

KURDS, LURS AND ARYAN BRAHMINS



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This book contains the rich History of Kurds, Lurs and their connection with Aryan Brahmins. We have tried our best to gather what all information we can gather and present it to you all.

This book is written by collecting information from various sources available on the internet.

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Here we are trying to see point by point if there is any connection of Kurds and Lurs with Aryans and Aryan Priests. Let me make it clear that not all Kurds and Lurs are Aryans.

Before understanding Kurds and Lurs let us understand different Iranian Nomadic Tribes.

1. Iranian Nomadic Tribes :

There are about one and a half million Nomads in modern Iran, extending from the border of Turkistan to the warm waters of the Persian Gulf. Most of these tribes, the Kurds, the Lurs, the Bakhtiaris, the Guilaks (on the Caspian Coast), the Baluchis, are the original invaders who, in the first millennium BC, swept down from Central Asia and settled in various parts of the Iranian Plateau. Most the tribes of central Iran are from pure Aryan stock, while other tribes such as the Arabs of Khuzestan and Khorassan, the Turkish tribes of Quchan, the Qashqai tribes, the Shahsevan and Afshar tribes of Azarbaijan and the Turkmans are remnants of races that have passed through Iran at various periods of history.

Traditionally, there has always existed a close link in Iran between the ruling dynasty and the domination of one particular tribe or ethnic group. In the 20th century, some governments have in vain attempted to carry out national integration, or personalization, of this heterogeneous population (particularly during the reign of Reza Shah, in the hope that tribal and cultural distinctions would disappear with the economic and political development of the country.

There are many divisions and sub-divisions for each of the main tribes and tens of smaller tribes. With the expansion of education and better communications the young generation of Iranian tribes has made great progress supplying very intelligent engineers, medical men, administrators, scientists and even women doctors to serve the country. Today there are over a hundred different tribes, each with its own dialect, picturesque dress, dwelling-place and chief. The most important tribes are as follows :

1. Afshars and Shahsevans :

Having arrived in Iran in two waves under the Seljuks and the Mongols in 11th and 13th centuries, respectively, Afshars are pastoral nomads. They have their summer quarters on the slopes of the Sabalan Mountain at 4860 meters (Azarbaijan), between Lake Uremia and Qazvin and Hamadan, and their winter quarters are in the hot plains of Moghan, near the Caspian Coast. Some Afshar tribes are also scattered in areas between Kerman and Bandar-e Abbas in southern Iran.

Currently, an ever-increasing number of Afshars have settled down and became farmers. Living in the northeastern Azarbaijan Province, Shahsevans were organized by Shah Abbas I in the 17th century as a militia from tribes of diverse origin. Mainly Turkish speaking, they were used to put down rebellions of other tribes. They were divided between Iranian Azarbaijan and the Russian or former Soviet Azarbaijan after the occupation of part of our country by the aggressive Russian forces during the Qajar era.

2. Bakhtiatis :

They dwell in the high grounds of Zard Kuh Mountain (Zagros range to the west of Isfahan) extending to the south of Isfahan, and around Shahr-e Kurd, with winter quarters in Khuzestan, particularly the kinder plains around Dezful, Susa, and Ramhormoz. They are divided into two main groups, the Haft Lang and the Chahar Lang, subdivided in turn into several tribes and sub-tribes or tayefeh.

Most Bakhtiaris speak Persian or a Luri dialect, although part of the populations, concentrated in the towns and villages in the south of Khuzestan Province, speak Arabic. Their clothing, with trousers extraordinarily wide, round hat and short tunic, is reminiscent of the Arsasid (Parthian) period, 200 BC-280 AD.

3. Baluch tribes :

Originating in Khorassan, northeastern Iran, they are scattered and live in the Mokran region far southeast of the country, a vast area from the Pakistan border to the Iranian deserts. Their language is pure Persian. Nowadays mainly settled in urban centers such as Zahedan, the Baluch tribes consist of many different smaller tribes, making their living out of camel herding and agriculture.

4. Guilaks :

These tribes are among the most original tribes of Iran, speaking a pure Persian dialect and dwelling in the maritime provinces of Iran. Their number is dwindling, but one can still see the remnants of these stoic tribes in Talish.

5. Kurds :

The Kurdish people of Iran occupy a vast area from the northwest borderline of Azarbaijan to the hot plain of Khuzestan. Descendants of the Indo-European tribes that arrived in Iran in the first millennium BC, they speak an Old Persian dialect and regard themselves as the descendants of the Medes. Kurds are to be found mainly in Iran, Iraq, and Turkey.

6. Lur tribes :

They are probably the most intact tribes of Iran, retaining their robustness, virility, and tall stature. They are mostly cultivators and shepherds and occupy the high grounds of Lurestan, south of Kurdistan, and Kermanshah provinces.

They thought to be a division of the ancient Kurds, both tribes being considered true descendants of the Medes. The Mamasani Lurs dwelling in western mountains of Fars form one of the most important clans.

7. Qashqais :

These Turkish-speaking tribesmen are historically the most important political leverage, dwelling among the high mountains of Fars Province. Traditionally, they wintered on pastures in the foothills of the Zagros to south and west of Shiraz, near the Persian Gulf, and moved north to the mountains in the spring. Their dress is almost the same as that of the Bakhtiari, except for the hat, which resembles Napoleonic headgear.

8. Turkmans :

They descend from the Mongols who arrived in Iran very early on, in the 11th century AD, and are powerfully built, with high cheekbones and slanting eyes. They live in the northeast of the country, north of Khorassan and east of Mazandaran. They dwell on the vast flat lands of Turkmanahra, which is situated between the Caspian Coast and the southern mountains. Currently, they constitute the most active agriculturists and fishermen of the region.

2. **Kurds :**

The history of Kurds has been confusing for many scholars.

"The land of Karda" is mentioned on a Sumerian clay tablet dated to the 3rd millennium BC. This land was inhabited by "the people of Su" who dwelt in the southern regions of Lake Van; the philological connection between "Kurd" and "Karda" is uncertain, but the relationship is considered possible. Other Sumerian clay tablets referred to the people, who lived in the land of Karda, as the Qarduhi (Karduchi, Karduchoi) and the Qurti. Karda/Qardu is etymologically related to the Assyrian term Urartu and the Hebrew term Ararat. However, some modern scholars do not believe that the Qarduhi are connected to Kurds.

Qarti or Qartas, who were originally settled on the mountains north of Mesopotamia, are considered as a probable ancestor of the Kurds. The Akkadians were attacked by nomads coming through Qartas territory at the end of 3rd millennium BC and distinguished them as the Gutti, speakers of a pre-Iranic language isolate. They conquered Mesopotamia in 2150 BC and ruled with 21 kings until defeated by the Sumerian king Utu-hengal.

Many Kurds consider themselves descended from the Medes, an ancient Iranian people, and even use a calendar dating from 612 BC, when the Assyrian capital of Nineveh was conquered by the Medes. The claimed Median descent is reflected in the words of the Kurdish national anthem: "We are the children of the Medes and Kai Khosrow." However, MacKenzie and Asatrian challenge the relation of the Median language to Kurdish. The Kurdish languages, on the other hand, form a subgroup of the Northwestern Iranian languages like Median.

To clear the confusion related to origin Kurds we have 2 options. 1st we study what researchers have to say about Kurds and 2nd we study haplogroup.

a) As per researchers

a) Lieutenant Colonel Laurence Austine :

- Lieutenant Colonel Laurence Austine Waddell in his book *The Makers of Civilization in Race and History* calls Kurds as remnants of the old imperial Hittite / Khatti (Aryans) ruling race.
- The immediate cause which led to this Great Migration of the Kurus, as the remnants of the "Sumerians" or Early Aryan stock left in Kur or Eastern Asia Minor, including Syria-Phoenicia and Kurdistan, was obviously the devastating and annihilating war of extermination waged by the notorious Semitic Assyrian king Sargon II against the cluster of old mountain states of Eastern Asia Minor to the north and west of Assyria and Babylonia, from Lake Van in Armenia to Cilicia and Syria-Phoenicia in the west.

It was the last straw after the series of similar ruthless conquests by his predecessors, who brutally butchered their victims, crucifying and flaying them alive and transporting many of the remainder wholesale into captivity, as they did likewise to the Jews.

Sargon II captured the southern Hittite capita! Carchemish in 717 B.C. and killed its king Wisiti-the-Hero, the last of the once mighty Hittite kings and reduced Carchemish to a province of his empire under an Assyrian governor. And concurrently the Cimmerians had occupied the greater part of Cappadocia in the north. Thus, caught between the two jaws of a vice, the Great Migration of the Kurus, with their princes and priests and their families and army of retainers to Gangetic India is disclosed as a great flight of refugees fleeing from Carchemish and Syria-Phoenicia, Kurdistan and Armenia, to escape from the atrocities of the barbarous Assyrian victors, and the probable attack by the Cimmerians on the north.

This now explains for the first time the cryptic reference in the early post-Vedic literature that the Kurus were driven out of their old home of Kuru-Land by a curse; and it also explains why the "Asuras" are called "devils" in Indian literature. But Asia Minor's loss was India's gain; and amongst other things it preserved for us from destruction the uniquely complete official King-Lists and Chronicles of the Early Aryan kings.

The apparent line of this great flight of the Kuru-panch(-ala) Khattiyo or "Hittites" through Persia and Seistan-Gandhara across the Indus Valley and border of Rajputana to Gangetic India is traced in my "Origin of Indian Civilization."

This shows that the Kurus did live in Kurdistan.

- Gutti land location

Guti Land, from which these invading Gutti "troops" descended into Mesopotamia is generally placed conjecturally by Assyriologists in the highlands of Persia to the east of Babylon; others more correctly locate it in Kurdistan in the Eastern Taurus region, the greater part of which is within the old Hittite area. It is interesting therefore to learn that the latest Assyriologists now admit that "some of the kings (of the Gutti) have names which seem to contain Hittite elements" and that they term this Gutti or Gothic Invasion "The Hittite Invasion" although they stultify

themselves by still continuing stubbornly to deny that the Hittites were Aryans, without giving any reasons against the mass of new facts I have adduced for the Aryan racial origin of the Hittites.

This location in the Eastern Taurus is within the ancient Cappadocia, in its south-eastern province of "Cataonia" of the Greco-Roman period, a name obviously preserving the old tribal name of the Khatti or Catti or Hittites.

The capital of Gutu Land is referred to in several Sumerian texts as "Gutium situated in the mountains." It was probably one or other of the old Hittite mountain-cities there, Marash, Kissia or Khurmi to the north of Carchemish. It presumably was not Pteria itself nor Caesarea, as these were so remote for the effective control of Mesopotamia as a dependency.

Yet the name of the second suzerain emperor of this Gutu period preserved in the Indian king-lists as Ayut-ayus, suggests Du-ut-a-li (?) -ya-as, who was the Hittite emperor at Boghaz Koi or Pteria about this period.

Reason for the Gutu or Gothic invasion & annexation of Mesopotamia :

The cause of this invasion and annexation of Mesopotamia by the Gutu or Goths at this early period may probably have been their resentment of the conquest and ravaging of their country with deportation of Goths as slaves by Sargon's great-grandson (Shar) Gani Eri about seventy years before, although he was distantly of the same kindred. He dated two of his regnal years from wars with Gutu or Kuti Land and claimed to have captured its king Shar Lak. Moreover, about this period the contemporary Mesopotamian business documents record that Gutu and Amorite captives were sold as slaves in the markets of Lagash, of which city-port that great-grandson of Sargon had declared himself "priest-king."

Such outrages on a freedom-loving, courageous, independent people like the Goths, who were distant kinsmen of the Sumerian rulers, must have been intolerable.

b) As per researcher Chandra Chakraberty :

Chandra Chakraberty in his book Radical History of India states that :

- Palae-Alpine Anava kingdom extended from the Punjab to Anga (Bengal) up to last great monarch Usinara Sibi about 1900 B.C. when it was disrupted in the centre by the terrible incursions of the Kasi peoples (Kassite Caspians) into Gangetic plains of Baranasi and of the Kusika Gadhi peoples (Kurds = mixed Kassites) and the devastating raids of the Haihayas in order to repel and conquer these new comers.
- The Gudeans are now represented by Kurds who are mixed Caspians. Amorites were known in Assyria as Amurru, Vedic Amura (7-61-5) and in Egypt as Amar, Puranic Amara. In Babylonia it was called Martu. Amurru was applied primarily to the land and its people extending northwards of Palestine as far as Kandesh on the Orontes (11 E. B. Amorites). The Amorites were driven from Palestine by the invasion of Khatti and Mitanni from the north. The Amorite king Khuvaruvash, contemporary of Naram Sin of Agade 12530 B. C. and mentioned also in Khatti inscription is an Aryan name.

- Gathina (1. 7, 1) is the Pur. Kausika Gadhi. In Zagros Range in Babylonian and Assyrian times there were Gutaean and Cossaei (Kassite) tribes (14 E.B. Persia). Upper 'Tigris was occupied by Gudi (Kurds, called by the Khattis of 1370 B. C. as Gurda) and the kindred tribe, Kassu (Puranic Kusika, Kasa = Kassites (14 E.B, Kurdistan). Mitanni Aryans were so powerful that Egyptian monarchy for centuries to secure their power felt it necessary to obtain Mitanni princesses as queens, and thus their military alliance. For Dasaratha's daughter Tadukhippa, Amenophis III sent an ambassador Mani, the bearer of presents and a royal letter.
- Gadhi of Kanya Kubja seems to of mixed Gudea (Gudi = Kurds: Goths), Mitannis and Kassite origin. He is known also as Rusika (Rasa = Kassite) Gathina (1,7.1: singer). It seems that the Gadhi people came with the Kasis (Kassites) and were known as Kausikas (1, 10, 11). Like the Gudea people (Patesi: Skt. pati-lord; isa = lord; Patisa = overlord) in Babylonia, the Gadhi people were also priest-kings. However in Kanyakubja they have played not very important parts except Ikshvaku Satyavrata Trisanku was put on the throne by Gadhi's son Visvamitra, displacing the services of Vasisthas who were their hereditary priests and was the king-maker of Trisanku's son Harishcandra; and Visvamitra's Gayatri hymn (3, 62, 10) which is very similar to that of Akhen-Aton's Aten cult. The incursions of the Kasis (Kassites) as spear-heads into the Gangetic valley (Kasi) and Kusika Gadhis as rear guards in Kanyakubja overthrew mighty kingdoms and created great racial movements.

Note :

I Dr. Gaurav A. Vyas personally don't agree with what all Mr. Chandra Chakraborty has written because I find a lot of serious mistakes in his research which is possible due to lack of resources during his time.

However, I agree with his on this point that Kurds are Kassites because the same is also said by Lieutenant Colonel Laurence Austine Waddell in his research. Overall the traditions and culture of Kurds is similar to Kassites living in India (Bharat).

c) Conclusion :

- When we combine the research of Lieutenant Colonel Laurence Austine Waddell and Chandra Chakraborty we come to conclusion that Kurds are Hittites / Khatti / Kasi (Kashi) / Gadhi / Gudean / Gudea / Goths who may have come from Caspian.
- Another important point to note about Gadhi Dynasty is the family tree made as per research of Lieutenant Colonel Laurence Austine Waddell where he states that Gadhi had a son Vishwamitra and daughter Satyawati. Satyawati was married to Sargon and out of many children's they had a son named Mudgal.

Mudgal was married to Nalyani Indrasena (Mudgalani) and had 2 sons and a daughter named Ahilya who was married to King Gautam / Gaudumu / Puannum.

Gautam was the 6th King of 1st dynasty of Kish.

Hence, for the descendants of Mudgal and Gautam the Kurds are their brothers and sisters.

d) Important Links :

- Aryan family tree as per Lieutenant Colonel Laurence Austine Waddell :

<https://rootshunt.com/angirasgautam/pdf/part1treeperlaurencewaddell.jpg>

- The Makers of Civilization in Race by Lieutenant Colonel Laurence Austine Waddell :

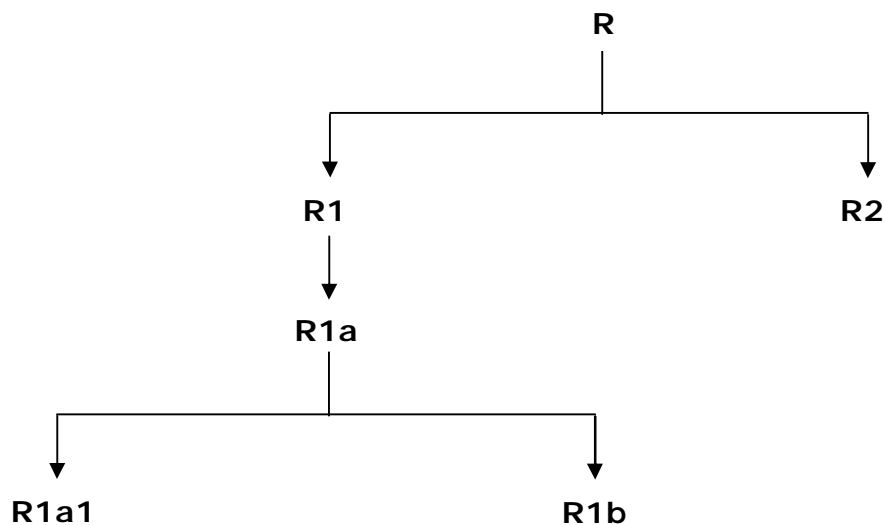
<https://rootshunt.com/angirasgautam/pdf/TheMakersofCivilizationinRaceandHistory.pdf>

- The Radical History of India by Chandra Chakraborty :

<https://rootshunt.com/angirasgautam/pdf/radicalhistoryofindia.pdf>

2. Haplogroup :

The R1a1 group is found in Vedic Aryans named Brahmins and Kshatriyas in India. Vedic Aryans migrated from Central Asia, Iran, Iraq, Kurdistan, etc. regions into India. R1b is mostly found in Iranians.



An update of Kurdish Y haplogroups (N=529) :

Used publications :

Nebel et al., 2001

Wells et al., 2001

Stenersen et al., 2004

Nasidze et al., 2005

Gokcumen et al., 2011

Grugni et al., 2012

Malyarchuk et al., 2013

Cristofaro et al., 2013

a) Kurdish Y-DNA Part I :

1x E1b1b1c1a (Alevi)

1x G2a (Alevi)

2x J1 (Feyli, originally from Iran)

1x J1c3 (Sorani)

1x J2 (Kurd from Turkey)

1x T (Sorani)

1x R2a (Sorani)

1x R1b1a2* (Kurmanji from Zakho)

1x R1b1b2a (Zaza)

1x R1a1a (Sorani)

1x R1a1a (Z283+, only his paternal great-grandfather is Kurdish from Turkey)

1x I2a2a (old I2b1) (Sorani)

Luckily, the last three in this list went a little bit further and got a more detailed analysis of their Y chromosome at FTDNA.

- R1a1a (Sorani) :

The Sorani with R1a1a turns out to be Z93+ L342.2+ L657-, a branch of R1a1a that is currently called R1a1a1h1a, but the nomenclature can change. He is H1483 and can be found in the 'R1a1a and Subclades Y chromosome project', a project that is designated 'to understand the haplogroup and explore the deeper structure of R1a1a'.

Individuals with Z93+ L342.2+ L657- are mostly from the Middle East, Central Asia, and South Asia. Additionally, Ashkenazi Jews with R1a1a are mostly positive for the two SNPs Z93 and L342.2 and negative for L657. In the 'R1a1a and Subclades Y chromosome project', this subclade is called 2C.

R1a1a (Z283+, only his paternal great-grandfather is Kurdish from Turkey): The second individual with paternal Kurdish ancestry and the Y chromosome haplogroup R1a1a is 214352 in the same project. He is definitely a very interesting case for Kurds as well as for the 'R1a1a and Subclades Y chromosome project' itself, since he belongs to a subclade (called subclade 3 in the project=R1a1a1g*) that was just recently discovered and that split from the most common European subclades in very ancient times. He is positive for Z283 and negative for all known underlying SNPs: Z283+ M417+ Z93- Z280- Pk5- P98- M64.2- M56- M458- M434- M334- M157.1- L260- L176.1- L175-.

To get a better idea of R1a1a and its subclades (lineage tree image from the project) :

- I2a2a-M223 (old name I2b1) (Sorani) :

The third individual that provided more detailed information about his Y chromosome haplogroup is 229546. He can be found in the I2b1/M223 Y-CLAN STUDY, a project that is focusing on individuals that are positive for the SNP M223. In general, M223+ people were mostly found in Germany and Germanic speaking countries, however, there are a few cases described elsewhere.

The interesting part about the Kurdish Sorani 229546 is that he does not belong to one of the subclades of I2b1 (that emerged later in time) but he belongs to the roots of this haplogroup. His closest match so far is an Armenian individual (Distance 14/67; Shahnazar alias USC2T at ysearch).

- R1b1a2* (R1b1b2 based on 23 and me; Kurmanji from Zakho) :

Although this individual did not get a more detailed analysis of his Y chromosome, we can say the following :

His haplogroup is old, older than the European subclades of R1b. His subclade is very rare and it is the root for the European R1b.

Note: The nomenclature is sometimes confusing, the most reliable source is ISOGG. 23andme tends to use the older nomenclature (in this case R1b1b2).

b) Kurdish Y-DNA Part II including Yezidi :

1x E1b1b1c1a (Alevi)

1x G2a (Alevi)

2x J1 (Feyli, originally from Iran)

1x J1c3 (Sorani)

1x J2 (Kurd from Turkey)

1x J2a3a (J2a1a at 23andme; J2a4a at ISOGG 2009; he is M47+, M322+)(Yezidi)

1x T (Sorani)

1x R2a (Sorani)

1x R1b1a2* (Kurmanji from Zakho)

1x R1b1b2a (Zaza)

1x R1a1a (Sorani)

1x R1a1a (Z283+, only his paternal great-grandfather is Kurdish from Turkey)

1x I2a2a* (old I2b1*) (Sorani)

So where in the world can we find the Y haplogroup of the Yezidi individual?

Answer: Mostly in Lebanon.

- Zalloua et al., 2008 (M47+) :

Lebanese (140/916 = 15.3%; evenly distributed between Lebanese Druze, Muslims, and Christians)

- Regueiro et al., 2006 (M47+) :

Southern Iran (4/117 = 3.4%)

- Abu-Amero et al., 2009 (M47+) :

Saudi-Arabia (4/157 = 2.6%)

- Cinnioglu et al., 2004 (M47+) :

Turkey (6/523 = 1.1%)

- Regional subdivision based on Cinnioglu :

a) Eastern Anatolia (Region 4): 2/82 = 2.4%

b) Central Anatolia (Region 7): 1/90 = 1.1%

c) Istanbul (Region 9): 3/81 = 3.7%

- Giacomo et al., 2004 (M47+) :

Syria (1/50 = 2%)

Turkey (1/168 = 0.6%)

- Battaglia et al., 2009 (M47+) :

Georgia (1/66 = 1.5%)

- Cadenas et al., 2008 (M47+) :

Qatar (1/72 = 1.4%)

UAE (3/164 = 1.8%)

- Arredi et al., 2004 (M47+) :

Tunisia (1/148 = 0.7%)

- In the J2 Middle East Project, there are 4 confirmed cases of M47+ :

M4272	Bin Eabood	J2a4a
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E10798	K	J2a4a
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169860	Saleh	J2a4a
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M6737	Ben Ebrahim	J2a4a
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- In the Armenian DNA Project, there is one confirmed case of M47+ :

101499	Ohanes Chantikian, Van, Armenia	J2a4a	J-M47
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c) Kurdish Y-DNA Part III :

Just a new update :

The individual that I described previously here turns out to be Z284-. So, he is still part of 'subclade 3'.

- R1a1a (Z283+, only his paternal great-grandfather is Kurdish from Turkey) :

The second individual with paternal Kurdish ancestry and the Y chromosome haplogroup R1a1a is definitely a very interesting case for Kurds as well as for the 'R1a1a and Subclades Y chromosome project' itself, since he belongs to a subclade (called subclade 3 in the project=R1a1a1g*) that was just recently discovered and that split from the most common

European subclades in very ancient times. He is positive for Z283 and negative for all tested underlying SNPs: Z283+ M417+ Z93- Z280- Pk5- P98- M64.2- M56- M458- M434- M334- M157.1- L260- L176.1- L175- Z284-.

d) Kurdish Y-DNA Part IV :

1x E1b1b1c1a (Alevi)

1x G2a (Alevi)

2x J1 (Feyli, originally from Iran)

1x J1c3 (Sorani)

1x J2 (Kurd from Turkey)

1x J2a3a (J2a1a at 23andme; J2a4a at ISOGG 2009; he is M47+, M322+)(Yezidi)

1x T (Sorani)

1x R2a (Sorani)

1x R1b1a2* (Kurmanji from Zakho)

1x R1b1b2a (Zaza)

1x R1b1 (P25+)(Kurmanji from Maras/Elbistan; from Canbegî or Cihanbegli Clan)

1x R1a1a (Z93+, L342+, L657-)(Sorani)

1x R1a1a (Z283+, subclade 3 only his paternal great-grandfather is Kurdish from Turkey)

1x R1a1a (Alevi Zaza from Dersim)

1x I2a2a* (old I2b1*) (Sorani)

e) Kurdish Y-DNA Part V :

1x E1b1b1c1a (Alevi Kurmanji from Dersim/Turkey)

1x G2a (Alevi Kurmanji from Turkey)

2x J1 (Feyli, originally from Iran)

1x J1c3 (Sorani from Iran)

1x J2 (Kurmanji from Turkey)

1x J2a3a (J2a1a at 23andme; J2a4a at ISOGG 2009; he is M47+, M322+)(Yezidi from Iraq)

1x T (Sorani from Koysinjak/Iraq)

1x R2a (Sorani from Sulaymaniyah/Iraq)

1x R1b1a2* (Kurmanji from Zakho/Iraq)

1x R1b1b2a (Zaza from Turkey)

1x R1b1 (P25+)(Kurmanji from Maras/Elbistan/Turkey)

1x R1a1a (Z93+, L342+, L657-)(Sorani from Sulaymaniyah/Iraq)

1x R1a1a (Z283+, subclade 3 only his paternal great-grandfather is Kurdish from Turkey)

1x R1a1a (Alevi Zaza from Dersim/Turkey)

1x R1a1a (Alevi Kurmanji from Dersim/Turkey)

1x I2a2a* (old I2b1*) (Sorani from Sulaymaniyah/Iraq)

f) Kurdish Y-DNA Part VI :

1x E1b1b1c1a (Alevi Kurmanji from Dersim/Turkey)

1x G2a (Alevi Kurmanji from Turkey)

2x J1 (Feyli, originally from Iran)

1x J1c3 (Sorani from Iran)

1x J2 (Kurmanji from Turkey)

1x J2a3a (J2a1a at 23andme; J2a4a at ISOGG 2009; he is M47+, M322+)(Yezidi from Iraq)

1x T (Sorani from Koysinjak/Iraq)

1x R2a (Sorani from Sulaymaniyah/Iraq)

1x R1b1a2* (Kurmanji from Zakho/Iraq)

1x R1b1b2a (Zaza from Turkey)

1x R1b1 (P25+)(Kurmanji from Maras/Elbistan/Turkey)

1x R1a1a (Z93+, L342+, L657-)(Sorani from Sulaymaniyah/Iraq)

1x R1a1a (Z283+, Z282+, Z284-, M458-, Z280-, subclade 3 only his paternal great-grandfather is Kurdish from Turkey)

1x R1a1a (Alevi Zaza from Dersim/Turkey)

1x R1a1a (Alevi Kurmanji from Dersim/Turkey)

1x I2a2a* (old I2b1*; L1229-, L1230-) (Sorani from Sulaymaniyah/Iraq)

The mutations Z282 and Z283 in Y-haplogroup R1a1a seem to have pretty much the same age.

The "Roots group" of the haplogroup I2a2a* (old I2b1*) in Europe seem to be L1229+ (group "1.1") or L1230+(group "1.2"), at least in the FTDNA I2b1/M223 Y-CLAN STUDY. The Sorani Kurd (at the bottom of the list above) was part of this group but turned out to be L1229- and L1230-. He is now in group "1.6".

The tree presented in the results part of the I2b1/M223 Y-CLAN STUDY shows the details/relationships of the different groups of I2a2a*. The position of the mentioned Sorani Kurd is highlighted in bold.

1- M223* (Roots-X)

1.1- L1229* (Roots)

1.1.1- L812* (Roots Group 1a/446 = 8, 438 = 8)

1.1.1.1- L319 (Roots Group 1a/446 = 8, 438 = 8)

1.1.2- L1230* (Roots Group 2a/446 = 9, 531 = 11)

1.2- Z161

1.2.1- L801

1.2.1.1- Z76* (Cont2a, Cont2to1, Cont1-X)

1.2.1.1.1- Z78* (Cont1-XX)

1.2.1.1.1.1- L1198 (Cont1, Cont1a, Cont1b)

1.2.1.1.1.1.1- Z79 (Cont1c)

1.2.1.1.2- P95 (Cont2b)

1.2.1.1.3- L1201 (Cont2b)

1.2.2- L623, L147.4 (Cont2c)

1.3- P78 (Cont3a)

1.3.1- L484 (Cont3a)

1.4- M284/L1195

1.4.1- L1193* (Isles E)

1.4.1.2 L1194 (Isles E)

1.4.2- L126, L137, L369 (Isles Limbo, Isles Sc)

1.5- L1228 (I2b1-X)

1.5.1- L1227 (I2b1-X)

1.6- L699/L701/L702/L703 (I2b1-XX)

1.6.1- L704 (I2b1-XX)

1.6.1.1- L1226 (I2b1-XX)

Update: The tree of I2a2a*-M223 was changed again. The position of the mentioned Sorani Kurd is highlighted in bold. I have my doubts about his position in group 1.3.2.

1.- M223* (Roots-X)

1.1- L1229* (Roots)

1.1.1- L812* (Roots Group 1a/446 = 8, 438 = 8)

1.1.1.1- L319 (Roots Group 1a/446 = 8, 438 = 8)

1.1.2- L1230 (Roots Group 2a Section 1/446 = 9, 531 = 11)

1.2- Z161

1.2.1- L801

1.2.1.1- Z76* (Cont2a, Cont2to1, Cont1-X)

1.2.1.1.1- Z78* (Cont1-XX)

1.2.1.1.1.1- L1198 (Cont1, Cont1a, Cont1b)

1.2.1.1.1.1- Z79 (Cont1c)

1.2.1.1.2- P95 (Cont2b)

1.2.1.1.3- L1201 (Cont2b)

1.2.2- L623, L147.4 (Cont2c)

1.3- L701/L702

1.3.1- P78 (Cont3a)

1.3.1.1- L484 (Cont3a)

1.3.2- L699/L703 (I2b1-XX)

1.3.2.1- L704 (I2b1-XX1)

1.3.2.1.1- L1226 (I2b1-XX1)

1.4- M284/L1195

1.4.1- L1193* (Isles E)

1.4.1.2 L1194 (Isles E)

1.4.2- L126, L137, L369 (Isles Limbo, Isles Sc)

1.5- L1228 (I2b1-X)

1.5.1- L1227 (I2b1-X)

Update June 22nd, 2012 :

All recommended SNPs for group 1.3.2 (see above) turned out to be negative for the Sorani Kurd. He is L1226-, L699-, L701-, L702-, L703-, L704-, so he does not belong to this 1.3.2 group, either. Previously, he turned out to be L1229- and L1230- as well. The M233 tree at FTDNA needs to be updated, he belongs to group "1.- M223* (Roots-X)".

All these tested SNPs were observed in European M233 individuals but not in Asia. He is now testing M379, a SNP that was observed once in a sample from Pakistan (but nowhere else). This has been suggested by the Group Administrator of the FTDNA I2b1/M223 Y-CLAN Project.

g) Kurdish Y-DNA Part VII :

Now, we have another two individuals with haplogroup J2 :

1x E1b1b1c1a (Alevi Kurmanji from Dersim/Turkey)

1x G2a (Alevi Kurmanji from Turkey)

2x J1 (Feyli, originally from Iran)

1x J1c3 (Sorani from Iran)

1x J2 (Zaza from Dersim/Turkey)

1x J2 (Kurmanji from Dohuk)

1x J2 (Kurmanji from Turkey)

1x J2a3a (J2a1a at 23andme; J2a4a at ISOGG 2009; he is M47+, M322+)(Yezidi from Iraq)

1x T (Sorani from Koysinjaq/Iraq)

1x R2a (Sorani from Sulaymaniyah/Iraq)

1x R1b1a2* (Kurmanji from Zakho/Iraq)

1x R1b1b2a (Zaza from Turkey)

1x R1b1 (P25+)(Kurmanji from Maras/Elbistan/Turkey)

1x R1a1a (Z93+, L342+, L657-)(Sorani from Sulaymaniyah/Iraq)

1x R1a1a (Z283+, Z282+, Z284-, M458-, Z280-, subclade 3 only his paternal great-grandfather is Kurdish from Turkey)

1x R1a1a (Alevi Zaza from Dersim/Turkey)

1x R1a1a (Alevi Kurmanji from Dersim/Turkey)

1x I2a2a* (old I2b1*; L1229-, L1230-, L1226-, L699-, L701-, L702-, L703-, L704-, M379)
(Sorani from Sulaymaniyah/Iraq)

So far all tested SNPs of the I2a2a* individual turned out be negative.

h) Kurdish Y-DNA Part VIII :

Today, I want to present all detected haplogroups in Kurds including all publications and all Kurds that got tested elsewhere. Interestingly, all tested Feyli Kurds have the haplogroup J1 (N=5).

Used publications :

Nebel et al., 2001

Wells et al., 2001

Stenersen et al., 2004

Nasidze et al., 2005

Gokcumen et al., 2011

Grugni et al., 2012

Malyarchuk et al., 2013

- Haplogroup C :

1x C-RPS4Y (Iranian Kurds in Malyarchuk et al., 2013)

1x C-RPS4Y (Zaza from Turkey in Nasidze et al., 2005)

1x C-RPS4Y (Kurmanji from Turkey in Nasidze et al., 2005)

- Haplogroup E :

7x E a.k.a. hg21 (Iraqi Kurds in Nebel et al., 2001)

3x E-YAP (Zaza from Turkey in Nasidze et al., 2005)

10x E-YAP (Kurmanji from Turkey in Nasidze et al., 2005)

3x E-SRY4064 (Iranian Kurds in Malyarchuk et al., 2013)

5x E1b (Kurdish village Dogukoy*/Central Anatolia in Gokcumen et al., 2011)

12x E1b1 (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

1x E1b1b1a1b-M78 (Iranian Kurds in Grugni et al., 2012)

1x E1b1b1c1a-M34 (Alevi Kurmanji from Dersim/Turkey)

8x E1b1b1a1a-M34 (Iranian Kurds in Grugni et al., 2012)

3x E1b1b1c-V13 (Iranian Kurds in Grugni et al., 2012)

- Haplogroup F :

2x F-M89 (Zaza from Turkey in Nasidze et al., 2005)

10x F-M89 (Kurmanji from Turkey in Nasidze et al., 2005)

3x F-M89 (Kurmanji from Georgia in Nasidze et al., 2005)

6x F-M89 (Kurds from Turkmenistan in Nasidze et al., 2005; originally used in Wells et al., 2001)

- Haplogroup G :

2x G1-M285 (Iranian Kurds in Grugni et al., 2012)

1x G-M201 (Zaza from Turkey in Nasidze et al., 2005)

2x G-M201 (Kurmanji from Turkey in Nasidze et al., 2005)

8x G-M201 (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

2x G-M201 (Iranian Kurds in Malyarchuk et al., 2013)

2x G2* (Iranian Kurds in Grugni et al., 2012)

3x G2a* (Iranian Kurds in Grugni et al., 2012)

1x G2a (Alevi Kurmanji from Turkey)

1x G2a (Kurd from Turkey)

16x G+I a.k.a. hg2 (Iraqi Kurds in Nebel et al., 2001)

- Haplogroup H :

1x H-M52 (Kurds from Turkmenistan in Nasidze et al., 2005; originally used in Wells et al., 2001)

1x H-M52 (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

- Haplogroup I :

4x I-M170 (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

9x I-M170 (Zaza from Turkey in Nasidze et al., 2005)

14x I-M170 (Kurmanji from Turkey in Nasidze et al., 2005)

1x I-M170 (Iranian Kurds in Malyarchuk et al., 2013)

1x I2-M438 (Iranian Kurds in Grugni et al., 2012)

1x I2a2a-M223 (Kurdish village Dogukoy*/Central Anatolia in Gokcumen et al., 2011)

1x I2a2a* (old I2b1*; Z161+, L1228-, L1229-, L1230-, L1226-, L699-, L701-, L702-, L703-, L704-, M379-)(Sorani from Sulaymaniyah/Iraq)

1x I2a2b-L38 (Kurdish village Dogukoy*/Central Anatolia in Gokcumen et al., 2011)

- Haplogroup J (J1+J2) :

15x J-12f2 (Iranian Kurds in Malyarchuk et al., 2013)

- Haplogroup J1 :

1x J1 a.k.a. hg9 (Eu10) (Iraqi Kurds in Nebel et al., 2001)

1x J1 (Kurdish village Dogukoy*/Central Anatolia in Gokcumen et al., 2011)

19x J1-M267 (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

1x J1-M267 (Iranian Kurds in Grugni et al., 2012)

5x J1 (Feyli, originally from Iran)

1x J1 (Z2223+) (Alevi with Zaza ancestry from Dersim; E11334 (Suleyman Efendi 19th century Askale Erzurum, Turkey))

1x J1 (probably L817+; Kurd from Turkey; N91920 (Kurdish Serzer, 1805 - 1846, Turkey))

1x J1b2-P58 (old J1c3; Sorani from Iran)

1x J1b2-P58 (old J1c3; Kurd from Iraq)

2x J1b2-P58 (old J1c3; Iranian Kurds in Grugni et al., 2012)

1x J1b2b (L147.1+, L222.2-, L92-, L93-, M267+; N88767 (Sulaymania, Iraq (Kurdistan) of sharif descent)

- Haplogroup J2 :

20x J2 (Kurdish village Dogukoy*/Central Anatolia in Gokcumen et al., 2011)

27x J2 a.k.a. hg9 (Eu9) (Iraqi Kurds in Nebel et al., 2001)

12x J2-M172 (Kurmanji from Turkey in Nasidze et al., 2005)

8x J2-M172 (Kurmanji from Georgia in Nasidze et al., 2005)

3x J2-M172 (Kurds from Turkmenistan in Nasidze et al., 2005; originally used in Wells et al., 2001)

29x J2-M172 (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

1x J2 (Zaza from Dersim/Turkey)

1x J2 (Kurmanji from Dohuk)

1x J2 (Kurmanji from Turkey)

1x J2a*-M410 (Iranian Kurds in Grugni et al., 2012)

3x J2a3*-Page55 (Iranian Kurds in Grugni et al., 2012)

1x J2a3a-M47 (Iranian Kurds in Grugni et al., 2012)

1x J2a3a (J2a1a at 23andme; J2a4a at ISOGG 2009; he is M47+, M322+)(Yezidi from Iraq)

4x J2a3b*-M67 (Iranian Kurds in Grugni et al., 2012)

1x J2a3b1-M92 (Iranian Kurds in Grugni et al., 2012)

4x J2a3h-M530 (Iranian Kurds in Grugni et al., 2012)

- Haplogroup L :

1x L a.k.a. hg28 (Iraqi Kurds in Nebel et al., 2001)

5x L-M20 (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

2x L-M20 (Iranian Kurds in Malyarchuk et al., 2013)

1x L1-M76 (Iranian Kurds in Grugni et al., 2012)

- Haplogroup P :

1x P-M45 (Zaza from Turkey in Nasidze et al., 2005)

5x P-M45 (Kurmanji from Turkey in Nasidze et al., 2005)

1x P-M45 (Kurmanji from Georgia in Nasidze et al., 2005)

- Haplogroup Q :

1x Q (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

- Haplogroup R1 :

1x R1*-M173 (Iranian Kurds in Grugni et al., 2012)

- Haplogroup R1a :

1x R1a (Kurdish village Dogukoy*/Central Anatolia in Gokcumen et al., 2011)

11x R1a a.k.a. hg3(Eu19) (Iraqi Kurds in Nebel et al., 2001)

7x R1a1a-M17 (Zaza from Turkey in Nasidze et al., 2005)

11x R1a1a-M17 (Kurmanji from Turkey in Nasidze et al., 2005)

2x R1a1a-M17 (Kurds from Turkmenistan in Nasidze et al., 2005; originally used in Wells et al., 2001)

12x R1a1a-M17 (Iranian Kurds in Grugni et al., 2012)

11x R1a1a-M17 (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

1x R1a1a (Z93+, L342+, L657-, Z2122-)(Sorani from Sulaymaniyah/Iraq)

1x R1a1a (Z283+, Z282+, Z284-, M458-, Z280-, subclade 3 only his paternal great-grandfather is Kurdish from Turkey)

1x R1a1a (Alevi Zaza from Dersim/Turkey)

1x R1a1a (Alevi Kurmanji from Dersim/Turkey)

1x R1a1a (Kurd from Turkey)

- Haplogroup R1b? :

3x R1 -M173 (Zaza from Turkey in Nasidze et al., 2005)

4x R1 -M173 (Kurmanji from Turkey in Nasidze et al., 2005)

5x R1 -M173 (Kurds from Turkmenistan in Nasidze et al., 2005; originally used in Wells et al., 2001)

- Haplogroup R1b :

2x R1b-M343 (Kurdish village Dogukoy*/Central Anatolia in Gokcumen et al., 2011)

1x R1b-M343 (Iranian Kurds in Grugni et al., 2012)

13x R1b-M343 (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

1x R1b1a2* (Kurmanji from Zakho/Iraq)

1x R1b1b2a (Zaza from Turkey)

1x R1b1 (P25+)(Kurmanji from Maras/Elbistan/Turkey)

16x R1+R1b+R2 a.k.a. hg1 (Iraqi Kurds in Nebel et al., 2001)

- Haplogroup R2 :

1x R2 (Iraqi Kurds in Stenersen et al., 2004; based on Athey's Haplogroup predictor)

7x R2a-M124 (Kurmanji from Turkey in Nasidze et al., 2005)

11x R2a-M124 (Kurmanji from Georgia in Nasidze et al., 2005)

2x R2a-M124 (Iranian Kurds in Grugni et al., 2012)

1x R2a-M124 (Iranian Kurds in Malyarchuk et al., 2013)

1x R2a (Sorani from Sulaymaniyah/Iraq)

- Haplogroup T :

11x K-M9 (probably T) (Kurmanji from Turkey in Nasidze et al., 2005)

2x K-M9 (probably T) (Kurmanji from Georgia in Nasidze et al., 2005)

4x T a.k.a. hg26 (Iraqi Kurds in Nebel et al., 2001)

3x T-M70 (Iraqi Kurds in Stenersen et al., 2004; based on Atthey's Haplogroup predictor)

1x T (Sorani from Koysinjaq/Iraq)

5x T-M70 (Iranian Kurds in Grugni et al., 2012)

i) Conclusion :

1x E1b1b1c1a (Alevi Kurmanji from Turkey)

1x G2a (Alevi Kurmanji from Turkey)

2x J1 (Feyli, originally from Iran)

1x J1c3 (Sorani from Iran)

1x J2 (Kurmanji from Turkey)

1x J2a3a (J2a1a at 23andme; J2a4a at ISOGG 2009; he is M47+, M322+) (Yezidi from Iraq)

1x T (Sorani from Koysinjaq/Iraq)

1x R2a (Sorani from Sulaymaniyah/Iraq)

1x R1b1a2* (Kurmanji from Zakho/Iraq)

1x R1b1b2a (Zaza from Turkey)

1x R1b1 (P25+)(Kurmanji from Maras/Elbistan/Turkey)

1x R1a1a (Z93+, L342+, L657-)(Sorani from Sulaymaniyah/Iraq)

1x R1a1a (Z283+, subclade 3 only his paternal great-grandfather is Kurdish from Turkey)

1x R1a1a (Alevi Zaza from Dersim/Turkey)

1x R1a1a (Alevi Kurmanji from Dersim/Turkey)

1x I2a2a* (old I2b1*) (Sorani from Sulaymaniyah/Iraq)

1x I1 (probably Kurmanji from Jordan)

In Percentages this makes :

22% R1a1a*

17% R1b1*

5.5% R2a

11% J2*

11% J1*

5% J1c3*

5.5% I2a2*

5.5% I1*

5.5% G2a*

5.5% E1b1b*

5.5%

T

The Kurd from Jordan was added from FTdna while the other ones (the two other J1 which are of non Kurdish origin).

Suppose that the two Feyli Kurds which belong to Haplogroup J1 are related because they speak the same dialect and both of them come from the same area in Kermanshah. So we could technically count them both as "one person".

Now lets take out one of the Feyli examples than we get :

23.5% R1a1a*

18% R1b1*

6% R2a

12% J2*

6% J1*

6% J1c3*

6% I2a2*

6% I1*

6% G2a*

6% E1b1b*

6% T

and now let's take out the I1, which I have added from FTdna, too.

25% R1a1a*

19% R1b1

6% R2a

12.5% J2*

6% J1*

6% J1c3*

6% I2a2*

6% G2a

6% E1b1b*

6% T

Haplogroup J1 is too frequent in the first table and in the second it is R1b which is a bit too frequent and I is a bit too low.

So I think this percentages are most realistic when it comes to Kurds overall.

20% R1a1a*

17% R1b1*

5% R2a

13% J2*

11% J1*

13% I*

7% G2a*

7% E1b1b*

5% T

R1b1a2* (R1b1b2 based on 23andme; Kurmanji from Zakho) :

Although this individual did not get a more detailed analysis of his Y chromosome, we can say the following :

His haplogroup is old, older than the European subclades of R1b. His subclade is very rare and it is the root for the European R1b.

Note: The nomenclature is sometimes confusing the most reliable source is ISOGG. 23andme tends to use the older nomenclature (in this case R1b1b2).

However though the sample size is very low.

Source :

<http://kurdishdna.blogspot.com/2012/04/kurdish-dna-at-23andme.html>

https://www.eupedia.com/forum/archive/index.php/t-27538.html?__cf_chl_managed_tk__=pmd_Ubh5YUZn47bXlin1W003oMLwBYCzdLLToK2MRKHINFQ-1633396058-0-gqNtZGzNAtCjcnBszRUI

3. Lurs :

Luristan :

Luristan or Lorestan (Persian: Ostan-e Lorestan) is a historic territory and province of western Iran, amidst the Zagros Mountains.

Lorestan includes 10 counties (Shahrestans): Aligudarz, Azna, Borujerd, Delfan, Dorud, Doureh, Khorramabad, Kuhdasht, Selseleh and Poldokhtar.

1. Early History :

The first people who ruled areas of Luristan were Elamites. The extent of the influence of the Elamites has been to the present Mamassani area. They were indigenous peoples of Iran, but there is no proper knowledge of how communities were formed and the beginning of their history. They were able to establish a state before the arrival of Aryan ethnic groups in parts of western Iran. The Elam government included Khuzestan, modern Luristan, Poshtkuh (Ilam province and some western Iraqi areas), Bakhtiari mountains and Southern Luri settlement. Babylonians called the land of Elamites Elam or Elamto, meaning "the mountain" and perhaps "the land of sunrise". Elamite is generally accepted to be a language isolate and thus unrelated to the much later-arriving Persian and Iranian languages. In relation to geographical and archaeological matching, historians argue that the Elamites to be the Proto-Lurs, whose language became Iranian only in the Middle Ages.

a) Kassites :

Kassites entered to the Iranian plateau from the highlands of the Caucasus and Azerbaijan before the Aryan migration and then settled the southwest of Iran. Kassites along with Elam, dominated parts of Luristan and had an extraordinary skill in making bronze artifacts. They were considered as the most important Zagros mountain tribes and were engaged to livestock breeding. They spoke in a language that was affiliated with Elamite. They were warrior riders who repeatedly entered into battle with their neighbors, including Elamites and Babylonians. They overthrew the government of Babylon and ruled the Babylon for six centuries. The rule of the Kassites in Babylonia ended as a result of their defeat from the Elamites. After the defeat from the Elamites, they returned to their mountainous land of Luristan.

b) Achaemenids to Sassanids :

During the rule of Achaemenid, Luristan was part of the rule of the Kassites and when the Achaemenids moved from Babylon to Hamadan, they had to cross the Luristan area and pay ransom to the Kassites. Pahle was the name of a vast land in west of Iran which was included many cities and areas in the current Zagros. The province of Pahlav was named after the Sasanian times and the word Pahlavi refers to the people, the language, and the alphabet related to this region. At the time of the Achaemenids, the current Luristan, along with Ilam and Khuzestan, were the third state of this great empire. During the Parthian period, this land was one of the Satraps (states) of this dynasty and finally, during the Sassanid period, the area was named "Pahlav".

c) Sassanids King Bahram Gor :

- Hukum Singh Panwar writes :

Bahram V, also known as Bahram Gor was the fifteenth king (shah) of the Sasanian Empire, ruling from 420 to 438.

'Their presence in the Indus Valley is fully confirmed by external sources. Hamza of Isfahan (893-970 AD.) and half a century later, Firdausi furnish us with unimpeachable evidence that "the Iranian Emperor, Behram Gour (420-448 AD.) secured from king Sankhal of North India his princess in marriage besides 12000 musicians of both sexes, known as Luri Jats, or participation in an Iranian national celebration, and in lieu of their excellent performances, settled them with ex gratia grants of land, oxen and grain in a province called as Luristan after them in Iran'. Discovery of a district known as Zutt and certain villages of similar name in Luristan by the Arab geographers and travellers, viz, Istakhari, Ibn-Hawkal, Mukaddasi, Yakut and Mustawfi reasonably compels us to conclude that those names must have been given by the Jats who were settled in Luristan by Behram Gour in the first half of the 5th century AD.

Fergusson (JRAS, 1870, p. 88) identifies King Sankhal with Maharaja Adhiraj Vasudev of Magadh and Kanauj who ceded to Behram Gour Sindh and Makran (may be in dowry). D.J. Paruck and H.H. Wilson do not disbelieve Behram Gour's adventures in India as mere fiction (Sassanian Coins, N. Delhi, 1976, p. 98) and the latter describes his visit to India incognito for the Iranian Emperor required the help of the Yueh-Chih (Jats) princes of Kabul and the Rajputs (Jats) of Central India against the Huns (Antiquities and Coins of Afghanistan and N. Ind., Delhi, p. 389).

It is very probable that the 12000 Luris was the army of the Jats who were notorious as mercenary soldiers in the Indus Valley. Since their army was raised by Bahram Gour for Iran, a good number of their dependent entertainers must have accompanied the Jat force. It was with the help of this army that Behram Gour defeated the Huns, drove them across the Oxus, defeated them again and compelled them to sue for peace (Sykes, Brig. Gen. Sir Percy, His. of Persia, Vol. 1, London, 1958, pp. 433f). The love affairs of Bahram Gour with the Indian princess and her exceptional beauty became talk of the town in Iran. For further details cf. B.D. Mirchandani, "Bahram Gour's Marriage with an Indian Princess: Fact or Fiction?" in JIH, Vol. 56, Aug., 1978, Pt. 11, pp. 313-328.

- Rabindra Nath Tagore in his book Indo – Iran Relationship Historical Perspective Chapter 3 mentions :

It is believed that Behram Gur visited India in 5th century AD. Sassanian king Behram Gur requested Indian king Shangol to select 12,000 gypsies expert Indian musicians and introduced them into Persia from India. They propagated Indian music and dancing in Persia and travelled to all parts of the world. During the reign of Sassanian king Noshirvan scientists and other scholars were exchanged between Persia and India. During the same period, the game of chess is believed to have been introduced in Persia from India.

During the reign of Sassanian King Noshirvan (531-576 AD), scientists and other scholars were exchanged between Persia and India.

Under King Noshirwan, Jundishpur was developed as a leading center of Persian medicine, in which Indian Ayurvedic system was syncretized with the Greek system propagated there by the Nestorian Christians. Burzuya, the physician to Noshirwan, was sent to India to bring back works on medicine and searched for elixir of life. Burzuya on his return brought stories of Panchatantra with him. The Jundishpur school of medicine continued its active existence and after the Arab conquest of Persia, exerted a great deal of influence on the development of Arabian medicine.

In Indian serial Upnishad Ganga it is mentioned that Sassanian King Noshirvan invited Varahmihir to open a Ved School (Gurukul) in Jundishapur. Varahmihir with his wife Iravati, son Pruthuyashash and along with his few students reached Iran and opened a Ved School (Gurukul) in Iran.

When King Noshirwan told Varahmihir that I hope you are getting homely atmosphere in Iran, in return Varahmihir replied by eating Chavyanprash and looking at Sugarcane fields I am happy.

King Noshirwan wanted to understand Indian philosophy on universe which Varahmihir explained to him this philosophy in India is known as Abhin-nimito-padan.

Varahmihir was a Magi / Maga Aryan Brahmin (Aryan Brahmins are temple priests, advisor to king, researcher, teacher, etc.). Since Magi / Maga Aryan Brahmins used to live in Sistan Balochistan, Iran and had alliance with Lurs, Kurds and Kings of Iran it is highly possible that King Noshirwan invited Varahmihir.

2. Lurs :

Lurs are probably the most intact tribes of Iran, retaining their robustness, virility, and tall stature. They are mostly cultivators and shepherds and occupy the high grounds of Lorestan, south of Kurdistan, and Kermanshah provinces. The Lurs are thought to be a division of the ancient Kurds. Lurs consider themselves to be true descendants of the Medes. The Mamasani Lurs dwelling in western mountains of Fars form one of the most important clans.

The Lur or Lor are an Iranian people living mainly in southwest and south Iran. Their exact population is not known, but they number over two million. The territories occupied by Lurs include three provinces: Luristan (the land of Lurs), Bakhtiari and Kuh-Gilu-Boir Ahmed. In addition, Lurs constitute a significant proportion of the population in several provinces including Khuzistan, Fars, Ilam, Hamadan and Bushehr.

Lurs are a mixture of aboriginal Iranian tribes, originating from Central Asia and the pre-Iranic tribes of western Iran, such as the Kassites (whose homeland appears to have been in what is now Lorestan) and Gutians. In accordance to geographical and archaeological matching, some historians argue that the Elamites to be the Proto-Lurs, whose language became Iranian only in the Middle Ages. Michael M. Gunter states that they are closely related to the Kurds but that they "apparently began to be distinguished from the Kurds 1,000 years ago." He adds that the Sharafnama of Sharaf Khan Bidlisi "mentioned two Lur dynasties among the five Kurdish dynasties that had in the past enjoyed royalty or the highest form of sovereignty or independence." In the Mu'jam Al-Buldan of Yaqut al-Hamawi mention is made of the Lurs as a Kurdish tribe living in the mountains between Khuzestan and Isfahan. The term Kurd according

to Richard Frye was used for all Iranian nomads (including the population of Luristan as well as tribes in Kuhistan and Baluchis in Kirman) for all nomads, whether they were linguistically connected to the Kurds or not.

Many Lurs are small-scale agriculturists and shepherds. A few Lurs are also traveling musicians. Lurish textiles and weaving skills are highly esteemed for their workmanship and beauty.

3. Historical Background :

The territories presently occupied by the Lurs have been inhabited by man for some 40,000 years (Hole 1978). Thus far, archaeological investigations in Luristan have unearthed tools and artifacts from the middle paleolithic, upper paleolithic, mesolithic and bronze age. However, the earliest known people to inhabit the territories presently occupied by the Lurs were the Elamites, who settled in the area as early as 3000 BC. Later, the Kassites, who are well known for their bronze artifacts, lived in Luristan as early as second millennium BC, while the Elamites continued to hold the rest of their territories. The Kassites formed a dynasty, conquered Babylonia in 1747 BC and dominated Mesopotamia for 576 years (Ghirshman 1978).

The Elamite and the Kassite dynasties were overtaken by the Indo-Iranians during the first millennium BC. Thus, the ancestors of the Lurs, as a segment of the Persian population, settled in their present territories and dominated the native inhabitants in the later part of the first millennium BC (Cameron 1936). Unfortunately, little information is available on the history of the Lurs during the Greek (331-192 BC), Parthian (129 BC-AD 226) and Sassanid (AD 226-641) periods.

During the Arab invasion of the seventh century, the Lurs, along with other Iranians, unsuccessfully fought against the Arabs. The Arabs' absolute domination of Iran, including Lur territory, lasted over two centuries. In the beginning of the ninth century, however, revolts took place in different parts of Iran and local dynasties were established in several areas of the country. One such local dynasty was that of the Buyids, who originated in northern Iran and conquered most areas of the country, including the Lur territory, in the tenth century. By the middle of the tenth century, the areas inhabited by the Lurs were collectively known as Luristan. Later on, Luristan was divided into two parts: Lur-i-kuchek (Luristan Minor) and Lur-i-bozorg (Luristan Major). The former corresponded to modern Luristan and Ilam provinces while the latter included modern Bakhtiari, Kuh-Gilu-Boir Ahmed and Mamasani.

In the eleventh century, Iran was invaded by the Seljuks, Turkish speaking pastoralists from central Asia. As a result, a group of Turkmans under the leadership of Sunqur settled in Kuh-Gilu of Lur-i-bozorg. The capital of Lur-i-kuchek was also invaded and ransacked by the Seljuk Turks in 1043.

In spite of all these invasions, the Lurs maintained their territorial integrity, absorbed the invaders, and eventually established two local dynasties known as Atabak during the twelfth century.

4. Lur-i-bozorg (Luristan Major) :

Lur-i-bozorg came under the control of a local dynasty known as Atabakan-i Lur-i bozorg during the twelfth century. The Atabak dynasty of Lur-i-bozorg was established in 1155 and was ended by the Timurids in 1423. Members of this dynasty ruled over a vast territory extending from the Diz River in the north to the vicinity of Shiraz in the south. Their territory included modern Bakhtiari, Kuh-Gilu-Boir Ahmed, Mamasani and parts of Khuzistan and Isfahan provinces. The archaeological remains clearly indicate the economic prosperity of Lur-i-bozorg during the reign of this dynasty.

The fall of the Atabak dynasty terminated the territorial unity and the economic prosperity of the Luri-bozorg. The area broke up into tribal territories without a centralized administrative apparatus. Later, during the Safavid period (1501-1750), Lur-i-bozorg was divided into three parts: the northern part became known as Bakhtiari, the central part or KuhGilu retained its old name, while the southern part became known as Mamasani. The Mamasani district was previously inhabited by another group of Lur known as Shul and hence the area was known as Shulistan (the land of Shuls). However, the Mamasani tribal confederacy left their territory in Kuh-Gilu, moved southward and conquered Shulistan. The area has been known as Mamasani ever since.

The Safavids, who had come to power by the support of seven Turkic tribes, granted lands as well as high administrative position to the leaders of these tribes as they took control of Iran. Thus, Kuh-Gilu was granted to the leaders of Afshar, one of the seven Turkic tribes, who moved to Kuh-Gilu and assumed the leadership of the area (Minorsky 1936). However, the Afshar were faced with constant uprisings of the Lur tribes, and eventually they were driven out during the latter part of the Safavid rule at the end of the seventeenth century.

In the meantime, Bakhtiari was ruled by influential Luri tribal leaders, some of whom were occasionally appointed as governors of the entire area (Sardar As'ad 1914).

Mamasani, on the other hand, remained a district of Fars province, under the jurisdiction of the governor-general of that province. However, the tribal leaders maintained a certain degree of influence in the area.

In 1736, the Safavids were replaced by another Turkic dynasty known as Afshar, which ruled from 1736 to 1750. Nader Shah, the founder of this dynasty, spent much of his time campaigning inside and outside of the country. He carried on several military operations against the Lurs of Bakhtiaris and Lur-i-kuckek during which he executed several tribal leaders and exiled several thousand families of the Bakhtiaris to northeastern Iran.

The Afsharids were overthrown by the Zand (1750-1794), a Lur dynasty from Lur-i-kuckek. The founder of this dynasty was Karim Khan, from the Zand tribe of Lur-i-kuckek, who took control of Iran after a long struggle. The Zands chose Shiraz as their capital and maintained close ties with the Lurs of Mamasani, Kuh-Gilu, Bakhtiari and Lur-i-kuckek. The founder of the Zand dynasty transferred several thousand families from Lur-i-kuckek to the vicinity of Shiraz.

In general, the reign of the Afsharids and Zands witnessed numerous tribal revolts and the expansion of pastoral nomadism at the expense of the settled communities in regions inhabited by the Lurs as well as some other tribal groups of Iran.

The Zand dynasty was ousted by the Qajars, Turkic pastoral nomads from northern Iran. The Qajars (1794-1924) managed to overthrow the Zands after a long struggle which left many villages devastated. As they took power, they enforced the following policies: 1) the Zands along with several other Luri tribes were exiled from Fars province to central Iran, 2) the Kuh-Gilu and the Mamasani regions were annexed to Fars, 3) high-ranking Qajars were appointed as governors to various regions of Iran, including the territories inhabited by the Lurs, 4) military operations were often carried out against tribal chiefs who disobeyed the Qajars or refused to pay taxes. Often influential Luri leaders were killed.

Despite these policies the Qajars never managed to subdue the Lurs entirely. As a matter of fact, not only did they lose control of most Lur territory during the later part of their rule, but they were severely weakened by the Bakhtiari, who marched to Tehran in support of the Constitutional Revolution (1906), conquered the capital and forced the Qajar monarch to cede his absolute power. In addition, several Bakhtiari assumed high-ranking positions such as prime minister and governors-general. The weakened Qajar dynasty was overthrown by Reza Khan in 1924.

5. Lur-i-kuchek (Luristan Minor) :

Traditionally Lur-i-kuchek corresponded to modern provinces of Luristan and Ilam. It comprised the entire belt of mountainous region stretching from the plains of the Tigris in the west to the Diz River in the east. The entire area came under the control of a local dynasty known as the Atabakan-i-Luristan, which lasted from 1184 to 1597. The rulers of Lur-i-kuchek established their capital in Khorramabad (currently the provincial capital of Luristan), maintained a semi-independent dynasty and paid tribute only when the supreme rulers of Iran were strong enough to collect tribute by force. The last ruler of Lur-i-kuchek was Shah-Vardi Khan, whose sister was married to Shah Abbas, the King of Iran, while Shah-Vardi Khan himself was married to one of the Safavid royal princesses.

The Atabak dynasty was replaced by the Wali dynasty (1596-1929). The founder of the new dynasty was Husain Khan, whose father had married the aunt of the last Atabak, and on the basis of this kinship tie Husain Khan later received the position of ruler of Lur-i-kuchek. The Walis played a significant role in the political affairs of Iran. They guarded southwestern Iran against the Ottomans, who constantly attacked the western and southwestern borders of the country. Ali Mardan Khan was appointed the commander-in-chief of the entire Iranian armed forces during the downfall of the Safavids, when the country was invaded by the Afghans in the early eighteenth century (De Bode 1845).

The reign of the Walis coincided with several dynasties of Iran including: Safavid (1501-1736), Afshar (1736-1750), Zand (1750-1794), Qajar (1796-1925) and the beginning of the Pahlavi (1924-1929). The last two dynasties, namely the Qajar and Pahlavi, are responsible for the political weakness of the Lurs and the decline of the Wali dynasty. Thus, the Lurs maintained their political integrity under the Safavids and Afshars, while they ruled over Iran during the Zand dynasty. However, when the Qajars came to power, they divided Lur-i-kuchek into two

parts, Luristan and Posht-kuh. From this time on, the domain of the Walis was limited to Posht-kuh only, while Luristan came under the direct control of the central government. Thus, a governor-general, usually a member of the royal family, was appointed by the king and sent to Luristan. Yet during the Qajar dynasty, Luristan was continually in a state of anarchy. The Qajars were unable to subdue the tribes of Luristan and hence, except for some short periods, there was no peace in Luristan. As a matter of fact, the Qajar dynasty lost total control over Luristan after the assassination of Nasir al-Din Shah in 1896. In short, the division of Lur-i-kuchek by the Qajar dynasty weakened the political strength of the Walis and reduced the Lurs' political influence. Furthermore, the inability of the Qajars to establish law and order in Luristan contributed to the expansion of pastoral nomadism and the destruction of settled communities. Consequently, Luristan suffered politically as well as economically under Qajar rule.

The Qajar dynasty was overthrown by Reza Khan, the founder of the Pahlavi dynasty, in 1925. The Pahlavi dynasty (1925-1979) is best characterized as a dictatorial monarchy with absolute rule, that is, the concentration of power in the monarch's hands. The regime built an army whose strength was without precedent in the history of Iran. The army was used against Lurs and other groups who refused to give up their power to the new regime. Through bloody confrontations between the new monarch and the Lurs (as well as other peoples in Iran), the Pahlavi dynasty eventually crushed the powers of the Lurs. Thus, Reza Shah ended the Wali dynasty of Posht-kuh, executed or exiled many of the Lur leaders, forcefully sedentarized the nomadic pastoral tribes and changed the territorial integrity of Lur-i-kuchek.

6. The Lurs under the Pahlavi Regime :

While the Qajar dynasty was responsible for the spread of anarchy among the Lurs, the Pahlavi dynasty was responsible for their political disorganization, social disruption and the loss of political freedom and semi-independent status. For the first time in their long history, the Lurs were stripped of their traditional rights and political freedom by the Pahlavi dynasty. When Reza Shah took power, he established a centralized government, transferring power from the provincial communities to Tehran. He carried out his plan through the use of military operations against various provincial communities, including the Lurs. A key element to Reza Shah's success was that the Lurs were not unified so he could attack each group separately.

Furthermore, Reza Shah used one tribe to fight against another. As the Lurs were defeated, Reza Shah took the following measures to keep them under control: 1) tribal leaders were removed from their positions of authority and were replaced by military officials, 2) many of the leaders, were executed, imprisoned or exiled to other parts of Iran, 3) some tribes were exiled to distant lands, 4) all pastoral nomadic tribes, which formed the majority of the Lur population, were forcibly sedentarized without sufficient provisions, 5) all tribesmen were disarmed, 6) the use of the traditional black tent was outlawed, 7) tribesmen were ordered to abandon their traditional costume and were forced to wear Western clothes; however, this rule was not totally carried out, and 8) governmental offices were established in order to carry out the state policies.

The above policies were intended to subjugate the Lurs to the central government. Reza Shah altered the traditional sociopolitical organization of the Lurs without providing opportunities for their participation in local or national government. Undoubtedly the establishment of the central state demanded the integration of various regions and ethnic groups. However, that need not entail political deprivation and the lack of respect for members of the different tribal or ethnic

groups. Under the Pahlavi regime, however, the establishment of the modern state came to mean precisely that - the expansion of state domination and disruption of the traditional political organization without the slightest opportunity for peoples to participate in local or national politics.

Reza Shah was deposed by the British and Russians in 1941, and was replaced by his son Mohammed Reza Shah, who ruled from 1941 to 1979. The reign of Mohammed Reza Shah witnessed further centralization of state power and the disintegration of traditional political organization among the Lurs. The enforcement of the land reform program and the nationalization of the forests and pastureland (1962-63 along with various forces of modernization including the expansion of capitalism, urbanism and modern schooling gradually changed many aspects of the Lurs' culture.

Under the Pahlavi regime, the Lurs lost their freedom and their semi-independent status, and the Lurs' territories were divided into several administrative units without any regard for traditional boundaries. For instance, Lur-i-kuchek has been limited to modern Luristan while Posht-kuh, formerly ruled by the Wali dynasty, was incorporated into Ilam province. The most dramatic change caused by the Pahlavi regime was the loss of freedom and the semi-independent status of the Lurs. Prior to the establishment of the Pahlavi Regime, basic decisions were made within the local communities. For instance, the Bakhtiari was ruled by a local dynasty who paid certain tributes to the central government, while internal affairs were taken care of by the members of that dynasty.

In Luristan, each tribal group acted as a semi-independent unit. In Posht-kuh, the Walis were supreme, while the tribes of Kuh-Gilu-Boir Ahmed and those of Mamasani also enjoyed the same internal freedom. The Pahlavi regime, however, sent high-ranking officials from Tehran to supervise the Lur territories. Just prior to the recent revolution, all governors-general were directly appointed by the Shah without taking into consideration the existence of the Lurs' communities. Lurs, like other Iranians, were prohibited from organizing political parties, forming associations or expressing themselves through mass media and public gatherings.

Second, Iranian oil is extracted from the mountain slopes of Luristan, Bakhtiari and Kuh-Gilu-Boir Ahmed provinces, but the Lurs were deprived from their share of oil revenue, particularly during the reign of Mohammed Reza Shah. The money derived from oil went to the pockets of the Tehranis, creating regional economic inequalities.

Third, despite the fact that the Pahlavi regime provided elementary and, to some extent, secondary education for the Lurs, it failed to provide them with opportunities for higher education. Until a few years prior to the revolution, not a single institution of higher education was established among the Lurs, nor were they given scholarships or financial support. The Pahlavi regime was thus responsible for depriving the Lurs of access to higher and prestigious positions. High-ranking Lur families were the only exceptions; they could afford to send their children to universities either in Iran or outside the country.

Modern education was used during the Pahlavi rule as a way to undermine local cultural values. School curriculum was prepared in Tehran without taking the cultural diversity among the Iranian peoples into consideration. Not a single course in the entire elementary, high school or university curricula reflected the history, geography or sociocultural values of the Lurs.

In sum, the Lurs lost their sociopolitical integrity under the Pahlavi dynasty. They were integrated into the "modern" state without any opportunity for effective participation in the decision-making process that affected their lives.

7. The Lurs under the Islamic Regime :

It is too early to evaluate the sociopolitical conditions of the Lurs under the present regime. So far, political parties, associations and local newspapers have not yet emerged. Administrative boundaries of the Lurs' territories remain unchanged from those of the Pahlavi regime. While it is difficult to speculate about the future of the Lurs under the current regime, considering the fact that the present regime is concerned more with an Islamic community rather than with a country of diverse ethnic groups, it seems unlikely that there will be considerable change in the near future.

8. Language :

Most Lurs speak an Iranian dialect known as Luri; however, nearly half the Lurs of Luristan province speak Laki, another Iranian dialect. The Luri dialect is closer to Persian while Laki is closer to Kurdish. Generally speaking, Luri is divided into northern and southern dialects. The northern dialect is spoken in Luristan, several districts of Hamadan (Nahavand, Towisarkan) and by the inhabitants of south and southwest Ilam and northern part of Khuzistan province. The southern dialect is spoken by the inhabitants of Bakhtiari, Kuh-Gilu-Boir Ahmed and also in the north and east of Khuzistan, in the Mamasani district of Fars, and also in most areas of Bushehr province.

9. Genetics :

Considering their NRY variation, the Lurs are distinguished from other Iranian groups by their relatively elevated frequency of Y-DNA Haplogroup R1b (specifically, of subclade R1b1a2a-L23). Together with its other clades, the R1 group comprises the single most common haplogroup among the Lurs. Haplogroup J2a (subclades J2a3a-M47, J2a3b-M67, J2a3h-M530, more specifically) is the second most commonly occurring patrilineage in the Lurs and is associated with the diffusion of agriculturalists from the Neolithic Near East c. 8000-4000 BCE. Another haplogroup reaching a frequency above 10% is that of G2a, with subclade G2a3b accounting for most of this. Also significant is haplogroup E1b1b1a1b, for which the Lurs display the highest frequency in Iran. Lineages Q1b1 and Q1a3 present at 6%, and T at 4%.

4. Lurs as descendants of Medes :

Lurs consider themselves to be true descendants of the Medes so now let us try to understand what Medes is.

1. Lurs according to Zoroastrian history :

a) First Nation & Empire - Second Phase of Zoroastrian History :

The first phase of Zoroastrian history is defined by the history of Aryans in the sixteen lands or nations listed in the Zoroastrian scripture, the Avesta's, book of Vendidad. It was a history centered around Airyana Vaeja, the Central Asian homeland of the Aryans.

Media is the first Irano-Aryan nation to enter recorded history after the close of the Zoroastrian scripture's - the Avesta's - canon.

The land that came to be called the nation of Mada (Media) was land centered around its ancient capital of Ecbatana (or Ekbatana), modern Hamadan in north-western Iran, and included land running along the eastern slopes of the Zagros mountain range.

b) Terrain / Location :

H.1.110 "The mountains, on the skirts of which his cattle grazed, lie to the north of Agbātana*, towards the Euxine. That part of Media which borders on the Sasprians is an elevated tract, very mountainous, and covered with forests, while the rest of the Median territory is entirely level ground."

* The capital of Media was called Hagmatāna (modern Hamadan, Iran) in Old Persian. Herodotus calls the capital Agbātana or Ekbātana (Ecbatana).

Hamadan / Ecbatana is 1850 meters above sea level and lies to the west of the Iranian plateau. It is about 350km. southwest of the present-day city of Rai (southern Tehran, Iran) and Rai had been identified as part of ancient Rakham / Ragha, the twelfth Vendidad nation. Ecbatana may also have been close to the thirteenth Vendidad nation Chakhrem of which we know very little.

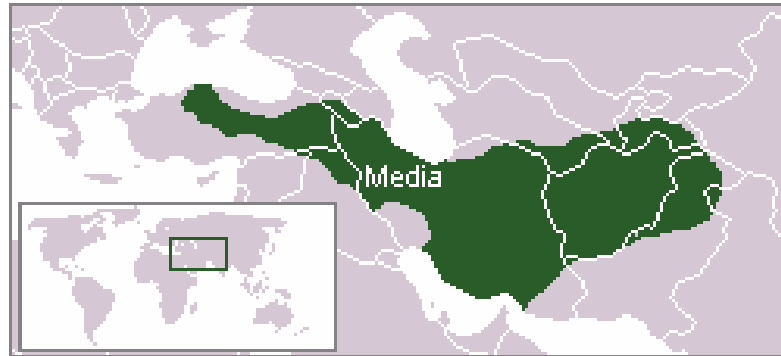
One arm of the Aryan trade roads (the Silk Roads), the arm that in medieval times could have been called the Great Khorasan Road, could very well have run through Ragha to Ecbatana via Saveh enroute to Kermanshah and Babylon. The Aryans could very well have established a trading colony in Ecbatana prior to it becoming the centre of the Medians. Together with Ragha / Rai, Ecbatana / Hamadan is one of the oldest cities in Iran.

c) Medes :

The Medes as well as their compatriots the Persians, the Parsa or Parsu, first enter recorded history in an Assyrian inscription from 844 BCE. The inscription records that an Assyrian military expedition encountered Medes and Persians in the area around Lake Urmia (or Urmia) in the northwest of present-day Iran.

The inscription records a successful military expedition by King Shalmaneser III (859-824 BCE) that enabled him to exact tribute from 27 chieftains in Parsua. We also gather from the inscriptions that the predecessors to the Medes and the Persians were organized as loose federations of autonomous districts, each with its own chief.

d) Medians as Aryans :



Map of the Median Empire c. 600 BCE

Second Aryan empire that included the traditional Aryan lands Image credit: Wikipedia

H.7.62: "The Medes had exactly the same equipment as the Persians; and indeed the dress common to both is not so much Persian as Median. They had for commander Tigranes, of the race of the Achaemenids. These (Medes & Persians) were called anciently by all people Aryans."

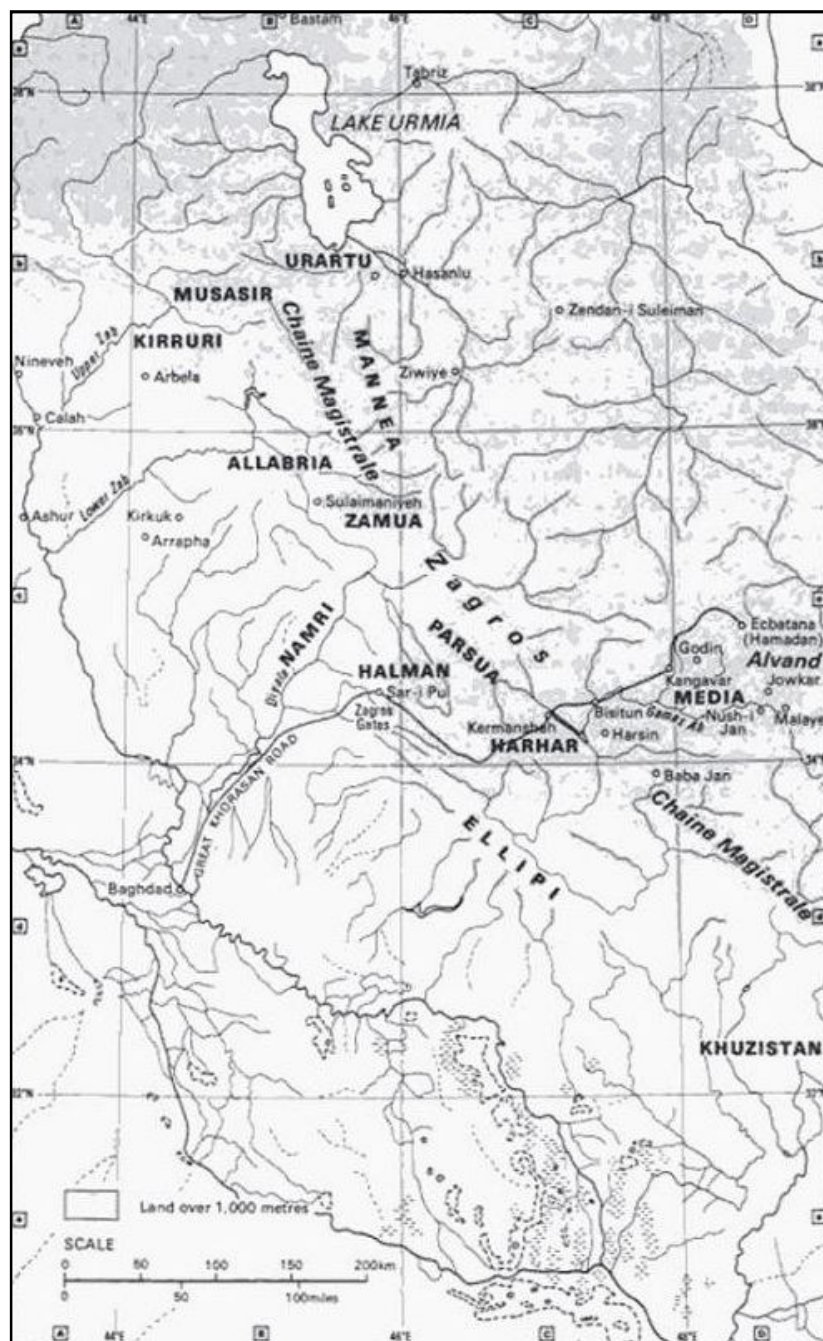
S.15.2.8 "The name of Aryana (the greater Aryan nation) is further extended to a part of Persia and of Media, as also to the Bactrian's and Sogdian's on the north; for these speak the same language with only slight variations." It is interesting to note that ancient Aryana lands included part of modern Media and Persia. Examining the sixteen Aryan nations listed in the Vendidad, we note that Rai/Ray/Ragha that was part of modern Media was one of the original sixteen Vendidad nations. Similarly, parts of eastern Persia could have been part of old Sistan/Haetumant and Aria/Haroyu.

When Media became an empire, the extent of the empire covered the traditional Aryan lands of the Avesta - from Sugd (Sogdiana), Pamirs and Upper Indus in the east to Ranghaya (upper Tigris-Euphrates basin) in the west. The Medes had in effect become the dominant kingdom in the federation of Aryan kingdoms - Aryana. In the process, the king of the Medes became a king of kings of Aryana, land of the Aryans.

e) Median Groups :

H.1.101 "Thus Deioces collected the Medes into a nation, and ruled over them alone. Now these are the tribes of which they consist: the Busae, the Paretaceni, the Struchates, the Arizanti, the Budii, and the Magi."

f) Assyrian Raids :



Map of Ancient Lands in the Urmia-Zagros Region

Image credit: The Cambridge Ancient History

In the 844 BCE inscriptions relating the military expeditions of Assyrian King Shalmaneser III (859-824 BCE), we find first mention of Parsua and its twenty-seven kings or chieftains.

Shalmaneser's successor Shamsi-Adad V (822-811 BCE) left behind inscriptions that mention raids further east into Median lands. His armies crossed the Kullar mountains (the main Zagros range) and entered Messi on the upper reaches of the River Jagatu, where they captured a large quantity of cattle, sheep and a number of two-humped Bactrian camels. The capture of Bactrian camels is very significant as they were widely used by Aryan traders. Many settlements were

burnt or raised to the ground. The Assyrians then made their way into the Gizilbunda mountains (in the present-day between Shahberdi and Kafelan-kuh and which form the watershed between the rivers Jagatu and Safid-rud) which formed the boundary between Upper Zamua, which was now part of Manni. After subduing the Gizilbunda kingdom, the Assyrians entered Median lands. Unlike their western neighbours, the Medes were united under a common leader who they called Hansiruka whose capital the Assyrians called Sagbitu. They battled the Assyrians and suffered heavy losses before the Assyrians withdrew with their plunder.

Assyrian King Adad-nirari III (811-783 BCE) continued raiding Median lands which by this time included the triangle between present-day Hamadan, Zanjan and Qazvin (today's provinces of Hamadan and Zanjan) and was reputed to have briefly penetrated Aryan lands as far east as the lapis mines of Badakhshan.

g) Mede Revolt Against Assyrians :

H.1.95 "The Assyrians had held the Empire of Upper Asia for the space of five hundred and twenty years, when the Medes set the example of revolt from their authority. They took arms for the recovery of their freedom, and fought a battle with the Assyrians, in which they behaved with such gallantry as to shake off the yoke of servitude, and to become a free people. Upon their success the other nations also revolted and regained their independence."

h) Rise of the Median Nation - Democracy :

The formation of a unified nation based on the rule of law was made possible by the election of the ruler by the people. The system of rule of Aryan kings was that they ruled by a implicit social and divine contract that enabled them to rule in grace. Ferdowsi's epic, the Shahnameh contains a verse to this effect:

I've said preceding sovereigns worshipped God (Mazda)

By whom their crowns were given

To protect the people from oppressors.

God they served, acknowledging God's goodness -

For to God, the pure, unchangeable, the Holy One!

They owed their greatness and their earthly power.

When a king rules in grace they are said to have realized their khvarenah. The khvarenah is a person's calling. A person's realization of her or his khvarenah cloaks that person with the aura of charisma and grace. For rulers, this allows them to lead without resorting to authority.

However, metaphorically, the khvarenah is like a bird that hovers over a person, and one that can fly away. If grace is replaced by evil ambitions, the bird is replaced by serpents growing out of that person's shoulders.

i) The rise of the Median nation according to Herodotus is as follows :

H.1.96 "Thus the nations over that whole extent of country obtained the blessing of self-government, but they fell again under the sway of kings, in the manner which I will now relate. There was a certain Mede named Deioces, son of Phraortes, a man of much wisdom, who had conceived the desire of obtaining to himself the sovereign power. In furtherance of his ambition, therefore, he formed and carried into execution the following scheme.

As the Medes at that time dwelt in scattered villages without any central authority, and lawlessness in consequence prevailed throughout the land, Deioces, who was already a man of mark in his own village, applied himself with greater zeal and earnestness than ever before to the practice of justice among his fellows. It was his conviction that justice and injustice are engaged in perpetual war with one another.

He therefore began his course of conduct, and presently the men of his village, observing his integrity, chose him to be the arbiter of all their disputes. Bent on obtaining the sovereign power, he showed himself an honest and an upright judge, and by these means gained such credit with his fellow-citizens as to attract the attention of those who lived in the surrounding villages. They had long been suffering from unjust and oppressive judgments; so that, when they heard of the singular uprightness of Deioces, and of the equity of his decisions, they joyfully had recourse to him in the various quarrels and suits that arose, until at last they came to put confidence in no one else."

H.1.97 "The number of complaints brought before him continually increasing, as people learnt more and more the fairness of his judgments, Deioces, feeling himself now all important, announced that he did not intend any longer to hear causes, and appeared no more in the seat in which he had been accustomed to sit and administer justice. "It did not square with his interests," he said, "to spend the whole day in regulating other men's affairs to the neglect of his own."

Hereupon robbery and lawlessness broke out afresh, and prevailed through the country even more than heretofore; wherefore the Medes assembled from all quarters, and held a consultation on the state of affairs. The speakers, as I think, were chiefly friends of Deioces. "We cannot possibly," they said, "go on living in this country if things continue as they now are; let us therefore set a king over us, that so the land may be well governed, and we ourselves may be able to attend to our own affairs, and not be forced to quit our country on account of anarchy." The assembly was persuaded by these arguments, and resolved to appoint a king."

H.1.98 "It followed to determine who should be chosen to the office. When this debate began the claims of Deioces and his praises were at once in every mouth; so that presently all agreed that he should be king. Upon this he required a palace to be built for him suitable to his rank, and a guard to be given him for his person. The Medes complied, and built him a strong and large palace, on a spot which he himself pointed out, and likewise gave him liberty to choose himself a bodyguard from the whole nation. Thus settled upon the throne, he further required them to build a single great city, and, disregarding the petty towns in which they had formerly dwelt, make the new capital the object of their chief attention.

The Medes were again obedient, and built the city now called Agbatana, the walls of which are of great size and strength, rising in circles one within the other. The plan of the place is that each of the walls should out-top the one beyond it by the battlements. The nature of the ground, which is a gentle hill, favours this arrangement in some degree, but it was mainly effected by art. The number of the circles is seven, the royal palace and the treasuries standing within the last. The circuit of the outer wall is very nearly the same with that of Athens. Of this wall the battlements are white, of the next black, of the third scarlet, of the fourth blue, of the fifth orange; all these are coloured with paint. The two last have their battlements coated respectively with silver and gold."

H.1.99 "All these fortifications Deioces caused to be raised for himself and his own palace. The people were required to build their dwellings outside the circuit of the walls. When the town was finished, he proceeded to arrange the ceremonial. He allowed no one to have direct access to the person of the king, but made all communication pass through the hands of messengers, and forbade the king to be seen by his subjects. He also made it an offence for any one whatsoever to laugh or spit in the royal presence.

This ceremonial, of which he was the first inventor, Deioces established for his own security, fearing that his compeers, who were brought up together with him, and were of as good family as he, and no whit inferior to him in manly qualities, if they saw him frequently would be pained at the sight, and would therefore be likely to conspire against him; whereas if they did not see him, they would think him quite a different sort of being from themselves."

H.1.100 "After completing these arrangements, and firmly settling himself upon the throne, Deioces continued to administer justice with the same strictness as before. Causes were stated in writing, and sent in to the king, who passed his judgment upon the contents, and transmitted his decisions to the parties concerned: besides which he had spies and eavesdroppers in all parts of his dominions, and if he heard of any act of oppression, he sent for the guilty party, and awarded him the punishment meet for his offence."

j) Median Kings Chronology :

According to Eusebius (e), Herodotus and Ctesias (Deioces united the Median tribes Busae, Paretaceni, Struchates, Arizanti, Budii, and Magi) :

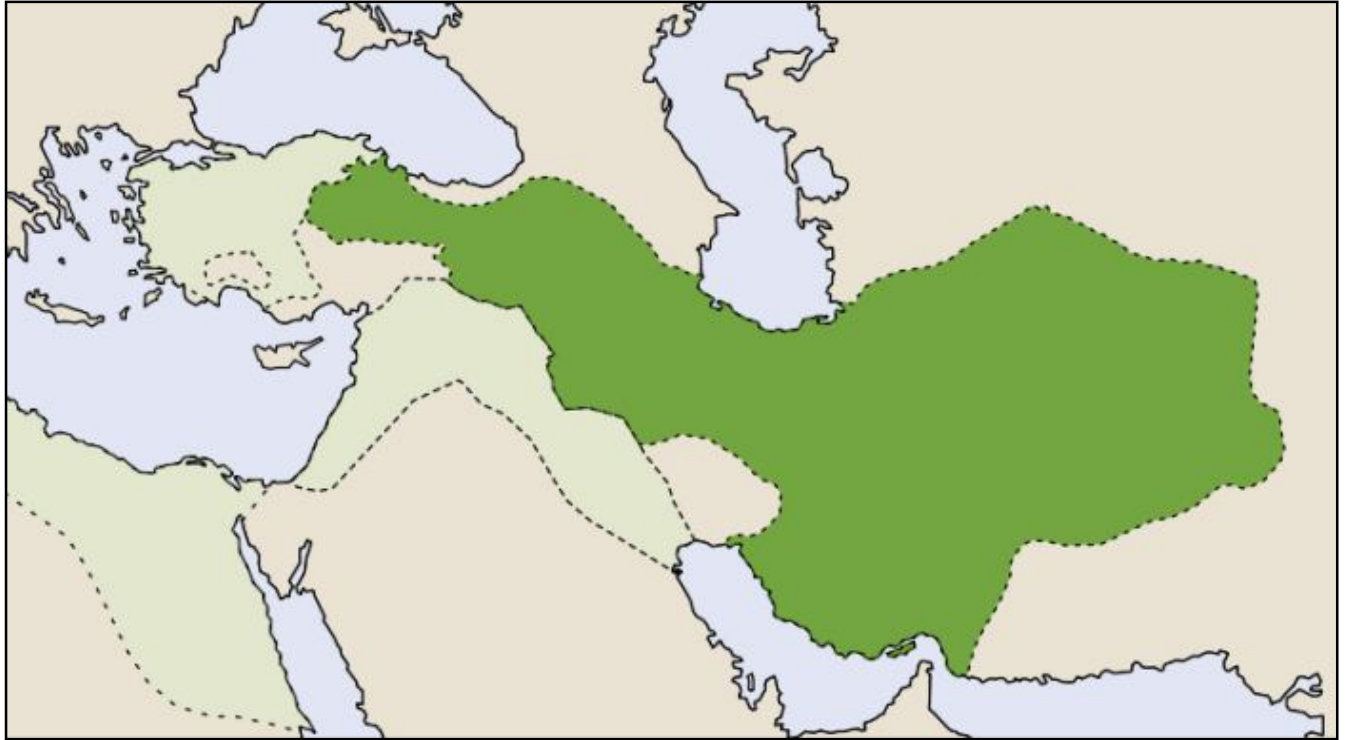
Reign BCE	Ruler Name: Median* / Greek or Latin *Old Persian	Lineage
28 years	Arbaces (e)	
20 years	Maudaces (e)	
30 years	Sosarmus (e)	
30 years	Artycas (e)	
?	Other previous rulers Arbianes and Artseus	
728-675	Dahyu-ka (?) / Deioces	son of Kyaxares or Phraotes? grandson of Deioces?
675-653	Fravartish / Phraortes	son of Deioces
653-625	? / Madius - Scythian interregnum	
625-585	Hvakhshathra, Uvakhshtra* / Cyaxares *Khusru / Kaikhusrou (Kurdish / Persian)	son of Phraotes
585-550	Rishti-Vaiga* / Astyages *Ishtovigu (Persian)	son of Uvakhshtra / Cyaxares
550	Media under Persian king Cyrus II	

According to Assyrian cuneiform and local sources :

Reign BCE	Ruler Name: Median / Assyrian	Lineage
mid 700's - 728	Kshatrita (ruler of Kar Kashi) / ?	
709 - 656 r. 701 - 665	Dahyu-ka (?) / Daiukku (Elamite Dayaukku)	
665 / 4 - 633	Fravartish (Pr. Kshatrita) / Kashtariti	son of Dayaukku
633 - 585	Hvakshatra or Uvakshatra / Uksatar	son of Fravartish
585 - 550	Rishti-Vaiga / Ishtumegu	son of Uvakshatra
550	Media under Persian king Cyrus II	

k) Median Empire :

The Median kingdom rapidly united the different Median groups and then proceeded to gain dominance over all the traditional Aryan states - the sixteen nations of the Vendidad. In doing so, the Medians formed the second Aryan empire - the first empire having been formed by the legendary King Feridoon. The Median Empire would become the foundation for the third Aryan empire, the Achaemenid Persian empire of Cyrus the Great.



Map of the Median Empire c. 600 BCE. Second Aryan empire that included the traditional Aryan lands

Image credit: Wikipedia

H.1.102 "Having reigned three-and-fifty years, Deioces was at his death succeeded by his son Phraortes. This prince, not satisfied with a dominion which did not extend beyond the single nation of the Medes, began by attacking the Persians; and marching an army into their country, brought them under the Median yoke before any other people. After this success, being now at the head of two nations, both of them powerful, he proceeded to conquer Asia, overrunning province after province. At last he engaged in war with the Assyrians - those Assyrians, I mean, to whom Nineveh belonged, who were formerly the lords of Asia. At present they stood alone by the revolt and desertion of their allies, yet still their internal condition was as flourishing as ever. Phraortes attacked them, but perished in the expedition with the greater part of his army, after having reigned over the Medes two-and-twenty years."

H.1.103 "On the death of Phraortes his son Cyaxares ascended the throne. Of him it is reported that he was still more war-like than any of his ancestors, and that he was the first who gave organisation to an Asiatic army, dividing the troops into companies, and forming distinct bodies of the spearmen, the archers, and the cavalry, who before his time had been mingled in one

mass, and confused together. He it was who fought against the Lydians on the occasion when the day was changed suddenly into night, and who brought under his dominion the whole of Asia beyond the Halys. This prince, collecting together all the nations which owned his sway, marched against Nineveh, resolved to avenge his father, and cherishing a hope that he might succeed in taking the town. A battle was fought, in which the Assyrians suffered a defeat, and Cyaxares had already begun the siege of the place, when a numerous horde of Scyths, under their king Madyes, son of Prtotohyes, burst into Asia in pursuit of the Cimmerians whom they had driven out of Europe, and entered the Median territory."

According to Xenophon in *Cyropaedia* 1.5.2, it is Assyria that provoked a conflict with Media during the reign of Cyaxares, uncle of the then Persian prince Cyrus (who would become Cyrus the Great). Cyaxares sent out an appeal to Media's allies and vassal states and Cyrus was given charge of the Persian army that went to Media's aid. Cyrus gradually assumed effective leadership of all the allied forces that defeated the Assyrians.

l) Battle of Halys (585 BCE) :

The Battle of Halys is also known as the Battle of the Eclipse since it ended on a day of a solar eclipse on May 28, 585 BCE. The battle between Alyattes II of Lydia and Cyaxares of the Medes, had been fought for fifteen years before ending abruptly because the eclipse was taken as an divine omen requiring the fighting to stop.

The two leaders hastily arranged a truce and as part of the terms, Alyattes's daughter Aryenis was given to Cyaxares's son Astyages in marriage. Further, the river Halys was set as the border of the two nations. The river (present-day Kizilirmak river, meaning red river, in Turkey) was known to the Hittites as the Marassantiya River and it formed the boundary of the Hittite land of Hatti. For classical Greek writers, the Halys formed boundary between Asia Minor and the rest of Asia.

The border agreement remained in place until Croesus of Lydia crossed it to attack Cyrus the Great in 547 BCE. Cyrus and his army opposed the aggression and defeated the Lydian army. As a result Persia annexed the Lydian lands that extended to the Aegean Sea.

m) The following are excerpts from Herodotus' Histories regarding the war between Croesus and Cyrus :

H.1.73 "There were two motives which led Croesus to attack Cappadocia: firstly, he coveted the land, which he wished to add to his own dominions; but the chief reason was that he wanted to revenge on Cyrus the wrongs of Astyages, and was made confident by the oracle of being able so to do: for Astyages, son of Cyaxares and king of the Medes, who had been dethroned by Cyrus, son of Cambyses, was Croesus' brother by marriage. This marriage had taken place under circumstances which I will now relate. A band of Scythian nomads, who had left their own land on occasion of some disturbance, had taken refuge in Media. Cyaxares, son of Phraortes, and grandson of Deioces, was at that time king of the country. Recognising them as suppliants, he began by treating them with kindness, and coming presently to esteem them highly, he entrusted to their care a number of boys, whom they were to teach their language and to instruct in the use of the bow. Time passed, and the Scythians employed themselves, day after day, in hunting, and always brought home some game; but at last it chanced that one day they

took nothing. On their return to Cyaxares with empty hands, that monarch, who was hot-tempered, as he showed upon the occasion, received them very rudely and insultingly. In consequence of this treatment, which they did not conceive themselves to have deserved, the Scythians determined to take one of the boys whom they had in charge, cut him in pieces, and then dressing the flesh as they were wont to dress that of the wild animals, serve it up to Cyaxares as game: after which they resolved to convey themselves with all speed to Sardis, to the court of Alyattes, the son of Sadyattes. The plan was carried out: Cyaxares and his guests ate of the flesh prepared by the Scythians, and they themselves, having accomplished their purpose, fled to Alyattes in the guise of suppliants."

H.1.74 "Afterwards, on the refusal of Alyattes to give up his suppliants when Cyaxares sent to demand them of him, war broke out between the Lydians and the Medes, and continued for five years, with various success. In the course of it the Medes gained many victories over the Lydians, and the Lydians also gained many victories over the Medes. Among their other battles there was one night engagement. As, however, the balance had not inclined in favour of either nation, another combat took place in the sixth year, in the course of which, just as the battle was growing warm, day was on a sudden changed into night. This event had been foretold by Thales, the Milesian, who forewarned the Ionians of it, fixing for it the very year in which it actually took place.

The Medes and Lydians, when they observed the change, ceased fighting, and were alike anxious to have terms of peace agreed on. Syennesis of Cilicia, and Labynetus of Babylon, were the persons who mediated between the parties, who hastened the taking of the oaths, and brought about the exchange of espousals. It was they who advised that Alyattes should give his daughter Aryenis in marriage to Astyages, the son of Cyaxares, knowing, as they did, that without some sure bond of strong necessity, there is wont to be but little security in men's covenants. Oaths are taken by these people in the same way as by the Greeks, except that they make a slight flesh wound in their arms, from which each sucks a portion of the other's blood."

H.1.75 "Cyrus had captured this Astyages, who was his mother's father, and kept him prisoner, for a reason which I shall bring forward in another of my history. This capture formed the ground of quarrel between Cyrus and Croesus."

n) Scythian Invasion :

H.1.104 "The distance from the Palus Maeotis to the river Phasis and the Colchians is thirty days' journey for a lightly-equipped traveller. From Colchis to cross into Media does not take long - there is only a single intervening nation, the Saspirians, passing whom you find yourself in Media. This however was not the road followed by the Scythians, who turned out of the straight course, and took the upper route, which is much longer, keeping the Caucasus upon their right. The Scythians, having thus invaded Media, were opposed by the Medes, who gave them battle, but, being defeated, lost their empire. The Scythians became masters of Asia."

H.1.106 "The dominion of the Scythians over Asia lasted eight-and-twenty years, during which time their insolence and oppression spread ruin on every side. For besides the regular tribute, they exacted from the several nations additional imposts, which they fixed at pleasure; and further, they scoured the country and plundered every one of whatever they could. At length

Cyaxares and the Medes invited the greater part of them to a banquet, and made them drunk with wine, after which they were all massacred. The Medes then recovered their empire, and had the same extent of dominion as before. They took Nineveh - I will relate how in another history - and conquered all Assyria except the district of Babylonia. After this Cyaxares died, having reigned over the Medes, if we include the time of the Scythian rule, forty years."

o) Median Artefacts Rhyton :



Gold Rhyton found in Ecbatana

A Rhyton is a ceremonial drinking cup shaped like an animal head or horn. Rhyta were favoured ceremonial wine vessels in Media, Persia (from the second millennium BC onwards), the Ancient Near East and Minoan Crete. The Rhyta found in ruins of palaces were often decorated with an animal's head with the mouth forming the rim around the opening of the vessel.

Source :

<http://www.heritageinstitute.com/zoroastrianism/medians/index.htm>

2. Media :

Although Lurs are generally recognized as having an important place in the history of the ancient Near East, the Medes have left no textual source to reconstruct their history, which is known only from outside sources such as the Assyrians, Babylonians and Greeks, as well as a few Iranian archaeological sites, which are believed to have been occupied by Medes. The accounts relating to the Medes reported by Herodotus have left the image of a powerful people, who would have formed an empire at the beginning of the 7th century BC that lasted until the 550s BC, played a determining role in the fall of the Assyrian Empire and competed with the powerful kingdoms of Lydia and Babylonia.

However, a recent reassessment of contemporary sources from the Mede period has altered scholars' perceptions of the Median state. The state remains difficult to perceive in the documentation, which leaves many doubts about it, some specialists even suggesting that there never was a powerful Median kingdom. In any case, it appears that after the fall of the last Median king against Cyrus the Great of the Persian Empire, Media became an important province and prized by the empires which successively dominated it (Achaemenids, Seleucids, Parthians and Sasanids).

a) Media Rise and fall :

From the 10th to the late 7th centuries BC, the western parts of Media fell under the domination of the vast Neo-Assyrian Empire based in northern Mesopotamia, which stretched from Cyprus in the west, to parts of western Iran in the east, and Egypt and the north of the Arabian Peninsula. Assyrian kings such as Tiglath-Pileser III, Sargon II, Sennacherib, Esarhaddon, Ashurbanipal and Ashur-etil-ilani imposed Vassal Treaties upon the Median rulers, and also protected them from predatory raids by marauding Scythians and Cimmerians.

During the reign of Sinsharishkun (622–612 BC), the Assyrian empire, which had been in a state of constant civil war since 626 BC, began to unravel. Subject peoples, such as the Medes, Babylonians, Chaldeans, Egyptians, Scythians, Cimmerians, Lydians and Arameans quietly ceased to pay tribute to Assyria.

Neo-Assyrian dominance over the Medians came to an end during the reign of Median King Cyaxares, who, in alliance with King Nabopolassar of the Neo-Babylonian Empire, attacked and destroyed the strife-riven Neo-Assyrian empire between 616 and 609 BC. The newfound alliance helped the Medes to capture Nineveh in 612 BC, which resulted in the eventual collapse of the Neo-Assyrian Empire by 609 BC. The Medes were subsequently able to establish their Median Kingdom (with Ecbatana as their royal capital) beyond their original homeland and had eventually a territory stretching roughly from northeastern Iran to the Kizilirmak River in Anatolia. After the fall of Assyria between 616 BC and 609 BC, a unified Median state was formed, which together with Babylonia, Lydia, and ancient Egypt became one of the four major powers of the ancient Near East.

Cyaxares was succeeded by his son King Astyages. In 553 BC, his maternal grandson Cyrus the Great, the King of Anshan/Persia, a Median vassal, revolted against Astyages. In 550 BC, Cyrus finally won a decisive victory resulting in Astyages' capture by his own dissatisfied nobles, who promptly turned him over to the triumphant Cyrus. After Cyrus's victory against Astyages, the Medes were subjected to their close kin, the Persians. In the new empire they retained a prominent position; in honour and war, they stood next to the Persians; their court ceremony was adopted by the new sovereigns, who in the summer months resided in Ecbatana; and many noble Medes were employed as officials, satraps and generals.

b) Median dynasty :

The list of Median rulers and their period of reign is compiled according to two sources. Firstly, Herodotus who calls them "kings" and associates them with the same family. Secondly, the Babylonian Chronicle which in "Gadd's Chronicle on the Fall of Nineveh" gives its own list. A combined list stretching over 150 years is thus:

- Deioces (700–647 BC)
- Phraortes (647–625 BC)
- Scythian rule (624–597 BC)
- Cyaxares (624–585 BC)
- Astyages (585–549 BC)

However, not all of these dates and personalities given by Herodotus match the other near eastern sources.

In Herodotus (book 1, chapters 95–130), Deioces is introduced as the founder of a centralised Median state. He had been known to the Median people as "a just and incorruptible man" and when asked by the Median people to solve their possible disputes he agreed and put forward the condition that they make him "king" and build a great city at Ecbatana as the capital of the Median state. Judging from the contemporary sources of the region and disregarding the account of Herodotus puts the formation of a unified Median state during the reign of Cyaxares or later.

c) Culture and society :

Greek references to "Median" people make no clear distinction between the "Persians" and the "Medians"; in fact for a Greek to become "too closely associated with Iranian culture" was "to become Medianized, not Persianized". The Median Kingdom was a short-lived Iranian state and the textual and archaeological sources of that period are rare and little could be known from the Median culture which nevertheless made a "profound, and lasting, contribution to the greater world of Iranian culture".

d) Language :

Median people spoke the Median language, which was an Old Iranian language. Strabo's Geographica (finished in the early first century) mentions the affinity of Median with other Iranian languages: "The name of Ariana is further extended to a part of Persia and of Media, as also to the Bactrians and Sogdians on the north; for these speak approximately the same language, but with slight variations".

No original deciphered text has been proven to have been written in the Median language. It is suggested that similar to the later Iranian practice of keeping archives of written documents in Achaemenid Iran, there was also a maintenance of archives by the Median government in their capital Ecbatana. There are examples of "Median literature" found in later records. One is

according to Herodotus that the Median king Deioces, appearing as a judge, made judgement on causes submitted in writing. There is also a report by Dinon on the existence of "Median court poets". Median literature is part of the "Old Iranian literature" (including also Saka, Old Persian, Avestan) as this Iranian affiliation of them is explicit also in ancient texts, such as Herodotus's account that many people's including Medes were "universally called Iranian".

e) Religion :

There are very limited sources concerning the religion of Median people. Primary sources pointing to religious affiliations of Medes found so far include the archaeological discoveries in Tepe Nush-e Jan, personal names of Median individuals, and the Histories of Herodotus. The archaeological source gives the earliest of the temple structures in Iran and the "stepped fire altar" discovered there is linked to the common Iranian legacy of the "cult of fire". Herodotus mentions Median Magi as a Median tribe providing priests for both the Medes and the Persians. They had a "priestly caste" which passed their functions from father to son. They played a significant role in the court of the Median king Astyages who had in his court certain Medians as "advisers, dream interpreters, and soothsayers".

Classical historians "unanimously" regarded the Magi as priests of the Zoroastrian faith. From the personal names of Medes as recorded by Assyrians (in 8th and 9th centuries BC) there are examples of the use of the Indo-Iranian word arta- (lit. "truth") which is familiar from both Avestan and Old Persian and also examples of theophoric names containing Maždakku and also the name "Ahura Mazda". Scholars disagree whether these are indications of Zoroastrian religion amongst the Medes. Diakonoff believes that "Astyages and perhaps even Cyaxares had already embraced a religion derived from the teachings of Zoroaster" and Mary Boyce believes that "the existence of the Magi in Media with their own traditions and forms of worship was an obstacle to Zoroastrian proselytizing there". Boyce wrote that the Zoroastrian traditions in the Median city of Ray probably goes back to the 8th century BC. It is suggested that from the 8th century BC, a form of "Mazdaism with common Iranian traditions" existed in Media and the strict reforms of Zarathustra began to spread in western Iran during the reign of the last Median kings in the 6th century BC.

It has also been suggested [by whom?] that Mithra is a Median name and Medes may have practiced Mithraism and had Mithra as their supreme deity.

Source :

<https://en.wikipedia.org/wiki/Medes>

3. The Medes and the Early Achaemenids :

a) The Medes :

The Medes were an ancient Indo-Aryan people. In the third millennium BC, they migrated from the North-west of Iran to the south and occupied the highlands of the Zagros chain. Starting with the 7th century BC, they organized a powerful Empire that fought against the Assyrians with considerable success and heralded the downfall of the Imperial Assyrian Empire of Mesopotamia. They exercised their power over much of modern-day Iran for a brief span of around 150 years. But their contributions, especially to Zoroastrian religion and philosophy and the modern Persian language have been immense. The Medes are closely related to the modern Kurds.

b) Origin :

The origin of the Medes is shrouded in obscurity. They are believed by some to be the people of Madai mentioned in the Old Testament of the Bible. Modern scholars hold the universal opinion that they are the people of the Avesta.

It is widely presumed that their presence in Iran must date at least as far back as 1500BC. The Gathas, the sacred hymns of Zoroastrianism are believed to have been composed during this period. However, the first mention of Medes does not go beyond 835BC when they appear in the records of the Assyrian king Shalmeneser II. However, the Iranologist George Rawlinson gives evidence to the contrary. He says that the historian Herodotus mentions the conquest of Babylon by Medes as far back as 2000BC.

Rawlinson also says that the presence of Aryan influence amongst the "seven Chaldean talons" indicates Median presence in Northern Mesopotamia. He also says that the Medes were known to the Greeks and were referred to under the eponyms Medea and Andromeda. But most of these sources are uncertain and unreliable. We begin to get clear picture of the Medes only when they settle down in the country which is subsequently named after them and establish the Median Empire.

c) Kings :

We first hear of Media during the time of Shalmanassar II of Assyria who speaks of having led an expedition to Media in the year 835BC. His son, Shamas-Vul boasts of having worsted the Medes in battle and ravaged their country. Following this invasion, the Medes appear to have become tributaries of Assyria and paid them regular tribute. However, a hundred years later, the Assyrians launched another invasion of Media and annexed the country of the Medes. Assyrian Emperors Sennacherib and Esar-haddon boast of having reduced Media into total submission.

Diyako or Deioces who united the seven Mede tribes is generally recognized as the first king of Media. However, both Herodotus and Ctesias claim that there were six Median "monarchs" prior to the rise of Deioces and gives their names as Arbaces, Maudaces, Sosarmus, Artycas, Arbianes and Artseus

d) Diyako (Deioces) 701 -665 BC :

Deioces was the son of one Phraates and was a renowned judge in his part of Media. In 701BC, with dacoitry and lawlessness proving to be a headache, the seven tribes of Media came together and formed a kingdom. Deioces was the unanimous choice to be the king of Media. He ruled the state with an iron hand until his death in 665 BC. His rise to power is described in detail in Herodotus' Histories. He is credited with having built a palace in the capital city, Ecbatana.

e) Kshatrita (Phraates) 665 - 633 BC :

Fravartish or Phraates Old Pers. Kshatrita succeeded his father Deioces and ruled Media from 665BC to 633BC.

Herodotus, in Line No.102 of his Histories tells that Phraates was an extremely ambitious ruler and credits him with the subjugation of the Persians. In 634BC, with the assistance of his son, Cyaxares, Phraates launched an invasion of Assyria. However, the invasion was an utter failure and in the battle fought at Adiabene, the Medes were worsted and their army, cut to pieces and Phraates, himself, killed.

f) Hvakshatra (Cyaxares) 633 - 585 BC :

Following the death of his father Phraates in 633BC, Cyaxares retreated to Media and reorganized his army, till then under tribal chieftains, on a purely regimental basis. He then led a large army into Assyria and having defeated the Assyrians, pursued them to the gates of the Assyrian capital Nineveh. But Cyaxares did not launch a siege of Nineveh. Instead he was content to retreat with his soldiers back to Media. However, on his return to Media, the Median troops were confronted by bands of Scythians under their leader Madyes who inflicted a crushing defeat on them. Cyaxares surrendered and was compelled to pay a heavy tribute.

The Scythian hegemony lasted eight years during which they earned a reputation for avarice through their repeated exactions. However, Scythians rarely interfered in the affairs of the inhabitants. Finally, in 625BC, eager to throw off the Scythian yoke, Cyaxares invited the Scythian chiefs to a traditional banquet and had them treacherously murdered. There were simultaneous eruptions all over Media resulting in a large scale destruction of the Scythians such that barely a semblance of their eight-year rule survived.

Having emerged victorious from his battle with the Scyths, Cyaxares now desired to expand his dominions. He concluded a marriage alliance with Nabopolassar of Babylon by giving his daughter Amytis in marriage to Nabopolassar's son Nebuchadnezzar. He then launched a second invasion of Assyria in 612BC and put an end to the Assyrian Empire. This event is believed to have occurred during the reign of the third Achaemenid king Cyrus I and hence signifies a shift of power from the Assyrians to the Medes.

Ctesias while describing the battle narrates how the combined forces of the Persians, the Arabs, the Medes and the Babylonians numbering four hundred thousand individuals were defeated in two pitched battles by the Assyrians and how they rallied at the arrival of reinforcements from

Bactira and surprising the Assyrian camp at night inflicted a crushing defeat upon them. Cyaxares proceeded to sack Nineveh and pulled it to the ground.

During the latter part of his reign, Cyaxares also invaded and conquered Armenia, Northern Mesopotamia and Lydia. In 585BC, the Battle of Halys was fought between the Medians and the Lydians. The battle ended in a truce between the Medes and the Lydians. Cyaxares died soon after the battle.

g) Ishtovigu (Astyages) 585 - 549 BC :

Astyages succeeded Cyaxares in 585BC. He is described by Herodotus as a vain incapable monarch given to luxury and comfort. Tradition says that he was remarkably handsome, cautious, and of an easy and generous temper. His reign is regarded as one of peace and few battles were fought.

But Herodotus accuses him of excessive vanity. According to Greek accounts, he was always surrounded by eunuchs and women. Lavish feasts were held at the Great Palace of Ecbatana. The courtiers wore long flowing robes of many different colors, amongst which red and purple predominated, and adorned their necks with chains or collars of gold, and their wrists with bracelets of the same precious metal. Even the horses on which they rode had sometimes golden bits to their bridles. Astyages' chief pastime was hunting. The capital was surrounded by a park where the king hunted wild animals.

However, this period is especially remembered for the ascendancy of the Zoroastrian priestly class called the Magi.

All through this reign, there was one issue which bothered Astyages. His marriage with the principal queen, the Lydian princess Aryenis produced no male offspring nor did his affairs with any of his concubines. Legend says that he, however had a daughter Mandane who was married to Cambyses I of Persia. Their son Cyrus II would later wrest control of the state from his grandfather and become one of the greatest monarchs in history.

Though historians barely assign any important wars to this period, it is widely believed that Astyages and not Cyaxares could have been the king who had actually fought the Lydians. At the fag end of his reign, the Armeians rose into revolt and were subdued by Astyages with an iron hand.

In 559 BC, Astyages had to face the revolt of his own grandson, Cyrus of Persia. A battle was fought in which Cambyses I was killed. But Cyrus rallied the forces together and inflicted a crushing defeat on the Medes. The fleeing Median soldiers were pursued deep into their territory along with their king and commander Astyages. There were a couple of engagements between the Medes and the Persians. On conclusion of the first, the Medes had to flee as their camp was taken over and their royal insignia fell into the hands of the Persians. In the second engagement, Astyages was captured by the Persians. This brought an end to the war. Ecbatana surrendered and Media became a province of the fledgling Persian Empire.

h) Zoroaster and the Birth of Zoroastrianism :

Zoroaster also known as Zarathustra or Zardosht was born around this time. The religion which he founded, called Zoroastrianism originated from an older polytheistic faith called Magism. This was the religion of the Medes and the Persians prior to the birth of Zoroastrianism and was the official state religion during the sovereignty of Media.

Media and Magism are closely related, so much so that the high priests of Magism, the Magi who give the religion its name were exclusively chosen from a Median tribe of the same name. The actual Persian name of the Magi seems to have been Magupat which gradually changed into Mobed with the passage of time. These Magi were the most supreme spiritual authority in the Empire. However, with the passage of time, the Dastur was elevated to a position higher than that of the Magupat and the Magi themselves weren't picked up from the Mede tribe.

The Iranians, prior to the birth of Zoroaster, worshipped natural forces. They were mostly Vedic divinities like Mithra, Varuna, Vayu, Agni, etc. One of the principal deities Yima Kshaeta (Jamshed in modern Persian) is believed to have originated from the Hindu Yama. Their pantheon also comprised other divinities like Anahita, Spenta Armaiti, Vohu-mano and Asha Vahishta.

As Zoroastrianism expanded to every nook and corner of Persia, these divinities were incorporated into Zoroastrianism as angels and good spirits. For example, Vohu-mano, Asha Vahishta, Spenta Armaiti, Kshatra Vairya, Haurvatat and Ameretat became the six Amesha Spentas (arch-angels) of Zoroastrianism. Apart from the Amesha Spentas, there were the Fravashis (angels) and the Yazatas (Adorable ones) who were worshipped.

Source :

https://en.wikibooks.org/wiki/Iranian_History/The_Medes_and_the_Early_Achaemenids

4. Conclusion :

Media poses a problem to the scholar who tries to describe this ancient empire: the evidence is unreliable. It consists of the archaeological record, several references in Assyrian and Babylonian cuneiform texts, the Persian Behistun inscription, the Histories by the Greek researcher Herodotus of Halicarnassus, the Persian history by Ctesias of Cnidus, and a couple of chapters in the Bible. The trouble is that the archaeological record is unclear, that the oriental texts offer not much information, that the Greek authors are unreliable, and that several Biblical books appear to have been influenced by Herodotus. But let's start with a description of the landscape itself.

a) The Country :

Although the boundaries of Media were never completely fixed, it is more or less identical to the northwest of modern Iran. Its capital Ecbatana is modern Hamadan; its western part is dominated by the Zagros mountains and border on Assyria; to the south are Elam and Persis; in the arid east, the Caspian Gate is the boundary with Parthia; and Media is separated from the Caspian Sea and Armenia by the Elburz mountains.



The Nesaean Plain, surrounding Ecbatana (modern Hamadan)

The country was (and is) dominated by the east-west route that was, in the Middle Ages, known as the Silk road; it connected Media to Babylonia, Assyria, Armenia, and the Mediterranean in the west, and to Parthia, Aria, Bactria, Sogdia, and China in the east. Another important road connected Ecbatana with the capitals of Persis, like Persepolis and Pasargadae.

Media controlled the east-west trade, but was also rich in agricultural products. The valleys and plains in the Zagros are fertile, and Media was well-known for clover (which is still called medicago), sheep, goats, and the horses of the Nisaeen plain. The country could support a large population and boasted many villages and a few cities (Ecbatana, Rhagae, Gabae). The Greek author Polybius of Megalopolis correctly calls it the most powerful of all Asian countries, and it was generally recognized as one of the most important parts of the Seleucid and Parthian Empires.

b) Early History :

Media is archaeologically poorly understood. Often, researchers have simply called those objects Median that were discovered under the stratum they had identified as Achaemenid. It would have been helpful if we could establish that certain types of archaeological remains (like house forms, ornaments, pottery, and burial rites) in the entire area of Media constantly recurred together, but until now this definition of a material culture has not been possible.

Still, it is reasonably clear that in the first quarter of the first millennium, nomadic cattle-herders speaking an Indo-Iranian language infiltrated the Zagros and settled among the native population. (The language of the newcomers can be reconstructed from loan words, personal names and toponyms.) The tribal warriors are mentioned for the first time in the Assyrian Annals as enemies of Šalmaneser III (858-824). KURMa-da-a ("the land of the Medes") included the Zagros, "bordered on the salt desert" and "continued as far as the edge of Mount Bikni" (i.e., Mount Damavand, east of Tehran); its inhabitants were divided into several smaller clans, and although the Assyrian kings were able to subdue several of them, they never conquered all of Media.

In fact, it is likely that the Assyrians were themselves responsible for the unification of the Median tribes. The repeated Assyrian attacks forced the various inhabitants of the Zagros and

the country beyond to cooperate and develop more effective leadership. The Assyrians also appreciated products from the east, like Bactrian lapis lazuli, and the east-west route through Media became increasingly important. Tribal chiefs along the road could make substantial profits if only they were willing to give up their nomadic way of life and settle in more permanent residences. Trade may explain the rise of Ecbatana (Hâgmatâna, 'gathering place') as the central town of Media, and may have been the trigger that started the process of unification. Other towns that may have grown as a response to the demands of the Assyrian market are Hasanlu and Ziwiye in the northwest. Tepe Nush-e Jan appears to have been a fortified sanctuary. Another early settlement is Godin Tepe.

c) Empire? :

If we are to believe Herodotus, Media was unified by a man named Deioces, note the first of four kings who were to rule a true empire that included large parts of Iran and eastern Anatolia. Their names sound convincingly Iranian: a Daiaukku and a Uksatar (Deioces and Cyaxares) are mentioned in texts from the eighth century. Using the number of regnal years mentioned by the Greek researcher and counting backward from the year in which the last Median leader (who is mentioned in the Babylonian Nabonidus Chronicle) lost his throne, we obtain this list:

Deioces	53 years	700 / 699 to 647 / 646
Phraortes	22 years	647 / 646 to 625 / 624
Cyaxares	40 years	625 / 624 to 585 / 584
Astyages	35 years	585 / 584 to 550 / 549

Unfortunately, there are several problems. In the first place, Ctesias offers another list of kings. Secondly, there is something wrong with the chronology: according to Assyrian sources, the Daiaukku and Uksatar mentioned above lived in c.715. Even worse, Daiaukku lived near Lake Urmia, not in Ecbatana. Besides, the story of Deioces looks suspiciously like a myth or saga about the origins of civilization. Finally, Herodotus' figures are suspect: $(53+22) + (40+35) = 75+75 = 150$ years. There is no need to doubt the existence of the two last rulers, who are also mentioned in Babylonian texts, but we may ask what kind of leaders they have been.

One clue is a little list that Herodotus inserted in his Histories, in which he states that Deioces "united the Medes and was ruler of the tribes which here follow, namely, the Busae, Paretacenians, Struchates, Arizantians, Budians, and Magians". But was Deioces the only leader to unite several tribes? It is not a strange or novel idea to interpret the various personal names we have as an indication of a fluid, still developing central leadership.

Herodotus' list can be seen as an attempt to create order in a confused oral tradition about earlier leaders; his description of Median history probably projects back aspects of the later, Achaemenid empire upon a loose tribal federation. He took the stories told by his Persian informers about the early history of Iran a bit too literally. Which does not mean that the leaders of tribal federations were not capable of exercising great political influence.

Although an Arbaces may have united several Median tribes too, Cyaxares and Astyages are generally recognized as the two last rulers of the federation of tribes. According to the Fall of

Nineveh Chronicle, Cyaxares (called Umakištar) destroyed the Assyrian religious center Aššur in the summer of 614:

The Medes went along the Tigris and encamped against Aššur. They did battle against the city and destroyed it. They inflicted a terrible defeat upon a great people, plundered and sacked them. The king of Babylonia and his army, who had gone to help the Medes, did not reach the battle in time.

From this moment on, Cyaxares and the Babylonian king Nabopolassar joined forces, and two years later, the Assyrian capital Nineveh was captured by the allies:

The king of Babylonia and Cyaxares [...] encamped against Nineveh. From the month Simanu [May/June] until the month Ābu [July/August] -for three months- they subjected the city to a heavy siege. On the [lacuna] day of the month Abu they inflicted a major defeat upon a great people. At that time Sin-šar-iškun, king of Assyria, died. They carried off the vast booty of the city and the temple and turned the city into a ruin heap. [...] On the twentieth day of the month Ulûlu [10 August 612] Cyaxares and his army went home.

This proves that Cyaxares was more than just a tribal chief: he was a real king, capable of building an army that was strong enough to capture a city. Probably, the Persians, Armenians, Parthians, and Arians all paid tribute to the Medes. In other words, he controlled a large part of the Silk Road and had expanded his realm to Persis and Armenia, which appears to have been brought in submission after 609 and probably before 605.

Cyaxares' latest recorded act is the battle of the Halys, which he fought against the Lydian king Alyattes and can be dated to 30 May 585 BCE. This and the capture of Aššur in 614 fit within Herodotus' framework, which gives 40 and 35 years to the two last kings, but it is remarkable that Cyaxares was still firmly in charge in 585/584, and had been succeeded by Astyages in 584/583.

About the reign of Astyages, Herodotus tells an oriental fairy tale, which explains why he lost the throne. However, although the story may be more charming than reliable, the fact that Astyages lost his kingdom is confirmed by the Chronicle of Nabonidus, where we read that in the sixth year of the Babylonian king Nabonidus (550/549) king Astyages called up his troops and marched against Cyrus, king of Anšan [i.e., Persia], in order to meet him in battle. The army of Astyages revolted against him and delivered him in fetters to Cyrus. Cyrus marched against the country Ecbatana; the royal residence he seized; silver, gold, other valuables of the country Ecbatana he took as booty and brought to Anšan.

It is possible that the rise of Persia and the demise of Media had deeper, economic causes. It seems that in the mid-sixth century, qanats were dug in Persis, which gave this part of Iran a competitive advantage compared to Media. However, dating the villages near qanats is not easy, and it may be that this development in fact postdates Cyrus' victory.

Anyhow, Cyrus took over the loosely organized Median Empire, including several subject countries: Armenia, Cappadocia, Parthia, and perhaps Aria. They were probably ruled by vassal kings called satraps. In 547, Cyrus added Lydia to his possessions, a state that had among its vassals the Greek and Carian towns in the west and southwest of what is now Turkey.

Eight years later, he captured Babylon, and Cyrus understood that cities were not only there to be looted by nomads - as Cyaxares had done with Nineveh - but could be integrated in an empire. The Persian king also founded a city of his own, Pasargadae, and it is not exaggerated to say that the evolution from tribal society to early state that had started in Media, reached its conclusion in Persis.

d) The evidence from Daniel :



Two Medes

In the Biblical book Daniel, we encounter a famous summary of the history of the ancient Near East: the vision of the four beasts (text), which all represent an eastern monarchy that dominated the sacred city of Babylon.

- The lion with eagle's wings: the Babylonian empire (which existed until 539 BCE). The image is well chosen, because animals like these were depicted in Babylonian art.
- The bear: the Median empire.
- The four-headed leopard with fowl's wings: the Achaemenid empire (539-330).
- The ten-horned beast with iron teeth: the empire of Alexander the Great (336-323). Alexander was often depicted with the ram's horns of his divine father Ammon.

There is little doubt about this interpretation, but there is one problem: the Medes were only an important world empire in the Histories of Herodotus of Halicarnassus, who is also the first author to ignore the difference between Assyria and Babylonia. Elsewhere, the author of Daniel makes a king with the strange name "Darius the Mede" conquer Babylon. As we have already seen, the "real" Medes were a tribal federation and never captured Babylon. It is very likely that the author of Daniel, who wrote in c.165 BCE, was influenced by the Greek view of history, and gave the Medes more importance than they deserved.

e) Media in the Behistun Inscription :

However this may be, after 550/549 Media was part of the empire of Cyrus the Great. There must have been resentments against the new rulers, and the Medes revolted when Cyrus' son and successor Cambyses had died in 522. He was succeeded by his brother Bardiya, the Smerdis of the Greek sources, who announced that the provinces were for three years released from their obligation to pay tribute and took the Median citadel Sikayauvatiš as his residence.

This caused great indignation among the Persian elite, and a distant relative of Bardiya named Darius, together with six conspirators, assassinated the new king. Darius' own story can be read in the Behistun inscription and is also known from Herodotus' Histories. Both men agree that the man who had been killed was not the lawful ruler Bardiya, but his double, a Magian named Gaumâta. As the "Magians" were not only a group of religious specialists, but also a Median tribe, and the killed man's policy seemed to favor Media, Darius may be right.



The Median king Phraortes on the Behistun relief

Whatever Bardiya/Gaumâta's identity, his death meant the beginning of several revolts. In Babylonia, a man named Nidintu-Bêl proclaimed himself king, and when Darius had gone to Babylon, a new rebel leader stood up in Media, Phraortes, who descended from one of the Median kings of old, Cyaxares, and gained support in Sagartia, Parthia and Hyrcania. There were also insurrections in Armenia, Elam, and Persis.

It looked like a formidable revolt, but Phraortes was defeated by the Persian general Hydarnes on 12 January 521. It was not a decisive Persian victory, however, and Phraortes managed to stand his ground during the winter, until Darius took charge of the war personally: on 8 May, he defeated the Medians near Kunduruš, which seems to have been the ancient name of modern Kangavar. The Persian victory was complete, and while Darius

sacked Ecbatana, Phraortes fled to Rhagae (modern Tehrân), where he was intercepted; the rebel king was crucified in his former capital.

A Sagartian named Tritantaechmes, who also claimed to descend from the Median leader Cyaxares continued the rebellion, but was defeated by Darius' Median general Takhmaspâda. This rebel was crucified in Arbela.

This was the end of the latest Median insurrection. It seems that the Medes now acquiesced in the rule of their Persian overlord. They had a special position in the Achaemenid Empire, belonging to the elite. Ecbatana was one of Darius' residences, and in another capital, Persepolis, the Medes are often depicted as equals of the Persians. In the Biblical book Esther, the two nations are juxtaposed in the famous expression "laws of Medes and Persians". In Greek, the names of the two Iranian nations were used as synonyms: the conflict we know as "Persian war", was known to the Greeks as "Median war".

f) Later history :

In the first years after the coup of Darius, the Persian general Hydarnes was satrap of Media. After this, the country more or less disappears from sight. The cuneiform archives of Babylon are less informative after 484 (which may have something to do with the repression of the revolt of Šamaš-eriba); there are no Assyrian archives; the Persepolis fortification tablets do not reach beyond 493; Herodotus' story ends in 479; other Greek authors (e.g., Ctesias of Cnidus, Xenophon) ignored Media; and -finally- of all Achaemenid kings, only Darius left a historical inscription.



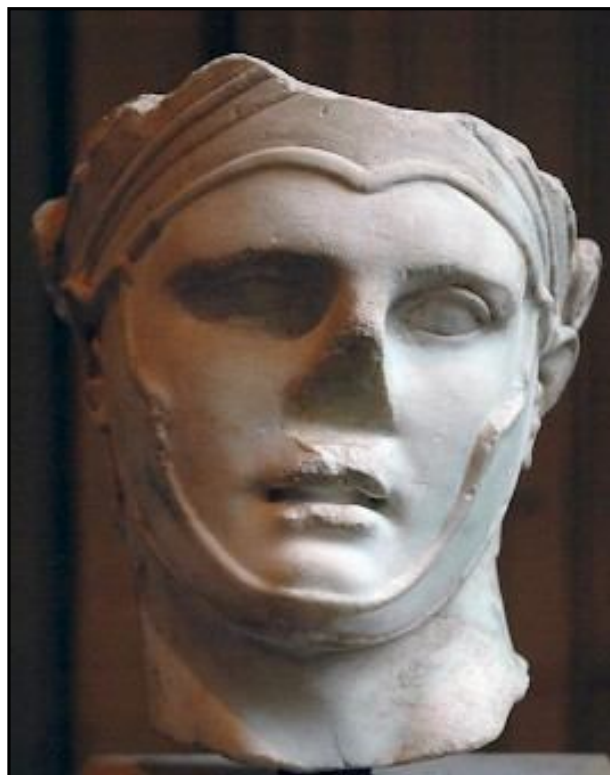
Terrace wall

Archaeological research is not easy, too. We know that Ecbatana was an important city in the Persian age, but not many excavations have been conducted. The Achaemenid kings Darius II Nothus (424-404) and Artaxerxes II Mnemon (404-358) have left inscriptions that prove that they were interested in this residence, but this is about everything we know.

Media becomes visible again during the war between the Macedonian king Alexander the Great and his ill-fated Persian opponent Darius III Codomannus. After the latter's defeat at Gaugamela (331), he tried to reassemble an army at Ecbatana, but in the spring of 330, he was forced to retreat to the east, and was murdered. Alexander initially left control of Media, which was strategically important as it controlled the Macedonian lines of contact, to his trusted general Parmenion, who, however, was assassinated when Alexander became suspicious of his son Philotas.

It is known that Parmenion and -later- two other Macedonian officers, Sitalces and Cleander, attacked native Zoroastrian sanctuaries. In 325, a local leader named Baryaxes revolted against the new rulers, but his rebellion was suppressed by Alexander's satrap of Media, Atropates. To restore order, he also had to charge the two officers, who were indeed convicted by Alexander and eventually executed.

After the death of Alexander in 323, Atropates was removed from office and replaced by a man named Peithon, but he was able to keep the northern part of Media, which was called Atropatene. (Today, Atropates' name lives on in the name Âzarbayjân, a province in the north of modern Iran that is not to be confused with the former Soviet republic with the same name.) Media Atropatene became one of the main centers of Zoroastrianism.



Seleucus I Nicator

After the wars of the Diadochi, Media became part of the empire of Seleucus I Nicator, which included parts of Anatolia and Syria, all of Mesopotamia, and the Iranian platform. This meant that Media continued to be of the greatest importance: it was quite simply the heart of the Seleucid Empire, as it had been the core of the Achaemenid empire. There are monuments from this period along the Silk Road (like the charming reclining Heracles at Behistun) and elsewhere.

In the course of the second half of the third century, the Parni nomads began to infiltrate Parthia, east of Media, and started to act increasingly independently, calling themselves after the region they had just conquered. The Parthian king Mithradates I the Great (r.165-132) was able to conquer Media and, having gained this strategically important satrapy, crossed the Zagros and proceeded to conquer all of Mesopotamia.

For centuries, Media was the center of the Parthian Empire: even though its capitals were at Hecatompylos in Parthia and Ctesiphon in Mesopotamia, the kings always had to pass through Media, and we know of Parthian building activities at Ecbatana. Other monuments are known from Kangavar and Behistun.

Source :

<https://www.livius.org/articles/people/medes/>

5. Magi / Maga :

Since the priests of Media were Magi we now need to know who Magi are and their origin. As said before Media and Magism are closely related, so much so that the high priests of Magism, the Magi who give the religion its name were exclusively chosen from a Median tribe of the same name. The actual Persian name of the Magi seems to have been Magupat which gradually changed into Mobed with the passage of time. These Magi were the most supreme spiritual authority in the Empire.

Magi (singular magus from Latin magus) were priests in Zoroastrianism and the earlier religions of the western Iranians. The earliest known use of the word magi is in the trilingual inscription written by Darius the Great, known as the Behistun Inscription. Old Persian texts, predating the Hellenistic period, refer to a magus as a Zurvanic, and presumably Zoroastrian, priest.

Pervasive throughout the Eastern Mediterranean and Western Asia until late antiquity and beyond, *mágos* was influenced by (and eventually displaced) Greek *goēs* (γόης), the older word for a practitioner of magic, to include astronomy/astrology, alchemy and other forms of esoteric knowledge. This association was in turn the product of the Hellenistic fascination for (Pseudo-)Zoroaster, who was perceived by the Greeks to be the Chaldean founder of the Magi and inventor of both astrology and magic, a meaning that still survives in the modern-day words "magic" and "magician".

In the Gospel of Matthew, "μάγοι" (magoi) from the east do homage to the newborn Jesus, and the transliterated plural "magi" entered English from Latin in this context around 1200 (this particular use is also commonly rendered in English as "kings" and more often in recent times as "wise men"). The singular "magus" appears considerably later, when it was borrowed from Old French in the late 14th century with the meaning magician.

Hereditary Zoroastrian priesthood has survived in India and Iran. They are termed Herbad, Mobad (Magupat, i.e. chief of the Maga) and Dastur depending on the rank.

1. Iranian sources :

The term only appears twice in Iranian texts from before the 5th century BCE, and only one of these can be dated with precision. This one instance occurs in the trilingual Behistun inscription of Darius the Great, and which can be dated to about 520 BCE. In this trilingual text, certain rebels have magian as an attribute; in the Old Persian portion as *mayu-* (generally assumed to be a loan word from Median). The meaning of the term in this context is uncertain.

The other instance appears in the texts of the Avesta, the sacred literature of Zoroastrianism. In this instance, which is in the Younger Avestan portion, the term appears in the hapax *moghu.tbiš*, meaning "hostile to the moghu", where *moghu* does not (as was previously thought) mean "magus", but rather "a member of the tribe" or referred to a particular social class in the proto-Iranian language and then continued to do so in Avestan.

An unrelated term, but previously assumed to be related, appears in the older Gathic Avestan language texts. This word, adjectival *magavan* meaning "possessing maga-", was once the premise that Avestan *maga-* and Median (i.e. Old Persian) *magu-* were co-eval (and also that both these were cognates of Vedic Sanskrit *magha-*). While "in the Gathas the word seems to mean both the teaching of Zoroaster and the community that accepted that teaching", and it seems that Avestan *maga-* is related to Sanskrit *magha-*, "there is no reason to suppose that the western Iranian form *magu* (Magus) has exactly the same meaning" as well. But it "may be, however", that Avestan *moghu* (which is not the same as Avestan *maga-*) "and Median *magu* were the same word in origin, a common Iranian term for 'member of the tribe' having developed among the Medes the special sense of 'member of the (priestly) tribe', hence a priest."

2. Greco-Roman sources :

Classical Greek :

The oldest surviving Greek reference to the magi – from Greek *μάγος* (*mágos*, plural: *magoi*) – might be from 6th century BCE Heraclitus (apud Clemens Protrepticus 12), who curses the magi for their "impious" rites and rituals. A description of the rituals that Heraclitus refers to has not survived, and there is nothing to suggest that Heraclitus was referring to foreigners.

Better preserved are the descriptions of the mid-5th century BCE Herodotus, who in his portrayal of the Iranian expatriates living in Asia Minor uses the term "magi" in two different senses. In the first sense (Histories 1.101), Herodotus speaks of the magi as one of the tribes/peoples (*ethnous*) of the Medes. In another sense (1.132), Herodotus uses the term "magi" to generically refer to a "sacerdotal caste", but "whose ethnic origin is never again so much as mentioned." According to Robert Charles Zaehner, in other accounts, "we hear of Magi not only in Persia, Parthia, Bactria, Chorasmia, Aria, Media, and among the Sakas, but also in non-Iranian lands like Samaria, Ethiopia, and Egypt. Their influence was also widespread throughout Asia Minor. It is, therefore, quite likely that the sacerdotal caste of the Magi was distinct from the Median tribe of the same name."

As early as the 5th century BCE, Greek *magos* had spawned *mageia* and *magike* to describe the activity of a magus, that is, it was his or her art and practice. But almost from the outset the

noun for the action and the noun for the actor parted company. Thereafter, mageia was used not for what actual magi did, but for something related to the word 'magic' in the modern sense, i.e. using supernatural means to achieve an effect in the natural world, or the appearance of achieving these effects through trickery or sleight of hand. The early Greek texts typically have the pejorative meaning, which in turn influenced the meaning of magos to denote a conjurer and a charlatan. Already in the mid-5th century BC, Herodotus identifies the magi as interpreters of omens and dreams (Histories 7.19, 7.37, 1.107, 1.108, 1.120, 1.128).

Other Greek sources from before the Hellenistic period include the gentleman-soldier Xenophon, who had first-hand experience at the Persian Achaemenid court. In his early 4th century BCE Cyropaedia, Xenophon depicts the magians as authorities for all religious matters (8.3.11), and imagines the magians to be responsible for the education of the emperor-to-be.

3. Roman period :



Painting of the Altar of the Magi Hans Pleydenwurff from 1490

Once the magi had been associated with "magic" – Greek magikos – it was but a natural progression that the Greeks' image of Zoroaster would metamorphose into a magician too. The first century Pliny the Elder names "Zoroaster" as the inventor of magic (Natural History xxx.2.3), but a "principle of the division of labor appears to have spared Zoroaster most of the responsibility for introducing the dark arts to the Greek and Roman worlds. That dubious

honor went to another fabulous magus, Ostanēs, to whom most of the pseudepigraphic magical literature was attributed." For Pliny, this magic was a "monstrous craft" that gave the Greeks not only a "lust" (*aviditatem*) for magic, but a downright "madness" (*rabiem*) for it, and Pliny supposed that Greek philosophers – among them Pythagoras, Empedocles, Democritus, and Plato – traveled abroad to study it, and then returned to teach it (xxx.2.8–10).

"Zoroaster" – or rather what the Greeks supposed him to be – was for the Hellenists the figurehead of the 'magi', and the founder of that order (or what the Greeks considered to be an order). He was further projected as the author of a vast compendium of "Zoroastrian" pseudepigrapha, composed in the main to discredit the texts of rivals. "The Greeks considered the best wisdom to be exotic wisdom" and "what better and more convenient authority than the distant – temporally and geographically – Zoroaster?" The subject of these texts, the authenticity of which was rarely challenged, ranged from treatises on nature to ones on necromancy. But the bulk of these texts dealt with astronomical speculations and magical lore.

One factor for the association with astrology was Zoroaster's name, or rather, what the Greeks made of it. His name was identified at first with star-worshipping (*astrothytes* "star sacrificer") and, with the *Zo-*, even as the living star. Later, an even more elaborate mytho-etymology evolved: Zoroaster died by the living (*zo-*) flux (*-ro-*) of fire from the star (*-astr-*) which he himself had invoked, and even that the stars killed him in revenge for having been restrained by him. The second, and "more serious" factor for the association with astrology was the notion that Zoroaster was a Chaldean. The alternate Greek name for Zoroaster was *Zaratas* / *Zaradas* / *Zaratos* (cf. *Agathias* 2.23–5, *Clement Stromata* I.15), which – according to Bidez and Cumont – derived from a Semitic form of his name. The *Suda*'s chapter on *astronomia* notes that the Babylonians learned their astrology from Zoroaster. *Lucian of Samosata* (*Mennipus* 6) decides to journey to Babylon "to ask one of the magi, Zoroaster's disciples and successors", for their opinion.

4. In Christian tradition :



Byzantine depiction of the Three Magi in a 6th-century mosaic at Basilica of Sant'Apollinare Nuovo



Conventional post-12th century depiction of the Biblical magi (Adoração dos Magos by Vicente Gil). Balthasar, the youngest magus, bears frankincense and represents Africa. To the left stands Caspar, middle-aged, bearing gold and representing Asia. On his knees is Melchior, oldest, bearing myrrh and representing Europe.

The word μάγος (Greek) and its variants appear in both the Old and New Testaments. Ordinarily this word is translated "magician" or "sorcerer" in the sense of illusionist or fortune-teller, and this is how it is translated in all of its occurrences (e.g. Acts 13:6) except for the Gospel of Matthew, where, depending on translation, it is rendered "wise man" (KJV, RSV) or left untranslated as Magi, typically with an explanatory note (NIV). However, early church fathers, such as St. Justin, Origen, St. Augustine and St. Jerome, did not make an exception for the Gospel, and translated the word in its ordinary sense, i.e. as "magician".

The Gospel of Matthew states that magi visited the infant Jesus to do him homage shortly after his birth (2:1–2:12). The gospel describes how magi from the east were notified of the birth of a king in Judaea by the appearance of his star. Upon their arrival in Jerusalem, they visited King Herod to determine the location of the king of the Jews's birthplace. Herod, disturbed, told them that he had not heard of the child, but informed them of a prophecy that the Messiah would be born in Bethlehem. He then asked the magi to inform him when they find the infant so that Herod may also worship him. Guided by the Star of Bethlehem, the wise men found the baby Jesus in a house; Matthew does not say if the house was in Bethlehem. They worshiped him,

and presented him with "gifts of gold and of frankincense and of myrrh." (2.11) In a dream they are warned not to return to Herod, and therefore return to their homes by taking another route. Since its composition in the late 1st century, numerous apocryphal stories have embellished the gospel's account.[citation needed] Matthew 2:16 implies that Herod learned from the wise men that up to two years had passed since the birth, which is why all male children two years or younger were slaughtered.

In addition to the more famous story of Simon Magus found in chapter 8, the Book of Acts (13:6–11) also describes another magus who acted as an advisor of Sergius Paulus, the Roman proconsul at Paphos on the island of Cyprus. He was a Jew named Bar-Jesus (son of Jesus), or alternatively Elymas. (Another Cypriot magus named Atomos is referenced by Josephus, working at the court of Felix at Caesarea.)

One of the non-canonical Christian sources, the Syriac Infancy Gospel, provides, in its third chapter, a story of the wise men of the East which is very similar to much of the story in Matthew. This account cites Zoradascht (Zoroaster) as the source of the prophecy that motivated the wise men to seek the infant Jesus.

5. In Islamic tradition :

In Arabic, "Magians" (majus) is the term for Zoroastrians. The term is mentioned in the Quran, in sura 22 verse 17, where the "Magians" are mentioned alongside the Jews, the Sabians and the Christians in a list of religions who will be judged on the Day of Resurrection.

In the 1980s, Saddam Hussein's Ba'ath Party used the term majus during the Iran–Iraq War as a generalization of all modern-day Iranians. "By referring to the Iranians in these documents as majus, the security apparatus [implied] that the Iranians [were] not sincere Muslims, but rather covertly practice their pre-Islamic beliefs. Thus, in their eyes, Iraq's war took on the dimensions of not only a struggle for Arab nationalism, but also a campaign in the name of Islam."

6. In Indian tradition :

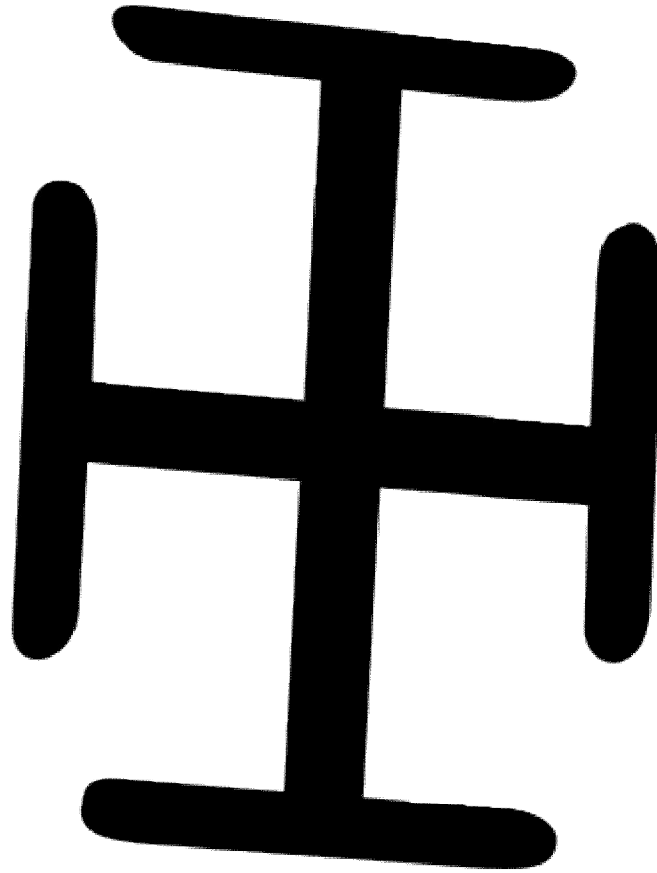


Brihat Samhita of Varahamihira, 1279 CE palm leaf manuscript, Pratima lakshana, Sanskrit

In India, the Sakaldwipiya Brahmins are considered to be the descendants of the ten Maga priests who were invited to conduct worship of Mitra (Surya) at Mitravana (Multan), as described in the Samba Purana, Bhavishya Purana and the Mahabharat. Their original home was a region named as Sakadvip. According to Varahamihir (c. 505 - c. 587), the statue of the Sun god (Mitra), is represented as wearing the "northern" (central Asian) dress, specifically with horse riding boots. Several Brahmin communities of India trace their descent from the Magas. Several of the classical astronomers and mathematicians of India such as Varahamihir are considered to be the descendants of the Magas.

Varahamihir specifies that installation and consecration of the Sun images should be done by the Magas. Albiruni mentions that the priests of the Sun Temple at Multan were Magas. The Magas had colonies in a number of places in India, and were the priests at Konark, Martand and other sun temples.

7. Possible loan into Chinese :



Chinese Bronzeware script for wu 巫 "shaman"

Victor H. Mair (1990) suggested that Chinese wū (巫 "shaman; witch, wizard; magician") may originate as a loanword from Old Persian *maguš "magician; magi". Mair reconstructs an Old Chinese *myag.[16] The reconstruction of Old Chinese forms is somewhat speculative.

The velar final -g in Mair's *myag (巫) is evident in several Old Chinese reconstructions (Dong Tonghe's *mywag, Zhou Fagao's *mjway, and Li Fanggui's *mjag), but not all (Bernhard Karlgren's *mywo and Axel Schuessler's *ma).

Mair adduces the discovery of two figurines with unmistakably Caucasoid or Europoid features dated to the 8th century BCE, found in a 1980 excavation of a Zhou Dynasty palace in Fufeng County, Shaanxi Province. One of the figurines is marked on the top of its head with an incised 卐 graph.

Mair's suggestion is based on a proposal by Jao Tsung-I (1990), which connects the "cross potent" Bronzeware script glyph for wu 巫 with the same shape found in Neolithic West Asia, specifically a cross potent carved in the shoulder of a goddess figure of the Halaf period.

Source :

<https://en.wikipedia.org/wiki/Magi>

6. Magi / Maga and Aryan Brahmins :

Sakaldwipiya / Shaksthan is at present Sistan Baluchestan Province, Iran.

Sakaldwipiya Brahmins or Bhojak Brahmins, is a class of Hindu priests and Ayurved teachers (acharyas). The Sakaldwipiyas are also known as Maga Brahmins also known as Maga Brahmins are the Suryadhvaj Brahmins, who however consider themselves to be distinct from the Sakaldwipiya / Bhojak Brahmins.

The Sakaldwipiya Brahmin community of India identify themselves as having Iranian roots and assert that they inherit their by-name maga from a group of priests who established themselves in India as the Maga-Dias or Maga-Brahmans.

Krishna's son Samba was afflicted with leprosy, which was cured after he worshiped Surya, Hinduism's god of the Sun. In response, he built a temple to Surya on the banks of the Chandrabhaga river, but no competent Brahmin could be found to take up the role of priest in the temple. So Samba sought help of Gaurmukh, the adviser of the yadu chief, Ugrasen.

Gaurmukh responded with a suggestion that Samba go to Shakdvp and invite their priests to worship Surya. Further, asked Samba, "tell me, oh Brahmin, what are the antecedents of these worshipers of the Sun?" To which Gaurmukh replied... "The first of the Brahmins amidst the Shakhas was called 'Sujihva.' He had a daughter of the name Nikshubha, who so enamored Surya that she was impregnated by him. Thus she gave birth to Jarashabda who was the founding father of all the Maga-Acharya. They are distinguished by the sacred girdle called the Avyanga that they wear around their waist." And so Samba called on Krishna to send him Garuda, on whose back he then flew to Shakadwip. He collected the Maga-Acharya, brought them back to India and installed them as priests of his Surya temple.

Of the pious representatives of 18 families Samba invited to resettle in the city of Sambapur, eight were Mandags, and their descendants became Shudras. The other 10 were Maga Brahmins, who married Bhoja vamsa women and so their descendants came to be known as Bhojakas.

Whatever their original beliefs, by the time the Bhavishya Puran 133 was composed the Sakaldwipiyas were identified as devotees of Surya, Hinduism's deity of the Sun. Subsequently, in Vrihat samhita, Varahamihir directs that the installation of the Surya images should be made by the maga, as they were the first to worship the divinity.

The images of Surya should be dressed like a northerner with the legs covered, that he should wear a coat and a girdle. The early representations of the divinity actually follow these injunctions, and early iconography depicts the deity in central Asian dress, replete with boots.

In time, the alien features by either discarded or stories were inventing to interpret the others. Nonetheless, the use of the word Mihir in India to refer to Hinduism's Surya is regarded to represent Sakaldwipiya influence, a derivation from Middle Iranian myhr, which is itself a post-4th century BCE development of another.

The Shakdwipi Brahmins do in fact appear to have been instrumental in the construction of Sun temples in different part of the country, to include Kashmir, Kathiawad and Somnath in Gujarat, Dholpur in Rajasthan, Hissar in Jodhpur, Bharatput and Khajuraho in Madhya pradesh, Konark in Orissa and Deo, Punyark, Devkund and Umga in Bihar.

Apocryphally, the Sakaldwipiya centre was at Magadh. According to their tradition, they were there allotted 72 principalities (purs), and were identified by their purs rather than by their lineage (gotras). In time they migrated in all directions, but retained their affiliation with the original purs (as opposed to identifying themselves with their lineage, their gotras), and are strict in their practice of gotra and pur exogamy (unlike other Brahmins) and give it prime importance in arranging marriages; endogamy within one of their 74 paras is prohibited.

There are altogether 13 Śākadvīpī gotras :

Kashyap, Garg, Parashar, Bhrigu / Bhargav, Kaundinya, Kausal, Bharadwaj, Vasu, Suryadatt / Arkdatt, Nal, Bhavya Mati and Mihrahsu.

The Suryadhwaj have 5 gotras :

Surya, Soral, Lakhi, Binju and Malek Jade.

Major Sakaldwipiya centers are in Rajasthan in Western India and near Gaya in Bihar.

The term 'Bhojak' is popular in the western states while 'Sakadvipi' and its numerous variations is typical for the north and east. The terms 'Graha Vipra' and 'Acharya Brahmin' are common in Orissa, West Bengal and Rajasthan. One of the Sakaldwipiya groups, the 'Suryadhwaj' Brahmins, are endemic to Northern India and is the only Shakdwipiya group classified as Kashmiri Pandits.

The Bhojakas and sewaks are historically associated with several Jain temples in Gujarat and Rajasthan, where they serve as priests and attendants. Some of the Shakdwipi Brahmins of Bihar and Uttar pradesh are Ayurvedic physicians, some are priests in Rajput families, while yet others are landholders.

A community called as Daivajna who speak Konkani hailing from Konkan area are believed to have descended from Magas.

Source :

<https://vibhanshu.wordpress.com/2011/03/31/history-of-sakaldwipiya-brahmins-or-bhojaka-brahmins/>

7. Sakaldwipiya / Shakdwip Aryan Brahmin Gotras :

On studying and analyzing about the Gotra and Pura of the Shakdwip brahmins, some fundamental questions come to the fore. When the 'Shakdwip Brahmins' came to India from Shakdwip, did they have any Gotra or Pura in their original abode also in Shakdwip? Even after studying various Purans and scriptures, there is no proper answer to this question anywhere.

Shakdwip name of the main species found in the (characters) Hritwrt, Satyawart was Danwrt and Anuwrt. All of them used to worship their presiding deity Shri Hari residing in Chhirsagar. But there was no Varna or Pura system, there is no evidence of that.

1. Shakadwip tribe and family system :

The gotras and purna system of the Shakdwip Brahmins started only after their arrival in India.

In the beginning, only 18 clans of Shakadwip brahmins came to India. They were first settled on the banks of river Chandrabhaga. Chandrabhaga River was the name of a small river flowing in Orissa, which met Sagar at Puri.

Chandrabhaga river is not visible in today's India. Perhaps something similar has happened with this river, which has happened with Saraswati, the biggest river of its time and the famous river in history. Both these rivers are extinct in present day India. But the Kornak temple was situated on the banks of the river Chandrabhaga, its description will be easily found in the stories of the Purans. The description of Chandrabhaga river is clearly seen in the stories of Satyanarayan Bhagwan.

"Satyasya Vratmacharat on the banks of Chandrabhaga river."

One more thing is worth considering. "Only 18 clans of Brahmins came to India" means that these Brahmins came to India from Shakdwip from 18 different families (clans), not that they were brothers among themselves.

According to the opinion of some scholars, the marriage of these Brahmin Kumar took place only after his arrival in India. He was married off to Brahmin girls in Magadh and thus his lineage progressed.

Some scholars are also of the opinion that not 18 clain but 18 families came to India from Shakdwip.

"Shakadwipat suparnen chanito dvijahpungavah. Shakadvi dvijo so\$bhoot vikhyato dharanitale.

Whatever be the truth, but 72 people or families who grew beyond these 18 families were settled in 72 different, separate villages (puro) on the orders of the Magadh king, so that the benefits of these learned Viprati could spread all over the society. And this is how 'Pur' started in the Shakdwip Brahmins.

The Shakdwip brahmins were not only sun worshippers, but the study of history shows that they have been equally strong worshipers of Shaivism and Shakti.

2. Gotra and Pravar :

No	Gotra	Pravar	Pravar Name
1.	Bharadwaj	3	Angiras, Brahaspati and Bharadwaj
2.	Kaundilya	3	Vashishth, Mitraravaran and Kaundilya
3.	Kashyap	3	Kashyap, Asit and Deval
4.	Bhrigu	5	Bhargav, Aapanvan, Aurb, Chvaay and Jamadagni
5.	Kaushik	3	Vishwamitra, Kishil and aghmarshan
6.	Vatsalya	5	Angiras, Brahaspati, Shaunya, Gargya and Vatsalya
7.	Parashar	3	Vashishth, Shakti and Parshan

3. Shakdwip Bhojak Brahmin Gotra Khap Table :

No	Future Rishi Name	Aamanya	Gotra Pur in East	Gotra Khap in West	Ved Gotra	Ved	Pr av ar	Shakha	Devi	Bhair v
1.	Kaundilya	Aaramnaya	Kureaar	Kuvera	Gautam	Yajurved	3	Madhyandini	Chamunda	Kala
2.	Madhban	Aaramnaya	Bhaluniaar	Mathuriya	Kashyap	Samved	3	Kauthmi	Samchiya	Kala
3.	Kamtaksh	Aaramnaya	Kauriaar	Katarya	Kapijal	Yajurved	3	Madhyandini	Chamunda	Gora
4.	Chapraven	Aaramnaya	Chatravani	Chapraval	Chadrasya	Yajurved	3	Madhyandini	Chamunda	Kala
5.	Jagvan	Aaramnaya	Yamuvar	Jamgala	Bharadwaj	Yajurved	3	Madhyandini	Samchiya	Kala
6.	Magdhanya	Aaramnaya	Maloriaar	Mudhada	Vatsas	Samved	3	Kauthmi	Samchiya	Kala
7.	Shandalya	Akarmanaya	Valark	Balad	Shandilya	Yajurved	3	Madhyandini	Piplad	Gora
8.	Ashivan	Adityamanaya	Harasiya	Aashival	Aaupmanyu	Samved	3	Kauthmi	Chamunda	Gora
9.	Devdat	Adityamanaya	Devalsiya	Davera	Kaundilya	Yajurved	3	Madhyandini	Khimvaj	Kala
10.	Kaushik	Adityamanaya	Mallod	Lalld	Kautsas	Samved	3	Kauthmi	Samchiya	Kala
11.	Hatvalya	Kiranamarunaya	Hudadhiyar	Hatela	Lomas	Yajurved	3	Madhyandini	Chamunda	Gora
12.	Bharat	Kiranamarunaya	Shwetbhadra	Bharatani	Bharadwaj	Yajurved	3	Madhyandini	Samchiya	Kala
13.	Savarlaya	Kiranamarunaya	Punarkhiya	Sarvalera	Sankas	Samved	3	Kauthmi	Samchiya	Kala
14.	Harigaun	Kiranamarunaya	Mihar	Hirgota	Haritas	Yajurved	3	Madhyandini	Chandi	Kala
15.	Bhimdalya	Mandalamanaya	Bhedapakar	Bhinmal	Bharadwaj	Yajurved	3	Madhyandini	Samchiya	Kala
16.	Murdhni	Mandalamanaya	Parasashin	Medatval	Parashar	Samved	3	Kauthmi	Samchiya	Kala

4. Shakdwipiya Mag Bhramin Gotra Pur Talika :

According to Pur of Shakdwipiya Brahmins Aaspad, Gotra, Pravar, Ved, Upved, Shakha, Sutra, Chand, Shikha, Paad and Devta.

No	Pur	Shraspad (Upadhi)	Gotra	Pra var	Pravar Name
1.	Ukhar	Ojha, Mishra, Pandeye, Pathak and Vajapeya	Bharadwaj	3	Angira, Vashishth and Bharadwaj
2.	Khantvaar	Bhatt, Pathak and Mishra	Kaundilya	3	Kaundilya, Vashishth and Mitravan
3.	Dvereyar	Pandeye, Mishra and Pathak	Kashyap	3	Kashyap, Asit and Deval
4.	Makhpakar	Pandeye, Mishra and Pathak	Bharadwaj	3	Bharadwaj, Angira and Vashishth
5.	Shodriyar	Pandeye and Mishra	Kaundinya	3	Kaundinya, Vashishth and Mitravan
6.	Bhaluniyar	Pandit and Mishra	Shandilya	3	Shandilya, Kaulya and Valmik
7.	Devkuliyar	Pandeye, Mishra and Pathak	Bharadwaj	3	Bharadwaj, Angira and Vashishth
8.	Kumbriyar	Mishra	Bhrigu	3	Bhrigu, Chavyan and Yamadgin
9.	Padariyar	Pandeye and Mishra	Bharadwaj	3	Bharadwaj, Angira and Vashishth
10.	Shradeyar	Pandeye, Mishra and Pathak	Bharadwaj	3	Bharadwaj, Angira and Vashishth
11.	Shyamurvar	Pathak and Mishra	Kaushik	3	Vishwamitra, Kaushik and Devrat
12.	Paveyar	Pathak and Mishra	Bharadwaj	3	Bharadwaj, Angira and Vashishth
13.	Kuteyar	Shukla, Mishra and Pathak	Kaushik	3	Shandilya, Kaundinya and Valmik
14.	Putiyar	Mishra and Vajpayee	Parashar	3	Parashar, Vashishth and Shakti
15.	Aeyar	Pathak and Mishra	Parashar	3	Parashar, Shandilya and Vashishth
16.	Shivoriyar	Pandeye, Mishra and Shukla	Kaundinya	3	Kaundinya, Kaulya and Valmik
17.	Sareyar	Pathak and Mishra	Parashar	3	Parashar, Shakti and Vashishth
18.	Chatravar	Mishra	Kaushik	3	Vishwamitra, Kaushik and Devrat
19.	Karvar	Mishra	Bharadwaj	3	Bharadwaj, Angira and Vashishth
20.	Vadhvar	Mishra	Bhrigu	4	Bhrigu, Chavyan, Shro. Garva and Angira
21.	Jambuyar	Pandeye and Mishra	Garg	5	Garg, Angira, Rov, Valmik and Bharadwaj

No	Pur	Shraspad (Upadhi)	Gotra	Pra var	Pravar Name
22.	Shikoriyar	Mishra	Kaushik	3	Kaushik, Vishwamitra and Devrat
23.	Maloriyar	Mishra and Shukla	Kaundinya	3	Kaundinya, Vashishth and Mitravan
24.	Hadoliyar	Mishra and Vajpayee	Kaushik	3	Kaushik, Vishwamitra and Devrat
25.	Devark	Mishra	Bharadwaj	3	Bharadwaj, Angira and Vashishth
26.	Maheshark	Pandeye and Shukla	Kaushik	3	Kaushik, Vishwamitra and Devrat
27.	Ulark	Mishra	Kaushik	5	Bhrigu, Chavyan, Angira, Kaushik and Garg
28.	Pundarishark	Mishra and Pandeye	Mudgal	3	Mudgal, Angira and Devrat
29.	Devlark	Mishra and Pandeye	Garg	5	Garg, Angira, Shav, Vashishth and Bharadwaj
30.	Balark	Mishra	Kaushik	3	Kaushik, Vishwamitra and Mitravan
31.	Lorak	Vajpayee	Bhrigu	5	Bhrigu, Chavyan, Angira, Kaushik and Garg
32.	Konark	Mishra and Upadhyai	Shandilya	3	Shandilya, Kaushik and Valmik
33.	Punyark	Mishra and Pandeye	Kashyap	3	Kashyap, Shrasit and Deval
34.	Gunyark	Vatsya	Kashyap	5	Vatsya, Chavyan, Angira, Valmik and Bharadwaj
35.	Punaravark	Mishra and Pandeye	Bhrigu	5	Bhrigu, Chavyan, Angira, Bharadwaj and Valmik
36.	Shundark	Mishra	Bhrigu	5	Bhrigu, Chavyan, Angira, Garg and Kaushik
37.	Varunark	Mishra	Kaundinya	3	Kaundinya, Vatsya and Mitravarun
38.	Bilsaiyam	Mishra, Pathak and Vajpayee	Garg	5	Garg, Angira, Valmiki, Bharadwaj and Shotya
39.	Midhirasudev	Pathak and Upadhyai	Kashyap	3	Kashyap, Angira and Deval
40.	Devdeha	Mishra	Bharadwaj	3	Bharadwaj, Angira and Valmik
41.	Dumaraur	Mishra	Kashyap	3	Kashyap, Angira and Deval
42.	Gudsaiya	Mishra, Pandeye and Pathak	Kaushik	3	Kaushik, Mitravarun and Devrat
43.	Kundva	Mishra	Kaundinya	3	Kaundinya, Angira and Mitravarun
44.	Gandvar	Mishra and Pandeye	Bharadwaj	3	Bharadwaj, Angira and Valmik

No	Pur	Shraspad (Upadhi)	Gotra	Pra var	Pravar Name
45.	Maloriyar	Mishra and Pandeye	Kashyap	3	Kashyap, Angira and deval
46.	Rupha	Mishra and Pathak	Kashyap	3	Kashyap, Angira and deval
47.	Shrarihasiya	Mishra and Pandeye	Kashyap	3	Kashyap, Angira and deval
48.	Dehulas	Mishra and Upadhyai	Kaushik	3	Kaushik, Angira and deval
49.	Chandarauri	Mishra	Kashyap	3	Kashyap, Angira and deval
50.	Dihak	Shukla and Upadhyai	Bharadwaj	3	Bharadwaj, Angira and Valmik
51.	Pahish	Mishra	Shandilya	3	Shandilya, Kaudshiba and Valmik
52.	Swarnarup	Pathak and Mishra	Kaundinya	3	Kaundinya, Kaushik and Valmik
53.	Kapithak	Mishra and Garg	Kaundinya	5	Garg, Angira, Valmik, Shaiv and Bharadwaj
54.	Balbandhav	Mishra	Bhrigu	5	Bhrigu, Chavyan, Angira, Garg and Kaushik
55.	Kank	Vajpayee and Upadhyai	Baudhayan	3	Baudhayan, Achnis and Swavas
56.	Svajurha	Mishra and Shukla	Kashyap	3	Kashyap, Angiras and Devat
57.	Juth	Mishra	Jamadagni	3	Yamadgini, Vashishth and Mitravarun
58.	Vatsar	Mishra and Shukla	Kashyap	3	Kashyap, Angiras and Deval
59.	Meshpakad	Pathak	Kashyap	3	Kashyap, Angiras and Deval
60.	Piproha	Mishra and Pathak	Angiras	3	Angiras, Balmik and Bharadwaj
61.	Puhinvari	Pandeye and Upadhyai	Kashyap	3	Kashyap, Angiras and Deval
62.	Kukuraudham	Mishra	Parashar	3	Parashar, Vashishth and Shakti
63.	Gomraha	Mishra	Kashyap	3	Kashyap, Angira and Deval
64.	Devha	Mishra, Pathak and Upadhyai	Angiras	3	Angiras, Vashishth and Mitravarun
65.	Devvarunark	Pandeye and Pathak	Bharadwaj	3	Bharadwaj, Angiras and Valmiki
66.	Thakurmerav	Mishra and Pandeye	Angiras	3	Bhadrawaj, Angiras and Valmiki
67.	Panchhai	Mishra and Pathak	Kaundinya	3	Kaundinya, Angiras and Devat
68.	Suriyar	Mishra	Kaundinya	3	Kaundinya, Angiras and Devat
69.	Panchkarna	Mishra	Bharadwaj	3	Bharadwaj, Angiras and Valmok

No	Pur	Shraspad (Upadhi)	Gotra	Pra var	Pravar Name
70.	Shravdhiyar	Mishra	Kaundinya	3	Kaundinya, Vashishth and Devat
71.	Gandark	Mishra and Pathak	Bharadwaj	3	Bharadwaj, Angiras and Vashishth
72.	Kaushik	Mishra and Pathak	Kaundinya	3	Kaundinya, Vashishth and Devat
73.	Mugha	Mishra and Pathak	Kaundinya	3	Kaundinya, Angiras and Devat
74.	Setbhadra	Mishra and Pathak	Kaundinya	3	Kaundinya, Angiras and Devat
75.	Pathkauliyar	Pathak and Pandeye	Kaundinya	3	Kaundinya, Angiras and Devat
76.	Mihiras	Mishra and Pandeye	Mihir	5	Mihir, Chavyan, Vashishth, Valmik and Angiras
77.	Ramamor	Mishra and Shukla	Kaundinya	3	Kaundinya, Angiras and Devat
78.	Chainvar	Mishra	Chavyan	5	Bharadwaj, Chavyan, Angiras, Kaundinya and Kaushik
79.	Velvar	Pathak	Kashyap	3	Angiras, Kaushik and Devat
80.	Muladitya	Mishra and Shukla	Mudgal	5	Mudgal, Angiras, Kaushik, Shakti and Chavyan
81.	Paras	Pathak and Upadhyai	Parashar	3	Parashar, Vashishth and Shakti
82.	Goraksha	Mishra	Kashyap	3	Kashyap, Angiras and Devat
83.	Seyare	Mishra and Shukla	Kashyap	3	Kashyap, Angiras and Devat
84.	Dharmaditya	Mishra and Pathak	Bharadwaj	3	Bharadwaj, Vashishth and Angiras
85.	Devkali	Mishra and Pathak	Bharadwaj	3	Bharadwaj, Vashishth and Angiras
86.	Harhasiya	Mishra and Pandeye	Kaundinya	3	Kaundinya, Vashishth and Devat
87.	Malokiyar	Pandeye	Kashyap	3	Kashyap, Angiras and Devat

No	Ved	Upved	Shakha	Sutra	Chand	Shikha	Paad	Devta
1.	Yajurved	Dhanurved	Madhyandini	Vasyayan	Trishtup	Dahin	Dahin	Rudra
2.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
3.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
4.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
5.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
6.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
7.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
8.	Yajurved	Shrayurved	Shakatayan	Ashvalayan	Gayatri	Dahin	Dahin	Brahma
9.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
10.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
11.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
12.	Yajurved	Shrayurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
13.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
14.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
15.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
16.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
17.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
18.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
19.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Shiv
20.	Rigved	Shrayurved	Shakatayan	Ashvalayan	Gayatri	Dahin	Dahin	Brahma
21.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
22.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
23.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
24.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu

No	Ved	Upved	Shakha	Sutra	Chand	Shikha	Paad	Devta
25.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Shiv
26.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
27.	Rigved	Shrayurved	Shakatayan	Ashvalayan	Gayatri	Dahin	Dahin	Brahma
28.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
29.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Shiv
30.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
31.	Rigved	Shrayurved	Shakatayan	Ashvalayan	Gayatri	Dahin	Dahin	Brahma
32.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
33.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
34.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
35.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
36.	RigVed	Shrayurved	Shakalya	Ashvalayan	Gayatri	Dahin	Dahin	Brahma
37.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
38.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Shiv
39.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
40.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
41.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
42.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
43.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
44.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
45.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
46.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
47.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
48.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
49.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
50.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra

No	Ved	Upved	Shakha	Sutra	Chand	Shikha	Paad	Devta
51.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
52.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
53.	Yajurved	Ayurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Shiv
54.	Rigved	Ayurved	Shakalya	Ashvalayan	Gayatri	Dahin	Dahin	Brahma
55.	Atharvved	Ayurved	Shaunki	Baudhayan	Anushtup	Vam	Vam	Indra
56.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
57.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
58.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
59.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
60.	Ayurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Shiv
61.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
62.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
63.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
64.	Rigved	Ayurved	Shakalya	Ashvalayan	Gayatri	Vaam	Vaam	Brahma
65.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Vaam	Vaam	Rudra
66.	Yajurved	Gandharv	Madhyandini	Katyayan	Trishtup	Vaam	Vaam	Rudra
67.	Samved	Gandharved	Madhyandini	Gobhil	Jagati	Vaam	Vaam	Vishnu
68.	Samved	Gandharved	Madhyandini	Gobhil	Jagati	Vaam	Vaam	Vishnu
69.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
70.	Samved	Gandharved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
71.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
72.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
73.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
74.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu

No	Ved	Upved	Shakha	Sutra	Chand	Shikha	Paad	Devta
75.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
76.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
77.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
78.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
79.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
80.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Vaam	Vaam	Vishnu
81.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Rudra
82.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
83.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
84.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Vishnu
85.	Yajurved	Dhanurved	Madhyandini	Katyayan	Trishtup	Dahin	Dahin	Vishnu
86.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu
87.	Samved	Gandharvved	Kauthuki	Gobhil	Jagati	Vaam	Vaam	Vishnu

5. The complete table of Gotra Pur talika of Shakadwipya Brahmins as received from Lucknow :

No	Pur	Upadhi	Gotra	Mulsthan / Mandal	Ved	Upved	Devta
R - 24							
1.	Urvar	Mishra / Pathak	Bharadwaj	Tekari / Gaya	Yajurved	Dhanurved	Rudra
2.	Makhpavar	Mishra / Pathak	Bharadwaj	Makhpa / Gaya	Yajurved	Dhanurved	Rudra
3.	Devkuliya	Mishra / Pathak	Bharadwaj	Devkuli / Gaya	Yajurved	Dhanurved	Rudra
4.	Padariyar	Mishra / Pathak	Bharadwaj	Padri / Vikram (Patna)	Yajurved	Dhanurved	Rudra
5.	Aadeyar	Mishra / Pathak	Bharadwaj	Kaunch / Gaya	Yajurved	Dhanurved	Rudra
6.	Pavaeyar	Mishra / Pathak	Bharadwaj	Pavaei / Aurangabad	Yajurved	Dhanurved	Rudra
7.	Kshatravar	Mishra / Pathak	Bharadwaj	Belaganj / Gaya	Yajurved	Dhanurved	Rudra
8.	Jammuvar	Mishra / Pathak	Bharadwaj	Jamuaar / Gaya	Yajurved	Dhanurved	Rudra
9.	Bhadriyar	Mishra	Bharadwaj	Bhadriya / Gaya	Yajurved	Dhanurved	Rudra
10.	Khantvar	Mishra / Pathak	Kaundilya	Belaganj / Gaya	Samved	Gandharvved	Vishnu
11.	Keriyar	Mishra / Pathak	Kaundilya	Kuteya / Aurangabad	Samved	Gandharvved	Vishnu
12.	Cheriyar	Mishra / Pathak	Kashyap	Makhdumpur / Gaya	Samved	Gandharvved	Vishnu
13.	Kurechiar	Mishra	Kashyap	Kuraech / Rohatas	Samved	Gandharvved	Vishnu
14.	Bhaluniyar	Pandit / Pandeya	Kashyap	Bhaluni / Rohatas	Samved	Gandharvved	Vishnu
15.	Dumariyar	Mishra / Pathak	Bhrigu	Durgavati / Rohatas	Rigved	Gandharvved	Vishnu

No	Pur	Upadhi	Gotra	Mulsthan / Mandal	Ved	Upved	Devta
16.	Badvar	Mishra / Pathak	Bhrigu	Pareya / Gaya	Rigved	Gandharvved	Vishnu
17.	Sareyar	Mishra / Pathak	Parashar	Aamas / Gaya	Yajurved	Dhanurved	Rudra / Vishnu
18.	Yotiyar	Mishra / Pathak	Parashar	Pavai / Aurangabad	Yajurved	Dhanurved	Rudra / Vishnu
19.	Shikrauriyar	Mishra / Pathak	Kaushik	Sikraur / Bhojpur	Samved	Gandharved	Vishnu
20.	Mauliyar	Mishra	Kaushik	Malma / Gaya	Samved	Gandharved	Vishnu
21.	Ar	Mishra / Pathak	Rahdori	Rakhar / Bhojpur	Samved	Gandharved	Vishnu
22.	Rahdauliyar	Mishra / Pathak	Rahdori	Rahvar / Bhojpur	Samved	Gandharved	Vishnu
23.	Avadhiyar	Pathak / Pandaye	Kaushalya	Ayodhya / Jaguar / Gaya	Samved	Gandharved	Vishnu
24.	Putiyar	Mishra / Pathak	Vats	Odo / Navada	Samved	Gandharved	Vishnu
Ark - 7							
25.	Ullark	Mishra	Bhrigu	Ulla / Pareya / Gaya	Rigved	Gandharved	Vishnu
26.	Lolark	Mishra / Pathak	Bhrigu	Devkuli / Kashi	Rigved	Gandharved	Vishnu
27.	Balark	Mishra / Pathak	Shandilya	Devkuli / Gaya	Samved	Gandharved	Vishnu
28.	Konark	Mishra / Pathak	Shandilya	Madanpur / Aurangabad	Samved	Gandharved	Vishnu
29.	Pundark	Upadhyai	Pundark	Pundark / Patna	Samved	Gandharved	Vishnu
30.	Charnark	Mishra / Pathak	Pundark	Pundark / Patna	Samved	Gandharved	Vishnu
31.	Markandeye	Mishra / Pathak	Garg	Devkuli / Gaya	Samved	Gandharved	Vishnu
Aditya - 12							
32.	Devdeha	Mishra	Bharadwaj	Deha / Gaya	Yajurved	Dhanurved	Rudra
33.	Gunsaeor	Mishra	Bharadwaj	Gagaahi / Aurangabad	Yajurved	Dhanurved	Rudra
34.	Mahursiya	Mishra	Kashyap	Moharsdev / Azamgadh	Samved	Gandharved	Vishnu

No	Pur	Upadhi	Gotra	Mulsthan / Mandal	Ved	Upved	Devta
35.	Dumarouri	Mishra	Kashyap	Hasanpur / Gaya	Samved	Gandharved	Vishnu
36.	Sapaha	Pathak	Kashyap	Sapaha / Azamgadh	Samved	Gandharved	Vishnu
37.	Gulsaiya	Mishra	Kaushik	Chapra / Sivan	Samved	Gandharved	Vishnu
38.	Malork	Mishra	Kaushik	Malma / Gaya	Samved	Gandharved	Vishnu
39.	Harhasiya	Mishra	Kaushik	Harihaus / Saran	Samved	Gandharved	Vishnu
40.	Devalsiya	Pandeye	Kaushik	Dev / Aurangabad	Samved	Gandharved	Vishnu
41.	Varunak	Mishra / Pathak	Kaundilya	Patna	Samved	Gandharved	Vishnu
42.	Kundark	Mishra	Kaundilya	Goh / Gaya	Samved	Gandharved	Vishnu
43.	Vilsaiya	Mishra / Pathak	Garg	Velaso / Gazipur	Samved	Gandharved	Vishnu
Kiran - 17							
44.	Shwetbhadra	Mishra	Bharadwaj	Shwetrapur / Gazipur	Yajurved	Dhanurved	Rudra
45.	Panchkanthi	Mishra	Bharadwaj	Imamganj / Panchma / Gaya	Yajurved	Dhanurved	Rudra
46.	Dudriyar	Mishra	Bharadwaj	Khudrahi / Gaya	Yajurved	Dhanurved	Rudra
47.	Pathkauliyar	Pathak	Kashyap	Pathkhauri / Gazipur	Samved	Gandharved	Vishnu
48.	Panchhai	Mishra	Kashyap	Panchananpur / Gaya	Samved	Gandharved	Vishnu
49.	Siyari	Mishra	Kashyap	Siyaari / Gorakhpur	Samved	Gandharved	Vishnu
50.	Kukraundha	Mishra	Kashyap	Kukraundha / Aurangabad	Samved	Gandharved	Vishnu
51.	Moriyar	Mishra	Kashyap	Gaya	Samved	Gandharved	Vishnu
52.	Mihir / Mihimgauriyar	Pathak	Mihir	Phulvaria / Saran	Samved	Gandharved	Vishnu
53.	Veriyaar	Mishra	Kaundilya	Bara / Gaya	Samved	Gandharved	Vishnu
54.	Mehoshvar	Upadhyai	Kaushik	Mehosh / Munger	Samved	Gandharved	Vishnu
55.	Sauriyaar	Mishra	Kaushik	Sorangpur / Patna	Samved	Gandharved	Vishnu

No	Pur	Upadhi	Gotra	Mulsthan / Mandal	Ved	Upved	Devta
56.	Punarkhiya	Mishra	Savarvalya	Punarakh / Patna	Samved	Gandharved	Vishnu
57.	Devhai	Mishra	Atri	Dev / Aurangabad	Samved	Gandharved	Vishnu
58.	Shundark	Mishra	Bhrigu	Kakrahi / Aurangabad	Rigved	Gandharved	Vishnu
59.	Yatthai	Mishra	Jamadagni	Koch / Gaya	Rigved	Gandharved	Vishnu
60.	Thakur Merav	Mishra	Angira	Pachna Thakuri / Bhojpur	Rigved	Gandharved	Vishnu
Mandal - 14							
61.	Dihik	Bhatt	Bharadwaj	Diha / Gaya	Yajurved	Dhanurved	Rudra
62.	Bhadriyar	Mishra	Bharadwaj	Bhadriyar / Gaya	Yajurved	Dhanurved	Rudra
63.	Chandroh	Mishra	Kashyap	Chandanpur / Patna	Samved	Gandharved	Vishnu
64.	Khajuraha	Mishra	Kashyap	Khajuri / Goh / Gaya	Samved	Gandharved	Vishnu
65.	Pattish	Mishra	Shandilya	Pisnari / Patna	Samved	Gandharved	Vishnu
66.	Kajh	Mishra	Vetayan	Khajnikam / Gaya	Samved	Gandharved	Vishnu
67.	Kashyap	Mishra	Garg	Kadhuma / Gaya	Samved	Gandharved	Vishnu
68.	Parsan	Mishra	Parashar	Parsan / Bhojpur	Yajurved	Dhanurved	Rudra / Vishnu
69.	Khandsupak	Mishra	Kaundilya	Khaneta / Tekari / Gaya	Samved	Gandharved	Vishnu
70.	Balibagh	Mishra	Bhrigu	Badhva / Gaya	Rigved	Gandharved	Vishnu
71.	Piproha	Mishra	Jamadagni	Pipraha / Gaya	Rigved	Gandharved	Vishnu
72.	Badsapi	Mishra	Vashishth	Barsa / Gaya	Rigved	Gandharved	Vishnu

Source :

<https://www.shakdwipi.com/%E0%A4%B6%E0%A4%BE%E0%A4%95%E0%A4%A6%E0%A5%8D%E0%A4%B5%E0%A5%80%E0%A4%AA%E0%A5%80%E0%A4%AF-%E0%A4%AC%E0%A5%8D%E0%A4%B0%E0%A4%BE%E0%A4%B9%E0%A5%8D%E0%A4%AE%E0%A4%A3%E0%A5%8B%E0%A4%82-%E0%A4%95%E0%A5%87/>