

The Sacred Fires and the Social Structure of the Zoroastrian Parsis

The aim of this paper is to describe and clarify several aspects the function and meaning of the sacred fires of the Zoroastrian Parsis to elucidate by whom and in what way the sacred fires have been maintained in the Zoroastrian Parsis community and to analyze what dimensions of social structure have been involved in the foundation and maintenance of the fires. To clarify and analyze the founding and maintaining of the sacred fires in connection with the social structure is to rethink the problems concerning symbol and society.

The sacred fires of Zoroastrian Parsis are addressed as “the son of Ahura Mazda” (Av.athro ahurahe mazdao puthra. Atas Niyaes:4-8;10;12;18) and the Parsis “adore Ahura Mazda through the (sacred)fires”. With “the offering and prayer”, the Parsis should approach the sacred fires, “infinite, immortal being” (AN:7-8;13-15).

Each sacred fire of Zoroastrian Parsis has been founded by an individual person or family in order to be consecrated and installed in its own fire temple. Each sacred fire has its own individuality entirely different from that of any other sacred fire or any other ordinary one. This sort of traditional pious foundation of sacred fires among the Parsis is to remember the name of individual person or family and the fravasi(soul) of the departed. The religious practice of offering sandalwood to the sacred fires has been carried out by the Parsis so that they can remember the name or the fravasi of those concerned.

The macis can be done in several ways: indivudaul, family, kutumb, group, or trust and they means so great a deal to the Parsis that the heirship and inheritance are involved in many cases.

Key Words Zoroastrian Parsis sacred fires social structure

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Preface

The three kinds of sacred fires(Atas Bahram:Atas Adaran:Atas Dadgah)of Zoroastrian Parsis stand in the very core of the community as the most significant

symbol¹⁾. The fires function as intermediary between the living and the dead²⁾ and are a ritual means to acquire the ritual power “Av.Yaozda ;purity”³⁾

It would be of the greatest help for understanding the function and meaning of the sacred fires of the Zoroastrian Parsis to clarify by whom and in what way the sacred fires have been maintained in the Zoroastrian Parsis community and to analyze what dimensions of social structure have been involved in the foundation and maintenance of the fires⁴⁾. To clarify and analyze the founding and maintaining of the sacred fires in connection with the social structure is to rethink the problems concerning symbol and society.

1 Materials and documents

Materials and documents referred to in this paper are strictly restricted within Navsari where the present author has been doing fieldwork since 1978. The Gujarati documents on the foundation of the sacred fires in Navsari ;the documents of maci in the Atas Bahram ;Disa-Pothi and Vanshavalichopdo(the Parsis genealogical Gujarati documents)⁵⁾ ;Namgaran(the Parsis death register)⁶⁾ ;our fieldwork data in Navsari are major materials and documents for our study.

2 The sacred fires and the social structure

So far our study has been concentrated on the building structure of the fire temple⁷⁾ and on the very important religious practice, barasnom (Av.nine-night-purification ritual)⁸⁾ in order to understand the foundation and maintenance of the sacred fires. Now we should proceed on to study the maci in terms of genealogical factors in order to find out any correlation between the sacred fires and the social structure of the Parsis community.

After the minute description of maci⁹⁾, the ritual of offering sandalwood to the sacred fires, we will discuss how the parsis have observed the macis in connection with genealogical factors.

1) The offering of sandalwood to the sacred fires

Each of the sacred fires enthroned in its own sanctuary (gumbad), has been kept burning because the Parsis have offered sandalwood to them. There are some fixed forms conserved in the maci. In some cases, the appointed individual or family can do the maci on the appointed date and at the appointed time. In other cases, such as life cycle ceremonies, any parsis can do it on any day and at any time he likes under several conditions¹⁰⁾. Only the priests are allowed to offer sandalwood for some macis, and any parsi is able to offer it himself for other macis.

The ritual of offering sandalwood to the sacred fires is called bui (Pahl.bui), the derivation of which is from Av.baodha "fragrance". According to The Parsis usage of "bui devi (Guj.)", the ritual literally means "to give fragrance". Not only the priests but also the laity (behdin) can offer sandalwood to the sacred fires of the third degree :Atas Dadgah.To the sacred fires of the second degree:Atas Adaran and to that of the first degree:Atas Bahram, only the priest offer sandalwood. The priests who offer sandalwood to Atas Bahram have to be qualified with barsnom and "xub" (some ritual power acquired through Zoroastrian Yasna and barsnom ceremonies). As the ritual power of xub remains valid for 4 days, the priests must acquire it again when asked to do another maci¹¹⁾.

The bui ceremony is done by the qualified priests five times a day, at the beginning of each five gah (Zoroastrian traditional periods of time)¹²⁾. At each five gah the prayer for the sacred fire(Atas Niyaes)¹³⁾ is recited only once by the priests for Atas Adaran and Atas Dadgah. But for Atas Bahram, 11,9,7,7,9 times of Atas Niyaes have to be recited at the beginning of respective gah.

The bui ritual has preserved the Zoroastrian oldest purification ceremony barasnom, prayers, time sense and space sense whose roots are from Avesta antiquity. As described above, only the priests qualified with xub can perform it, and the degree of xub corresponds to the degree of sacredness of fires¹⁴⁾. The priests who tend Atas Bahram are to be with xub of highest degree, and they have to offer sandalwood in the fixed form of maci. Atas Niyaes at the beginning of each gah are respectively 11,9,7,7,9 times , while the prayer is offered only once for the sacred fires of lesser degree.

The fundamental reason for practicing maci is for the Parsis to "worship Ahura Mazda" and to "enlighten thoughts, words, and deeds" of his own¹⁵⁾. To elucidate more clearly how the Parsis have observed such an old complex ritual in their actual life would be a heuristic approach to find out how they regard the sacred fires.

2) Maci

The form of Parsis macis at the appointed time on the appointed date may be individual, family, kutumb, group, or community macis. The functioning units of group macis are 'street,' priest group, vegetarians. Figure 1¹⁶⁾ shows only a small part of all the results of maci for Atas Bahram in Navsari. The results are reproduced and composed by the present author from the Gujarati documents which Vada Dasturji Meherji Rana permitted him to transcribe¹⁷⁾. After the transcription, inquiries were carried out into whether he/she is from the priesthood or the laity, whether he/she is alive or dead, whether he/she is living in Navsari or in any other community.

The maci is composed of two parts :individual, family, kutumb, or group macis belong to the one part, and surname (family) macis to the other part. The surname (family) macis make up for the macis of individual, family, kutumb, or group type. Though the

description form of surname(family)macis and family ones is the same, they are different each other in function.

In the vertical left part are described the 30 names of divine beings who are believed to protect each day in Zoroastrian societies, and in the next part are the five gahs and the individual, family, kutumb or group names who offer maci on the appointed gah. The five gahs and the surname (family) are recorded in the last part of Figure 1.

Figure 1

30 days	Gah	1st	2nd	3rd	4th	5th	1st	2nd	3rd	4th	5th
	Gah	Gah	Gah	Gah	Gah	Gah	Gah	Gah	Gah	Gah	Gah
Hormazd	Colah	Deboo	Kotwal	Gazdar	Mehta	Kanga	Masani	Antia	Dastur	Kolah	
Bohman	Desai	Kanga	Tata	Modi	Pavri	Cama	Katrak	Masani	Kanga	Desai	
Ardibehest	Patel	Mistry	Gonda	Madan	Kutar	Mulla	Desai	Kanga	Masani	Dastur	
:	:	:	:	:	:	:	:	:	:	:	
:	:	:	:	:	:	:	:	:	:	:	

Out of the concrete data in Figure 1, the following facts can be introduced to our investigation of macis of the Zoroastrian Parsis in Navsari today.

(1) Surname

The sacred fire of Atas Bahram in Navsari has been kept burning for as long as 400 years by the above-mentioned several forms of appointed macis of the Zoroastrian Parsis. When we investigate the macis in terms of surnames, the documents show that 238 surnames have participated in them. The exact distribution of 238 surnames are 81(1 case), 45(2 cases), 18(3 cases), 19(4 cases), 6(5 cases), 6(6 cases), 8(7 cases), 8(9 cases), and the surnames with over 10 cases are as follows in Figure 2.

Figure 2

Surnames	NO. of cases	Total NO. of repetition	NO. of repetition	Mobed	Memory of the departed	Residence
Amaria	15	7	2	0	1	2
Antia	63	42	11	11	9	10

						Mumbai 1
Asundaria	11	2	1	0	0	1
Bajan	27	18	6	6	5	5
						Mumbai 1
Balaporla	21	21	2	0	0	2
Baria	13	11	3	0	0	0
						Mumbai 3
Batliwala	11	8	4	0	1	4
Bhedwar	15	7	2	2	1	2
Bhoot	28	3	2	0	15	23
						Mumbai 5
Buhariwala	19	4	2	0	1	2
Casad	10	0	0	0	0	0
Chiniwala	12	7	2	0	0	1
						Surat 1
Daboo	13	5	1	1	1	1
Dadachanji	18	10	4	4	4	4
Daruwala	19	7	3	0	2	3
Dastur	79	44	15	15	13	13
						Mumbai 2
Deboo	85	43	13	0	8	13
Desai	145	103	22	22	16	20
						Mumbai 2
Fanibandar	21	16	3	0	3	3
Hodiwala	18	9	3	0	3	3
Homji	51	43	10	10	4	6
						Mumbai 4
Kakalia	34	16	5	5	2	5
Kanga	109	81	13	14	10	12
						Mumbai 1
Karkaria	21	13	5	5	3	4
						Ahmedona 1
Kasad	12	2	1	0	1	1
Katruk	14	3	1	1	1	1
Kolah	23	18	5	0	1	5
Kotwal	76	49	10	10	4	9
						Mumbai 1
Kutar	19	6	3	3	1	3
Madan	21	2	1	1	0	1

Masani	21	12	2	2	2	2
Mehta	29	14	5	0	2	3
						Mumbai 2
Mullah	14	4	2	2	2	2
Patel	30	16	5	0	1	4
						Mumbai 1
Sukhadwala	15	11	2	0	0	0
						Mumbai 2
Tamboli	21	11	4	0	1	4
Vajifdar	21	9	4	4	1	4

Here the second surname of Antia in Figure 2 is to be illustrated. Antia has done 63 macis in all, but this does not mean that 63 individual Antias have done 63 macis. In the 42 cases out of 63 the same person offer more than 2 macis and 42 repetitions are shared by 11 persons from Antia family. 11 out of these 42 are all Mobed. Of 63 macis by Antia,9 are dedicated for the souls of the departed. Out of 11 persons from Antia who are involved in the repetition cases,10 lives(or used to live) in Navsari and 1 lives in Mumbai.

37 surnames out of 238 have been in charge of 1174 macis of Atas Bahram. The total number of all macis in a year is 1825 ,and 95 cases are collective ones. The individual macis count 1730, and 1174 individual cases of 1730 have been performed by 37 surnames. From this outcome it follows that around 15% of all concerned with macis have undertaken about 68% of the Atas Bahram macis in Navsari.

(2) Trust and religious ceremonies for the departed

Further examination into the macis proves that 95 macis have been carried out in the form of trust, which it would be helpful for our study to distinguish from individual macis. 83 trust macis are of family or kutumb, 7 of 'street', 3 of Bhagaria Priest, 1 of vegetarians, and 1 of the whole Parsis community (Falla ni maci).

These sorts of trust maci is called by the Parsis in Navsari "nibhav" (Gujarati), which we should think corresponds to "yazisin nihadag" in the "Madigan i Hazar Dadistan". "yazisin nihadag" is, as Mary Boyce has already demonstrated, a traditional Zoroastrian religious practice dedicated for the soul of the departed. MHD. 34 shows that there used to be practiced in the Sasanian times "ruwan yazisin ray (remember the souls of the departed)" and this "ruwan yazisin ray" will lead us to go in to details of the trust macis of The Zoroastrian Parsis today¹⁸). The Parsis take it one of the greatest virtues to invoke the names of the dead in order to keep them in mind all the time. For this immensely meritorious deed, the Parsis have devoted themselves

to the following observances : ①the found a firetemple, dakhma (Tower of Silence), or any other social institutions; 8 sacred fires out of 9 in Navsari, 7 Atas Bahrams out of 8 in india, and 118 sacred fires of lesser degree out of 133 in india have been founded to celebrate and memorize the soul of the departed persons; ②carrying on with the macis for the sacred fires for the memory of the soul of the dead; ③recording the names of the departed in the kutumb so that they can believe they remain in the genealogical lineage; ④invoking ,in the religious ceremonies on the occasions of tending the dead, all the names of the departed.

Two kinds of Gujarati documents have been preserved among the Zoroastiran Parsis: “Genealogy I ”¹⁹⁾ has recorded all the male members within the kutumbs (patrilineal descendants) and “Genealogy II ”²⁰⁾ has recorded the male and female members within a smaller size than a kutumb. The latter is used on the anniversary of the departed and on the days for the departed (The fravasi days), and the priest invokes all the recorded names. It ordinarily takes as long as one hour for the priest to finish “Genealogy II ” of kutumb size²¹⁾. This social code is regarded as most valuable by the Parsis and so it affects deeply all the areas of their everyday life.

Including these methods, the macis are also offered to celebrate the departed. A comprehensive survey of each individual person recorded in the figure 1 reveals that 921 cases (nearly 53%) have been conducted in connection with memorial services for the dead. In the individual dimension as well as in the collective dimensions, the macis have been closely connected with services for the soul of departed.

83 trust macis have been preserved by 31 surnames of the Parsis.Choksey are in charge of 22 trust macis, and in descending order of number are Dordi (11 cases), Desai (9cases), Gyara (6cases), Bhabha (5cases), onesurname (3cases), 2 surnames (2 cases) and 22 surnames (1 cases). Three main surnames (Choksey,Dordi,Desai) have been responsible for about half of the trust macis. Here it is noteworthy that leading surnames in the trust macis (Choksey, Dordi, Gyara, Bhabha) are concerned only with trust macis, not with the other form of macis in Navsari today.

Several surnames have been more concerned with the macis than other surnames in the collective maci s as well as in the individual macis.

(3) Female names

In the Gujarati documents of maci, there are recorded 313 Parsis female names which, as described before, have not been recorded or remembered in “Genealogy I ”. Further inquiries into the 313 Parsis female names proves that 81 are living alone unmarried; 53 married without any child; 29 married with only daughters. This is evidence that some of the macis have been carried out for those female members of the community who were not blessed with any son for some reason.

Though the female names have not been registered in "Genealogy I" which the Parsis find greatly valuable, there exist several occasions of religious ceremonies for the dead where the officiating priest invokes the names of female members. In this connection, we have to refer to the most remarkable feature of the Parsis "palak" that the custom is not at all a matter of female members but a matter of male members of the community²²). But it is also the Zoroastrian Parsis practice that some female members of the community found trust macis and wives or daughters of the family sometimes inherit the trusteeship. This is often the case with the trust macis in which the Parsis endow some portion of their property for the trust and the concept of inheritance comes into being.

The female Parsis in some of the cases found the trust under their own will. The inheritance of the trust is descended along their own family or along the trustees. An individual or a group may set apart a piece of property for the trust by a will so that the interest from the property may be used for the maintenance and administration of the trust maci. Others may entrust with an established trust maci some amount of funds or a piece of land so that their own maci can be performed by the interest and profits from them²³). The Parsis, male or female, thus have founded and endowed the trust macis in order to observe several religious rituals for the souls of the departed. The custom and belief that the Parsis have established the trust macis in order to dedicate some religious ceremonies not only for the soul of his own but also for the soul of another person seems to have been derived from that of the Sasanian times²⁴).

In Navsari, by the will of Dosibhai Kotwal, Atas Dadgah was founded in 1923 for Afringagan Baj²⁵) and Mukta²⁶) to be performed year after year for the souls of Dosibhai and her parents. The practice of foundation or establishment of sacred fires occurred in MHD in the Sasanian days.

The female members of the Parsis, though they are put in a inferior social position in the genealogical documents or in the custom of "palak", are given the right to found and maintain the sacred fires just as the male members in the community.

(4) Individuality

1404 macis (about 77% of all) for Atas Bahram have been done by the Parsis living in Navsari. The backbone of Atas Bahram macis is formed by the Parsis in Navsari and it does not extend to other Parsis communities like Bombay (311 cases) and the rest.

As we have already described, the sacred fires of the Parsis, whether it is of higher grade or of lesser grade, have been individual foundations. Some of these pious foundations may be established during a person's life time (Dadibhai Atas Bahram in Mumbai and Modi & Vakil Atas Bahram) and others may be carried out by the descendents according to the will (Wadia & Banaji Atas Bahram in Mumbai). The social custom can be done by both the male members and the female members. MHD

(27 pp.15-16) shows that a sacred fire was inherited and tended by her husband because a woman who had founded it died without any will. In another passage of MHD (29:9) appeared the fact that an adopted person had the right to inherit the trusteeship (sardarih)²⁷. It seems that these Zoroastrian practices handed down to the Parsis today have backed up the individuality or communal features of each sacred fire in the Parsis community.

3) Maci and genealogical factors

The macis by the Mobed (951 cases) are 78 cases more than those by the Behdin (873 cases). They share the individual macis equally. To demonstrate the degree to which the Mobed and the Behdin have participated in the macis, the research was centered on the analysis of repetition cases.

3.59 is the mean of 788 repetition cases divided by 219 persons who have participated in them. In the case of the Mobed, the mean is 3.98 which is 1.10 higher than 2.88 of the Behdin. The difference of the mean, though small it is, shows that the mobed have concerned themselves with the macis more than the behdin and that the degree of repetition in the macis of the mobed is slightly higher than that of the Behdin.

As has been referred to in the previous chapter, only the qualified priests can tend the sacred fires of Atas Bahram. What is more, the Parsis from the priesthood have undertaken to serve Atas Bahram with the practice of maci so that they keep the sacred fire burning for the Zoroastrian community.

In this chapter we will clarify the maci in terms of some genealogical elements. First we are to analyze the data of surname (family) macis in Figure 1. Our minute examination of the surname (family) macis demonstrate that surnames of Kanga and Masani occurs with remarkably higher frequency than any other surname. The percentage of frequency of Kanga/Masani (total percentage of Kanga/Masani) per month is as follows in the ascending order of month from 1st month to 12th month: 1st 25% · 44%(69%), 2nd 30% · 54%(84%), 3rd 20% · 43 % (63%), 4th 26% · 35%(61%), 5th 17% · 30%(47%), 6th 17% · 42%(59%), 7th 19% · 40%(59%), 8th 35% · 37%(72%), 9th 16% · 47%(63%), 10th 17% · 44%(61%), 11th 21% · 50%(71%), 12th 6% · 32%(38%)

The result show that in the surname (family) macis several specific families have dedicated the Atas Bahram Macis to keep the sacred fire burning day and night.

When we trace out Kanga and Masani in “Genealogy I”, we can come across another fact that Kanga has been derived from Kaka Dhanpal lineage and Masani from Chanda Faredun lineage ²⁸. In other words, in the case of surname (family) macis, Kaka Dhanpal lineage and Chanda Faredun lineage have been the nucleus of the macis and Kaka Pahlan, Asha Faredun, Mahear Faredun have not contributed in large measure to the surname (family) macis.

The parsis who belong to the Mobed have been descended in the Gujarati documents “Genealogy I” from those stocks which are so called Bhagaria, Sanjana, Godavra, Bharucha, and Khambata²⁹). For our study it would be of greatest help to go into detail of Bhagaria, which has been originated from Navsari.

Bhagaria is composed of these 5 pols(Guj.street):

- ① Kaka Pahlan (E.Shapur Shahriar E.Ramyar E.Hormazdyar E.Mobed E.Zarthosht E.Kamdin E.Mobad E.Kamdin E.Rana E.Chandna E.Anna E.Pahlan;
- ② Kaka Dhanpal (E.Shapur Shahriar E.Ramyar E.Hormazdyar E.Mobed E.Zarthosht E.Kamdin E.Mobad E.Lakhmidhar E.Bama E.Lakhmidhar E.Dhanpal E.Kaka)
- ③ AshaFaredun (E.Shapur Shahriar E.Dhaval E.Neryosang E.Mobad E.Khushmasta E.khujasta E.Bahmanyar E.Khurshed E.Bahmanyar E.Hom E.Faredun E.Asha)
- ④ Mahyar Faredun (E.Shapur Shahriar E.Dhaval E.Neryosang E.Mobad E.Khushmasta E.khujasta E.Bahmanyar E.Khurshed E.Bahmanyar E.Hom E.Faredun E.Mahyar),
- ⑤ Chanda Faredun (E.Shapur Shahriar E.Dhaval E.Neryosang E.Mobad E.Khushmasta E.khujasta E.Bahmanyar E.Khurshed E.Bahmanyar E.Hom E.Faredun E.Chanda) ³⁰ .

The macis, as we have described before, consist of individual ,family, kutumb or collective ones and surname (family) ones. Our analysis of individual, family, kutumb or collective Atas Bahram macis in the light of a genealogical standpoint proved that Antia (63 cases), Dastur (79 cases), Deboo (85 cases), Desai (145 cases), Homji (51 cases), Kanga (109 cases), and Kotwal (76 cases) have been involved more frequently than any other.

These 8 family surnames have performed 608 Atas Bahram macis (nearly 53 % of all). As for the distribution of their cases, there is no meaningful inclination found in any of 12 months. Through our tracing out these surnames in “Genealogy I”, it turned out that Antia has originated itself from Mahyar Faredun, Dastur from Kaka Pahlan, Desai and Kotwal from Asha Faredun, Homji from Chanda Faredun and Kanga from Kaka Dhanpal. The individual, family, kutumb or collective Atas Bahram macis have been conducted by Kaka Dhanpal (Bedwar, Kanga, Madan, Mulla, Vajifdar; 180 cases 24%), Kaka Pahlan(Dastur, Karkaria; 113 cases 18%) and Asha Faredun(Dadachanji, Desai, Katrack, Kotwal; 253 cases 33%)have contributed more to the maintenance of the sacred fires.

To be more specific, when we determine whether each of these surnames is Bhagaria

or not, the result is that except Deboo all are from the Bhagaria pols. 18 out of 37 surnames in Figure 2 belong to the Mobed and have dedicated nearly 66% of all Atas Bahram macis, the exact number of which are Mahear Faredun:76 cases (Antia 63:Daboo 13), Chanda Faredun 118 cases (Bajan 23:Homji 51:Kutar 19:Masani 21), Kaka Dhanpal 180 cases (Bhedwar 15:Kanga 109:Madan 21:Mullah 14:vajifdar 21), Kaka Pahlan 134 cases (Dastur 79:Kakalia 34:Karkaria 21), Asha Faredun 235 cases (Desai 145:Katrak 14:Kotwal 76).

The facts we extracted from the documents demonstrate that Atas Bahram in Navsari has been maintained by the Parsis from the Mobed, especially from the Bhagaria priest who have exerted themselves to share individual or collective macis and surname (family) macis among them. Asha Faredun, Kaka Dhanpal, and Kaka Pahlan have been in charge of individual or collective macis, while Kaka Dhanpal and Chanda Faredun have been in charge of surname (family) macis. Thus the Parsis from the Mobed have concerned themselves with the Atas Bahram Macis, including the fact that only the qualified priests are permitted to tend the sacred fires of higher degree.

Conclusions

The sacred fires of Zoroastrian Parsis are addressed as “the son of Ahura Mazda” (Av.athro ahurahe mazdao puthra. Atas Niyaes:4-8;10;12;18) and the Parsis “adore Ahura Mazda through the (sacred)fires”. With “the offering and prayer”, the Parsis should approach the sacred fires, “infinite, immortal being” (AN:7-8;13-15). Such blessings as “life, wisdom, offspring, animate energy, courage” (AN:10-11)and “good rewards and everlasting relief of fravasi (AN:13)” are believed to be bestowed on those Zoroastrians who offer sandalwood and prayer to the sacred fires.

Each sacred fire of Zoroastrian Parsis has been founded by an individual person or family in order to be consecrated and installed in its own fire temple. Each sacred fire has its own individuality entirely different from that of any other sacred fire or any other ordinary one. This sort of traditional pious foundation of sacred fires among the Parsis is to remember the name of individual person or family and the fravasi(soul) of the departed. The religious practice of offering sandalwood to the sacred fires has been carried out by the Parsis so that they can remember the name or the fravasi of those concerned. The macis can be done in several ways: individaul, family, kutumb, group, or trust and they means so great a deal to the Parsis that the heirship and inheritance are involved in many cases.

The macis, in the case of Atas Bahram in Navsari,have been done by the Parsis who have been descended from the priestly class, the Mobed. To be more specific, the Bhagaria priest derived from the Parsis priesthood in Navsari have conducted not only the individual macis but also the family or collective ones for the perpetual maintenance of the most important sacred fire.

Footnotes

- 1) Harukazu NAKABEPPU "The Sacred Fires in Zoroastrian Parsis The Sacred Fires in Navsari" *Tetsugaku Nenpo* 42 (1983), pp.29-52
- 2) Harukazu NAKABEPPU "The Sacred Fires and the Names of the Departed in Zoroastrian Parsis" *Nishinohon Shukyogakuzasshi* Vol.18 (1996), pp.13-25
- 3) Harukazu NAKABEPPU "The Sacred Fires and the Purification Ceremony (Barsnom) The Purification Ceremonies in Navsari" *Tetsugaku Nenpo* Vol.43 (1984), pp.91-109
- 4) Some Analyses of the maintenance of sacred fires in Navsari have already been carried out in my paper "Consistency and Changes in Zoroastrian Parsis in India", *Cooperation and Conflict among Religious Communities*. Kosei Shuppansha, (1989), pp.229-246 Some of the content of the above-mentioned paper overlaps the result of this paper.
- 5) DISA-POTHI is the Gujarati historical documents in which the genealogical facts of Desai kutumb and Dastur Kutumb are recorded. The documents cover the names, the anniversary days, the days of Navar, the characteristics, the kutumbs, the causes of death, the nicknames of individual person. VANSVALICHOPDO is also the tree-form Gujarati genealogical documents which have been handed down to Parsis families. Individual names only of male family member are recorded along the roots, trunk, branches, and leaves. In this paper, DISA-POTHI and VANSVALICHOPDO are called "Genealogy I" for convenience. For further details, see "The Sacred Fires and the Structure of Family in Zoroastrian Parsis," *Nishinohon Shukyogakuzasshi* Vol.17 (1995), p.13
- 6) NAMGARAN is kept in each Parsis family to record the names of family within some generations and these names are invoked on the occasions of religious ceremonies. NAMGARAN is called "Genealogy II" for convenience in this paper. For further details, see "The Sacred Fires and the Names of the Departed in Zoroastrian Parsis" *Nishinohon Shukyogakuzasshi* Vol.18 (1996), p.25 There have been left behind a great deal of NAMGARAN in Navsari and the documents are of greatest help for us to clarify the mode of thought and behaviour of Zoroastrian Parsis. I plan to discuss NAMGARAN in another article.
- 7) Harukazu NAKABEPPU The Sacred Fires and the Purification Ceremony (Barsnom) - "The Purification ceremonies In Navsari" *Tetsugaku Nenpo* Vol.43 (1984), pp.91-94
- 8) *ibid.* pp.94-99. "druxs ya nasus in Zoroastrianism," *Tetsugaku Nenpo* Vol.44 (1985), pp.21-37
- 9) Modi,J.J., *The religious ceremonies and customs of the Parsis*, Bombay (1986)

(reprint) pp.233-239 The description of bui in this paper is from the observance still performed in Navsari. Under the guidance of Dsturji MeherjiRana and Dasturji Firoze M.Kotwal, the data is confirmed.

- 10) Harukazu NAKABEPPU "The Sacred Fires and Religious Rites in Zoroastrian Maci and Jasan" *Shukyo Kenkyu* Vol.257 (1983), pp.89-90
- 11) There are two categories of xub: "greater xub(Guj:moti khub)" "lesser xub(Guj:nani khub)" still observed in Zoroastrian Parsis religious rituals. For the further details, see "The Sacred Fires and the Purification Ceremony(Barsnom) The Purification ceremonies In Navsari" *Tetsugaku Nenpo* Vol.43 (1984) p.107 footnote(17) and Dastur Firoze M.Kotwal and James W.Boyd., *A Persian Offering The Yasna:A Zoroastrian High Liturgy.* (Paris. 1991), p.63 n.6
- 12) For further information of bui ceremony, see The Sacred Fires and Religious Rites in Zoroastrian Maci and Jasan *Shukyo Kenkyu* 257 1983 pp.97-99 note(6)
- 13) For further information of Atas Nyeasi, see The Sacred Fires and Religious Rites in Zoroastrian Maci and Jasan *Shukyo Kenkyu* Vol.257 (1983), p.99 note(8)
The set formula of "athro ahurahe mazdao puthra tava atarsh puthra ahurahe mazdao khshnaothra (For the pleasure of fire, the son of Ahura Mazda, to thee, fire, the son of Ahura Mazda)" is offered. See, Dastur Firoze M.Kotwal And James W.Boyd., *A Persian Offering The Yasna:A Zoroastrian High Liturgy.* (Paris. 1991), p.87 n.72
- 14) As for the concept of Yaozda-, see "The Sacred Fires and the Purification Ceremony(Barsnom) The Purification Ceremonies In Navsari" *Tetsugaku Nenpo* Vol.43 (1984), pp.99-105 and Mary Boyce., *A Persian Stronghold Of Zoroastrianism.* (Oxford. 1977) pp.92-138
- 15) Cf.Harukazu NAKABEPPU "The Sacred Fires and Religious Rites in Zoroastrian Maci and Jasan" *Shukyo Kenkyu*, Vol.257 (1983), pp.97-99 note(6)
- 16) Here is printed only a small part of large quantity of all data required for want of space.
- 17) The data we recomposed by computerization is such that we are forced to spare large part of the data because space forbids.
- 18) Cf. Harukazu NAKABEPPU "The Sacred Fires and the Names of the Departed in Zoroastrian Parsis" *Nishinohon Shukyogakuzasshi*, Vol.18 (1996), pp.18-19
- 19) See footnotes (5)
- 20) See footnotes (6)
- 21) Cf. Harukazu NAKABEPPU "The Sacred Fires and the Names of the Departed in Zoroastrian Parsis" *Nishinohon Shukyogakuzasshi* Vol.18 (1996), pp.18-19
- 22) Cf. Harukazu NAKABEPPU "The Sacred Fires and the Structure of Family in Zoroastrian Parsis," *Nishinohon Shukyogakuzasshi* Vol.17 (1995), p.8 and

Harukazu NAKABEPPU “The Sacred Fires and the Names of the Departed in Zoroastrian Parsis” *Nishinohon Shukyogakuzasshi* Vol.18 (1996) pp.14-15

- 23) For further information of ①-type trust maci, see the Atas Bahram maci and Vadi Dar-i Mihir maci of Pirojibhai Dhanjibhai Pestonji Modi

For further information of ②-type trust maci, see the Atas Bahram Nibhav for the soul of Manekbai Framji Khurshedji Dordy

For further information of ③-type trust maci, see the Baj Rojgar and Muktaḁ trust of Hormusji Cowasji Gotla family. In the last case there was a will left in the family that the right of trusteeship should be transmitted to the eldest son of his daughter, Ardeshir, on the condition that he must inherit the surname of Hormusji Gotla. More than that, it is also enjoined that “if Ardeshir were not blessed with any son, Rs.1500 per year should be endowed with his daughter Awabai and that after Awabai's death Rs.1500 should be given to her eldest son or her eldest daughter unless she had no son. Those concerned with each case should inherit the surname of Gotla , for all of them are thus descendants of Ardeshir. If any female were to receive Rs.1500 annually, then her husband should inherit the surname of Gotla”

For further details, see “The Sacred Fires and the Names of the Departed in Zoroastrian Parsis” *Nishinohon Shukyogakuzasshi* Vol.18 (1996), pp.16-19.

- 24) Cf. Harukazu NAKABEPPU “The Sacred Fires and the Names of the Departed in Zoroastrian Parsis” *Nishinohon Shukyogakuzasshi* Vol.18 (1996), pp.16-19.

- 25) Afrinagan is the ceremony of blessing dedicated to the souls of the departed with the offering (miyazd) of fruits, flowers, milk, water and the like. The ceremony is performed on the occasions of 5 Gatha days at the end of year, the first 3 days at the beginning of year and 6 Gahambaras.

- 26) Muktaḁ is the ten-day festival of the fravasi during which the fravasi of all the departed is welcomed and entertained in each Parsi home.

- 27) Cf. Mary Boyce., “On The Sacred Fires Of The Zoroastrians,” *BSOAS* XXX I (1968), pp.52-68

- 28) Here is printed only a small part of large quantity of all data required for want of space.

- 29) In around 1275 A.C., Zarthosht Mobad, grandson of Hormazdyar Ramyar, settled down in Navsari

accompanied with his two sons, Kamdin and Mobad. Bahram Mobad , Zarthosht's younger brother, left Sanjan for Bharuch(or Broach) Pahlān Mobad, grandson of Zarthosht Mobad, moved to Surat to be the ancestor of the Godavra priests.

The genealogy of Sanjana priest is as follows.

- ① E.Shapur Shahriar E.Dhaval E.Neryosang E.Mobad E.Khushmasta
E.khujasta E.Bahmanyar E.Khurshed E.Bahmanyar E.Hormazdyar
E.Dhanpal E.Nagoj E.Kamdin E.Khurshed E.Asdin E.Chaiyyan
E.Kamdin E.Asha E.Hoshang E.Khurshed E.Bhaiji E.Jamasp
- ② E.Shapur Shahriar E.Dhaval E.Neryosang E.Mobad E.Khushmasta
E.khujasta E.Bahmanyar E.Khurshed E.Bahmanyar E.Hormazdyar
E.Kam E.Hamjiyar E.Ram E.Nagan
- ③ E.Shapur Shahriar E.Dhaval E.Neryosang E.Mobad E.Khushmasta
E.khujasta E.Bahmanyar E.Khurshed E.Bahmanyar E.Hormazdyar
E.Kam E.Hamjiyar E.Shaer E.Chaiyyan
- ④ E.Shapur Shahriar E.Dhaval E.Neryosang E.Mobad E.Khushmasta
E.khujasta E.Bahmanyar E.Khurshed E.Bahmanyar E.Hormazdyar
E.Dhanpal E.Nagoj E.Kamdin E.Khurshed E.Asdin E.Chaiyyan
E.Kamdin E.Bahram E.Rana E.Shapur E.Kanji
E.Kanji
- ⑤ E.Shapur Shahriar E.Dhaval E.Neryosang E.Mobad E.Khushmasta
E.khujasta E.Bahmanyar E.Khurshed E.Bahmanyar E.Hormazdyar
E.Dhanpal E.Nagoj E.Kamdin E.Khurshed E.Asdin E.Chaiyyan
E.Kamdin E.Asha E.Hoshang E.Khurshed E.Erach
E.Narsang E.Kekobad
E.Shapur
- ⑥ E.Shapur Shahriar E.Dhaval E.Neryosang E.Mobad E.Khushmasta
E.khujasta E.Bahmanyar E.Khurshed E.Bahmanyar E.Hormazdyar
E.Dhanpal E.Nagoj E.Kamdin E.Khurshed E.Chanda
- ⑦ E.Shapur Shahriar E.Dhaval E.Neryosang E.Mobad E.Khushmasta
E.khujasta E.Bahmanyar E.Khurshed E.Bahmanyar E.Hormazdyar
E.Dhanpal E.Nagoj E.Kamdin E.Khurshed E.Asdin E.Chaiyyan
E.Kamdin E.Bahman

See Dastur Firoze M.Kotwal, "A Brief History Of The Parsi Priesthood,"
Indo-Iranian Journal Vol.3 (1990), pp.165-175

- 30) Because of the great increase of Parsis population in Navsari toward the end of
14th century the descendants of Kamdin Zarthosht were obliged to employ from

Sanjan Hom Bahmanyar, who came to Navsari with his only son Faredun in order to help the descendents of Kamdin Zarthosht. Hom Bahmayar still continued to tend the Sanjan Atas Bahram at that time, to which the descendants of his brother Hormazdyar Bahmanyar in Sanjan objected, accusing them of earning their reward in two places. They asked Faredun and his two sons, Asha and Mahyar to serve either Navsari or Sanjan. Faredun and his two sons, Asha and Mahyar decided finally to work only in Navsari, "provided that the descendants of Mobad Kmdin, headed by Pahlan Anna and Kaka Dhanpal, agreed to divide the share from the proceeds of ceremonies equally between themselves and the three sons of Faredun in perpetuity"

The family members of Pahlan Anna and Kaka Dhanpal agreed that the three sons of Faredun Hom should be equal partners. Hence, they came to be called Bhagaria or Bhagarsath 'co - sharers' The origin of the term 'bhagaria' is, Dr.Firoze M.Kotwal argues, from the priests' act of 'bhagar kadhvi (Guj.to take out the Bhagar or dron (Av.draonah- portion' which is done in the consecration of sacred breads(dron) brought to the Vadi Dar-i Mihir. Bhagar Kadhnara or Bhagaria (Guj.) means those priests who act 'bhagar kadhvi'

As Dr.Firoze M.Kotwal indicates, Bhagarsath Anjoman appointed the following fixed religious office to each stock

The head of the Kaka Pahlan stock made the heir of a deceased person recite the formula of sosh on the third day after death, in the presence of an assenbly.

The head of the Kaka Dhanpal stock acted as custodianof the consecrated bull's urine(nirangdin)

The head of the Asha Faredun stock conducted the penitentiary prayer(patet) in an assembly gathered to honour the departed soul on the third day after death.

The head of the Mahyar Faredun stock gave permission for initiations into priesthood, called Nawar and Maratab, and a member of his family was entitled to conduct the first day of the Nawar ceremony.

The head of the Chanda Faredun maintained records and preserved documents for the Anjomans's archives.

See Dastur Firoze M.Kotwal., "A Brief History Of The Parsi Priesthood," *Indo-Iranian Journal* Vol.3 (1990), pp.165-175