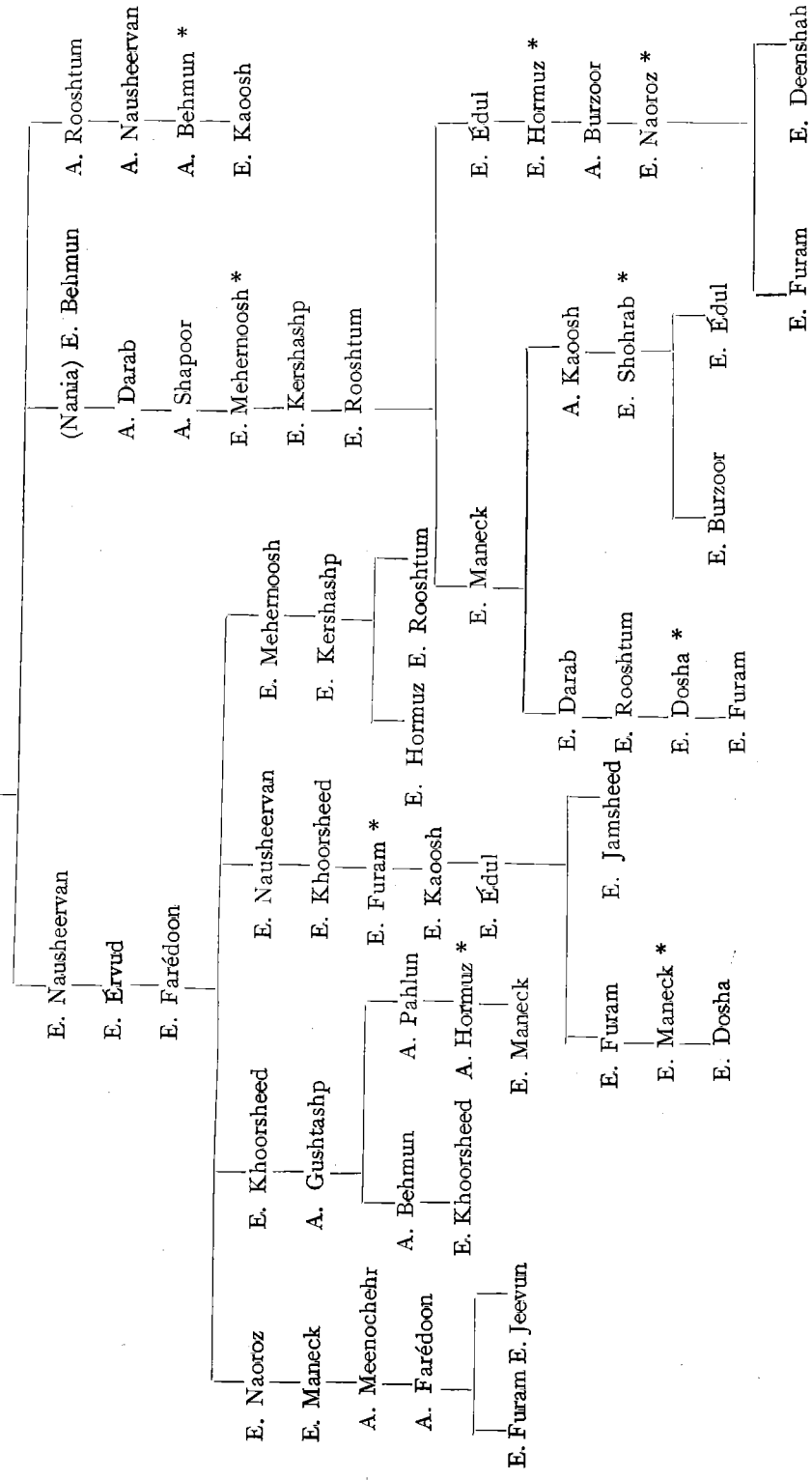
(Bhedvar) (1) E. Rooshtum. E. Nana. E. Burzoor.

E. Furam *
E. Hormuz *
E. Tehmul *
E. Khoorsheed *
E. Rooshtum
E. Rooshtum *
E. Farédoon
E. Édul * (Bhedvar)

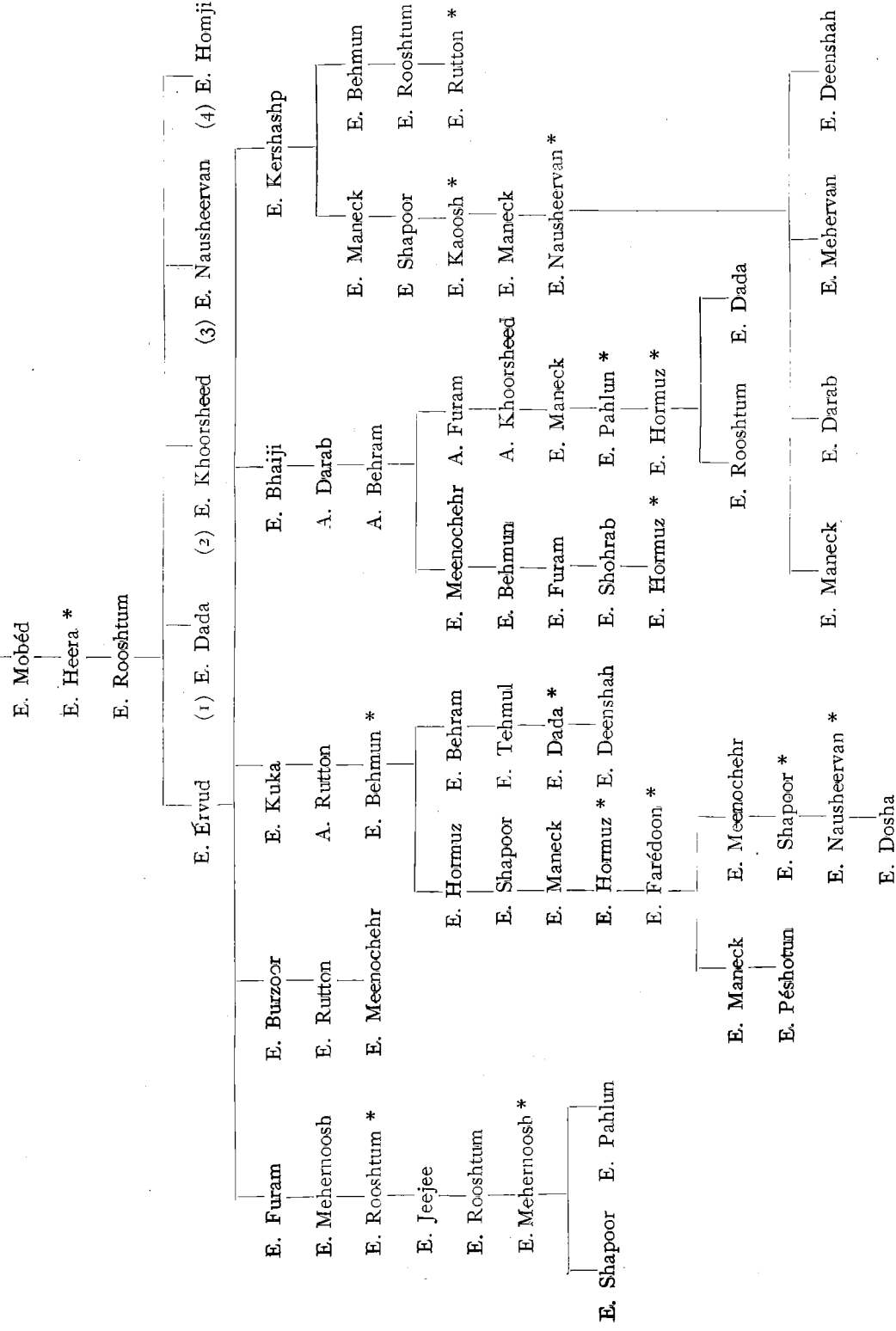
(Madon) (6) E. Menochehr. E. Burzoor. E. Jeshung (see page 68)



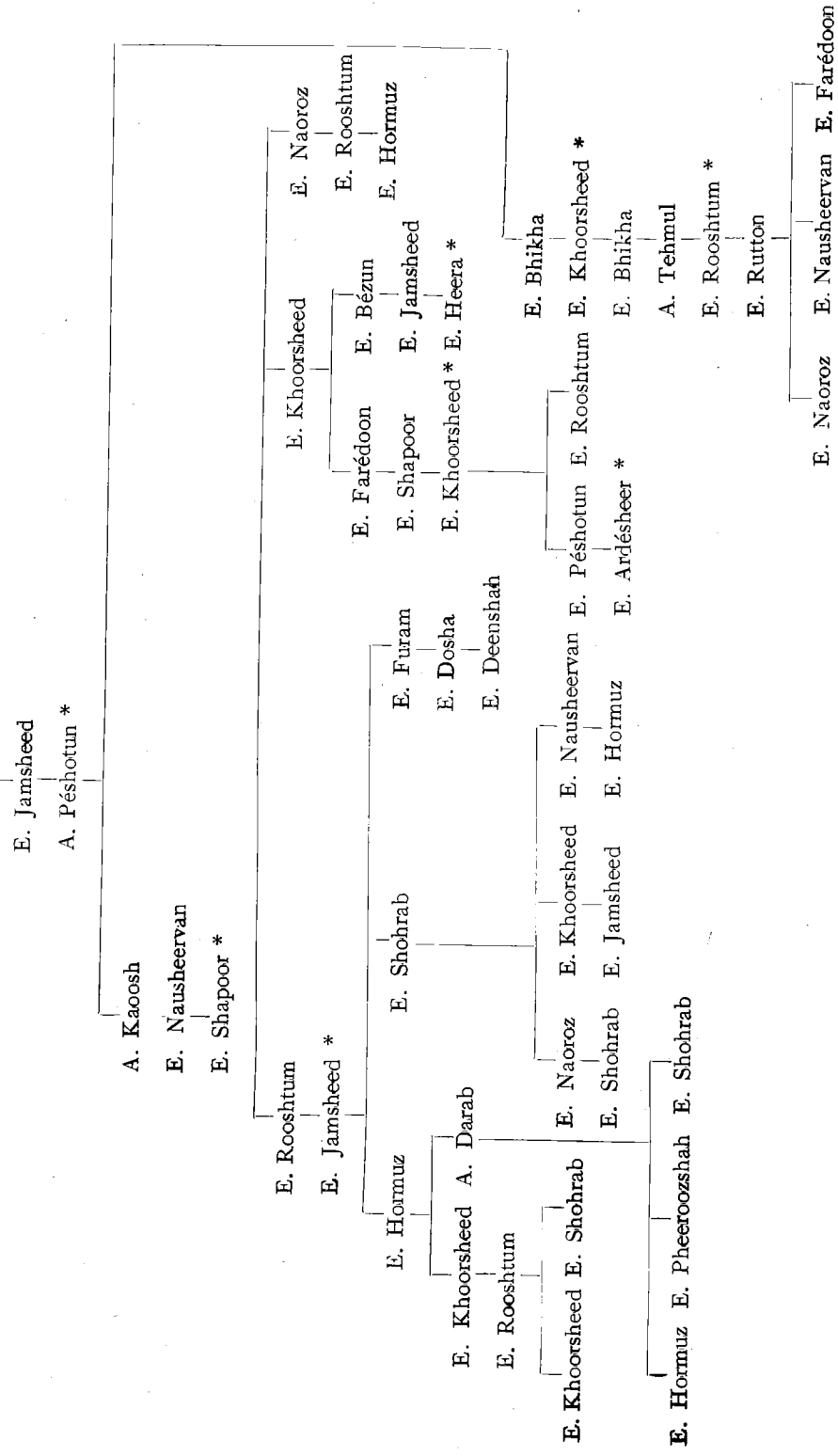
(Hojdar) E. Ashdeen. E. Kaka (see page 2)



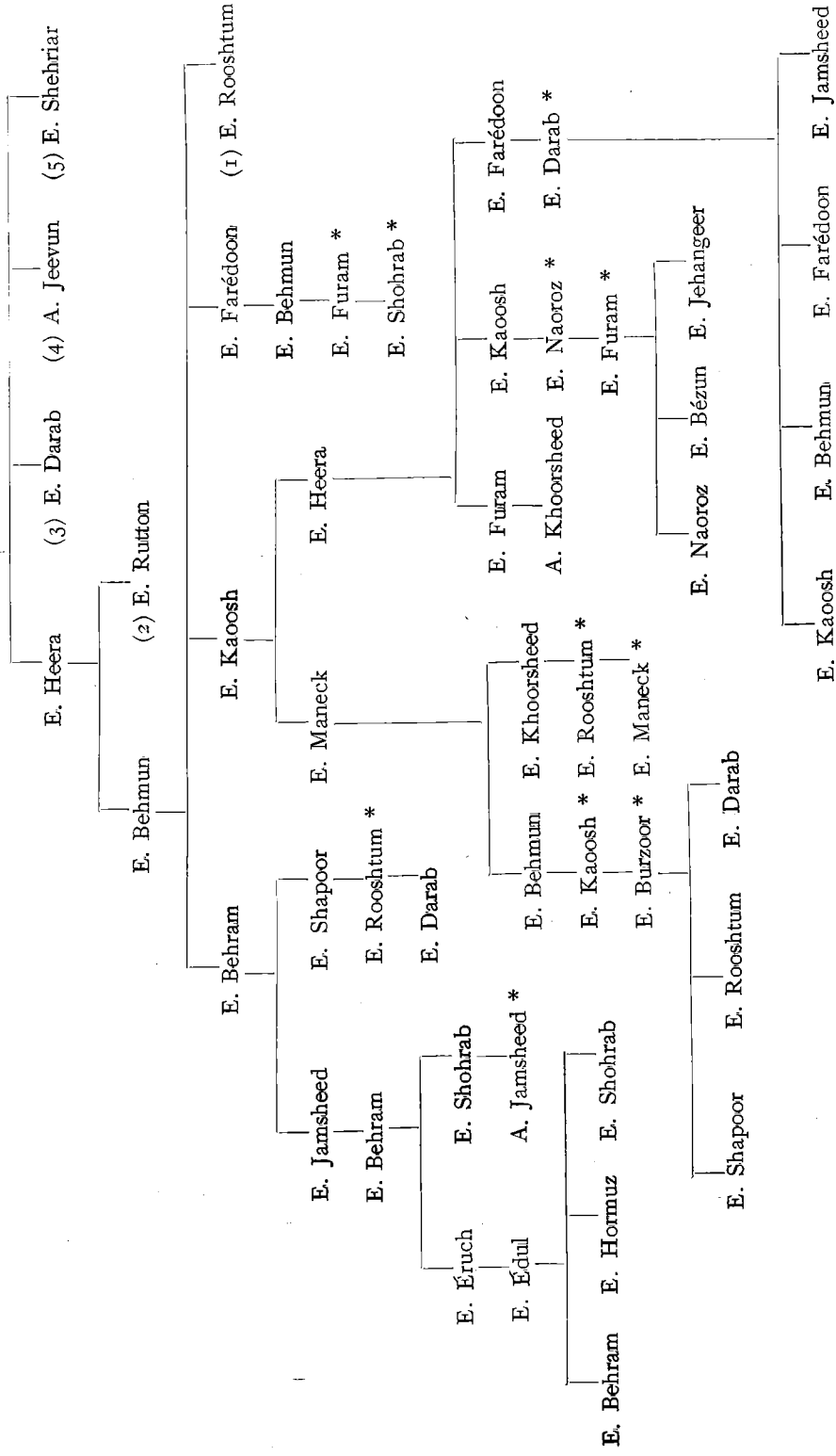
(Kanga) E. Homjiar. E. Kaka (see page 2)



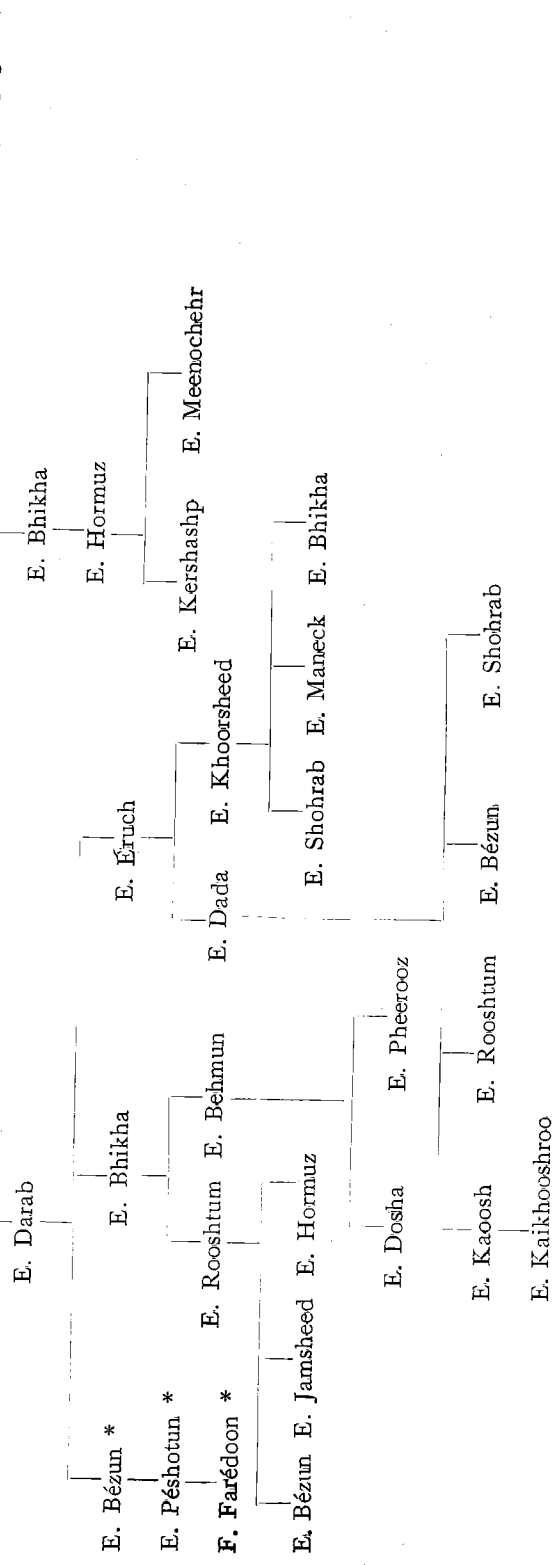
(Kanga) (1) E. Dada. E. Rooshtum. E. Heera * (see page 78)



(Kanga) (2) E. Khoorsheed. E. Rooshtum. E. Heera * (see page 78)

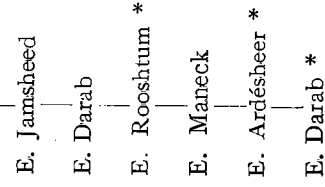


(Kanga) (1) E. Rooshtum. E. Behmun. E. Heera (see page 80)

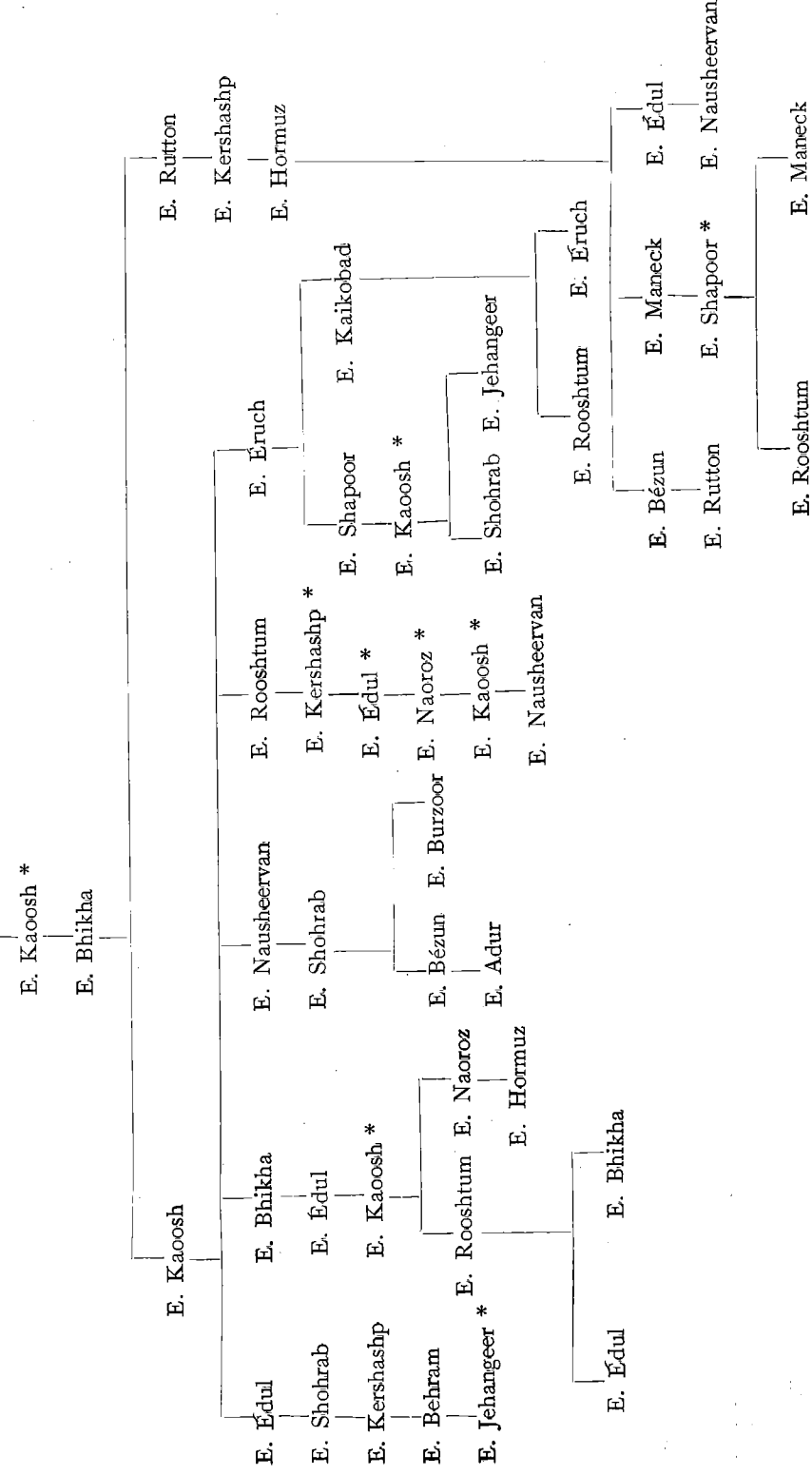


(2) E. Rutton. E. Heera. E. Khoorsheed (see page 80)

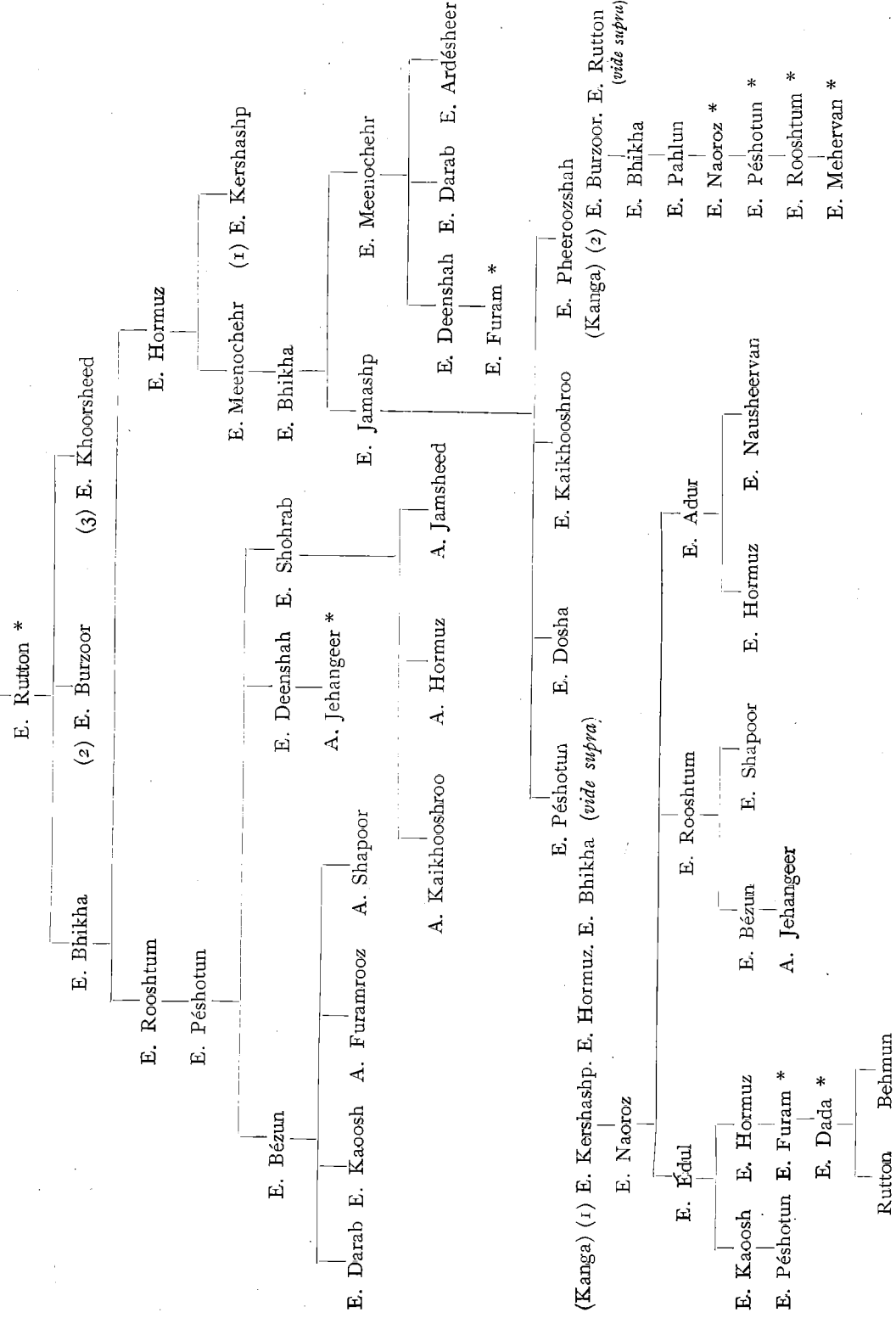
(3) E. Darab. E. Khoorsheed. E. Rooshtum (see page 80)

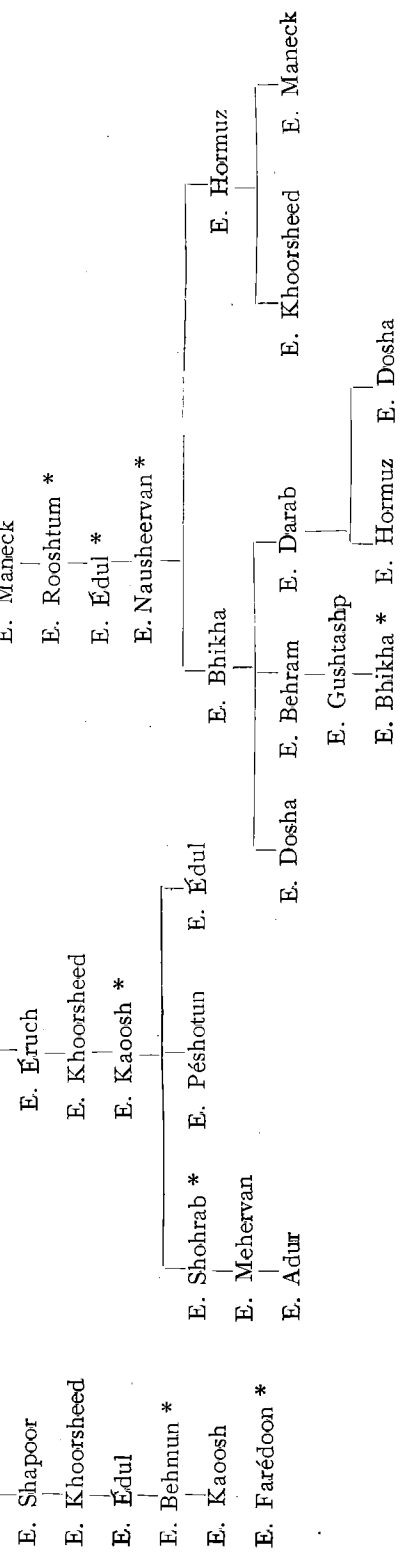


(Kanga) (4) A. Jeevun. E. Khoorsheed. E. Rooshtum (see page 80)

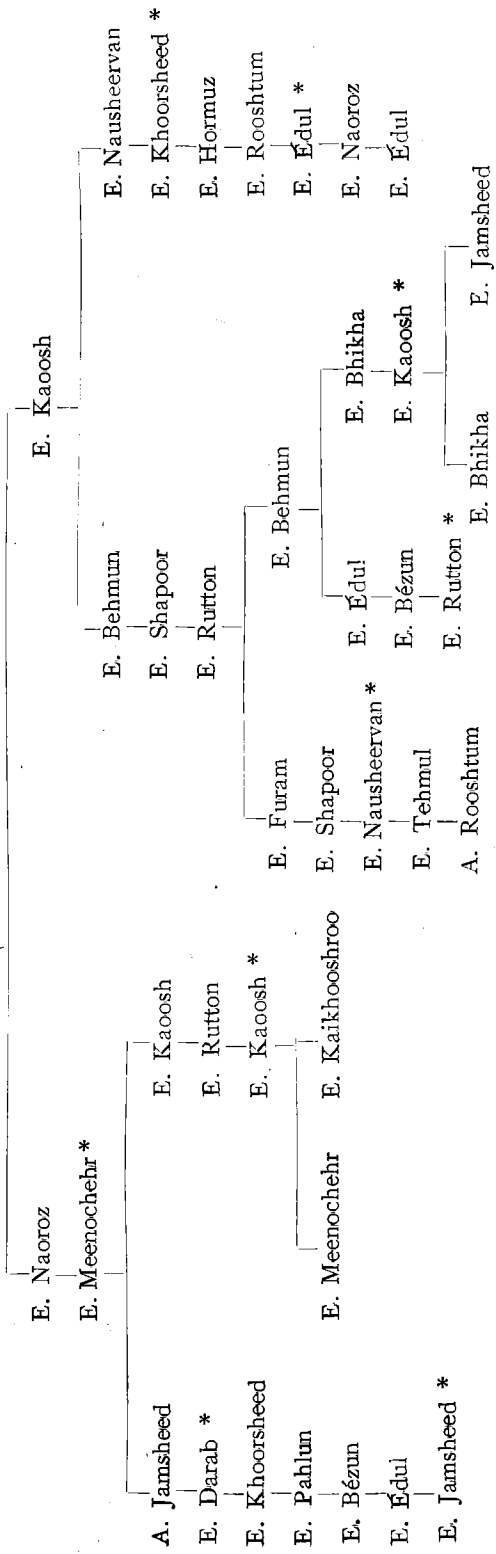


(Kanga) (5) E. Shehriar. E. Khoorsheed. E. Rooshtum (see page 80)

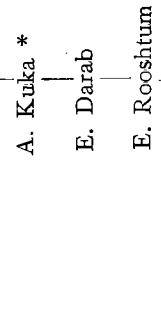




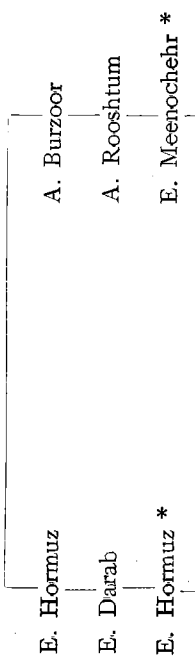
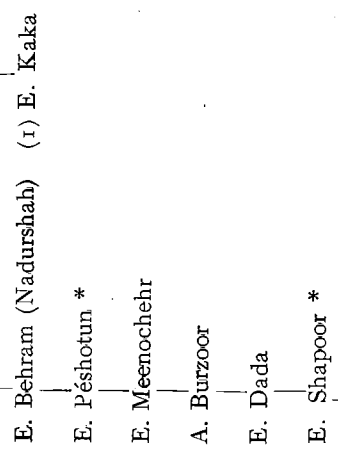
(Kanga) (4) E. Homji. E. Rooshtum. E. Heera * (see page 78)



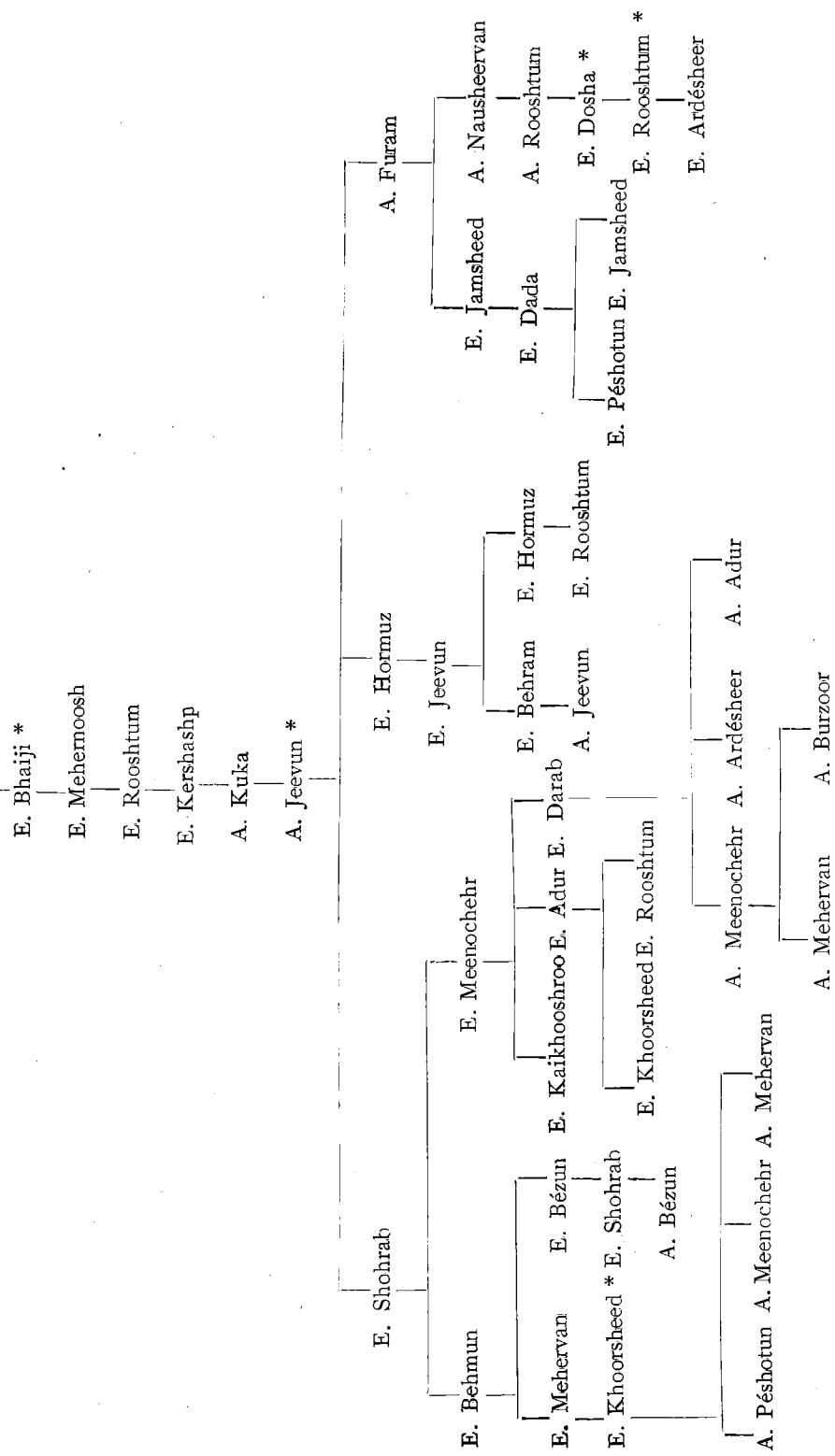
(Hojdar) E. Farédoon. E. Kaka (see page 2)



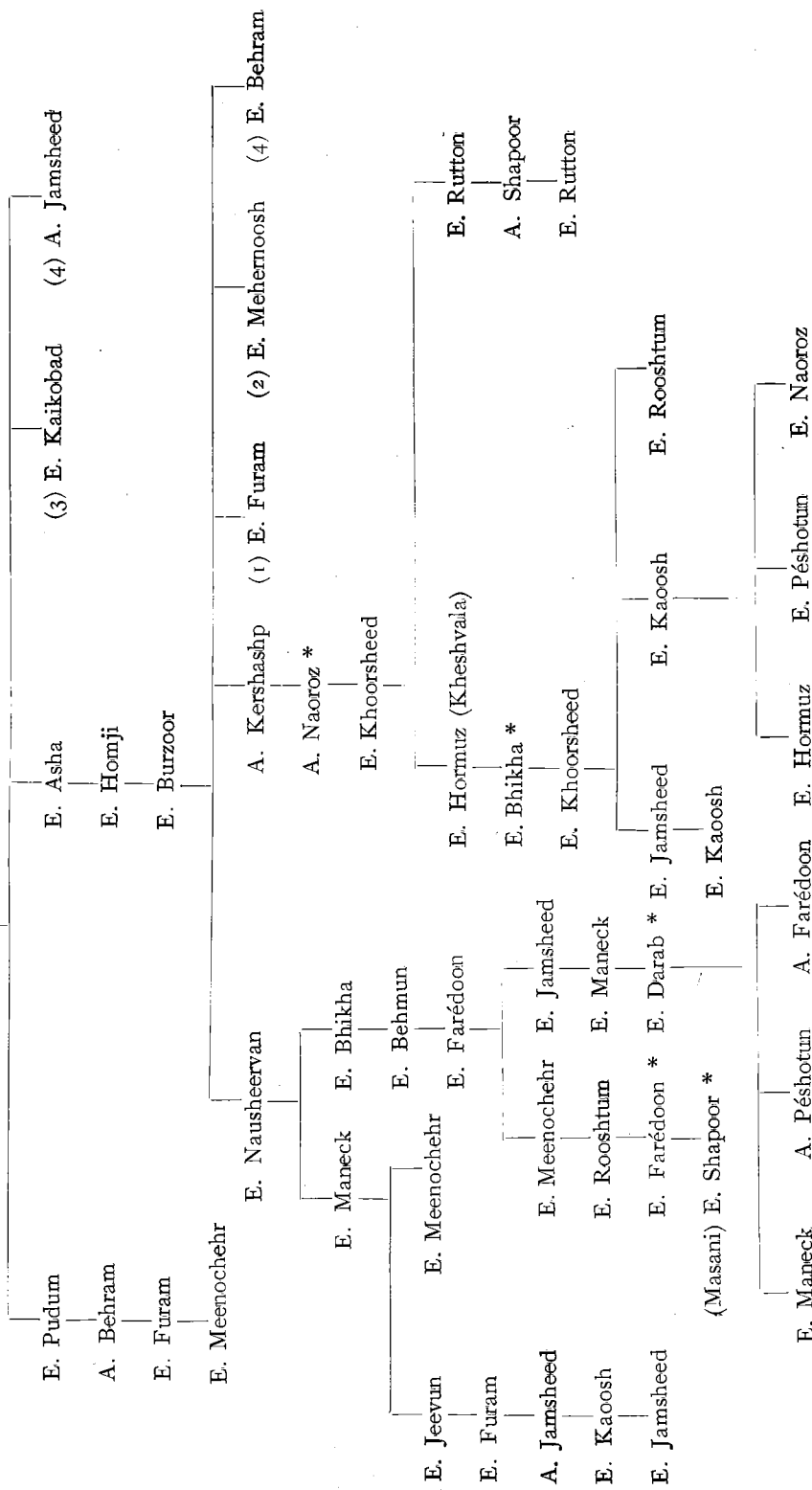
E. Aspandiar. E. Kaka (see page 2)



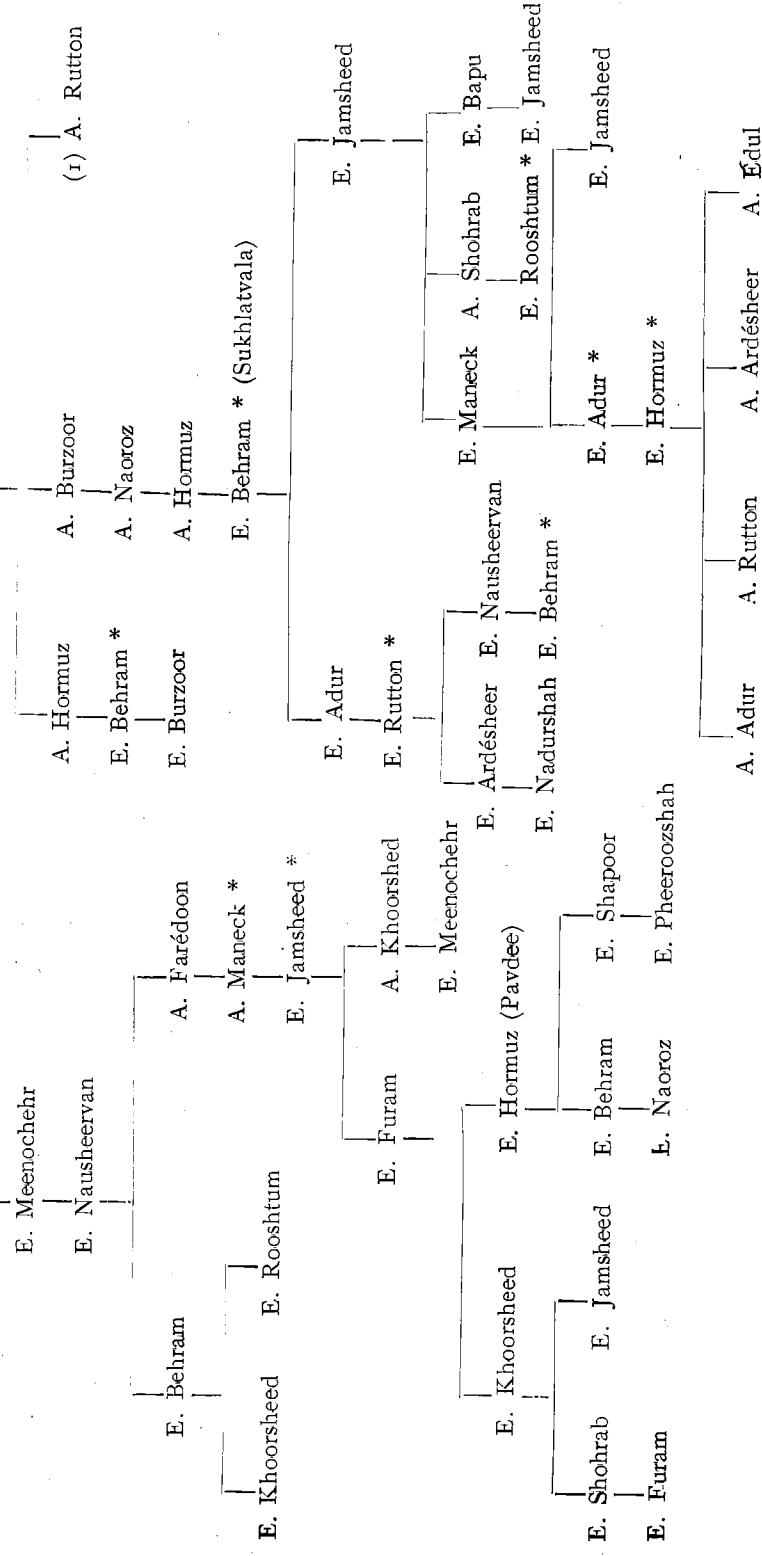
(Adugra) (1) E. Kaka. E. Aspandiar. (see page 85)



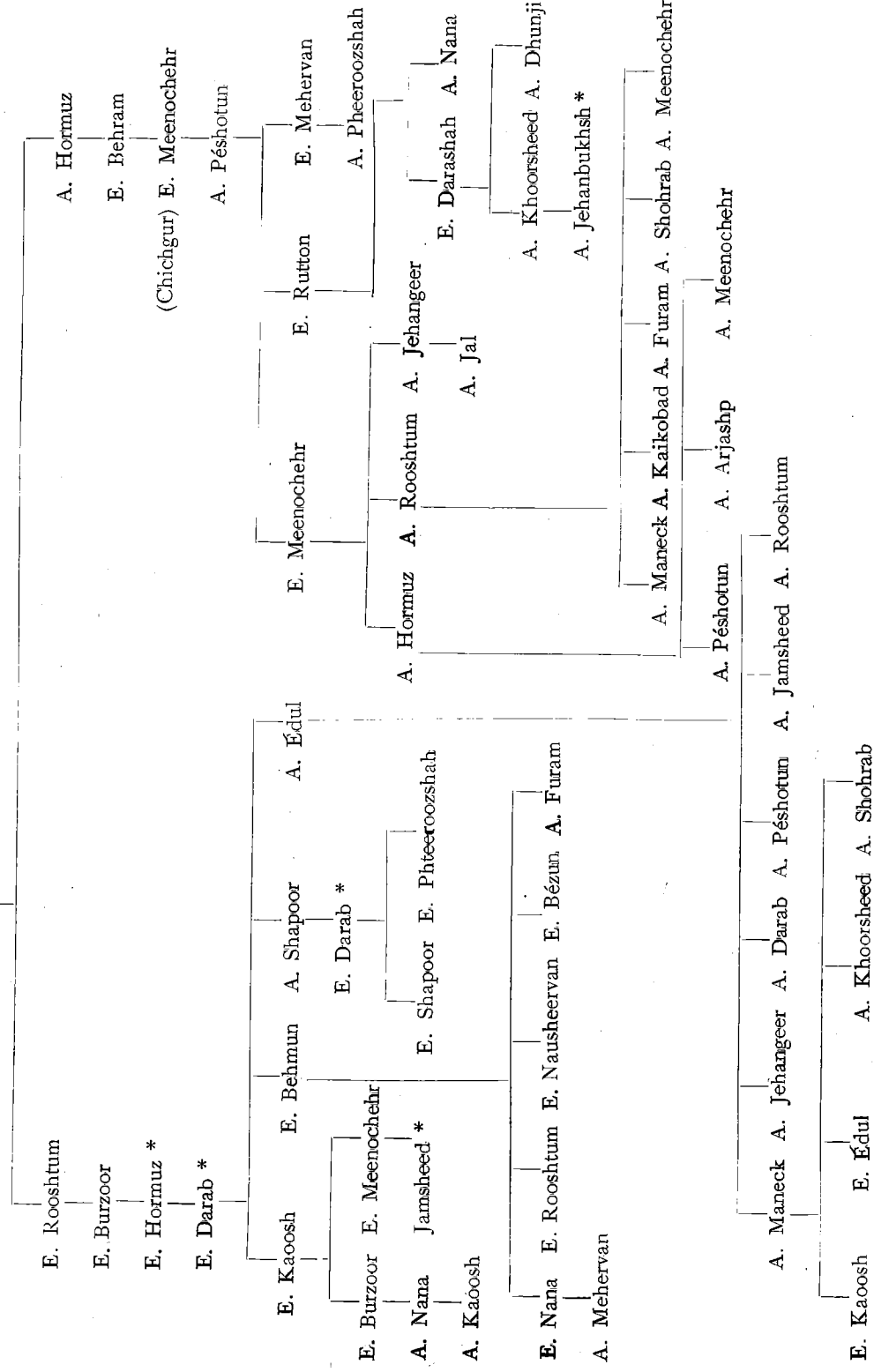
E. Chand. E. Kaka (see page 2)

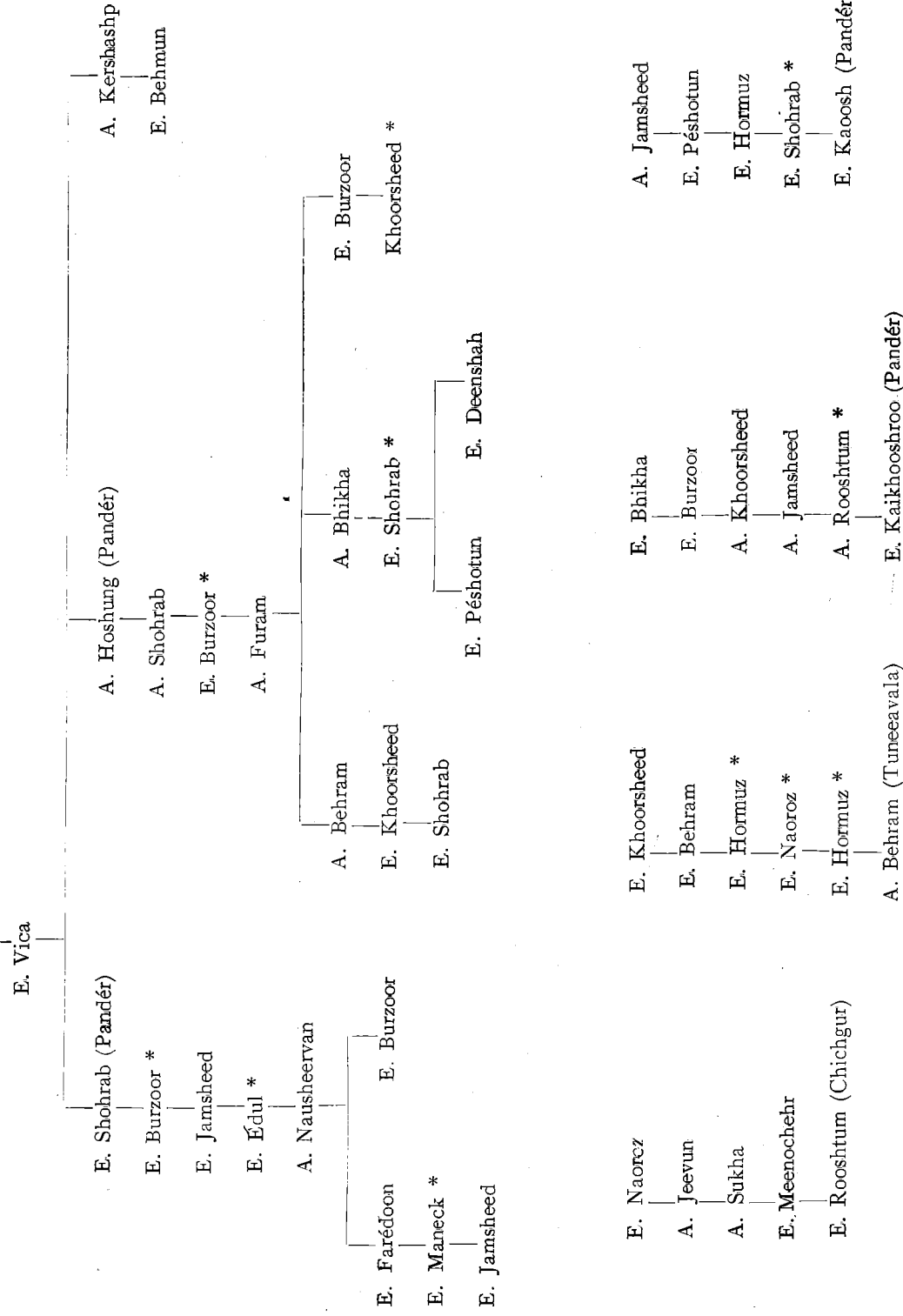
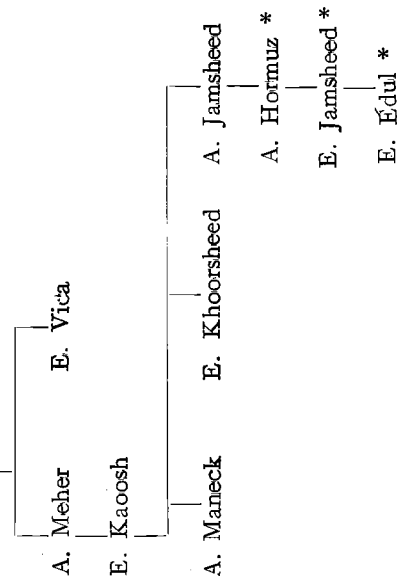


(Pandér) (1) E. Furam. E. Burzoor. E. Homji (see page 87) (2) E. Mehermoosh. E. Burzoor (see page 87)

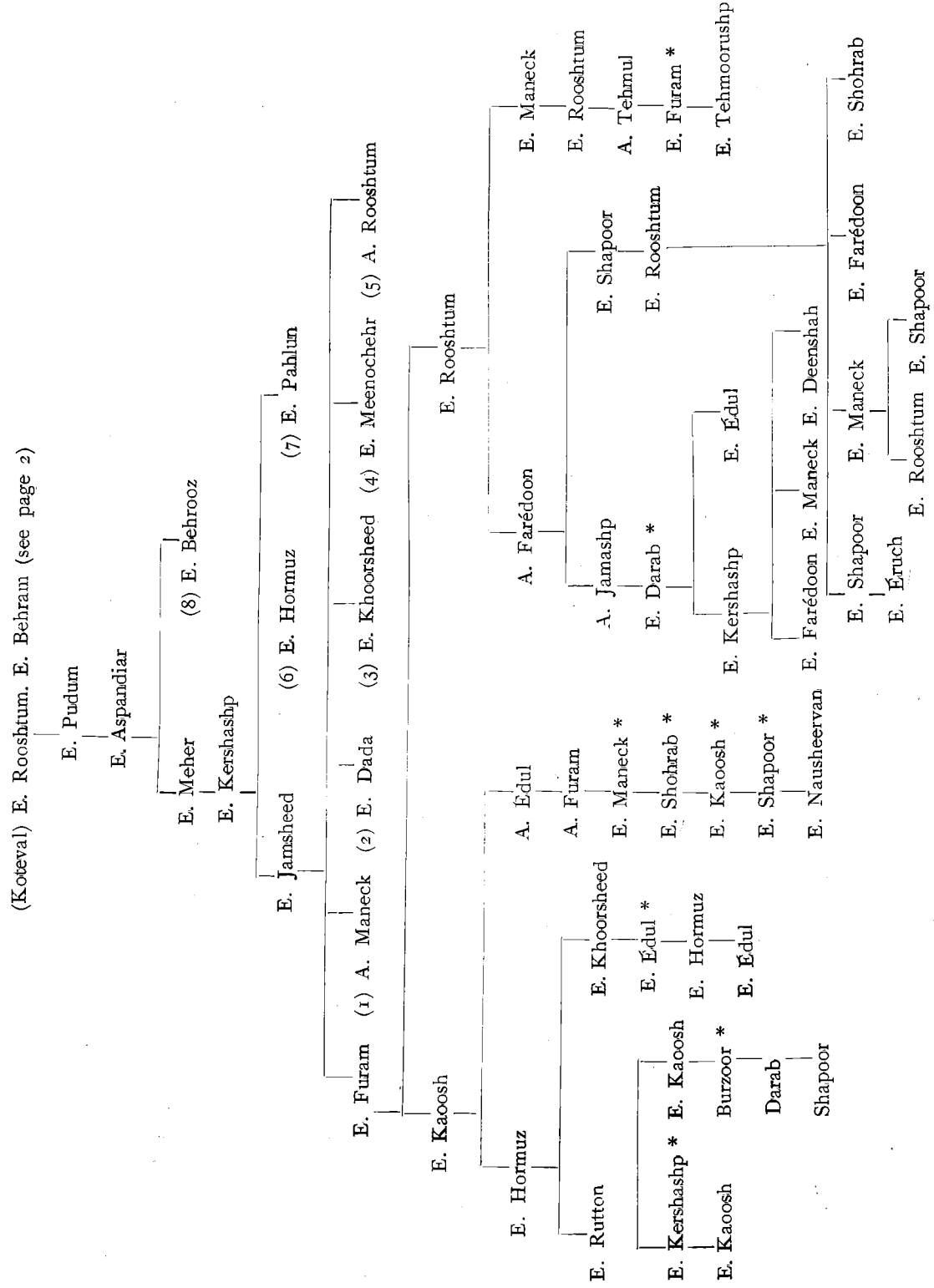
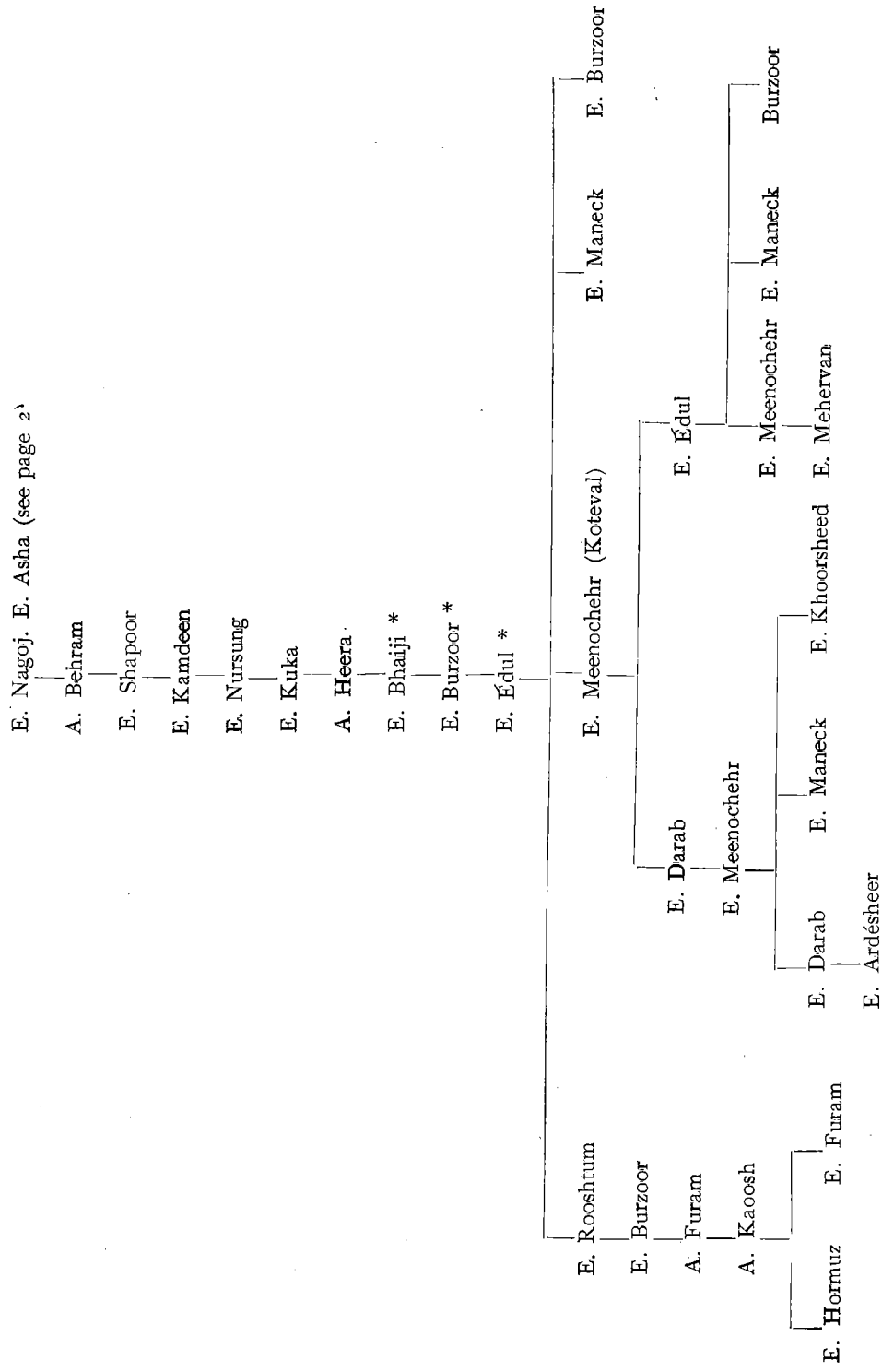


(1) A. Rutton. E. Mehermoosh. E. Burzoor (see page 88)

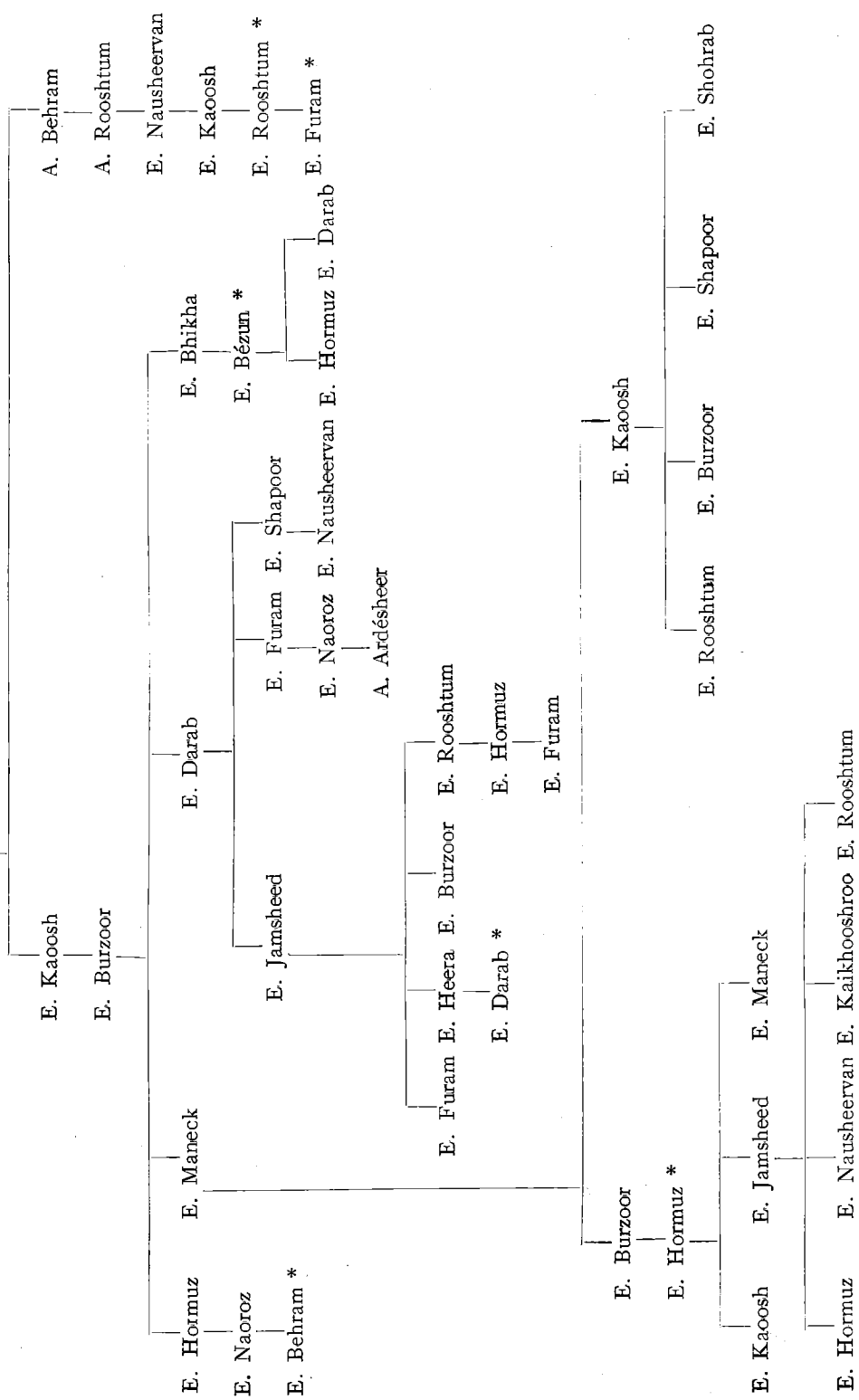




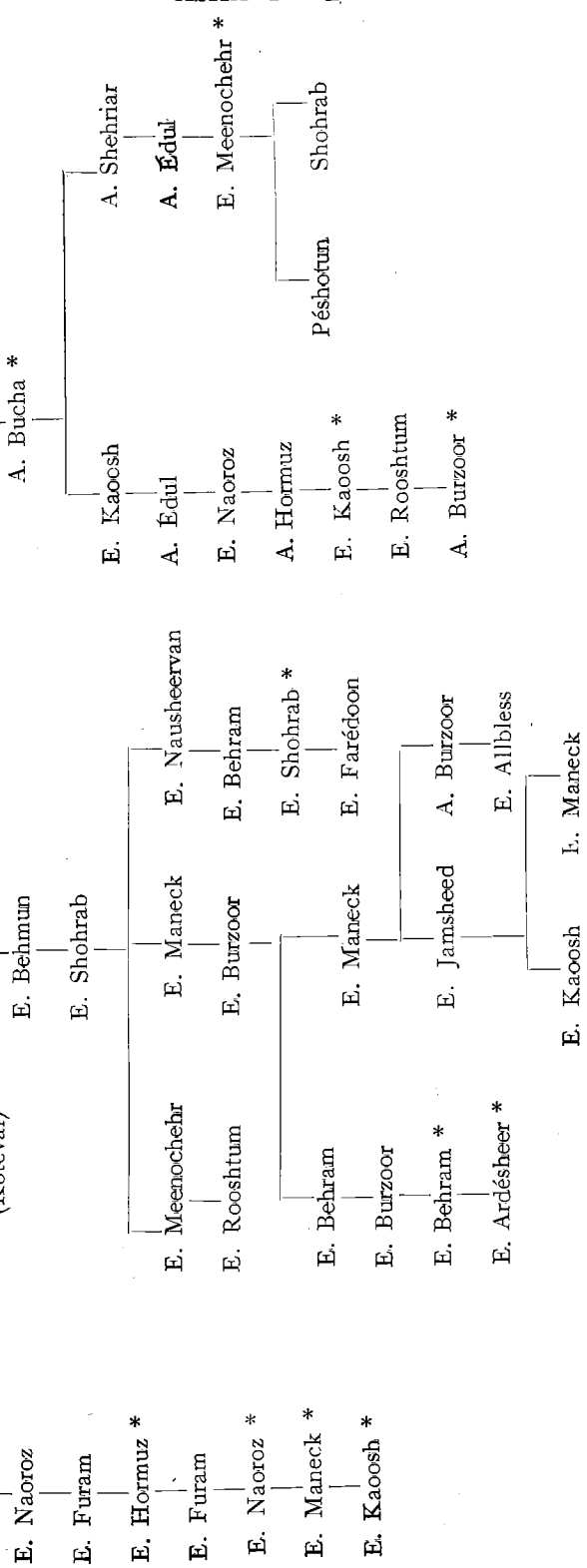
OF THE ASHA FAREDOON STOCK.



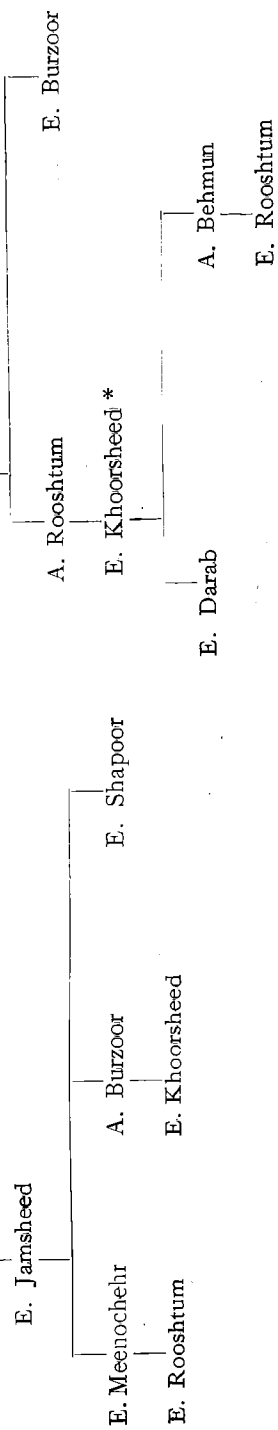
(Koteval) (1) A. Maneck. E. Jamsheed. E. Kershshp (see page 93)



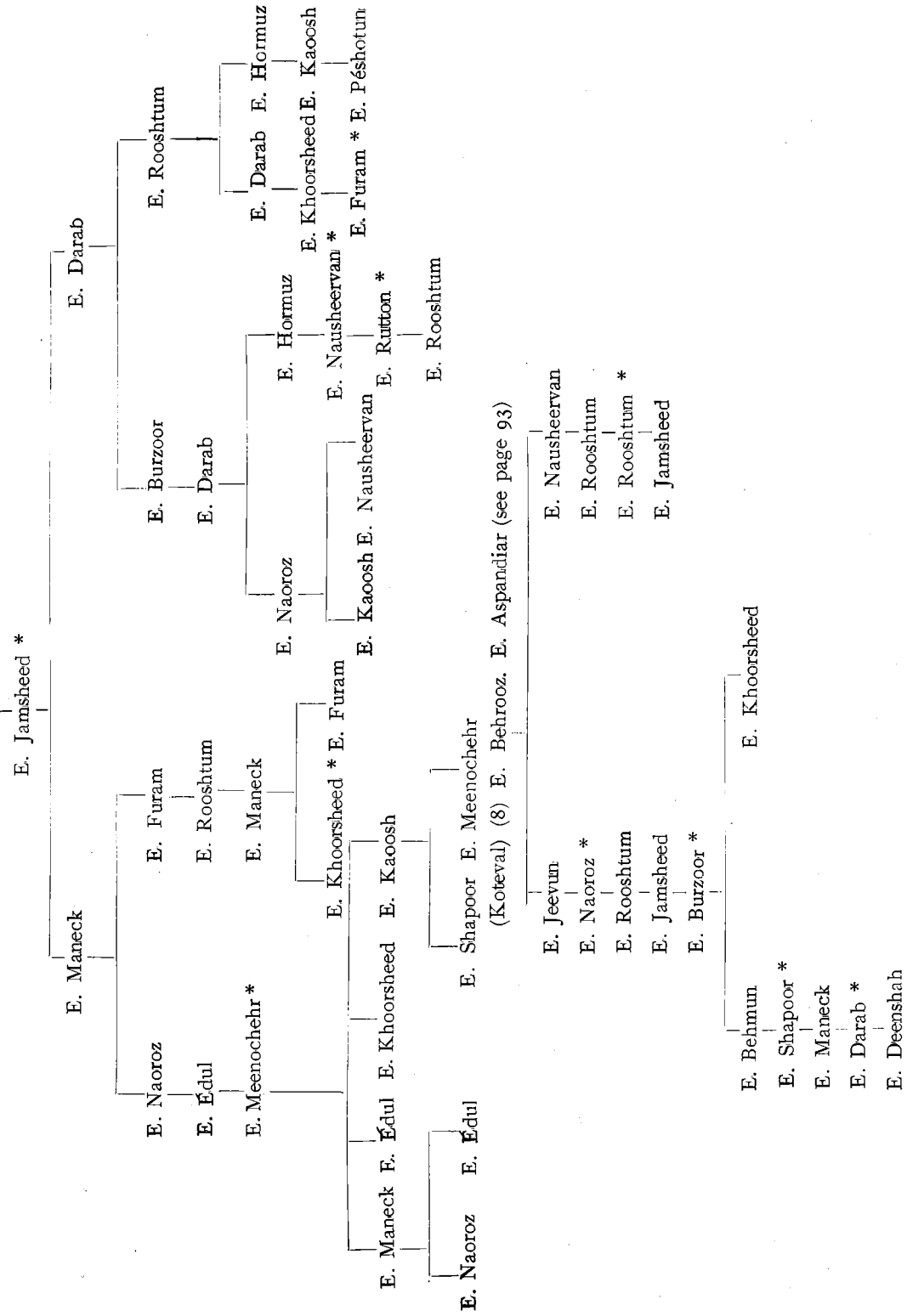
(see page 93) (2) E. Dada. E. Jamsheed. E. Kershshp (Koteval) (see page 93) (3) E. Khoorsheed. E. Jamsheed. E. Kershshp (see page 93) (4) E. Meenochehr. E. Jamsheed. E. Kershshp



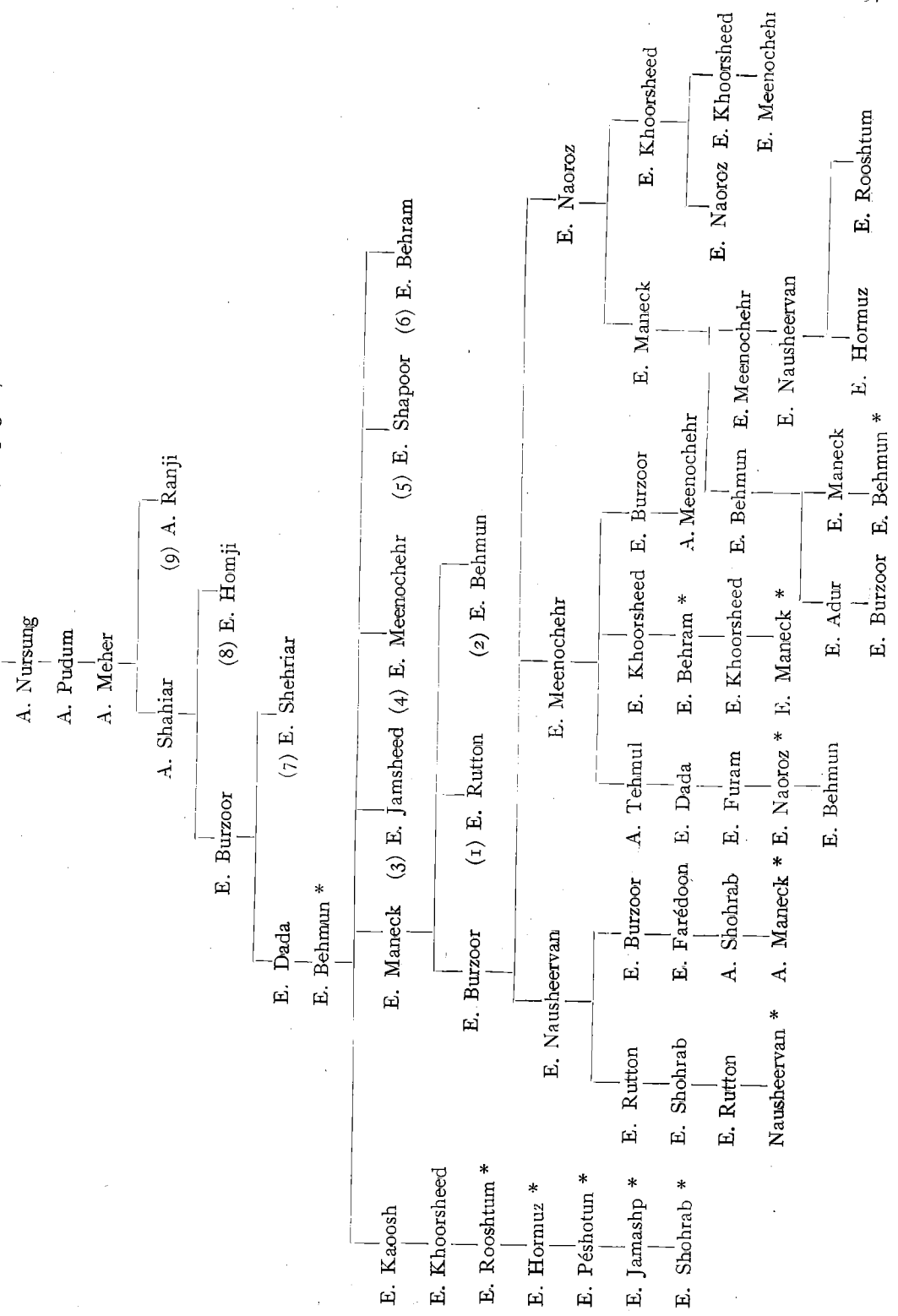
(5) A. Rooshtum. E. Jamsheed. E. Kershshp (see page 93) (6) E. Hormuz. E. Kershshp. E. Meher (see page 93)

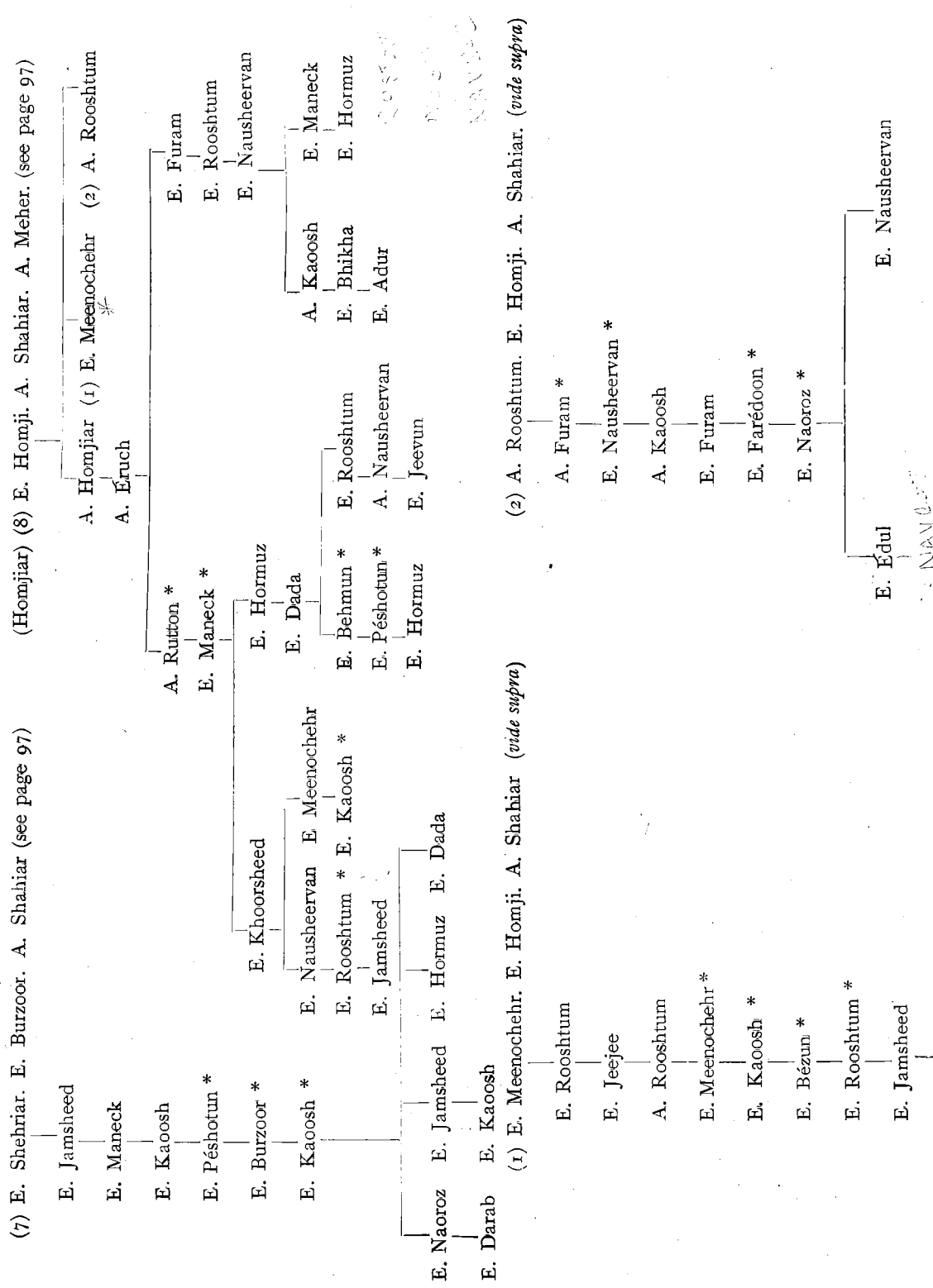
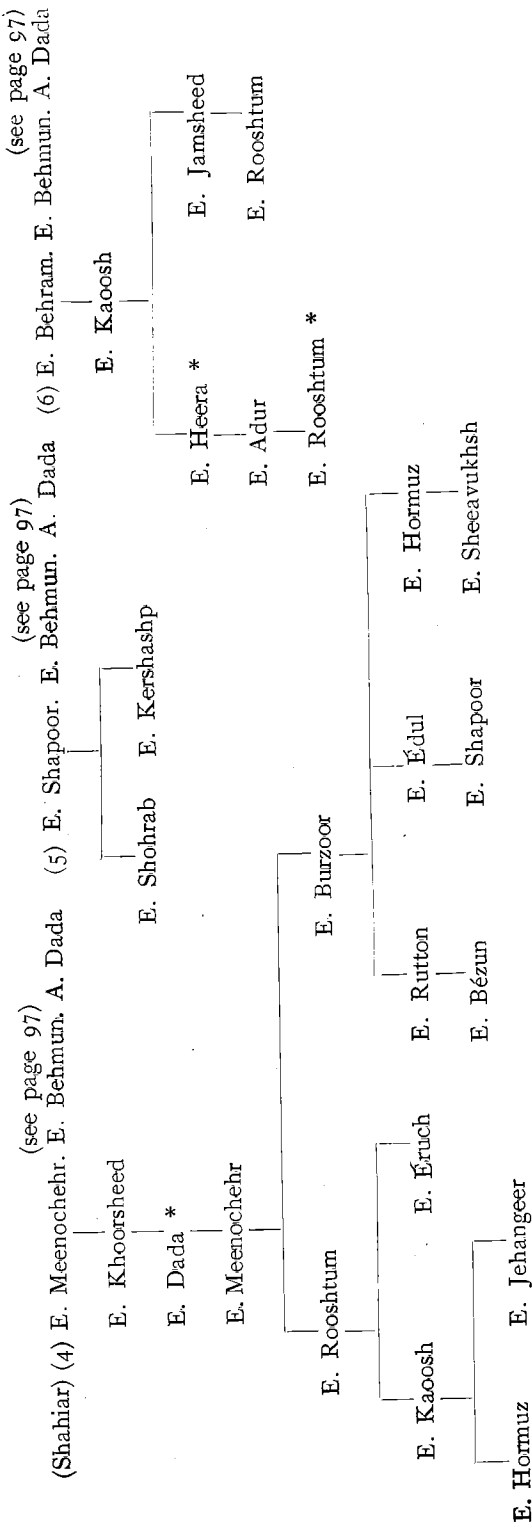
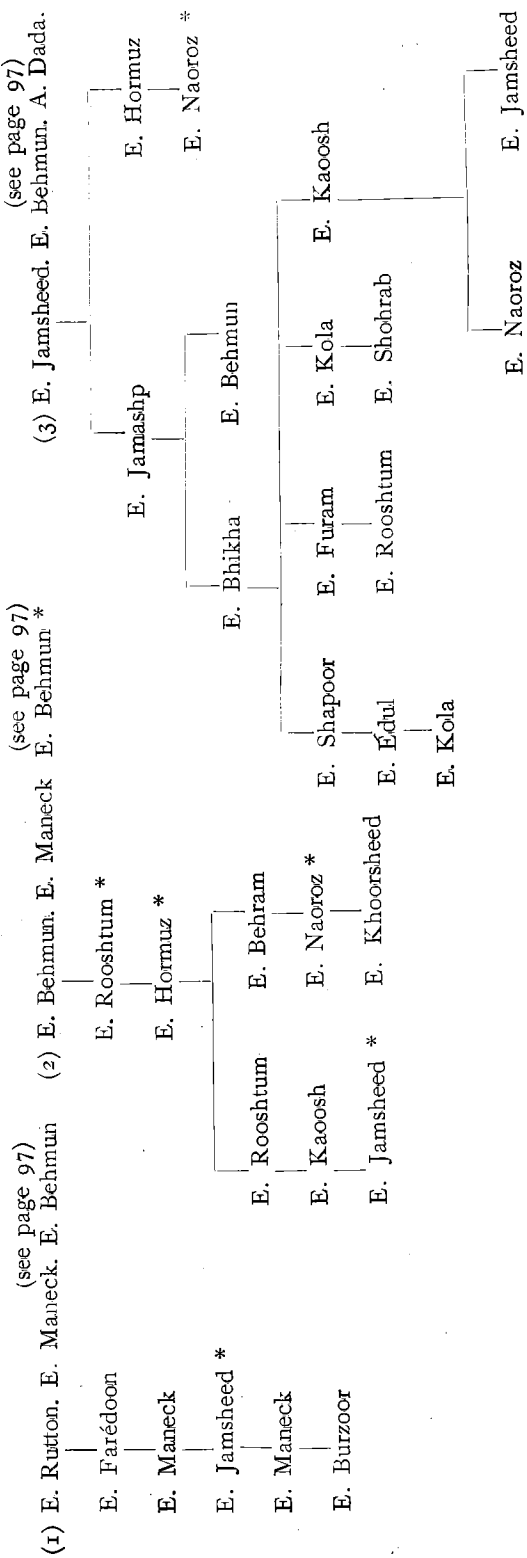


(Koteval) (7) E. Pahlum. E. Kerhashp. E. Meher (see page 93)

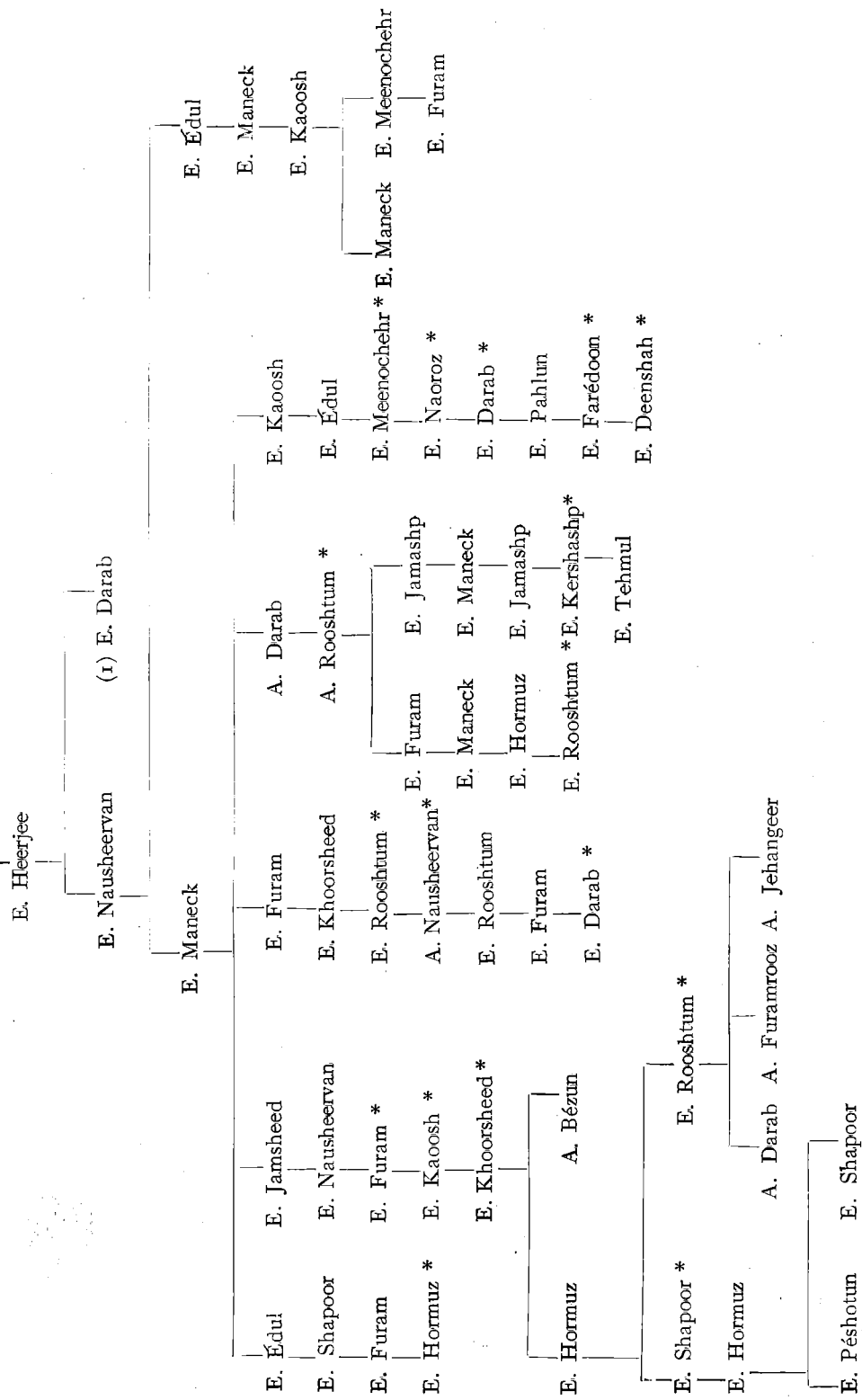


(Shahiar) E. Rooshtum. E. Heera (see page 2)

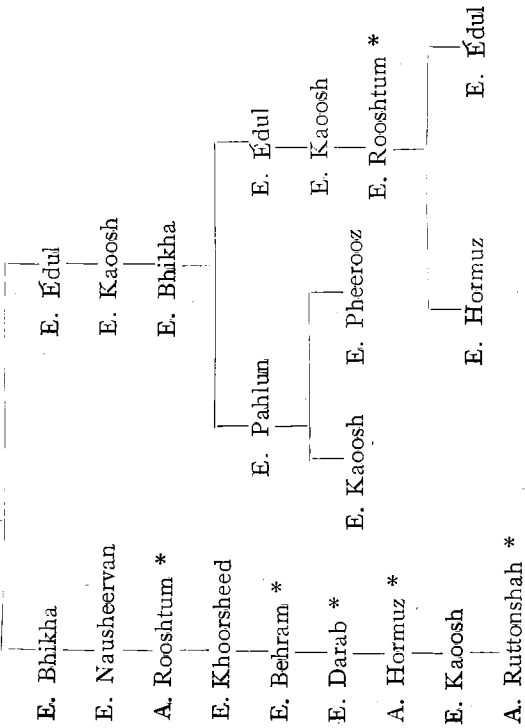




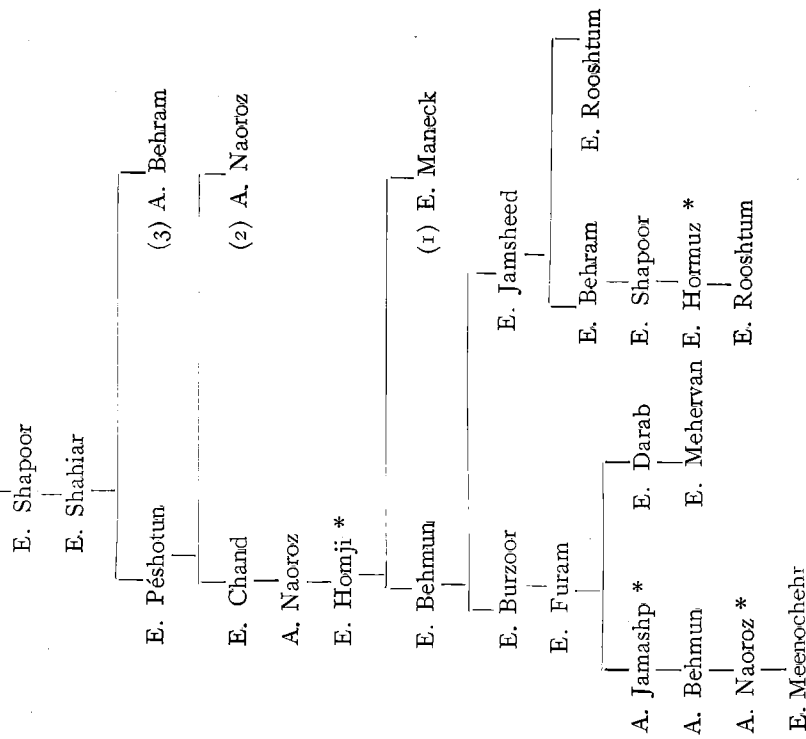
(Bana) (9) A. Ranji. A. Meher. A. Pudum (see page 97)

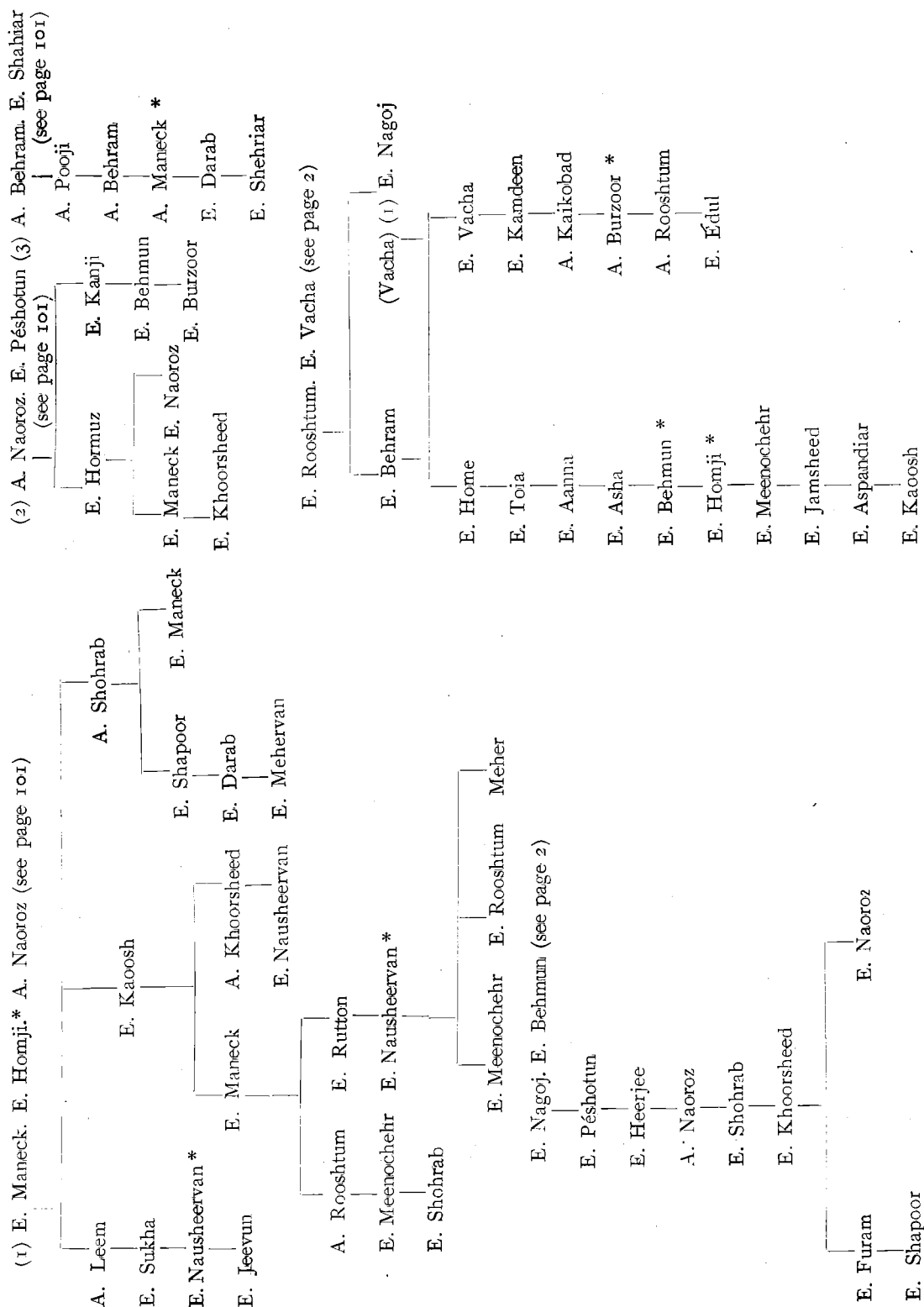


(1) E. Darab. E. Heerjee. A. Ranji. (see page 100)

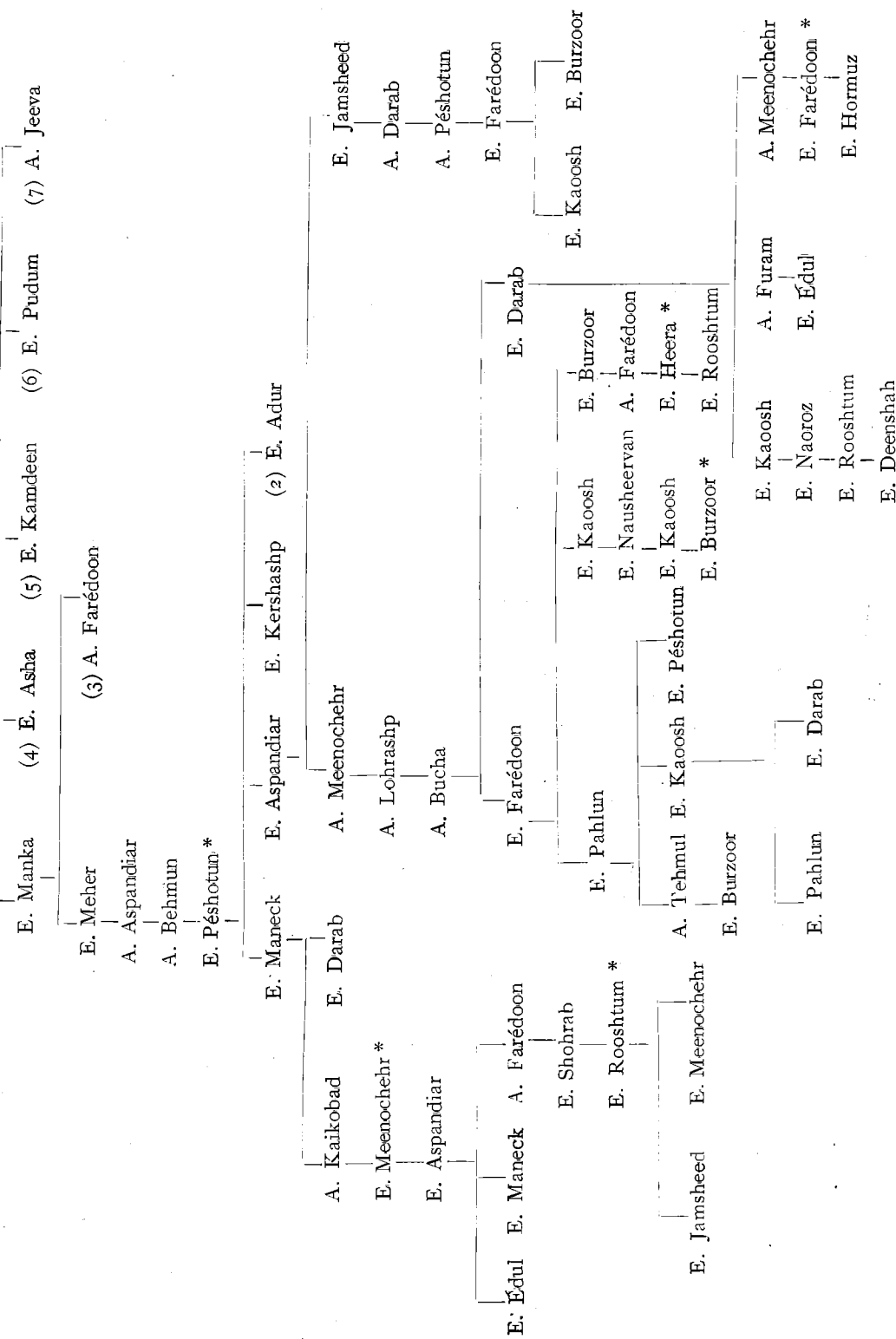


E. Shahiar. E. Farédoon (see page 2)

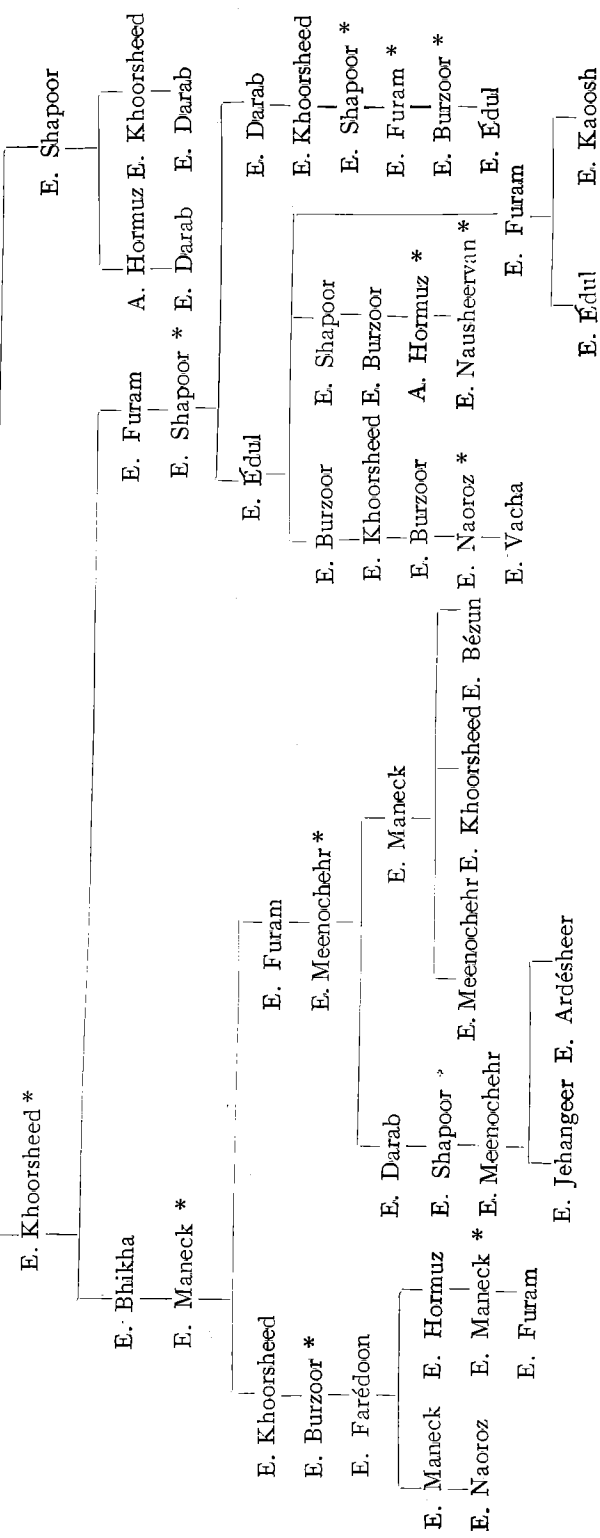
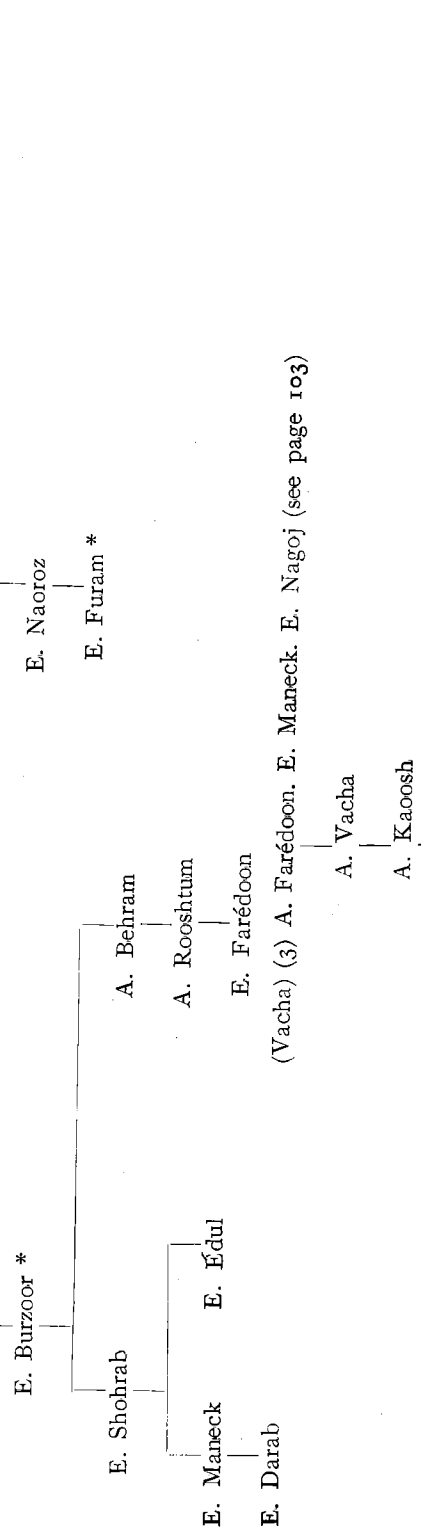




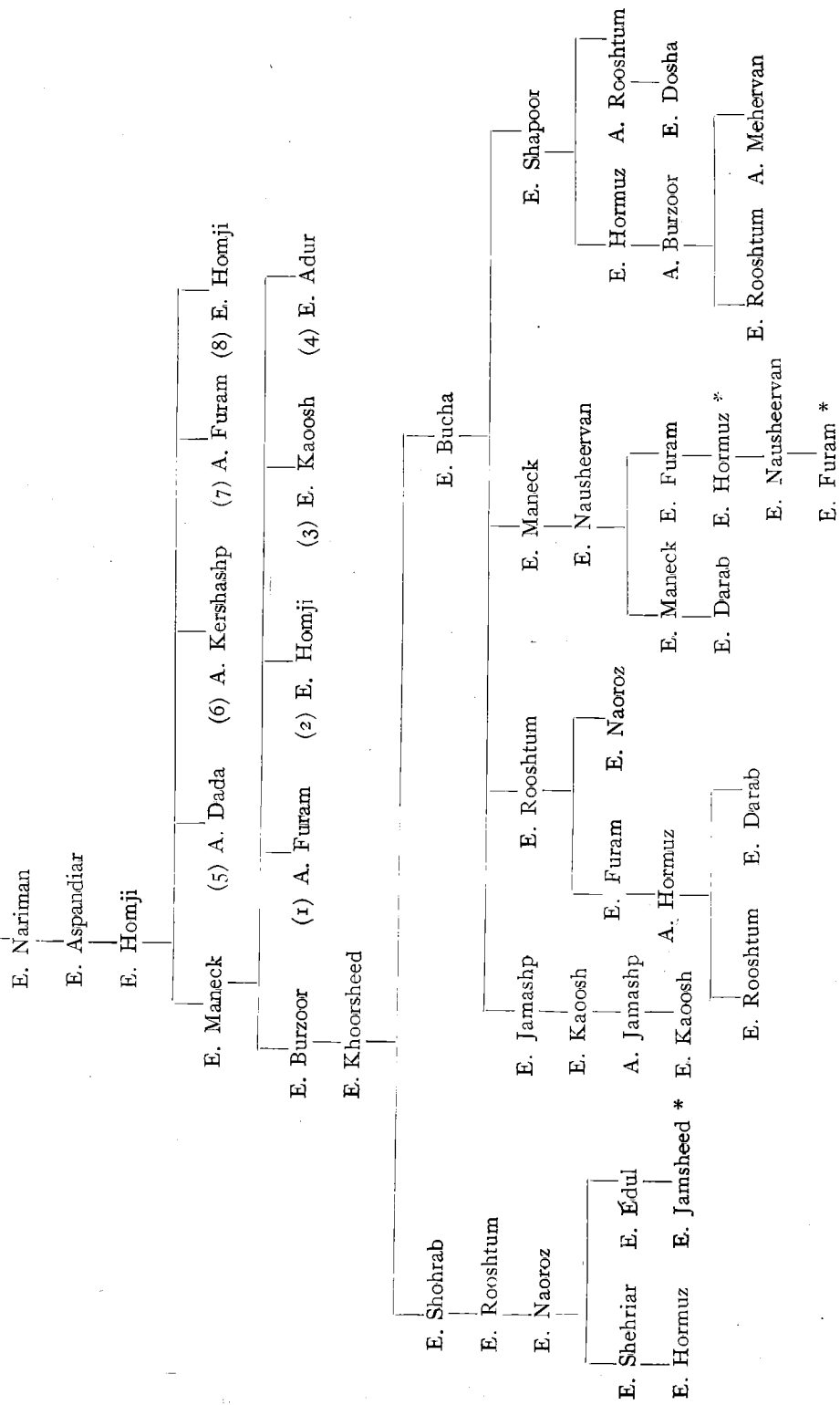
(Vacha) (1) E. Nagoj. E. Rooshtum. E. Vacha (see page 102)



(Antia) (1) E. Kerashap. A. Péshotun.* A. Behmun (see page 103)

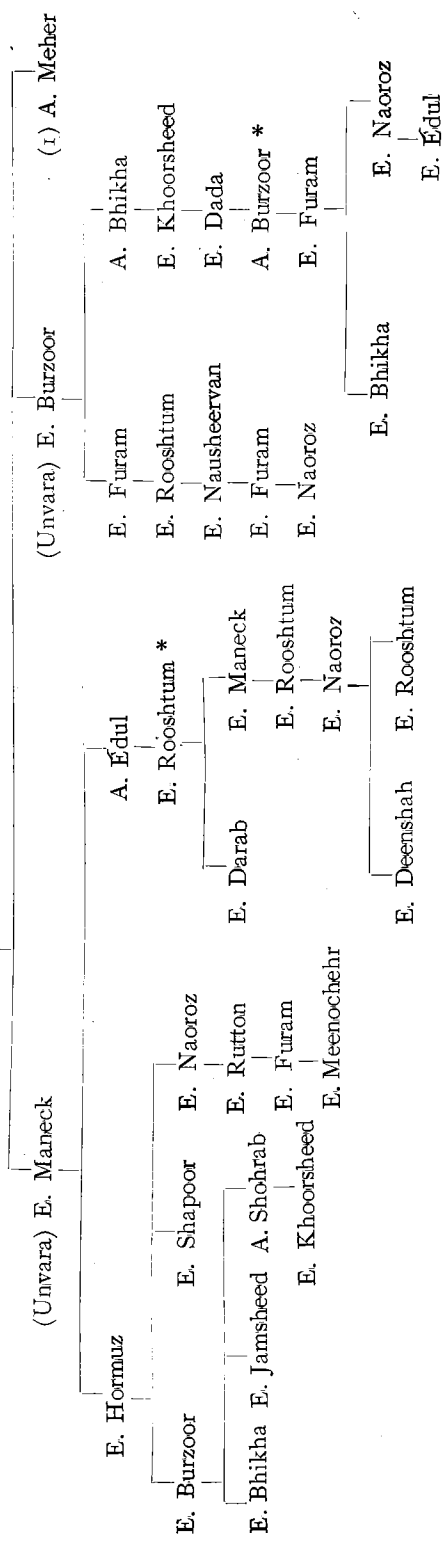


(4) E. Asha. E. Nagoj. E. Rooshtum (see page 103)



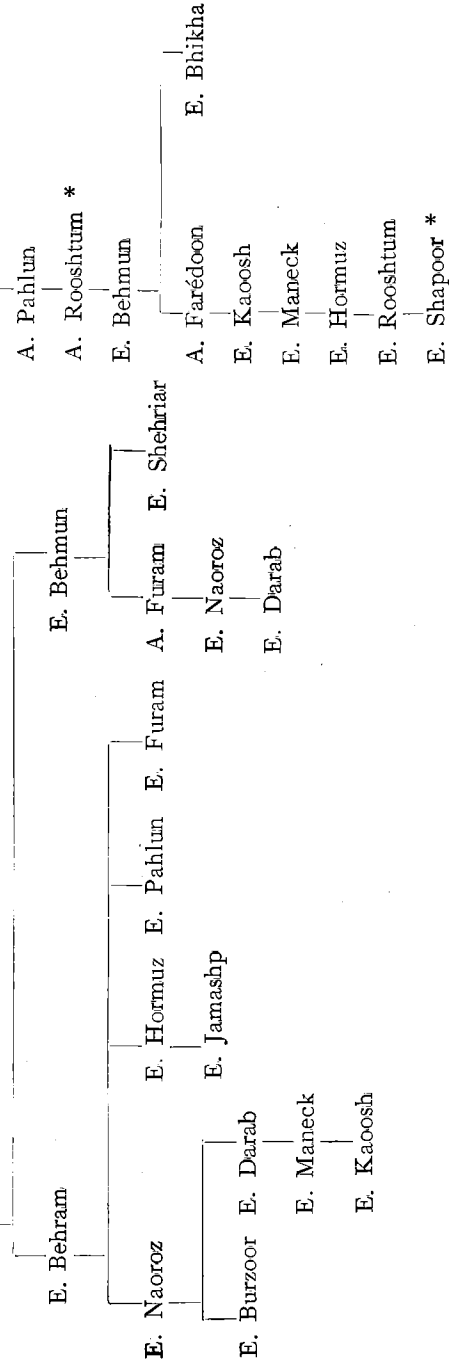
(1) A. Furam. E. Maneck. E. Homji (see page 105)

A. Nausheervan



(1) A. Meher. A. Nausheervan. A. Furam (*vide supra*)

(4) E. Adur. E. Maneck. E. Homji (see page 105)

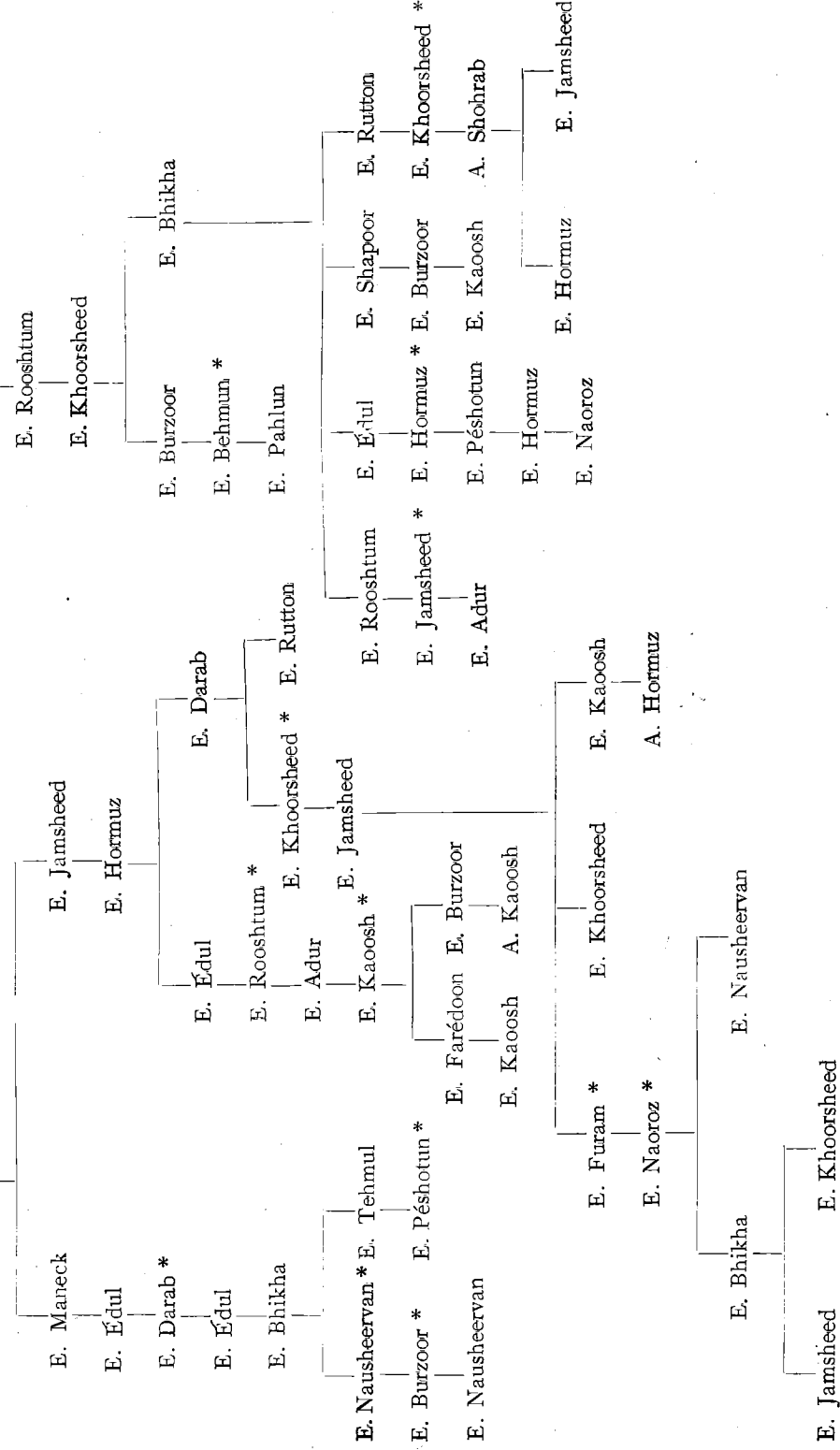


(see page 105)

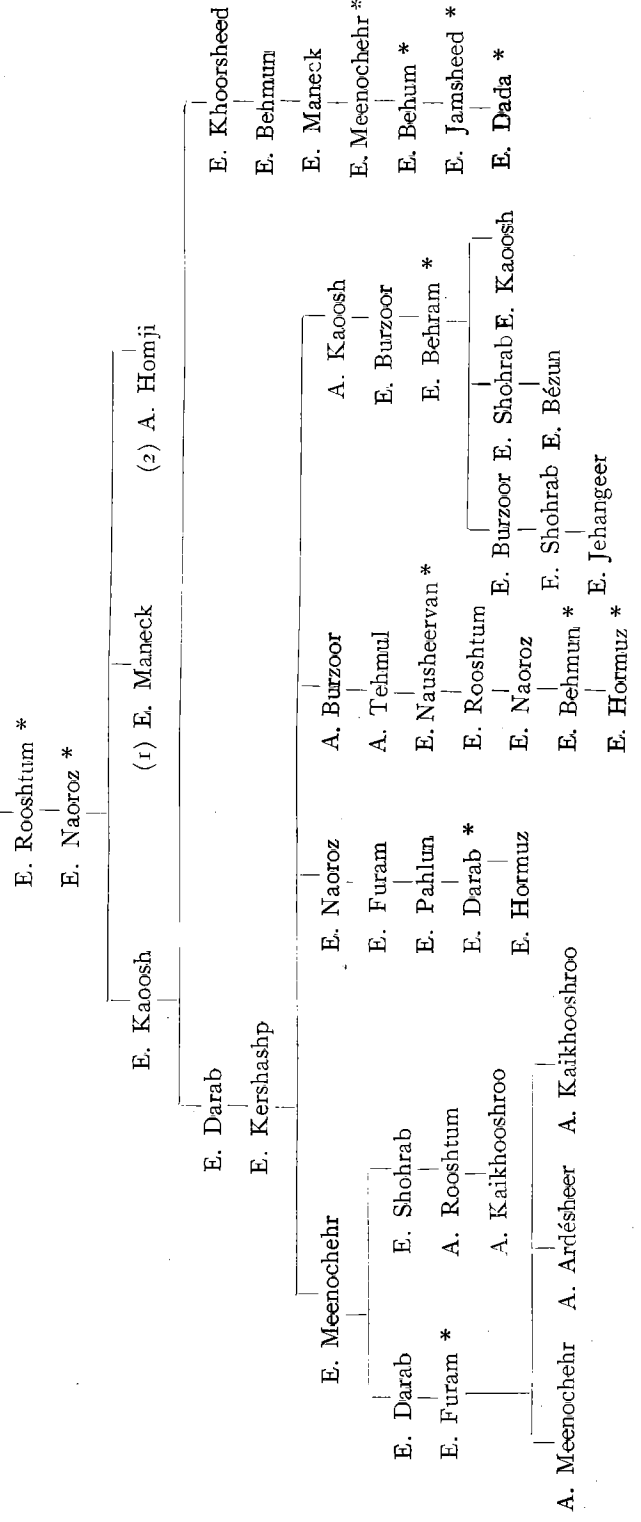
(Bhojlu Unvara) (2) E. Homji. E. Maneck. E. Homji

(see page 105)

(Sasoori Unvara) (3) E. Kaoosh. E. Maneck. E. Homji



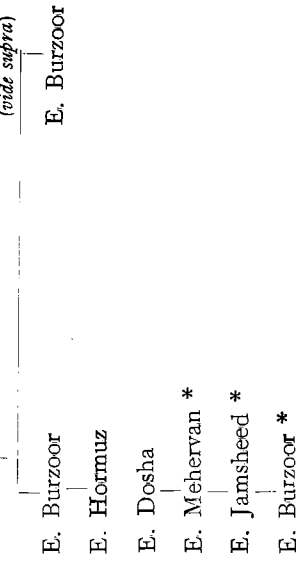
(Unvara) (5) E. Aspandiar (see page 105)



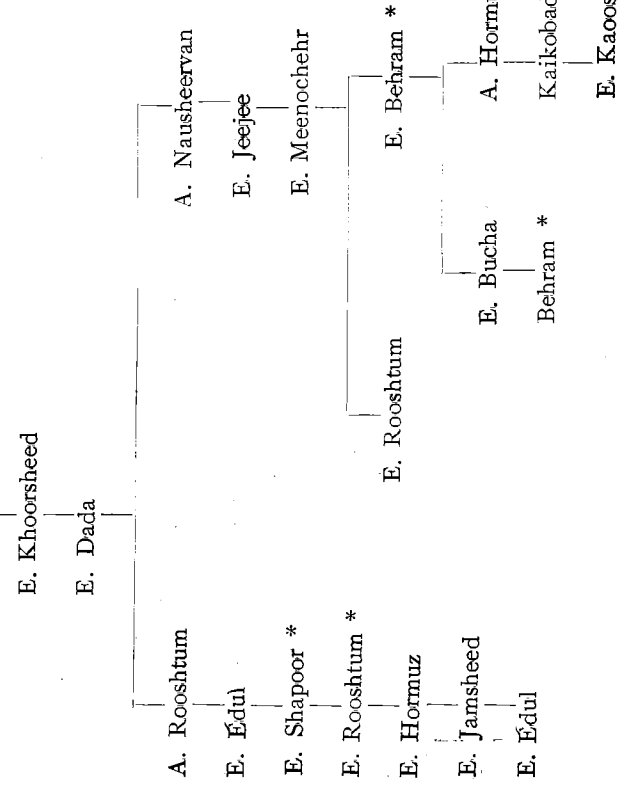
(Unvara) (1) E. Maneck. E. Naoroz.* E. Rooshtum* (vide supra)



(Unvara) (2) A. Homji. E. Naoroz.* E. Rooshtum* (vide supra)



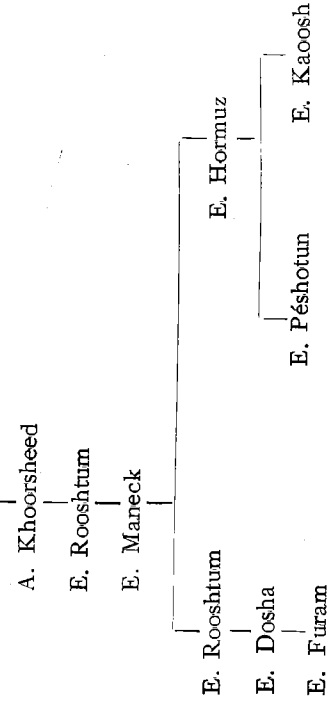
(Unvara) (6) A. Kershashp. E. Homji. A. Aspandiar (see page 105)

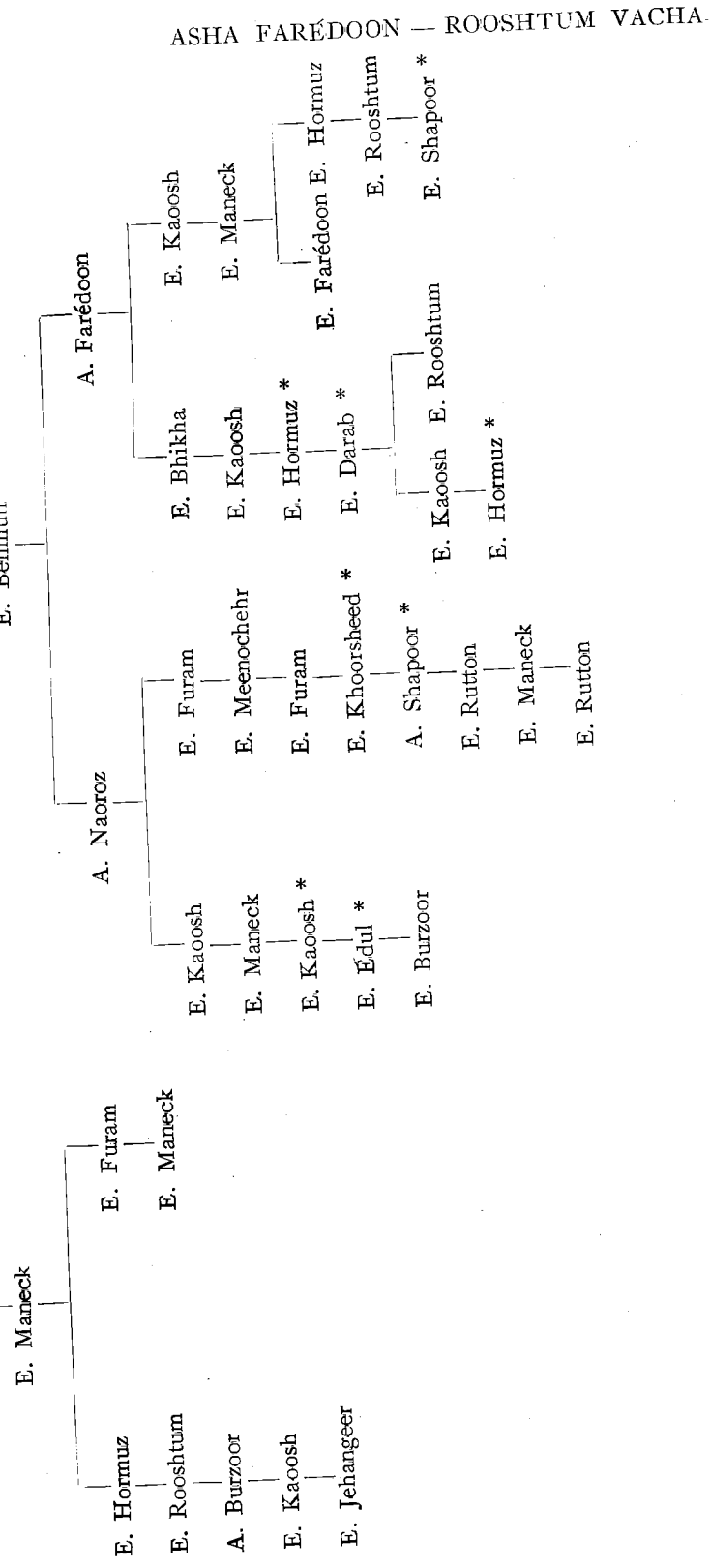


(Bèak) (7) A. Furam. E. Homji. A. Aspandiar (see page 105)



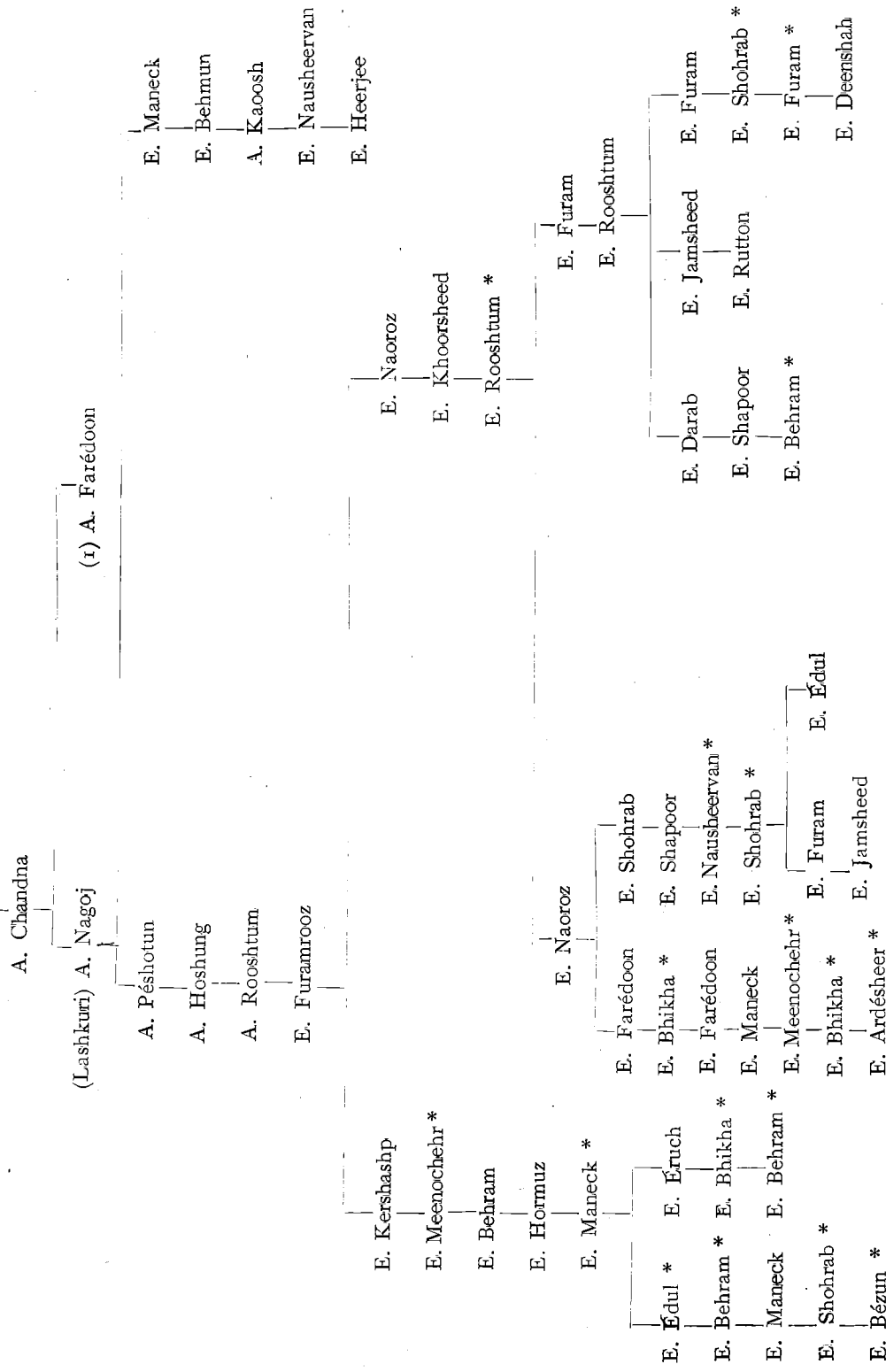
E. Rooshtum (Bèak) *



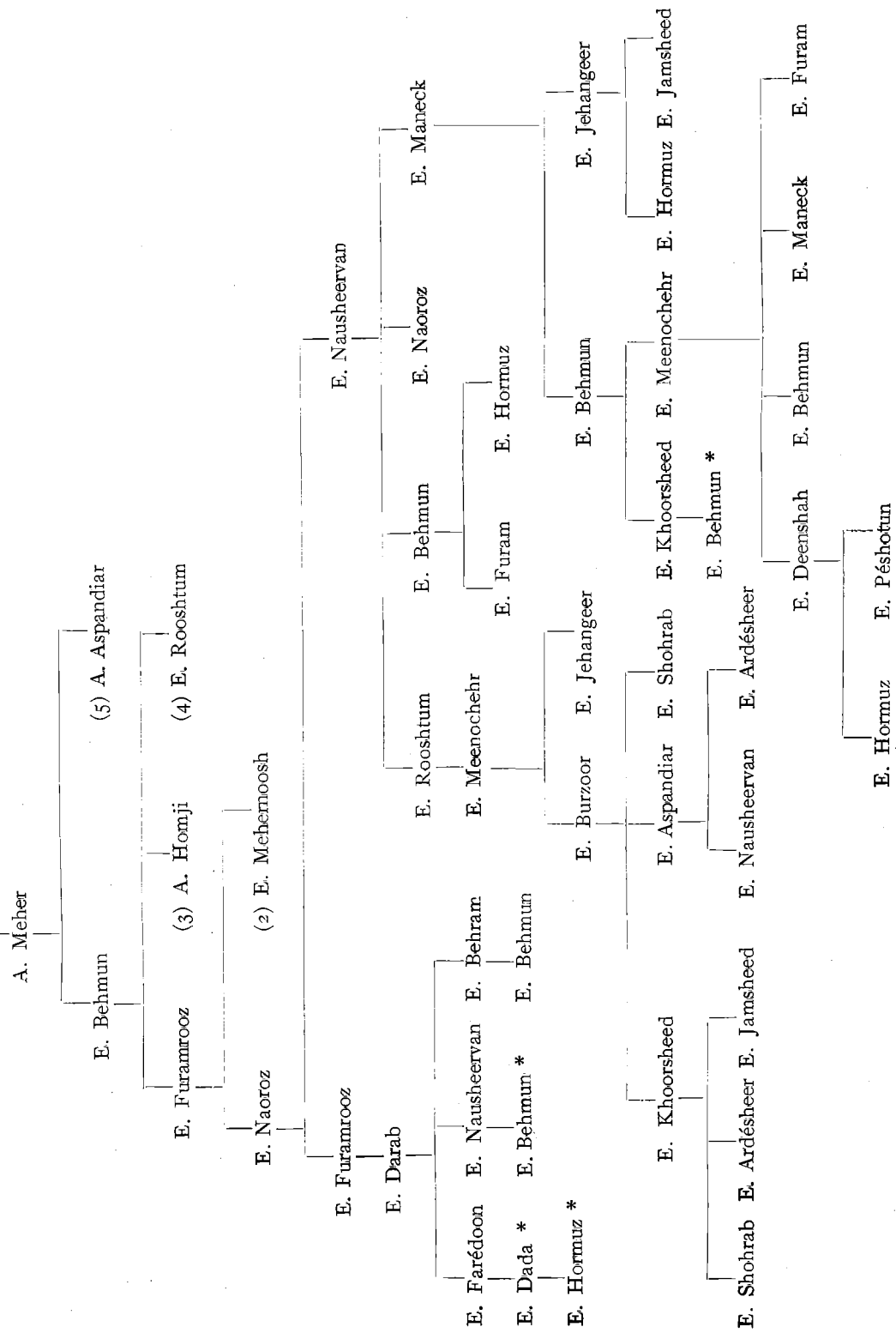


E. Burzoor
 E. Farédoon *
 E. Jamsheed (Bèkia) *

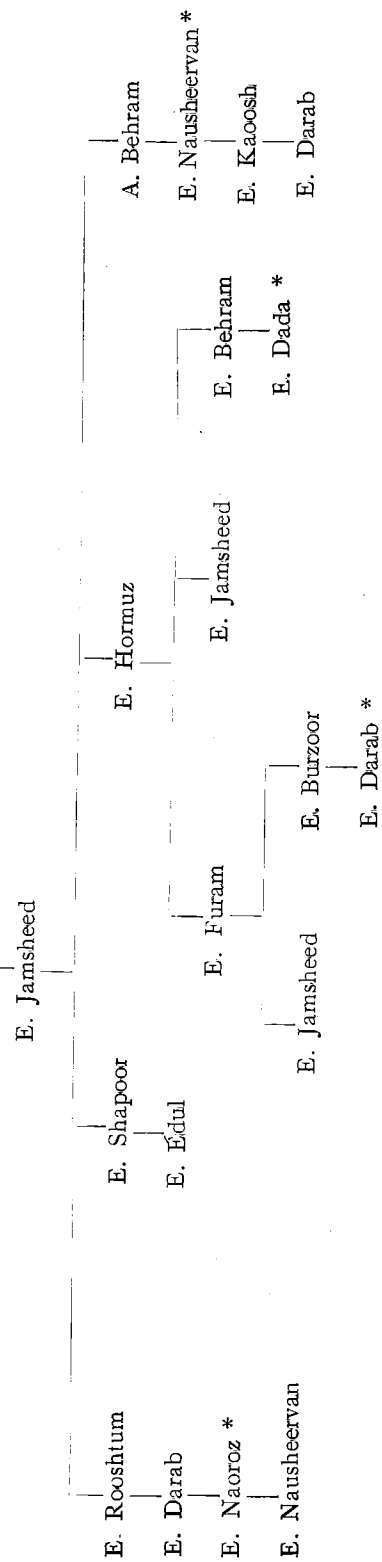
(5) E. Kamdeen. E. Nagoj. E. Rooshtum. E. Vacha (see page 103)



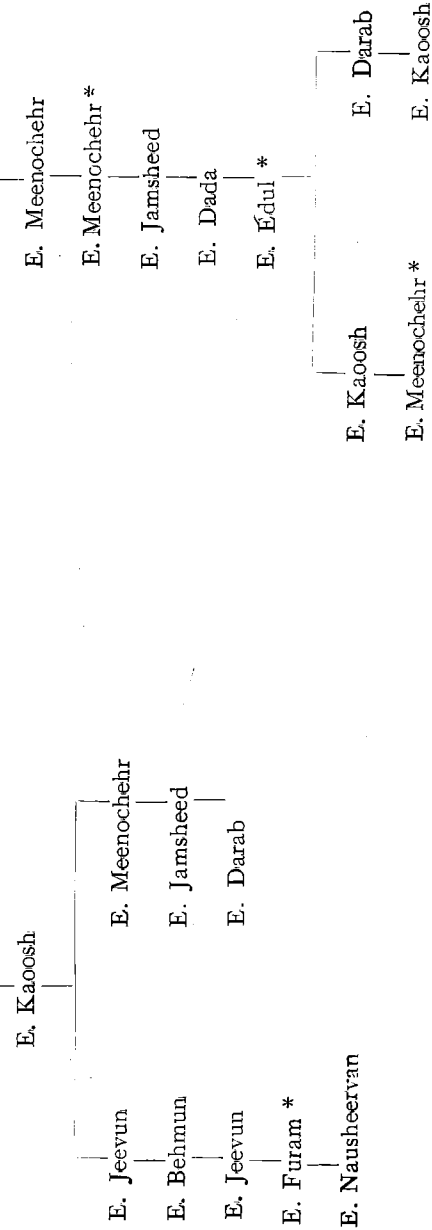
(Lashkuri) (1) A. Farédoon. A. Chandna. E. Kamdeen (see page 112)



(Lashkuri) (2) E. Mehermoosh. E. Darab. E. Furamrooz (see page 114)

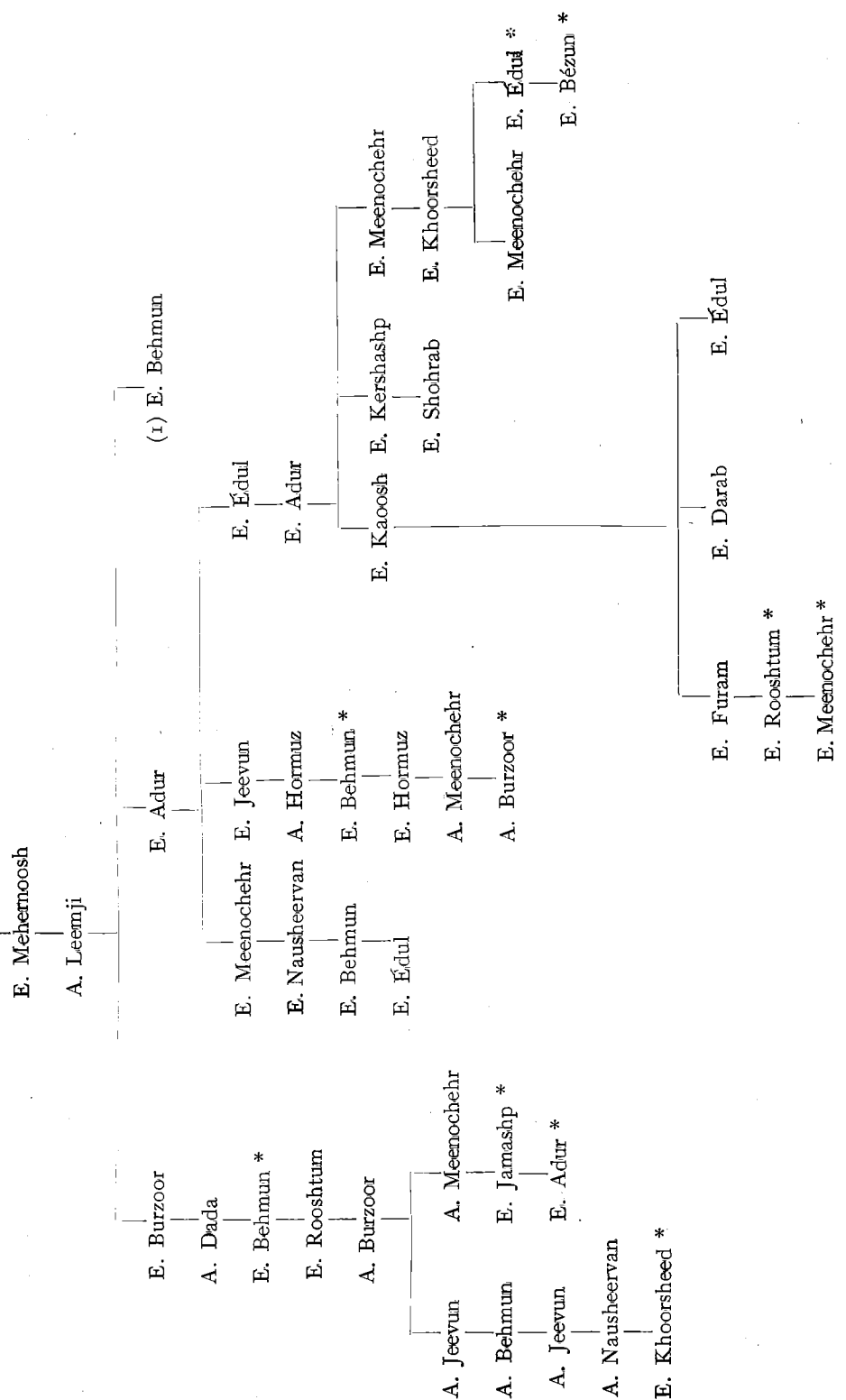


(Lashkuri) (3) A. Homji. E. Behmun. A. Meher (see page 114)

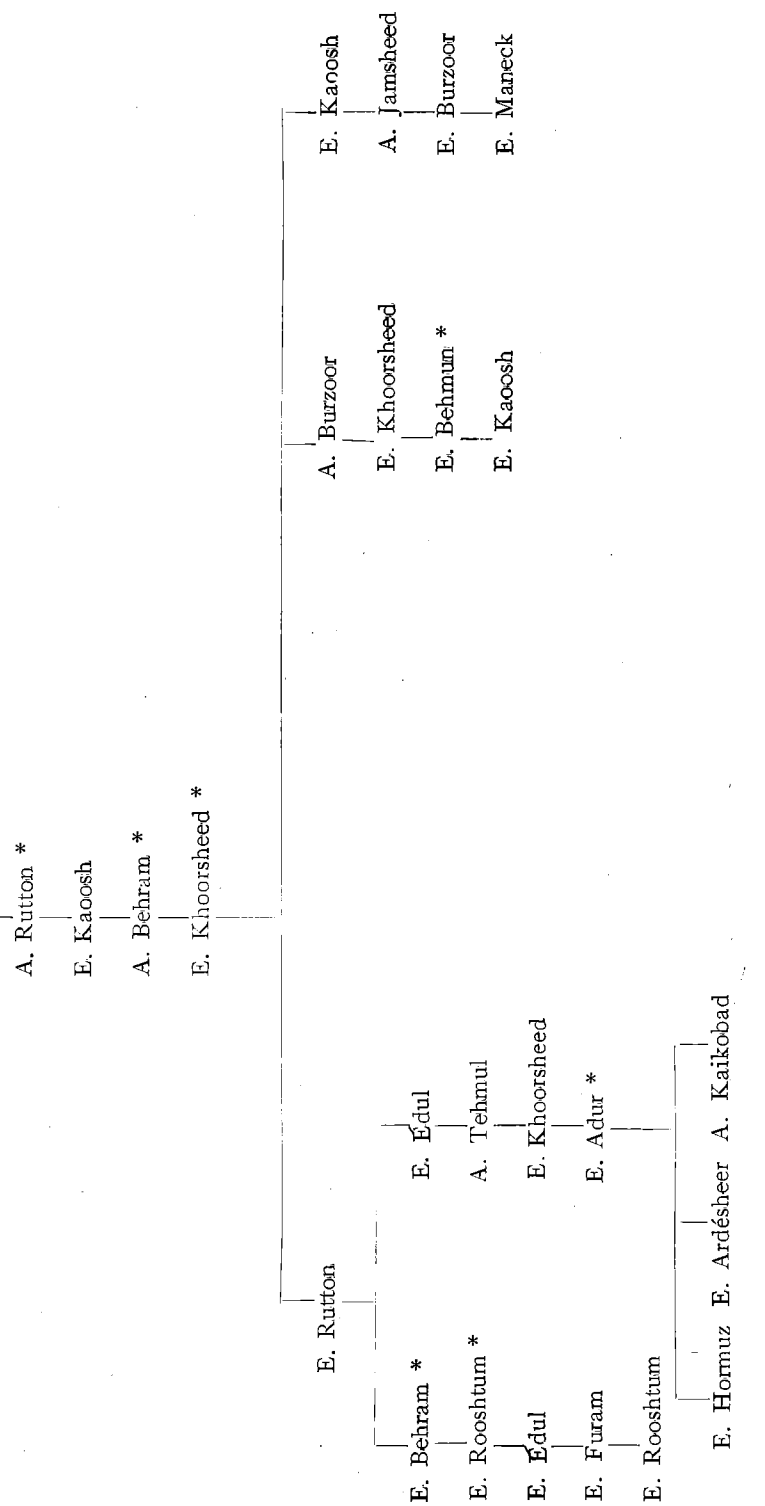


(Lashkuri) (4) E. Rooshtum. E. Behmun. A. Meher (see page 114)

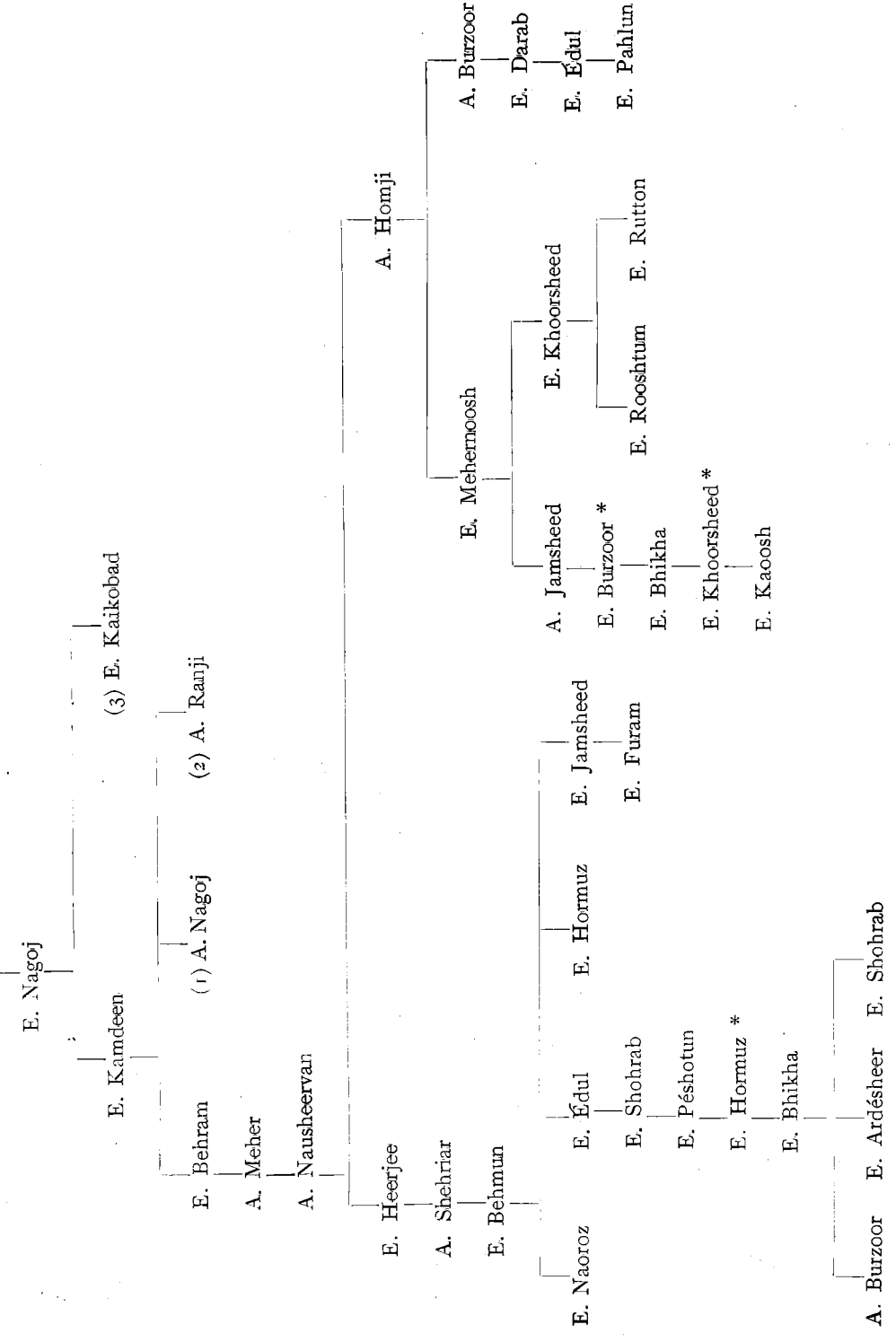
(Lashkuri) (5) A. Aspandiar. A. Meher. A. Farédoon (see page 114)



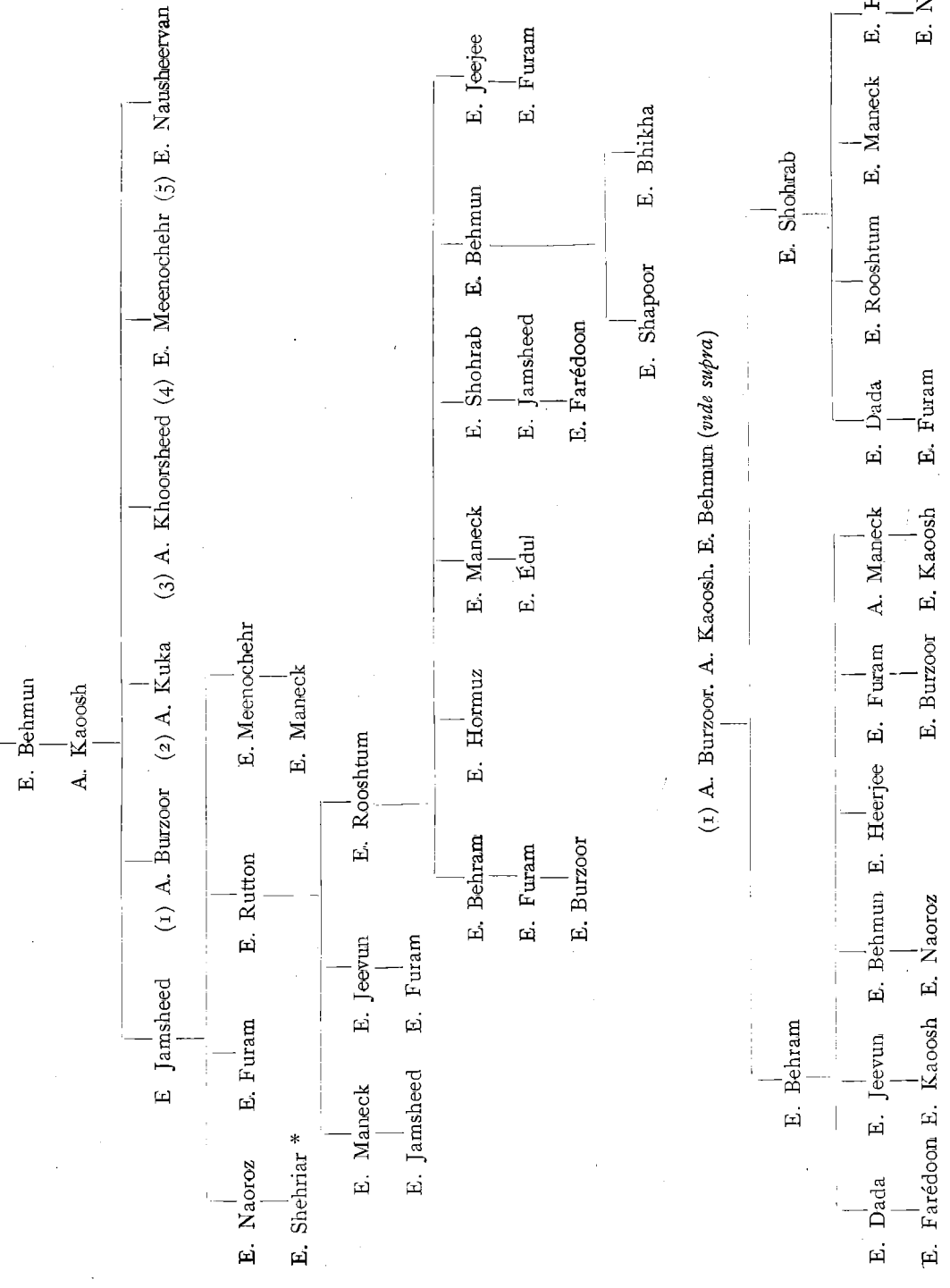
(Gae) (1) E. Behnun. A. Leemji. E. Mehernoosh (see page 116)

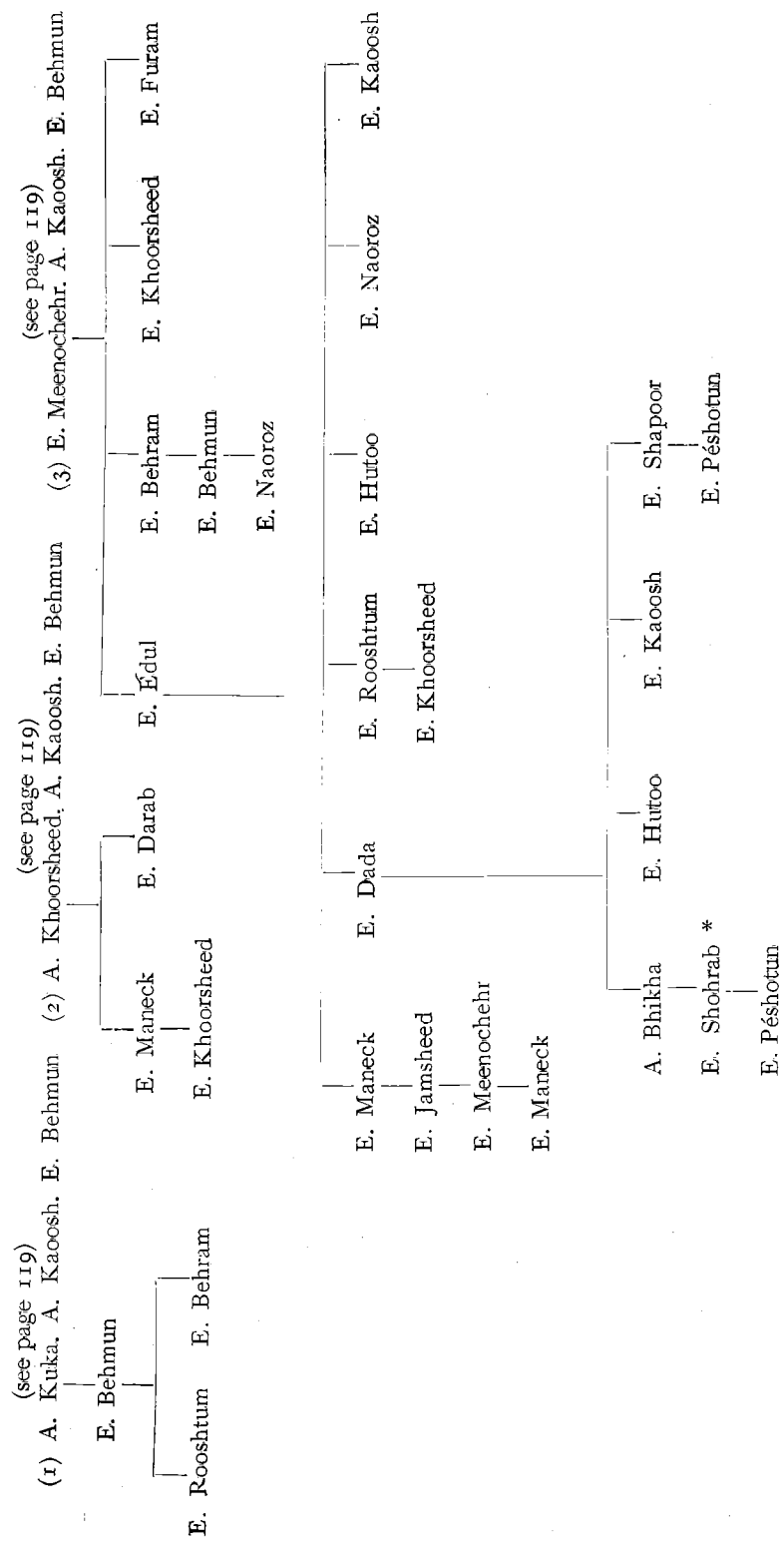


(6) E. Pudum. E. Nagoj. E. Rooshtum. E. Vacha (see page 103)

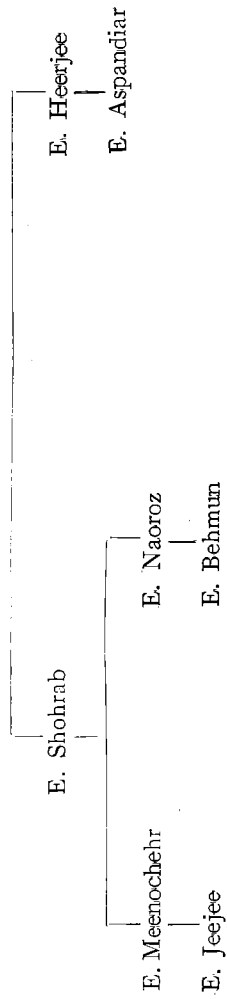


(Kaoosh Behmunna) (1) A. Nagoj. E. Kamdeen. E. Nagoj (see page 118)

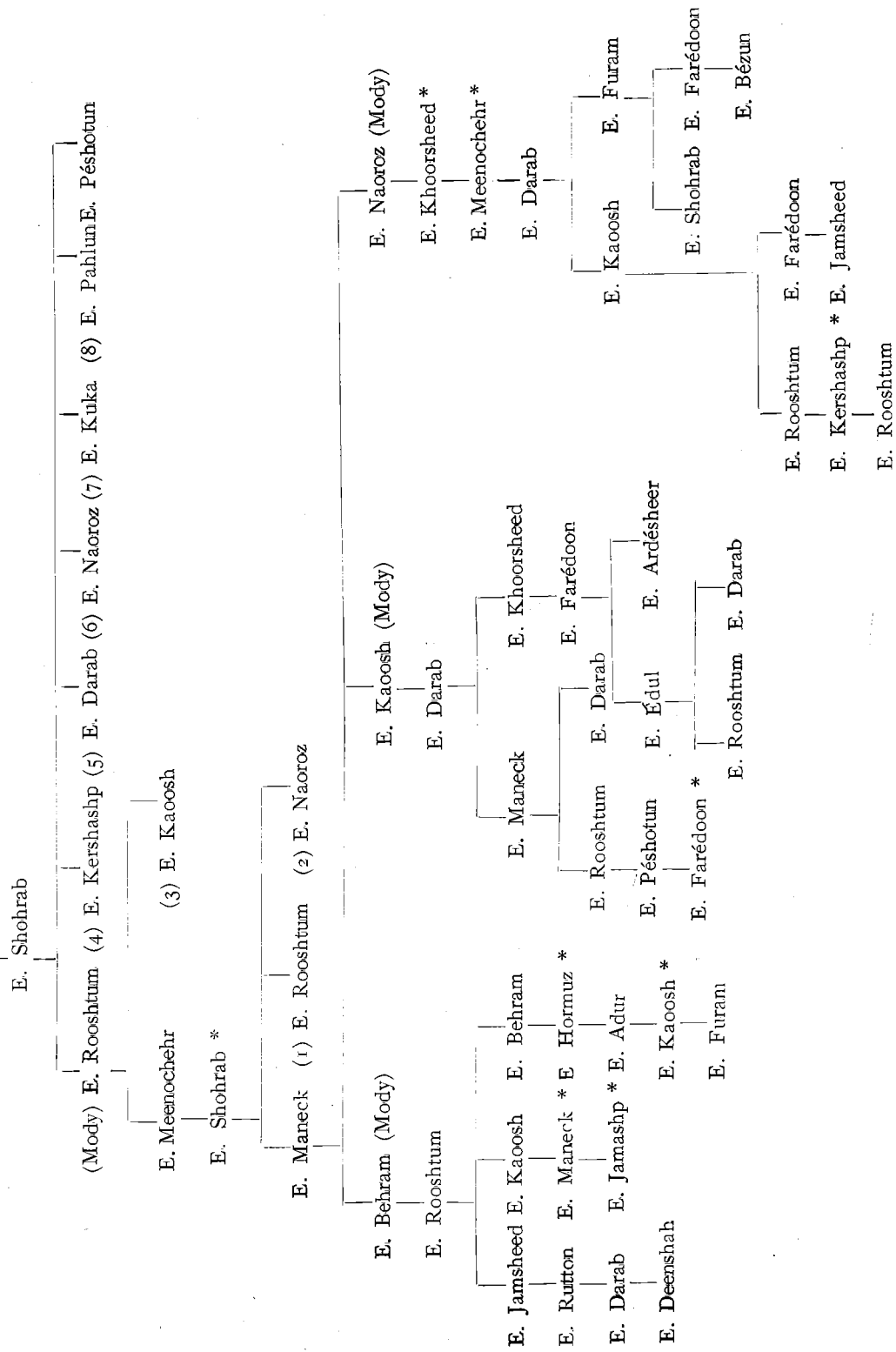




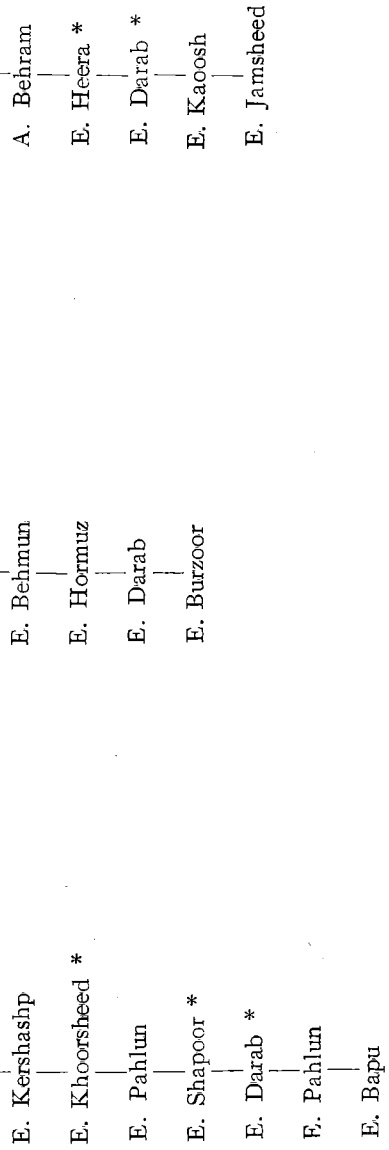
(4) E. Nausheervan, A. Kaoosh, E. Behmun (see page 119)



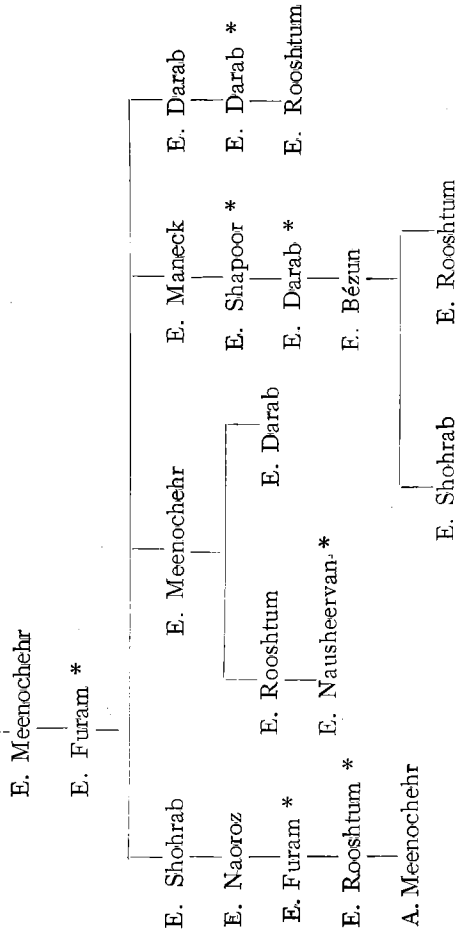
(2) A. Ranji, E. Kamdeen, E. Nagoj, E. Pudum (see page 118)



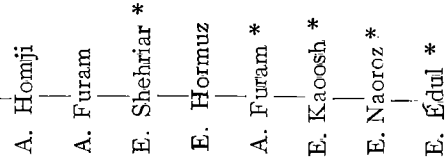
(see page 121) (Ranji) (1) E. Rooshtum. E. Shohrab. * E. Meenochehr (see page 121) (2) E. Naoroz. E. Shohrab. * E. Meenochehr (3) E. Kaoosh. E. Rooshtum. E. Shohrab



(see page 121) (Ranji) (4) E. Kershahp. E. Shohrab. A. Ranji

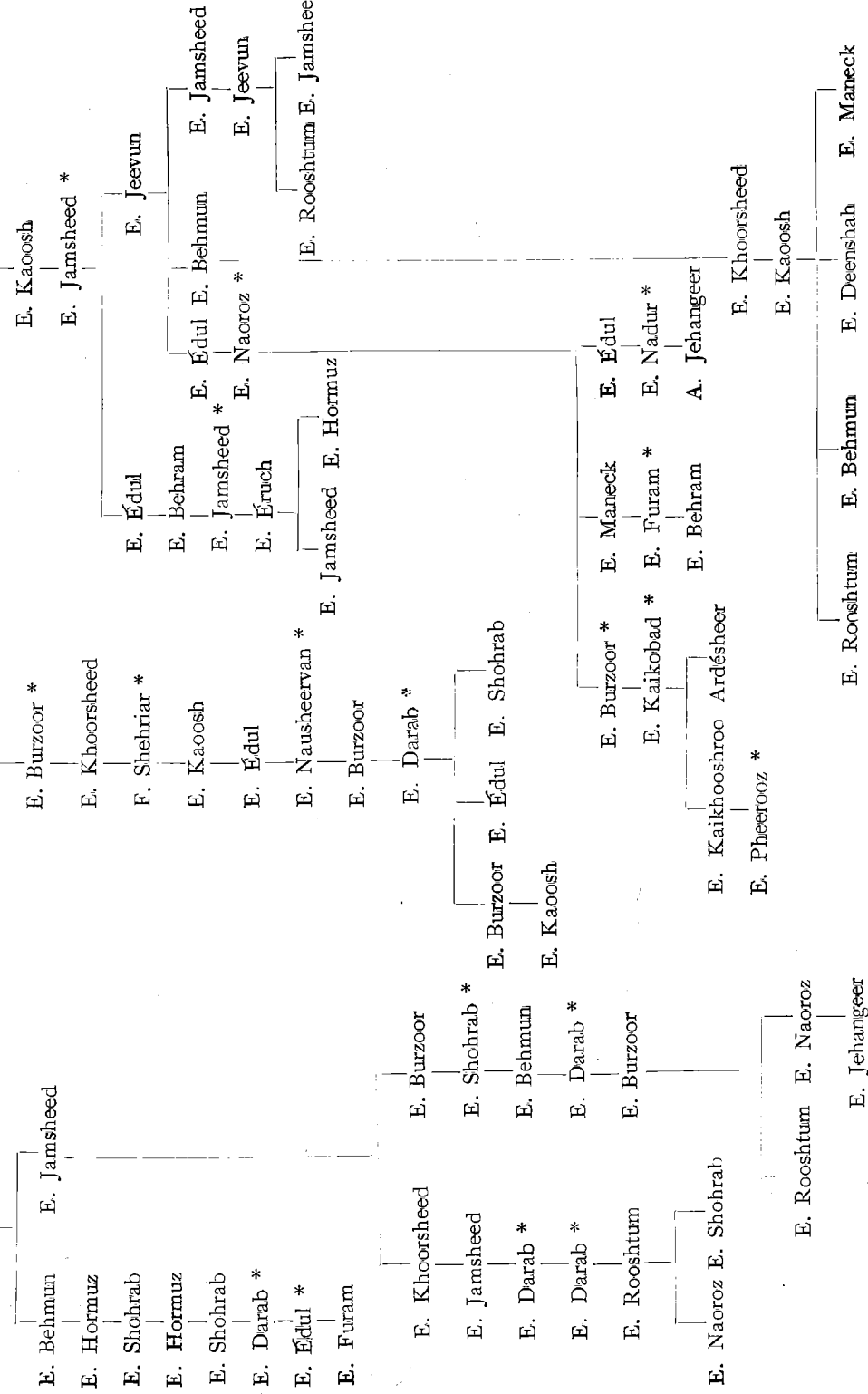


(see page 121) (Mody) (5) E. Darab. E. Shohrab. A. Ranji

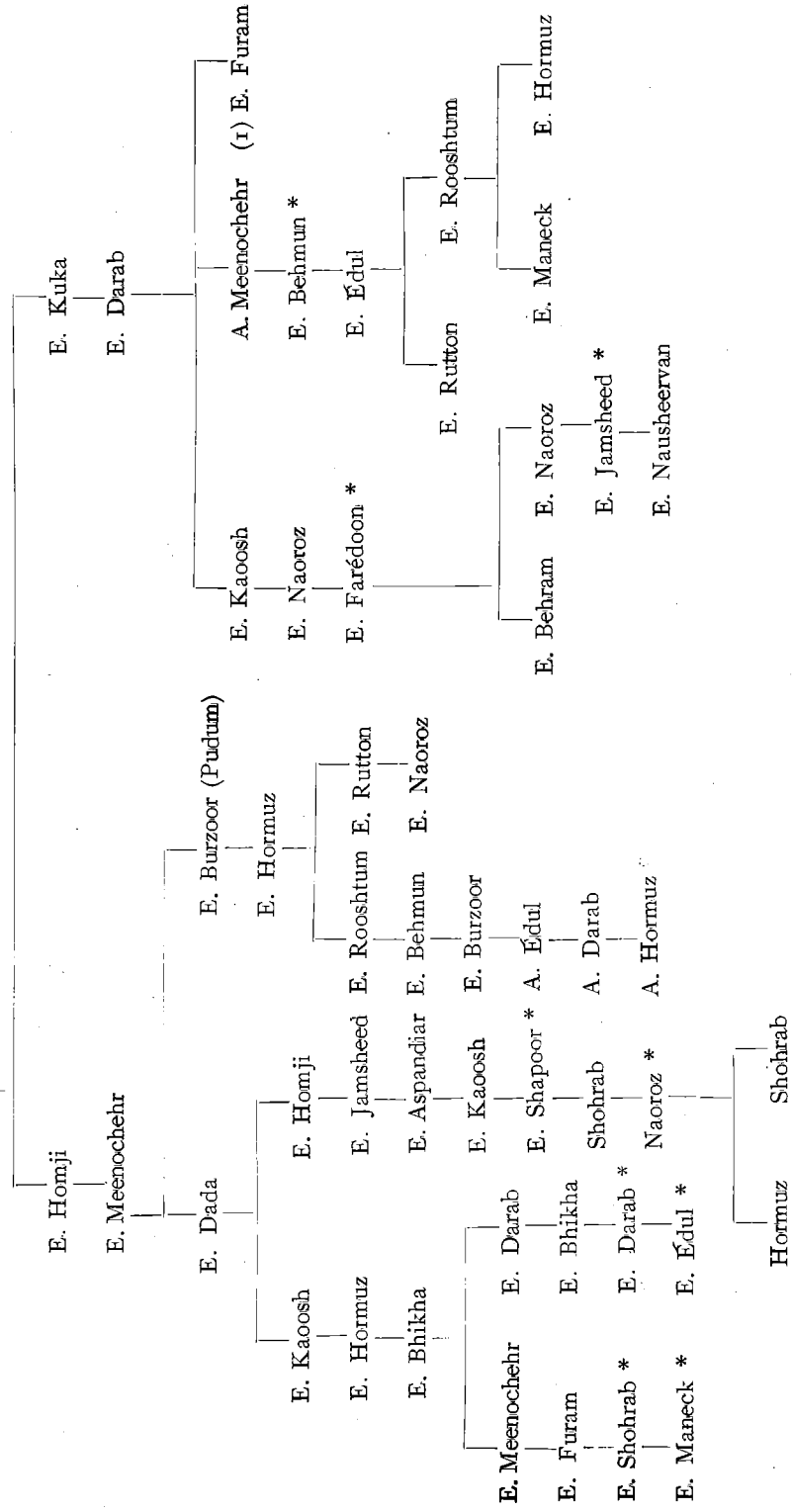


(see page 121)

(Ranji) (6) E. Naoroz. E. Shohrab. A. Ranji (Ranji) (7) E. Kuka. E. Shohrab. A. Ranji (Mody) (8) E. Pahlun. E. Shohrab. A. Ranji

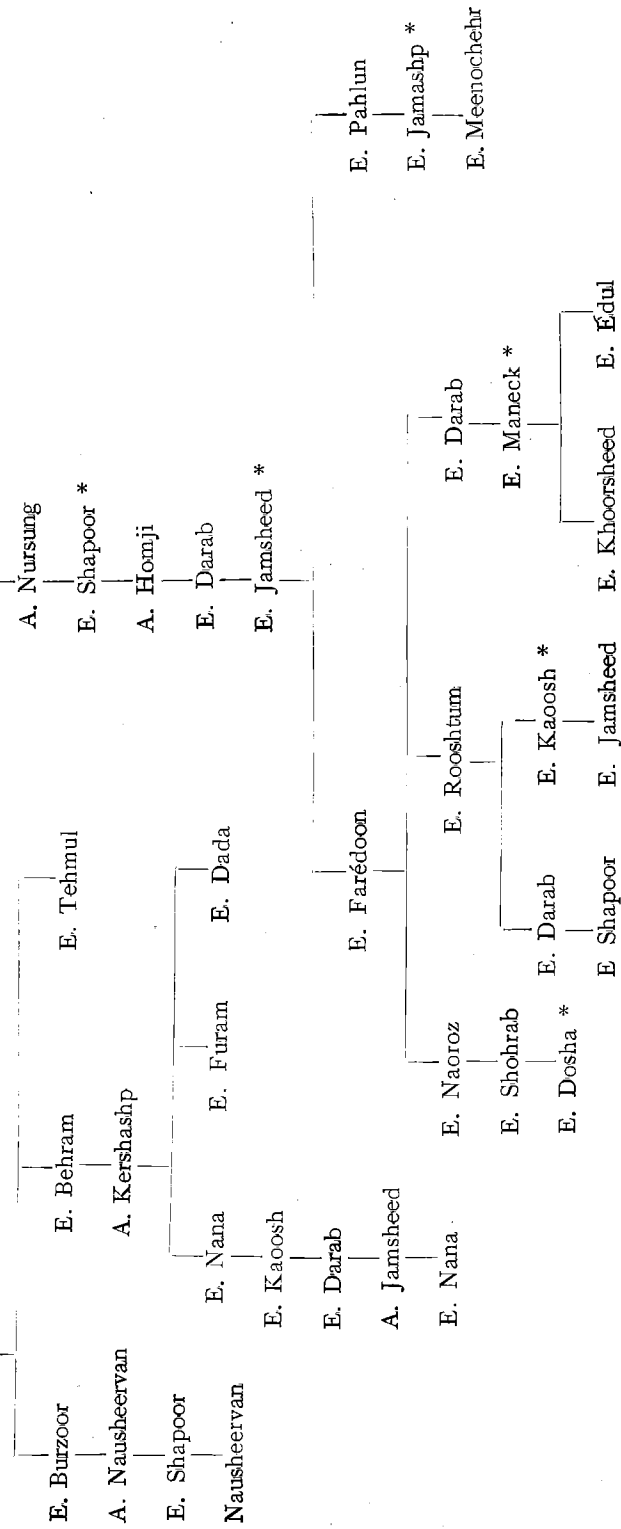


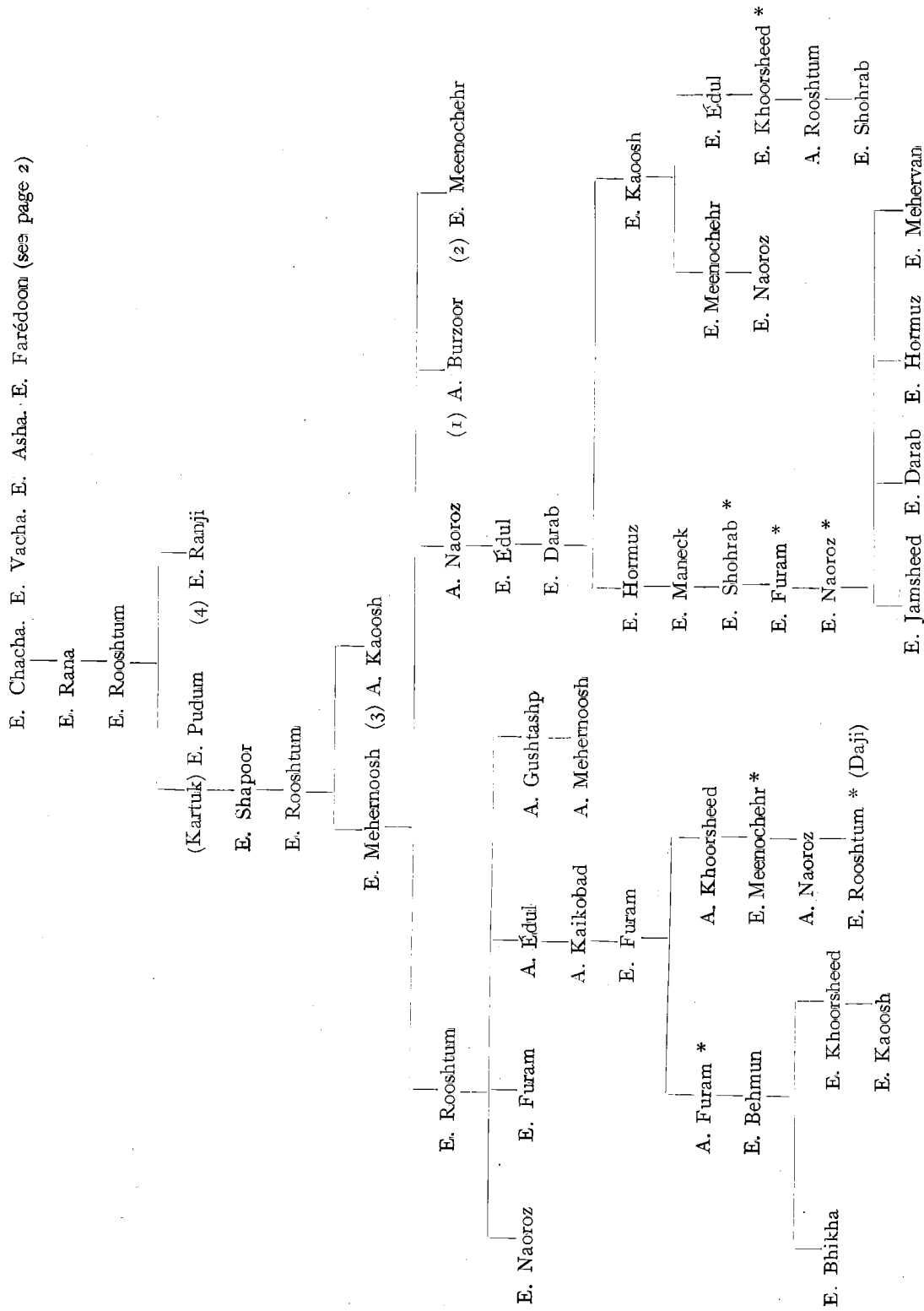
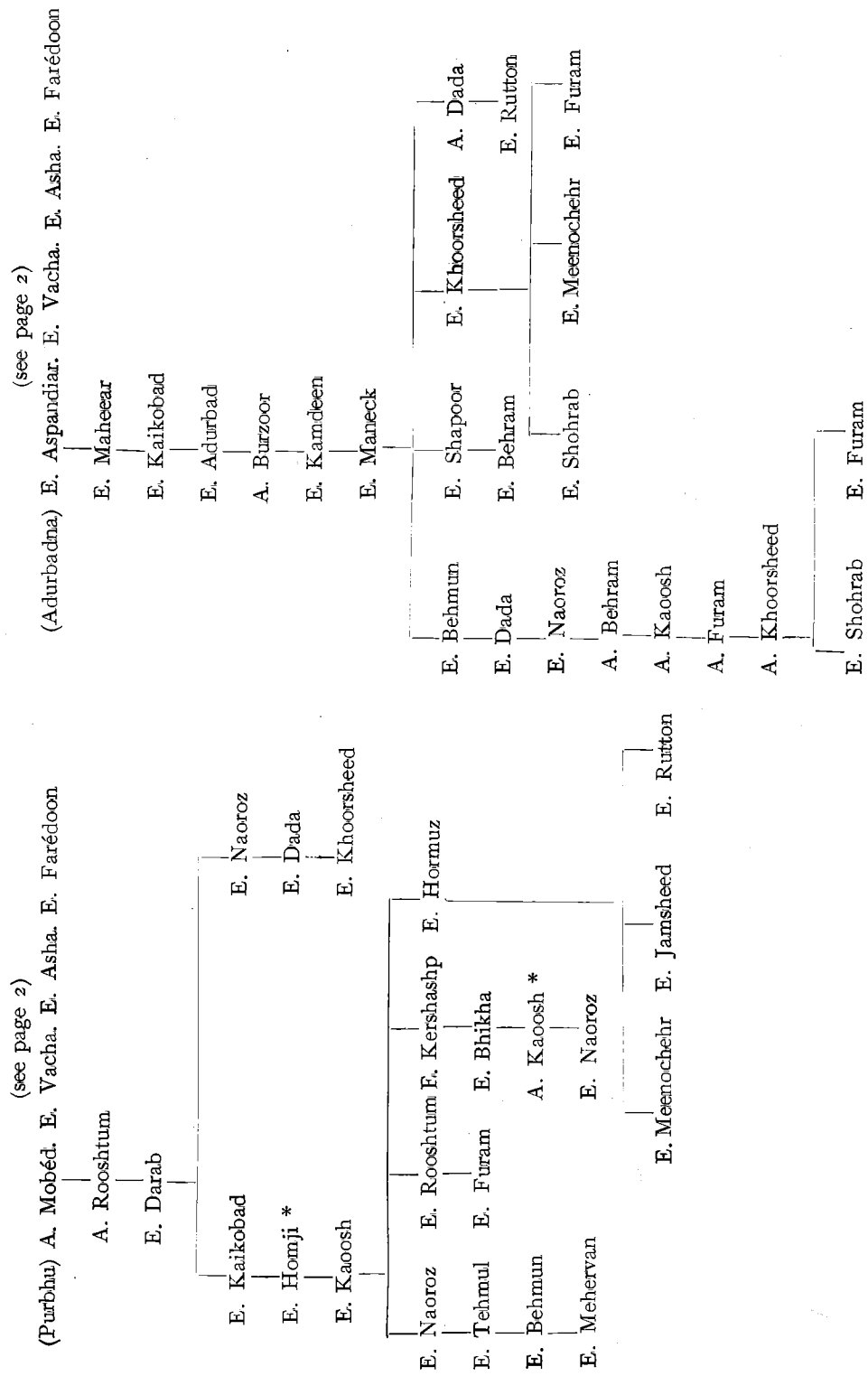
(3) E. Kaikobad. E. Nagoj. E. Pudum. E. Nagoj (see page 118)

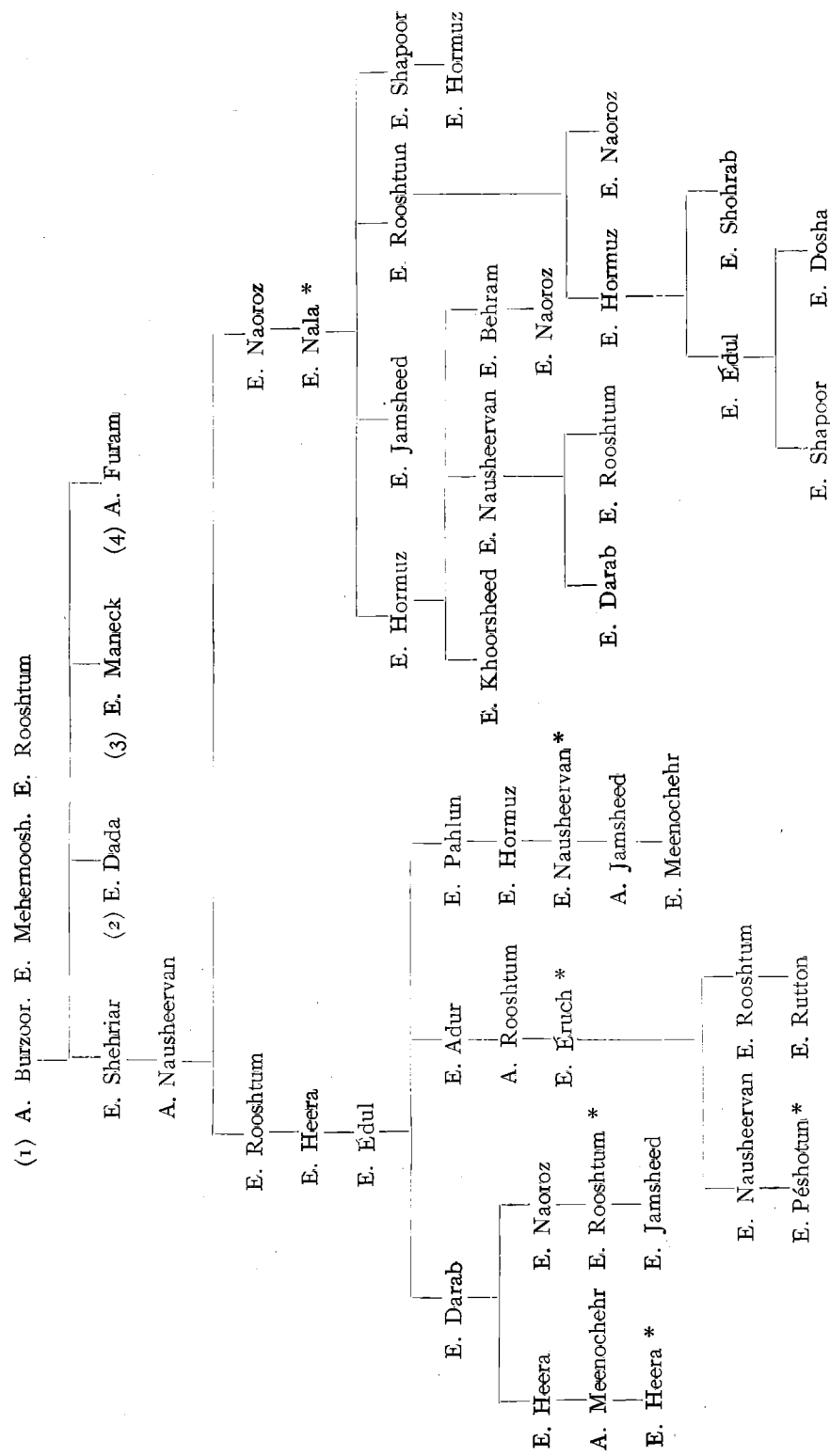


(1) E. Furam. E. Darab. E. Kuka

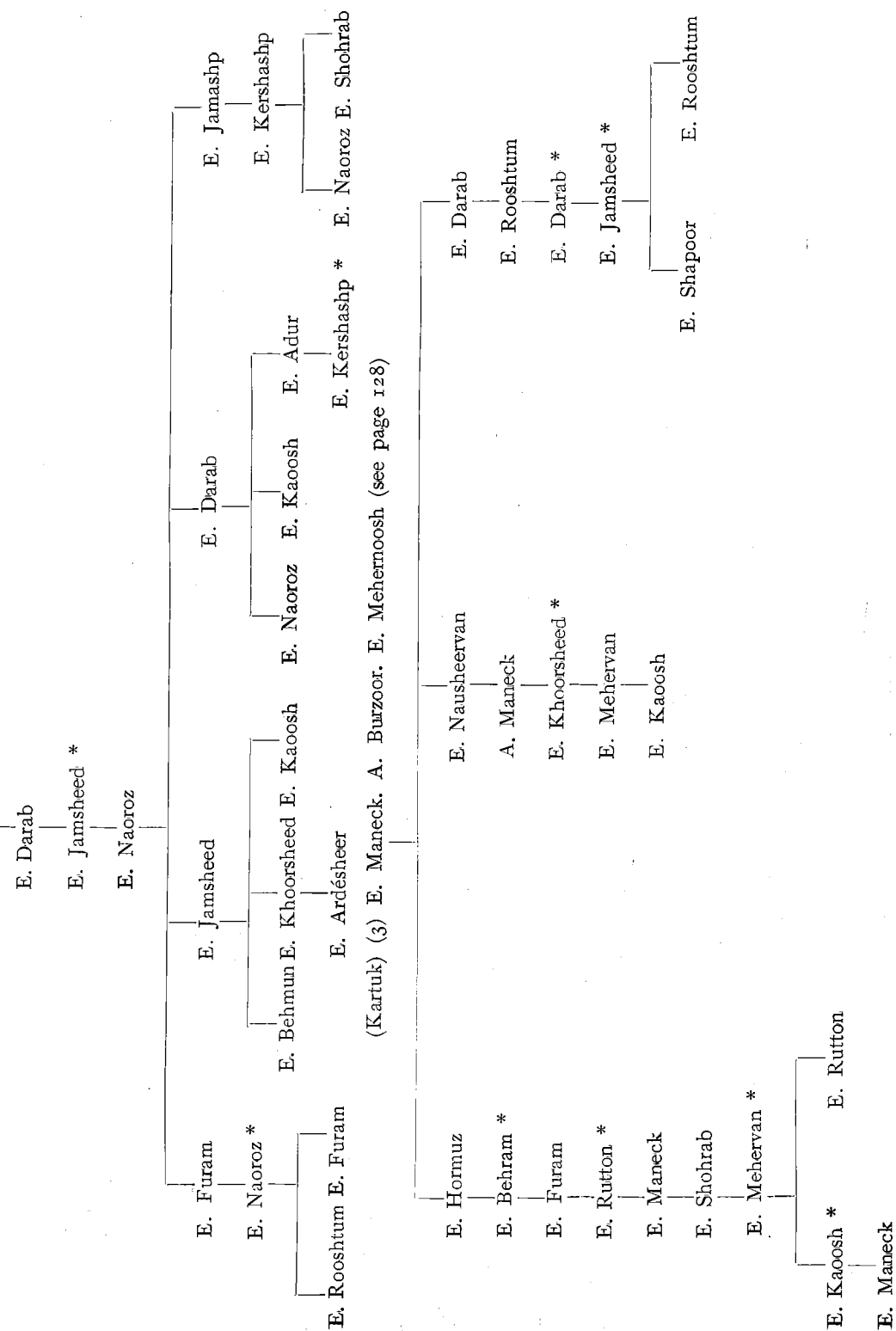
(7) A. Jeeva. E. Nagoj. E. Rooshtum. E. Vacha



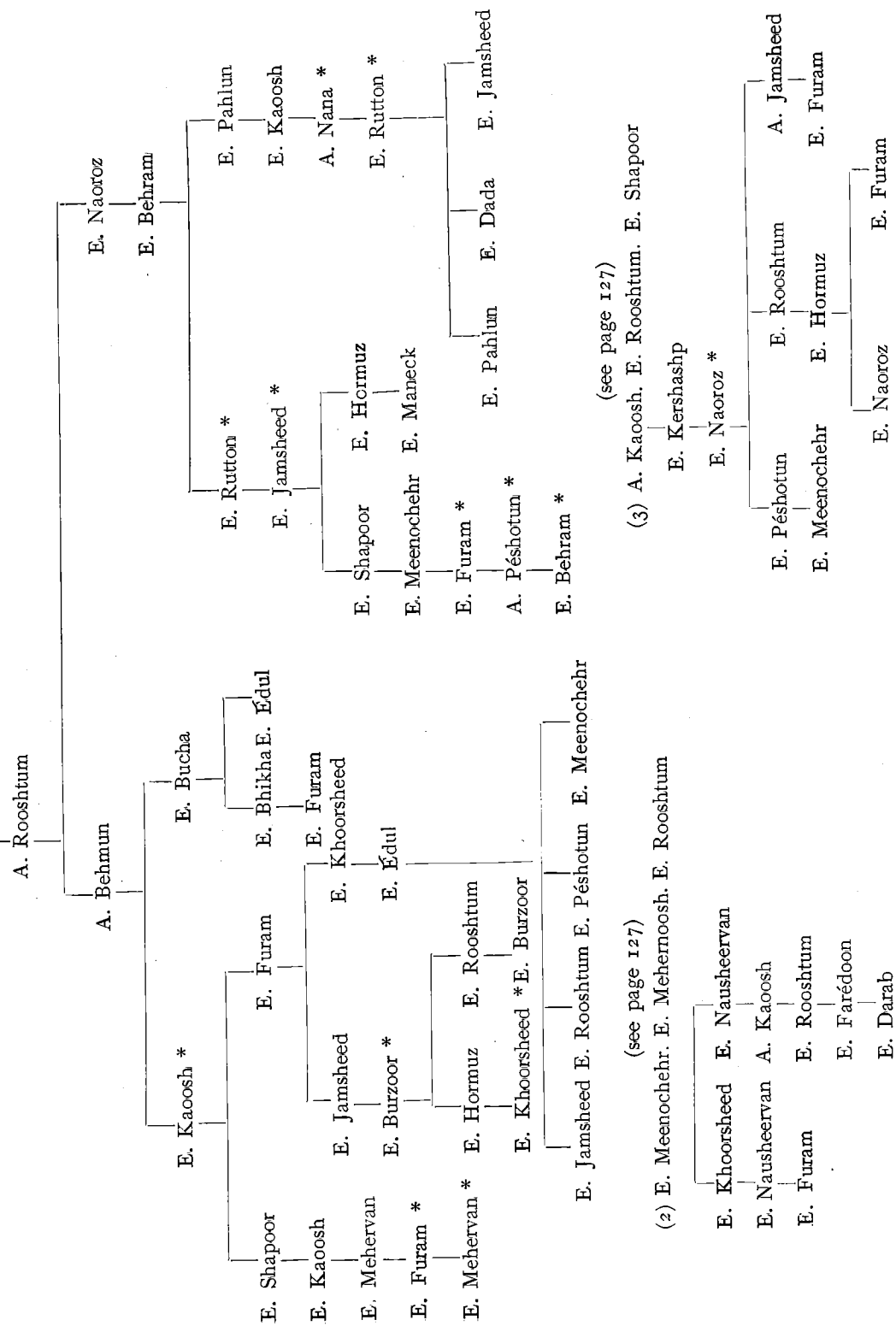




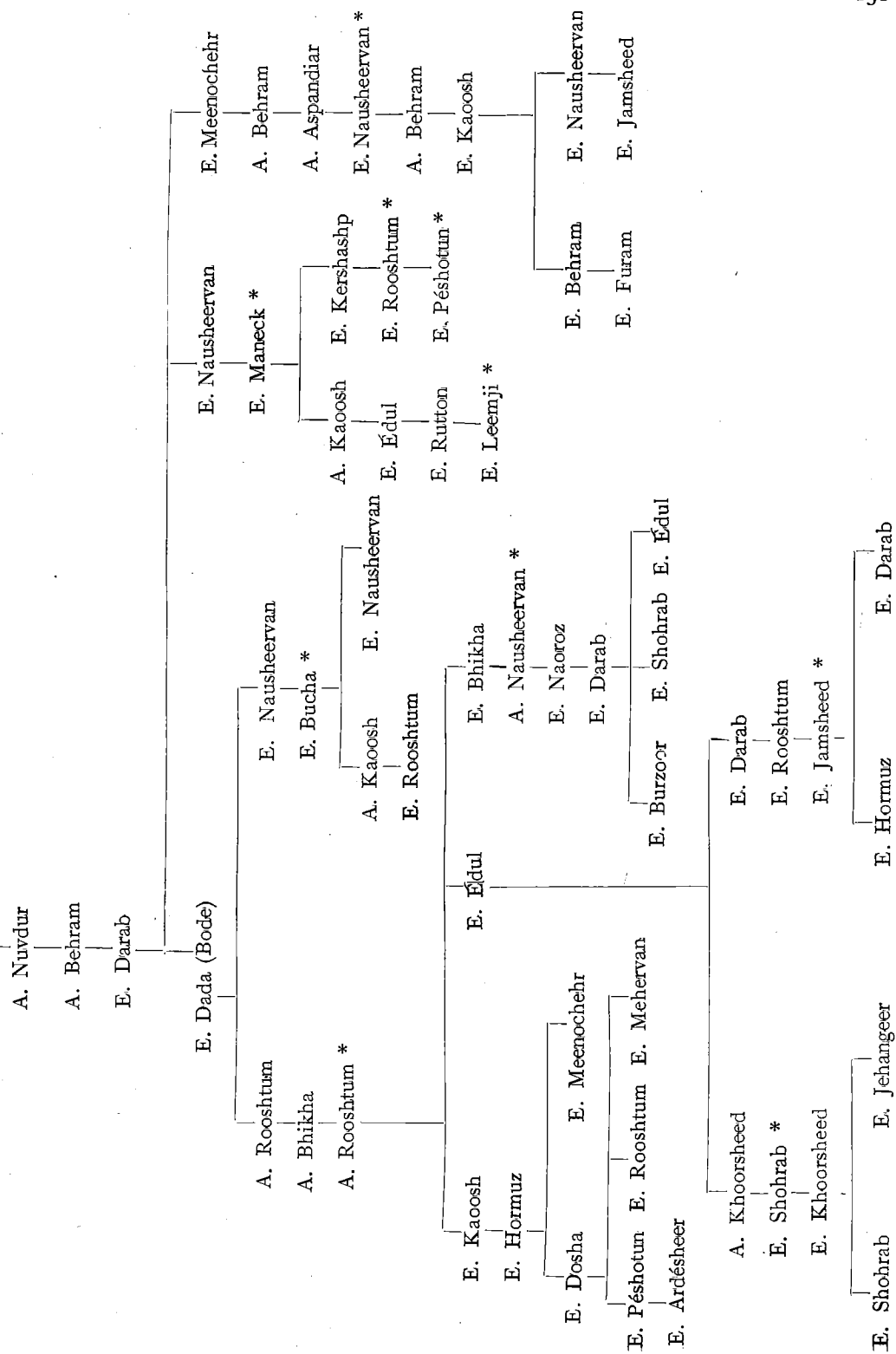
(Kartuk) (2) E. Dada. A. Burzoor. E. Mehernoosh (see page 128)

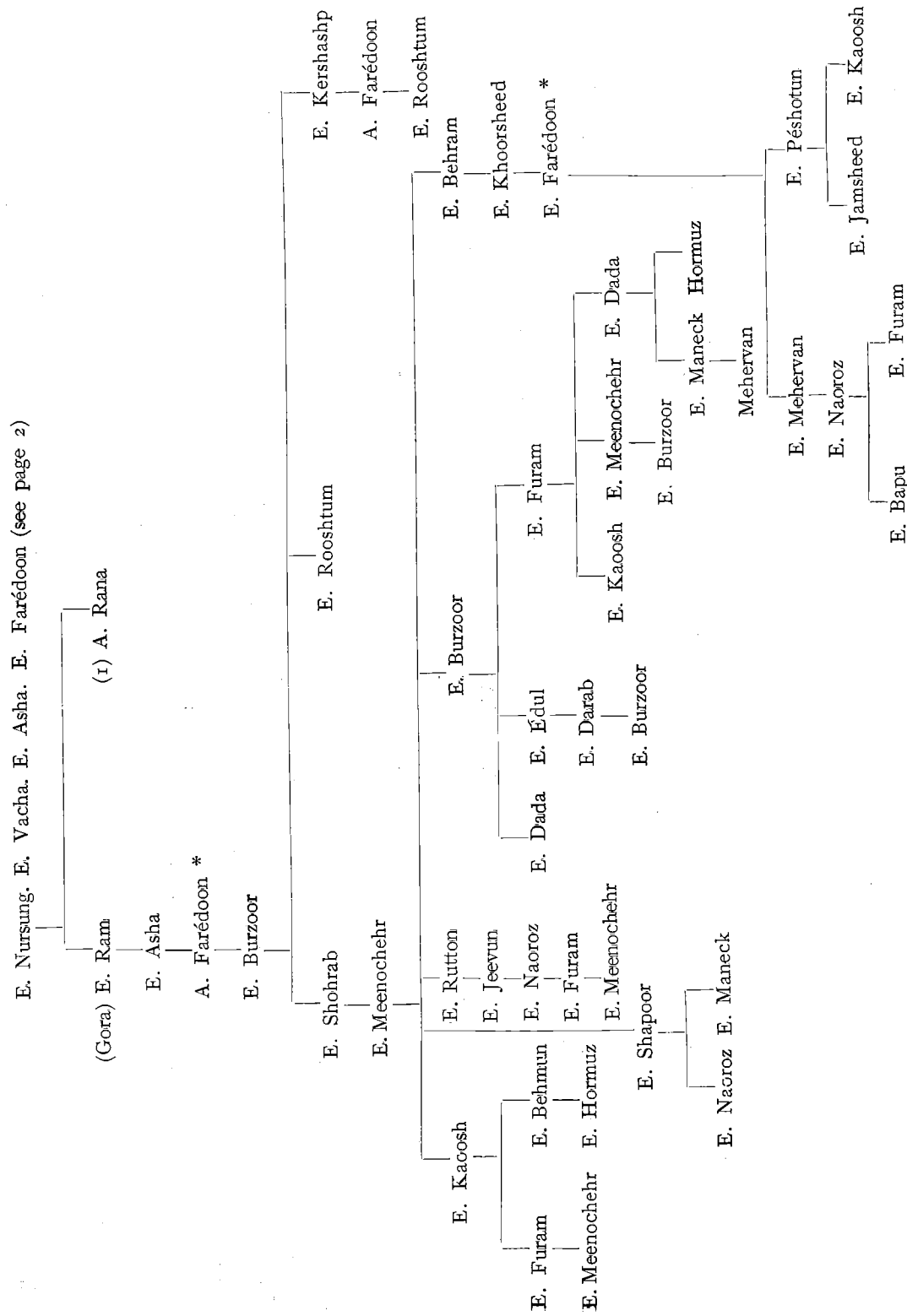


(Kartuk) (4) A. Furam. A. Burzoor. E. Mehernoosh (see page 128)



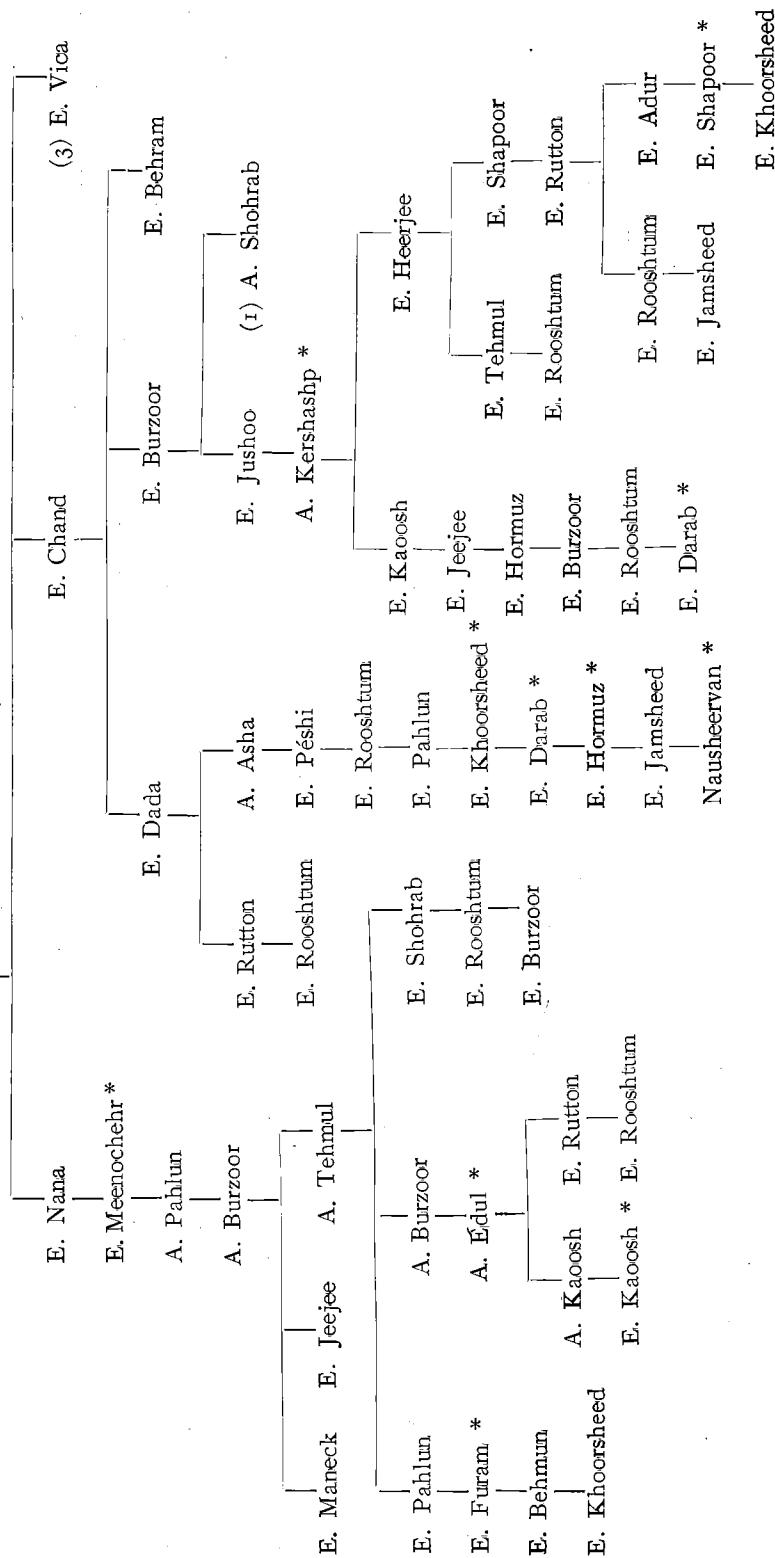
(4) E. Ranji. E. Rooshtum. E. Rana (see page 127)



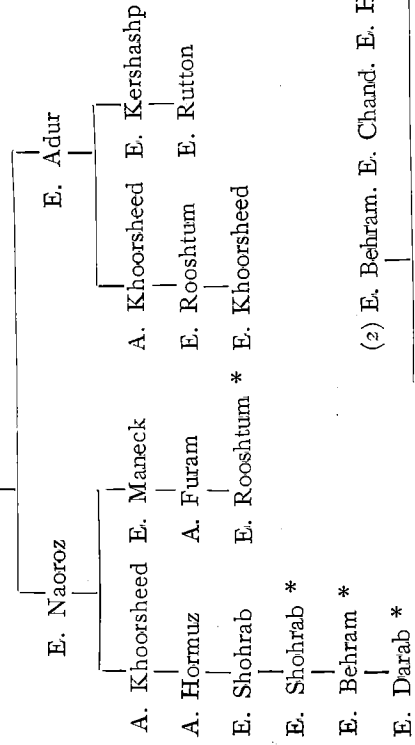


(1) A. Rana. E. Nursung. E. Vacha. (see page 132)

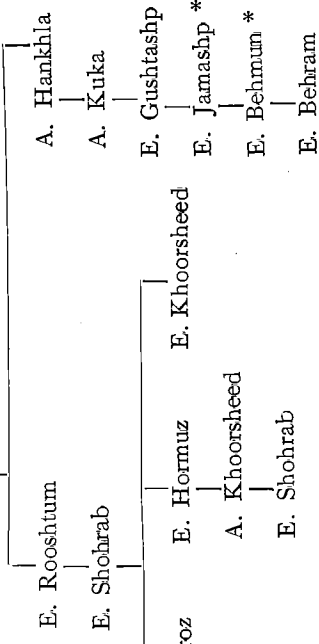
A. Rooshtum
A. Dosha
E. Heerjee



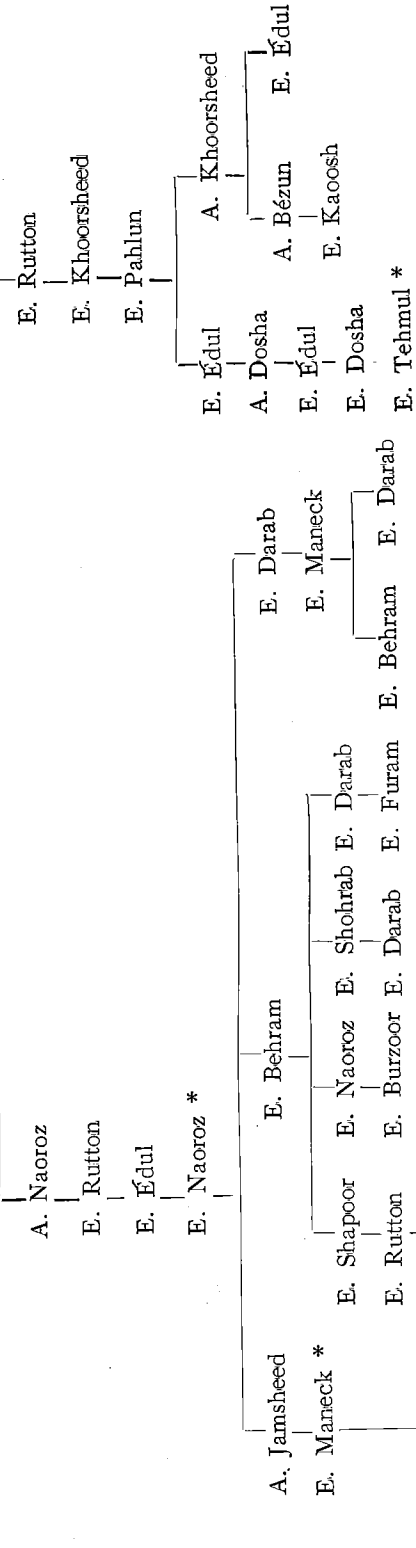
(1) A. Shohrab. E. Burzoor E. Chand



(3) Vica. E. Heerjee. A. Dosha



(2) E. Behram. E. Chand. E. Heerjee (see page 133)



E. Chayan. E. Vacha. (see page 2)

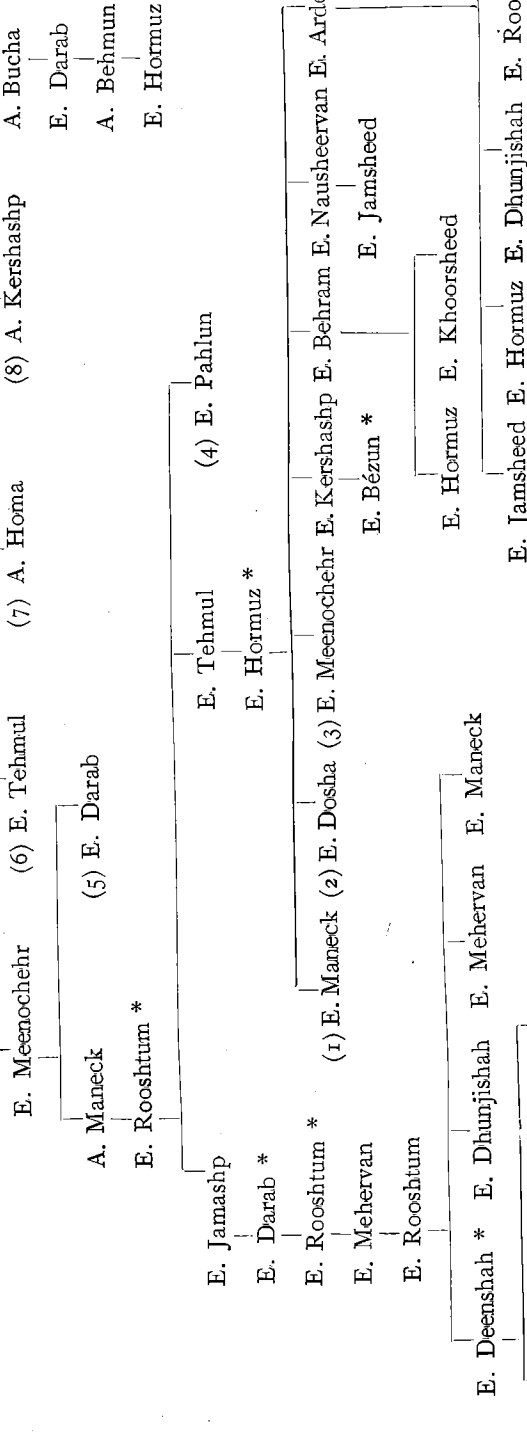
E. Maheear
E. Homa

E. Rana (12) A. Nariman

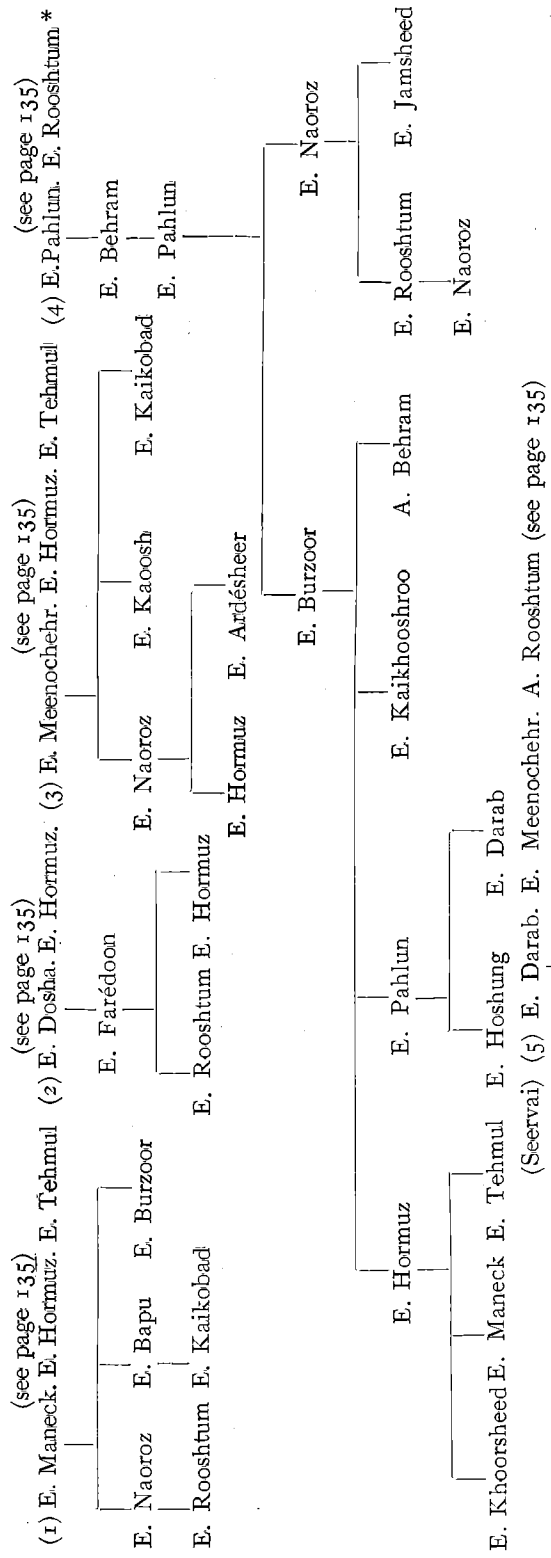
A. Farédoon

A. Homji

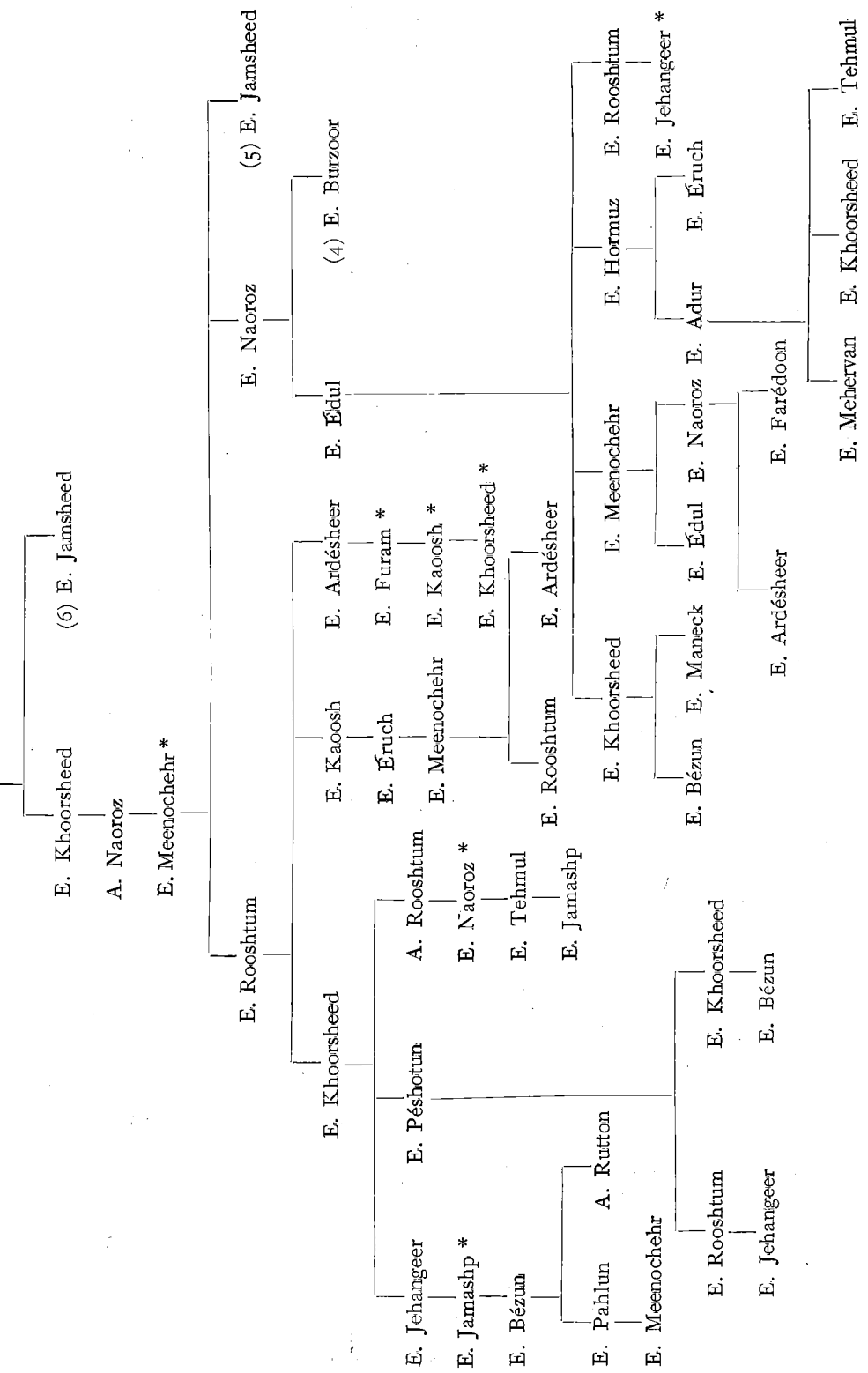
A. Rooshtum (9) A. Adur (10) A. Asha (11) A. Naoroz

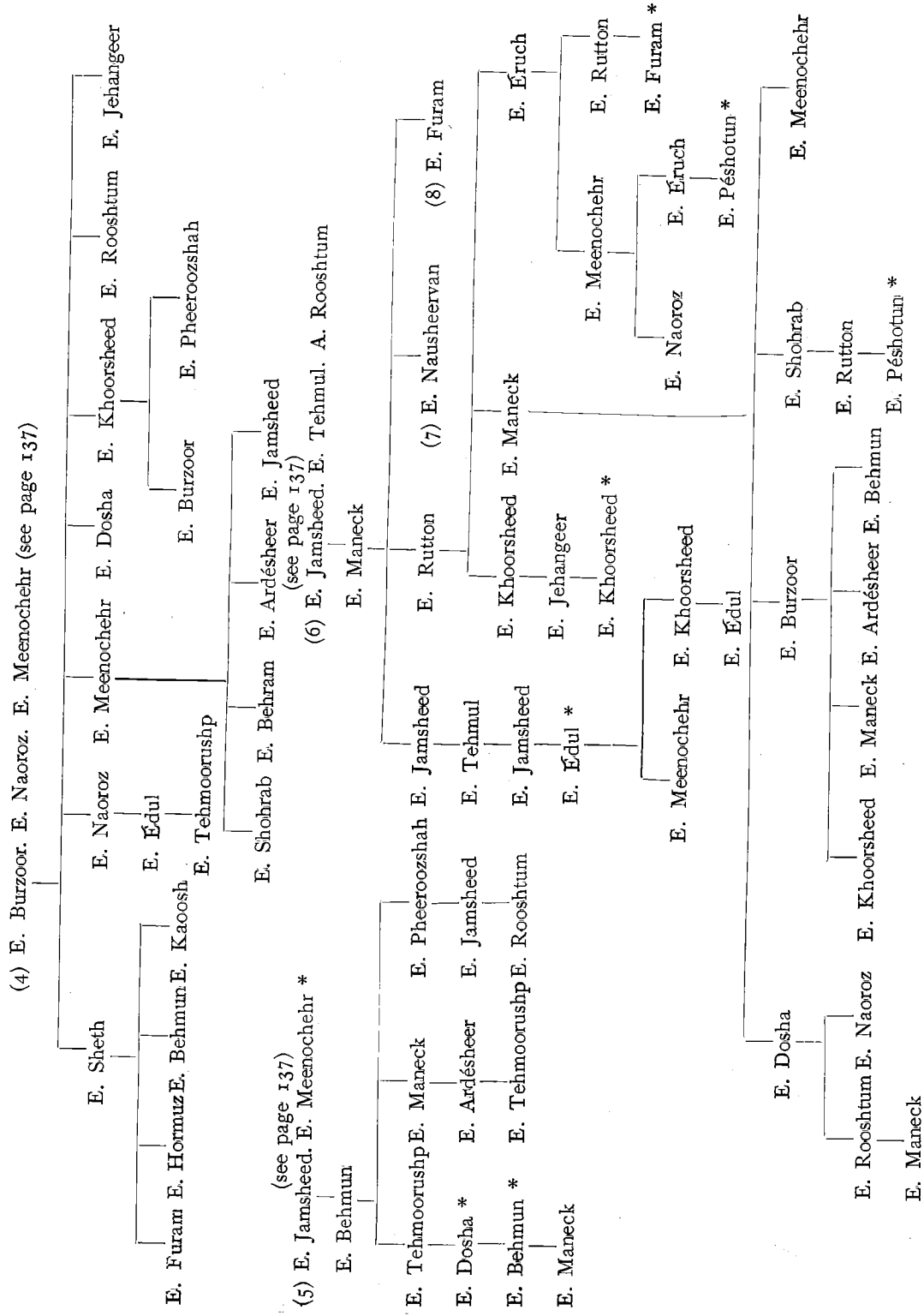


E. Khoorshood E. Behmun E. Farédoon
E. Meenochehr E. Ardésheer



(6) E. Tehmul. A. Rooshtum. A. Homji (see page 135)

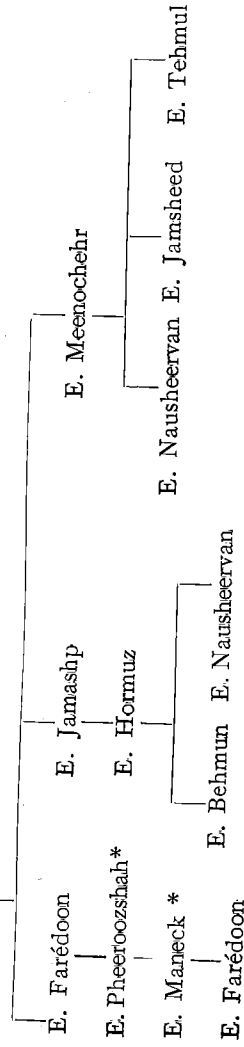




(see page 138)

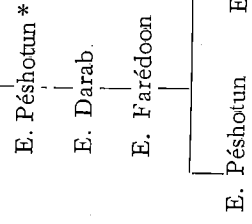
(7) E. Nausheervan. E. Maneck. E. Jamsheed

E. Hormuz *



(see page 138)

(8) E. Fūram. E. Maneck. E. Jamsheed

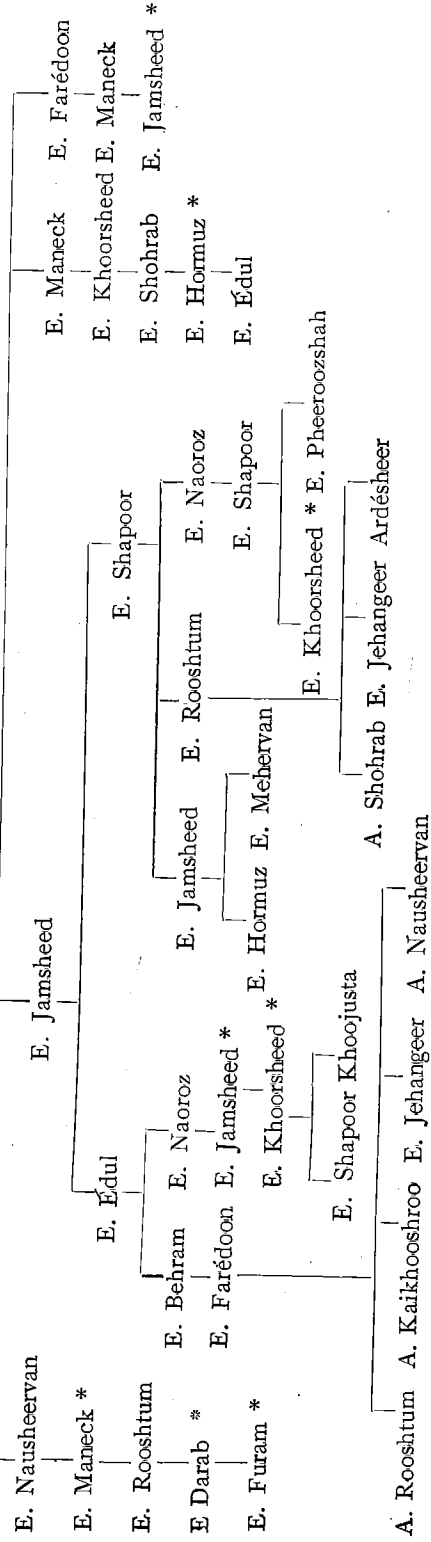


(Seervai) (7) A. Homa. A. Rooshtum. A. Homji

A. Nausheervan *

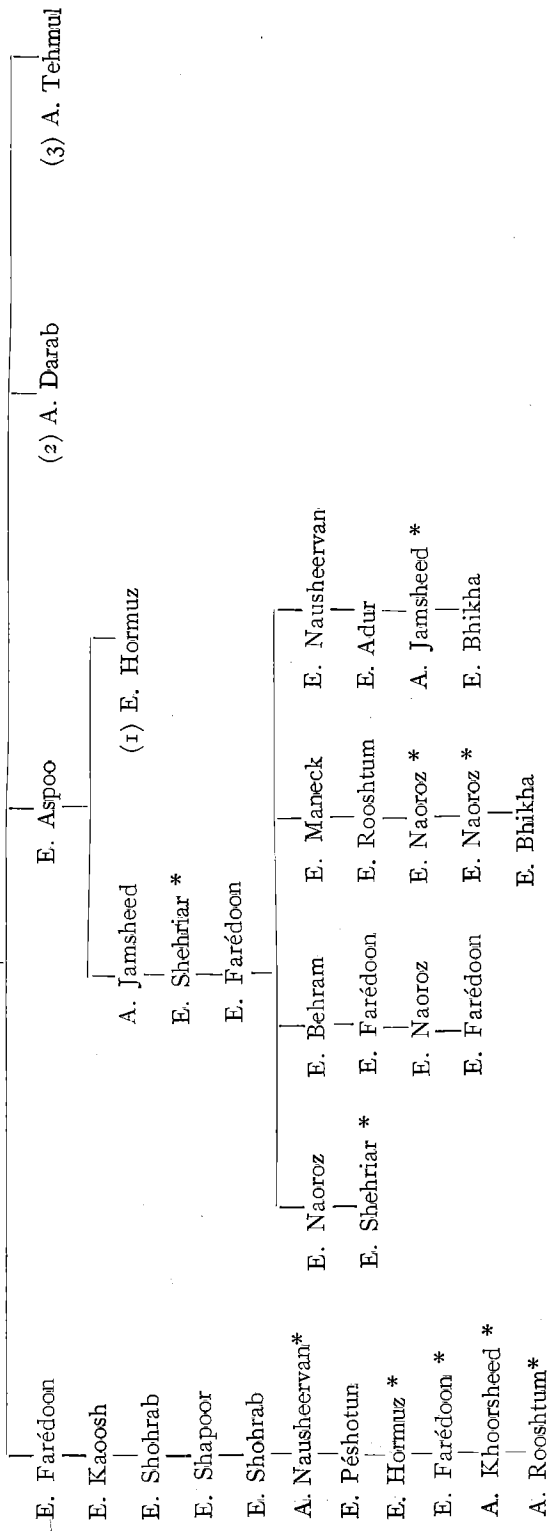
A. Maneck

E. Rutton (1) E. Bucha (2) E. Behram

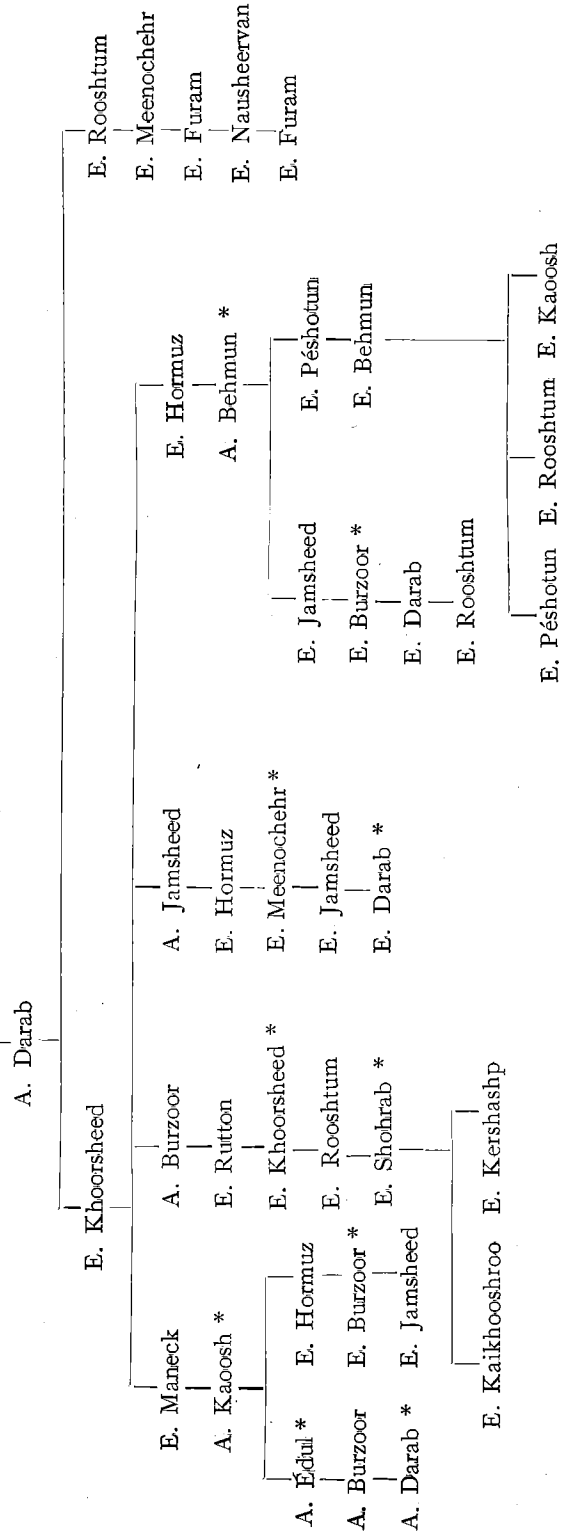




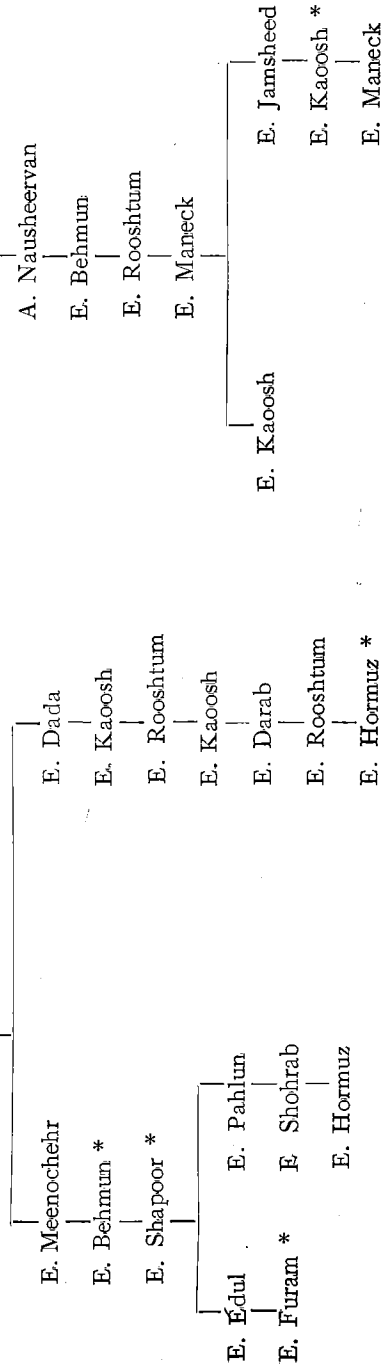
(Avasia) (9) A. Adur. A. Homji. A. Farédoon (see page 135)



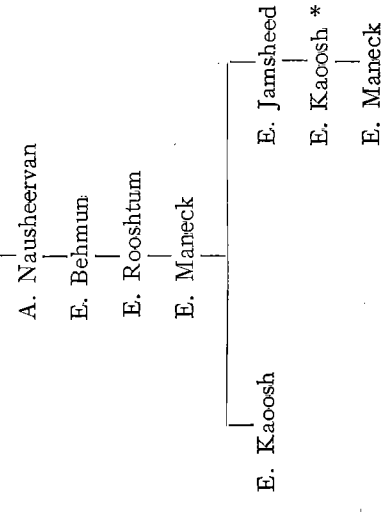
(Avasia) (1) E. Hormuz. E. Aspoo. E. Adur (see page 140)

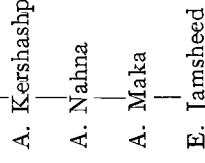
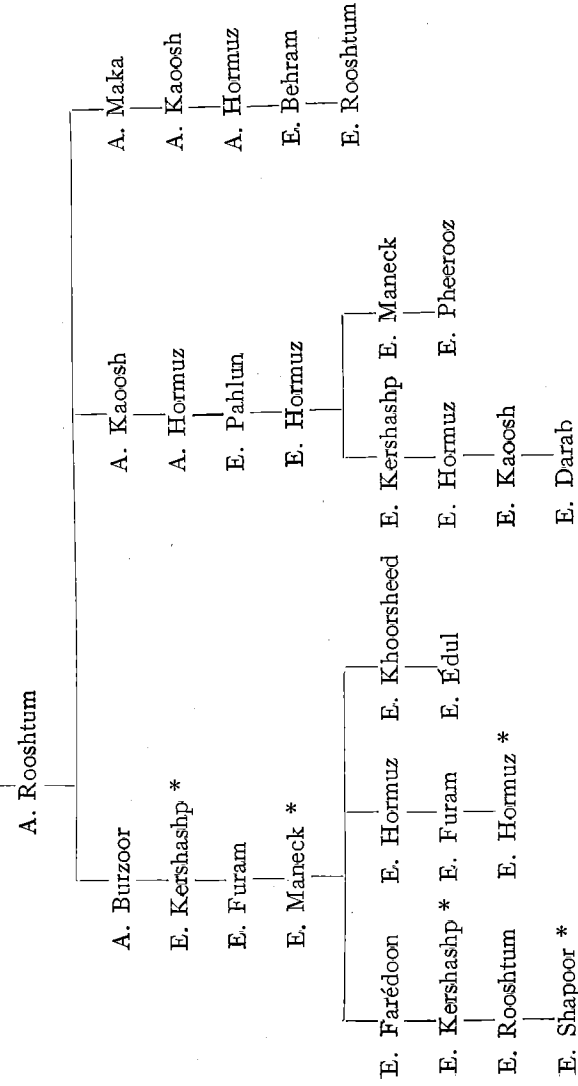


(Géra) (2) A. Darab. A. Adur. A. Homji (see page 140)

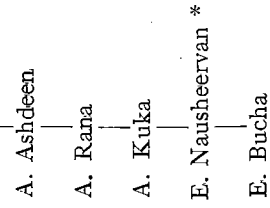


(Sukha) (3) A. Tésool. A. Adur. A. Homji (see page 140)

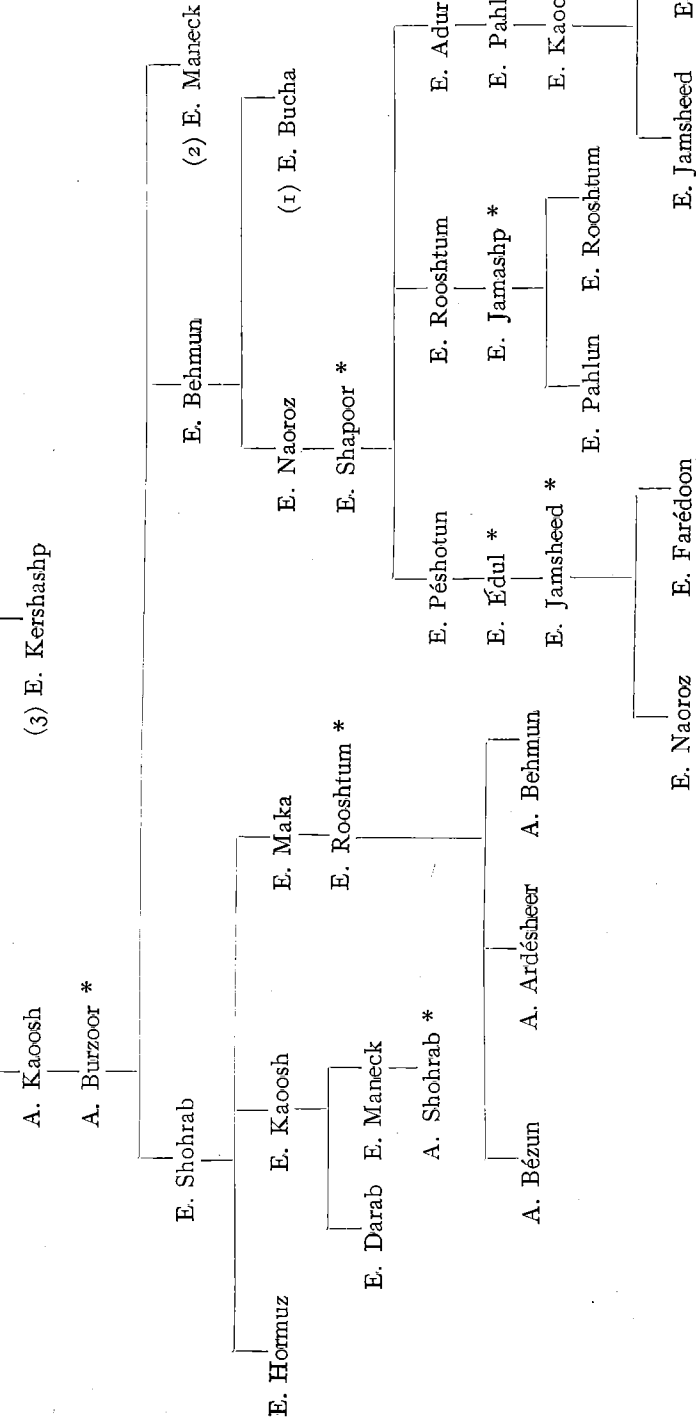




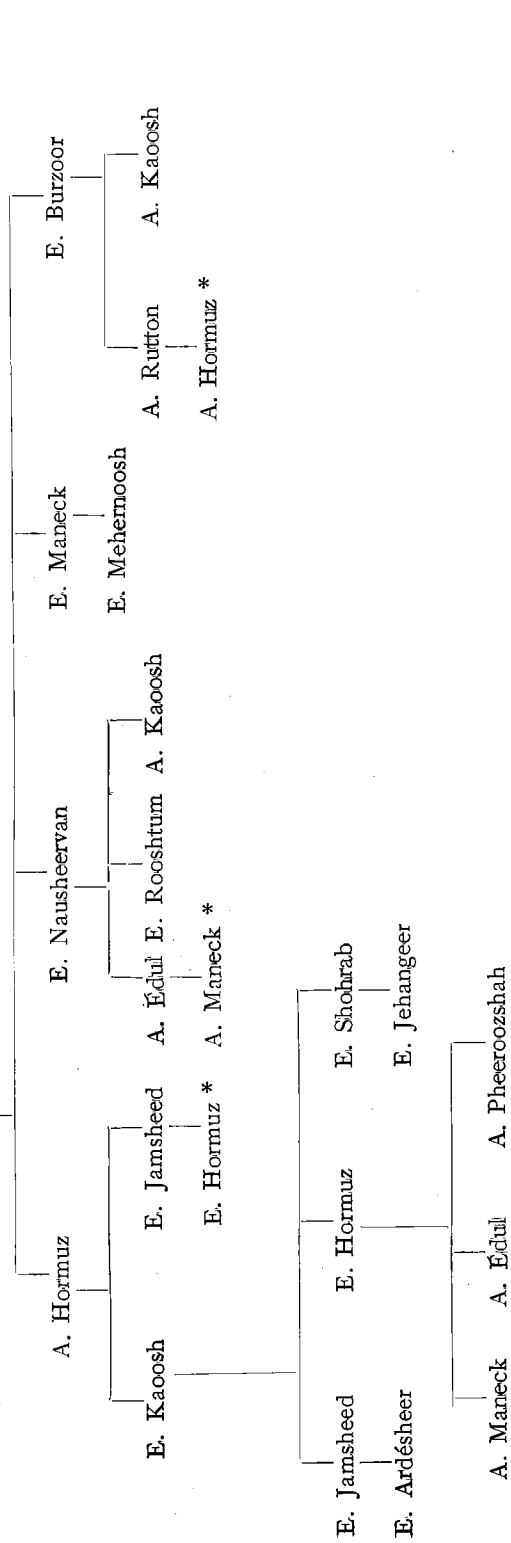
(Koteval) (12) A. Nariman. E. Horna. E. Maheear (see page 135)



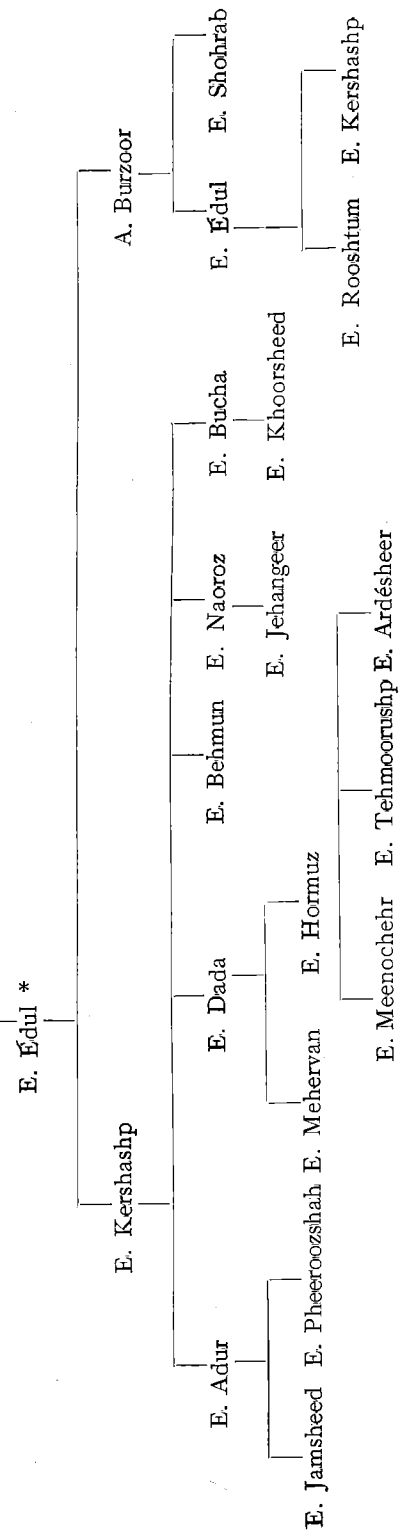
(3) E. Kershashp



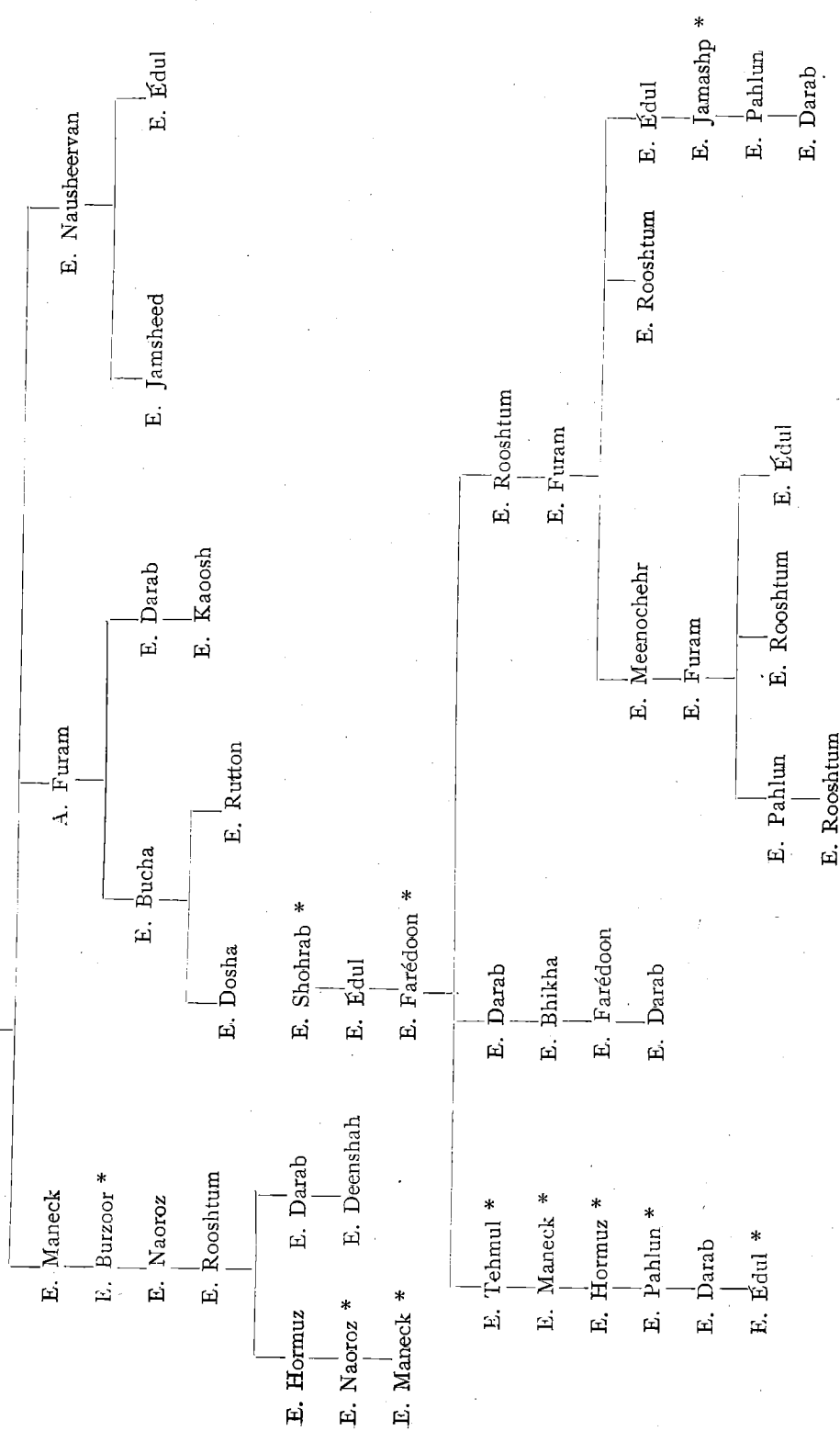
(1) E. Bucha. E. Behmun. A. Burzoor * (see page 143)

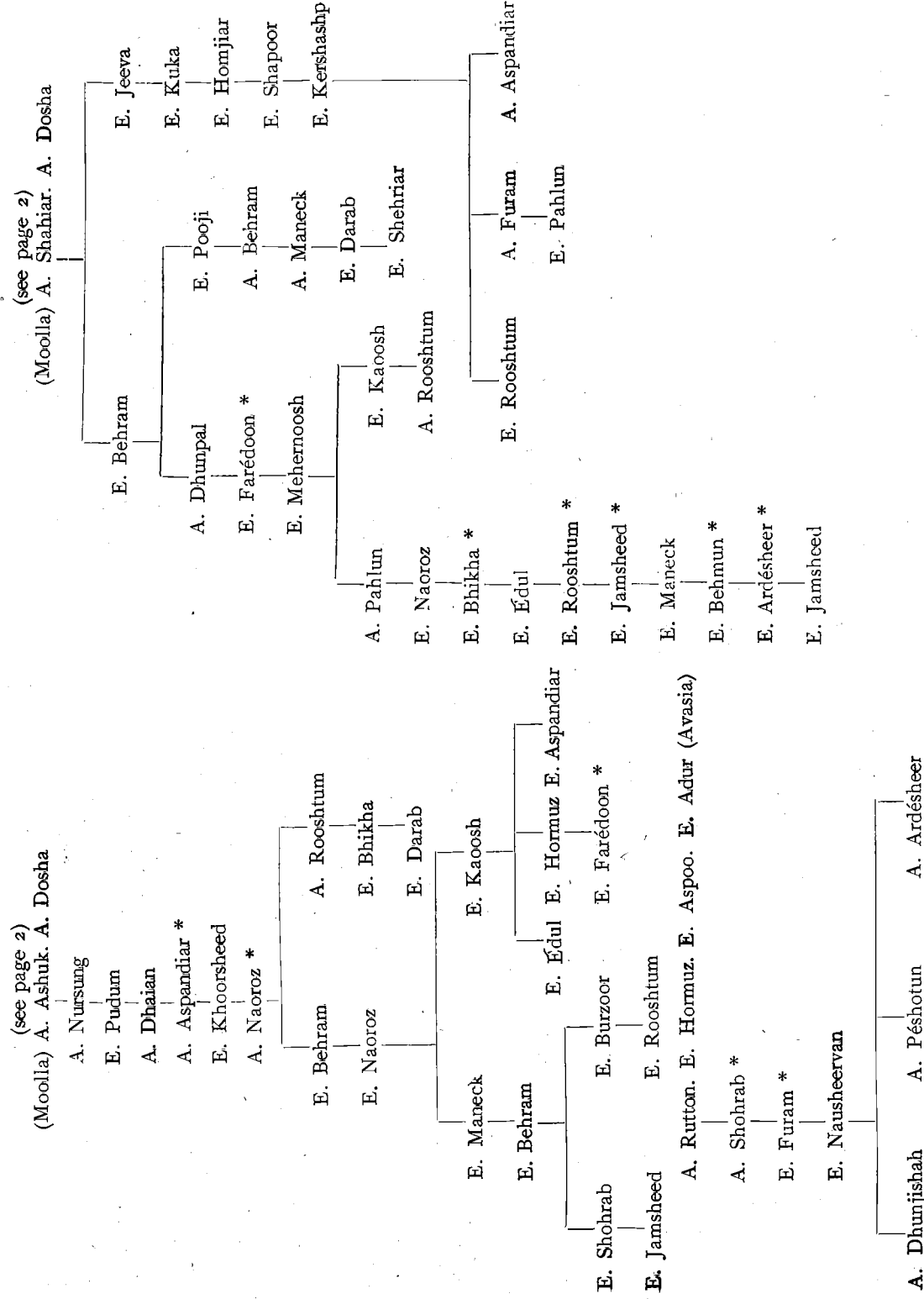


(Koteval) (2) E. Maneck. A. Burzoor. * A. Kaoosh (see page 143)

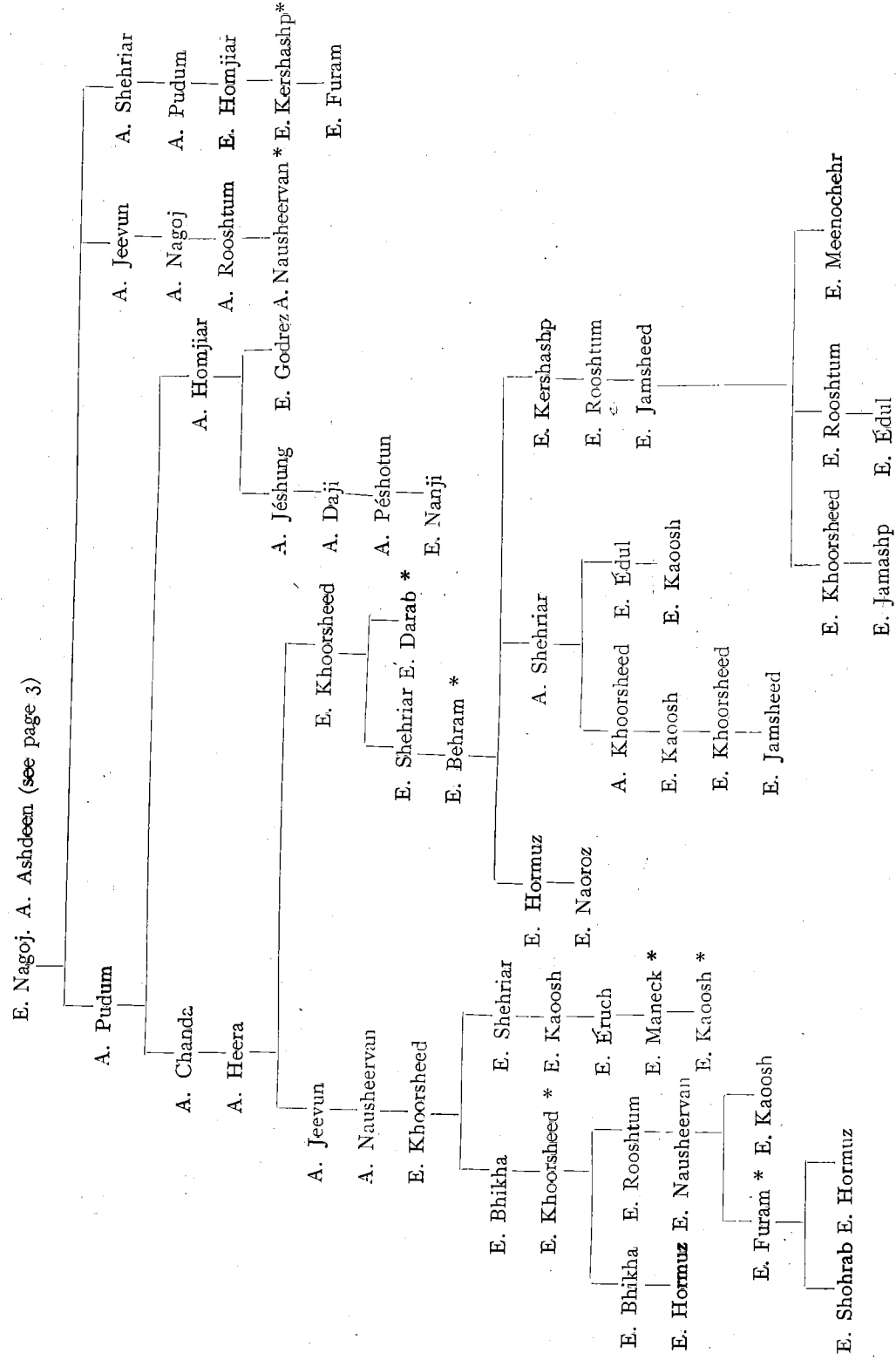


(Koteval) (3) E. Kershashp. E. Bucha. E. Nausheervan * (see page 143)





OF THE MAHEEAR FAREDOON STOCK.



A. Chanda. A. Ashdeen (see page 3)

E. Shaher
A. Jeevun
(Sanjana) E. Péshotun *
E. Maneck
E. Shohrab

E. Naoroz
E. Rooshtum
(4) E. Dada
(3) E. Khoorsheed

E. Nausheervan
E. Péshotun
A. A. Maneck
E. Péshotun
E. Édul
E. Hormuz
E. Maneck
E. Rutton
E. Khoorsheed
E. Maneck
(2) A. Shehriar
(1) E. Rooshtum

E. Naoroz
E. Behmun *
E. Hormuz
E. Khoorsheed
E. Bhikha
E. Rutton
E. Shohrab *
E. Khoorsheed
E. Naoroz
E. Rooshtum
E. Nausheervan
E. Khoorsheed
E. Bhikha
E. Rutton
E. Maneck *
E. Édul
E. Furam
E. Maneck
E. Meenochehr *
E. Behmun *
E. Burzoor
A. Hormuz
E. Meenochehr
E. Édul *
E. Shapoor
E. Behmun
E. Hormuz

(see page 148)

(see page 148)

(see page 148)

(1) E. Rooshtum. E. Hormuz. E. Rooshtum (Sanjana) (2) A. Shehriar. E. Rooshtum (Sanjana) (3) E. Khoorsheed. E. Naoroz. E. Shohrab

E. Nausheervan
E. Hormuz
E. Shohrab

A. Nausheervan
E. Shapoor *
E. Maneck *

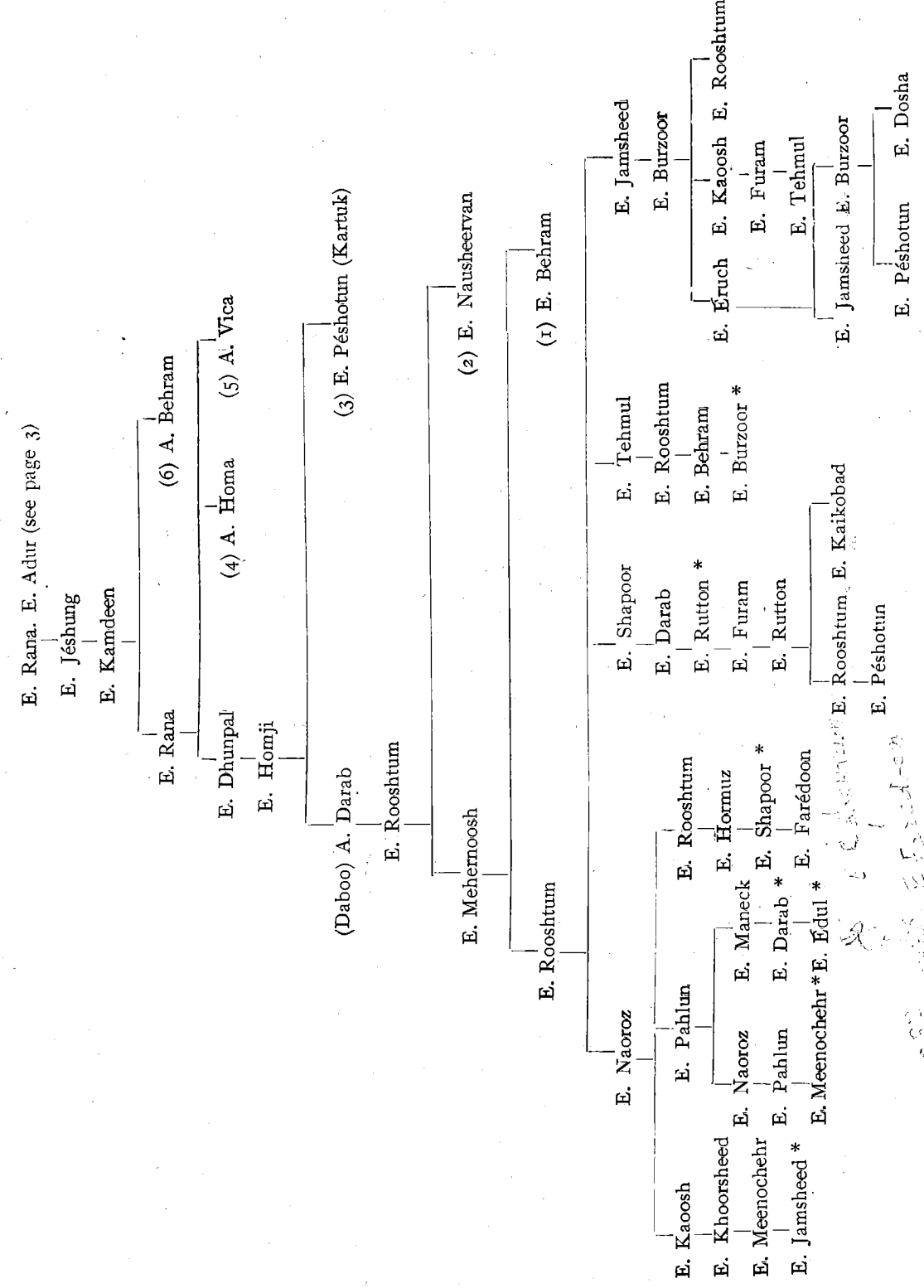
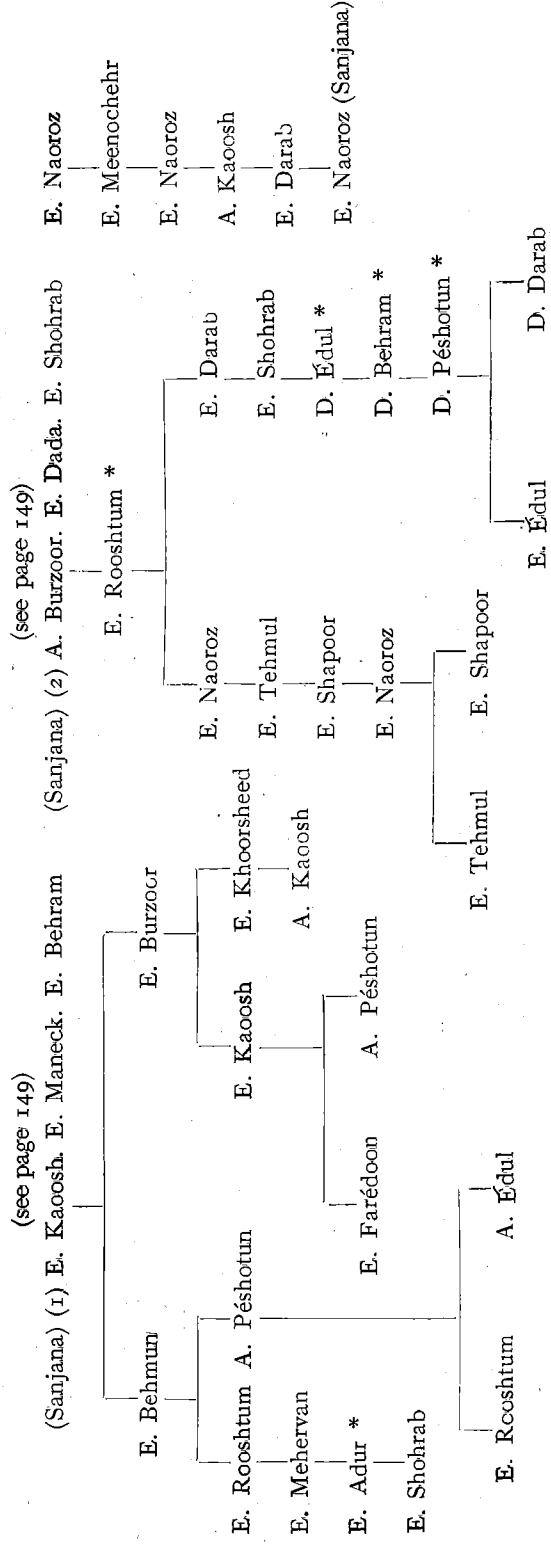
E. Bhikha
E. Rutton *
E. Jamsheed
E. Naoroz
E. Khoorsheed *
E. Behmun
E. Furam

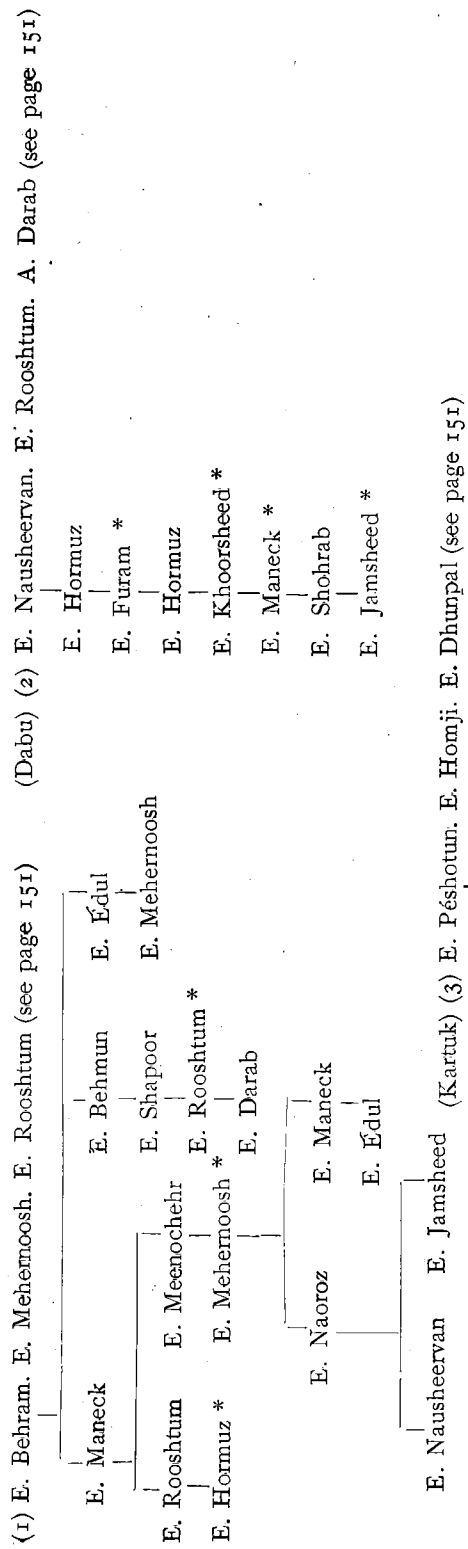
E. Hormuz
E. Behram
E. Furam
E. Pheeroozshah
E. Khoorsheed
E. Rutton
E. Maneck

(Sanjana) (4) E. Dada. E. Shohrab. E. Maneck (see page 148)

E. Behram
E. Maneck
(2) A. Burzoor

E. Shapoor
E. Hormuz
E. Meenochehr
E. Behram
E. Shapoor
E. Naoroz
E. Behram
A. Behram
E. Furam *
E. Khoorsheed
E. Jamsheed *
A. Farédoon
E. Jamsheed
(1) E. Kaoosh
E. Behram (Dashtur Saheb of Kalian)
E. Rooshtum
E. Darab
E. Darashah
E. Meenochehr
E. Hormuz
E. Maneck
E. Behram (Dashtur Saheb of Kalian)
E. Khoorsheed
E. Jamsheed

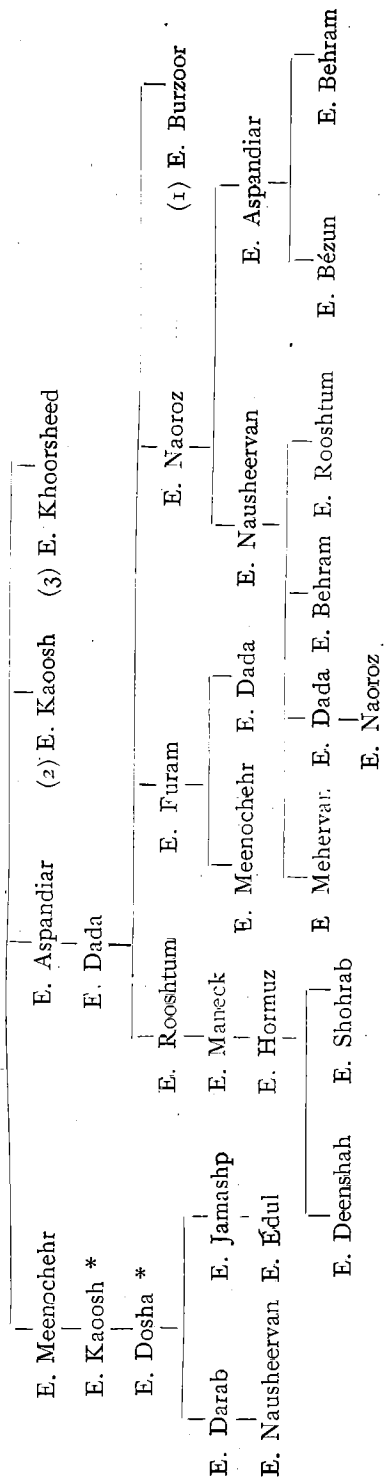




E. Nausheervan E. Jamsheed (Kartuk) (3) E. Péshotun. E. Homji. E. Dhumpal (see page 151)

E. Meher
E. Koheea *

A. Furam * (4) A. Burzoor
E. Behram *

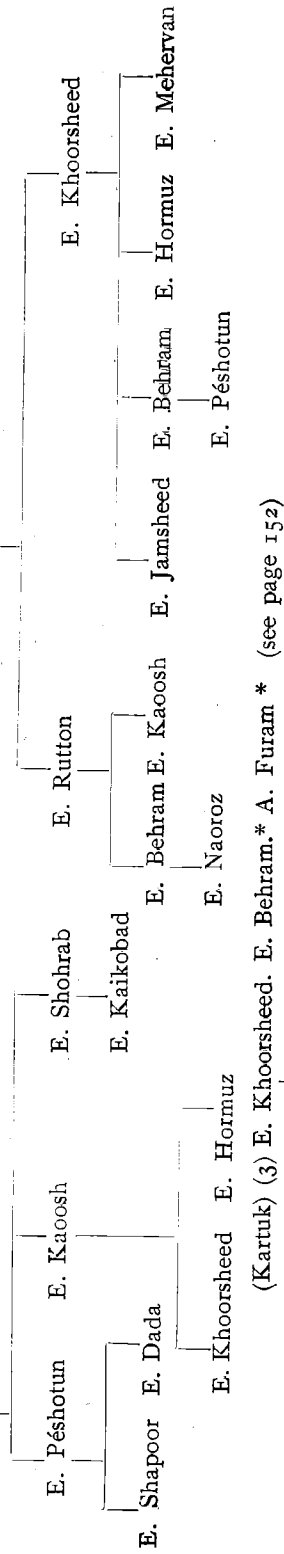


(see page 152)

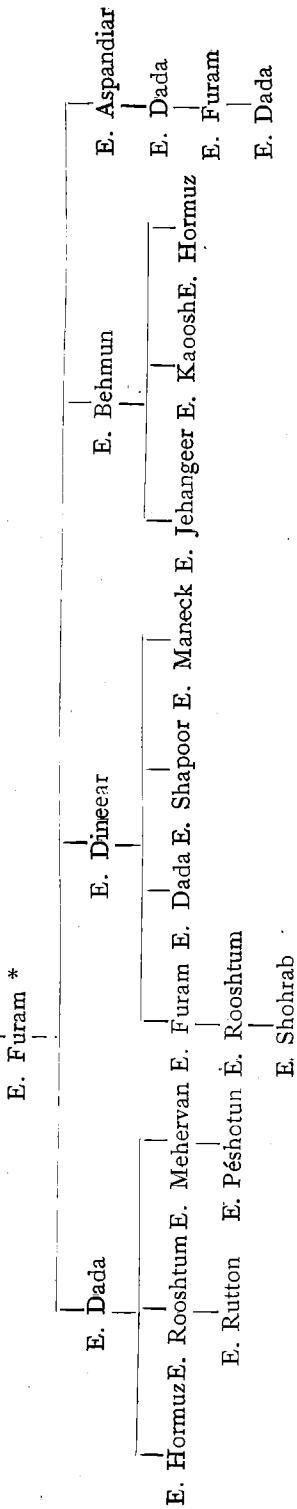
(1) E. Burzoor. E. Dada. E. Aspandiar

(see page 152)

(Kartuk) (2) E. Kaosh. E. Behram. * A. Furam *

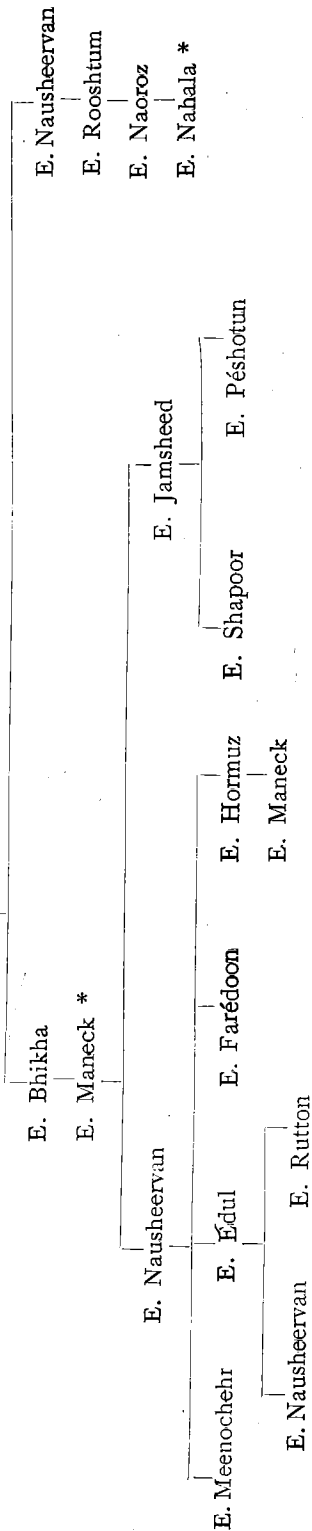


(Kartuk) (3) E. Khoorsheed. E. Behram. * A. Furam * (see page 152)

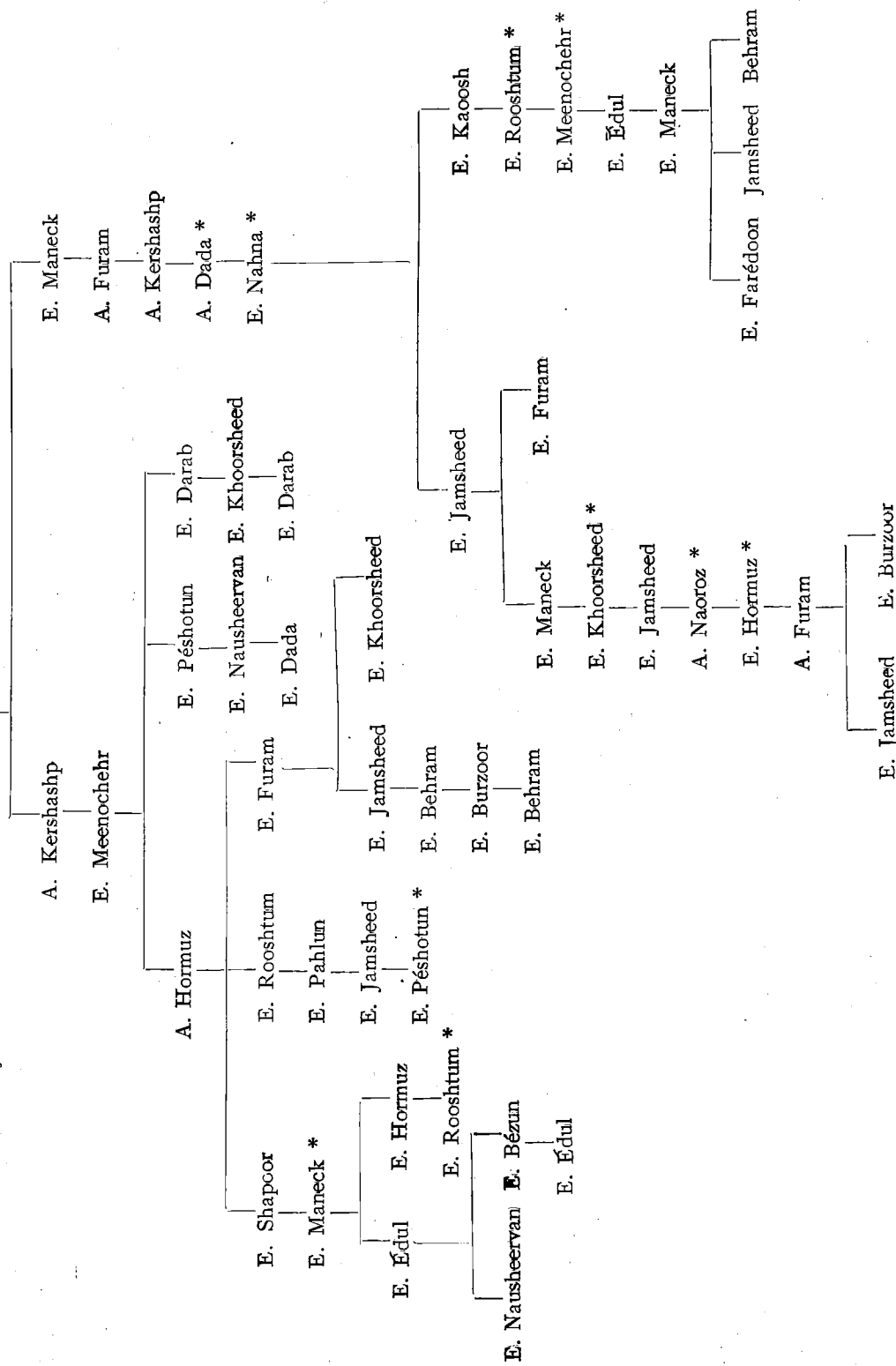


Kartuk (4) A. Burzoor. E. Kcheea. * E. Mehroo (see page 152)

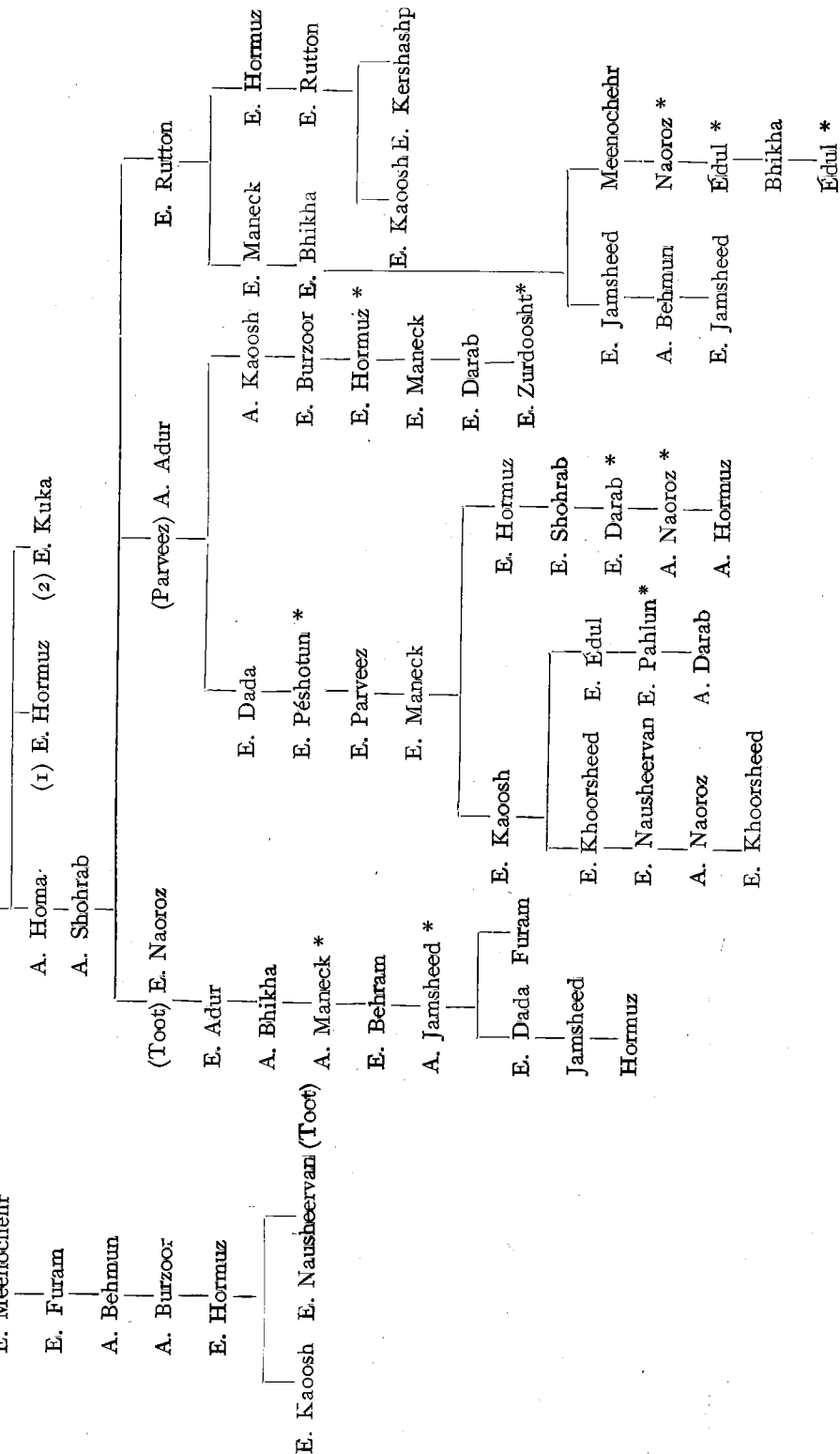
E. Shebriar



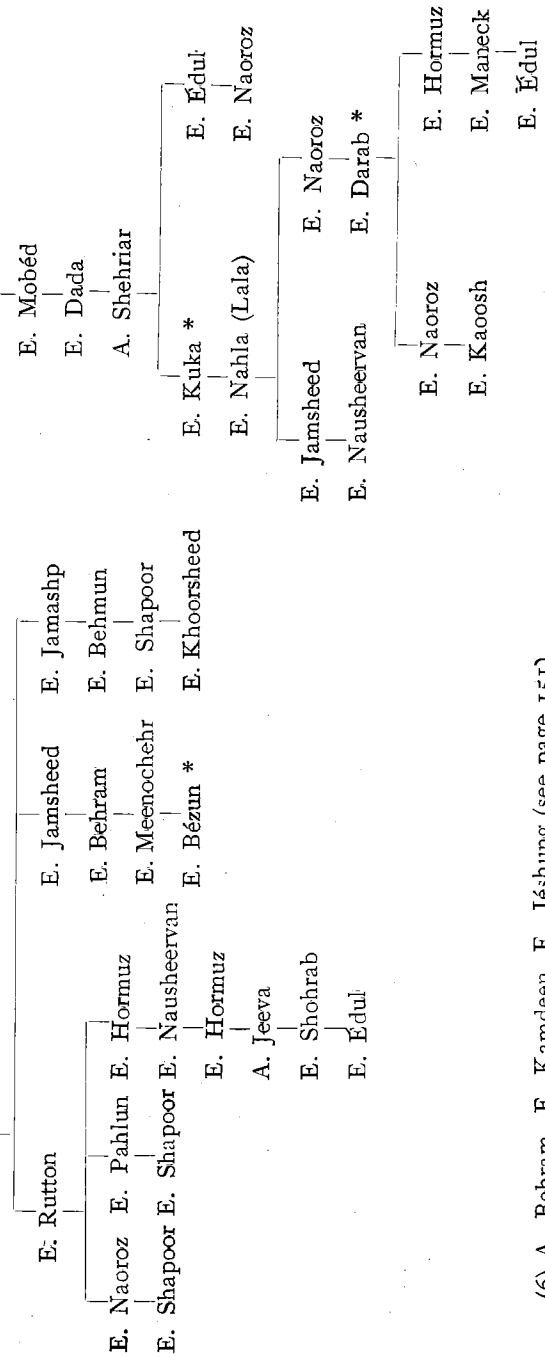
(Madhu Antia) (4) A. Homa. E. Rana. E. Kamdeen (see page 151)



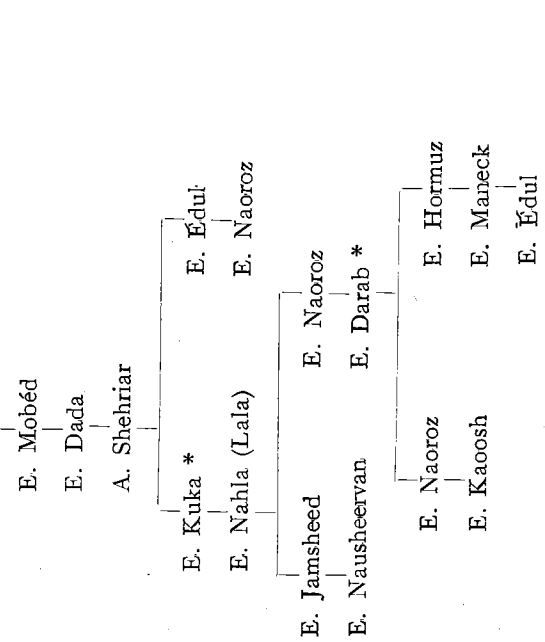
(5) A. Vica. E. Rana. E. Kamdeen (see page 151)



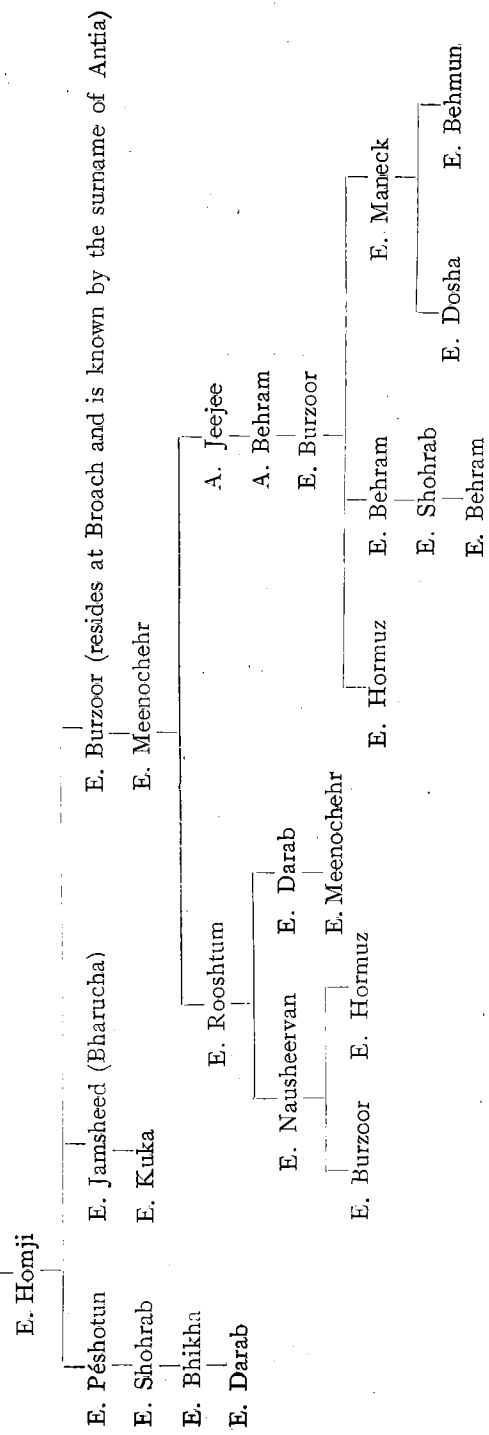
(Chehna) (1) E. Hormuz. A. Vica. E. Rana (see page 155)



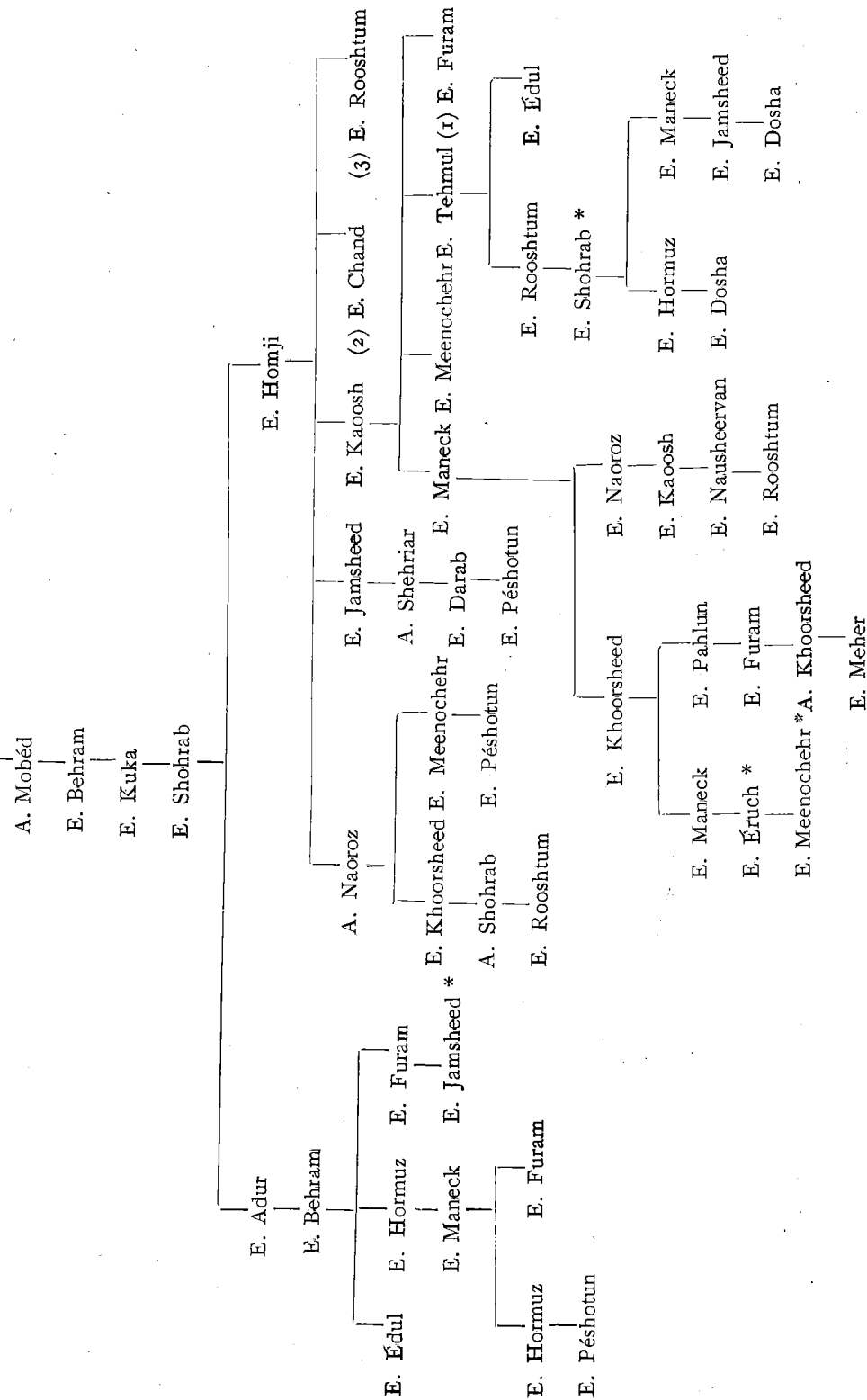
(Damla) (2) E. Kuka. A. Vica. E. Rana (see page 155)



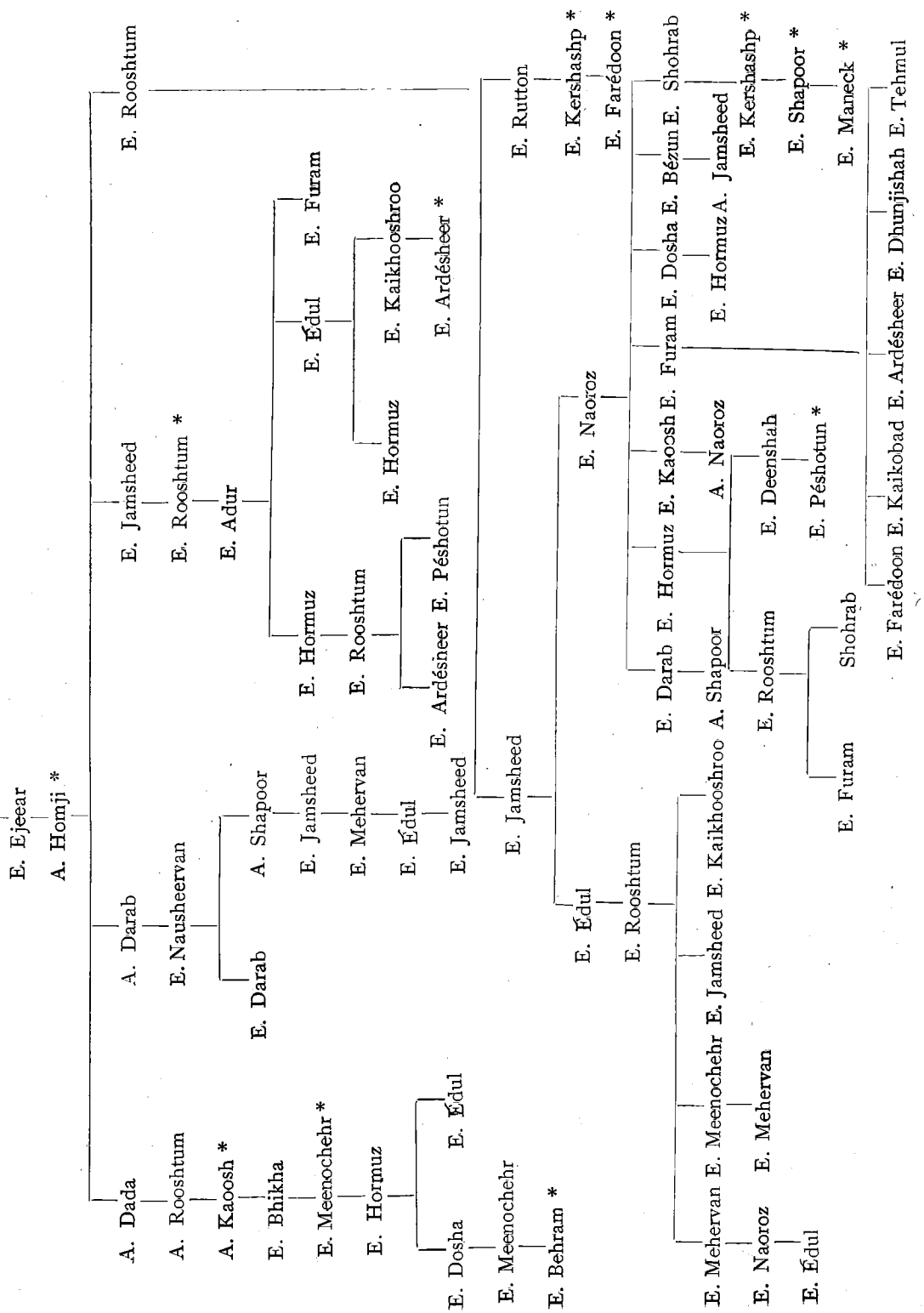
(6) A. Behram. E. Kamdeen. E. Jéshung (see page 151)



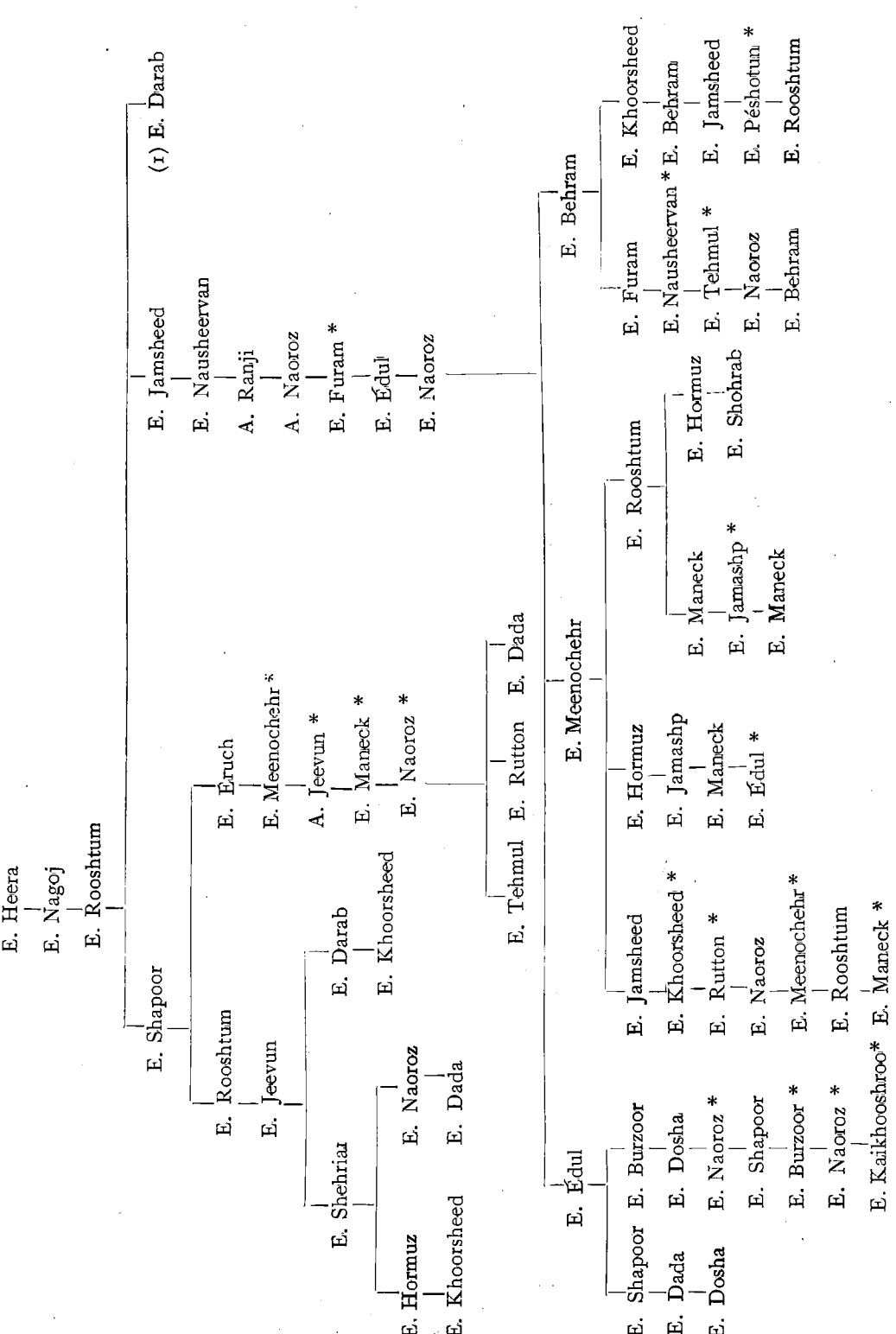
(Khory) A. Chanda. A. Actur (see page 3)

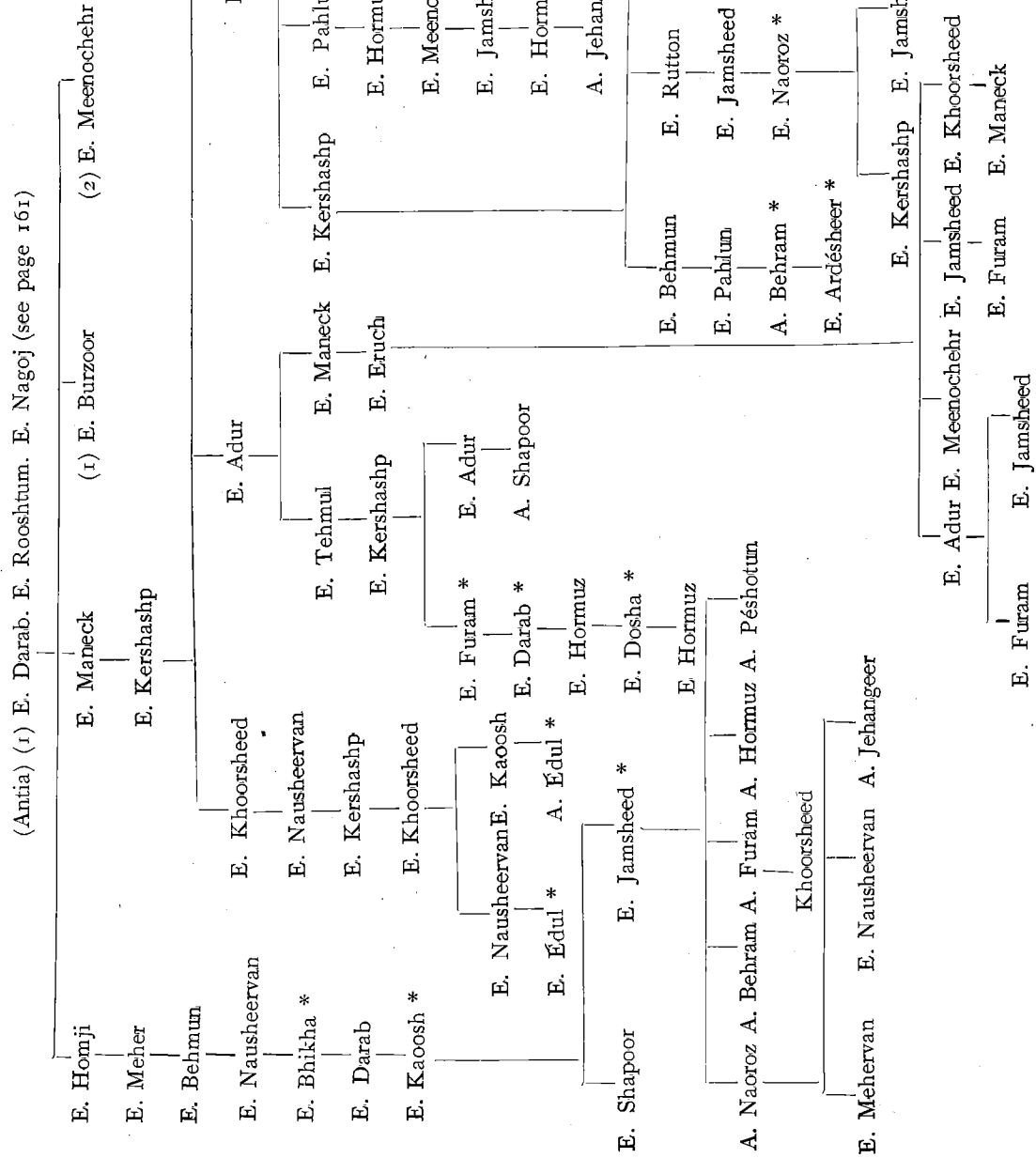


(Bamji) (1) E. Nureosung. A. Nursung. E. Shaheer (see page 159)

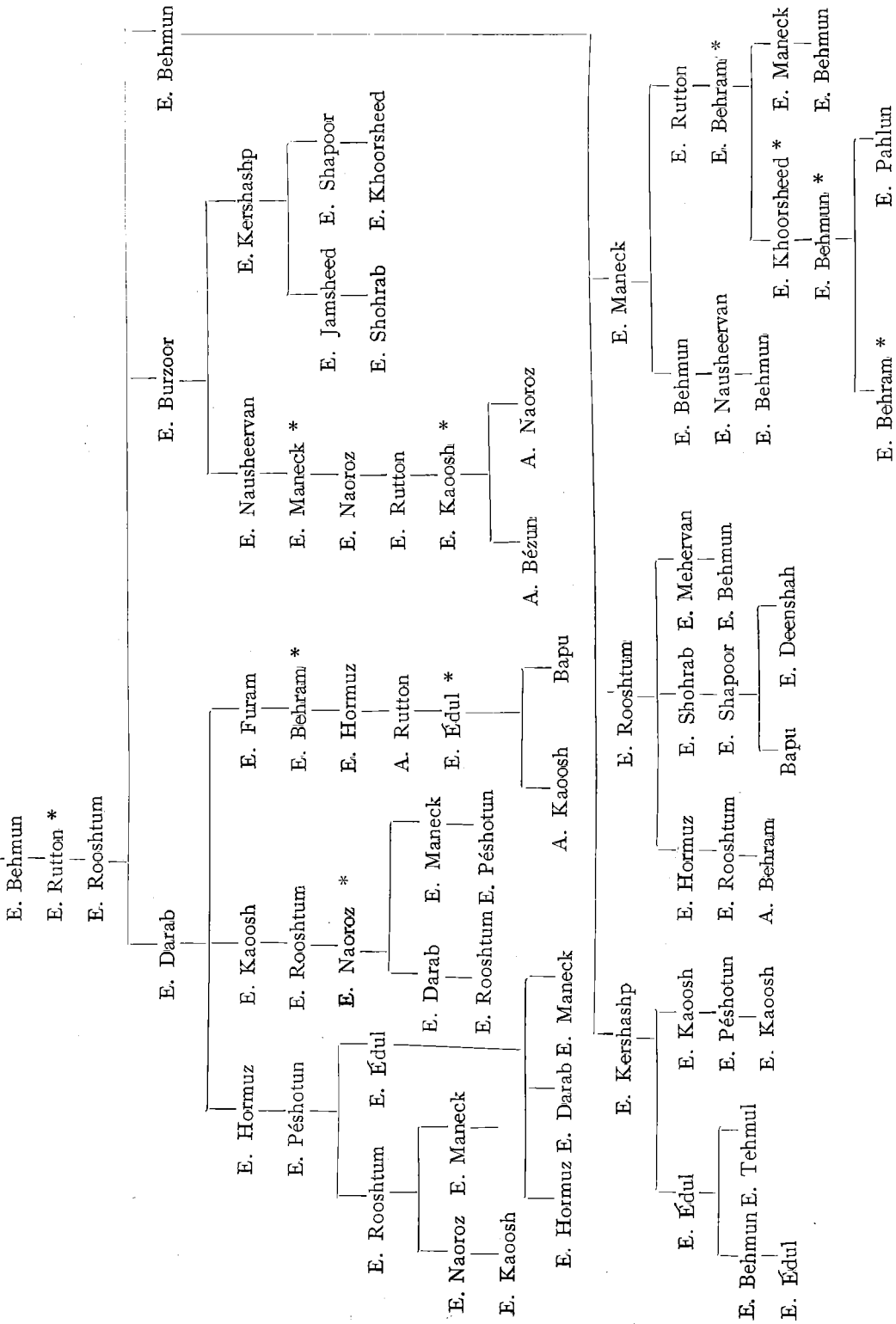


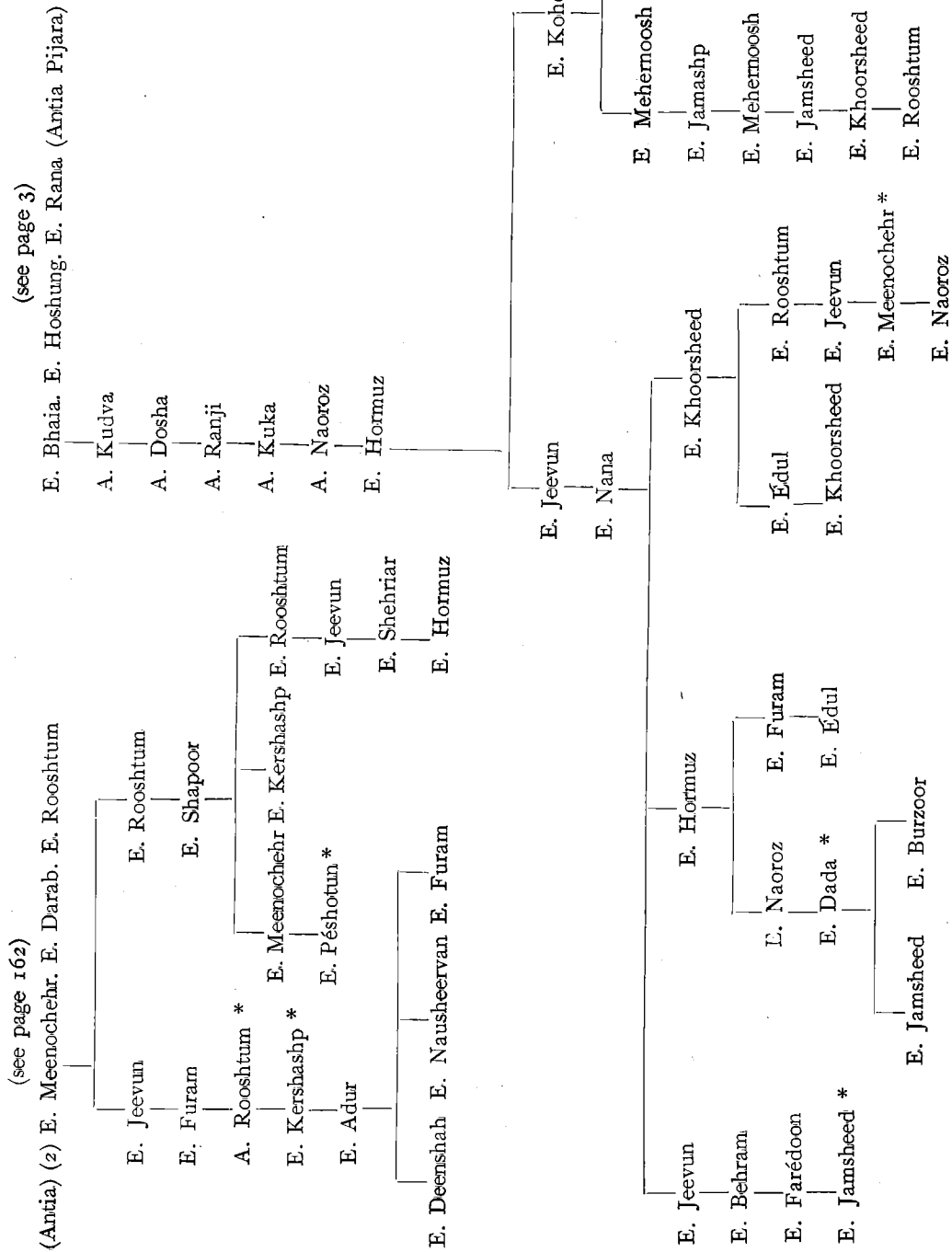
(Antia) A. Asha. E. Hoshung. E. Rana (see page 3)



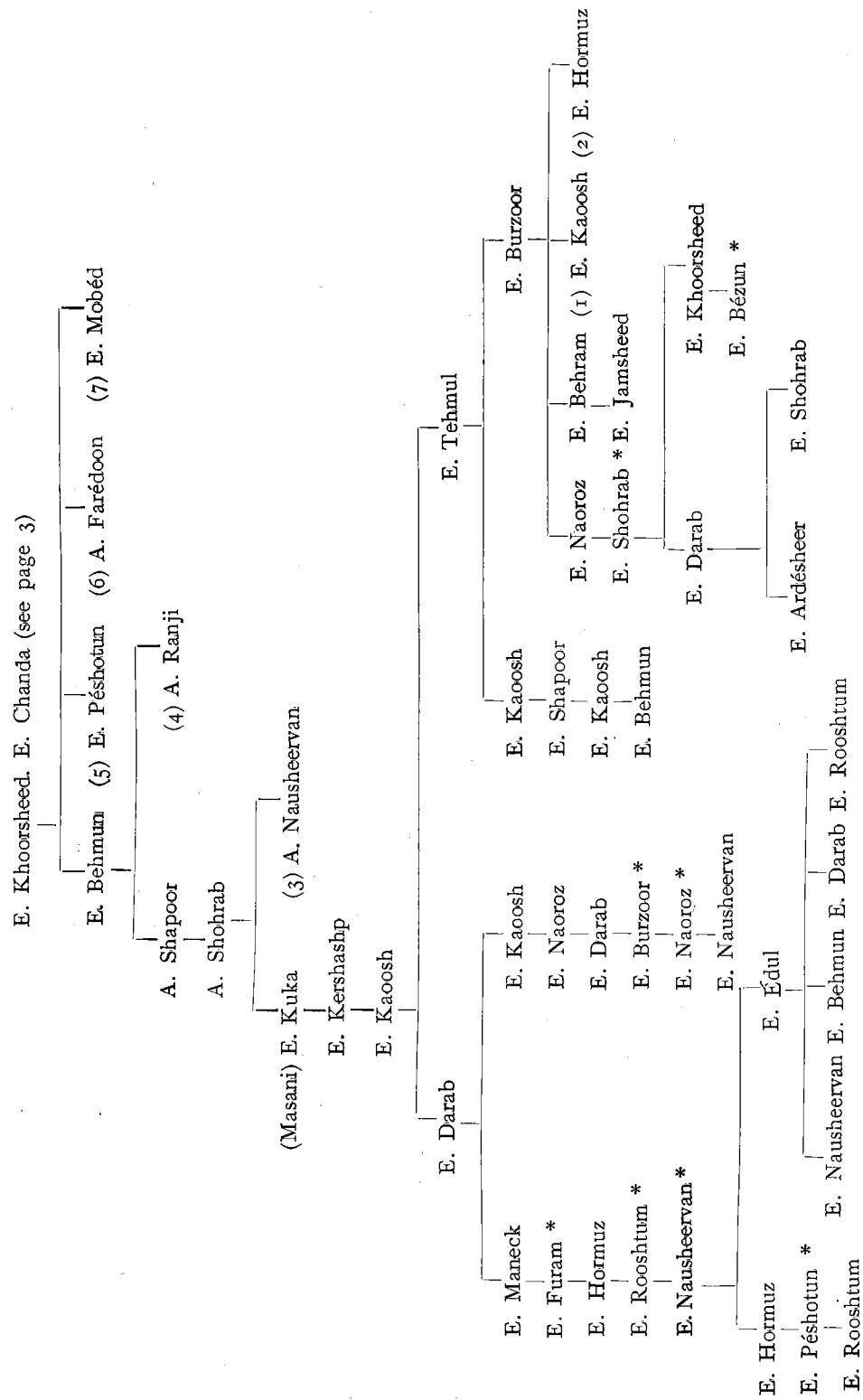


(Antia) (1) E. Burzoor. E. Darab. E. Rooshtum (see page 162)





OF THE CHANDA FAREDOON STOCK.



(see page 165)

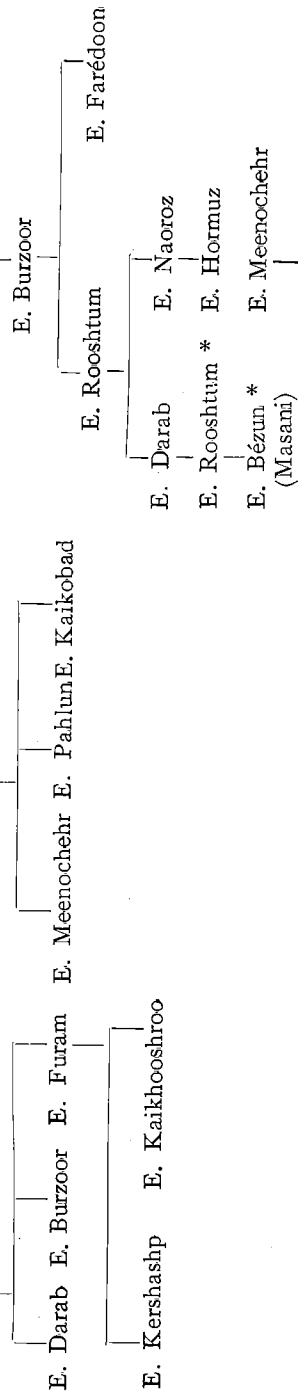
(1) E. Kaoosh. E. Burzoor

(see page 165)

(2) E. Hormuz. E. Burzoor

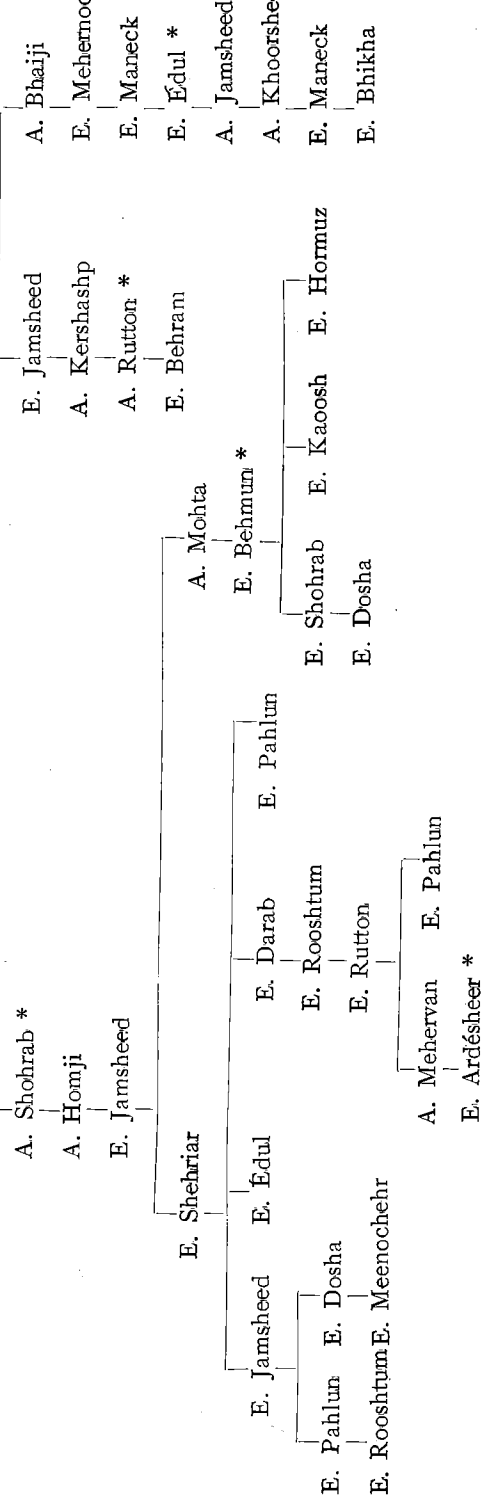
(see page 165)

(Kamoosh) (3) A. Nausheervan. A. Shohrab. A. Shapoor



(Burdí) (4) A. Ranji. E. Behmun. E. Khoorsheed (see page 165)

A. Behram
A. Darab



(see page 165)

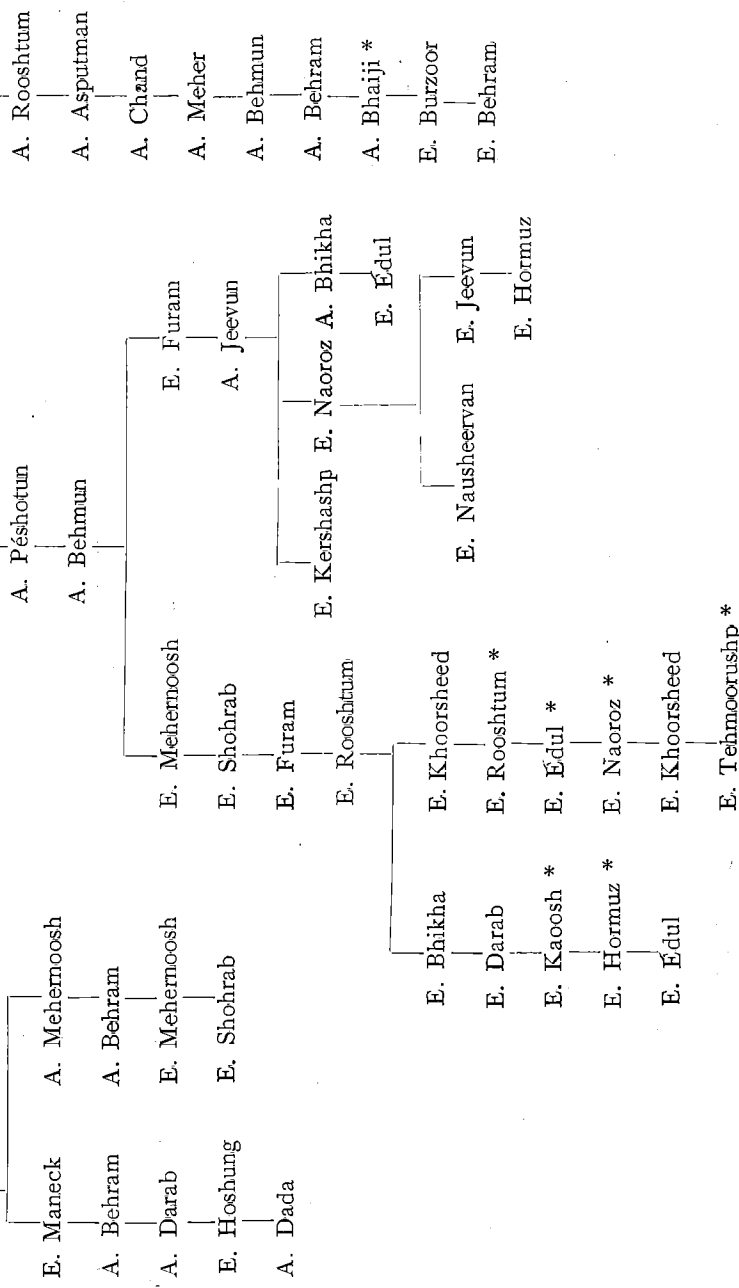
(Burdí) (5) E. Péshotun. E. Khoorsheed. E. Chanda

(see page 165)

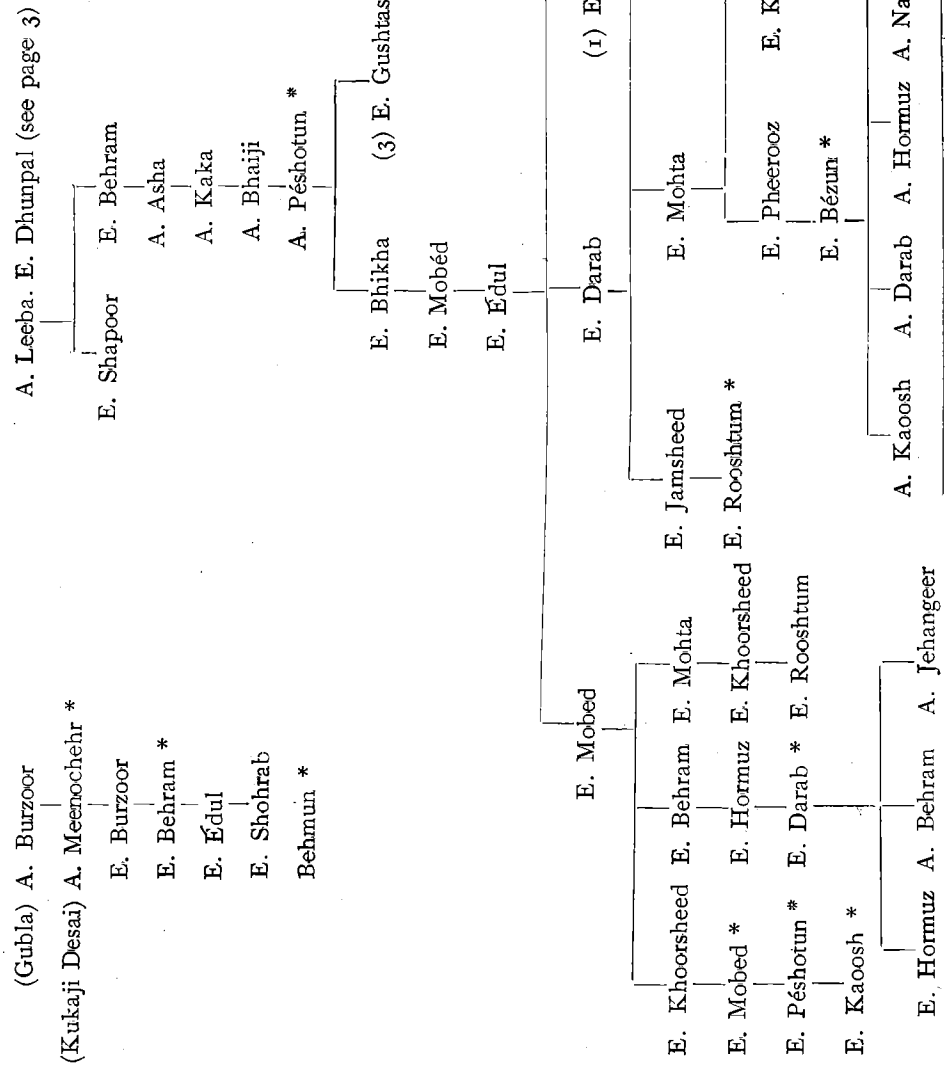
(Agé) (7) E. Mobéd. E. Khoorsheed

(see page 165)

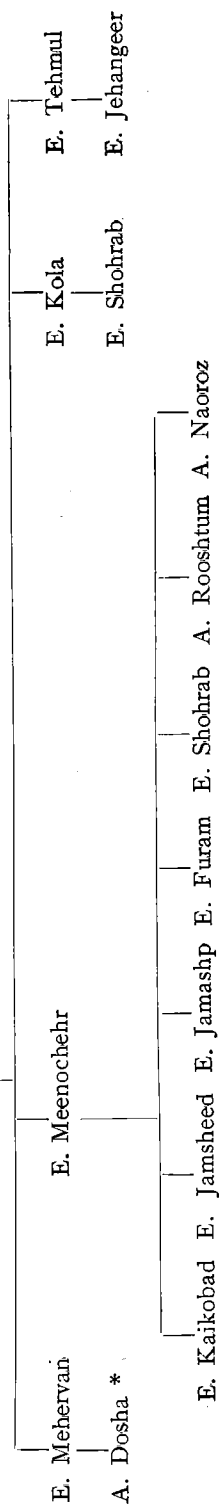
(6) A. Farédoon. E. Khoorsheed



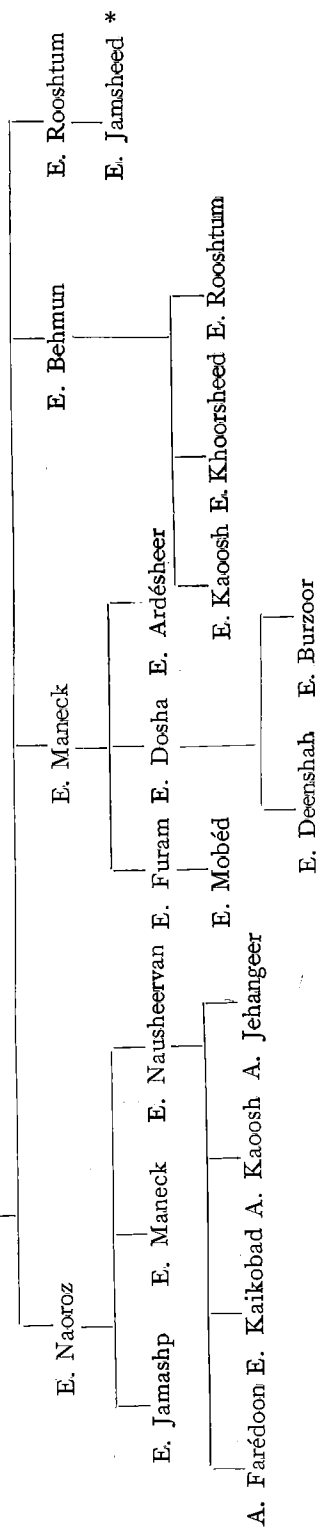
E. Éruoh (Burdí)
E. Pahlun
A. Khoorsheed
E. Édul



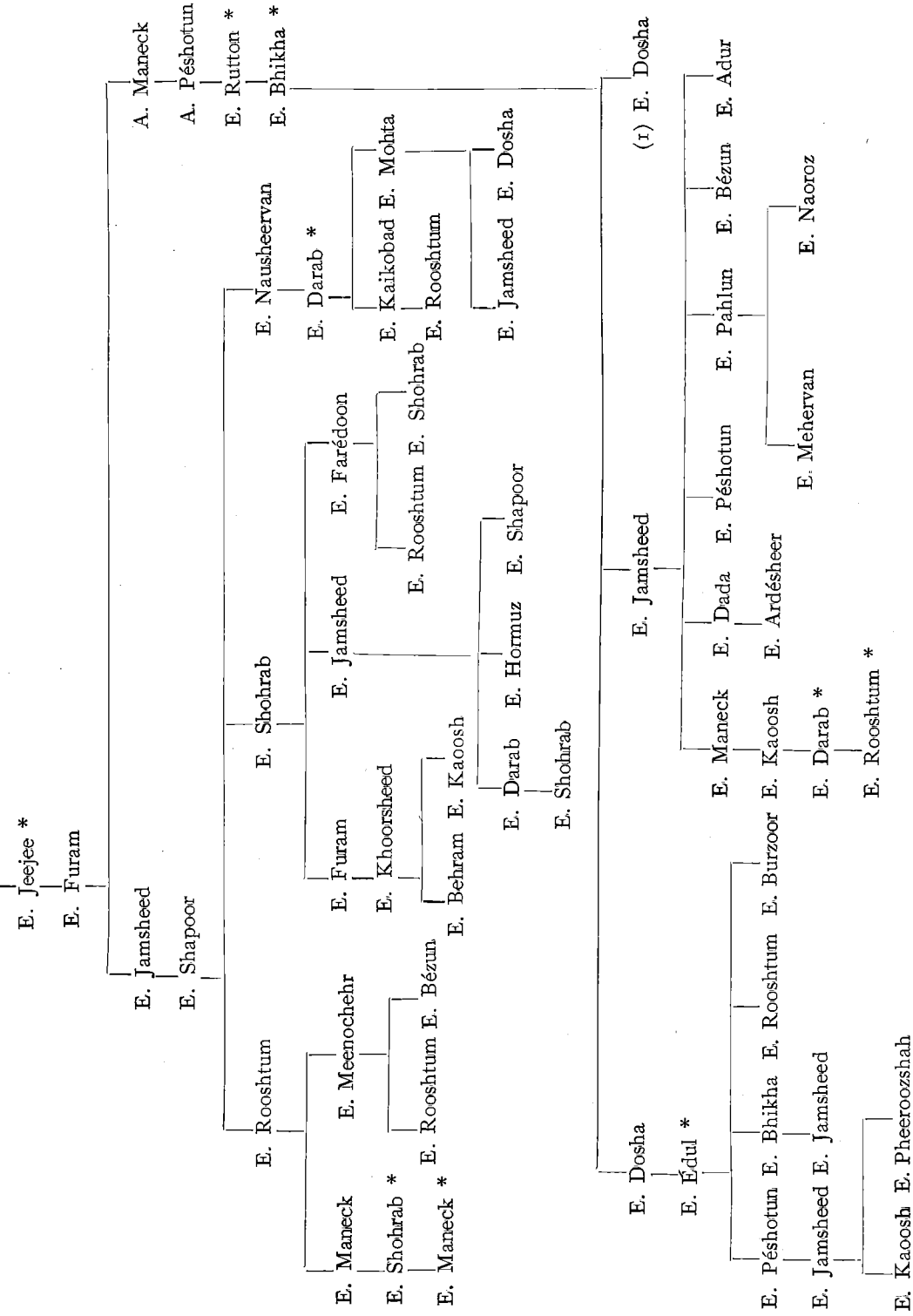
(1) E. Jamashp. E. Édul. E. Mobéd (see page 168)



(2) E. Burzoor. E. Édul. E. Mobéd (see page 168)

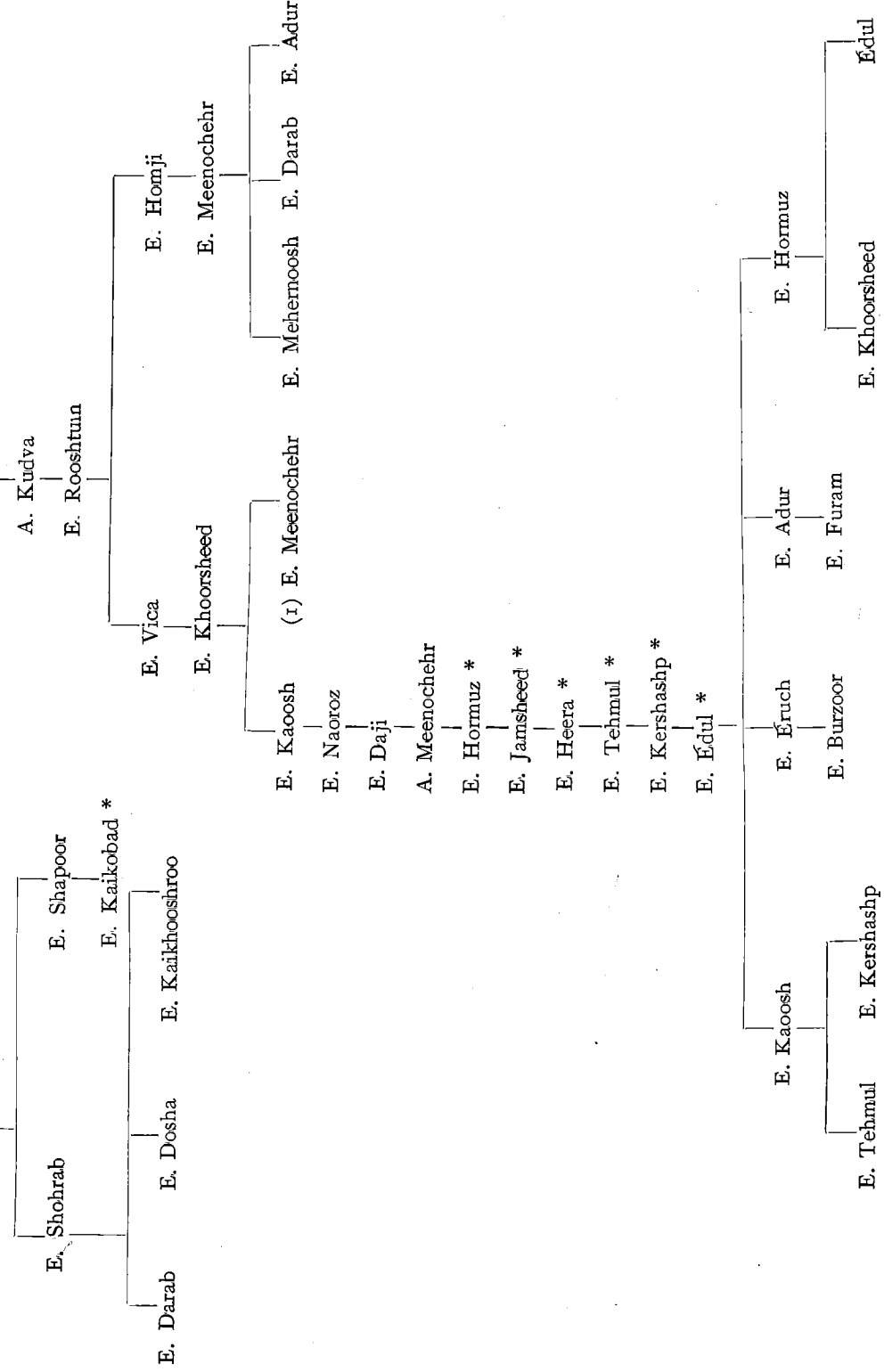


(3) E. Gushtashp. E. Péshotun. A. Bhajji (see page 168)

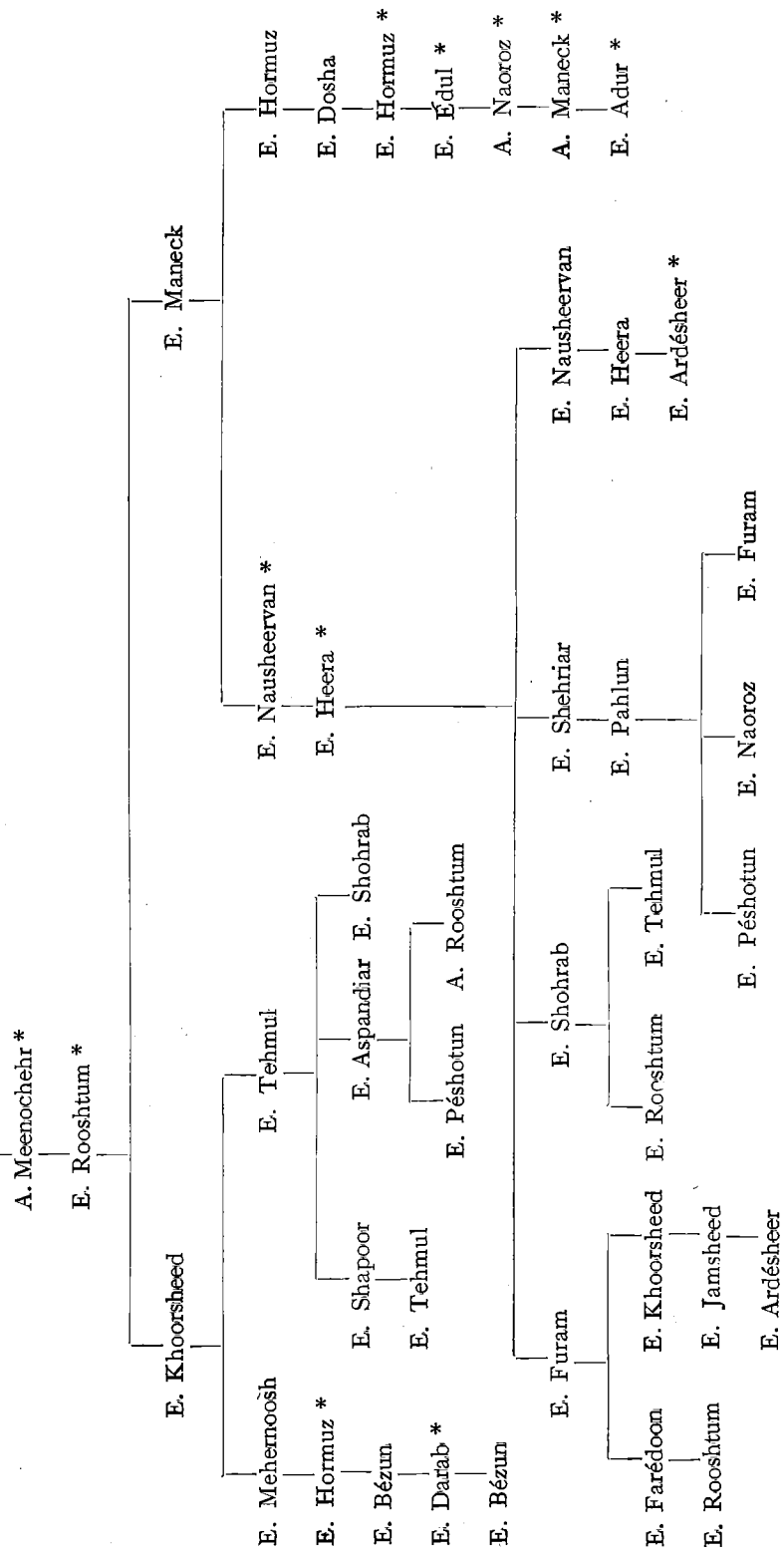


(see page 170) (1) E. Doshah (Kola). E. Bhikha. * E. Rutton *

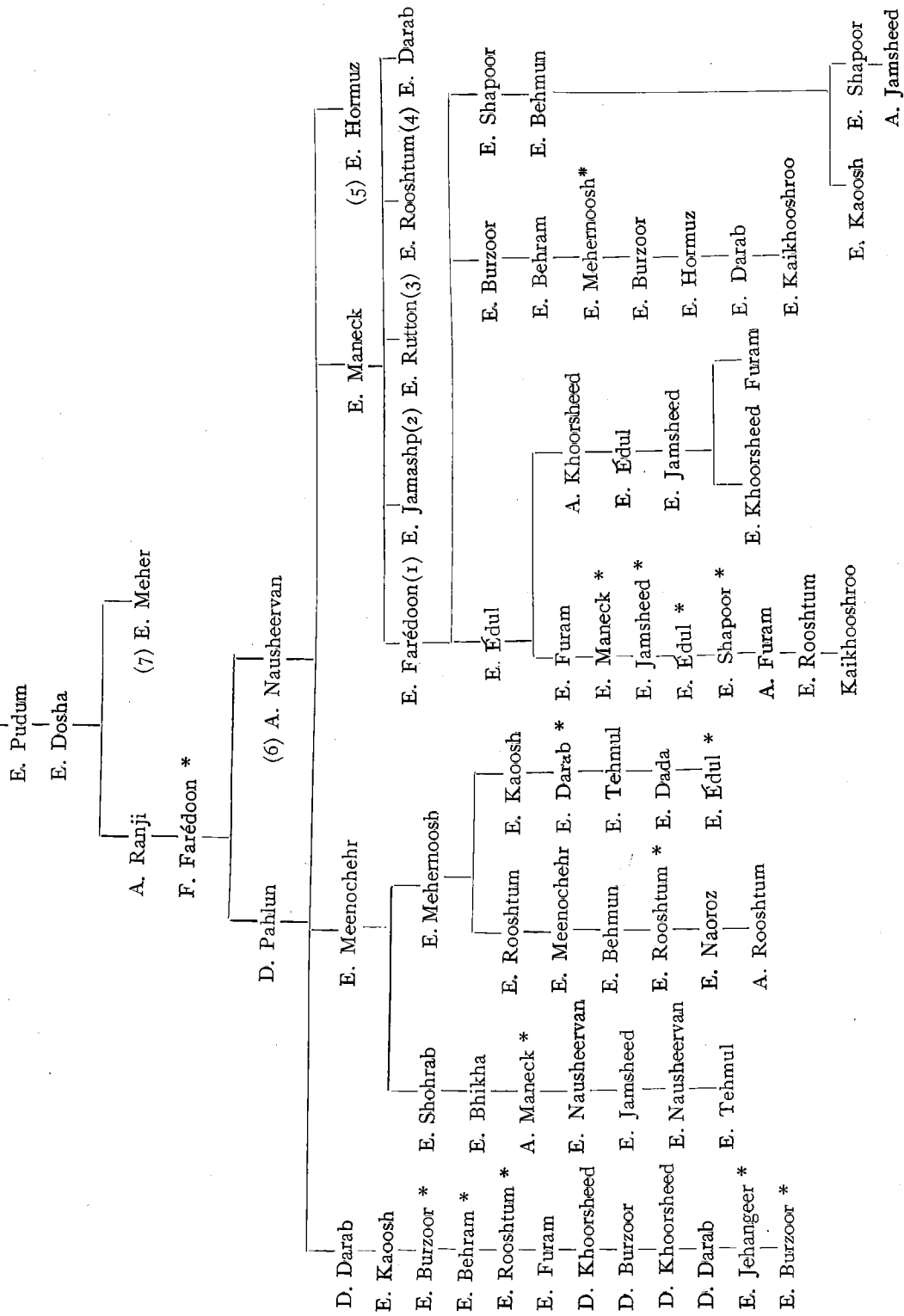
(see page 3) (Bujan) A. Manka. E. Vica



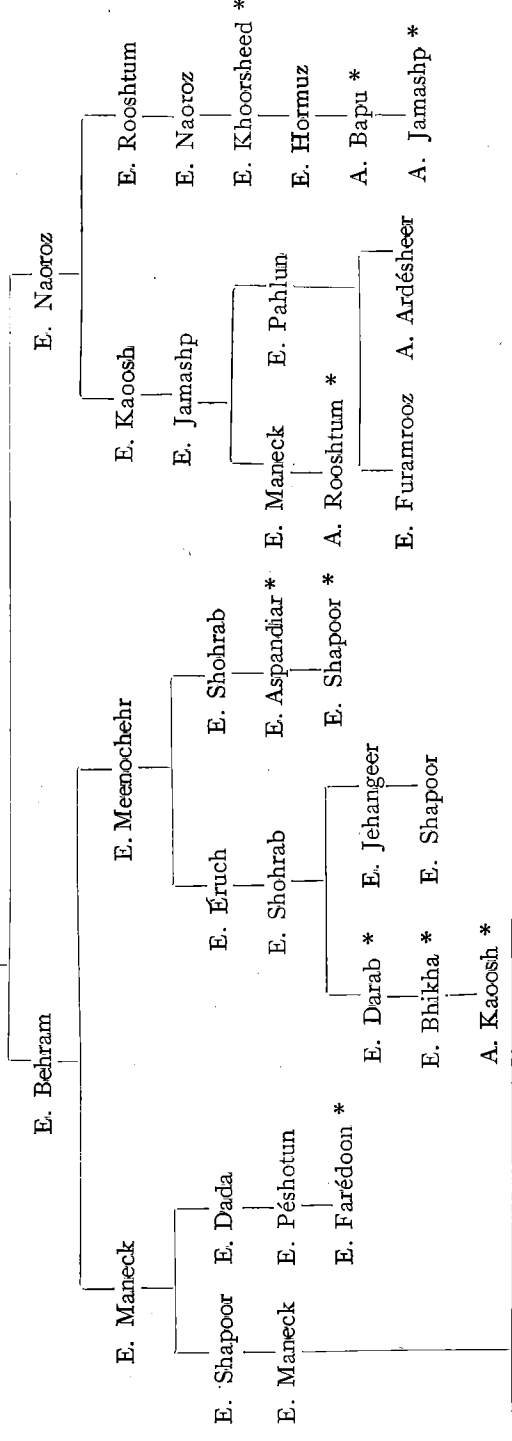
(1) E. Meenochehr. E. Khoorsheed. E. Vica (see page 171)



(Kutar) E. Asha. E. Vica (see page 3)

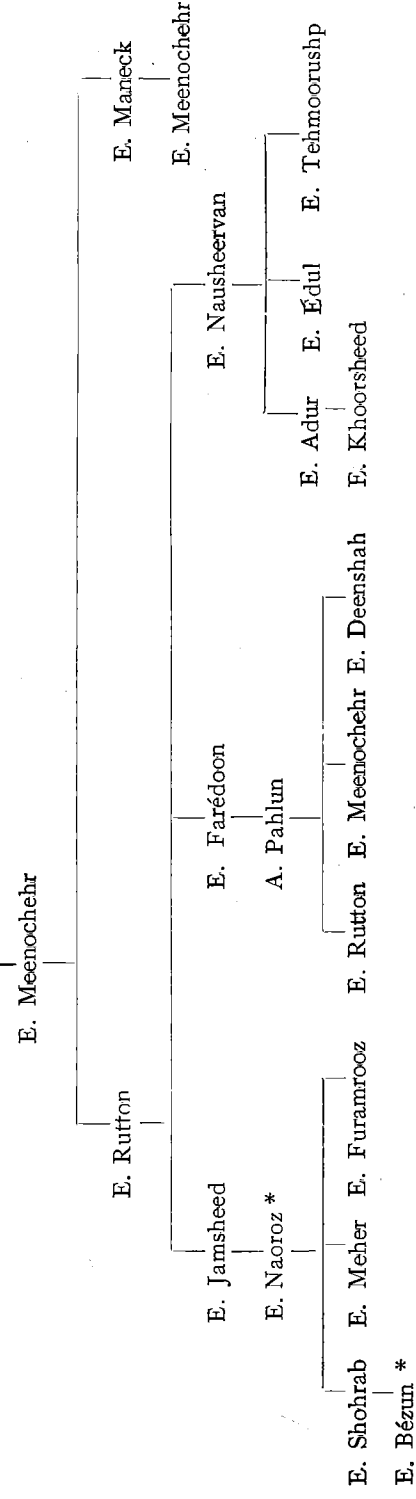


(Kutar) (1) E. Jamashp. E. Maneck. D. Pahlun (see page 173)



E. Nausheervan E. Meenochehr E. Farédoon E. Doshā

(Kutar) (2) E. Rutton. E. Maneck. D. Pahlun (see page 173)

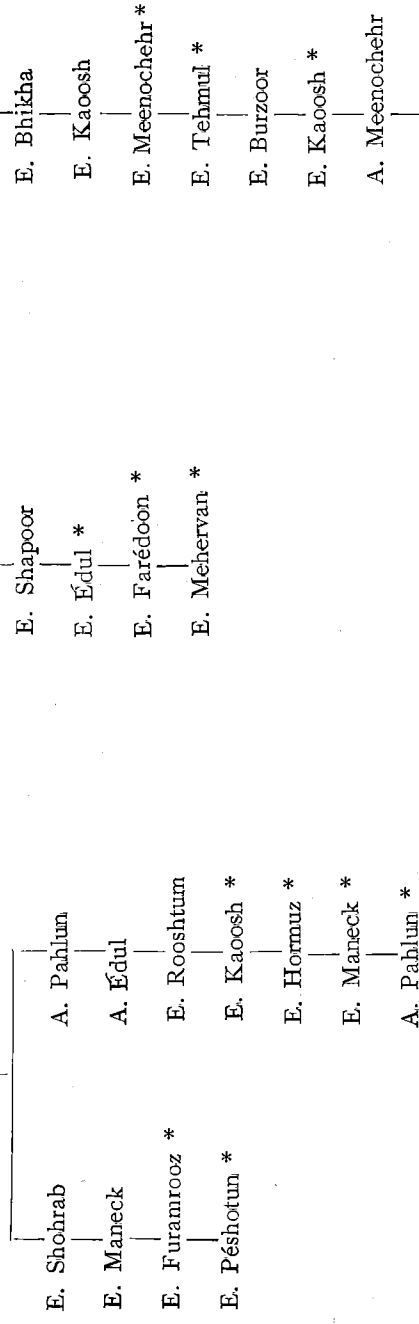


E. Bézun *

(see page 173)

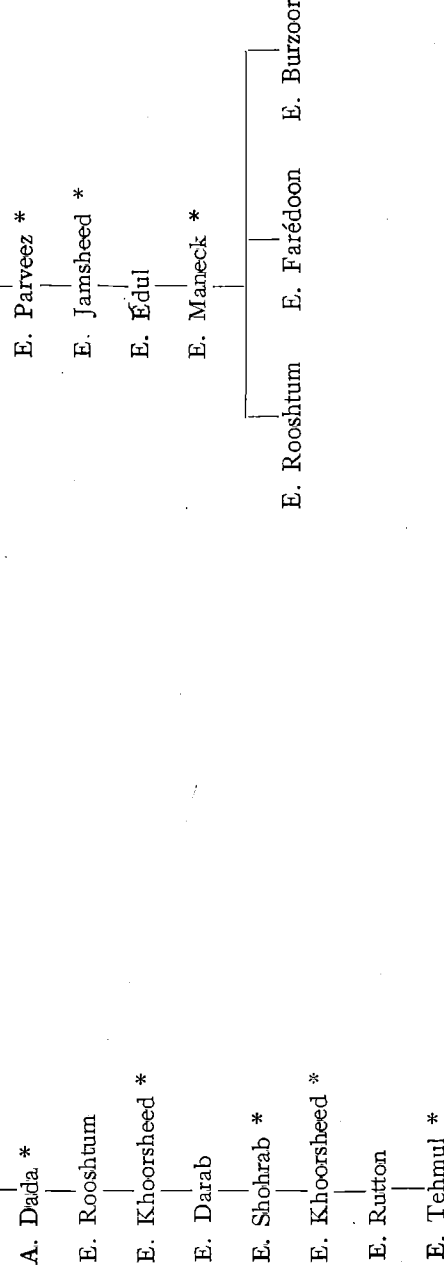
(Kutar) (3) E. Rooshtum. E. Maneck. D. Pahlun (Kutar) (4) E. Darab. E. Maneck. D. Pahlun (see page 173)

(Kutar) (5) E. Hormuz. D. Pahlun. E. Farédoon



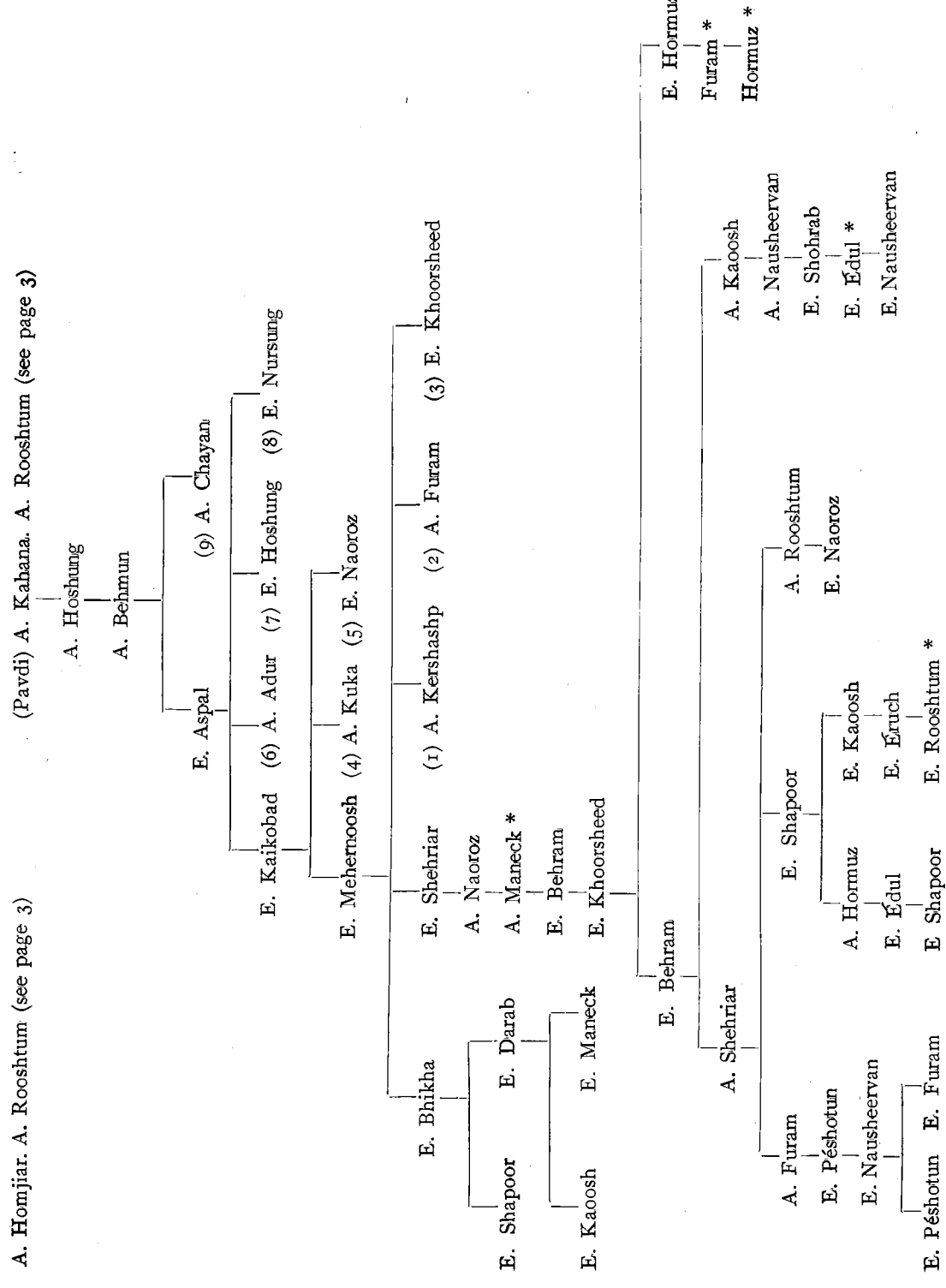
(6) A. Nausheervan. E. Farédoon. * A. Ranji (see page 173)

(Kutar) (7) E. Meher. E. Doshā. E. Pudum (see page 173)

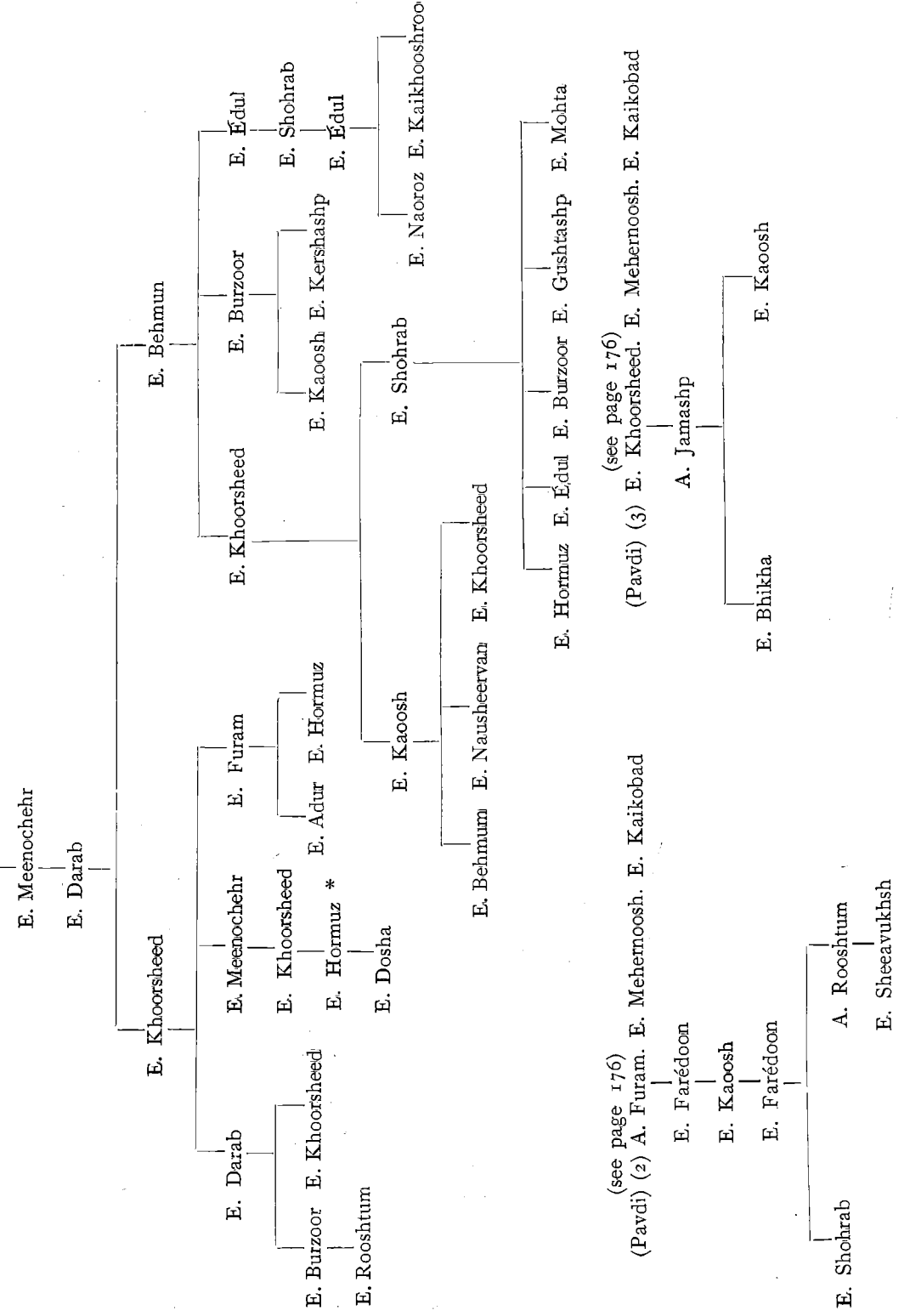


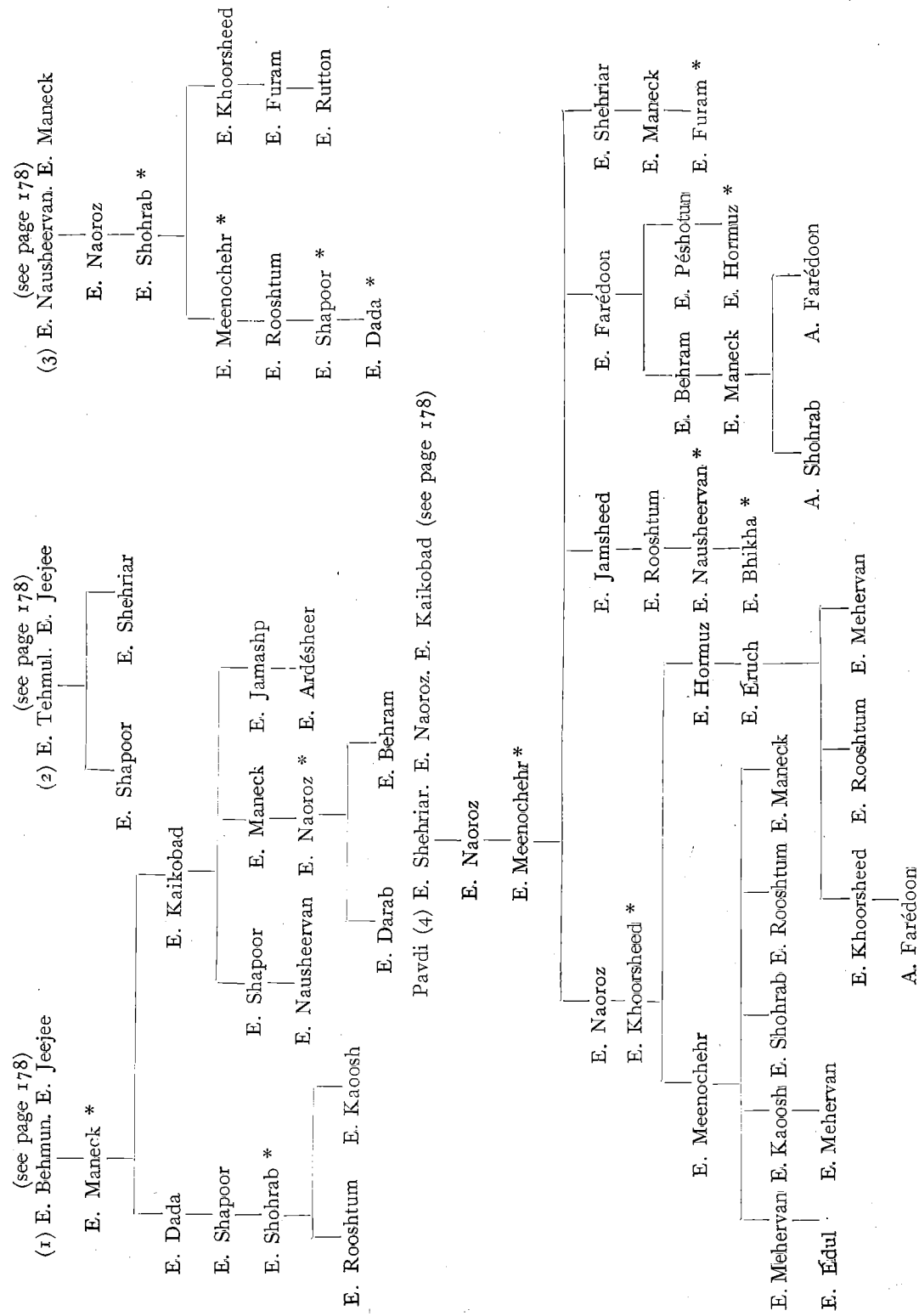
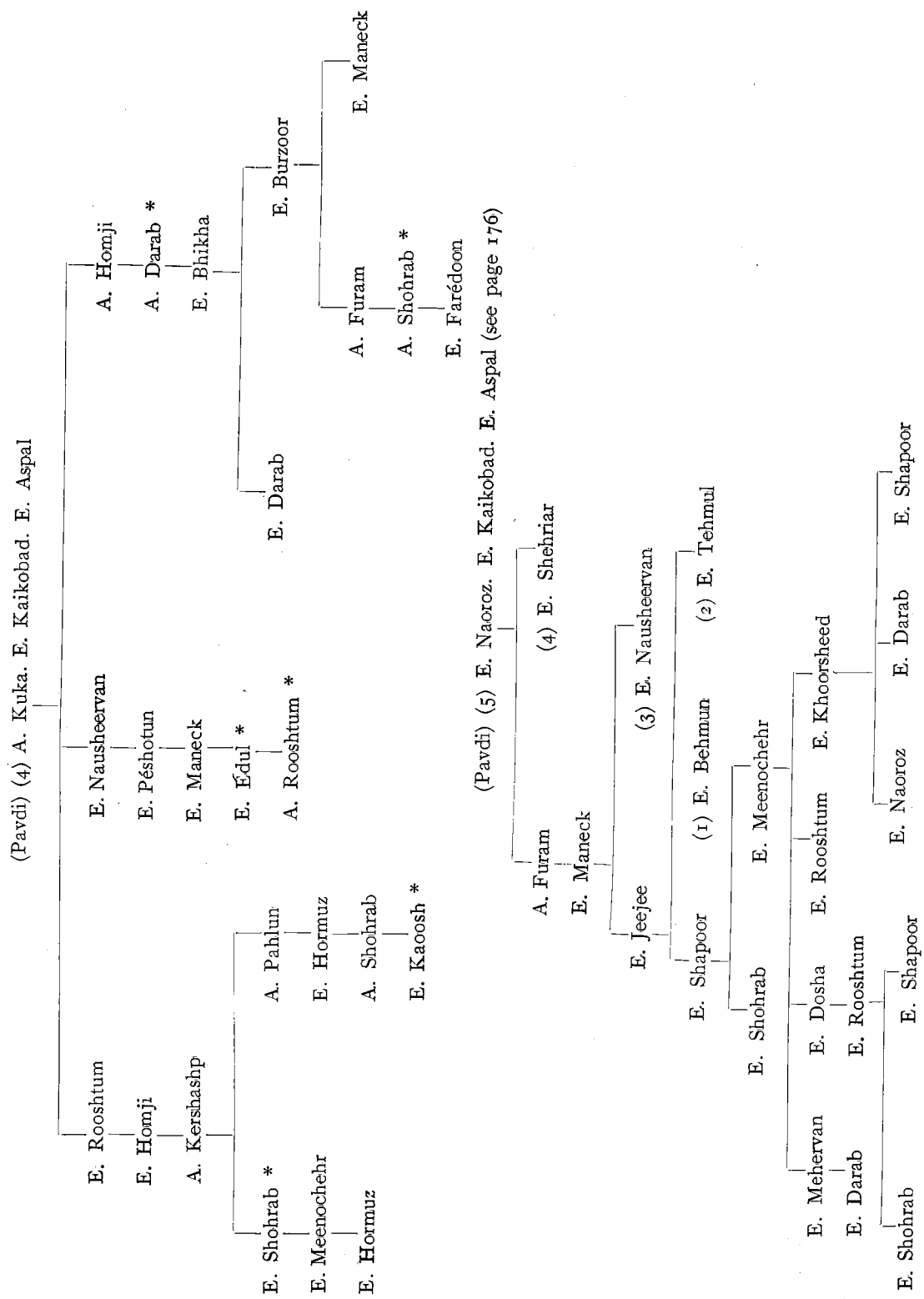
E. Rooshtum E. Farédoon E. Burzoor

A. Homjiar. A. Rooshtum (see page 3)

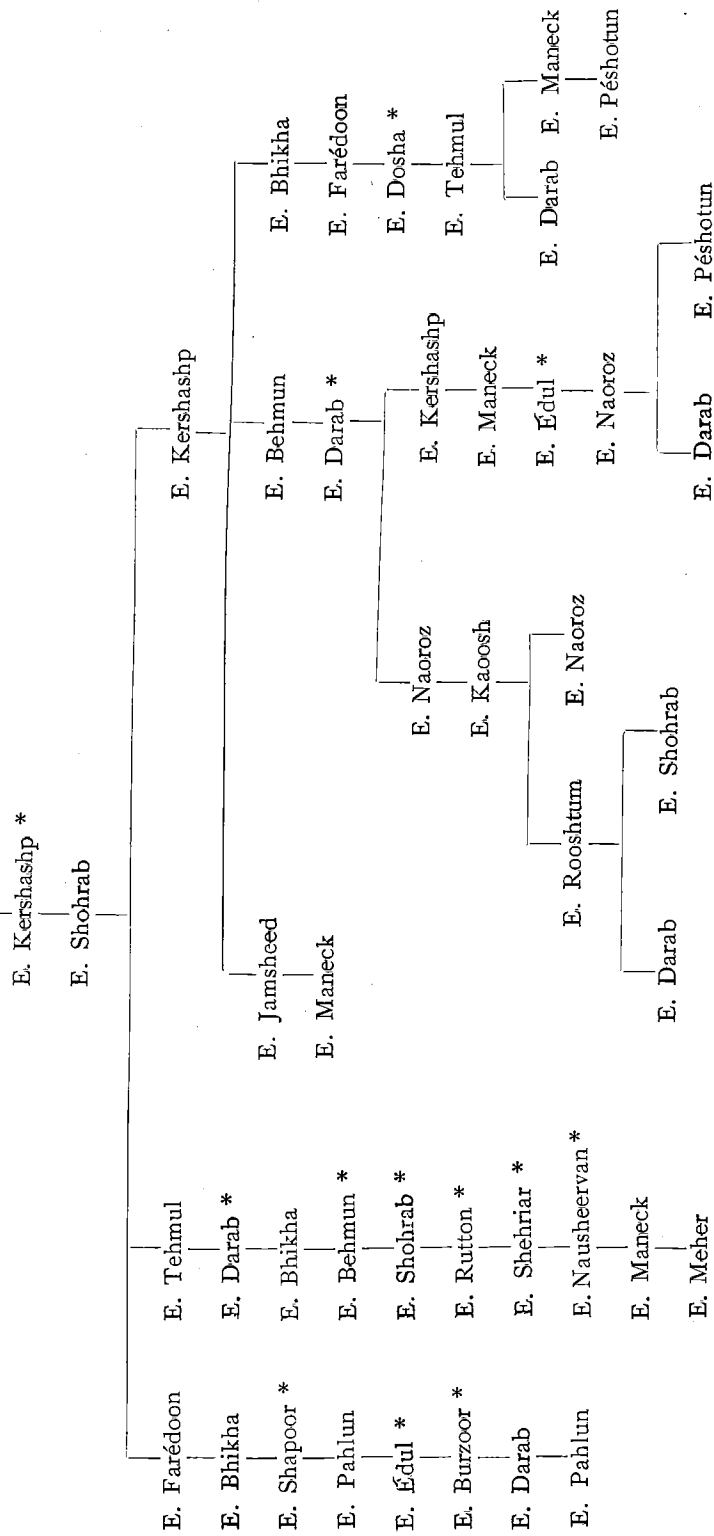


(1) A. Kerhashp. E. Mehernoosh. E. Kaikobad (see page 176)

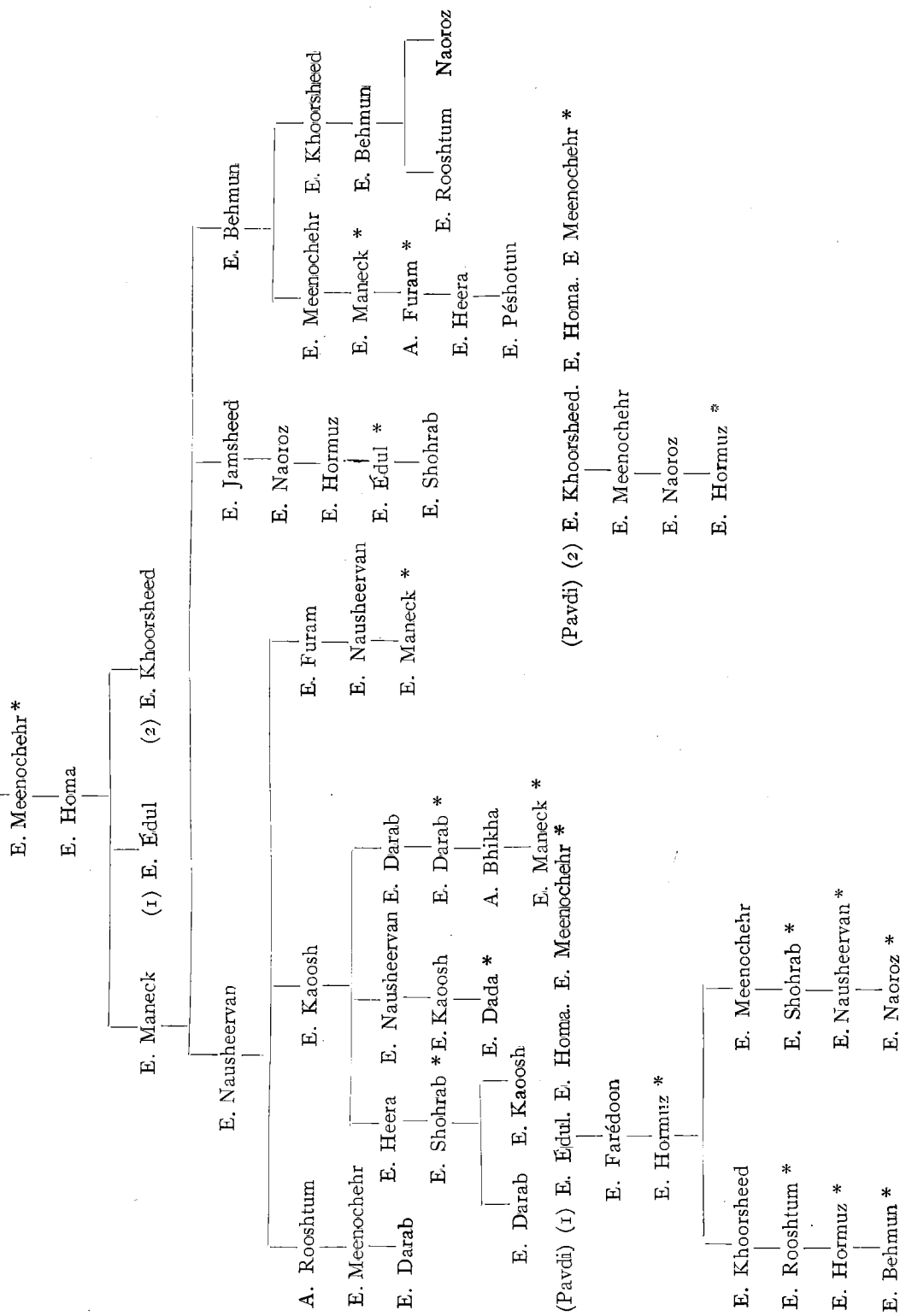


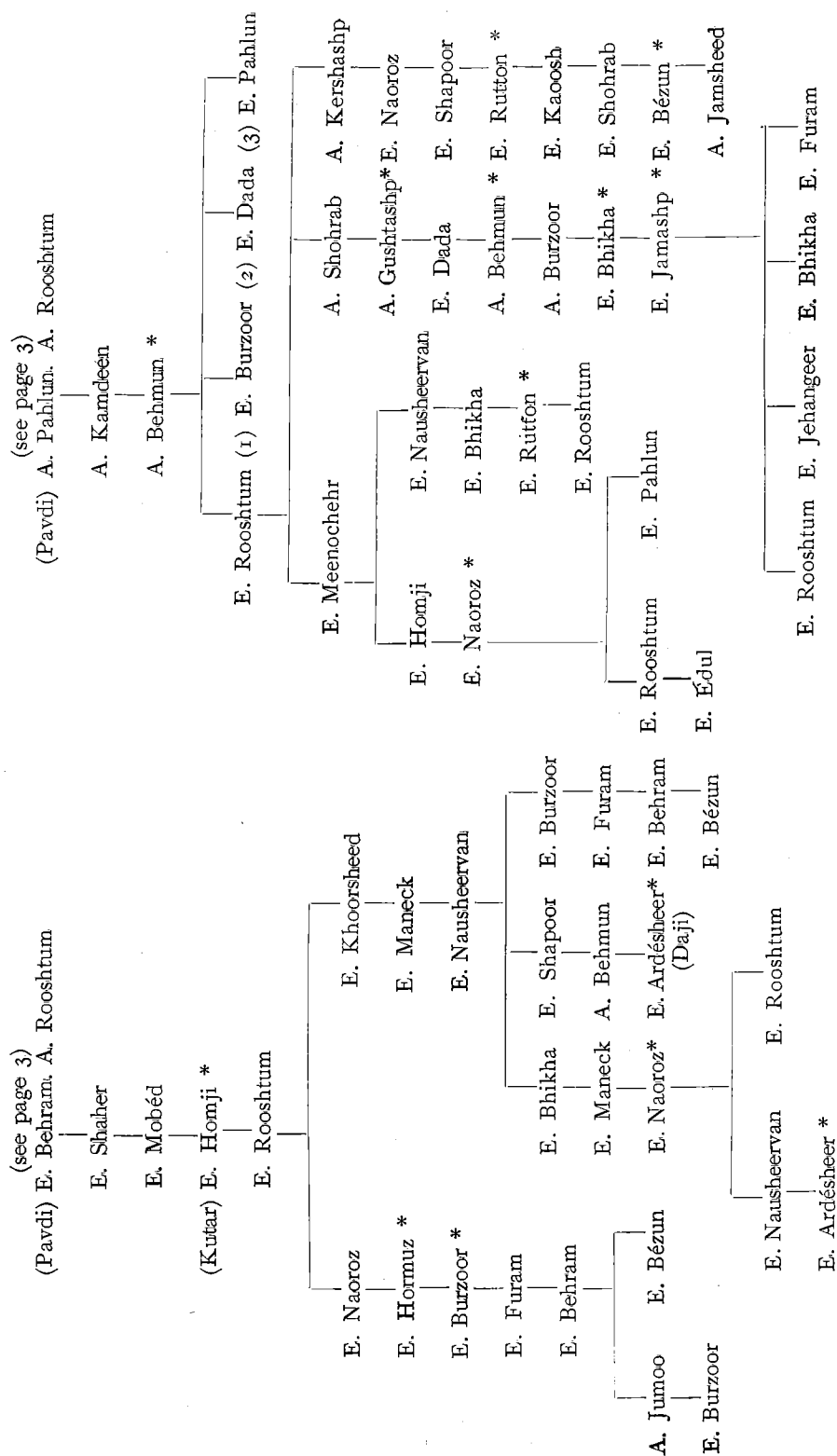
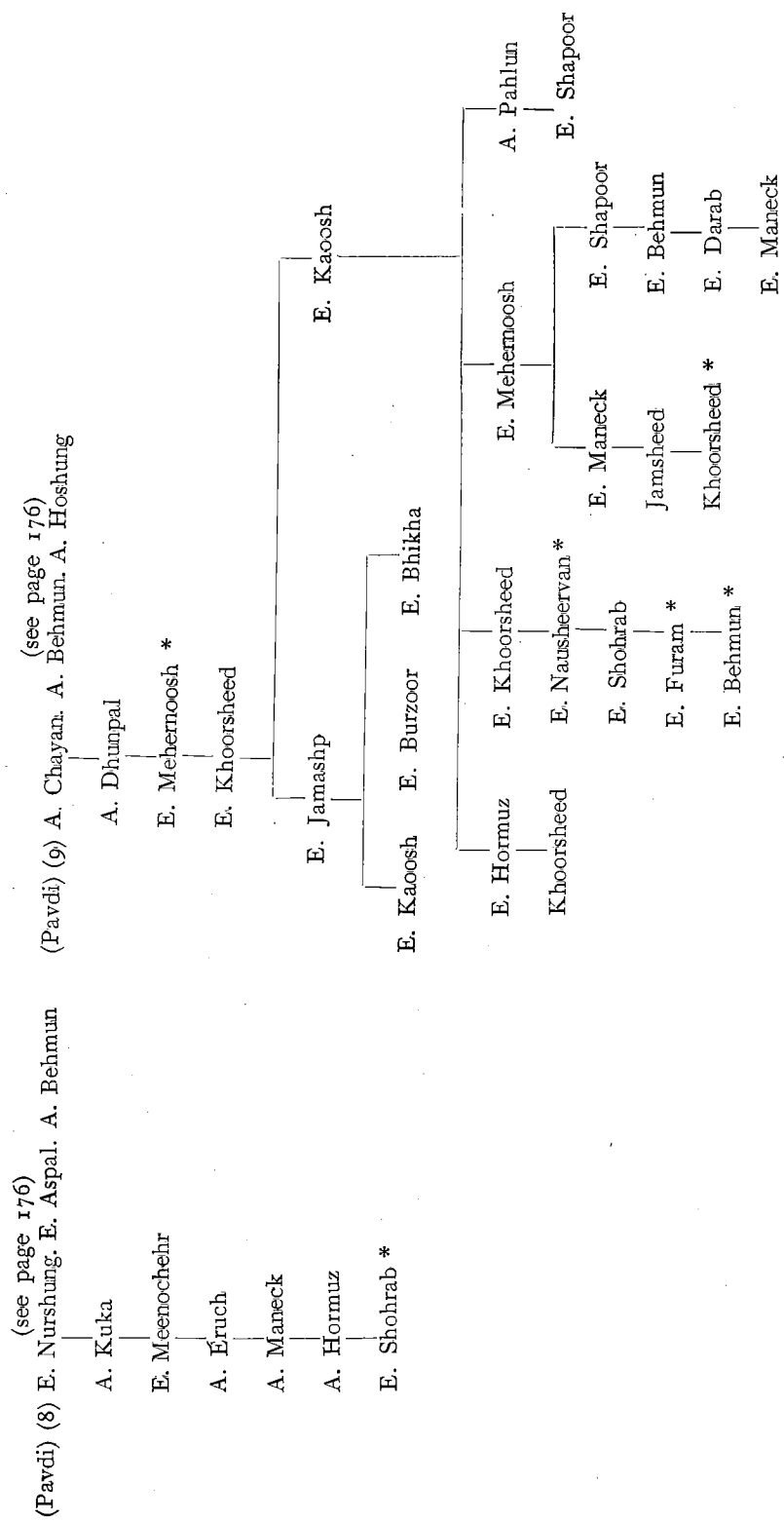


(Pavdi) (6) A. Adur. E. Aspal. A. Behmun (see page 176)

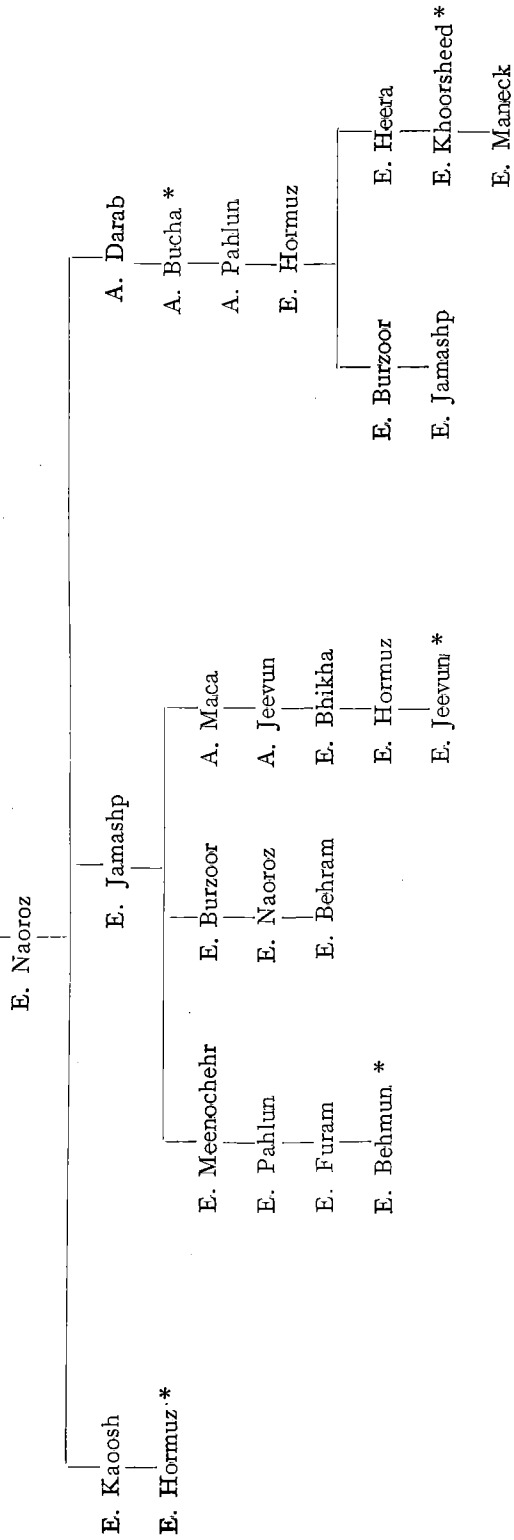


(Pavdi) (7) A. Hoshung. E. Aspal. A. Behmun (see page 176)

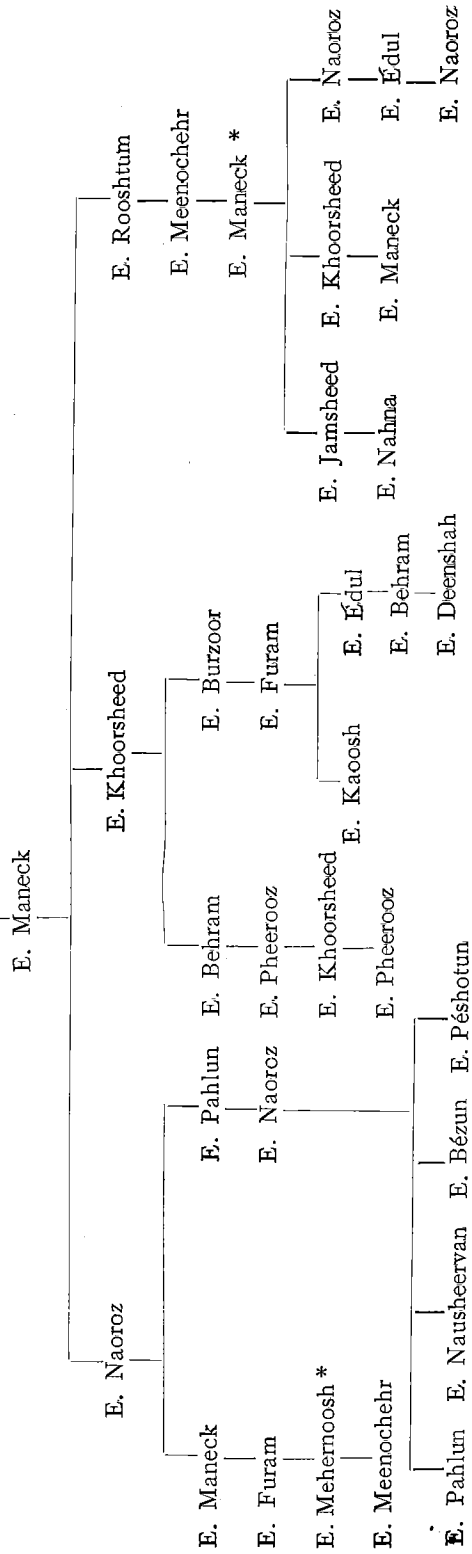




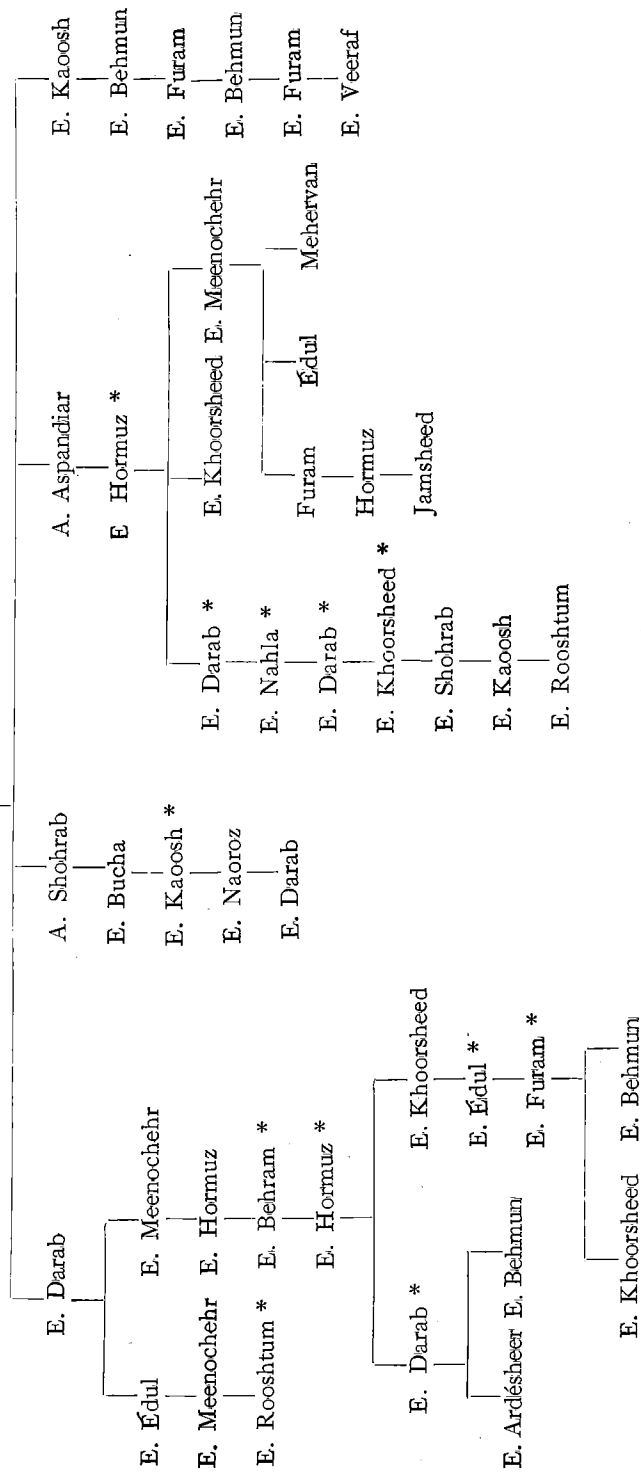
(Pavdi) (1) E. Burzoor. A. Behmun.* A. Kamdeen (see page 183)



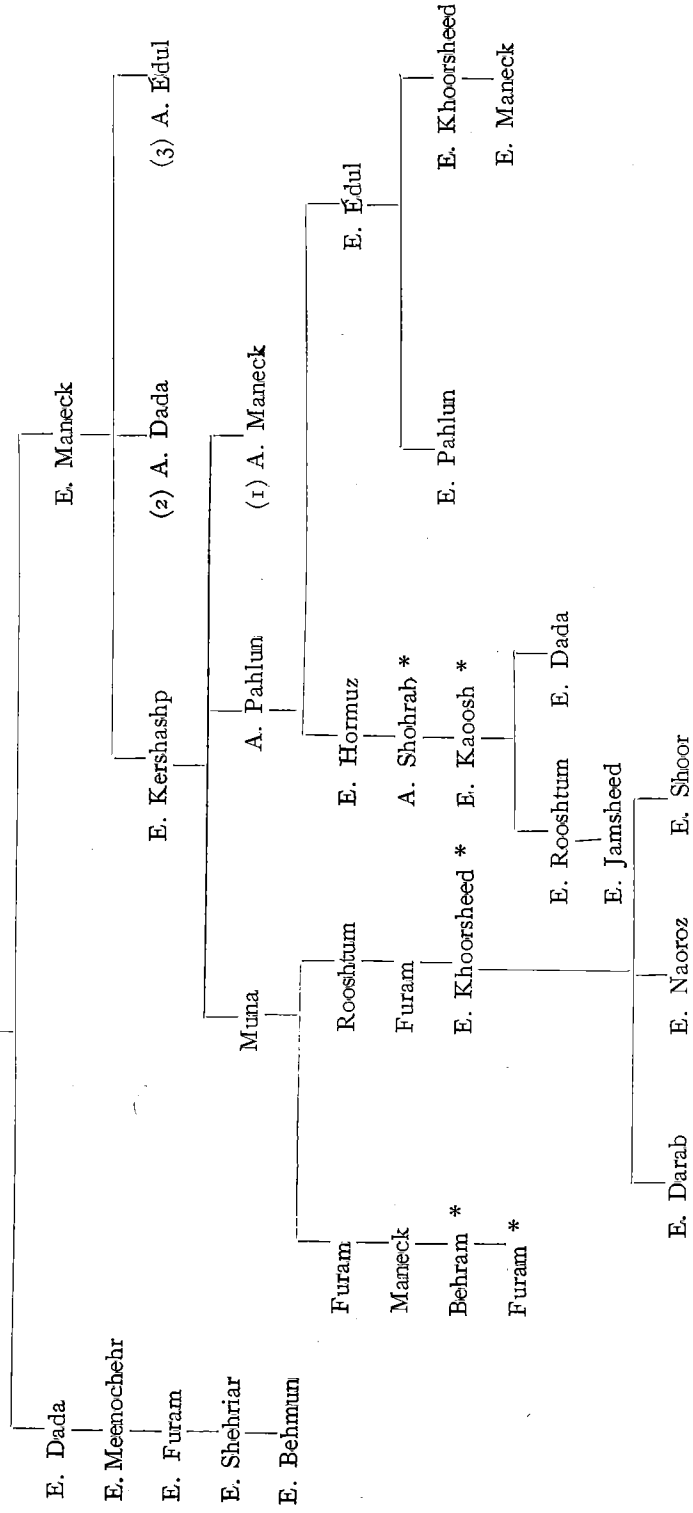
(Pavdi) (2) E. Dada. A. Behmun.* A. Kamdeen (see page 183)



(see page 183) (Pavdi) (3) E. Pahlun. A. Behmun.* A. Kamdeen

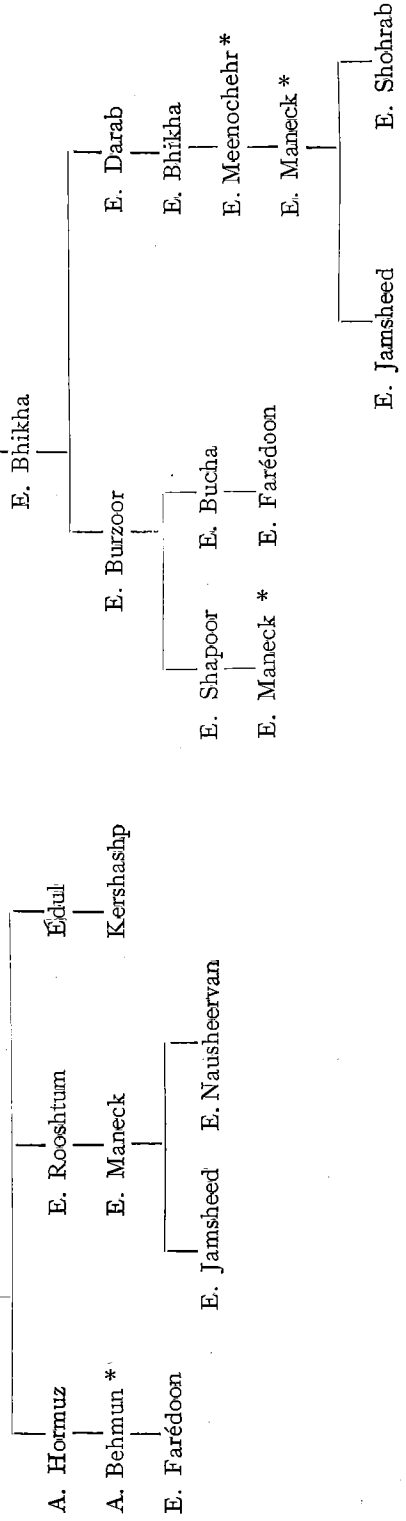


(Pavdi) A. Chanda. A. Rooshtum (see page 3)

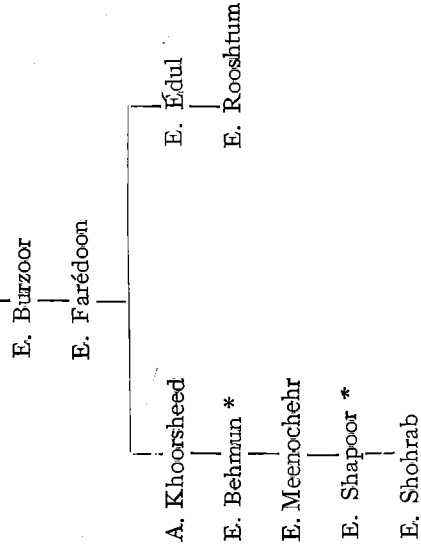


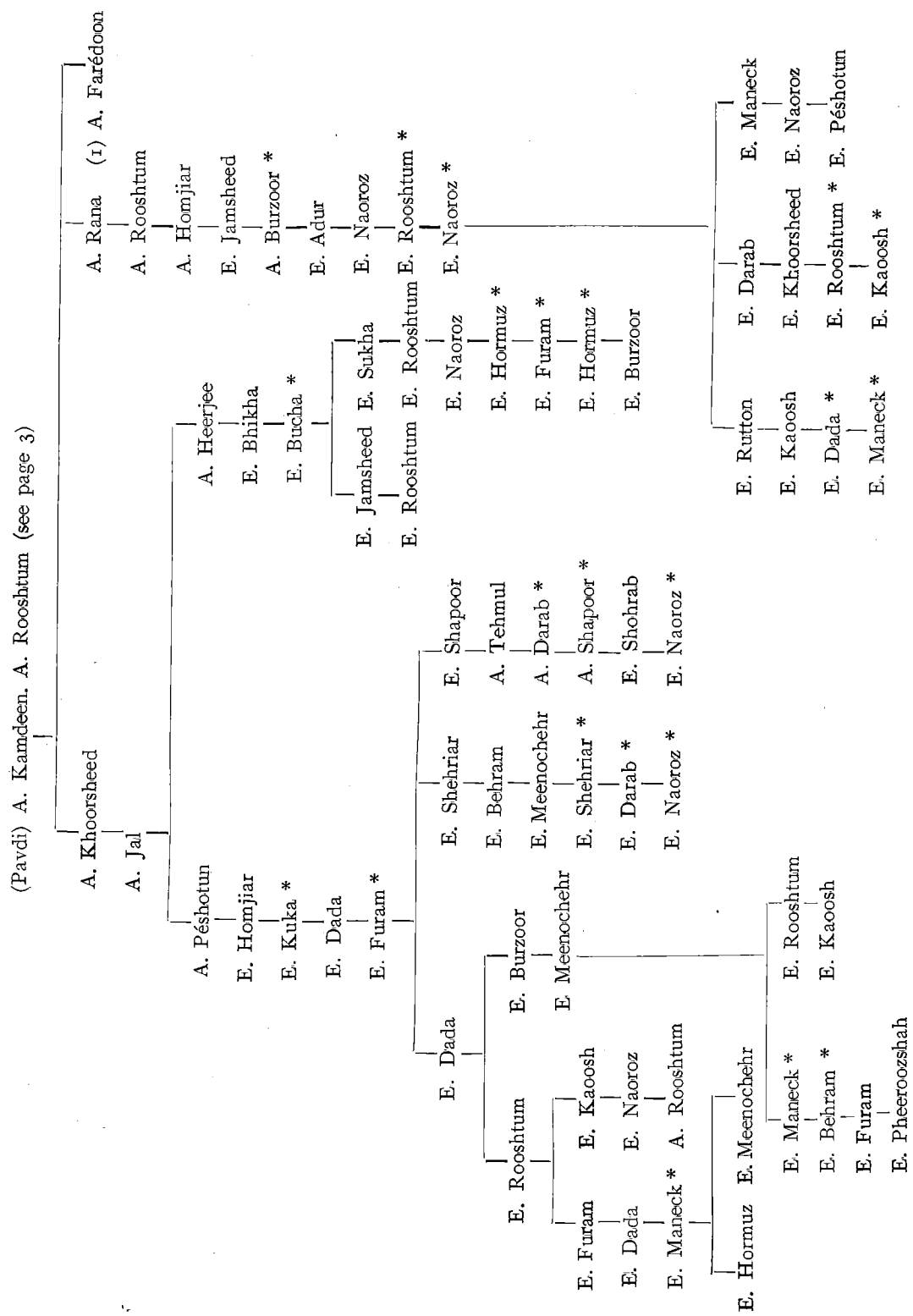
(see page 186)
(1) A. Maneck. E. Kershashp. E. Maneck

(see page 186)
(2) A. Dada. E. Maneck. E. Kuka

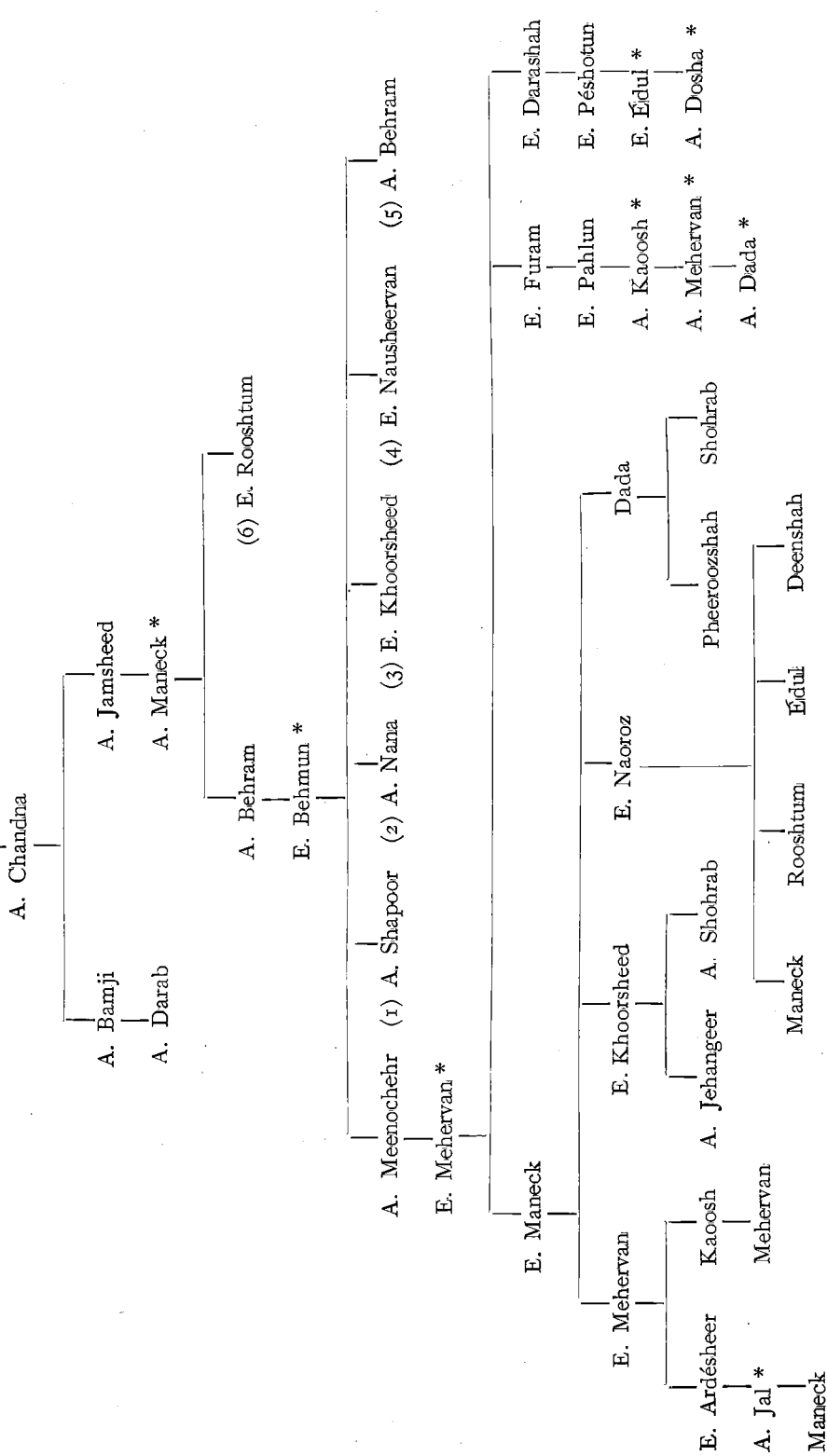


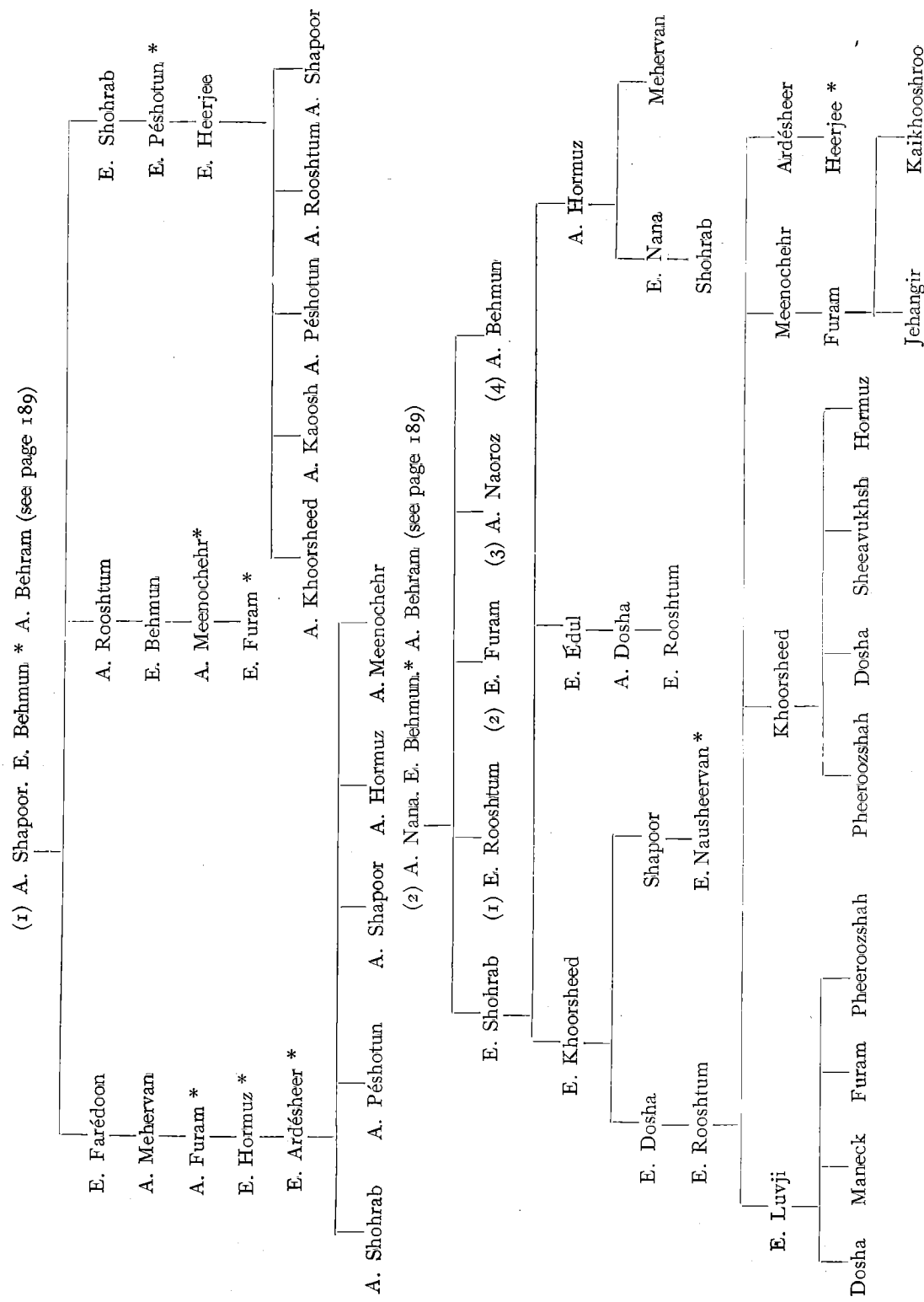
(Pavdi) (3) A. Édul. E. Maneck. E. Kuka (see page 186)



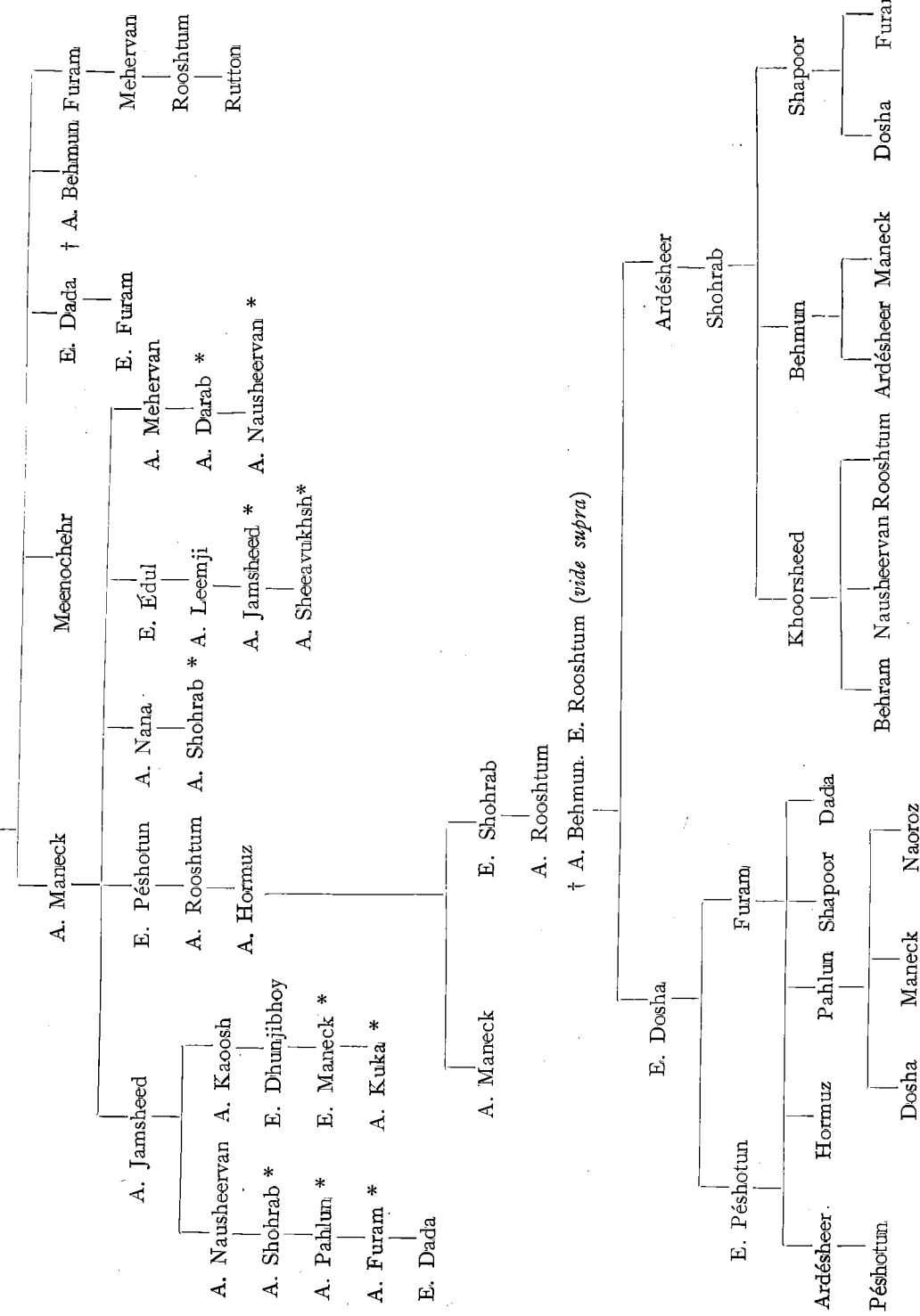


(Seth Khandan) (1) A. Farédoon. A. Kamdeen. A. Rooshtum (see page 188)





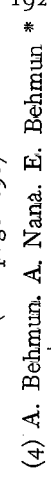
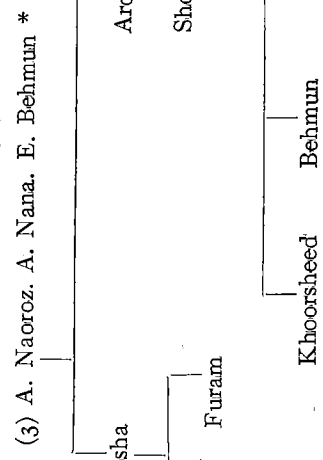
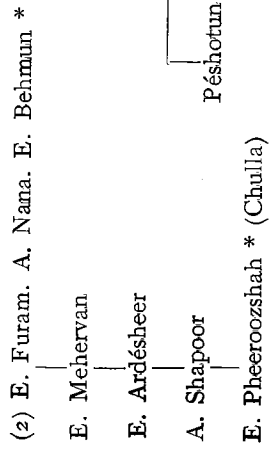
(1) E. Rooshtum. A. Nana. E. Behmun. * (see page 190)



(see page 190)

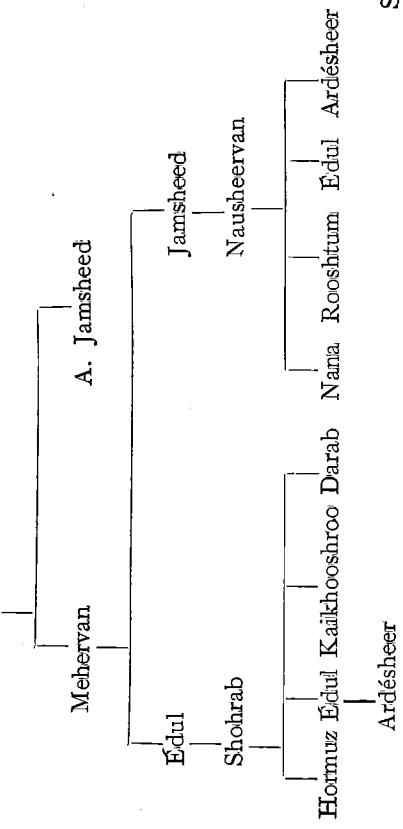
(see page 190)

(see page 190)



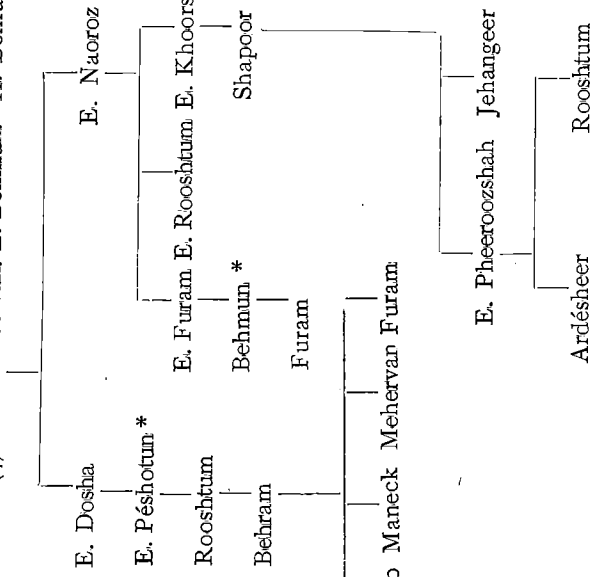
(see page 189)

(3) E. Khoorsheed. E. Behmun. * A. Behram

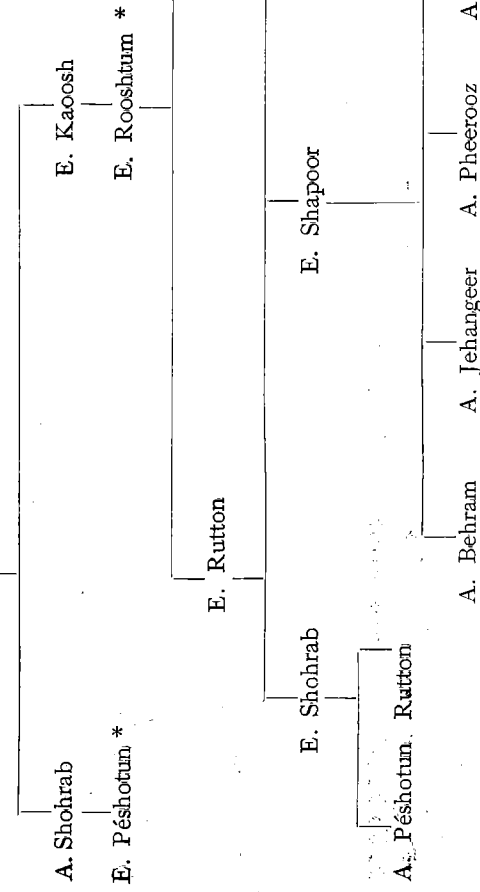


(see page 189)

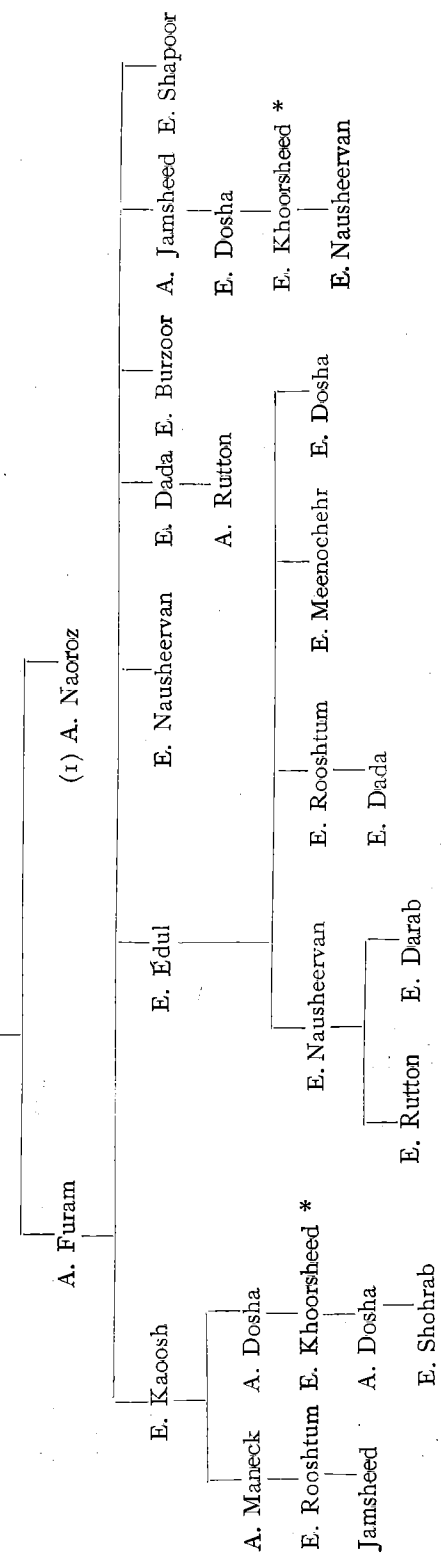
(4) E. Nausheervan. E. Behmun. * A. Behram



(5) A. Behram. E. Behmun. * A. Benram (see page 189)



(6) E. Rooshtum. A. Maneck. A. Jamsheed (see page 189)



(1) A. Naoroz, E. Rooshtum, A. Maneck (see page 193)

