

g.*****PA*****

VADNAGRAA NAAGARS OF SURAT

FAMILY TREES

OF

GRUASTH-VADNAGARAA-NAAGARS OF SURAT

by

DEEWAAN BAHAAADUR THAAKOR-RAAM KAPILRAAM MEHTAA B.A.
LL.B.C.I.E.(ADVOCATE)

Sanghaadiawaad ,Jagguvallahni Pole, Kapilgruha, Surat.

Publisher

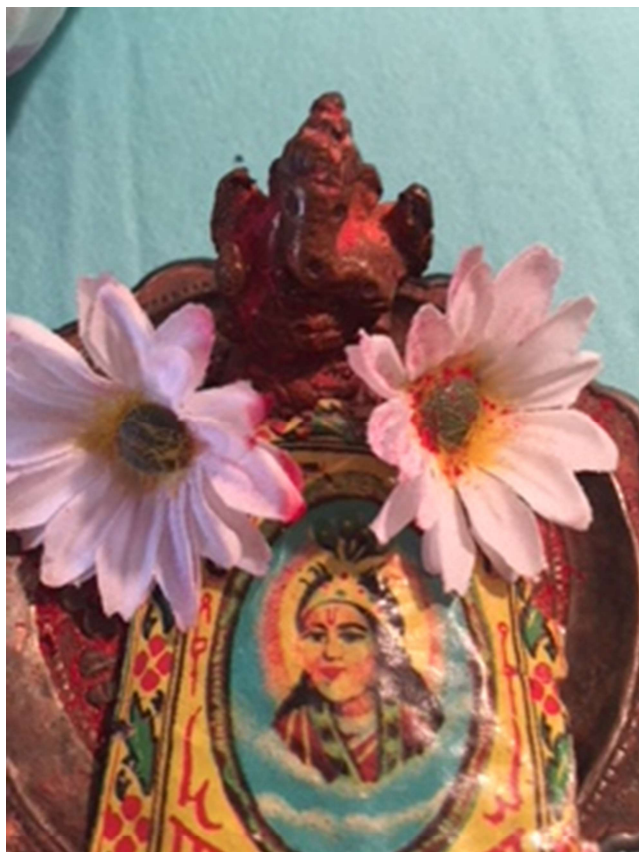
KaranRaam Thaakor Raam Mehtaa

Chowpaati, Sea Face, SumanHouse,Mumbai

From the publisher: My father had arranged to compile information for this book ,but unfortunately he passed away before it got published . So I am fulfilling my obligation.-----

Karan Raam Thaakor Raam Mehtaa.

SumanHouse. Mumbai.
24 February 1943.



PREFACE

I – Nila Mehta Patel has decided to translate “Vadnagraa Naagar of Surat” into English and at the same time to put it on C.D. for the benefit of who can not read Gujraati and will prefer to deal with the computer than read the book. I have lost touch with Gujraati and English being my step mother tongue, I am sure I will have many difficulties and there might be plenty of mistakes. But I am sure, the reader will ignore those mistakes and regard with indulgence such errors.

The system of transliteration is not following any established rules. I have tried to spell the names as they are pronounced, trying to keep the grammar side correct. The names appear to be very long, but hopefully they can be pronounced correctly.

Legend:

Short vowel a only one –a- means sound like in “cedar” :” vasant”

Long vowel a two –aa- means sound in “far” “VAASANTI”

f- Female

x –married to

b- birth date (English calendar)

d- death date (English calendar)

0-no children

When a girl gets married, her husband’s name appears at the bottom of her name with whom she is married. Her name then appears with the husband’s name in his family. Her children’s names do not appear in her father’s family.

Some short forms used in the family trees:

A. ME.-Abheraam Mehtaa family

Au- Aurangaabaad family

Kee. Meh- Kirpaaraam Mehtaa family(Diwaanji)

Ke. Meh.- Keshavraam Mehtaa family

Ch.- Chklaawaalaa family

Ch.Mu.- Chklaawaalaa’s Munshee family

Di. – Deewaanji-(Diwaanji) family

De.- Desai family

N.- Navsaarigaraa family

N. Kaan. – Navsaarigaraa Kaantaawaalaa family

N.Haan.- Navsaarigaraa Haasontee family

Maa.- Maaster family

Mu.- Munshee family

Mu. Raa. – Raiji’s Munshee family

Raa.- Raiji family

Va.- Vajeraam family

***** I shall keep my name’s spelling as it is always written*****

LIFE HISTORY OF DEEWAAN BHAADUR THAAKOR- RAAM

By

BHAANUSUKHRAAM NIRGUNRAAM MEHTAA

Surat's Vадnagraa Naagars three main important families: Navsaarigaraa Kaantaawaalaa; Chaklaawaalaa and Desai. In addition to this there was a small family of Raayji. There were two well known brothers namely NAANAABHAI AMBAARAAM and GANESHRAAM AMBAARAAM in Navsaarigaraa Kaantaawaalaa family. NAANAABHAI had done renovation of one of the temple of ASHWINEEKUMAAR; which is inscribed on the wall plaque. He was Deewaan (Next position after the ruler) of VAASANDAA territory. At his home there was always an elephant belonging to VAASANDAA kingdom. This story is told by our ancestors to us. This means that a Deewaan's mode of travel was an elephant. This was the prevailing system in kingdoms. I have witnessed such a procedure in modern times. MANIBHAI JASBHAI and MANUBHAI NANDSHANKER MEHTAA were instated as Deewaan of Vadoraa kingdom. After the ritual ceremony of dressing them as Deewaan, they rode their elephants to go home in a procession. GANESHRAAM was the Deputy minister of NAWAAB (ruler) of Surat. Both brothers had very good position and were wealthy. NAANAABHAI had no children. They had a very big and majestic home in JAGGUVALLBHANI POLE, in Sanghaadiaawaad . Their niece, GIRIJAAGAUREE who was a widow and her son DOLATRAI SAMPATRAI were also residing with them. THAAKOR-RAAM was born in this family. GANESHRAAM had three sons, RATANRAAM, MOTEERAAM and AADEET-RAAM. RATANRAAM had three sons, one was KAPILRAAM who had a son called THAAKOR-RAAM. So GANESHRAAM was great-grand father of THAAKOR-RAAM. The prosperity of the family was diminishing but the virtues of the family were still embedded in THAAKOR-RAAM. He was very athletic and courageous person. His home in Jagguvallbhani pole got burnt in fire, at that time he had saved a cow from house fire. RATANRAAM and MOTEERAAM built another house on the same spot. So this home was our ancestral home. KAPILRAAM was married to AMRUTLAKSHMEE, the daughter of OCCHAVALAAL DESAI. They had three sons , out of which THAAKOR-RAAM was the youngest. He was born in April of 1868. His mother passed away in 1872. He was only four years old, but he was raised by his aunt called OCCHAVALAKSHMEE who was married to VIDYAARAAM who was cousin to his father. There is a proverb that let the mother die , but aunt should remain alive. JAYAAGAUREE, one of the daughter of VIDDYAARAAM was married to DEEWAAN of Bhavnagar, namely VITTHALBHAI. He died in 1873. VIDYAARAAM was appointed as chief justice in Bhaavnagar after he left the job in Surat KAPILRAAM had gone with his another brother in law namely JAYAASHANKER RAAVAAL to Sauraashtra . But VIDDYAARAAM and KAPILRAAM were cousins as well as brother in law, as the saying goes in Gujraati "Sagpanma saaddhu and laaddu in your food." which means in English that if you have a brother in law , it is like having sweet in your mouth or dinner. So finally he got a job in Bhavnagar and settled there until he retired. He came back to Surat to spend his retired life. He passed away in 1894, so he did not see THAAKOR-RAAM's prosperity.

THAAKOR-RAAM had gone to Bhaavnagar with his father. He was raised by his aunt. He studied in Alfred High School. NANDGAUREE who was the daughter of VIDYAARAAM was married to NANDSHANKER master{teacher}. Their sons MAARKANDRAO alias MAAJUBHAI and MANUBHAI also lived with mother's father and studied. Both the brothers went to Mumbai for further studies. THAAKOR-RAAM after finishing matriculation in 1886 went to Mumbai for further education and stayed with MAAJUBHAI and MANUBHAI. He went to Elphinston College. All the three were very close to each other. When they used to come to Surat , they will all stay at THAAKOR - RAAM's place. When NANDSHANKER retired, he settled down in Surat. THAAKOR-RAAM had to read a newspaper called "Mumbai Gazette" to NANDSHANKER as his eyes were weak. At that time, they had always discussions about politics and other topics, which helped THAAKOR-RAAM in building his personality.

THAAKOR-RAAM was not a healthy person. He always suffered from coughing and T.B. of lungs. He used to drink smelly Codliver oil, Castor oil, and cough syrup of Highpophospate of Limewala Grimolt.

In 1888, he was almost twenty years old, so his father got him married to RATANGAVRI who was the daughter of KESHAVRAI AMRUATRAI RAAJI, who was the personal secretary of ARDESHER KOTWAALAA who was a well known person at that time in Surat. RATANGAVRI was born in 1876. She had studied in Raichand Deepchand school for girls. She had completed Gujarati education.

When THAAKOR-RAAM got married, he was still in the college. But when he was in the final year of B.A. in 1889, he was advised by the doctors to go to Pune—a hilly station. He stayed with his cousin MUKUANDRAAM. His health improved because of medicine and regular exercise. So he finished his B.A. in 1890. He settled in Surat.

He took the job of a teacher, though teacher's job was not well paid.. He was aware of the fact that his elders who had good positions in the job all had started as a teacher and studied for law and progressed and became either Judge or Munsaf. This job was not suitable to him due to his ill health, so he started studying law. He passed LL.B. and started to work as a lawyer. Lawyer has to wait to get clients, otherwise it becomes difficult to run such an expensive business. He was no exception to this, but he was managing. But he was very courageous and tenacious. He was very patient, but finally he got the job as a chief magistrate in Morbee state in 1894. He had gone to Morbee state with well known police inspector, namely RAAVSAAHEB PRAANSHANKER TRIPURAASHANKER. But just within three or four months, he got a message of his father's illness, so he left the job and came back to Surat. His father passed away in the same year.

So now, THAAKOR-RAAM started his business of advocate under well known lawyer namely, MOTAABHAI MOTEELAAL. At that time a murder case came to him, which he studied very carefully. He borrowed a book on Physiology from me to study so he can argue with the Doctor. With his ability, he won the case. He steadily worked with skill and cleverness and full knowledge of all laws. In 1895, a Naagar lawyer MADANRAI MUGATRAI was sick, so all his clients were given to THAAKOR-RAAM, for which he did his job excellently. So he became very popular in Surat. So sometimes he had to travel and he will have to go to Vadodraa. In Vadodraa state, MANUBHAI had drafted a law about witness which he helped to shape it correctly. In between 1894 to 1904 he had become wealthy. In that year his eldest son died so he was devastated. He diverted his energy in doing social work and finally entered politics.

In 1921, he was appointed as Attorney General. In 1934, he was honored by High Court of Mumbai as Original side Advocate. {O.S.}

He was brought up in Saurashtra where there was a limitation of freedom of speech. In Mumbai, MAHADEVAGOVIND RAANDE, DAADAABHAI NAVROJEE, FEEROZSHAH MEHTA, DINSHAH VAACHA etc. all of them were working for the welfare of the public. So THAAKOR-RAAM was influenced by their books, works and speeches. In 1885, first meeting of Congress had taken place at Mumbai in which DAADAABHAI and others had come out with flying banners. He joined the Congress and attended yearly meeting at Allahaabad. The branch of Congress for Surat was called Surat District Association which will have their meetings at BALVANTRAI advocate's place. THAAKOR-RAAM was the

secretary and president of that Association. In 1905, 1906-1907 as a Surat's Provincial Congress leader he worked very hard. TRIBHOVANDAAS MAALVI who was in the reception committee of congress was pleased with the work of THAAKOR-RAAM. Congress was split into two factions, one was called Vinit and other was called Udyam. THAAKOR-RAAM was the follower of Vinit branch. From Mumbai, BAALGANGAADHER TILAK, from Bengal, BIPEENCHANDRA PAAL and from Punjaab, LAALAA LAJPATRAI were heading the other branch of Congress. They were called Baal,Paal,Laal group. THAAKOR-RAAM in public speeches, criticised these three leaders. So public had gone against them and eventually the Congress did not meet in Surat. At that time the congress leaders FEEROZSHAAH MEHTA, GOKHLE etc. had a convention in which THAAKOR-RAAM was appointed as a member. He realized the emotional turbulence of the public and their misconduct towards their leaders. Because of the split of the congress and behavior of the leaders, he was becoming aloof from them. He still attended the meeting at Laahore as a representative from Surat. When MOHANDAAS KARAMCHAND GHAANDHEE arrived from South Africa and visited Surat, he had taken a leading role and had given a dinner party at his place. After this he was not very active in the Congress. For the independence of the country, general public was going against British Raaj. He was firm believer in discipline. He had always taken a leading role in politics. He had read the lecture of ANNE B. SAINT, the president of Colcutta Congress to the members of Congress of Surat in 1917. In 1921, he was appointed as a government lawyer, so people thought he was a government person. In 1921, when Congress had a movement of "asahkaar", he was insulted on the Congress platform. He was threatened for his life. But he was very courageous and never worried about those threats. In 1818, LAALAA of Punjab was sent out of the country by the government for which there was a meeting in Surat of which he was the president and he criticized the government.

He was a very capable lawyer, but he was also very good municipal worker. The work which he has done for the city, it is all recorded in municipal files.

He was working with MOTAABHAI Lawyer in the municipality from 1904 to 1910. He was vice-president from 1910 to 1914 and president from 1914 to 1917. Because, he had left congress, he lost election in Surat. Because of his skill, the MUMBAI government had appointed him as a member and he was elected as a president. He retired in 1934.

Once I jokingly mentioned to him that in your 30 years of service, you could not change the city of Surat being so dirty and dingy, while you try to bring running water and sewage system in Mumbai. His answer was that in Surat, municipal members were always ready to throw a ranch in any project which was proposed in the committee, so he could not do the same as he did in Mumbai. A municipal doctor Dr. KARSUKHRAAM VORHAA had also mentioned this in his speech. Because of his service to the public and the municipality, the government awarded him with a title called RAO-BAHAADUR. He was very much in favour of education and much more for women's education. From 1904 to 1921, he was in charge of municipal school board. During that time he changed the whole system for better which was admired by the public and by the teachers. He was also a member of the committee of Raichand Deepchand girl's school. He fought his way to establish higher education for women and finally he was successful. He was also a member of public college committee Board and he had accepted patronship. In daily newspaper called PRAATAAP, he was admired for his views. He was also a member of Public Library Board and helped them to systemize the records of books. In addition to all these, he was a leader of Boy's scout from 1923 and he was appointed as a commissioner in 1925. He used to have good discipline amongst the Scouts with sincere efforts to improve the quality of children. He was awarded a Medal of Merit.

In 1905, he was elected as a secretary of Surat's Mahaajan Orphanage and in 1921, he was elected as a President. He was President of People's Co-operative Bank, from 1929 to 1931 and he was in charge of Supervising Union Co-Operative Society from 1929 to 1932. Because of his service to the public, the government awarded him in 1923 with a title called DEEWAN BAHADUR. And in 1927, the government had awarded him with C.I.E.-Companion of the Indian Empire. In addition to this, he was awarded a JUBILEE medal in 1935 and Coronation Medal in 1937. He was considered as a public leader with sincerity and goodwill at his heart.

He had very good command of English. MAARKANDRAO or MAAJUBHAI and MANUBHAI had written an Indian history book in English in which he helped them very much. He was not very well versed in his own language Gujarati, as he had studied in English from grade five. But when he was sick, he had to leave his regular study and go to Pune for change of weather, he got interested in some books which were getting published at that time. He studied books like SARASVATEECHANDRA, NARMA KAVITAA, NARMAGADYA, EERAAVATEE, etc. But he had no real liking for the language and he had to communicate with all categories of people, so his language was not very grammatically correct. When I will discuss that with him, he will say that correct grammar is for authors, not for lawyers, though he was feeling bad about it. He was retired, but just to keep busy, he will go to the court house. People will comment that when he is so old and not so healthy, why was he so greedy? But people did not understand that he has to keep himself busy so that he remains healthy. He also thought about his own community- NAAGARS and so with the consent of other members of the community, he published a book on HAATKESHVER –SIVA GOD and distributed the book free to all the members of the community. He also wanted to get this book published, but unfortunately it was not finished in time before he passed away for which we are all sorry.

THAAKOR-RAAM was trustee of the SURAT'S VADNAGRAA NAAGAR'S DAAHYAABHAI MANCHHAARAAM HAATKESHVER's fund. He published the history and the account in a book which became very popular with all, as it gave all correct information. He also acquired all the necessary information for VADNAGRAA NAAGARS family tree, their origin, their branches etc. and also included the history of NAAGARS. PRASANNVADAN MOTAABHAI DESAI took the trouble of writing the history of origins of NAAGARS from old books called "PURAANS". He was not too pleased with the information from "PURAANS", so he took the trouble to go more in details and try to find out from various information like wall plaques, copper plaques, books, magazines, etc.

THAAKOR-RAAM was very proud of his community and was very dedicated to them. He translated into GUJARATEE about the history of NAAGARS and the role they played in shaping the history from the book written by Englishman, called Anthovan, in which the author describes about how NAAGARS were shrewd, intelligent, daring, and politically motivated people. He also translated into GUJARATEE about NAAGAR women from the book called "Women of India" written by Rothfeld. Some believe that NAAGARS are descendent of RAJPUT and their blood is mixed with foreign blood. THAAKOR-RAAM was planning to publish a code of NAAGAR's life and his daily duties for which he was working hard, but the work was not finished before he passed away.

He had a vast circle of friends at Mumbai and in Surat. His nature was very jovial and friendly. He used to have tea parties as well as dinner parties at his residence. When government used to raise funds for certain projects, his name will appear at the top of the list with a grand donation. He was very generous and caring

person. The activities outside the house was taking away all the time, so personal life was affected. His wife had to carry the burden of house hold work. She used to make fun and say that the municipality work was number one wife and she was second wife to her husband. His wife was elected as a member, because he believed in freedom of women. She used to have tea parties for the women and children of the members of the municipality. Their daughter EERA VATEE who was married to VEENAAYAKRAO, the son of NANDSHANKER MASTER, lost her husband and so parents were very upset.

THAAKOR-RAAM was very proud of his ancestry. Even he had a cottage to go to and spend time there, but, he will prefer to stay at his ancestral home in Surat. In his last days, he was taken to Mumbai for treatment, but, he preferred to come back to Surat and die there. He had bought land from his brother's children and his cousins and had built a mansion which he named after his father, called "KAPILGRUH". He died on 8th November 1941. They had a public memorial service when he was very much praised for the service which he rendered as well as for all the good qualities of his nature. Also he was very much praised by the press. They are thinking of raising a memorial for him. He was very much praised which is as good as memorial. He was my uncle and so to write this was a privilege and honor for me.

*****END*****

PREFACE

I would like to thank the people who helped me in different ways to get this book ready for publication. Mrs. VENUDAAGAUVAREE HARSUTRAAM AND MR.PRASANNAVADAN MOTAABHAI DESAI helped me to build a family tree of DEEWAANJI, KESHAVRAAM MEHTAA, and MOON family. Mr. PRASANNAVADAN alias MAULAABHAI worked on VEDA, SHAKHAA[BRANCHES], GOTRA [RISHI responsible], PRAVAR [sub branch] and helped in proof reading. Mr. RATNAVADANRAAM alias RADUBHAI had prepared a family tree which he surrendered to Mr. PRASANNAVADAN, thanks to him. Mr. CHAGANRAAJI KESHAVRAI RAAJI, who helped me in so many ways, thanks to him.

The last person whom I want to thank is Mr. **BHAANUSUKHRAAM**, who helped me in correcting grammatical and family tree mistakes as well as for the proof reading. He is my relative as well as my friend.

Madame ANSUYAAGAUREE, the mother of DR. KARSUKHRAAM VEERSUKHRAAM has helped me for dates of birth and death, which was very important to me.

It was important to get correct VEDAS, SHAAKHAS, GOTRAS, and PRAVARs for each family, because I believe everyone should know their origin. The present generation does not know the traditions of the community and families, which is a sad state of affair. It seems that with the passage of the time, it might totally get wiped off from mind's of new generation. According to the old traditions, everyman of the family was supposed to recite the names of seven generations during ceremonies like wedding, birth, death etc. I have also included the origins of NAAGARS from "PURAANAS" which are supposed to be very old documents, with the bibliography.

SAMVANT 1996 ASHAAD VAD 2{HINDU CALANDER} 21 July 1940 SURAT.
SANGHAADIAAWAAD, KAPILGRUH

THAAKOR-RAAM KAPILRAAM MEHTAA

***** END *****

NOTE-----I, NILA MEHTA PATEL WOULD LIKE TO ADD-----THAT PURANAS—OLD SACRED BOOKS WERE WRITTEN IN SUCH A WAY THAT THE REAL MEANINGS WERE VERY MUCH OBSCURED AND AT THE SAME TIME THE HISTORY WAS INTERWINED WITH RELIGION. SO TO ME, IT SEEMS THAT THE ARYANS WHO INVADDED INDIA, WERE CONSTANTLY AT WAR WITH THE NATIVE

PEOPLE –(THEY MAY BE HARRAPANS , WHO ARE POTRAYED AS DASYAS). BECAUSE THEIR POPULATION HAD INCREASED, THEY WERE TRYING TO ESTABLISH IN DIFFERENT PARTS OF INDIA. ALSO WITH THE PASSAGE OF TIME, AS RELIGION IS LIVING OR TO SAY ORGANIC, WAS ALWAYS CHANGING. SO THERE WAS A CHANGE IN WORSHIPPING DIFFERENT GODS. SO WITH THAT UNDERSTANDING, IT BECOMES PALATABLE TO READ THE ORIGINS OF NAAGARS. .

THE ORIGINS OF NAAGARS

by

MR. PRASANNAVADAN MOTAABHAI DESAI

The origins of NAAGARS is mentioned in a chapter, called NAGARKHAND, in a book called SKANDPURAANA. The translation from SANSKRIT into GUJRAATEE was done by Mr. BHAANUSHANKER RANCHODJI SHUKLA in 1889, which was published in JUNAAGHAD.

SHAUNAK asked SUTJI to relate the story. LORD SIVA used to reside at AANARAT- DESH, which is presently called DWAARKAA. One time, Lord SIVA got seperated from his consort PAARVATEE. He was naked and was holding “KAPAALPAATRA” {Kapaal means forehead and paatra means container} in his hand. While roaming like this, he came to “AASHRAM’S of MUNNIS-residence of Munnis or RISHIS. The wives of Munnis were lured by him and so they started following him. So Munnis became angry and cursed SIVA that let his phallus fall down. So immediately the phallus fell on the earth and went to PAATAAL-BHUMEE. So there was turmoil in that area. So INDRA and other daities asked Lord SIVA to hold his energy. Lord SIVA answered that I will do so, if only the whole world will worship me. BRAHAMAAJI answered that I will be the first one to worship , so everyone will do the same. So BRAHAMAAJI did the POOJAA-worshiping and placed a golden Phallus in place, and gave a name called “ HAATKESHVER”. The place from where the original phallus was taken out , a river started to flow on the earth, which was named “GANGAAJI”. People started to worship Lord SIVA and take bath in pure river of “GANGAAJI”, so INDRA filled the spot with soil. NAAGGA-LOKO{pythons} made holes and started coming up on the earth. The place was called “NAAGABIL”. When INDRA killed VAKRASURA, he had a sin of killing a brahaamin for which INDRA went through Naagabil to Haatkeshver and cleansed himself by taking bath in Ganges. Then INDRA thought that everybody will do the same thing , so he closed that way by placing a mountain from “HIMAALAYA” called “RAKTASHRUNG”. Then on that mountain Temples and shrines were built. The king of that place, namely “CHAMATKAAR” was suffering from lukoderma. With the advice of one of the Munni, the king took bath in a place called “SHANKTIRTH” and so eventually his disease was cured. The king asked all the Brahaamins to take some gifts from him but they refused to take anything. The Brahaamins were able to roam in the sky due to their energy level as they did “TAPAYOGA”. One day, they went to a place called “PUSHKERTIRTH”. When the king came to know that all 72 Munnis are not at home, he asked his wife DAMYANTEE to take some expensive clothes and jewelry to their wives. DAMYANTEE told all the wives of Munnis that today is 11th day of “VISHNUPRABODHEENEE”, so please, accept these gifts from me. Out of 72 , wives of SHAUNAK, AASTRAYA, BAUDHA, and DANT did not accept the gifts. So these four Munnis were able to come back by the same way as they left, while other 68 Munnis lost their power of surfing in the air so they had to walk back. Those four Munnis saw what had happened in their absence. They became very angry with the Queen and put a curse that the queen should become a rock, and so the queen became a rock. When those four Munnis heard that the king is coming to see them, they packed the sacred fire and left with their wives for “KURUSHEKTRA”. The king built a temple where the queen had turned into a rock. After some time those 68 Munnis arrived their destination. When they wanted to curse the king , their wives prohibited them

doing so. The water they had held in their hands to curse the king , they just threw on the earth. After that, that part of the earth became barren. The Munnis told the king that because of him, they are still here. So build a big city and will stay there. Accordingly, the king built a big city and protected it by huge walls. He gave Munnis residencies with lots of clothes and jewellery. Then the king decided to do “TAPAYOGA”. Lord SIVA was pleased and he told the king that he himself will reside there as “ACCHLESHVER”. On 4th day of “CHAITRA KRISHNA”-Hindu calender-, if one goes round this city, he or she will be able to collect lots of goodwill of God.

The 68 Munnis decided that anytime there is a wedding in our families, we will first worship –pooja- of DAMYANTEE and the bride will first go and prey before she enters “VEDEE”- wedding ceremony place. From that time this tradition amongst Brahaamins and Vaishya-merchant class- has started. Four Munnis left the place, because they did not like the NAAGAS. So here only 64 Munnies were left, and eight Munnis who had left the place became upper class Munnis.

Fear of the serpents:-- There was a king called , PRABHANJAN , in AANARAT-DESH, who got a son in his old age. His son was born in “GADAANT”, configuration of planets. According to horoscope which was very going to bring calamity to the kingdom. So the king decided to go to “CHAMATKAAR” city and find out what should be done . The 16 Munnis said that we will do everyday prayers to the planets so they can be kind to you. Even doing the prayers everyday, the king was having some disturbances everyday. The Lord of Fire, called “AGNI” appeared and told the Munnis that the planets are not accepting your prayers and fire sacrifices - “AAHUTI”, because there is one Munni who is “TREEJAAT”-{whose has got a mix blood of three}. To find out , who is “TREEJAAT”, they were asked to take bath in a lake which had white water. As soon as they took bath, one of them showed the signs of skin disease. That Munni felt very ashamed, so he left the city. The other 15 Munnis continued to prey. One Munni who left the place, thought that because of my mother’s such action, I am suffering and have to be ashamed of my self. So he started doing penance.

In CHAMATKAARPUR there was a Brahaamin named KATHNAAM who killed a young boy of NAAGAS. The mother of this boy went to “ANNANT-SHESHNAAGA” and complained with grief about what had happened. So “SHESHNAAGA” ordered all NAAGAS to go to the place of HAATKESHVER and destroy the city of CHAMATKAR. As the NAAGAS started destroying the city, all the Brahaamins started leaving the city. TREEJAAT came to know about the condition of the city, so he started preying to LORD SIVA. Lord SIVA was pleased with him , so HE asked him for what he would like. TREEJAAT said , please kill all NAAGAS. LORD SIVA said that it is not fair to kill all of them, but I will give you a “mantra” by which the poison of the snakes will be destroyed. Nagar is not poison.

‘NAGARAM NAGARAM CHAIT-TRUCHAVAA AI PANNAGAADHAMAA

TATRA STHAAYANTI TE VADHYA BHAVISHANTI YATHA SUTAHA’

{SANSKRIT}

All the Brahaamins entered the city , chanting that “mantra”. From that the city of CHAMATKAAR was renamed as “VRUDHANAGAR” or “VADNAGAR”. TREEJAAT was considered as a chief Brahaamin. Brahaamins of UUPMANYU, KRAUNCH and KASUARYA, GOTRAS were killed by NAAGAS. Their ancestors were belonging to “SHUNKADI – GOTRA”. The Brahmins who came with TREEJAAT are mentioned in the “ CHAKRA”. The “CHAKRA “ from the book is not printed here. There are 48 sanskaars – may be division, of “KAUSHKAADI-GOTRA”. TREEJAAT was renamed by BRAHMAAJI as BHARTUYAGNA. The Brahaamins who lived in the city , became very popular. They are ten divisions and sixty four GOTRAS. TREEJAAT brought 1500 more Brahmins, but they did not have the same authority

as the other sixty eight gotras Brahmins. Later many more Brahmins came and settled there. In this area, there are “TIRTH” like SHANKTIRTH, BRAHAMDEV MANDIR, BAALMANDAN TIRTH, MRUG TIRTH, SAPTAERSHI TIRTH, SIDDESHVER, CHETESHVERPITH etc. One time, DURVAASAA rishi visited this place and requested for some land to build a temple. No body responded, so the rishi gave a curse that all the families will be separated. So a Brahaamin called SUSHIL asked DURVAASAA RISHI to build a temple. When all other Brahaamins came to know, they renamed SUSHIL {good character} to DUSHIL {bad character} and asked him to go and stay out of the city. His progeny was called, BAHYANAAGARS or BAARADNAAGARS. Here there are places like PRASHNOTRI PUSHKER, SARASVAT VATESHVER, NARAADITYA, SOMESVER, NEELTIRTH, etc. where if one takes bath and worship the god, one’s wishes are fulfilled. But HAATKESHVER is the main temple. The Brahaamins of GART-TIRTH asked the king namely SATYASANGH who was returning from BRHAMLOK to build a city for them. But the king said that I have given up everything for now and I am doing TAPASYAA or penance. So go to CHAMATKAARPUR and service the Brahaamins there. So those Brahaamins went there and prospered. NAAGAR VANIA and CHITOD NAAGAR VANIA are the Brahmins of GART-TIRTH.

One Brahaamin named PUSHPA killed another Brahaamin and took his wife and wealth. He wanted to repent so he came to HAATKESHVER. All the Brahaamins despised him for his actions. But one Brahmin namely CHANDSHARMAA told him that if he does the VARRTA-a religious observation-of PURUSCHRAN of Saptmi {7th day}-Hindu calander-. By doing this, he was purified for his bad action. So PUSHPA gave one sixth of the property to CHANDSHARMAA. So all NAAGARS appointed a PANCHAAAYAT- a sort of justice system of five leading personality - and put CHAND out of the caste. PUSHPA did penance and pleased GOD SURYA. GOD SURYA said that I cannot undo what Brahaamins do, but you both will be known as “NAAGARBRAHAM”, and will prosper. PUSHPA and CHAND left the place and settled on the south side of river called SARSVATEE. CHAND built a temple of NAAGERSHVER SIVA and PUSHPA built a temple of PUSHYAADITYA of LORD SUN. SHAMKBHAREE, wife of CHANDSHARMAA built a temple of DURGAADEVEE. SHAMKBHAREEDEVEE became very popular and their progeny became prosperous. They were BAAHYANAAGARS.

One time because of the curse of VISHVAAMITR, river SARSVATEE was flowing with red blood. There “RAAKSHSHO” – man eaters started to occupy that area. They were eating even Brahaamins, so Brahaamins left that place. At that time “KAANDISHEEK” Naagars were separated. After certain period, the river was purified and was clean.

One time BRAHMAAJI did a “YAGNA” so 68 Deves came from “KAEILAASH” -a lord SIVA’s mountain-. They were told that during wedding ceremony, all of you will be worshipped and if somebody does not do the worshipping, bad omen will fall on them. Since that time those Deves are stationed there.

Amongst Naagars, the “ASTHKULI” are supreme. One time Lord INDRA asked LORD VISHNU which is the best place to do “SHRAADHA”- a ceremony after dead person-. Lord VISHNU said that if it is done on 14th or 15th of KANYAASANKRAATEE- a day before new-moon or on new-moon of KANYAASANKRAATEE - at HAATKESHVER by “ASTHKULEE” Brahaamin is best. The Brahaamins who left that place because of the king of AANARTDESH are presently residing in HIMAALYAS. So INDRA went to HIMAALYA and the Brahaamins to go with him and do the “SHRAADHA”. So KASHYAP, KAUNDNIYA, AUUKSHNAS, SHAARKAN, DWEEVAYAN, BAIJVAAP, KAPISTHA, and USHIKA gotra Brahmins went with INDRA and did the “SHRAADHA”. The ancestors whose souls had become “PRET”- who had no peace – got released.

INDRA was pleased and so he built a Lord SIVA's temple near "BAALMANDAN-TIRTH" and gave a city called "AAGHAAT" to the people. He said to the Brahaamins that you look after this temple and I will give you 12 cities. The brahaamins refused the offer. One Brahaamin namely, DEVSHARMAA accepted the offer, but he asked INDRA to give him a son. INDRA said, you will have a son and he will be very popular. The 12 cities which I have given for doing "POOJAA" of "CHATURISHVER", if the brahaamins reside there and do "NAANDISHRAADHA" there will be no calamity. But the other seven Brahaamins, even if they get money, they will not become rich, that is my curse.

The divisions of NAAGAR- BRAHMINS:- The 72 brahmins who stayed in VADNAGAR city, were called "VADNAGRAA". There are two divisions amongst them, one is called "GRUHSTHA" and the second one is called "BHEEKSHUK".

The origins of Brahaamins in VEESALNAGAR is mentioned in the book called "PRUTHVEERAJ".

VEESHALDEV was a king in GUJRAAT in "SAMVANT 936"-a Hindu calendar date. He established a city after his name, called "VEESHALNAGAR". He purified the city by doing special "POOJA", for which the Brahaamins of VADNAGAR had come. The king wrote the name of the city on the leaf of a "TAAMBUL"- {the leaf which is used in making "PAAN" which we eat} and gave away in the charity. So some relatives of Brahaamins of VADNAGAR were sent here to settle. This city is roughly 12 "gaaua"-an old way of measuring the distance- on the south side of "SEEDHPUR" and 5 "gaaua" on the north side of VADNAGAR. Since that day, they are called "VEESHALNAGAR -BRAHAAMINS". There are divisions amongst them, one is called "VEESHALNAGARAA" and second one is called "AHMEDAAVAADDEE". The king gave "SAATODA", "KRUSHNOR" and "SAAGOR" cities to the Brahaamins, so they were known as "SAATODARAA", "KRUSHNORAA" and "SAGORAA" Brahaamins. Though these names are not very well known. Originally all of them were VADNAGRAA, but then they were divided into different groups.

The "BAARAD NAAGARS" :- Any Brahaamin from "BRAAHMANAAGAR" who married a woman from other Brahaamin caste and paid certain fees to stay in the caste, was called "BAAH{r}ADNAAGAR". When "DURVAASAA" Munni asked a question and SUSHIL answered him, the progeny of him are called "PRASHNOTRAA". Also it is said that, one time a brahaamin from "AAHISCHADRA" was going for pilgrimage and stayed in somebody's house for a night. Some "RAAKSASH"- a man eater - came and took away the child of the home at night. But the Brahaamin with his religious power, got the child back from the wicked person. So the progeny of this Brahaamin is called "PRASHNOTRAA". Or the division in "BAAHYANAAGER" called "KAANDISHEEK" might have been called "PRASHNOTRAA".

Originally, there were 84 "GOTRAS". Out of them, 12 went to "KHADAAAYAT" Brahaamins. The remaining 72 "GOTRAS"s Pravars are mentioned in the chapter of "PRAVARAS OF NAAGARS". In the beginning, it is written that:--

"SHREEMADAANANDPUR MAHAASTHAN-NIYA PANCHDASH-SHAT GOTRANAAM SAMVANT 293 SAMYE PURVA TISHTHMAADWASAPT-TI GOTRANAAM SAMAN PRAVARASAYA NIBANDH." According to the old traditions, the sects which are divided, will have social relations of eating and getting married in the same sects. At present, the sects are mingling a little freely and have relations either eating and getting married with other sect

***** END *****

Note:-- If anybody wishes to check the above information, may refer to Gujraatee translation of SKANDPURAAN by Bhanushnker, chapters 10, 11, 16, 31, 69 to 70, 106 to 109, 110 to 111, 112, 113, 114, 153, 154, 174, 178, 198, 199, 202, 203. I have not included pages numbers with the refrence to each story. There is a list of Gotras on page 98 in a book called “JAATIBHAASKER”. The 68 gotras which came back out of which were 3-BHAARDWAAJ, 60-LOKAS, and AUKSHAN were five are found in SURAT’s Vadnaagara Naagars. In JAATIBHASKER on page 98, there is mentioned of KASYAP and SHAARKRAASH . It is likely that there was a mistake made by the author while translanting, otherwise there is evidence from other sources that 1-SHRANRAIYAGNA 2-DAKSHA 3-SHAAKHAAYAN 4-PRAATKOCHAN 5-GANGYAANAS 6-BAIJVAAP out of which BAIJVAAP Gotra is found amongst Surat’s Vadnaagar Grustha Naagars. They are Desais, Neelkanth, Vajeraam and Vorhaa, which belong to Baijvaap Gotra.

Out of 68, there are 10 Gotras amongst Surat’s Vадnagaraa Naagar Vedic Brahaamins.—1-AATREP, 2-AUKSHAN, 3-KAAPISTHAL, 4-KAUDANYA, 5-GOPAL, 6-GAUTAMA, 7-SHAARKAS, 8-SHANDILAYA, 9-BHAARDWAAJ, 10-BAIJVAAP.

There is 21 familiy tree mentioned of “SEEPAI NAAGAARS” who are residing in KAASHEE. In that each one is identified with Gotra. Pravars are not mentioned. In that also there is mention of GAAGAN, BAIJVAAP, KAASHYAPA, BHAARDWAAJ, SHAARKRAASH, and GAUTAM.

In Jaatibhaasker, on page 98, there is no mention of BAIJVAAP, SHAARKRAAKSH, KAAPISTHALA, and AUKSHAN. But they are found amongst Vадnagraa Naagar Brahaamins from Ahmedaabaad, Kaashee and Surat. So it proves that they were present in those 68 Gotras.

***** END *****

Note: The thread of the truth is stretched and twisted with religion and history intertwining that it becomes impossible to believe in anything. But it seems that the Aaryans who had invaded India had Indianized by now and at the same time their population was increasing. They were on move at the same time, trying to keep the community together, on one hand and had to fight with the natives of India to survive on the other hand. So anybody who broke the hard rules of the community, were placed outside the community thus creating more branches of the community.

PRESENT HISTORY OF NAAGARS

There are 20 Puraanas, but until now they were not considered very reliable. But as they were studied very carefully, they started giving out very much accurate information which were supported by the local legends, by the foreign visitors who have written the accounts of the history of India, archeology, and the coins found for that period. “The Ancient History of India”, by VINCENT A. SMITH published by Clarendon press from OXFORD in 1908, throws light on this subject. Puraanas, called “VAAYU”, “MATSAYA” and “VISHNU” are more authentic in which there is chronological description of king’s family trees.

There are 20 Puraanas, out of which Vaayu, Matsya, Vishnu, Brahmaanand, and Bhaagavat have family trees of the kings. But some Puraanas were written at a later stage, so they are less authentic. But Puraanas like

Vaayu, Matsya, and Vishnu are old Puraanas. Vishnu Puraana was probably written in 5th century, but other two are more authentic. There is definite rules and regulations about Puraanas which must have five prescribed subjects.

The meaning of word “NAAGAR” is given in books called, “SHABDAKALPADRUVA” and “BRUAHDABHIDHAN” by “VAACHSPATI”, that those who lived in and around VADNAGAR were called NAAGARS. In “SUNTHVAACHAK”, the meaning is mentioned that there used to be good crop of ginger – the dry powder is called “SUNTH”- and so let there be “NAAGR-AAKHAYA-DESHE BHAVAM NAAGRAM”. Also, it is said that they have to know nine things: “GOTRA, AVANTAK, SHAAKHAA, PRAVAR, VEDA, SHERMANI, SHIVA, SHAKTI, and GANESH”. Though, in the book of SEEPAI NAAGARS of KAASHI is not mentioned like that, and so the tradition in Gujraat is to remember only Veda, Shaaka, Gotra and Pravar. At the wedding ceremony, the priests of bride and bridegroom will recite Veda, Gotra, Parver, Shaakha and seven generations names. Some think that the word Naagar is not complete, but the actual word is NAAGRAA. Those are the inhabitants of mountain regions: NAG means mountain, NAAG means people of mountains, RAA is the grammer part, so the word becomes NAAGRAA. “NAAG” name is found in “SAKA” community or tribe. In First century, there was a place called “PAATAAL” in “SINDH” region. “SAKA” community was living there, who were driven out from there. They were worshipping “SUN GOD” and very bright looking. They arrived in SAURAASHTRA and destroyed VALLBHIPUR. In SAMVANT 404 - Hindu calendar- they did a YAGNA and wore the sacred threads { YAGNOPAVIT or JANOE } to become BRAHAAMINS. SANKRAACHARYA VIDYASHANKER BHARTI was around in sixth century. This is mentioned as “RAAJTARAGNI” in the history of ‘KASHMIR’. According to this book, it is not probable.-Look at the note by Nila to decide for yourself whether it is possible or not.

May be VADNAGAR was established in A.D. 140-145. Mr. Forbes agrees with Colonel Todd that somebody from the family of “LORD RAAMCHANDRJI” left the place and came to west and established VADNAGAR, which is mentioned in a book called “RASMAALAA” written by him. Reference to this is given in “Analysis of Raajsthan” by Colonel Todd and “Rasmaala” by Forbes.

When the name of Vадnagar came into use and the people who resided there were called Naagars, are two different issues. According to PURAANAS, it was called, “CHAMATKAARPUR”, “AANADPUR” and “AANARATPUR” at different ages. The fifth century documents do not show the name of VADNAGAR. It seems to appear only in A.D. 11 or 12th century. In 347-349, PRABHAAVAT did a YAGNA called BHATRUYAGNA with the help of king of MAALAWAA, but it is not mentioned in that too.

NOTE: I, Nila Mehtaa Patel has got a point of view which should be mentioned here. The Soan culture of Palaeolithic was replaced by the Neolithic culture and their blood may be still flowing in the modern Indians. There were settled cultures like Kulli culture of Makraan, Naal culture of Braahui Hills, and Zhob culture of north Quetta who were using phallic emblems. This culture is known as Harappaa culture. It extended from Punjaab to Rangpur in Saurashtra. Horse riding invaders had entered Raanaa Ghundaai in Baluchistan before 3000 B.C., but they soon disappeared. Then, in 2000 B.C. other invaders replaced the Harappan people. They used fireplaces, which shows that they came from a cold country. They called

themselves AARAYS whose priests composed “RIG-VEDA”. They were from the steppeland which stretches from Poland to Central Asia. They came in bands around 2nd millennium with their Sky Gods, horses and chariots. They conquered the local populations and intermarried with them to form a ruling class. These tribes, chief of which was that of the BHARATS , settled in east Punjab which was known as BRAHMAAVARTA. The tribes conquered each other and due to fusion they became peoples and nations. There was “AHICCHATRAA” in Sarsvati valley. {page 58 in a book called “The wonder that was India” by Basham. Also there was a city called NAGAS, {on page 64 in the same book}. The ‘SCYTHS’ , whom INDIA was to know as “SAKAS”, were driven from North and East to attack BACTERIA-BAHLIKA-, which they occupied, but soon to be followed by YUEH-CHIH. The SAKAS moved on to attack Greeks in India. By the middle of 1st century B.C. they reached MATHURAA. SAKAS spoke Iranian language. A clan called ‘KSAHARAATA’ of SAKAS, had reached MAALAWAA. Another SAKA dynasty ruled RAAJASTHAN and SIND. There was mentioned of PAATAL city in SIND whose occupants were SAKAYS who were driven out of that place. So to me, it seems we might have got some SAKA blood ?-research is needed. RUDRADAAMAN was a SAKA king who has left inscription in Sanskrit that he had reconstructed an artificial lake at GIRNAAR in KAATHIAAWAR. The capitol was UJJAYINI- modern UJJAIN. They were defeated by CANDRA GUPTA II in c.376-415. The SAKA Era – A.D. 78 – was founded by a SAKA king who occupied UJJAYINI and is still in use. This information is taken from a book called “The wonder that was India” by BASHAM-I.S.B.N. O 283 35457 7.

The history of “ VADNAGAR” will be divided into four sections:

- 1-From 2nd century to 5th century.
- 2-From 6th century to middle of 10th century.
- 3-From the middle of 10th century to 14th century.
- 4-From 14th century to 18th century.

Vadnagar was known as AANARATDESH when people migrated from Himaachal to Kurushetra. The youngest son-in-law, namely, UPAVADAT of the king called KSHTRAP had built this city. There were 72 Gotras at that time. They brought the “HAATKESHER” phallus and established a temple there. Eventually, they were divided into two groups, called ABHYANTER and BHAYYA. They went to war with NAAG people and around 2nd century, MAKAN RISHI built a city called “AANADPUR”, which became very popular like KAASHI-VAARAANASI. In 404 A.D. NAAG people attacked them, so they went to BHEENAMAAL and AHMADNAGAR.----this name came into use after Muslims started ruling India. But PRABHAAVADEV got help from Maalavdes and got VADNAGAR back.

After the rein of KSHTRAP, GUPTAS came in power. During that time two or three times, VADNAGAR was attacked and so NAAGARS went to BHEENMAAL, SAURAASHTRA, and NANDOD. KSHTRAP ruled A.D. upto 398. PRUTHURAAJ of AJMER and MAHIRBHOJ won KANOJ. At the end of CHAAVADAA dynasty, SOMNATH was lost, so NAAGARS started settling permanently at JUNAAGADH, SIHOR, etc. Bholaa BHIMDEV ruled from A. D. 1179 to 1242 and VAAGHELAA ruled from A.D. 1219 to 1304. During that period, LAVANPRASAAD, VISHALDEV became very famous. During SOMESHER's time a book called KIRTIKAUMUDI was published. From the script of a rock in PRABHAAS PAATAN, during the rein of VAAGHELAA KING, namely VISHALDEV in A.D. 1272, RAAJKAVI (poet in service of the king) NAANAAK was a NAAGAR of BAIJVAAP gotra from AANADPUR.

The traveler from China, namely HOU-SE-EN has mentioned in the travel description that AANADPUR was 200 lee in size, one mile is equal to six lee according to archeological report by General Cunningham in 1864-65. The capitol was 20 lee in circumference. The weather, the crop of farms, and the books were very similar to that of MALWAA. The place was very much populated and there were buildings for the people who followed Buddisht religion. But the main population was Brahmanic followers and there were temples all around. There was no king or a ruler at that time. It is believed that the description befits properly. But it is mentioned that this place is 700 lee, NorthWest of Vallabhi. But Vallabhi is 1000 lee, North of KUTCH which puts a little doubt in mind whether AANADPUR was VADNAGAR. Secondly, the culture of AANADPUR is mentioned as similar to MAALWA, but Vallabhi is in Saurashtra and the culture is not very similar. However, BAAPAA RAAVAL of SISODIYA clan obtained the territory of CHTTOD in 8th century and gave importance to VADNAGAR. He was a Brahmaamin of BAIJVAAP gotra which is found only in Vadnagr Brahmaamin community. During the time of KSHTRAP and GUPTA rule, Vadnagar had gone into obscurity. VALLABHI kingdom was established in the beginning of 6th century. During that time, many people left AANRT DESH is mentioned on rock inscriptions. So people were living in Vadnagar and were forced to leave the place. In third century, the temple of HAATKESVER was built in VADNAGAR but, may be in 5th century they might have left the place to settle in VALLABHI. Second time, in 588 A.D. the place was ram sacked and Naagars left the place and settle in NAANDOD. RAASTRAKUT clan reined during 8, 9, and 10th century, but they were dependent on RAASTRAKUT kings from west. At that time, Naagars divided into six groups, VADNAGRAA, VISNAGRAA, SAATHODRAA, CHITRODAA, KRUSHNORAA, and PRASHNORAA. Refer to Mumbai gazette volume 5, page 15. Visnagraa was named because they took charity, but the reason for other names is not mentioned. In Saurashtra, there are Vadnagaraa and Prashnora Naagars. In Nadiaad and Ahmedaabaad, there are Saathora Naagars. Chitroda Naagars are not found in Gujraat or in Saurashtra. BAARDO are near Vadnagar.

During 747 A.D. KAAK THE SECOND, of the RAASTRAKUT clan was ruling MAALWAA, so may be Vadnagar came under his rule. But in 9th century, Arabs invaded Gujraat and ram sacked Vadnagar so people from there migrated to EEDER and PAATAAN. A book called "ABHIDHAAN" was published in which a rock inscription of KUMAARPAAL of 1858 is included which tells us that VADNAGAR and AANADPUR is one and the same. The inscription reads as: The land of this kingdom is shinning with jewels which is like a waistband of sea and it has got two mountains, namely HIMAACHAL and VINDYAACHAL as its breasts. The ear is like bone ear ring and it's name is NAGAR. Good Brahmins are residing there. The seasons are like jewels of the place. DHARMA [personified religion] is keeping his hands on the "KUUPAS" [a place where YAGNA is done] of BRHAMAA and RISHIS and with one leg he is standing there as if he does not need any support from two legs and he is enjoying himself. So VIBUDHA has named it AANADPUR. Also it proves that a fort was built by KUMAARPAAL to protect Naagars.

The reference of AANADPUR is also found in "PRASASTEET" in VISHNU mandirs-temples of GWALIAR dated A.D.875. In it, is mentioned that VAAEEL BHATA moved from AANADPUR to KANOJ. So if we accept the description of "AANRTPUR" by Hou-se-en as Vadnagar, then it was called AANADPUR in 8th century, and in 11th century it was called NAGAR. Naagars had helped KUMAARPAAL in obtaining his throne, so he helped them by building a fort and a temple of SHIVA. In 11 and 12th century, some Naagars had moved to south to DHAARVAAD via Ahmednagar which is found in the inscription of CHAALUKYA kingdom. They settled in a place called Nagarkhand. Refer to Imperial Gazeteer volume 18 page no. 296 and 298 and volume 22 page 281. Even though they were migrating, there was good population of Naagars in VADNAGAR in 15th century. In that century, some Naagars had gone to Kashmir Kutch according to Kutch gazette. There were Naagars in Junaagadh as we know from NARSINH MEHTAA who was a Naagar from Junaagadh. Some Naagars had also settled in MAANGROL. We are not sure of their arrival time, but it is likely that they were getting good support from VALLABHI kings and so they might have come up to SAURAASHTRA when that kingdom was abolished. In 12th century, SHAH-bin uddin defeated JAICHAND of KANOJ and placed a muslim in charge who was defeated by a Hindu king with the help of Naagars.

Just as one group of Naagars went to KUTCH, there must have been another group which migrated to GUJRAAT. Naagars of AHMEDAABAAD, GODHRAA, KAALOL, NADIAAD, and VADODRAA settling time is not known, but the Naagars of SURAT arrived in late 15th century or early 16th century according to the records obtained from family trees. The old clan of DESAI family of Surat's Vadnagar Naagars had gone to ORPAAD as they obtained land there, but there is no written record available. But there is corporation of SURJEE and SHIVAJI who were the oldest family members of their clans which tells us roughly the time span of 300 years. Similarly, the oldest members ACHIAA or BHOJAA of NAVSAARIGARAA gives us the time span of 400 years. This calculation is done on the generations as each generation is considered to be of roughly of 30 years. With the same token, VOHRRAA, RAIJEE, and CHAKLAWAALAA families are there for 350 to 400 years. The migration to Kutch and Gujraat must have taken place at the same time. There are no Naagars in Navsaari, but the community in GANDEVI has abolished. The group which went to DHAARWAAD, must have split and some went to MYSORE and KARNAATAKA. Refer to Mumbai gazette volume 1 division 2 page no.23. Also one group went to North and settled in places like KOOTAA, JODHPUR and KAASHI. According to the poet VALLABH, it seems that Vadnagar was ram sacked in 1196 by KUTUB-BIN. RAANAA SANGHRAJ of Udaipur ram sacked VISNAGAR in 1520, but not VADNAGAR. It is not likely that muslim kings gave the name "VADNAGAR" though their rule was established in GUJRAAT by the end of 13th century. NOTE: There

is detailed description of political changes within the muslim kings which I am ommiting now, but if it becomes possible, I will add as footnote at the end of this book.

In 1693, Mohmned Mubarizkhan BAABI was asked by the main Mogul ruler to destroy HAATKESHVER temple of Vадnagar which he did. according to Mumbai gazette vol. 1, page 296. Later on the Mogul kings were becoming weak and so Maraathas{maharashtrians}were trying to get hold of Gujraat. In 1725, ANTAAJI BHASKER surrounded Vадnagar, but he was given 4 lakh rupees (400,000), so he left the place. There was a proverb in Gujraati that there are two golden cages, one is VADNAGAR and second is UМRETH. But when KANTAAJI and PILLAJI came to know this, they came to Vадnager via different routes. The demand for money was great and Naagars could not fulfill their demands. So they left Vадnagar. Kantaaji set the city on fire. In 1762 A.D. Vадnagar came under the rule of Maraathaa kings.

SAUNAAK RISHI –300 to 100 years before A.D.- has mentioned about Naagar Brahaamins in his SMRUTI that they are the best cultured people. The same thing is mentioned in a book called “YATIDHARMA SANGRAH”. VARAAHMIHIR also mentioned in his book of astrology in A.D. 505 and said that their leader is called MANGAL BRHUTUYAGNA NAAGARS decided not to take alms for the service of doing any vedic worship for which the dates are not available. The Naagars are all Rigvedis, but some are Yajurvedis. They worship SHIV as their God, but there are one or two families which worship VISHNU. They were very educated, talented, brave, politicians and good at literature. So many different people from Naagars have written books in Sanskrit, Persian, and Gujaraatee at different times which are of values. Women were very good at music and art of dancing. It is believed that NAAGAR script was invented by NAAGARS, as some people went to south, places like DHARWAD, MAYSOR as they were keeping records of religious activities and rituals in that language and for everyday communication they were using local language, according to Dr. GREERSON, in “Survey of India” and Dr. HUDLESTAN. There were different personalites which had become very popular in their times. KIRPAARAAM MEHTAA of the Surat was Deewanji, when the Muslim Nawaab’s rule ended in the early part of 19th century. During the same period, BAALAAJIWAALAA SHREEKRISHNA ARJUNJI TRAVAADI had helped the British Government financially. NOTE: The names of popular personalities, their work, and the bibliography will be covered at the end of the book as footnote.

HISTORY OF NAAGARS

Naagars numbering 21,617 {males 11,591 females 10,026} at the Census of 1901, are chiefly found in SURAT, AHMEDAABAAD, KUTCH, KATHIAAWAR-SAURAASHTRA, and MAHI KAANTHAA. There are several traditions current among them about their origin. They all connect them with the NAGS in one way or another. These traditions are of little value as they have no historical foundation, and are merely attempts to explain away the name NAGAR by connecting it with the word Nag because the former closely approaches the latter in sound. Later discoveries, however, throw a flood of light on this subject. The late VALLABHJI HARIDAT AACHARYA of RAJKOT was fortunate enough to find three MSS, of the pravaradhyay of these BRAAHMANS. One of these is nearly 200 years old and distinctly states that the GOTRAS, PRAVARAS, etc., which are therein specified are those which were in existence before SAMVAT 1283, i.e. A. D 1266. This MSS thus gives a list of thirteen “SHARMANS” which were in vogue amongst the Naagar Braahmans 700 years ago. They are [1] DATTA, [2] GUPTA, [3] NAND, [4] GHOSH, [5] SHARMAN, [6] DAAS, [7] VARMAN, [8] NAGADATTA, [9] TRAT, [10] BHUT, [11] MITRAA, [12] DEV, [13] BHAV. To each of these SHARMANS, have been assigned two or more of the gotras that are at present prevalent amongst them.

NOTE: All Braahmans were believed to have descended from one or other rsi, or legendary seer, after whom the gotras were named. The religious literature generally speaks of seven or eight primeval gotras, those of KASYAPA, VASISTHA, BHRGU, GAUTAMA, BHARADVAAJA, ATRI and VISVAAMITRA. The eighth gotra, that of AGASTYA, is named after the sage who is said to have taken the Vedic religion beyond the Vindhya, and who is a sort of patron saint of the Dravidians. His name may have been added to those of the original seven as South became progressively Aayanized. These primeval gotras were multiplied in later times by the inclusion of the names of many other ancient sages. The chief importance of gotra was in connection with marriage, which was forbidden to persons of the same gotra.

The position was further complicated by PRAVARA. In the Braahman’s daily worship he mentioned not only the name of the founder of his GOTRA, but also the names of certain other sages who were believed to be the remote ancestors of his family.

This list is not a fiction, but has a foundation in fact. For no less than three of these SHARMANS have been traced in the copperplate grants of the VALABHI kings who ruled over KAATHIAAWAR-SAURAASHTRA

and North Gujaraat from A.D. 509 to 766. They are MITRA, TRAT, and DATTA, and are found appended to the names of Brahaaman grantees. That these Brahaamans were Nagars is clearly proved by the fact that they are said to have originally belonged to AANANDPUR or AANARTPUR, which are both old names of VADNAGAR. Again, the Gotras mentioned of these Brahaaman grantees exactly agree with those assigned in the Pravaradhyay to the three SHARMANS just referred to. There cannot, therefore, be even the shadow of doubt as to these Brahaamans being Naagars. And this shows that the Naagars make their appearance in KAATHIAWAAR and Gujraat for the first time with the Vallabhi kings in the sixth century A.D. Now these Sharmans cannot possibly be mere name endings. For, in the first place they themselves always follow the name suffixes. Even now at the time of performing religious ceremonies, it is customary to say, e. g. Bhagwaanlaal Trat and Manishanlar Gupta instead of mere Bhagwaanlaal and Manishankar. The Sharmans Trat and Gupta here follow the name suffixes Laal and Shanker. Secondly while name suffixes like Laal and Shanker pertain merely to individuals, each sharma was and is the peculiar property of a certain separate group of individuals. There can, therefore, be no doubt that these sharmans are clan indicators. Further, it is worthy of note that out of the thirteen sharmans of Naagars no less than ten are found as family names among the KAYASTHS of Bengal also among Vадnagaraa Naagars of Surat. These are: DATA, GUPTA, NAND, GOSH, SHARMA, DAS, BHUT, MITRA and DEV. This points to a racial identity or affinity between both these castes. The Kayasths of Bengal are according to traditions, supposed to have come from Kanauj in the time of ADISHUR. And there can be no doubt that the Naagar Brahaamans also come from the north. The facts that Naagars are found in numbers among the Gurjars of Bulandshahr and that Naagars appear as Naagars among Jats seem to show that both the Naagar Brahaamans and Vaaniaas were not indigenous to Gujrat but came from the North. Again, it is obvious that both these Brahaamans and Vaaniaas are called Naagar obviously because they originally belonged to Nagar, just as the Shrumaali Brahaamans and Vaaniaas were so called because their original habitat was Shrimal or Bhinmal. Though, from the Vадnagar inscription of the Solanki sovereign KUMAARPAAL [1143-74] A. D., this place appears to be called Nagar, that was not really its old name, which was Aanadpur or Anartpur as attested by the earlier inscriptions. It was when the Naagars were settled in this town that they seem to have given Aanadpur the name Nagar. And when Vishnagar was founded and some of the Naagars found settled there, the old place came to be called not simply Nagar, but Badaa-Nagar, as well as Vat-Nagar. There seems to be no reason for Aanandpur being called Nagar, except the fact that the place from which the Naagars of Gujaraat originally emigrated was itself called Nagar. There is abundant evidence to show the names of the places and countries which they originally inhabited. So the question is whether there was any town in north India of the name Nagar in olden times. Doubtless there was a town of this name, and it has been mentioned, e. g. by the author of the KASHIKA who flourished in the seventh century. Further, it deserves to be noticed that the PRASHNORAA, a sub-division of the Nagar Brahmins, called themselves AHICHHATRAS or AHICHHATRINATIYAS. This shows that Nagar was either another name of, or in the close neighbourhood of Ahichatra. For, if this had not been so, the Prashnoras and the other Naagar Brahmins would not have belonged to the same stock, and consequently the former, when they emigrated from Ahichhatra and came into Gujraat, would not have been admitted to the claim of being called Naagar. Ahichhatra has been correctly identified by Cunningham with RAAMNAGAR in BAREILLY district, United Provinces. [This is shown in the beginning in the book, called The wonder that was India, by Bhasam, map with old names] It thus appears that Nagar, which was either Ahichhatra itself or in Jat Naagars of BALANDSHAHR, Jat Naagars, and in all likelihood also of the Bengal Kayasths. From Ahichhatra the latter probably migrated to Kanauj which is to its south and not far off, before they repaired to Bengal and spread themselves there.

Naagars are divided into six main sub-divisions CHITRODAAS, KRASHNORAAS, PRASHNORAAS, SAATHODRAA, VADNAGRAA, including DUNGARPURAA and VISNAGRAA. None of the sub-divisions intermarry or dine together except that food cooked by Vадnagraa Naagars is eaten by all the other classes of the six-divisions. Saathodras, Vадnagraas and Vishnagraas are again divided into GRAHASTHA or layman and BHIKSHUK or priests. Among them there is a further division called BAARADS consisting of men who, unable to procure wives in their own communities, have taken wives from other castes and lived apart. Chitrodaas and Krashnoraas are not found in Gujraat. Prashnoraas are found chiefly in Kaathiaawar-Saurashtra as Vaidas [medical practioners] and readers of puraans [holy books]. Saathodraas, who take their name from Saathod, about twelve miles from Dabhoi, are numerous in Ahmedaabaad and Kairaa as clerks, money-lenders and landholders. Visnagaraa in Vadodraa territory, are found chiefly in Ahmedaabaad, Surat and Vadodraa territory as money lenders, cultivators and servants. Vадnagraas are found all over Gujraat and hold an important position among Brahaamans. They are handsome, intelligent and pushing and have played an important part in the politics of Kaathiaawaar-Saurashtra

***** END *****

VAIDEEK VADNAGARAA NAAGAR BRAHAAMINS OF SURAT

Gotra, Pravar, Sherma, family name, and Ved and it’s branches of Kukani and Ahmedaabaadi Naagars

The division of Kukani is available in Dr. J. Wilson’s book called “Casts”. The Priests of Naagars were also Naagars. There are six families from Ahmedaabaad and the rest twenty families are Kukanis. There are three families which are Yajurvedi, two are Saamvedi and the rest are Rigvedis. There are three Pravars of two families of Yajurvedi and their branch is Maadhyaamdini. Paathkeji, Dave and Shukla; only Shukla family’s Gotra is Kaashypa and Pravar - Kaashypa Vatsa , Naidhriva and their’s is Shermadatta. This is only one family, which has got the similarities with other three Yajurvedi families. Paathakaji Balbhdra family’s Gotra is Gautam. Also Dave’s Gotra is the same. And both have got three Pravars, the same, Gautam, Authithya, and Aangiras. Their Sherma is Nanda. But in Naagar Gruhsth families, there is no Gautam Gotra. There is only one Yajurvedi Dave family which belongs to Ahmedaabaad. There are four families belonging to Saamved whose branch is Kauthmi. There are also Sherma and Dattmisra. But their Gotras are Saanknas, Aattreya, Kaudinas and Saankravas. Saankravas has got five Pravars: Bhrugu, Chyavan, Aaptavan, Aurva and Jamdagni. The other three belong to Kaudinya Gotra and their Pravars are Kaudinya, Maitravarun, and Vasistha. Aatreya Aarshya Paurvaatithi belongs to Aattreya. There are three Pravars of Saanknas, namely Saank-krutya, Gaurivatsa and Aangiras. Only Raaval familiy from Naagar Gruhsth has got the same Gotra and Pravar with Trivedi family. But that family is from Ahmedaabaad. Sherma of Raaval family is Gupta and that of Trivedi is Datta.

The other fifteen families are Rigvedi and their branch is Saankhayaani. Gotras of five families are common. The other ten families have got different Gotras: Aareya, Aukshna, Bhaardhwaj, Baijvaap, Kapilsthlam, Kaudinya, Gopal, Shaarkvas, Shandiva, and Aankartas. There are five Gotras in Naagar Brahmins which are not found in Naagar Grustha.

*****END*****

VED, BRANCH, GOTRA, SHERMA etc OF SIPAAHI VADNAGRAA NAAGARS OF KAASHI

		VED	BRANCH	GOTRA	SURNAME	SHERMA
1	PANDIT BENEERAAM	SAM	MAADH-YAMDINEE	SHAARK-VASHA	TRIVEDEE	GAUTAM, AANGRA S, and AUTTHYA
2	RAO VENEERAAM	SAM	MAADH-YAMDINEE	SHAARK-VA-SHA	TRIVEDEE	GAUTAM, AANGRAS, and AUTTHYA
3	VYAAS BALVALLBHADAAS	RIG	SHAAMKH-YAANEE		VYAAS	GAUTAM, AANGRAS, and AUTTHYA
4	LAALAA LAKSHMEELAALJI	RIG	SHAAMKH-YAANEE	GAANGYAN	PREMAAPUREE	GAUTAM, AANGRAS, and AUTTHYA
5	LAALAA VENEERASAAD	YAJUR	MAADHYAM-DINEE	GAUTAM	BAANDREE	GAUTAM, AANGRAS, and AUTTHYA
6	PANDIT DAAMODARLAAL MEDHA	RIG	SHAAMKH-YAANEE	SHAARK-RAAKSHA	MEDHA	KAASHYAP, AAVATSAR, and NAIDHRUVA
7	MU. SUKHRAAMJI SHMAADEEYAA	RIG	SHAAMKH-YAANEE	BHAARDWAAJ	SHARAADHIYAA	KAASHYAP, AAVTSAR, and NAIDHRUVA
8	LAALAA VSHAMBHARDAAS	YAJUR	MAADHYAM-DINEE	KAASHYAP	SHAAHPUREE	KAASHYAO, AAVATSAR, and NAIDHRUVA
9	GOVEENDAAS CHHAKAAI	RIG	SHAAMKH-YAN	GAANGYAN	CHHAKAAI	ATRI, GAVISHTER, PUVAADHA
10	JIVANDAAS				AARTEE	ATRI, GAVEESHTER, PUVAADHA
11	MAANEKCHAND				PANDYAA	ATRI, GAVEESHTER, and PUVAADHA
12	RAI SHAMBHULAAL	RIG	SHAAMKH-YAN	BAIJVAAP	KHAANDWAA	ATRI, GAVEESHTER, and PUVAADHA
13	GAUREEPASAAD	SAM	KAUTHUMEE	SHAANKRIT	CHHAANGLIA	
14	KANNULAAL				KADCHHEEMAAR	
15	VALLBHDAAS				DAAND	
16	GANTPATLAAL		BAIJVAAP		KHAANDWAA	
17	NAAJIRJI					
18	VENEEDAAS				CHHAKAI	

19	MANEELAAL	RIG	SHAAMKH- YAN		VACHH- RAAJAANEE	
20	NANDBAADEE	RIG	SHAAMKH- YAN	GAANGYAN		

There are two Yajurvedi, three Saamvedi, and eight Rigvedi families. One family of Yajurvedi’s Gotra is Gautam and other family’s Gotra is Kaashyap.

Two family’s of Saamvedi’s Gotra is Al Travaadi. But it is not like that in Surat. But there is only one family in Surat whose surname is Travaadi, but they belong to Rigved – Saakhaanyaani branch. Those families from Kaashi whose Al is Trivaadi, their branches are different. One belongs to Maadhyamdini and the other belongs to Saakhanyani. Only there is one Kashi Sipahi Naagar family who belongs to Saamved and their branch is Kauthumi. Gaangyas Gotra’s two families are Rigvedi and their branch is Saakhaanyani. There is no mention of Pravar. But it can be found from “GotraPravar Nibandhkadmba”,A.D. 1917, Laxmivenkatshwer chaapkhana[publishing]-Mumbai : published by Gangaavishnu shree Krushnadaas, Pandit Shivdulaariji complied it; also from “ PravarManjri” by Persottam Pandit; and also from “PravarDarpan” by Kamlaashanker; and lastly from “GotraPravar Neernaya” by Abhinav Maadhvaacharya. Also refer to Pravar Gotra Gan or PravarDarpankaar by Pattaabhi Raamsaashtri Garg Bhardwajkul “Vivaaha Vichar” and “Vivaaha Padhatti” about Maadhyamdini branch : Professor of religious knowledge, Hindu university of Kaashi, Karmakand division, first chapter, page no. 182-190 and also under the same heading “Upnayan Padhatti”, second publication page no. 167-175. Also refer to “Neernay Sindhu” and “NeernyaSaagar volume of 1926, page no. 208-216.

NO.	GOTRA	VED	BRANCH	NO. OF PR A-VA R	PRAVAR	SHERMA	GRU	VE. KU .	V E . A .	KAASHEE
1	AATREYA	RIG	SHAAM.	3	AA., A., and PAU.	DEV			1	
2	AUKSHNA	RIG	SHAAM.	3	V.SH.PA.	SHERMA	3	2	1	
3	KAUDINYA	SAM.	KAU.	3	KAU., MI., VA.	GU. DATTA	1	1	1	
4	KAPILSHTH	RIG	SHAAM.	1	VA.	NAAG-DATTA		2	1	1
5	KAASHYAP	YAJ.	MAA.	3	KAA., BAI., AU.	DATTA	3		1	
6	GAANGYAN	RIG.	SHAAM.	3	KAA. AA., SHAM.	MITRA				1
7	GOPAAL	RIG.	SHAAM.	3	VA.SA. PA.	DAAS		2		
8	GAUTAM	YAJ.	MAA.	3	GAU. AA., AU.	NAND		2	1	2
9	DARBH	RIG.	SHAAM.	3	AA. A. AU.	GOSH	1			
10	BAIJVAAP	RIG.	SHAM.	3	AA. GA. PU.	DAAS	4	1		2
11	BHAARDW AJ	RIG.	SHAM.	3	AA.YAA.- VAA	TRAAT	4	1		1
12	LOK	RIG.	SHAAM.	3	VA. E. BHAA.		1- TRA- VAA DEE			
13	SHARK- RAASH	RIG.	SHAAM.	5	BHA. CHYA. AA.,AU.,JAA .	MITRA	3			
14	SHARKVAS	RIG.	SHAAM.	5	BHA.,CHYA. AA., AU., JAA.	MITRA		1		1
15	SHANDIVA	RIG.	SHAAM.	3	SHAAM. A., DEVRAAT	SHERMA		1		
16	SAANRK- VATSA	SAM.	KAU.	3	SAAM., GAU.,AA.	DATTA		1		

Sherma is attached to the names, which are thirteen in no and also it identifies the Gotra at the same time, according to the”Shloka”.

- 1-Datta Shermaa-nineteen Gotras-one Kaashyap, 2 to 7 Shaandilya and 8 to 18 Krutya.
 - 2-Gupta Shermaa-2, one Kaundinya .
 - 3-Nand Sherma -one, Gopaal-one .
 - 4-Gosh Sherma-one, one Derbh.
 - 5-Sherma Sherma-2, one Aukshan.
 - 6-Daas Sherma-4, 1 to 3 Baijvaap.
 - 7-Verma Sherma.
 - 8- NaagDatta Sherma- one, one Kapilstha.
 - 9-Traat Sherma-two, one Bhaardwaj, 2-Aatreya.
 - 10-Bhut Sherma-one.
 - 11-Mitra Sherma-two,one Saarkraash, 2-Gangyan.
 - 12-Dev Sherma-three, one and two Wruddhatrey.
 - 13-Bhav Sherma-one, one Shaakarva.
- Refer to three monthly 3-4, vol. 4, pages 14,43,84,87,107 by Aachaarya Vallabhaji Haridatt’ article

*****END*****

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PAGE NO 1 OF THE BOOK

VED, GOTRA, PRAVAR ETC. OF SURAT’S VADNAGRAA NAGAR GRUTH -----
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No.	Name of the family	Surname	Ved	Branch	Pravar	Gotra	Sherman
1	Desai	Desai	Rigved	Shaakaanyan	3-Aatreya, Gavishther, Purvaatithi	Baijvaap	Daas
2	Horaa	Horaa	Rigved	Shaakaanyan	3-Aatreya Gavishther, Purvaatithi	Baijvaap	Daas
3	Neelkanth	Neelkanth	Rigved	Shaakaanyan	3-Aatreya, Gavishther, Purvaatithi	Baijvaap	Daas
4	Vejeraam	Mehtaa	Rigved	Shaakaanyan	3-Aatreya, Gavishther Purvaatithi	Baijvaap	Daas
5	Navsaarigaraa	Mehtaa	Rigved	Shaakaanyan	5- Bhargav, Chayavan Aaptavaan Aurva Jaamdagniya	Shaarkraaksh	Mitra
6	Kaantaawaalaa	Mehtaa	Rigved	Shaakaanyan	5-Bhargav Chayavan, Aaptavaan, Aurva, Jaamdagniya	Shaarkraaksh	Mitra
7	Haansontee	Majmudar	Rigved	Shaakaanyan	5-Bhargav, Chayavan, Aaptavaan, Aurva, Jaamdagniya	Shaarkraaksh	Mitra

8	Chaklaawaalaa	Mehtaa	Rigved		3-Aangiras, Bhaardwaaj, Baharsptya	Bhaardwaaj	Traat
9	Chaklaawaalaa Munshee	Munshee	Rigved	Shaakaanyan	3-Aangiras, Bhaardwaaj, Baharsptya	Bhaardwaaj	Traat
10	Mun	Mun	Rigved	Shaakaanyan	3-Aangiras, Bhaardwaaj, Baharsptya	Bhaardwaaj	Traat
11	Pandol	Pandol	Saamved	Kauthumee	3-Aangiras, Bhaardwaaj, Baharsptya	Bhaardwaaj	Traat
12	Raiji	Raiji	Rigved	Shaakaanyan	3-Vasistha. Shakti, Paaraasher	Aukshan	Sherma
13	Munshee	Munshee	Rigved	Shaakaanyan	3-Vasistha, Shakti, Paaraasher	Aukshan	Sherma
14	Deewaanji	Mehtaa and letter Deewaanji	Yajurved	Maadhaamdini	3-Kaashyap, Aavtsaar, Naidhruv	Kaashyap	Datta
15	K.Mehtaa	Mehtaa	Yajurved	Maadhaamdini	3-Kaashyap, Aavtsaar, Naidhruv	Kaashyap	Datta
16	Maaster	Mehtaa	Yajurved	Maadhaamdini	3-Kaashyap, Aavtsaar, Naidhruv	Kaashyap	Datta
17	Raavalji	Raavalji	Saamved	Kauthumee	3-Vasistha, Maitraavarun, Kaundinya	Kaundinya	Gupta
18	Baalaaji-	Baalaaji-	Rigved	Shaakaanyan	3-Kaashyap, Vatsa, Naidhrav	Darbhash	Gosh
19	Travaadeeji	Traavaadeeji	Rigved	Shaakaanyan	-----	Lok	-----

Note: When Gotras are pronounced, at the end of each Gotra, sa is attached according to the grammer, e.g. Baijavaapasa, Sharkraakshasa, Bhaardwaajasa etc.

Seven Sherma: Gupta, Gosh, Traat, Datta, Daas, Mitra, Sherma.

Three Veds: Shukla-Yajur, Rig, Saam.

Branches: Maadhyaamdini,Shaakhaanyan,Kauthumi

Pravar: 5-Bhargav, Chhyavan, Aaptavaan, Aurva, Jaamdagniya.
 3-Aatrya, Gavishther, Purvaatithi.
 3-Aangiras, Bhardwaaj, Baaharsptya.
 3-Vashistha, Shakti, Paaraasher.
 3-Kaashyapa, Aavatsaar, Naidhruva.
 3-Vashistha, Maitraavaruna, Kaundinya.
 3-Kaashyapa, Vatsa, Naidhruva.

Gotra : Baijvaap, Sharkraaksh, Bhaardwaaja, Kaashyapa, Kaundinya, Derbhsha, Aukshna, Lok.

There are no families of Traavaadiji, Raavalji, and Pandolji left, so there are only five Gotras left.

LEGEND: ONE LETTER=SHORT PROUNCIATION E.G. A
 TWO LETTERS =LONG PROUNCIATION E.G. AA
 x= MARRIED TO
 d= DEATH
 b=BIRTH

[A LETTER INSIDE]=FATHERE’S SURNAME E.G. [R]
f= FEMALE
0= No children
A.M. = ABHERAAM MEHTAA
AU.=AURGNGAABAAD FAMILY
KI.MEH.=KIRPAARAAM MEHTAA FAMILY [DEEWAANJI OR DWINJI]
KE.MEH.= KESHAVRAAM MEHTAA FAMILY
CH=CHKLAAWAALAA FAMILY
CH.MU.=FAMILY OF CHKLAAWAALAA WITH MUNSHEE SURNAME
DI=DIWAANJI FAMILY
DE =DESAI FAMILY
N.=NAVSAARIGARAA FAMILY
N.KAAN.= NAVSAARIGARAA KAANTAAWAALAA FAMILY
N. HAAN.=NAVSAARIGARAA HANSOTEE FAMILY
MAA= MAASTER FAMILY

MU.= MUNSHEE FAMILY
MU.RAA.= FAMILY OF RAIJI WITH MUNSHEE SURNAME
RAA.= RAIJI FAMILY
VA. =VEJERAAM FAMILY

***** END OF PAGE NO. 1 OF THE BOOK *****

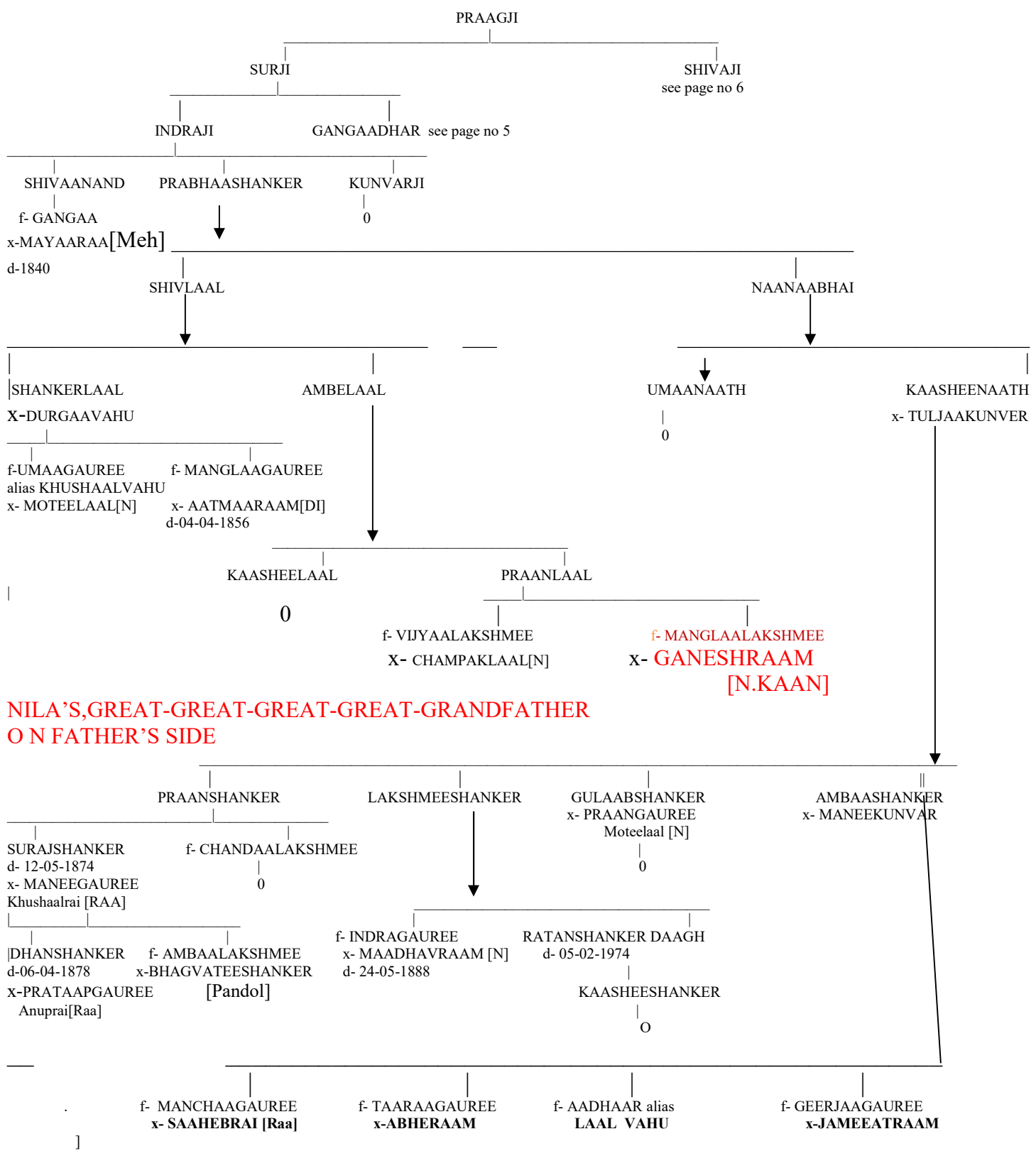
PAGE NO 2 OF THE BOOK

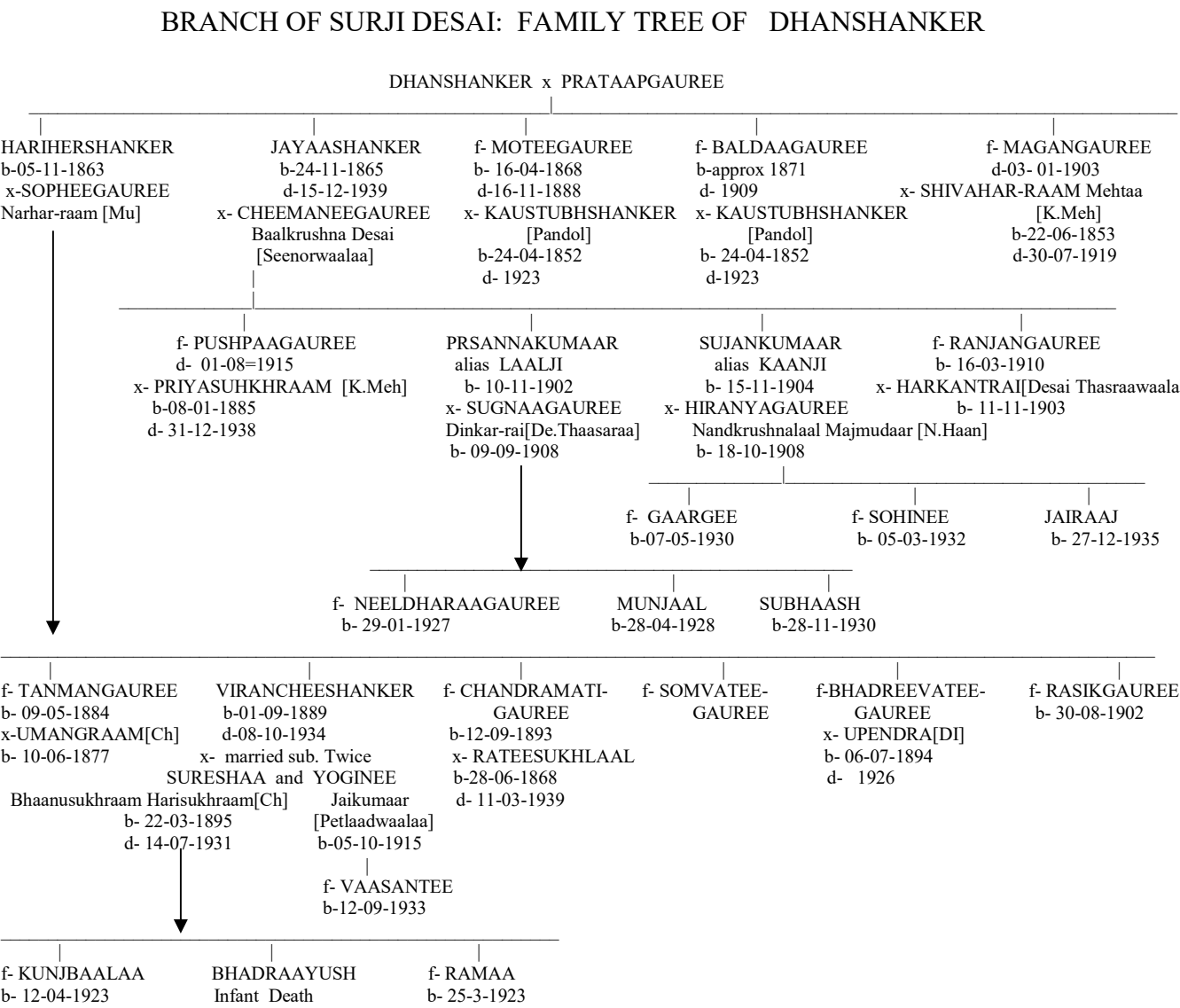
FAMILY TREE OF DESAI
VED-RIGVED: BRANCH-SHAAKHAANYAN
THREE PRAVAR-AATREYA- GAVISHTHER- PURVAATITHI
GOTRA- BAIJVAAP: SHERMAN- DAAS
SURNAME-DESAI

***** ENDOF PAGE NO. 2 OF THE BOOK *****

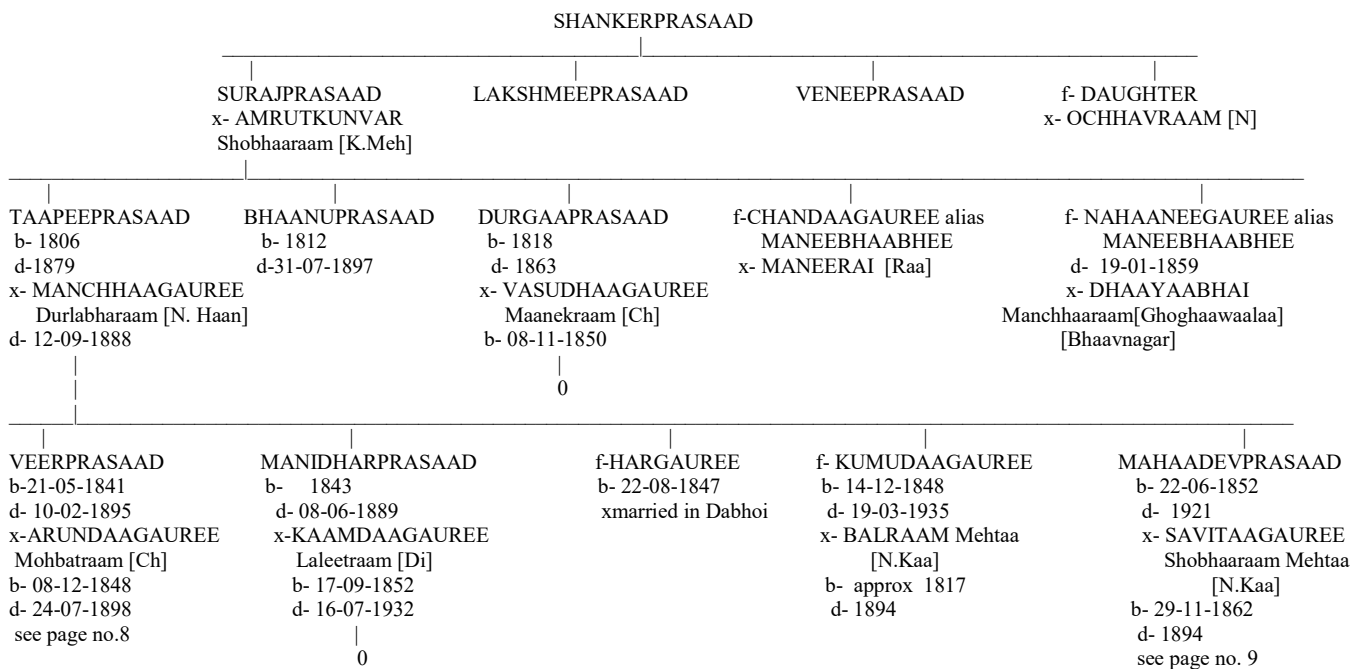
PAGE NO. 3 OF THE BOOK

FAMILY TREE OF PRAAGAJI SADAASHIVA DESAI

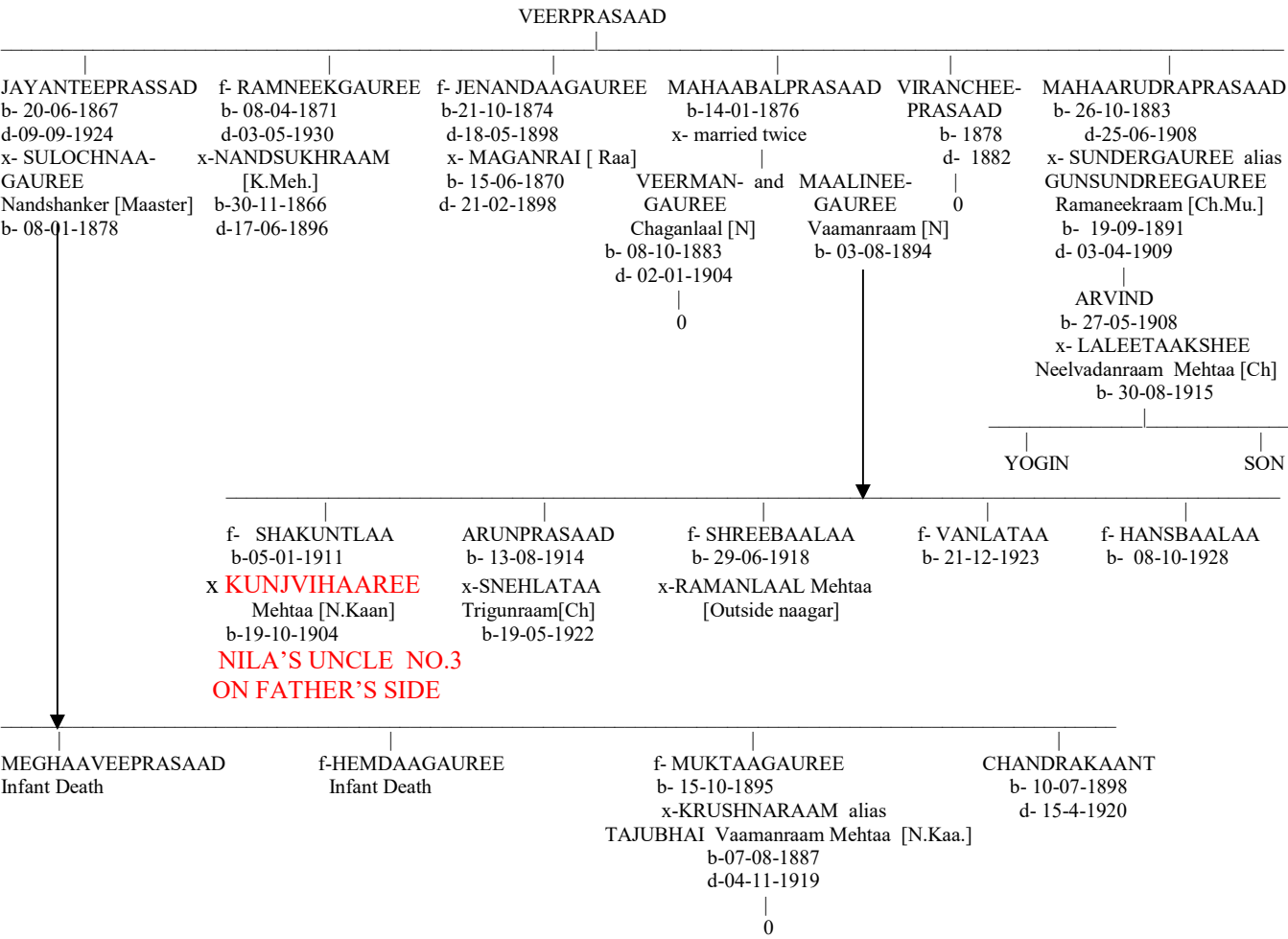




BRANCH OF SHIVJI: FAMILY TREE OF SHANKERPRASAAD SHIVPRASAAD

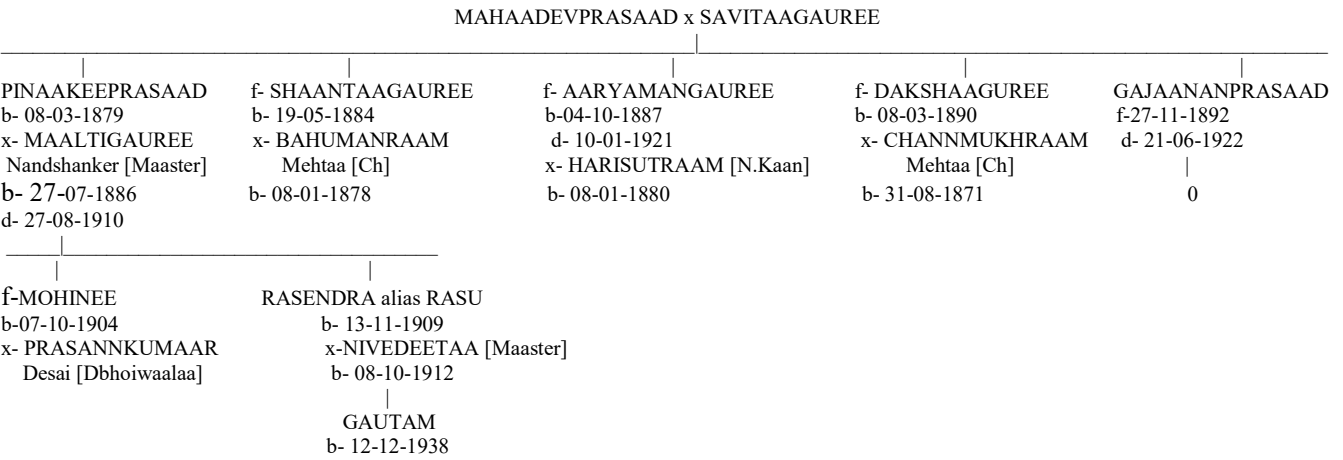


BRANCH OF SHIVJI PRAAGJI: FAMILY TREE OF VEERPRASAAD TAAPEEPRASAAD



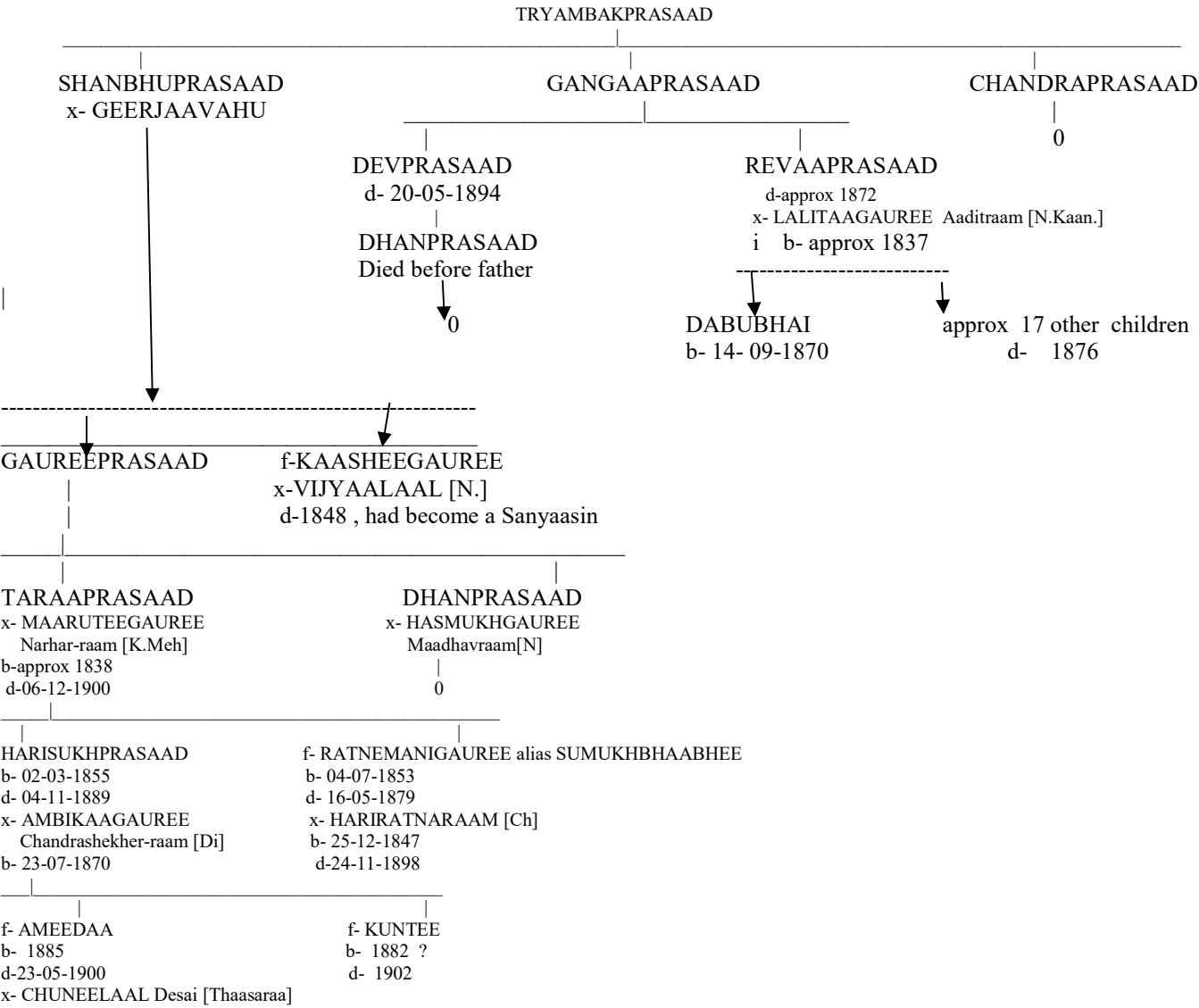
***** END OF PAGE NO. 8 OF THE BOOK *****

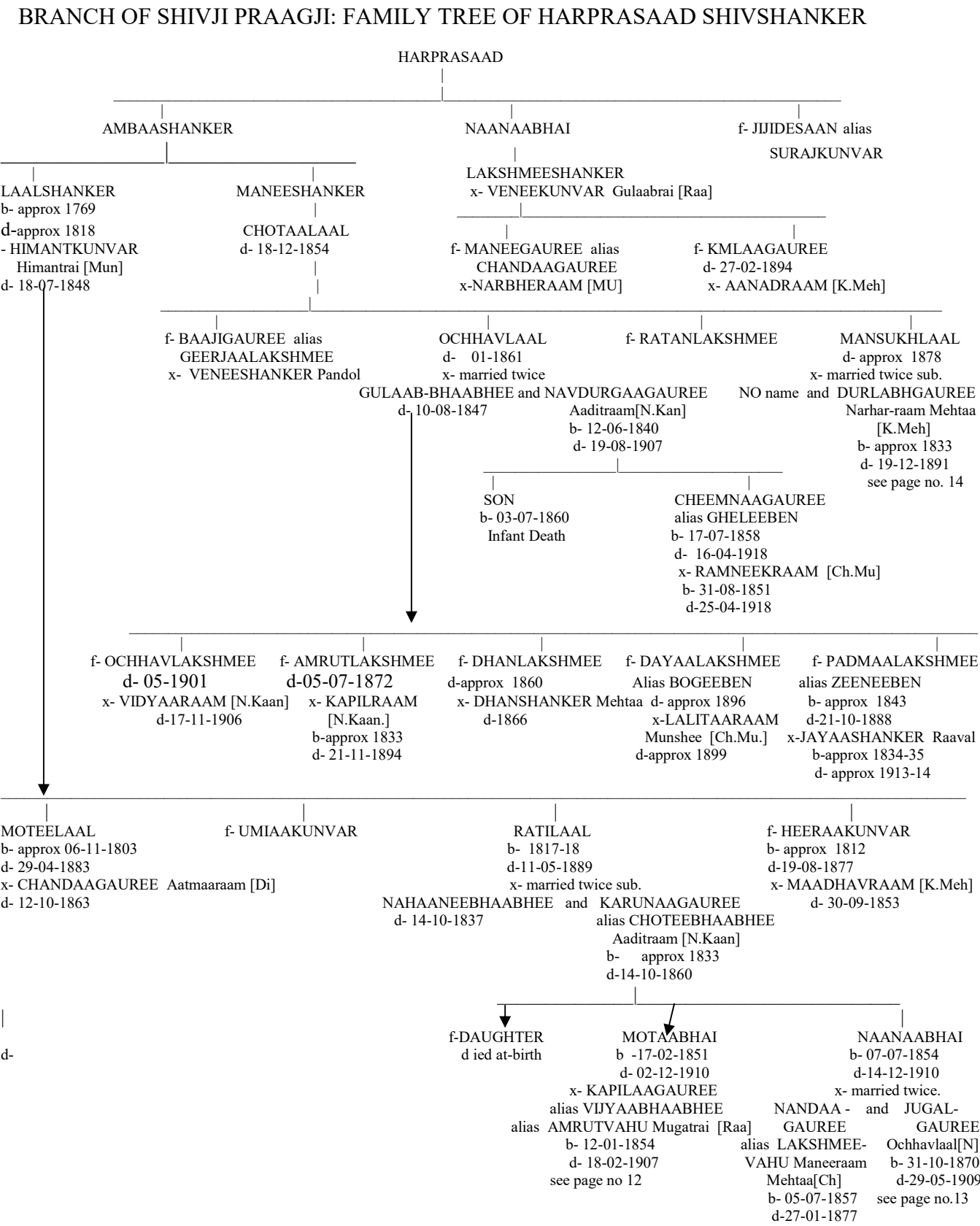
BRANCH OF SHIVJI PRAAGJI:FAMILY TREE OF MAHAADEVPRASAAD
TAAPIPRASAAD



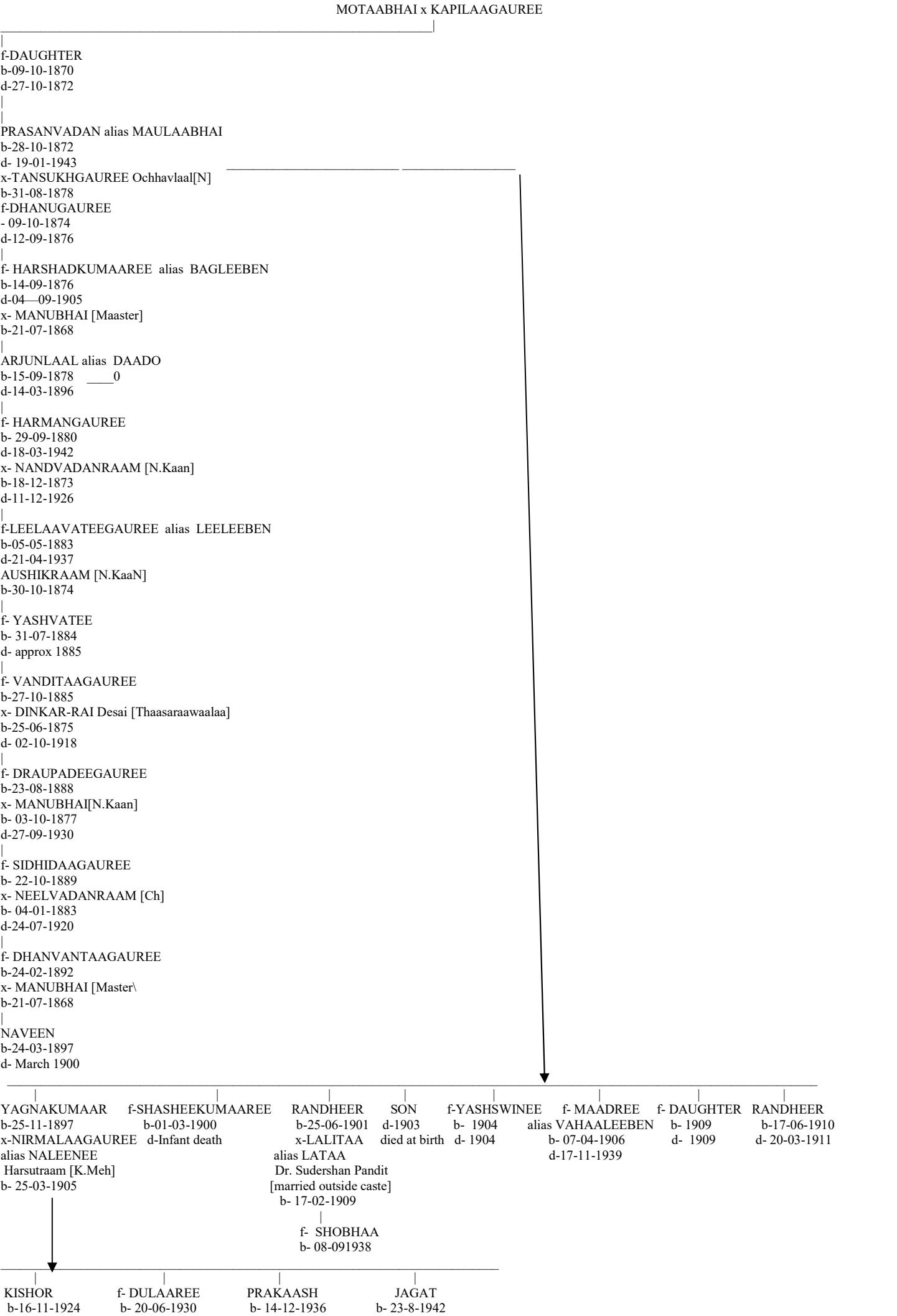
***** END OF PAGE NO. 9 OF THE BOOK *****

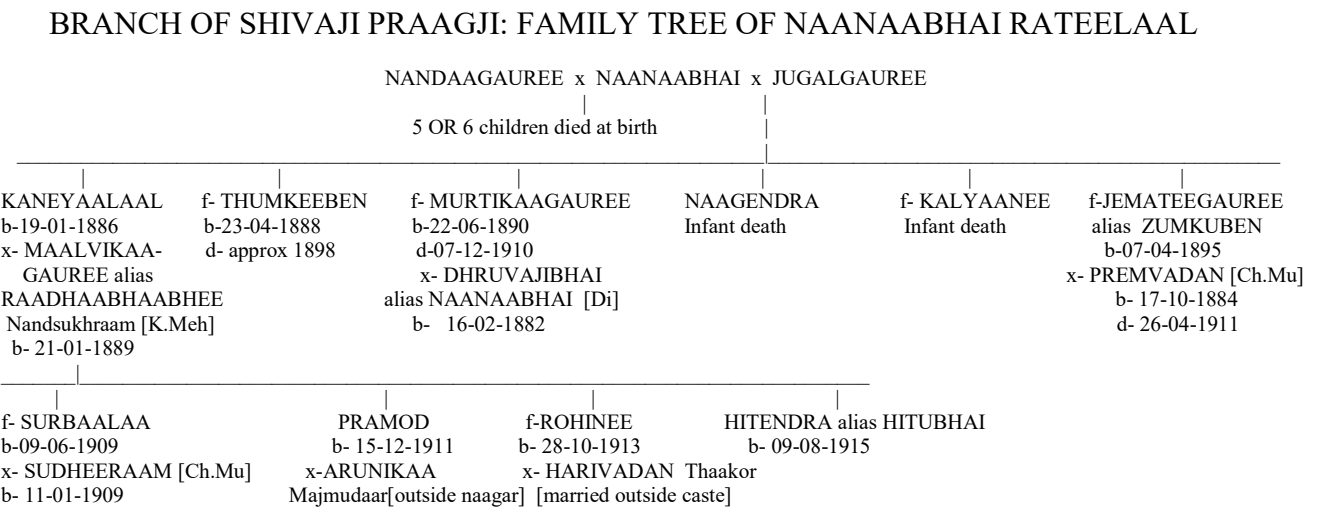
BRANCH OF SHIVJI PRAAGJI: FAMILY TREE OF TRYAMBAKPRASAAD SHIVPRASAAD



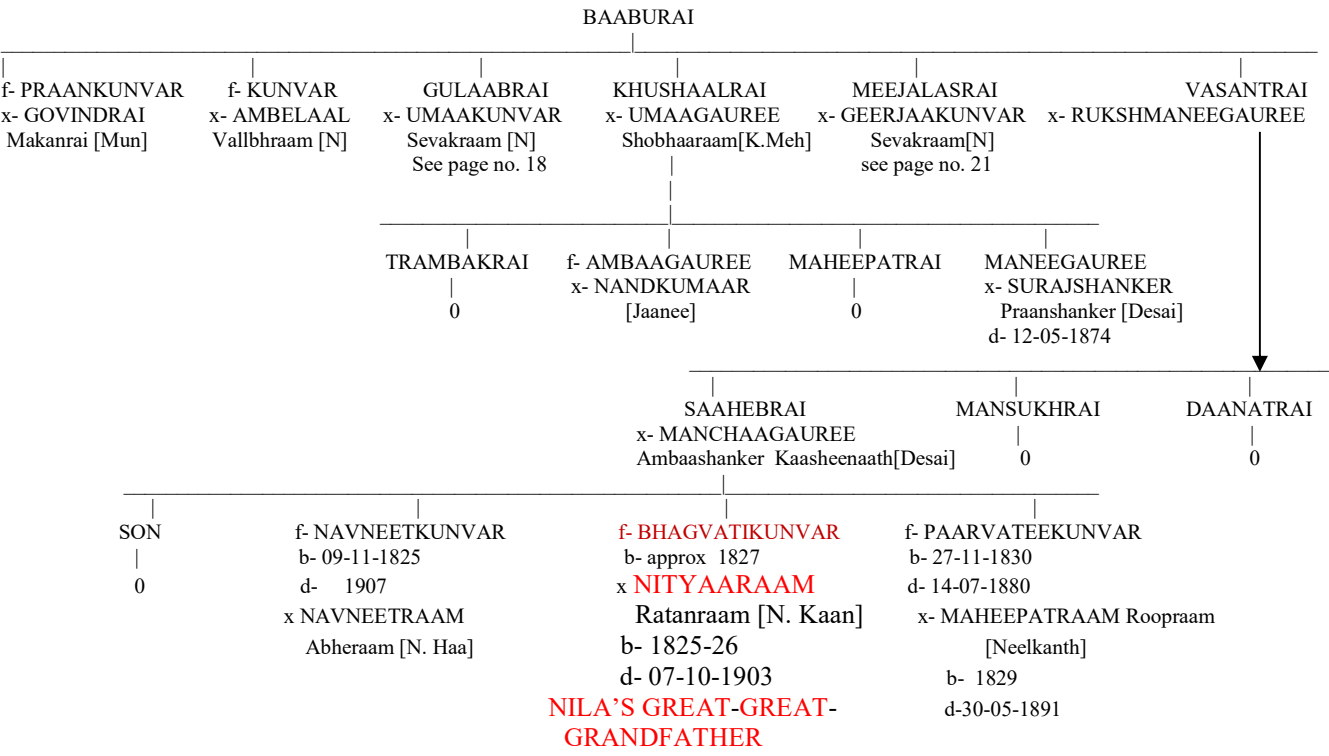


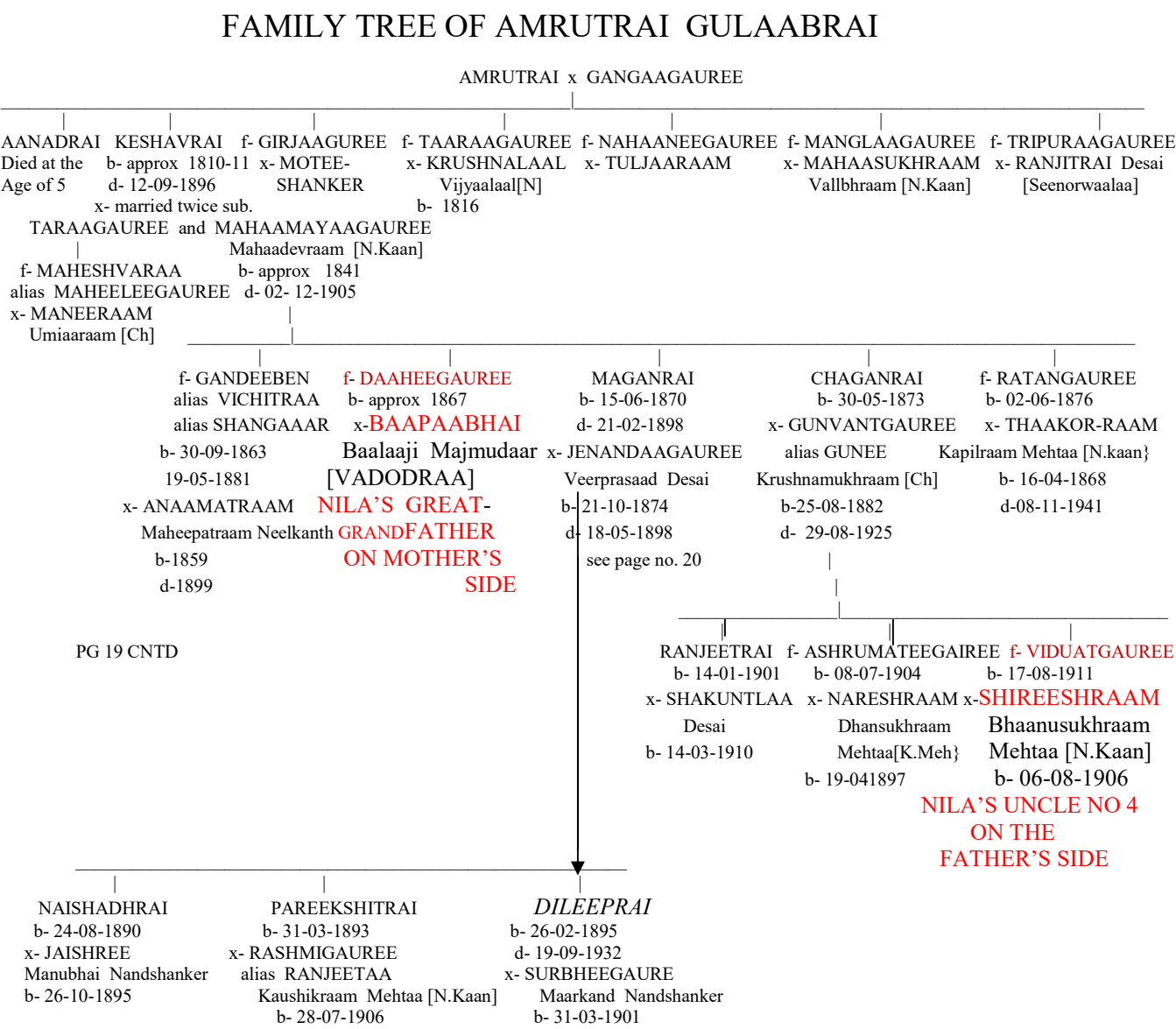
BRANCH OF SHIVAJI PRAAGJI: FAMILY TREE OF MOTAABHAI MOTEELAAL
MOTAABHAI ALWAYS USED HIS ELDER BROTHER'S NAME AS HIS FATHER AS HIS BROTHER HAD NO CHILDREN, SO BY DOING THAT HIS NAME CAN BE CONTINUED..
NOTE:DUE TO THE DIFFICULTY OF ACCOMADATING 13 NAMES HORIZOTALLY, IT HAS BEEN DONE VERTICALLY.



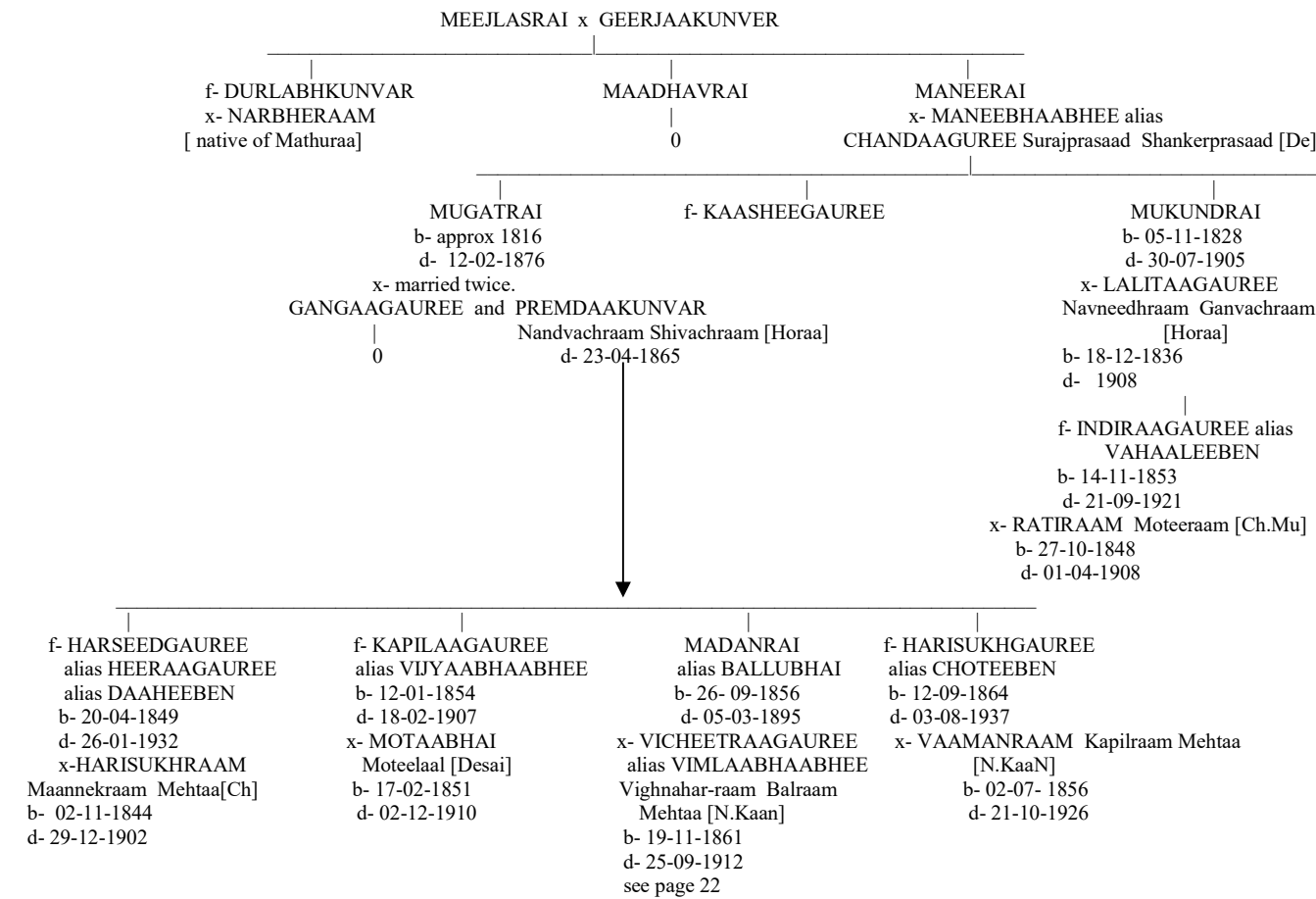


FAMILY TREE OF BAABURAI KEERPAARAM



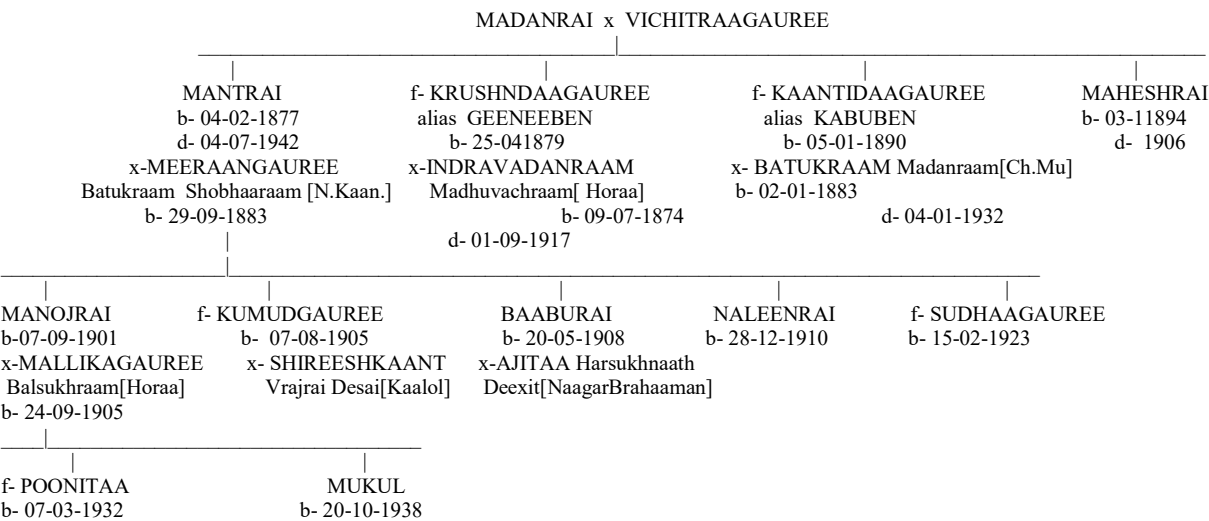


FAMILY TREE OF MEEJLASRAI



***** END OF PAGE NO. 21 OF THE BOOK *****

FAMILY TREE OF MADANRAI ALIAS BALLUBHAI



***** END OF PAGE NO. 22 OF THE BOOK *****

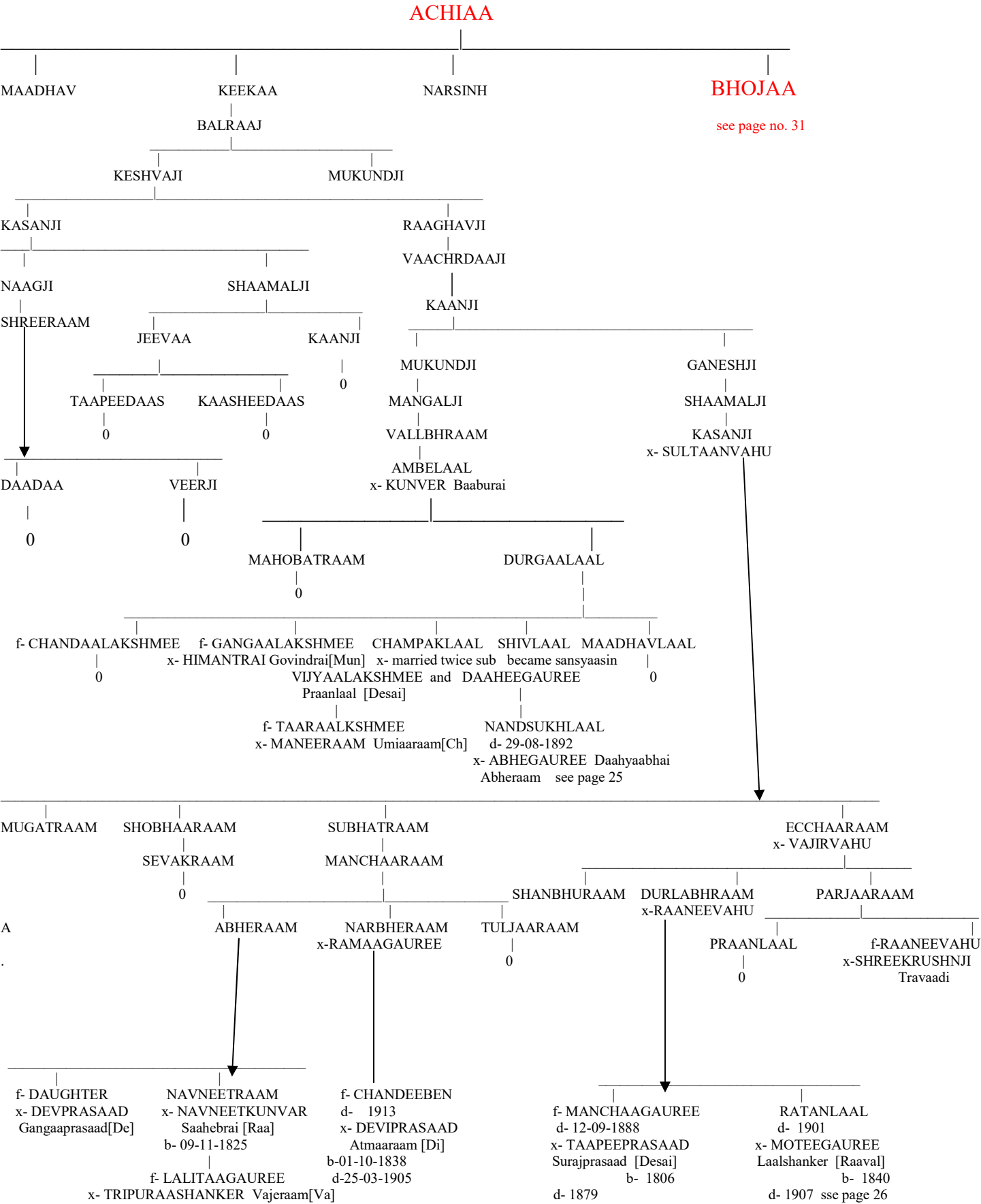
FAMILY TREE OF SURAT’S NAVSAAREEGARAA VADNAGARAA
NAAGAR GRUHASTH
SUB BRANCH KAANTAAWAALAA[NAVSAAREEGARAA] OR HAASONTEE

FAMILY TREES OF NAVSAAREEGARAA OR HAASONTEE

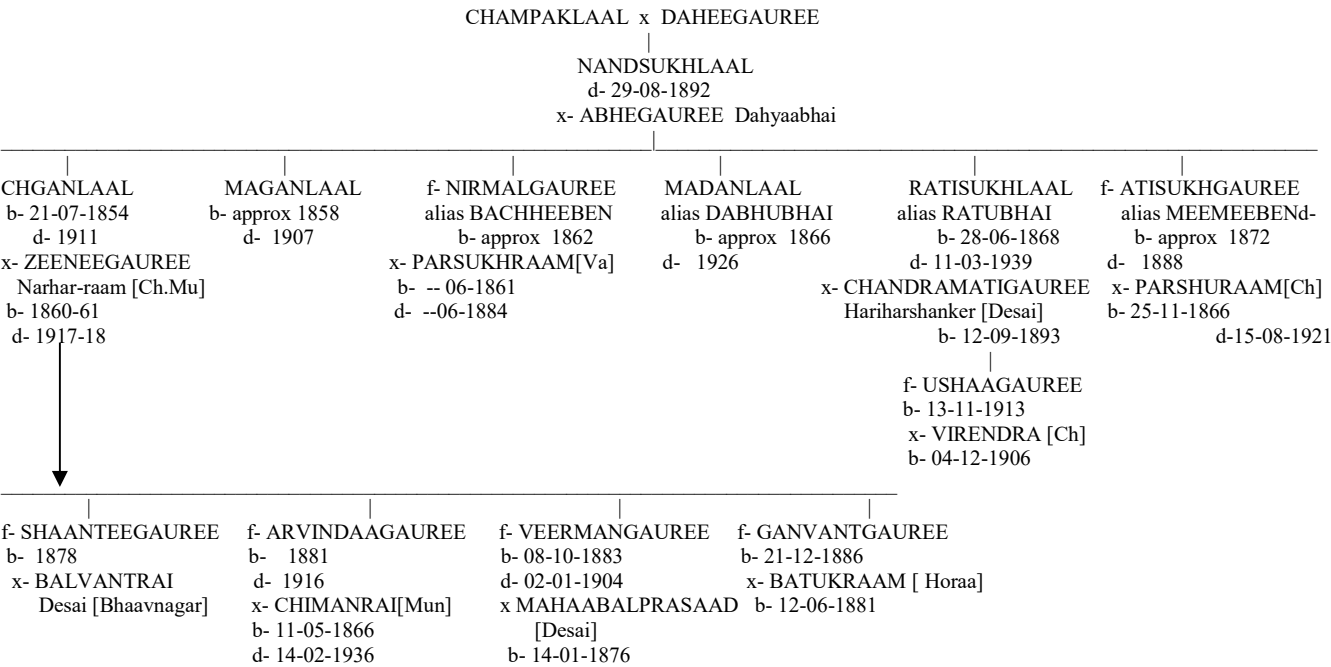
VED – RIGVED, BRANCH – SHAANKHAAYAN, FIVE PRAVAR— [BHAARGAV,
CHYAVAN, AAPTVAAN, AURVA, AND JAAMDAGNI]

GOTRA- SHAARKRAAKSH, SHERMAN – MITRA
SURNAME – MEHTAA OR MAJMUDAAR

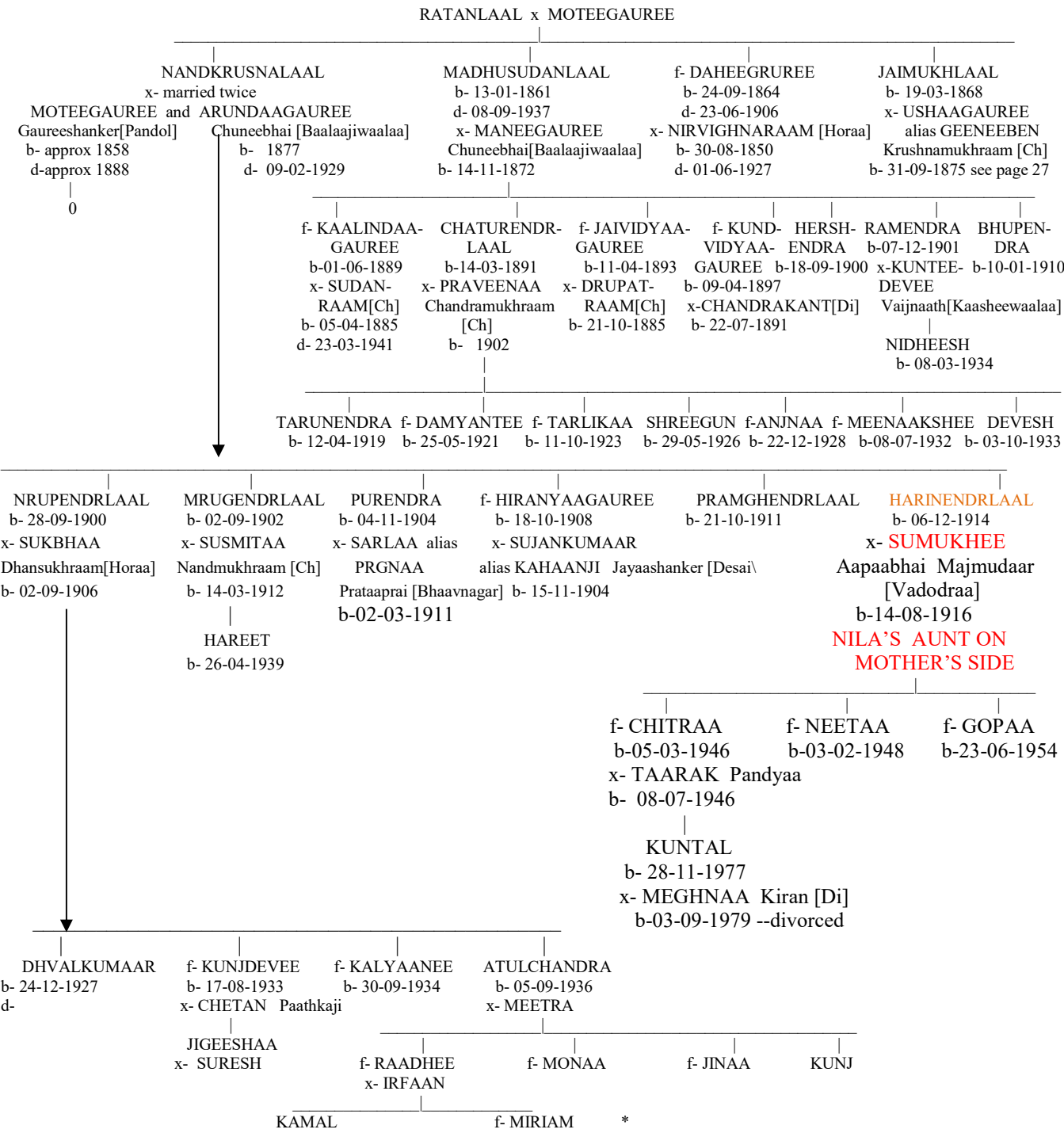
[NILA'S ANCESTORS STARTS HERE, THEIR NAMES WILL BE IN BOLD]
FAMILY TREE OF ACHIAA MEHTAA



BRANCH OF KEEKAA ACHIAA OF NAVSAAREEGARAA FAMILY
FAMILY TREE OF CHAMPAKLAAL DURLABHRAAM



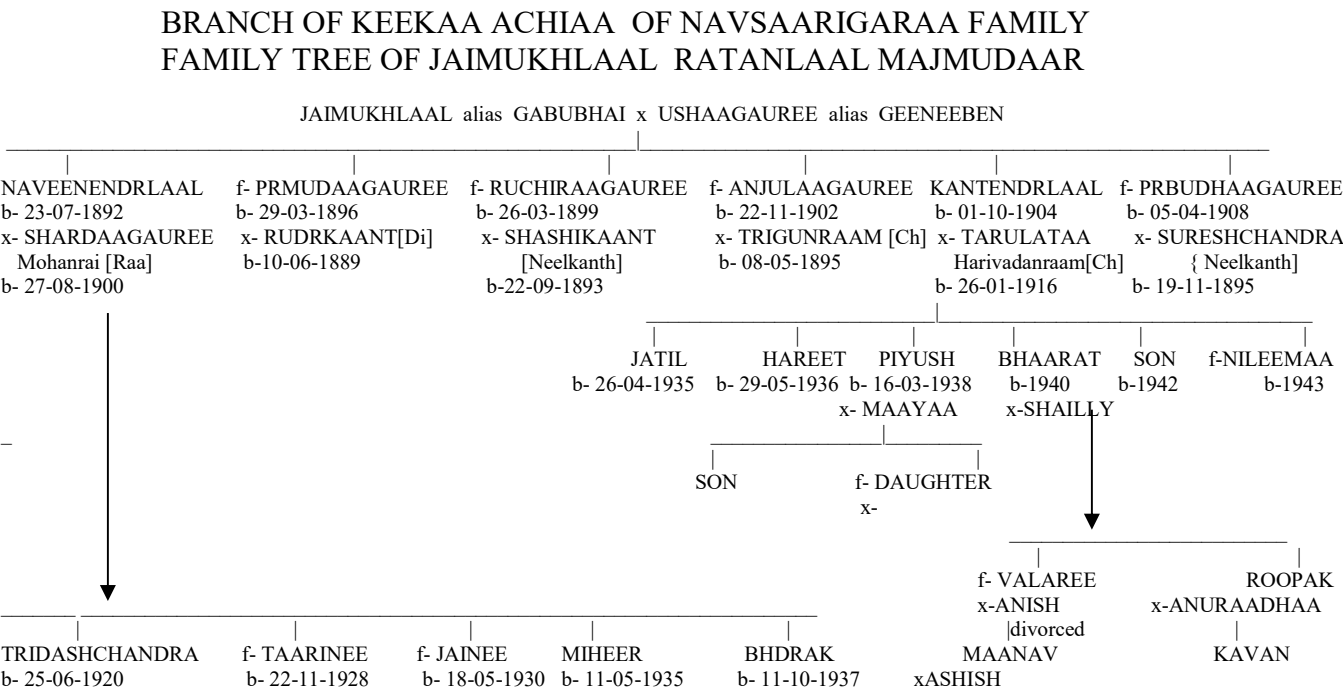
BRANCH O KEEKAA ACHIAA OF NAVSAARIGARAA:
FAMILY TREE OF RATANLAAL DURLABHRAAM [HAASONTÉE]



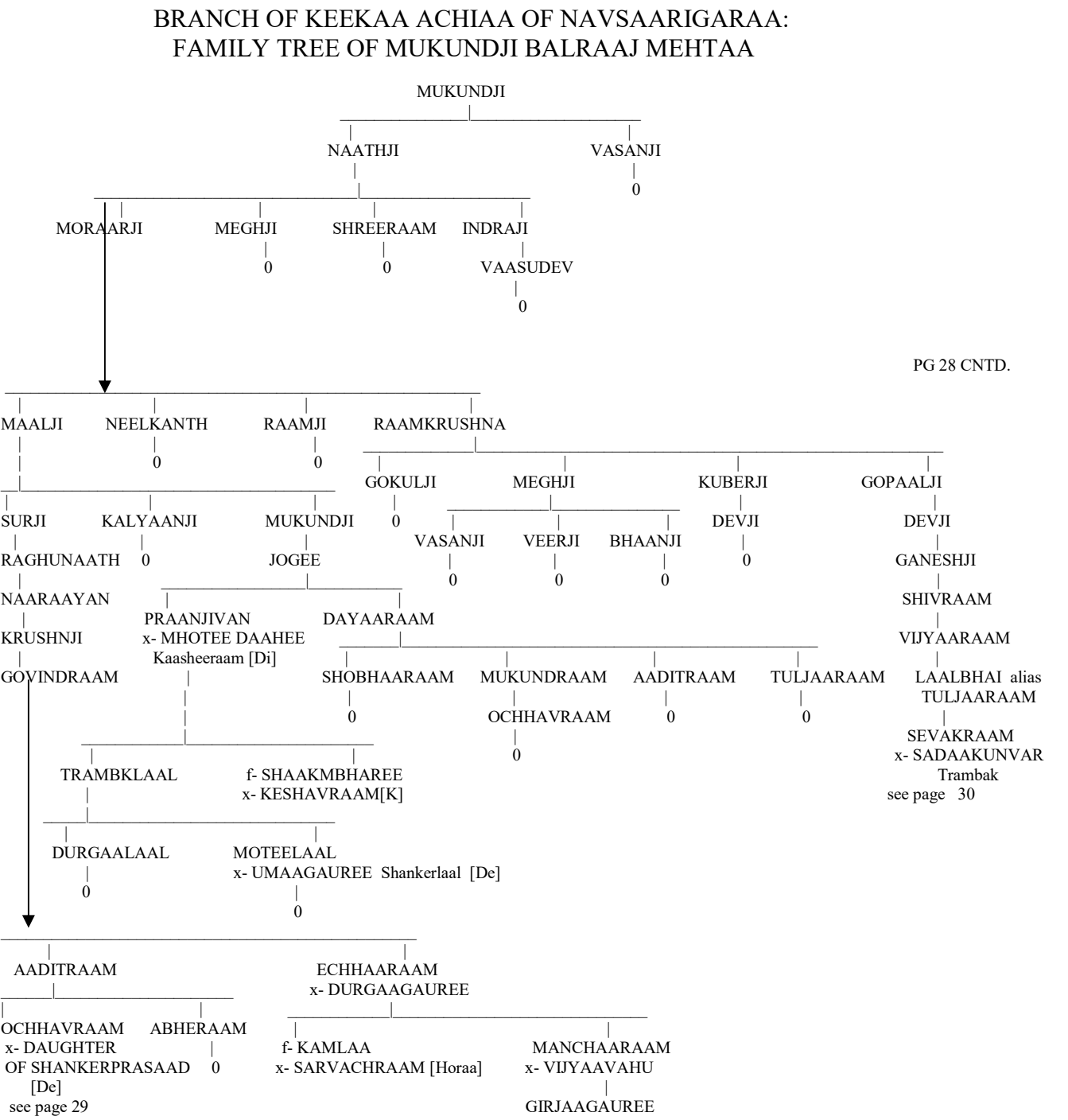
SUMUKHEE MAJMUDAAR



KUMAARI SHREEMATI SUMUKHIBEN MAJMUDAAR-----G.A., B.T. From “NAARI RATNA” (Women Gems) The younger daughter of Apaabhai, shreemati SUMUKHIBEN was born on 14 Aug. 1916. She passed metric exam in 1935 and obtained G.A. degree in 1938 and finally got B.T. degree in 1943. she started working as a teacher in MHAARAANI GIRLS HIGH SCHOOL, which was unheard of . She was chosen by VADODRAA CO-OPERATIVE BANK to welcome SARDAAR VALLBHABHAI PATEL, in the ceremony of applying Tilak-a red mark on the forehead---- and putting a garland around the neck. She took part in picketing and mass aggression against British in 1931. She is interested in literature and has produced some good effective way to influence children. During GUJARAATI LITRATURE CONFERENCE, she had given a lecture on”LIFE AND MUSIC” She has been givng service in CHIMNAABAI SHREE SAMAAJ(CLUB) since she was a student. She is also a member of women’s association. She is very much interested in the study of GITA. She is trying to study and understand the laws of Gita and put in practice in her life so she can worship the higher elements correctly and can raise her spirituality. She is practicing nonviolence and at the same time she is trying to follow true duty to serve the community and famiy as well as the nation and women’s welfare. She believes that life is only fulfilled by devoting it to God. We wish her success in her work.



***** END OF PAGE NO. 27 OF THE BOOK*****



PRAANJIVAN
x- MHOTEE DAAHEE
Kaasheeraam [Di]

↓

TRAMBKLAAL

↓

DURGAALAAL

↓

0

DAYAARAAM

↓

SHOBHAARAAM

↓

0

MUKUNDRAAM

↓

OCHHAVRAAM

↓

0

AADITRAAM

↓

0

TULJAARAAM

↓

0

AADITRAAM

↓

OCHHAVRAAM
x- DAUGHTER
OF SHANKERPRASAAD
[De]
see page 29

ABHERAAM

↓

0

ECHHAARAAM
x- DURGAAGAUREE

↓

f- KAMLAA
x- SARVACHRAAM [Horaa]

MANCHAARAAM

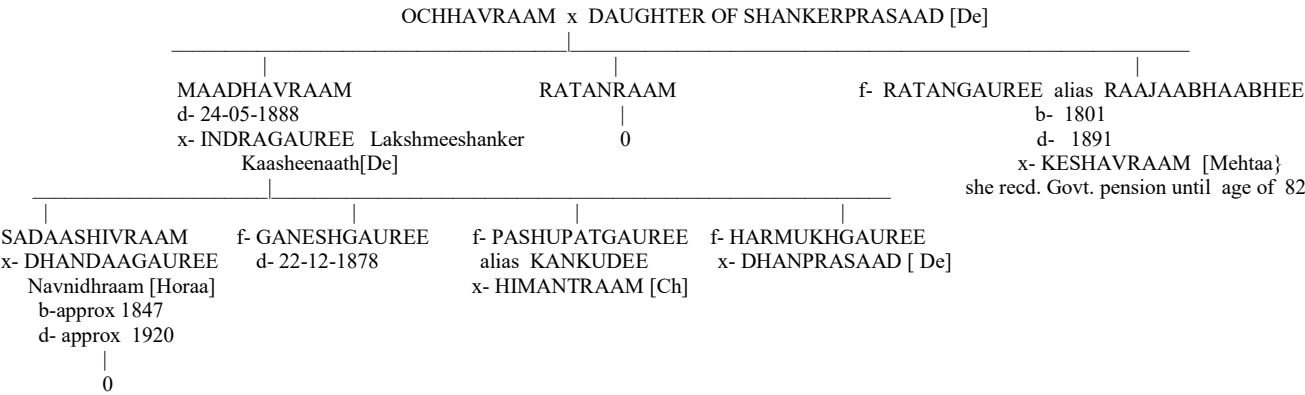
↓

x- VIJYAABAHU
GIRJAAGAUREE

PG 28 CNTD.

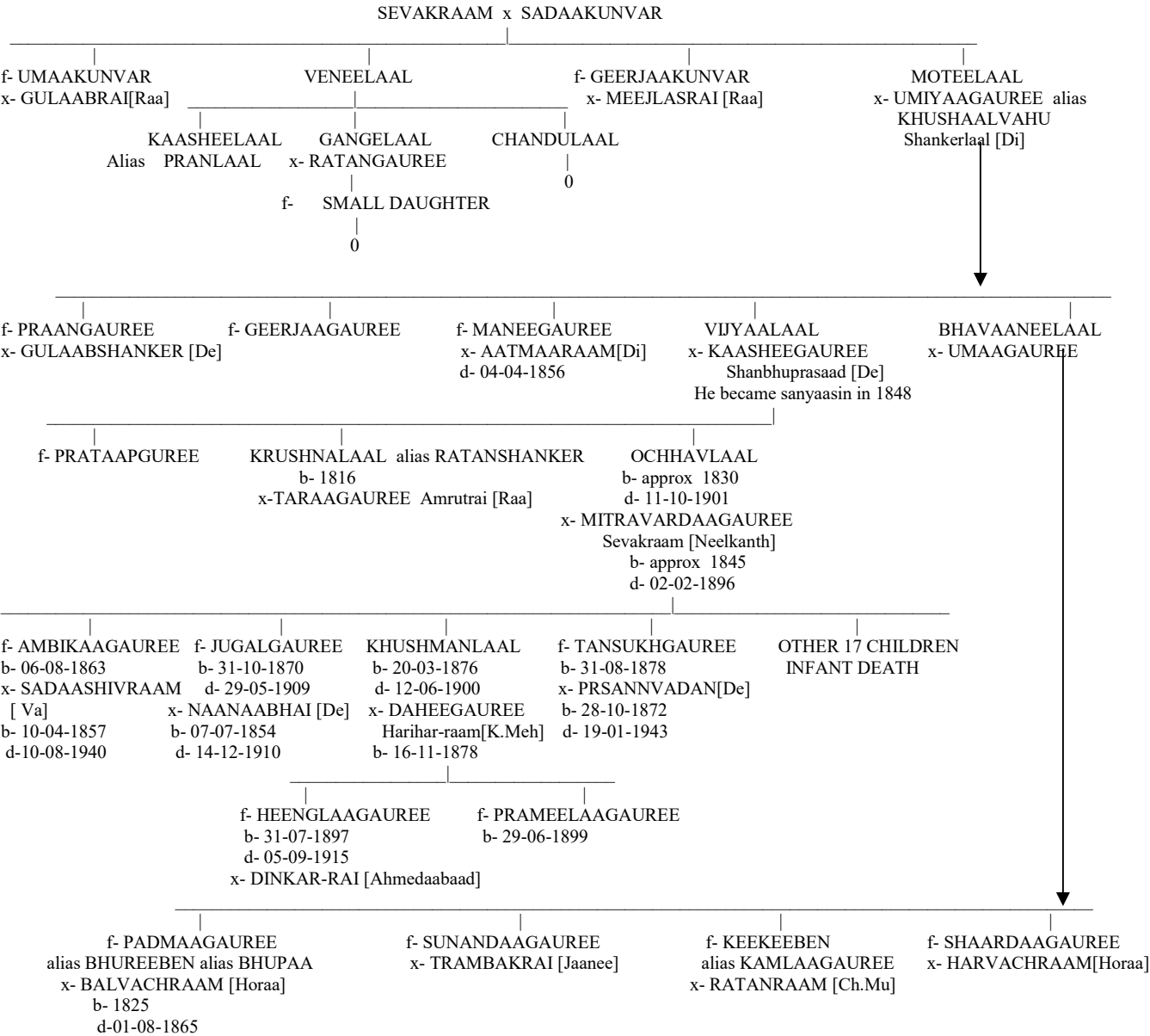
***** END OF PAGE NO. 28 OF THE BOOK *****

BRANCH OF KEEKAA ACHIAA OF NAVSAARIGRAA:
FAMILY TREE OF OCHHAVRAAM AADITRAAM



***** END OF PAGE 29 OF THE BOOK *****

BRANCH OF KEEKAA ACHIAA OF NAVSAARIGARAA
FAMILY TREE OF SEVAKRAAM LAALBHAI

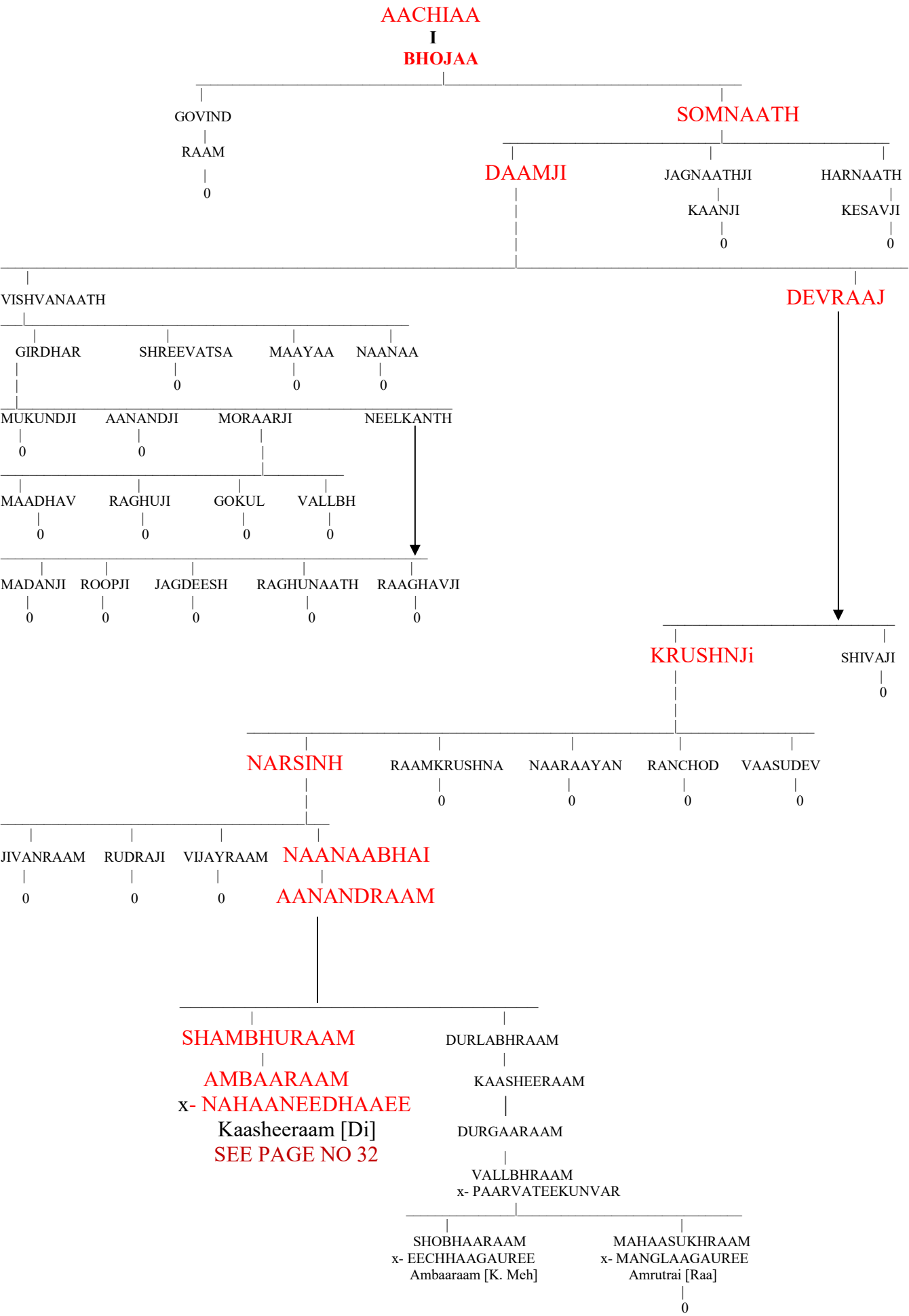


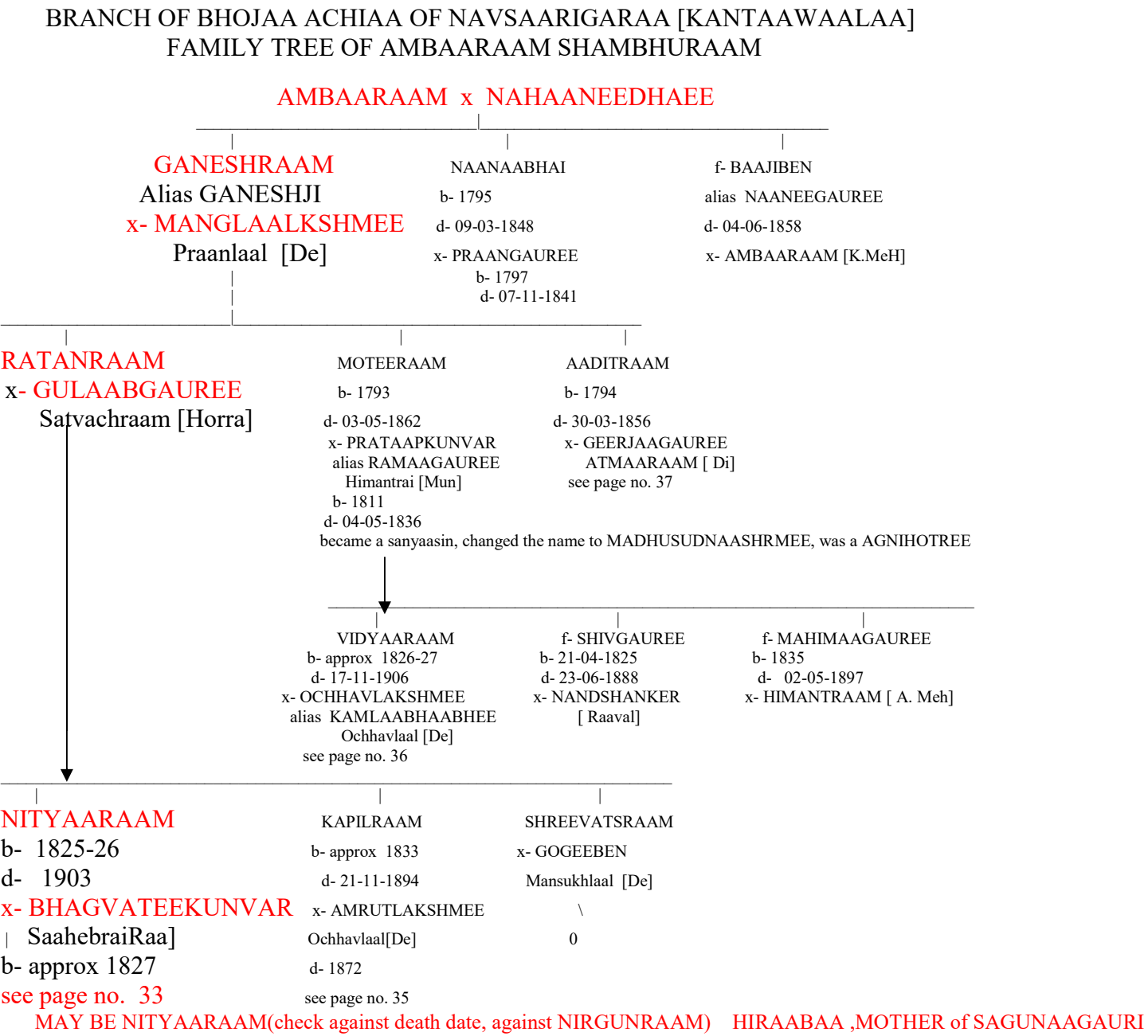
***** END OF PAGE NO. 30 OF THE BOOK *****

:NILA’S ANCESTORS STARTS HERE AGAIN-----ALL IN RED LETTERS

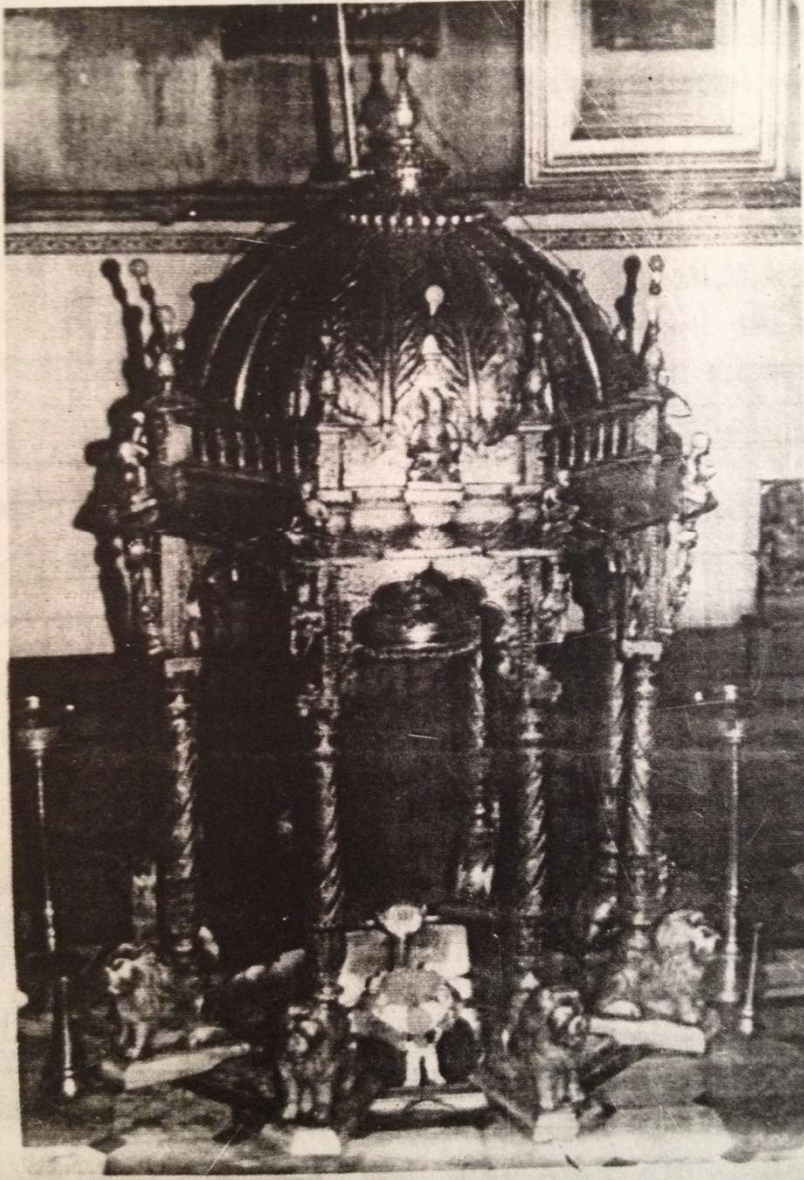
BRANCH OF BHOJAA ACHIAA OF NAVSAARIGARAA [KAANTAAWAALAA]

FAMILY TREE OF BHOJAA





॥ श्री हाटकेश्वर महादेव ॥
वडनगर



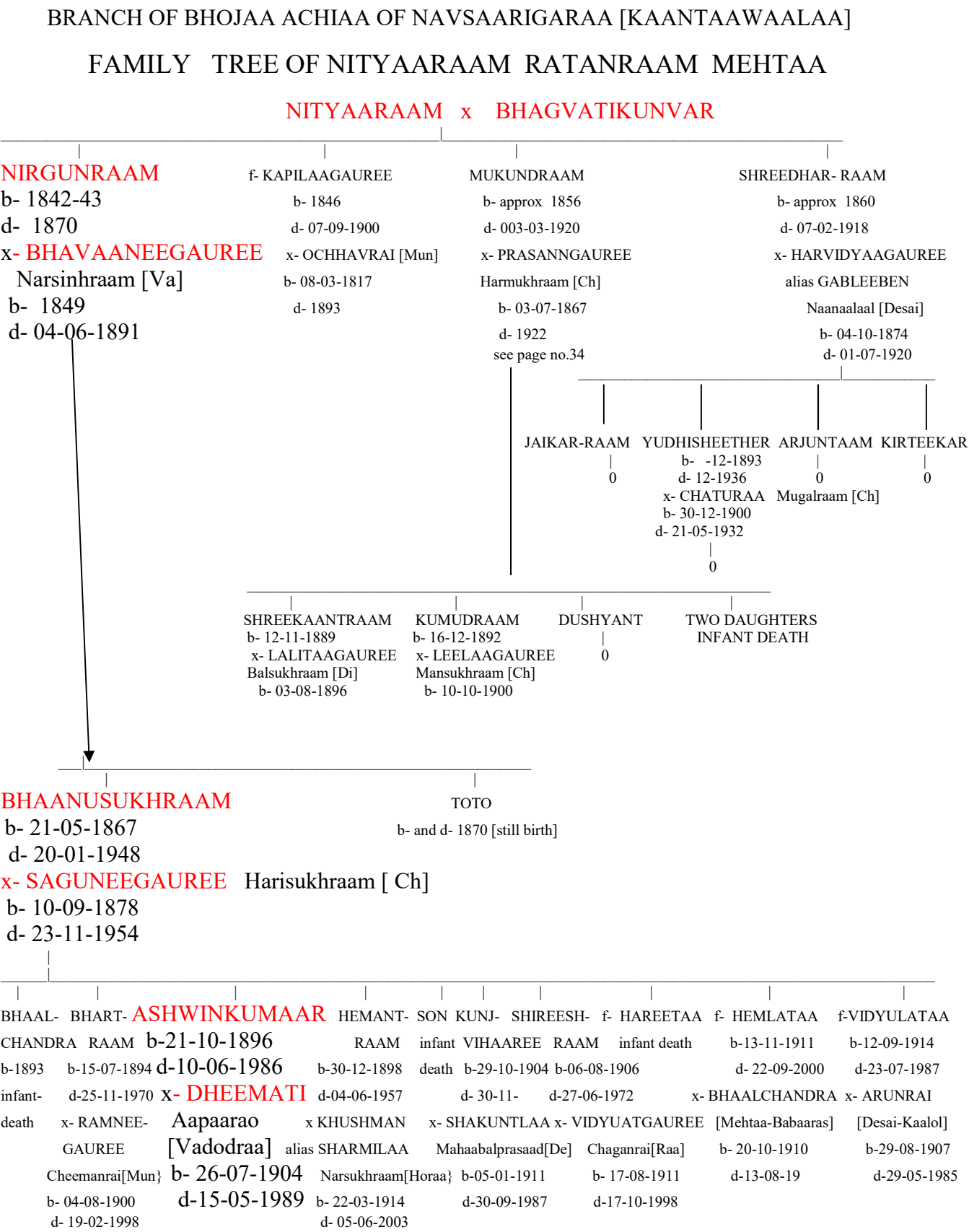
ले नागर डोमनी विशिष्टता अर्पता गुण कलम, कडछी

KULDEV---HAATKESHWER AT VADNAGAR---SHANKARJI-PAARVATIJI



kuldevtaa and kuldevi -----ancestral god and goddess

KULDEVI ---AMBAA MA AT SURAT



≡

IN THIS BOOK AS OUR TRADITIONS GO , WHEN A DAUGHTER GETS MARRIED , HER FAMILY IS NOT SHOWN ON FATHER’S SIDE, BUT ON THE HUSBAND’S SIDE, BUT I AM GOING TO DO OTHERWISE. FOR MY FAMILY. AS ALL THE MAMBERS OF THE FAMILIES ARE KNOWN TO ME, I AM GOING TO SEPRATE THEM , BUT WILL BE LISTED AS PAGE NO 33 – A, 33 – B, 33 – C ETC. WHICH MEANS MY UNCLE BHARATRAAM WHO WAS ELDEST WILL BE LISTED ON PAGE 33 –A , MY FATHER WHO WAS NO 2 WILL BE LISTED ON P AGE 33 – B AND SO ON.

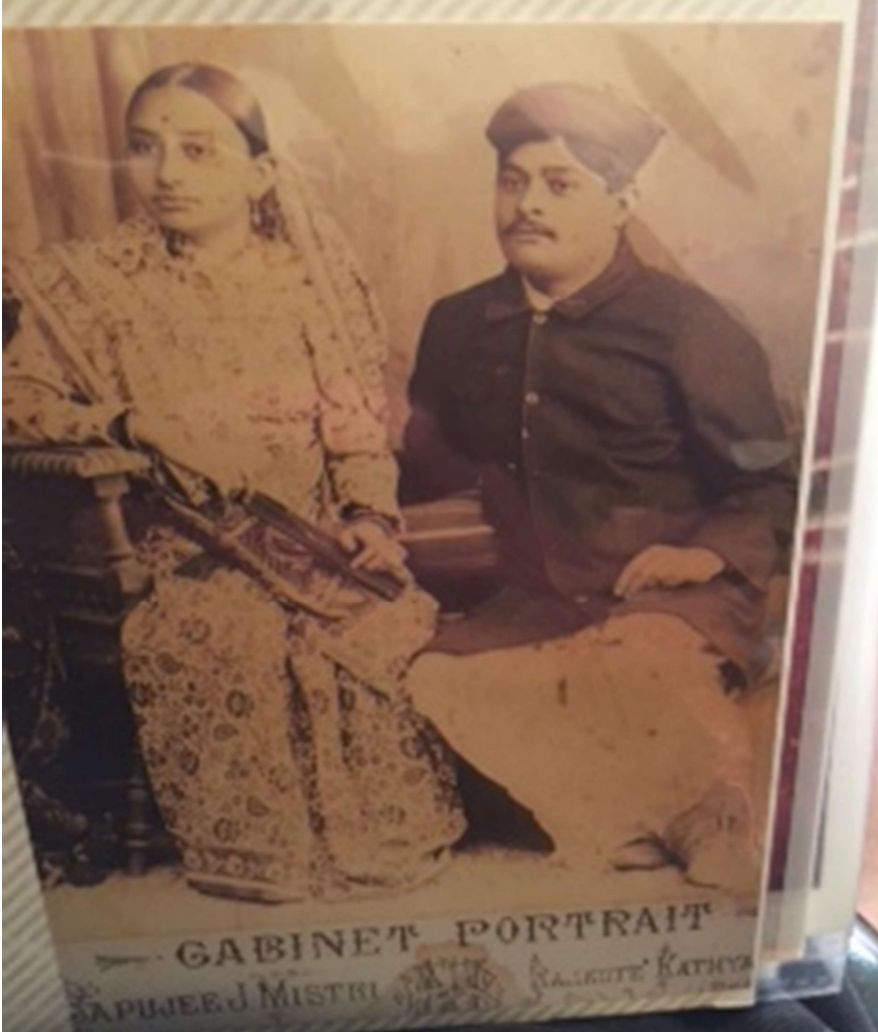
Because some difficulty I had to interchange EE;I OR SMALL change in the spelling of names



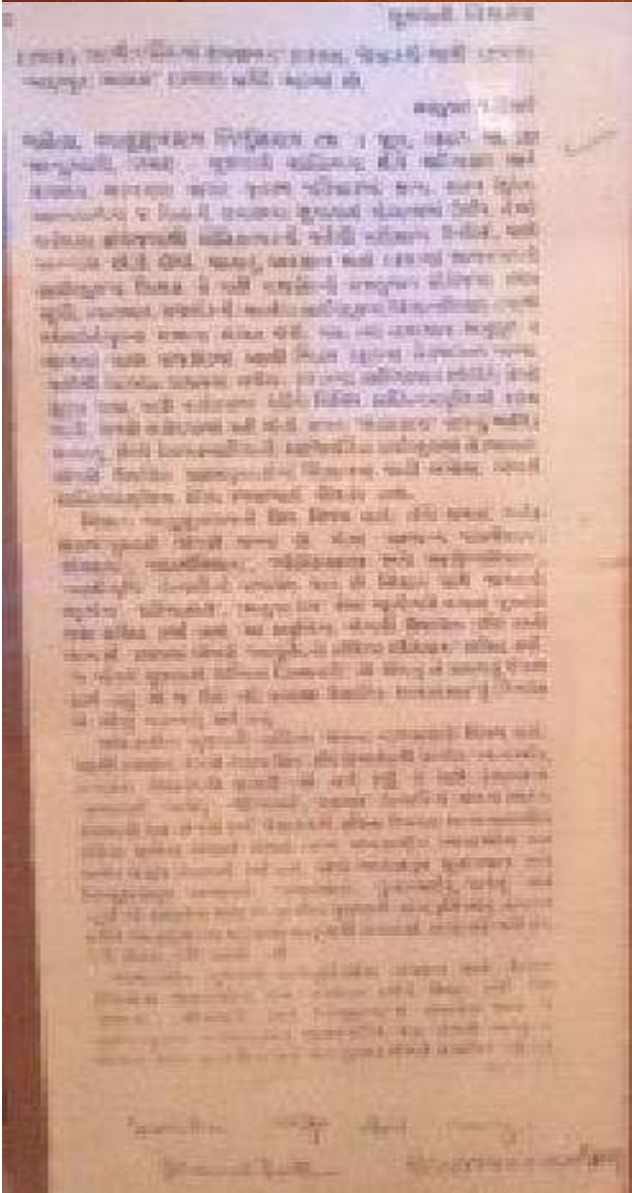
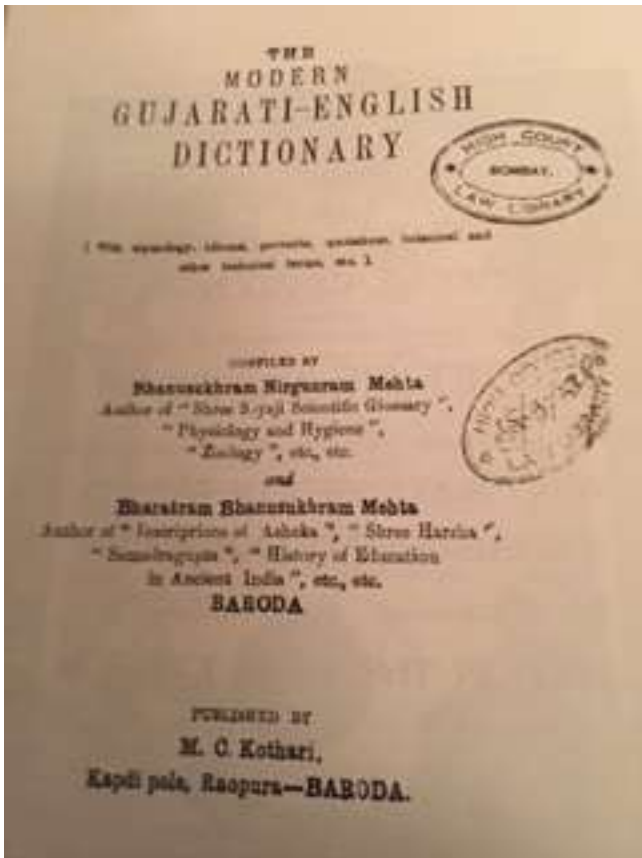
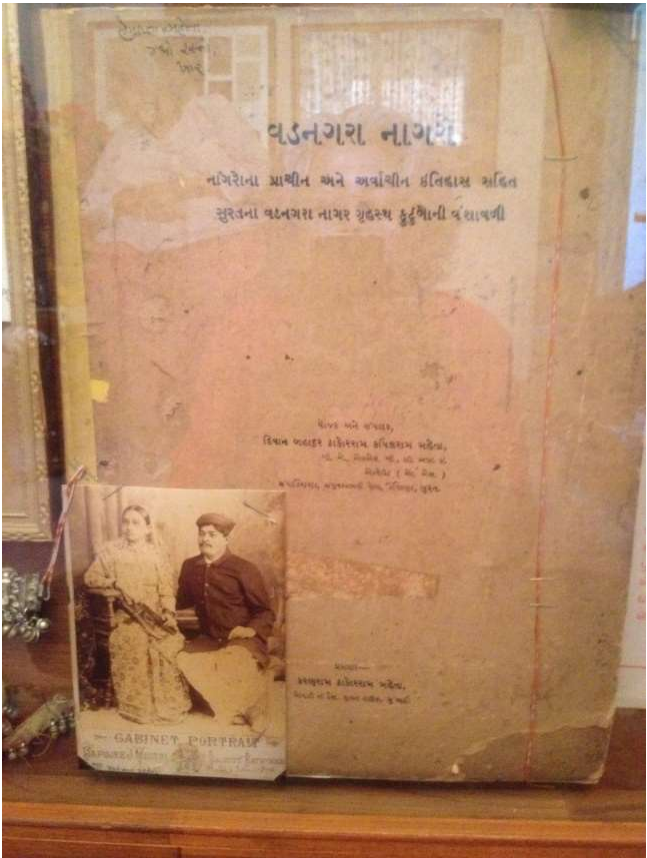
L TO R:

Sitting : Ramanigauri, Sohini, Bhalchandra, Hemlata, Kalyani, Sagunagauri, Shardul, Vidyulata, Arunrai, Janak, Bharatram. *Standing 1st Row* : Shireesh, Dhimatiben, Nila, Mukur, Ashwinkumar, Bhanusukhram, Keshubhai, Hemantram, Rahul, Sharmila, Kunjvihari, Shakuntala. *Standing 2nd Row* : Harit, Kamalnayan, Vidyutgauri. Manji (Family Helper).

FAMILY OF SAGUNAAGURI AND BHAANUSUKHRAAM



VADNAGRAA NAAGARO



SURATI RASTHAAL BY SGUNAAGAURI

S



BHAANUSUKHRAAM AND SAGUNAAGAURI MEHTAA

GUJRAATI VISHVAKOSH
(1928) PRAACHIN HINDMAN SANGH JIVAN(Lifetogether in old time of hind), (1934)
VEPAAR NI CHAAVEE (Key to the business) (1935), ADBHUT ALKAA (Magical Alkaa)
(1937) etc has been contributed.

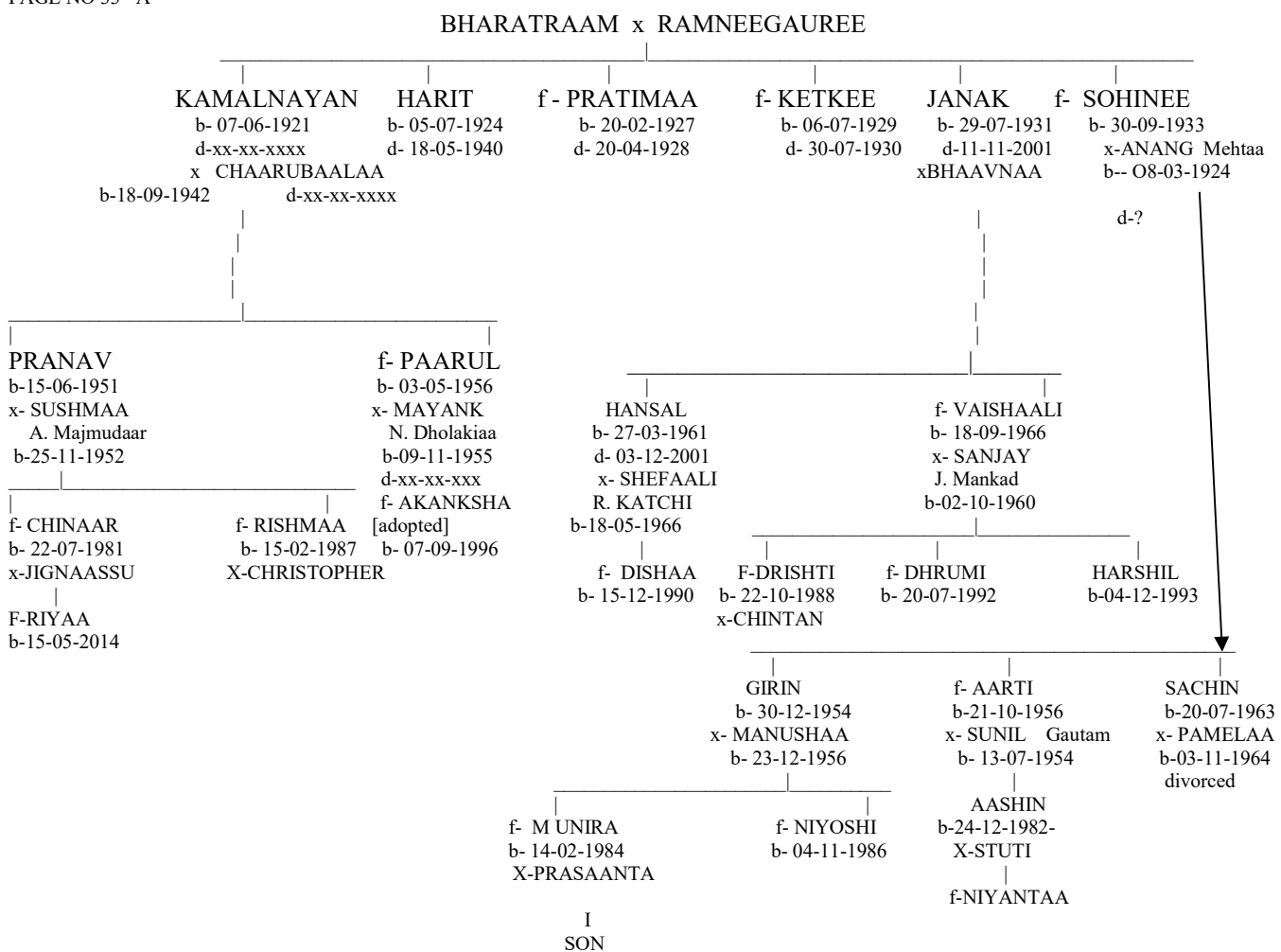
LAVKUMAAR M DESAI

Mehta Bhaanusukhraam Nirgunraam (b-1 June 1867, d-20 January 1948) a vадnagraa Naagar Grhusth He was born in Surat who was a great scholar and contributor of literature in Gujarati literature. As he lost his Father in his childhood so he was raised by his mothers family, He passed the first year of agriculture exam am From Vadodraa College,and then he left studies. After his mother passedmaway, he became a teacher in Jaamnagar Highschool in 1891. Then he was teacher in Raajkumaar college in Raajkot. Upto 1904 . Then he was ascience teacher in Alfred high school in Raajkot. Then he was a a mininister to the king of Chotaaudepur.. But the weather of Chotaaudepur did not suite him so he came back to Raajkot as a Headmaster of highschool. Then he went to Dhaagandhra. In 1914 , he left Sauraashtra and went to Surat. Then he was inVadodaraa and got involved in literature. He managed a monthely magazine called “CHANDRAPRAKAASH’ Then he worked as a Headmaster of Highschool in DEVGHADH BAARIAA. He had writtem(articles or books which I am not clear) about Physicalhealth . He was inspired by Ramanbhai Nilkantha. Science was his favourite subject. He has writeen many books on MaterialScience,heat. Geology,and Healthscience as well asAnimalkingdom. He had written also about world geography, Seashore, and colors of Seasons. This way he has shown his Teaching ability. In 1925 he published a short history of AARUVED. The best publication was “THE MODERN ENGLISH GUJRAATI DICTIONARY” Another remarkable work was “COLLECTION OF SHREE SAYAAJI SCIENTIFIC WORDS’ He was a student of Gujarati literature. In 1908, he published some of the work of his favourite poem PREMAANAND, as“PRASAADI OF PREMAANAND “ Also he published SABHAAPARV,MAAMERU ,BHISHYAPARV,,RANYAGNA etc.In addition to these, he was attracted to new literature , so he published bhalankrut,-DHRUVAAKHYAAN, vidhudhankrut-SABHAAPARAV, NALAAKHAYAAN, and KUVANRBAI NU MAAMERU, HUNDI . By doing these work of old literature He has shown a way to new comers in these field. He also published lifehistory of some of the prominent like PREMAANAND, MEERAABAI VIDHUDHAN.. HE HAD ALSO PUBLISHED A PAPER ABOUT SURAT.

publisher

My Grandmother **SAGUNAAGAURI** has written a book on **SURATI** Indian dishes called- **SURATI RAS THAAL** WHICH IS IN GUJARATI. It was published many times and finally revised by my aunt HEMLATAA MEHTAA—
PAG



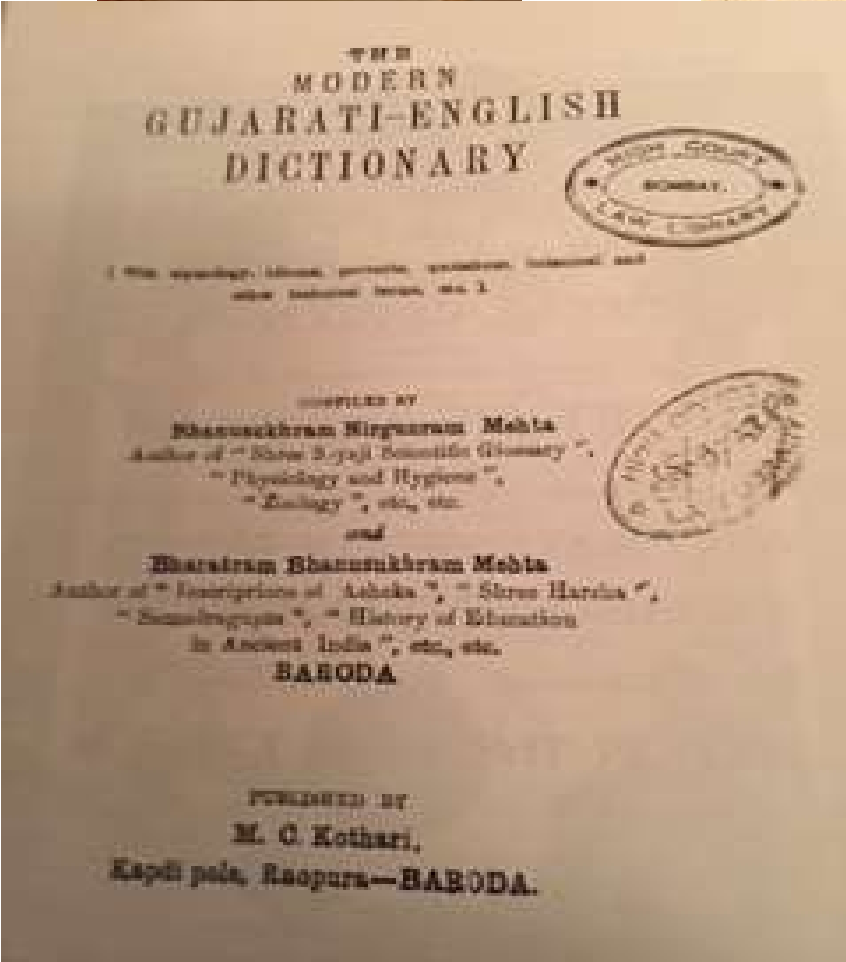
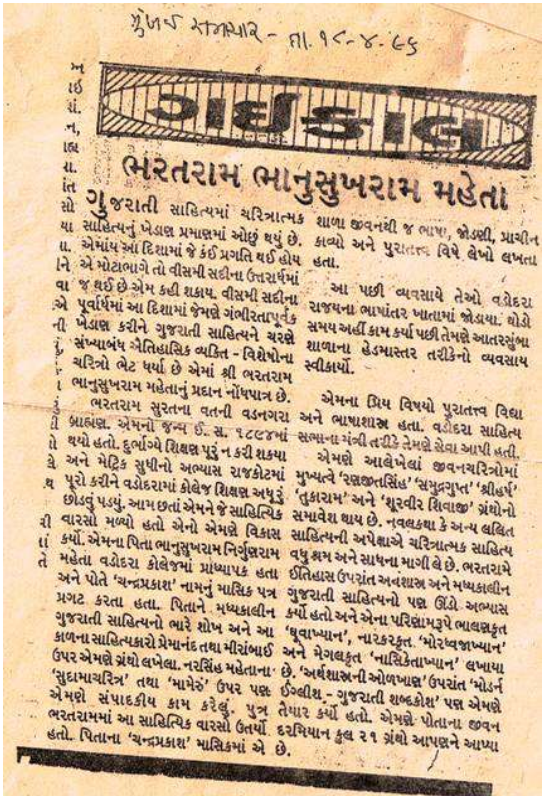


BHARATRAAAM BHAANUSUKHRAAM

MEHTAA BHARATRAAM BHAANUSUKHRAAM (b-16 July -1894 Surat d-25 Dec-1971)
Gujraati –character maker,story maker,, a poet,producer, , translator, -other name HANSAL-
He had studied in Sauraashtra upto middle school. In Vadodraa, he studied upto int. Arts and he
Then took govt. job and was headmaster in Gujarati Schools Antersubaa,Biliimoraa, Songadh,
Vadnagar,Chansmaa, etc. Then he was headmaster in Govindrao middle school and Men’s
Paathshalaa in Vadodraa. Then he joined the institute of Translation.
He published from his father’s Shree Sayaaaji Saahityamala “ publication the following books,
RANJITSINH(1920), SAMUDRAGUPTA(1921),SHREE HARSH(1921), TUKAARAAM(1922),
SURVIR SHIVAAJI(1924). NAANIVAATO(1956) BHAVAANAA VESHONI VAATO(1964),
PRASANGSHTAK(!)(1976)educational books such as ----INTRODUCTION TO HEALTH(1924)
, NATIONAL TRAINING(1926), SHILAA LEKHO(1926), SMILE IN MUSTACHE((1950)
entertainment- book, ABHISHEK(1965) were published under name of Hansal. MY SERVICE TO
LITERATURE(19) He has described the way of literature.The prining is not very clear so I am taking some information from other print out-----
BHALANKRUT—



DHUVAAKHYAAN,NAARAKKRUT—MORDHVAJAAKHYYAAAND MANGALKRUT—NAASIKETAAKHYAAN were published. INTRODUCTION TO
ECONOMICSAND MODERN DICTIONARY ENGLISH---GUJARAATI were also published. In all he had written21 books.





લેખકોને વિનંતિ
 જેમના લેખો આ અંકમાં આવી શક્યા નથી તેમના લેખો
 હવે પછીના અંકમાં લેવા બનવું ફરીક. જેમણે જેમણે

burnt the dump sites down, placed enough Potassium Permanganate in wells. Vaccinated the public, and opened special branch of medical health care where sick people were moved for the treatment, where by prevented the diseases spreading. People coming from other towns were also vaccinated and sick people's homes were disinfected. Landlords were forced to whitewash their homes. We did not burn incense or loban and did not spray Phenil on the roads. This way we were able to control the spread of the disease. Most people from Kalol had gone out, so naturally the disease had gone out. But the disease had spread at towns called PALIAD AND GOJAARIAA, where again the sick people were separated from the public. Also at town called SARDHAV, was under the grip of the disease, so according to the minister of health's order, doctors from Kalol, Naardipur, and Paansar seven doctors in total went to SARDHAV around 6 p.m. and started vaccinating the public until 12 midnight. Almost 1800 people were vaccinated at that night. And finally we were successful in preventing the spread of the disease. The above mentioned ways are proven ways of controlling the disease, not by running away from the disease. Each organization, town, district, government and each individual has to do the duty to stop the disease spreading. We should not be afraid of the disease, but must tackle intelligently and we will be successful.

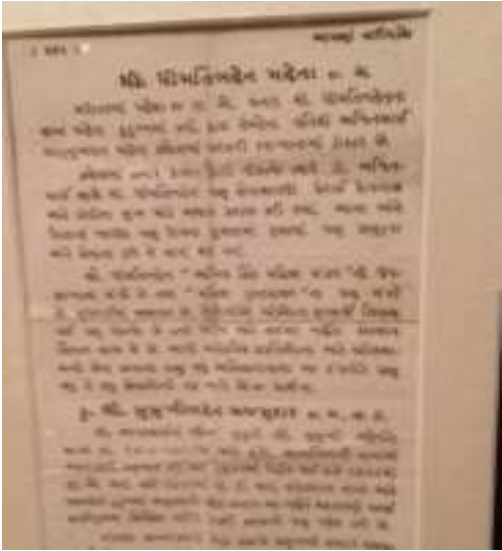
HE RECEIVED VERY MUCH APPRECIATION DURING THE SERVICE WHICH HE RENDERED AS A GOVT. MEDICAL DOCTOR



Unfortunately only a proof copy is available at this time for this purpose. . The cover page is missing

Below napkins were made by Navjivan Mills at AHMEDAABAAD and distrubated in the honour of work done by Dr. Ashwin Mehtaa . They bore his name.

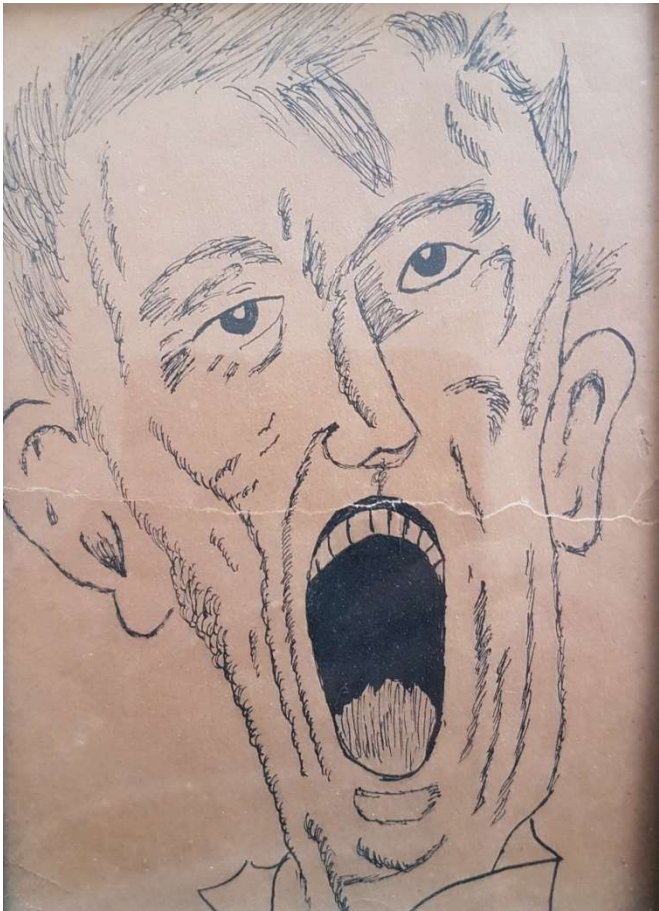
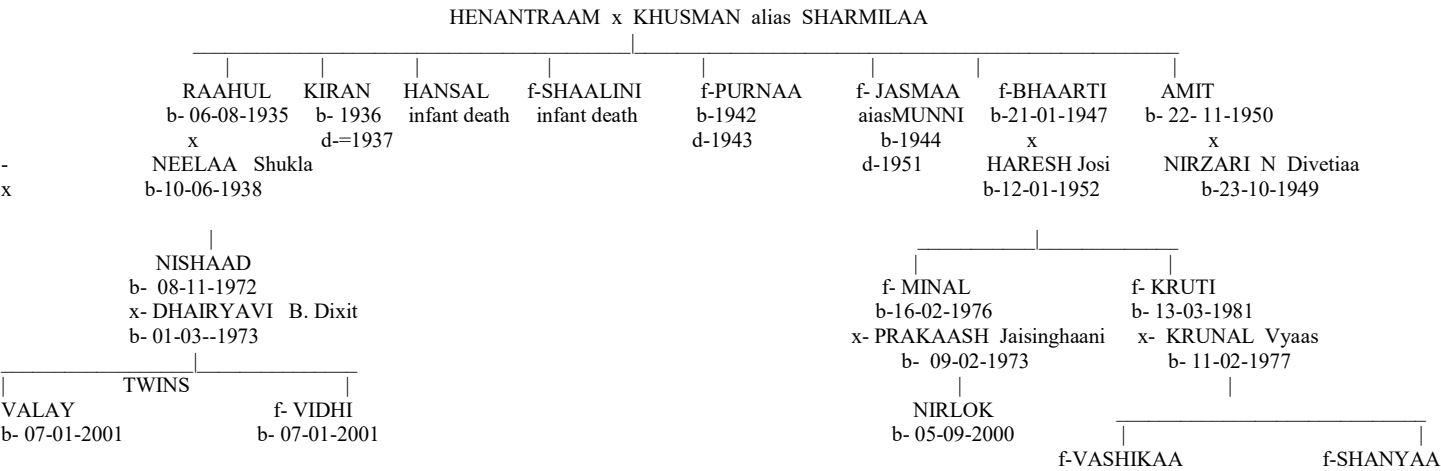
SAU. DHIMATI MEHTA-----From “NAARI RATNA” (Women Gems) Shree APAABHAI MAJMUDAAR , who was Charotar Vадnagraa Naagar and no.one landlord of Vadodraa state was educated religious gentleman who believed in serving the community. His wife LILAAVATIBEN, who was partially raised at her maternal side by Diwaanji MANIBHAI JASBHAI WAS very respectful daughter of her parents. They had five children. They wanted to give education to their daughters just the same way as their sons. They ignored the criticism of the community and paid full attention to education of their daughters. Dhimatiben Mehta G.A.-----The older daughter, Dhimatiben was first lady in Chrotar Vадnagraa Naagar to obtain G.A. degree, who is married into Mehta family.At present, her husband Dr. ASHWINBHAI BHAANUSUKHRAAM MEHTAA is a medical government Doctor at Kalol. When cholera epidemic had engulfed Kalol, Shrimati DHIMATI MEHTA also joined her husband to eradicate the disease and help the sick people. Due to this her own children suffered the disease, but with God’ grace, they recovered. Shreemati Dhimatiben is secretary of branch of “AKHIL HIND MAHILAA MANDAL” (All India women’s association) and at the same time she is secretary of “MAHILAA PUSTAKALAY” (WOMEN’S LIBRARY) She is also a member of local municipality. She has opened a special class for education of women where poor as well as rich women are taking part. We wish god luck to the couple who are interested in welfare of the community and specially women’s welfare.



GRADUATION CAP AND MEDALS OF DHIMATI MEHTA

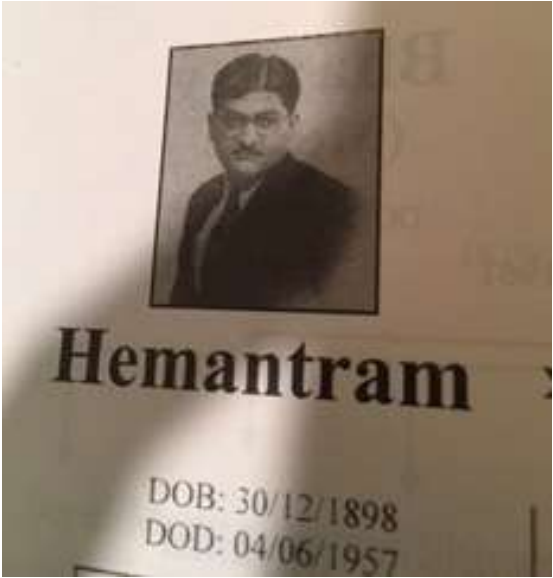


CHINTAN RECEIVING GOLD MEDAL FROM PRIME MINISTER INDIRA GANDHI



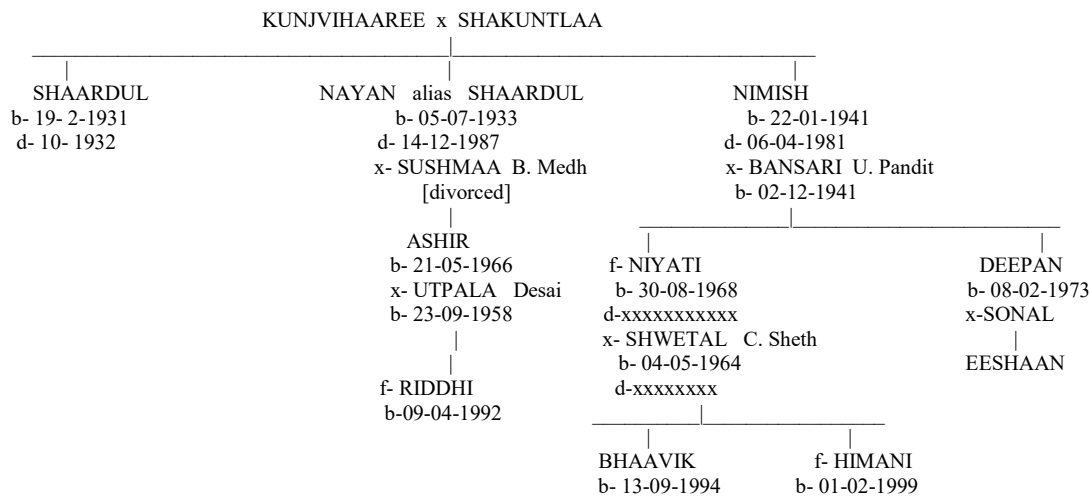
HEMANTRAAM WAS A GREAT UNKNOWN ARTIST AND CRAFTSMAN.

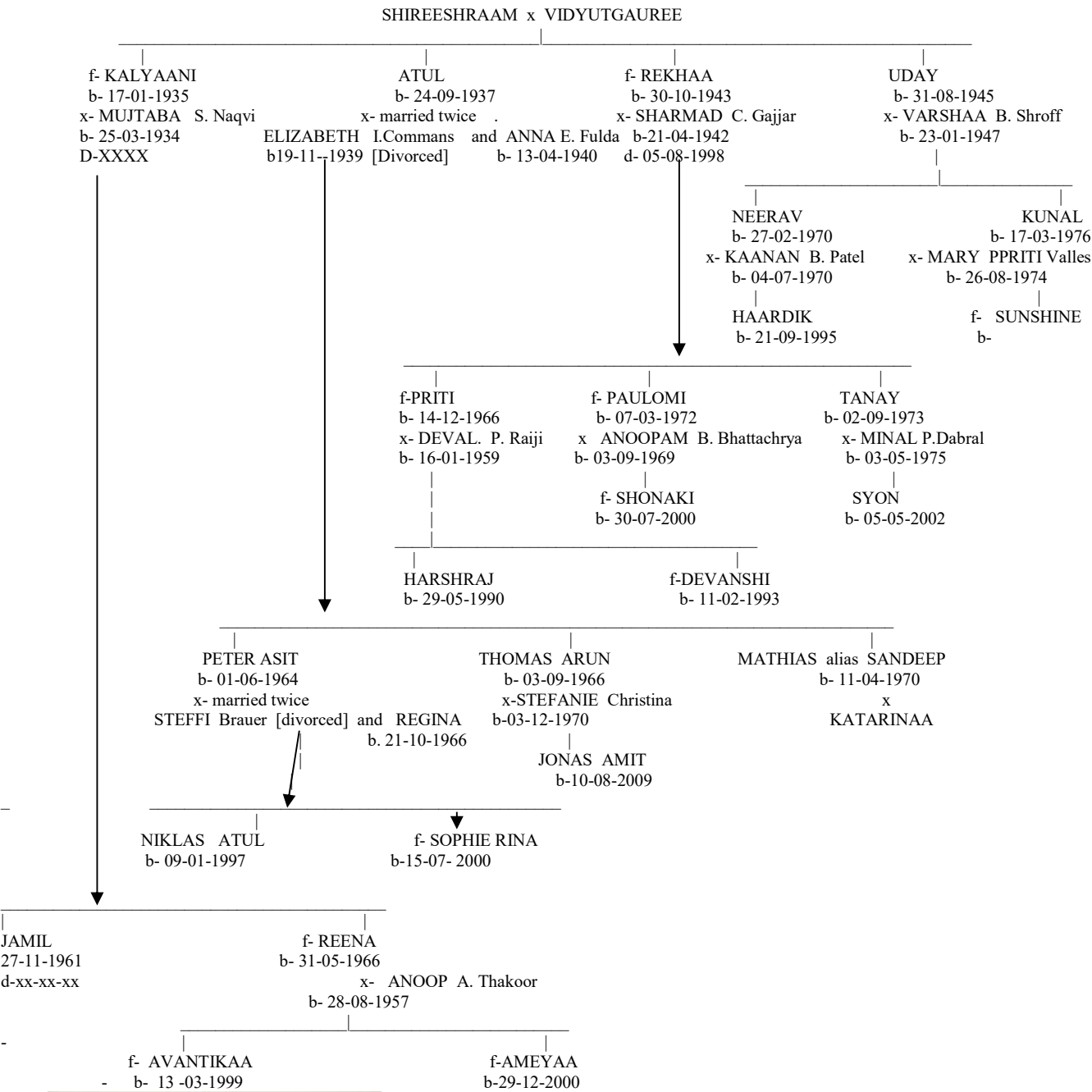
HE DREW THIS PICTURE WHILE VISITING US, IF YOU LOOK AT IT FOR FEW MINUTES, YOU WILL START YAWNING TOO.
I REMEMBER HIM COLLECTING BROKEN GLASS PIECES OF HIS WIFE’S BENGALS. TO MY SURPRISE HE HANGED THEM ON A HEAVY CARDBOARD AND MADE A CHYME. WHAT A INNOVATIVE IDEA. TO RECEIVE SUCH A GIFT

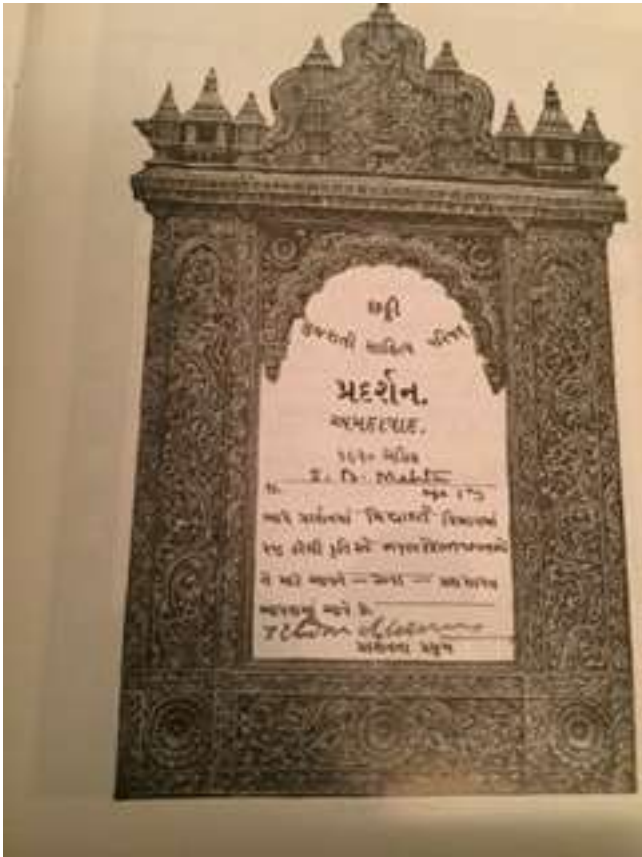


WITH LOVE FROM HUSBAND

IS LIKE TO GET A GIFT FROM GOD.







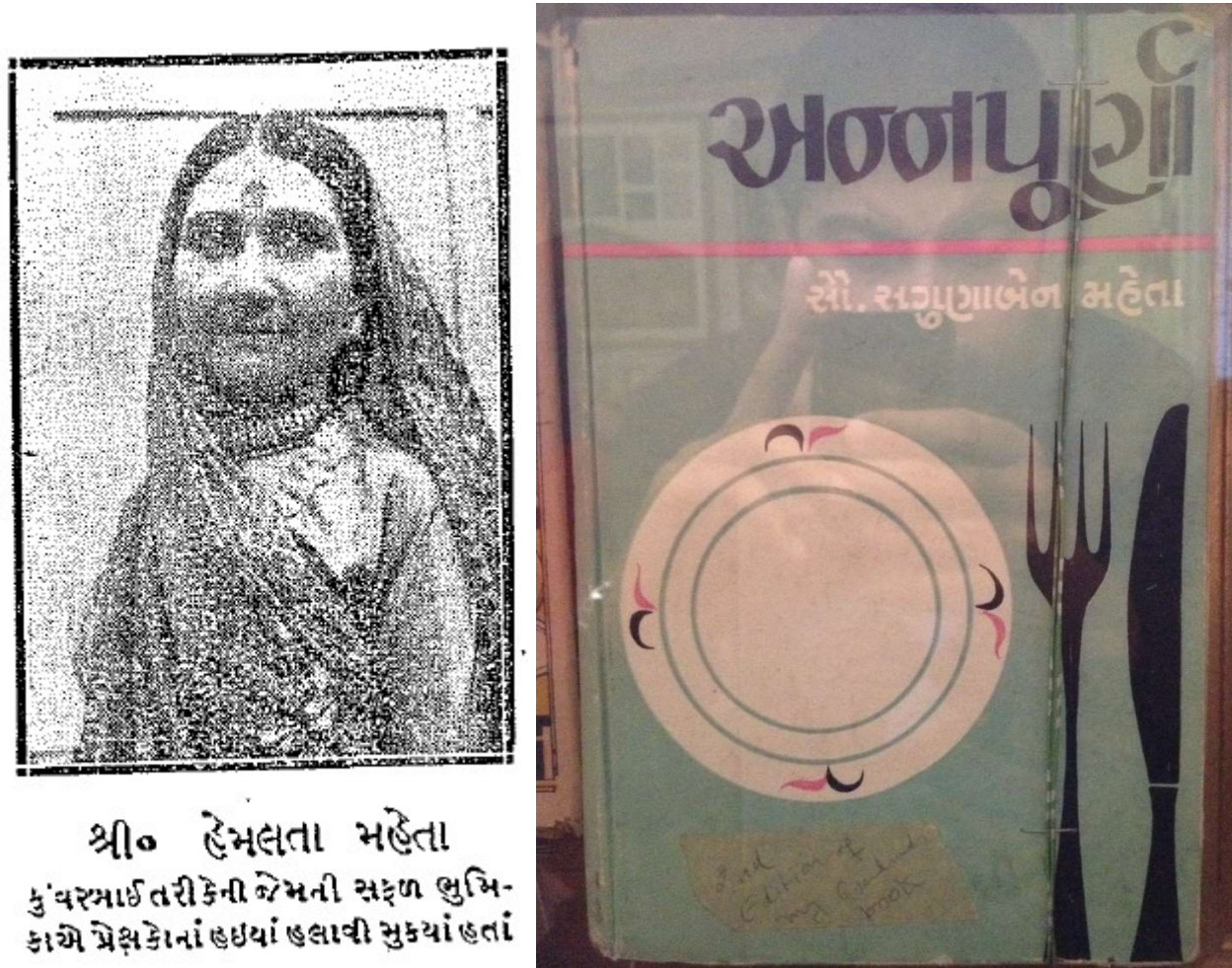
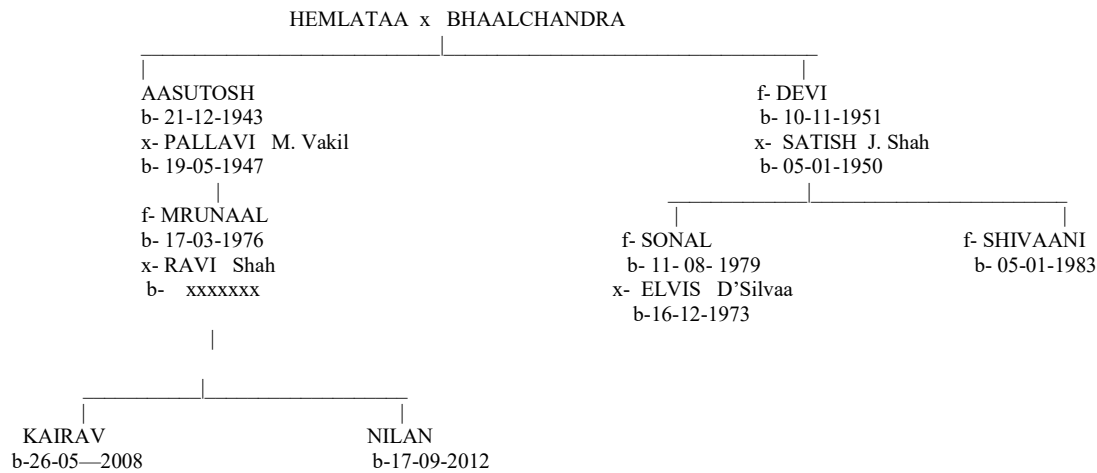
AWARDS AND SKETCHES OF SHIRISHKUMAAR MEHTAA



A Sketch of Mohandas Karamchand Gandhi by Shireesh B. Mehta



A Sketch of Ravidranath Tagore by Shireesh B. Mehta



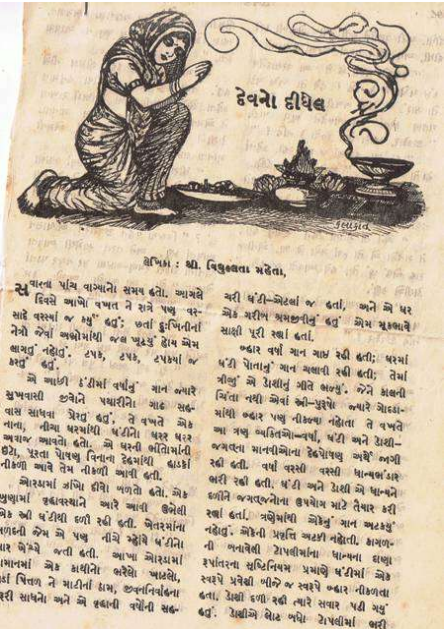
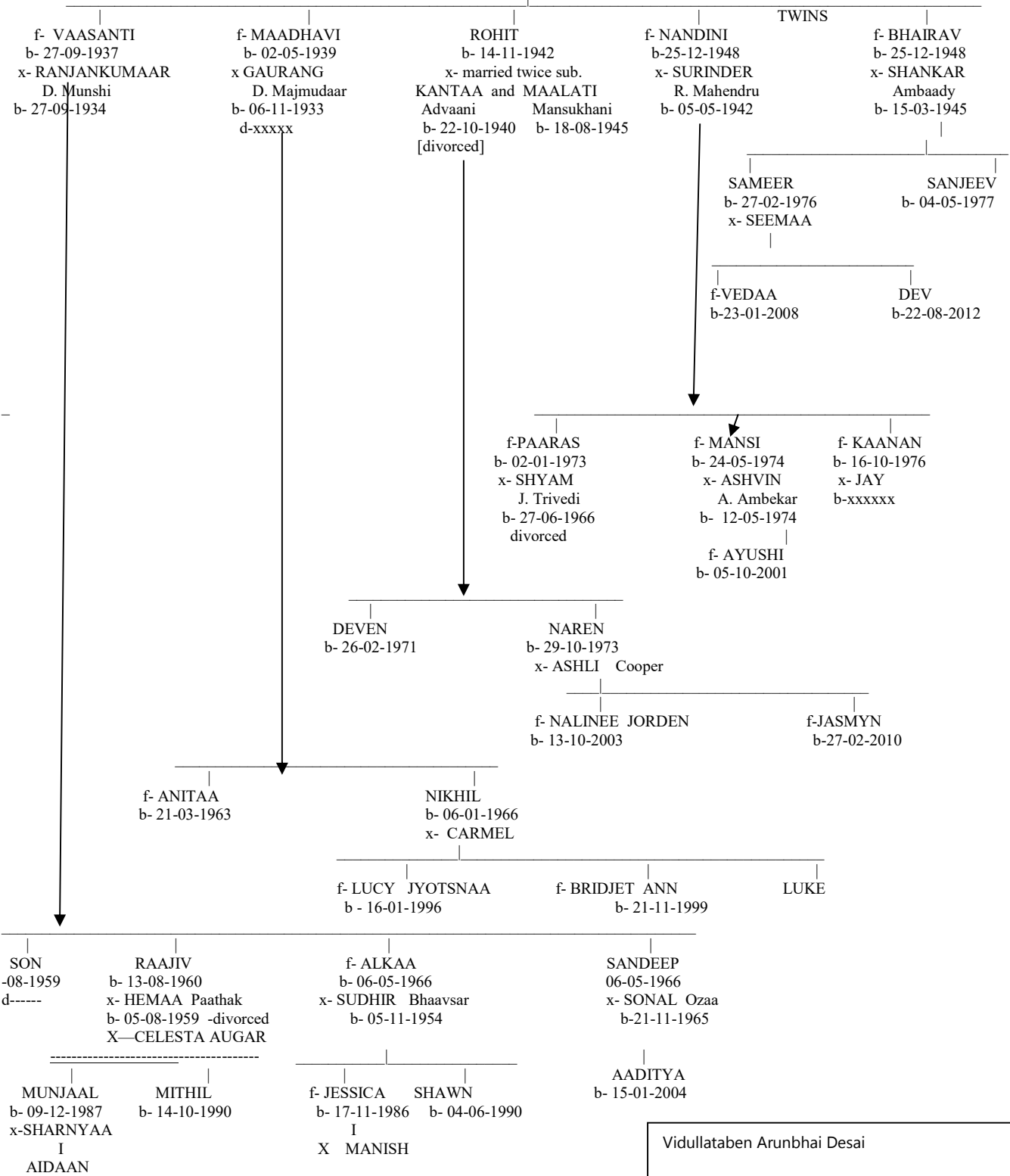
HEMLATAA MEHTAA

HEMLATAA MEHTAA acted as KUNVARBAI IN THE DRAMA Called KUNVARBAI NU MAAMERU . her acting was superb. Unfortunatley I have got her picture which appeared in the news paper, But no write up.

SHE also revised the book called SURTI RASTHAAL which was written By my grandmother and published many times but last time my grandmother passed away so my aunt finished it and then it was published under a different name and western look (fork and knife) ANNAPURNAA Though the authors name was kept unchanged



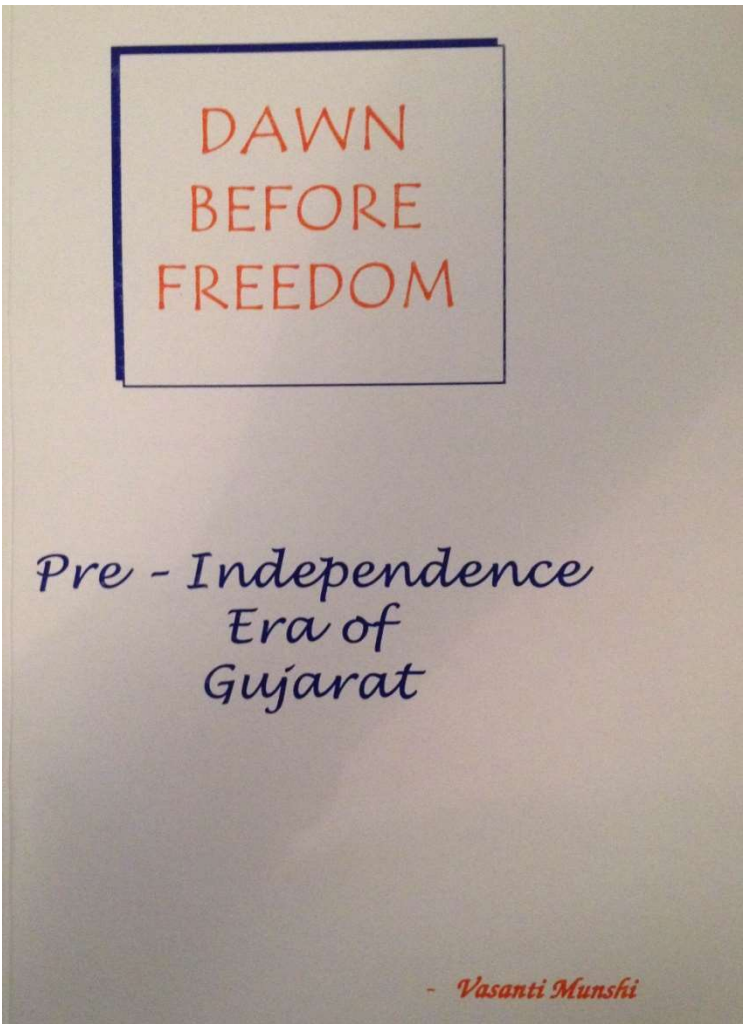
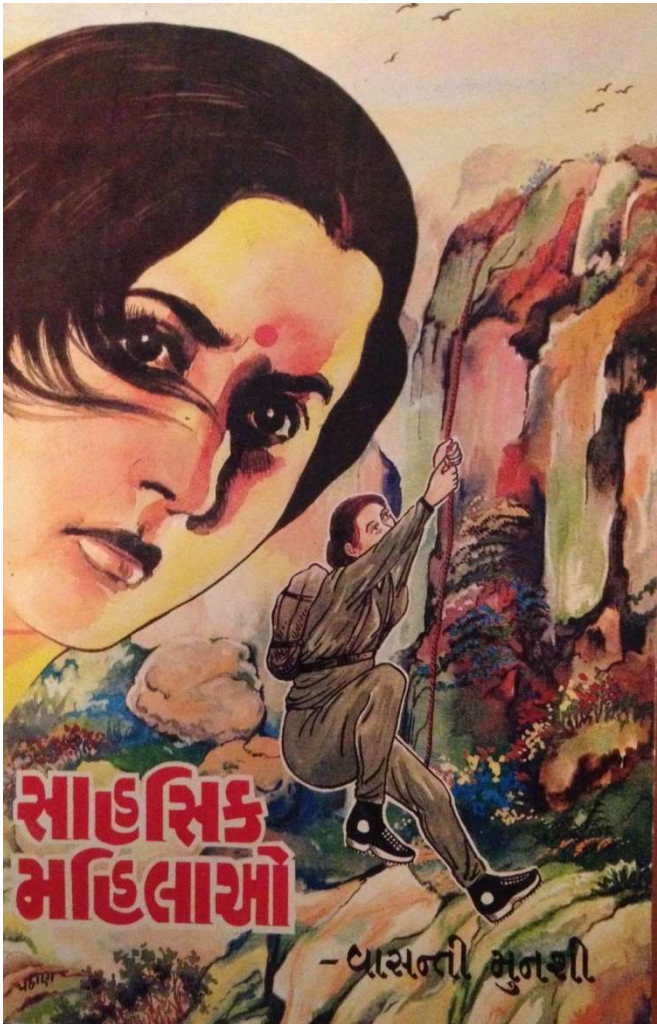
VIDYULATAA x ARUNRAI



VIDYULATAA DESAI

Vidullataben Arunbhai Desai

The youngest of the family of Late Shri Bhanusukhram Mehta, a teacher & a litterateur with few books to his credit; he also ran "Chandraprakash" a magazine in late 19th Century. Vidullataben imbibed the literary traits and she started "Gunsundari" with a friend of her. She graduated with 'English' from the Baroda University now known as M. S. University of Baroda. They used to discuss various problems of the day such as Indian Independence, women emancipation and their problems in the society. Those were the days when educated women came in front and took the mantle of 'Nation Building' upon them. They worked towards that goal earnestly and took to various ways and means to achieve the goal. Vidullataben was one of them. Vidullataben worked hard for all India Institution called 'All India Women Conference~ the only forefront organization working for Independence and bringing awareness of women's problems before the prevalent society. She was active member of the Congress Party. She succeeded in her mission as she worked up to her last for that organization. She was a President of that organization at Gujarat level. On one end she worked for her mission and on other she was a devoted house wife and worked for her family; such combination was rare and that too she belonged to a middle class. She never failed in her duty

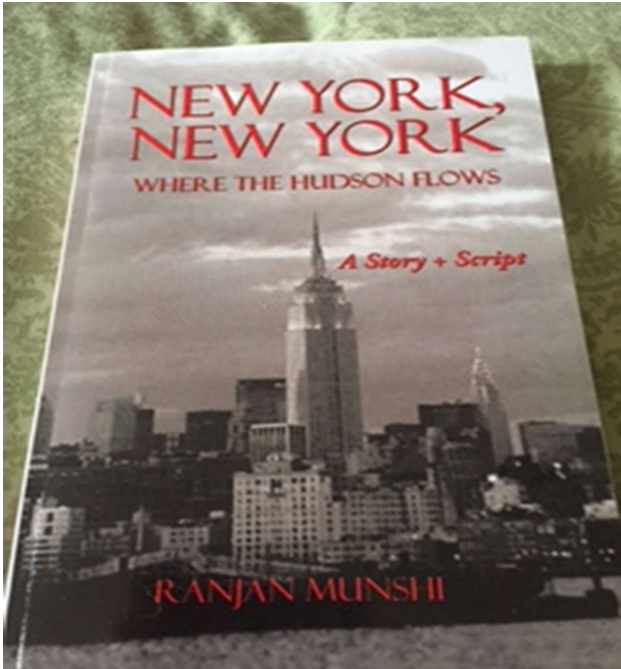


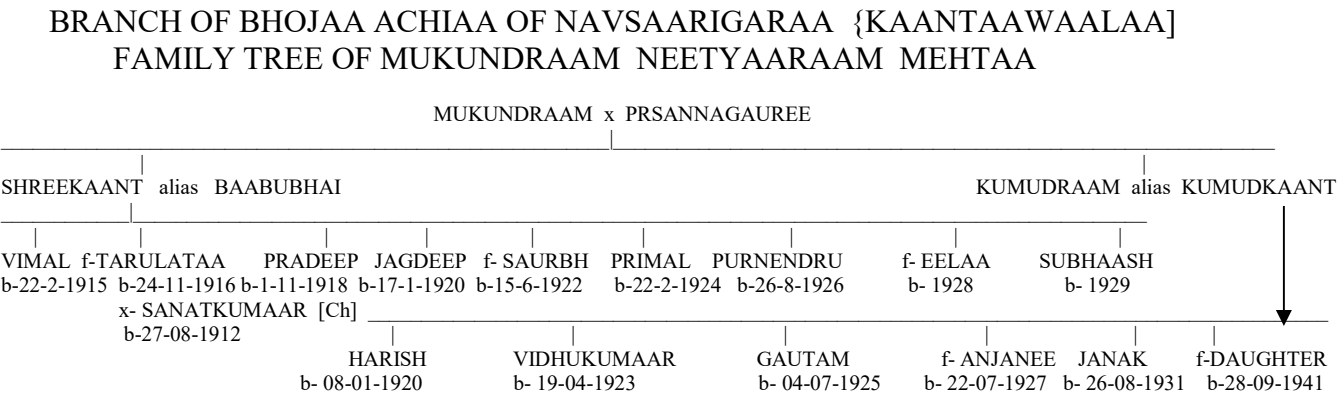
VAASANTI HAS WRITTEN A BOOK CALLED -----DAWN BEFORE FREEDOM
 Also she has translated an English woman author’s book into gujraati-----SAAHSIK WOMEN

MAADHVI HAS WRITEEN A BOOK CALLED -----
 RENAISSANCE OF SCOTLAND ECONOMY
 Also she has taken part in world education of saibabaa’s prograame

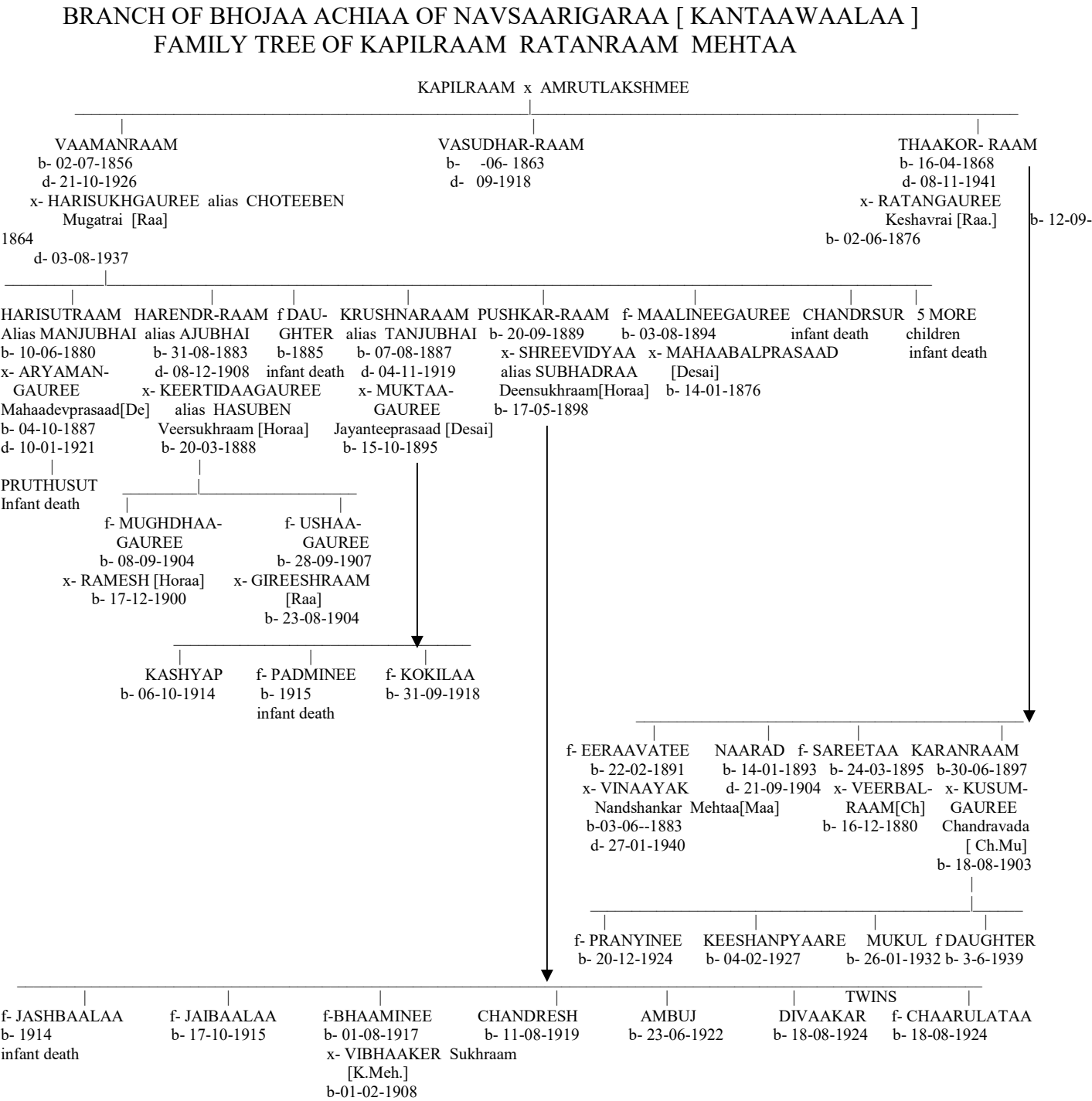
RANJAN MUNSHI -----AUTHOR OF BOOK CALLED ‘ NEW YORK NEW YORK’

He is also very active in his field

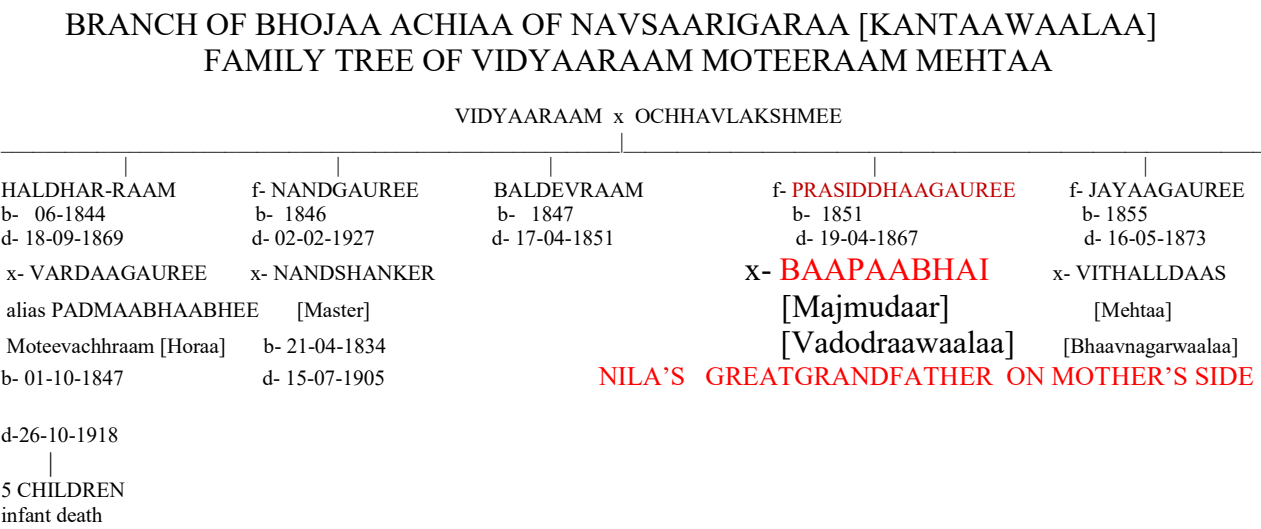




***** END OF PAGE NO. 34 OF THE BOOK *****

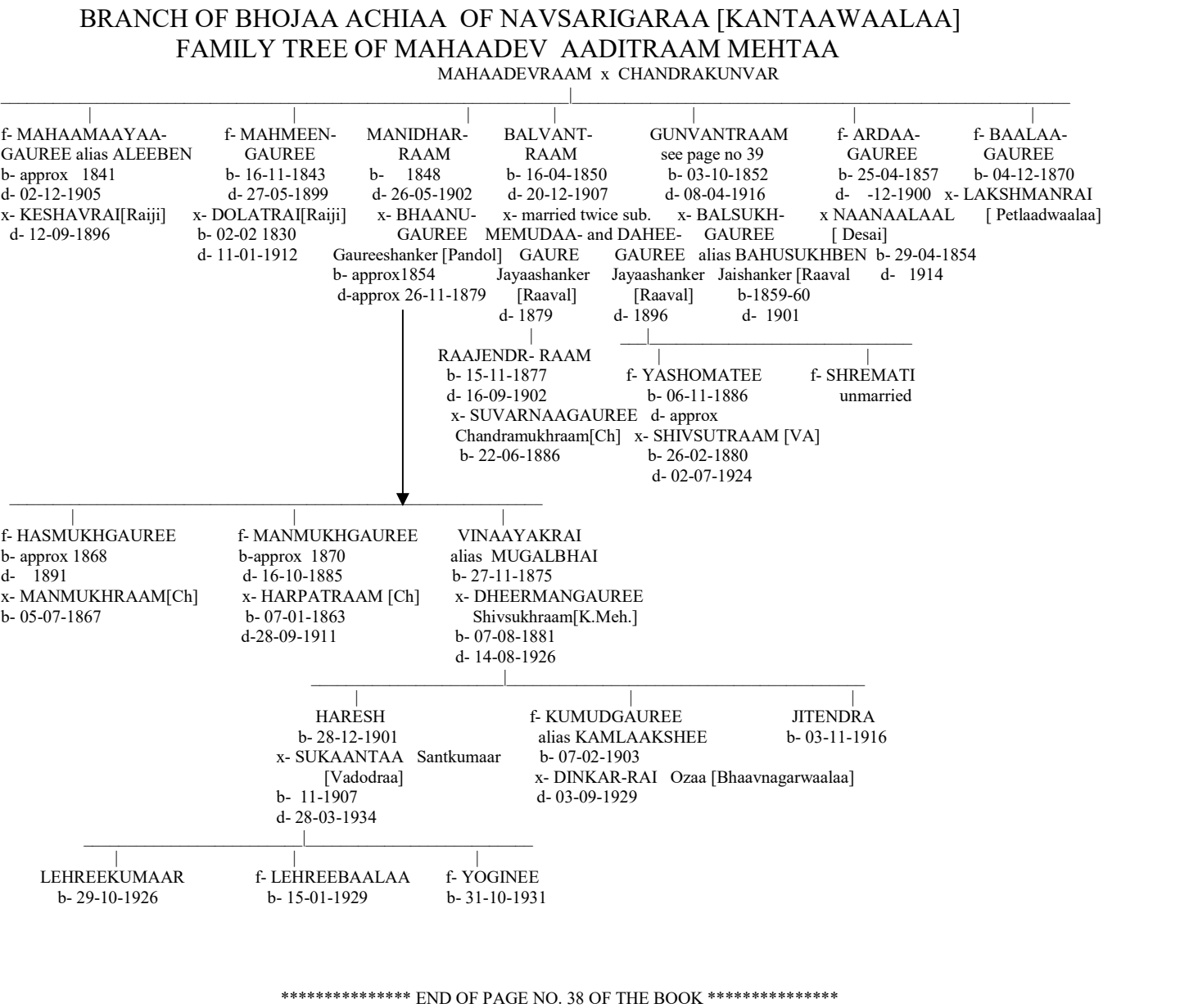


***** END OF PAGE NO. 35 OF THE BOOK *****

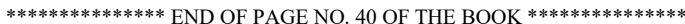


***** END OF PAGE NO. 36 OF THE BOOK *****

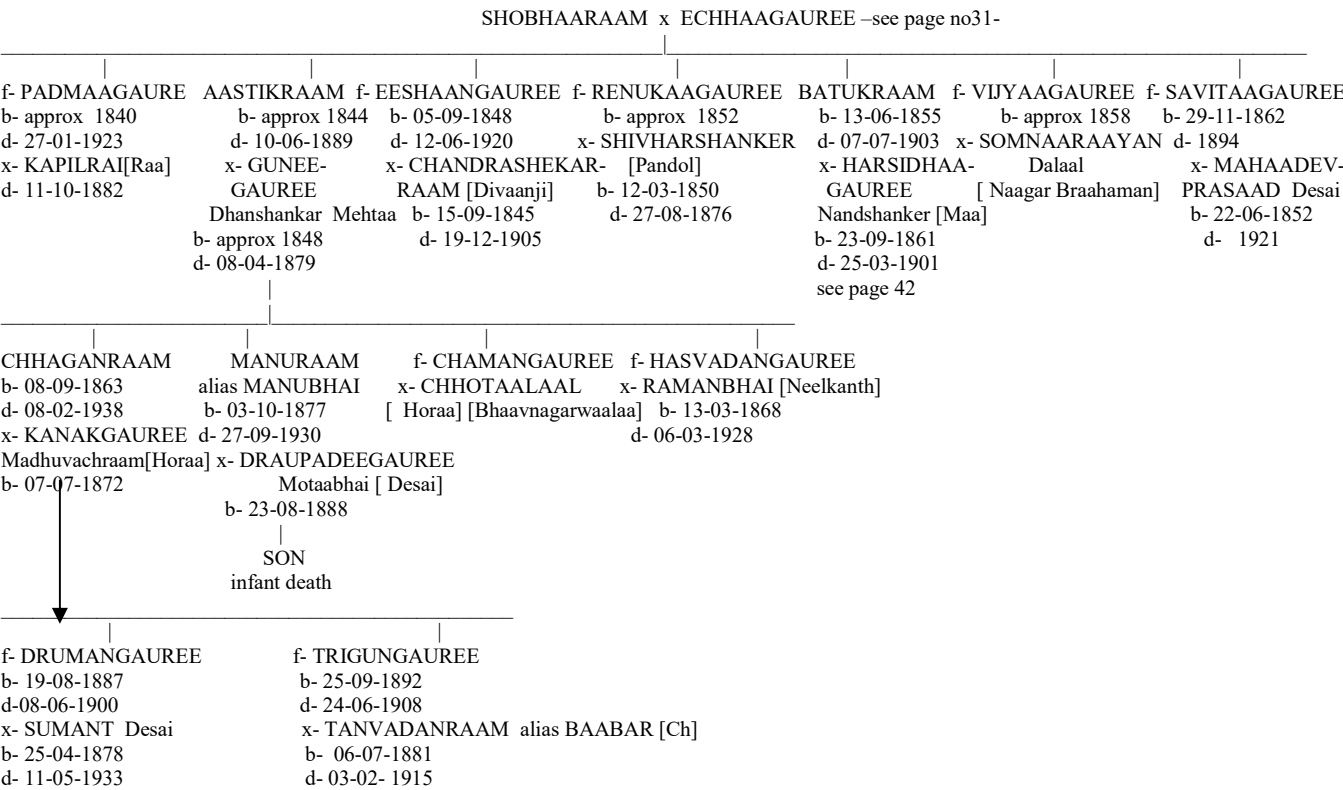




MANMATHRAAM x JASODAAGAUREE

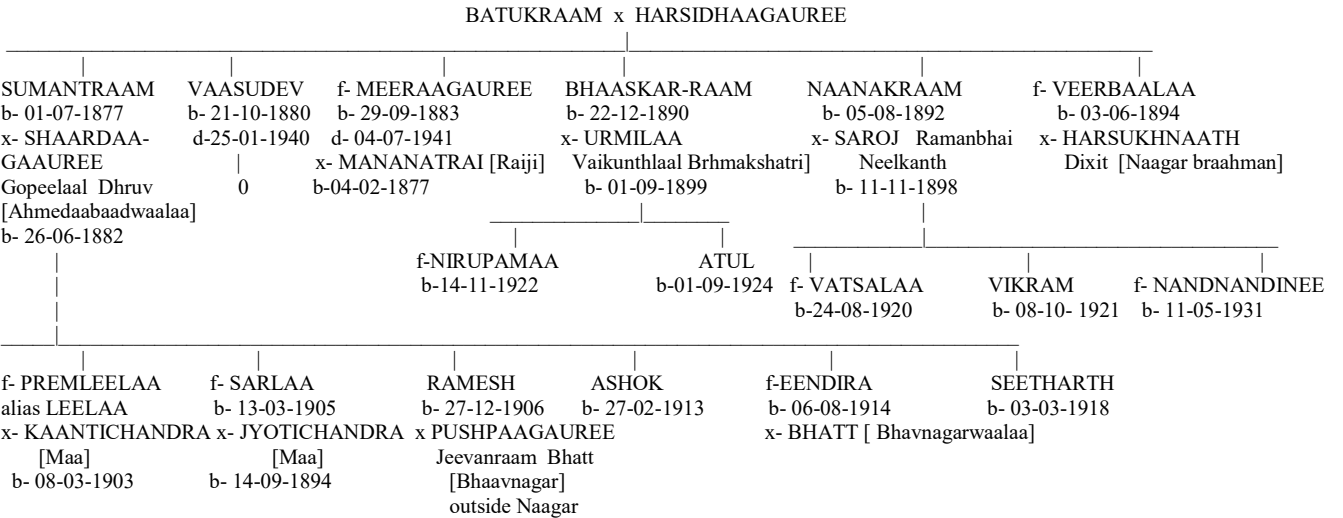


BRANCH OF BHOJAA ACHIAA OF NAVSAARIGARAA [KAANTAAWAALAA]
FAMILY TREE OF SHOBHAARAAM VALLABHRAAM



***** END OF PAGE NO. 41 OF THE BOOK *****

BRANCH OF BHOJAA ACHIAA OF NAVSAARIGARAA [KAANTAAWAALAA]
FAMILY TREE OF BATUKRAAM SHOBHAARAAM MEHTAA



***** END OF PAGE NO. 42 OF THE BOOK *****

FAMILY TREES OF CHKLAAWAALAA [MUNSHEE OR MEHTAA] OF
VADNAGRAA NAGAAR GRUHSTH OF SURAT

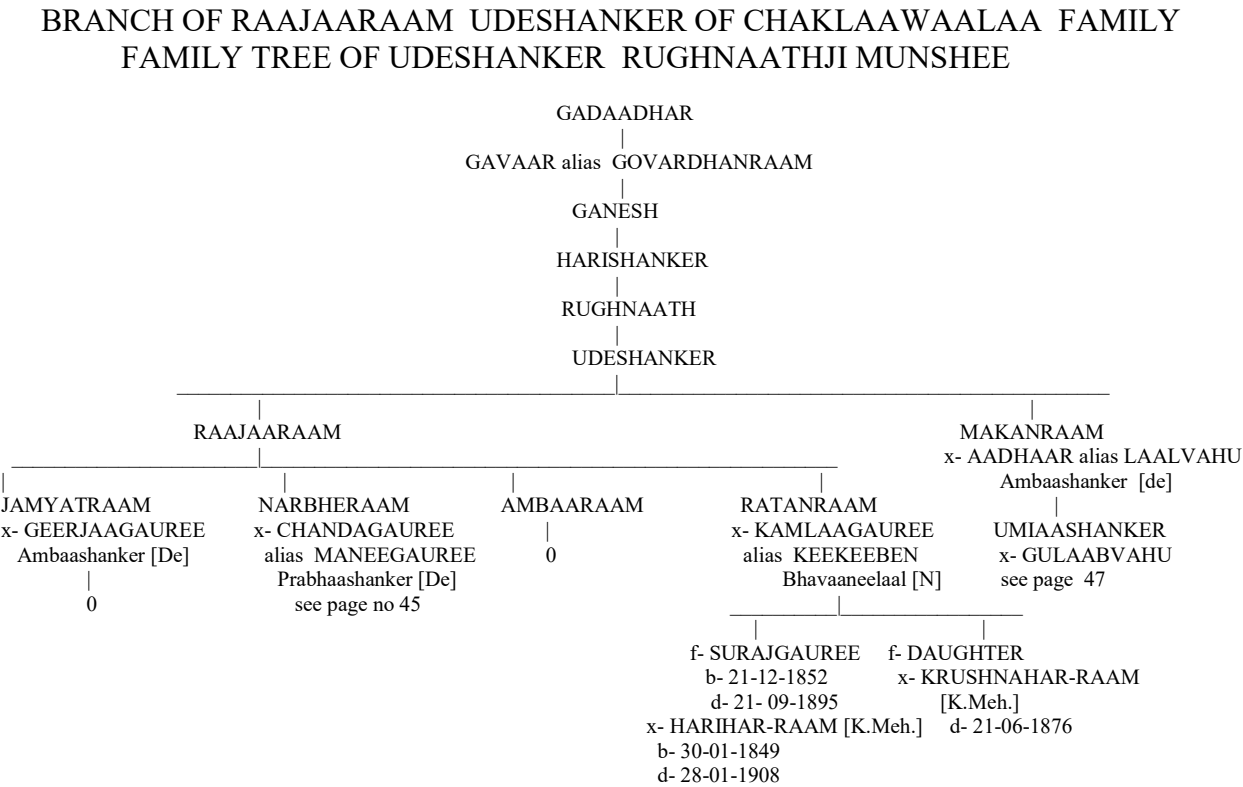
VED – RIGVED : BRANCH – SHAANKHAAYAN:

PRAVAR – 3 – AANGIRAS, BHAARDWAAJ, AND BAAHARSPTYA

GOTRA – BHAARDWAAJ: SHERMAN – TRAAT:

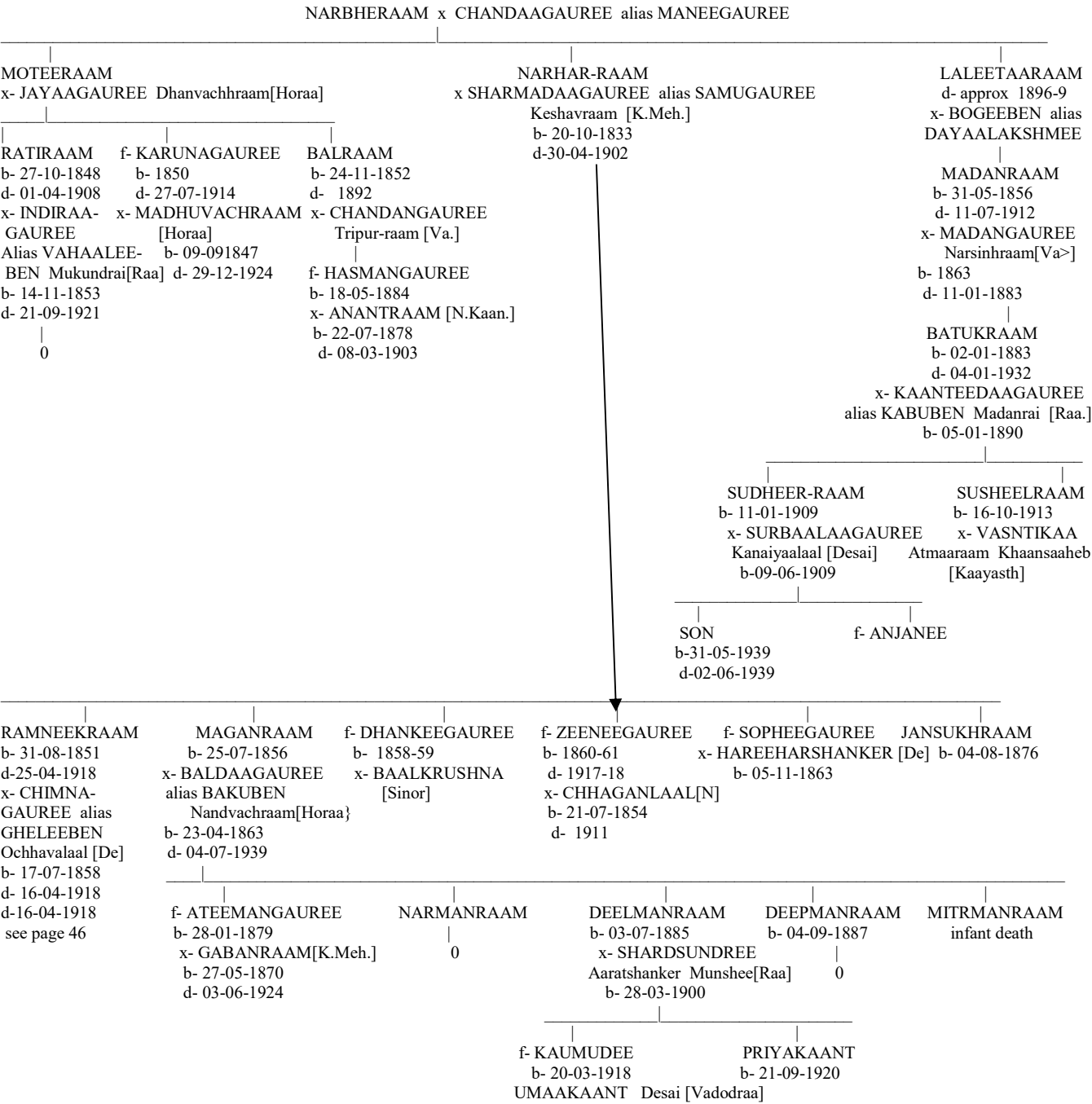
SURNAME – MUNSHEE OR MEHTAA

***** END OF PAGE NO. 43 OF THE BOOK *****

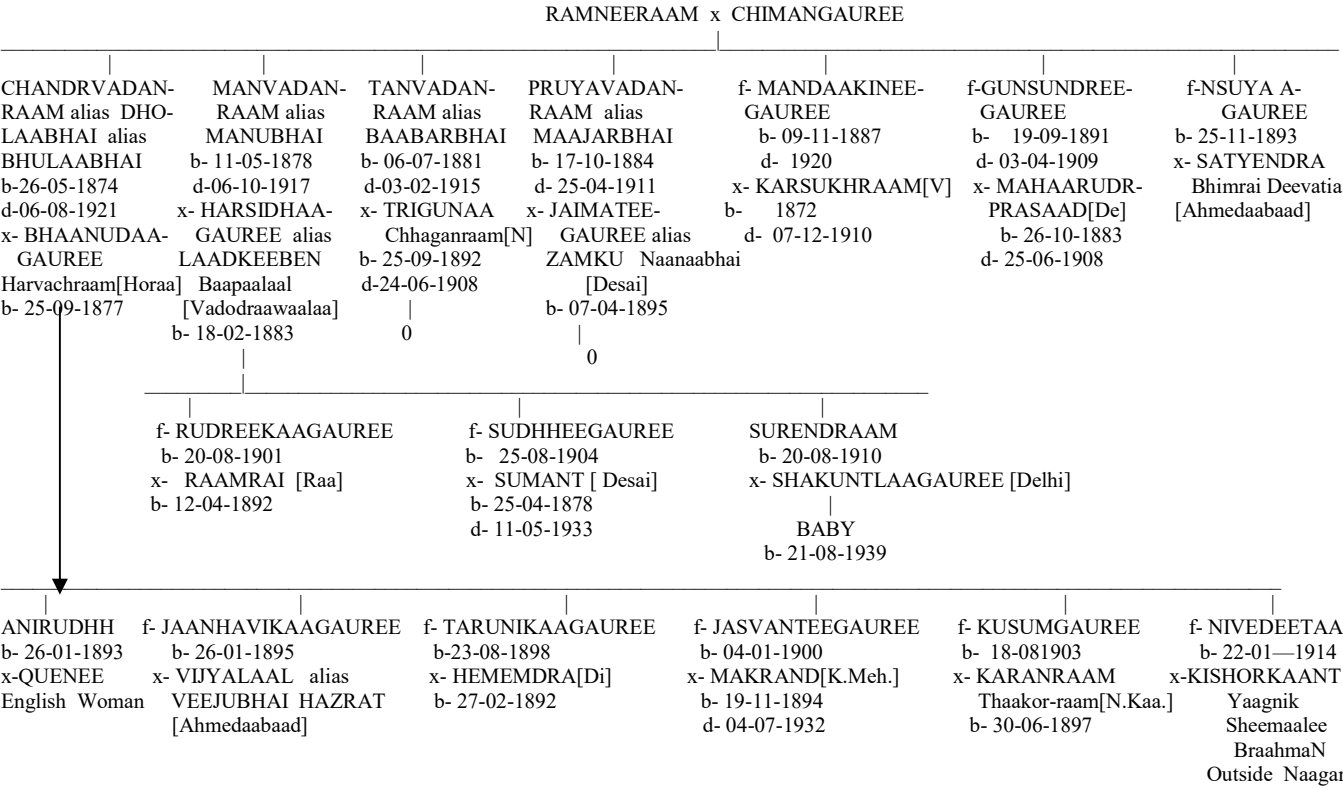


***** END OF PAGE NO. 44 OF THE BOOK *****

BRANCH OF RAAJAARAAM UDESHANKER OF CHAKLAAWAALAA
FAMILY TREE OF NARBHERAAM RAAJAARAAM MUNSHEE

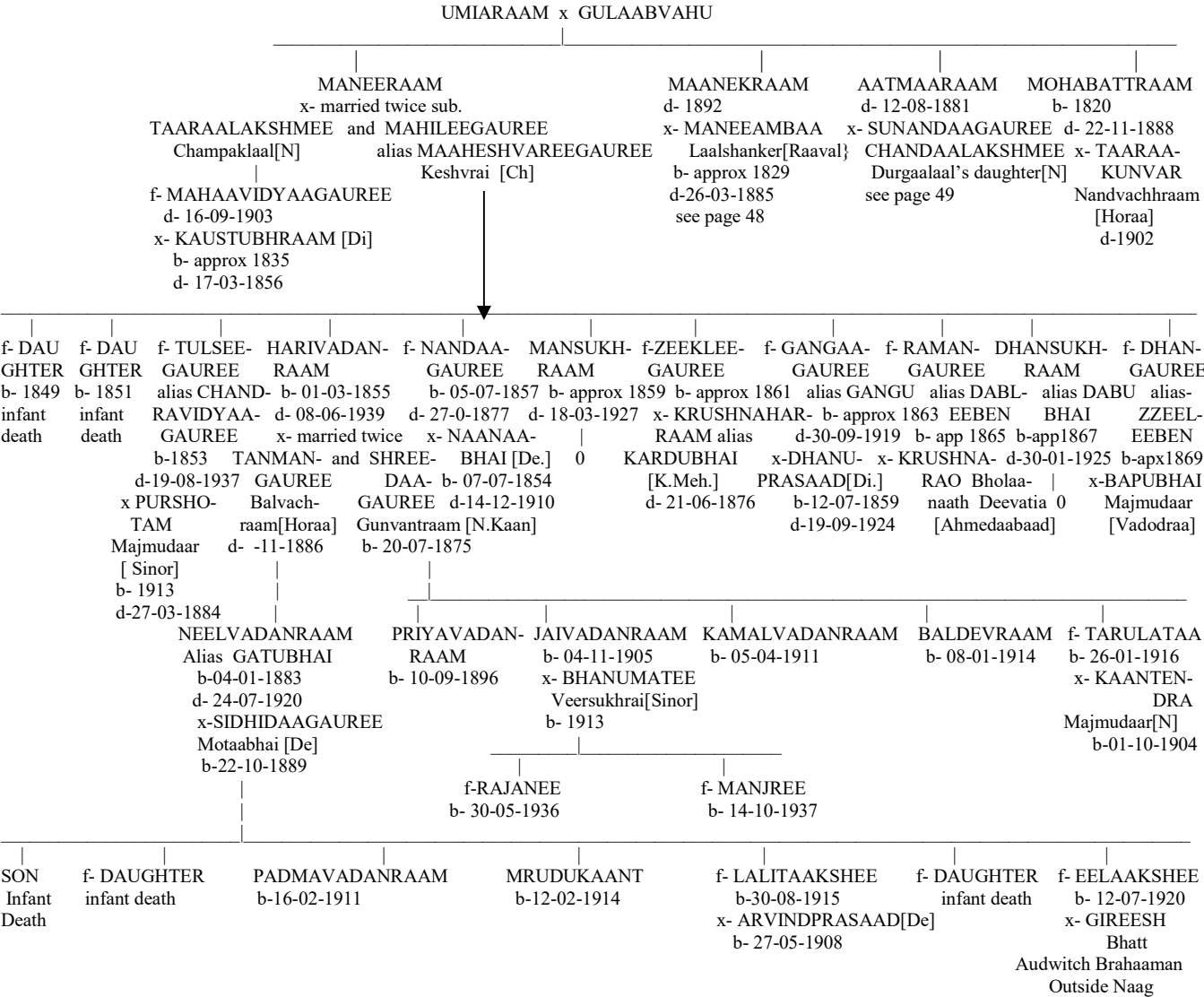


BRANCH OF RAAJAARAAM UDESHANKER OF CHAKLAAWAALAA
FAMILY TREE OF RANNEEKRAAM NARHAR-RAAM MUNSHEE



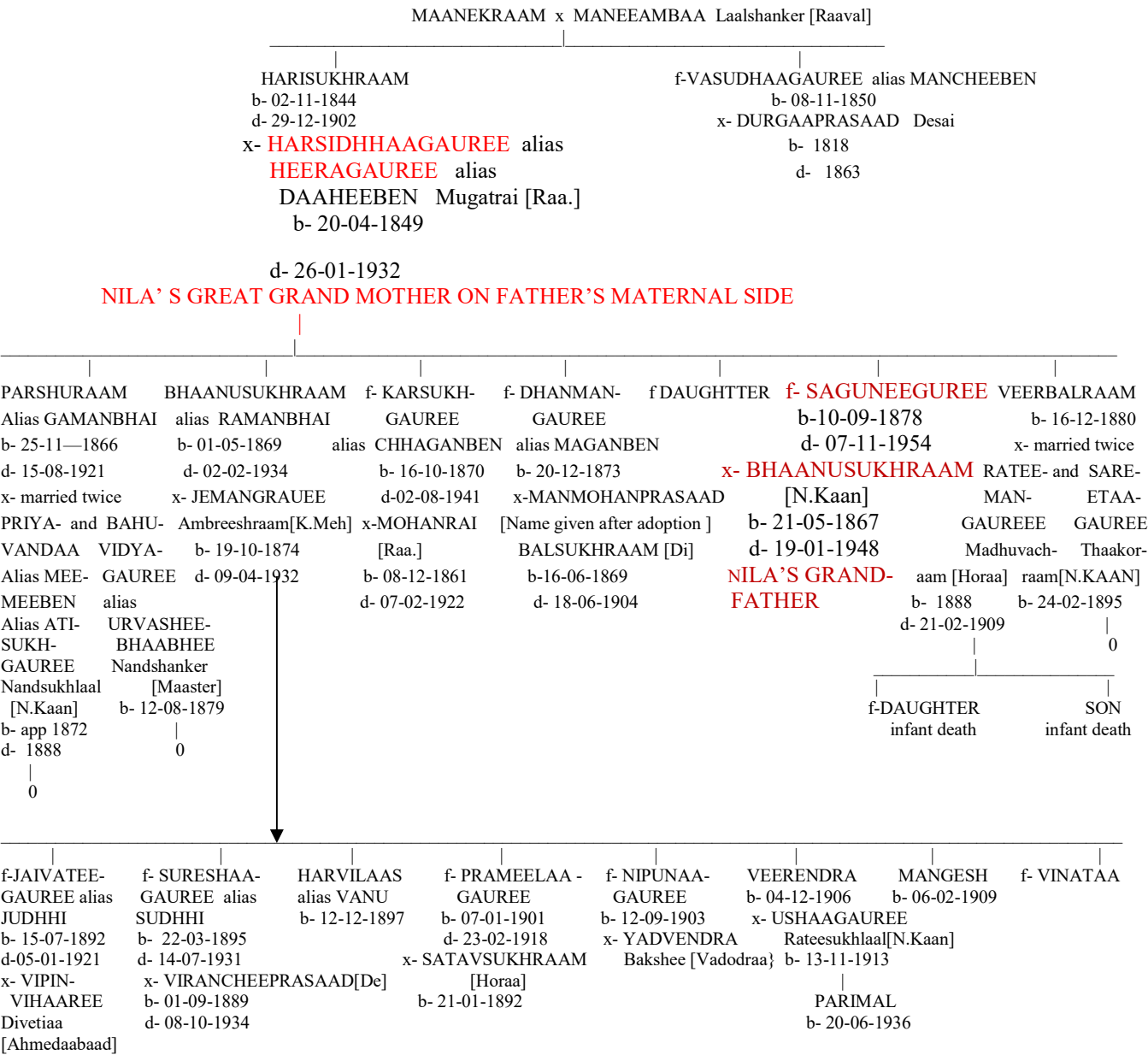
* ***** END OF PAGE NO.46 OF THE BOOK *****

BRANCH OF MAKANRAAM UDESHANKER OF CHAKLAAWAALAA
FAMILY TREE OF UMIARAAM MAKANRAAM MEHTAA

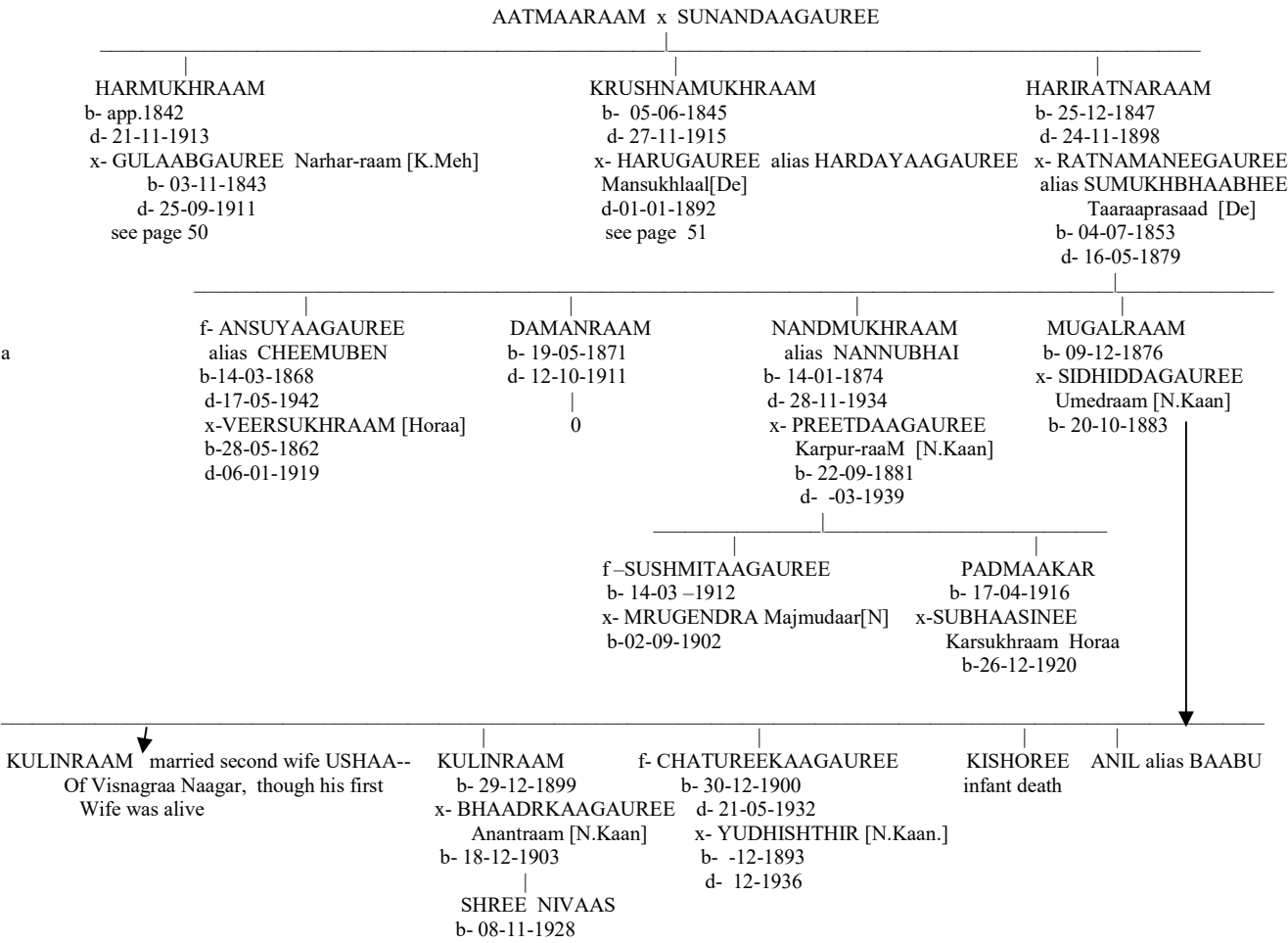


***** END OF PAGE NO. 47 OF THE BOOK *****

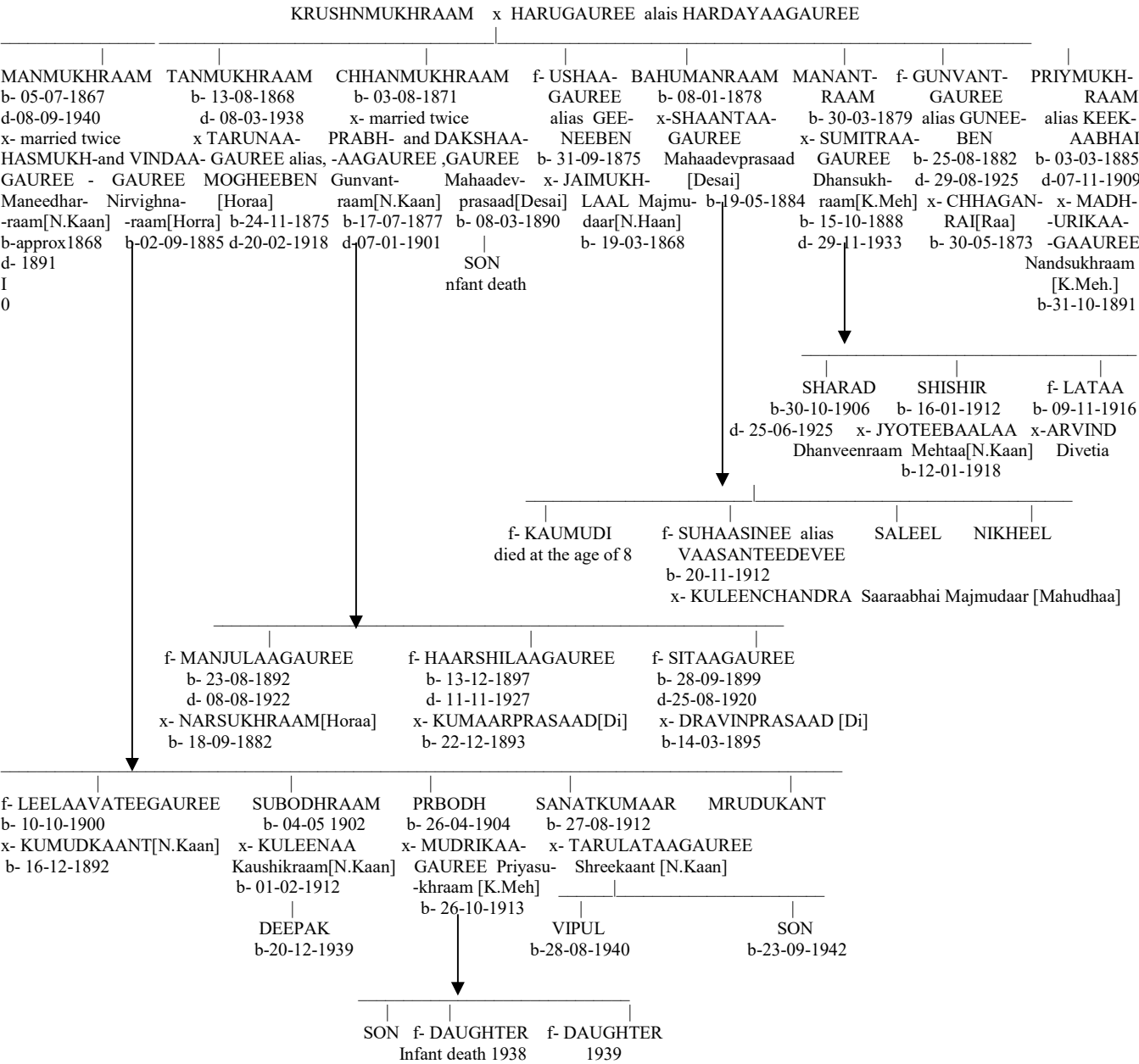
BRANCH OF MAKANRAAM UDESHANKER OF CHAKLAAWAALAA
FAMILY TREE OF MAANKRAAM UMIASHANKER: SURNAME MEHTAA



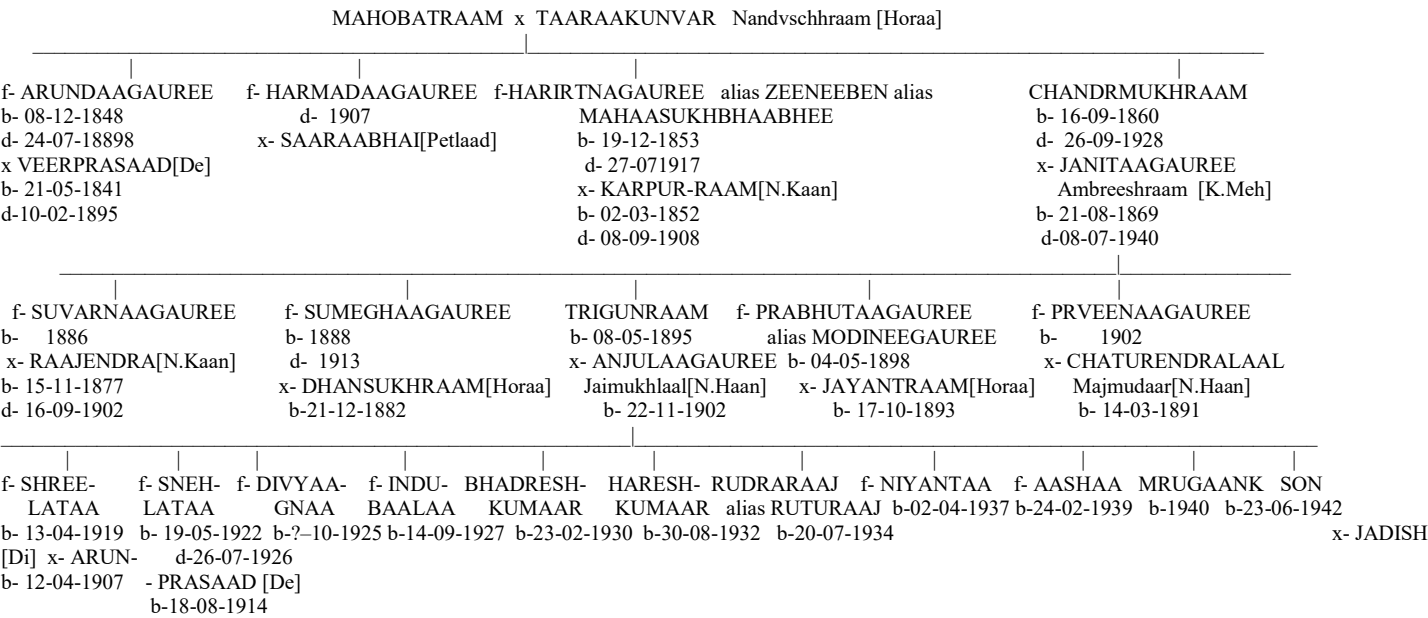
BRANCH OF MAKANRAAM UDESHANKER OF CHAKLAAWAALAA
FAMILY TREE OF AATMAARAAM UMIARAAM MEHTAA



BRANCH OF MAKANRAAM UDESHANKER OF CHAKLAAWAALAA
FAMILY TREE OF KRUSHNMUKHRAAM AATMAARAAM MEHTAA



BRANCH OF MAKANRAAM UDESHANKER OF CHAKLAAWAALAA
FAMILY TREE OF MAHOBATRAAM UMIARAAM MEHTAA

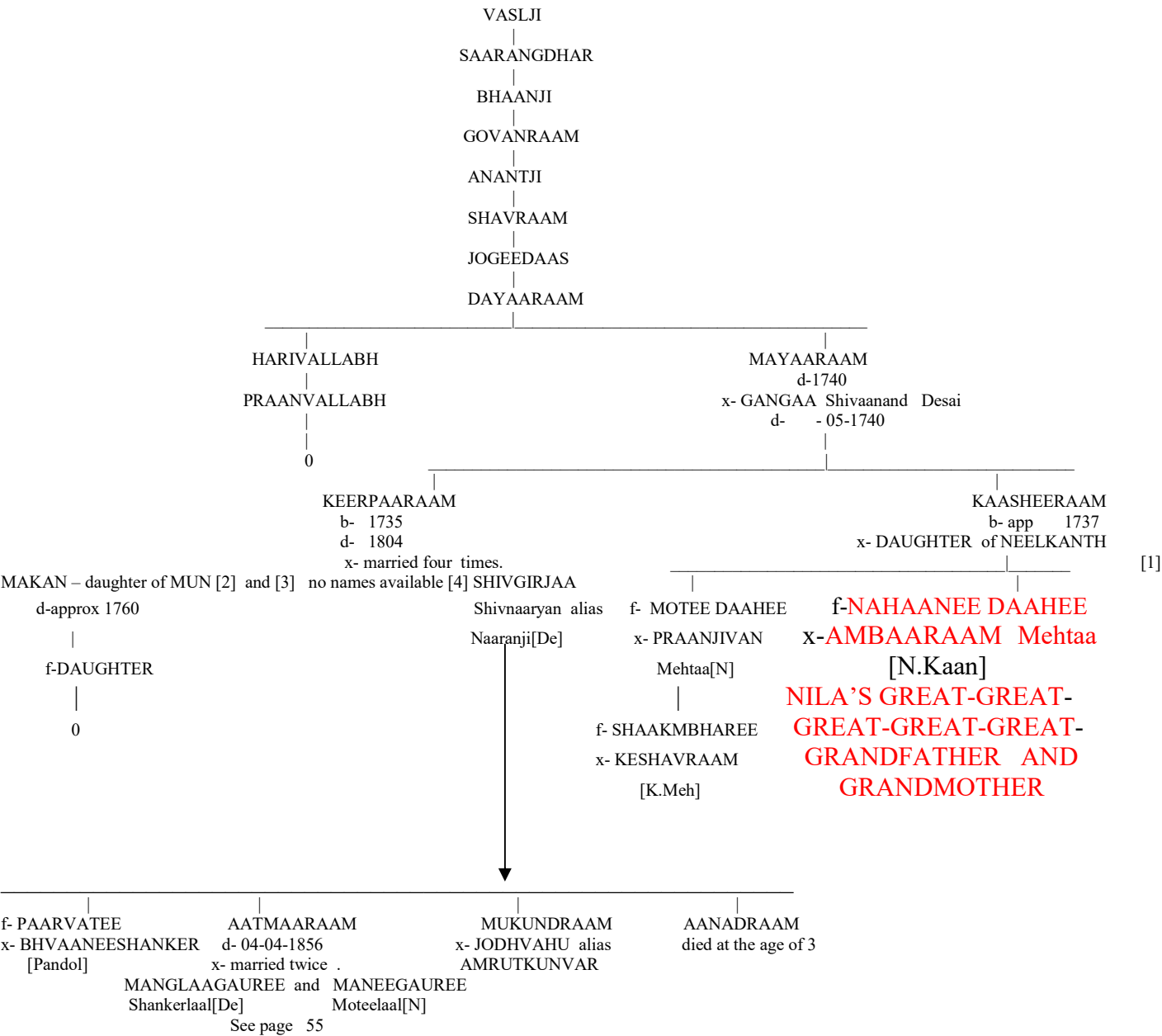


FAMILY TREE OF DIWAANJI OF VADNAGRAA NAAGAR GRHUSTH OF SURAT

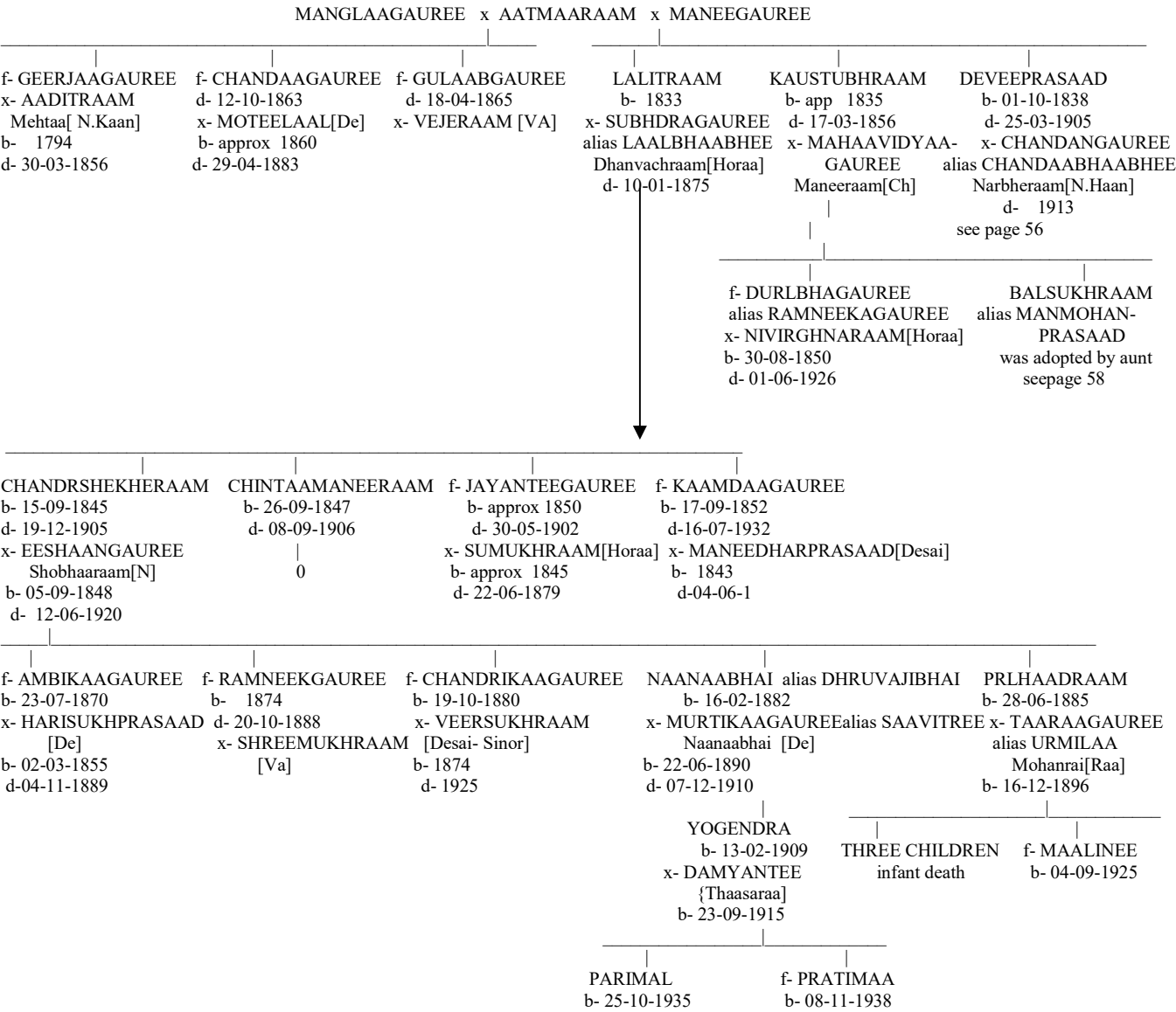
VED- SHUKLA YAJURVED; BRANCH- VAAJASENEEYAMAADHYAMDINEE
GOTRA-KAASHYAP, PRAVAR-THREE:KAASHYAP-AAVATSAR-NAIDHRUV
SHERMAN-DATT, SURNAME- MEHTAA; NOW DIWAANJI OR DEEWAANJI

***** END OF PAGE NO. 53 OF THE BOOK *****

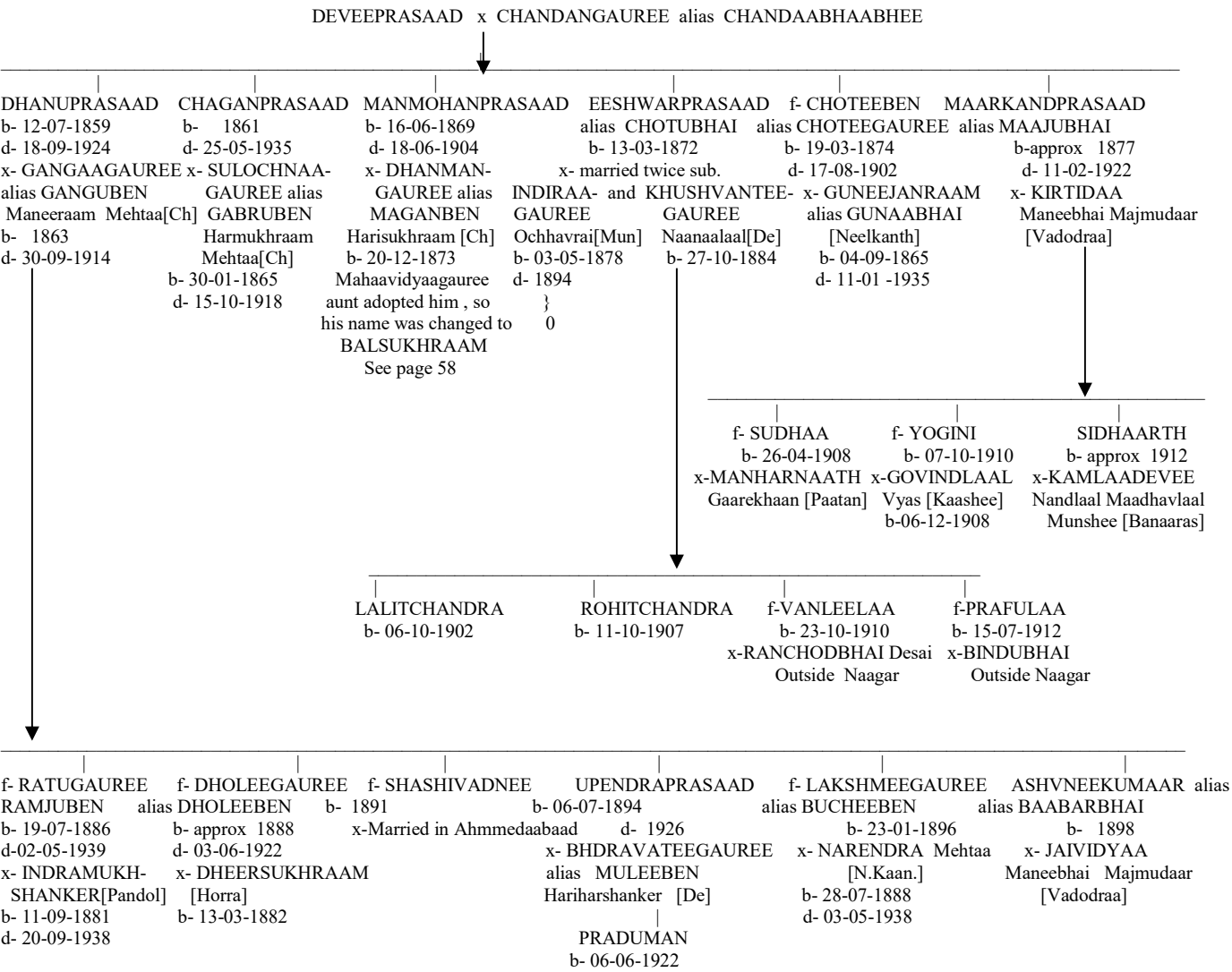
FAMILY TREE OF SAARANGDHAR VASLJI :
BRANCH OF DAYAARAAM JOGEEDAAS:
FAMILY TREE OF KEERPAARAAM MEHTAA



FAMILY TREE OF AATMAARAAM KEERPAARAAM MEHTAA [NOW DIWAANJI]

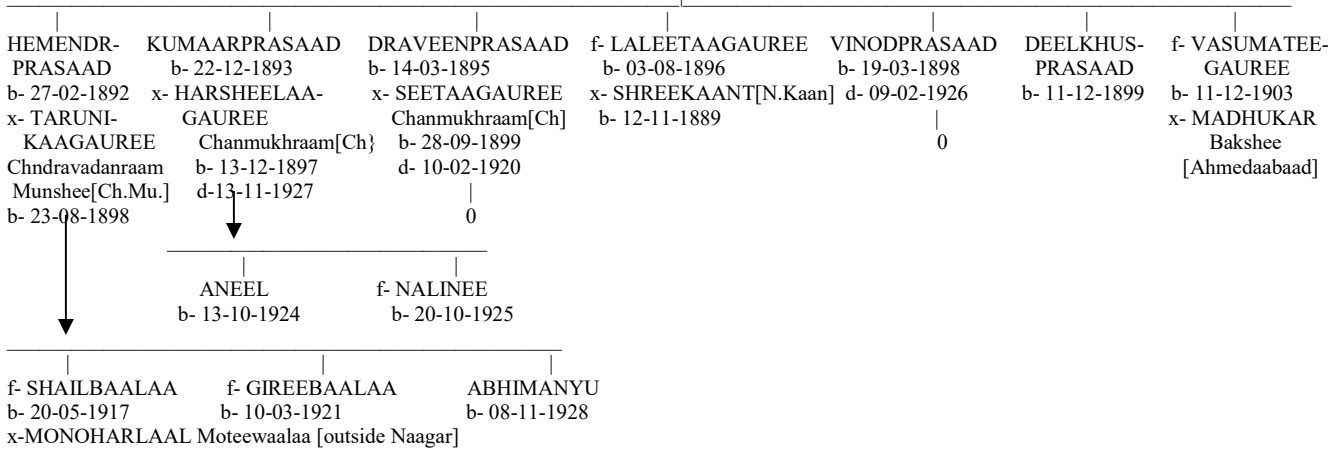


FAMILY TREE OF DEVEEPRASAAD AATMAARAAM: SURNAME DI [or ee]WAANJI



FAMILY TREE OF BALSUKHRAAM KAUSTUBHRAAM

BALSUKHRAAM alias MANMOHANPRASAAD x DHANMANGAUREE alias MAGANBEN



*****END OF PAGE NO. 58 OF THE BOOK*****

FAMILY TREE OF KESHAVRAAM MEHTAA OF VADNAGRAA NAAGAR
GRUHASTH OF SURAT

VED- SHUKLA YAJURVED; BRANCH-VAAJSENEEYA MAADHYAAMDINEE

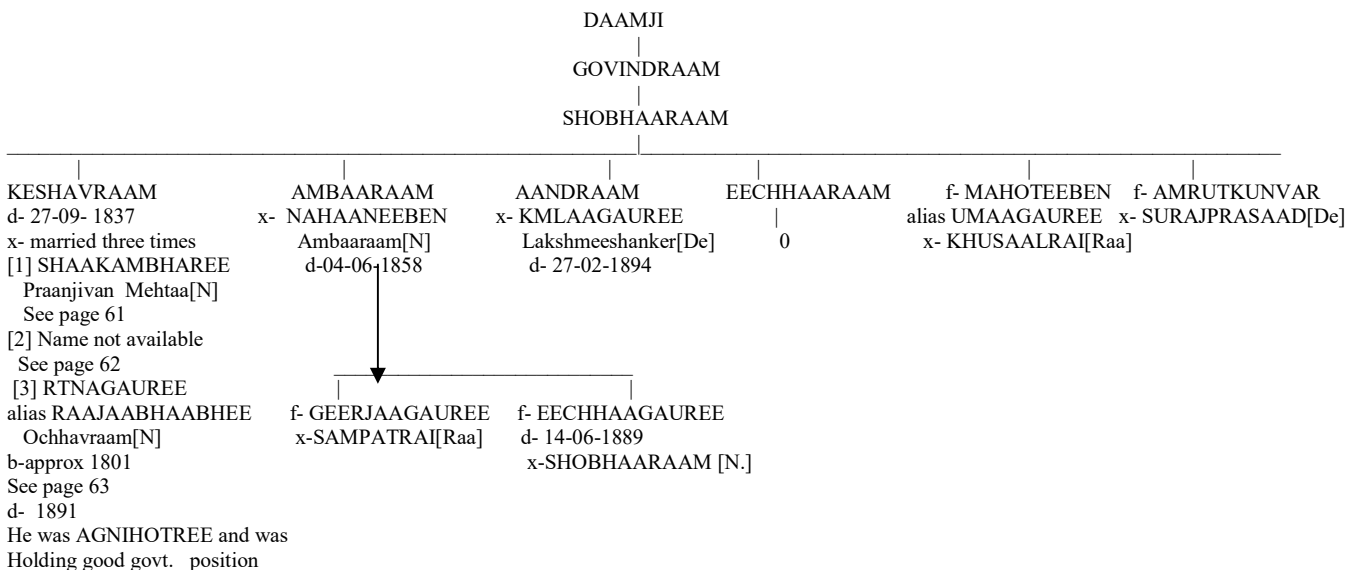
GOTRA- KAASHYAP

PRAVAR-THREE: KAASHYAP-AAVATSAR- NAIDHRUV

SHERMAN-DATTA, SURNAME- MEHTAA

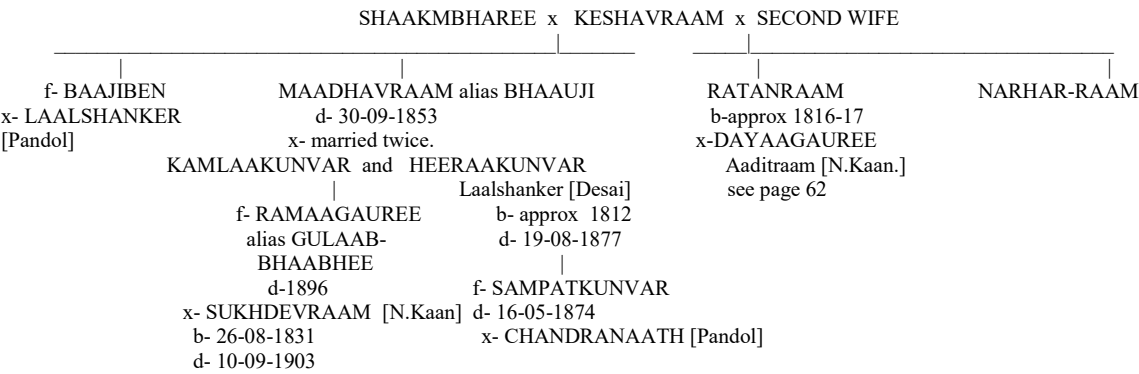
*****END OF PAGE NO. 59 OF THE BOOK*****

FAMILY OF GOVINDRAAM DAAMJI:
FAMILY TREE OF SHOBHAARAAM GOVINDRAAM



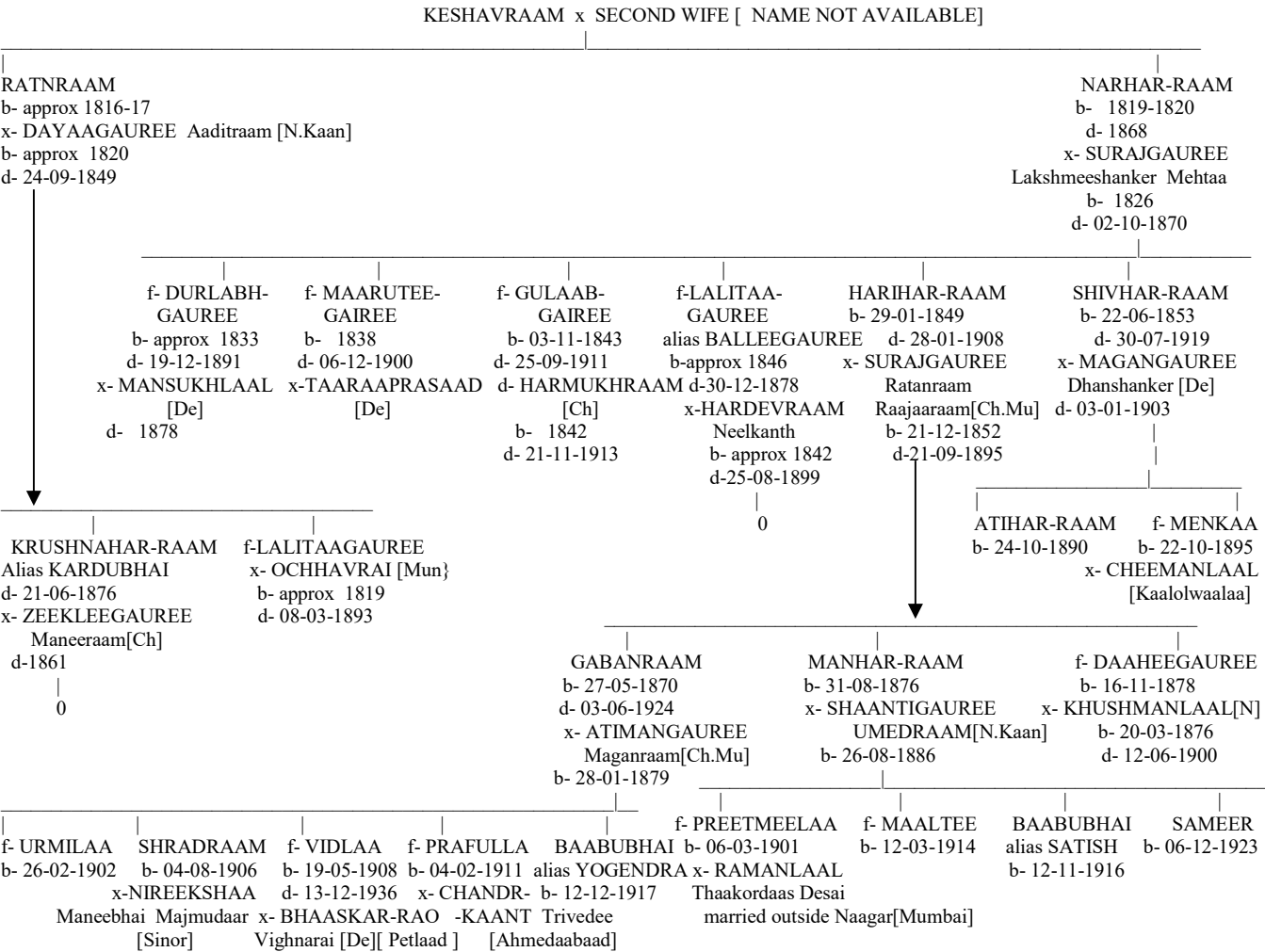
***** END OF PAGE NO. 60 OF THE BOOK *****

FAMILY OF GOVINDRAAM DAAMJI
FAMILY TREE OF SHOBHAARAAM GOVINDRAM



***** END OF PAGE NO. 61 OF THE BOOK *****

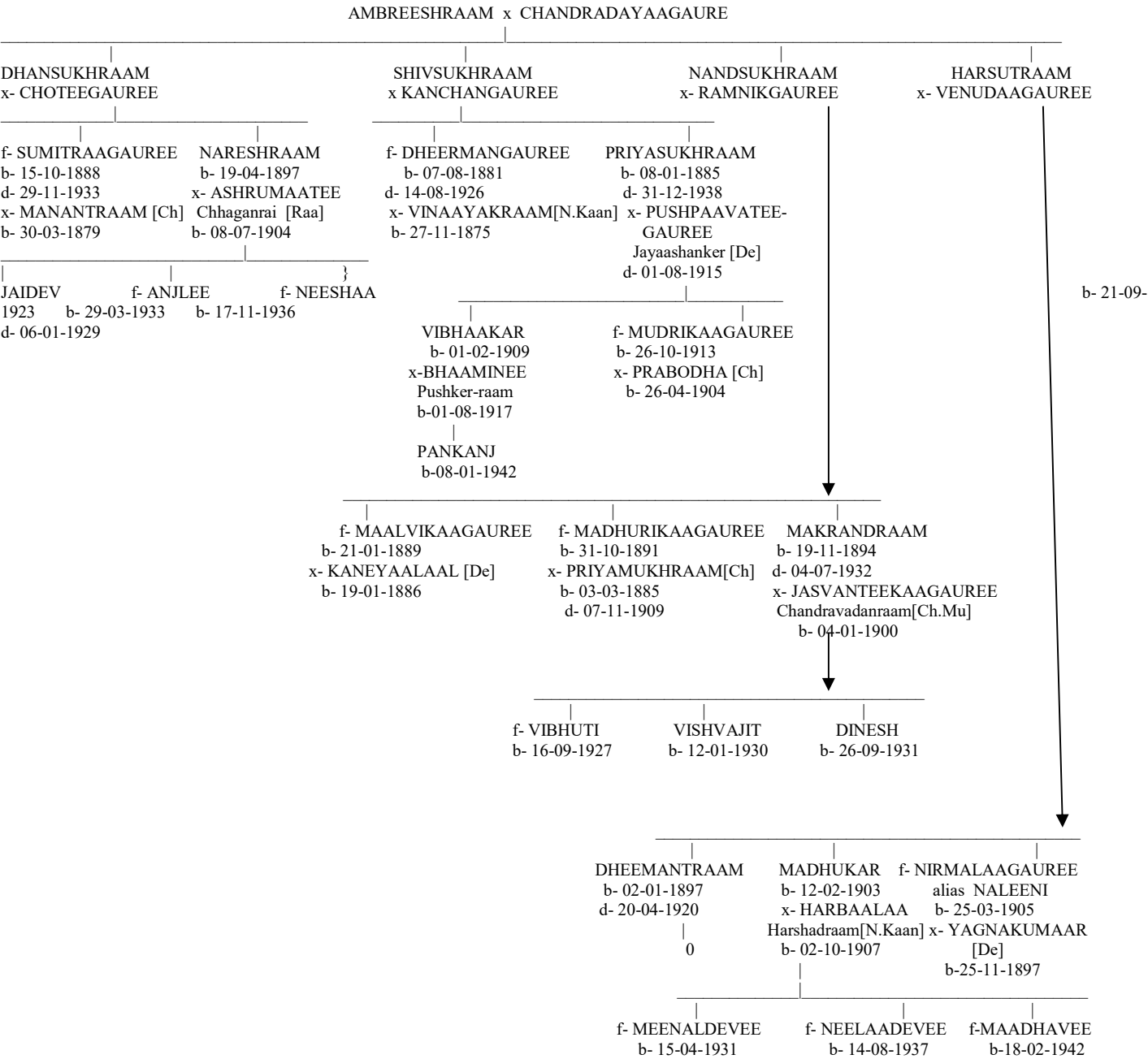
FAIMILY OF GOVINDRAAM DAAMJI
FAMILY TREE OF SHOBHRAAM GOVINDRAAM



FAMILY OF GOVINDRAAM DAAMJI
FAMILY TREE OF SHOBHAARAAM GOVINDRAAM

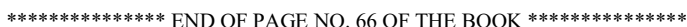
KESHAVRAAM x RATNAGAUREE alias RAAJAABHAABHEE[rced.Warden pension for 50 years]					
f- BHDRADAAGAUREE b-07-10-1824 d-18-05-1882 x- MOTEEVACHRAAM [Huraa]	f- DAYAAGAUREE b- 30-04-1826 d- 14-09-1902 x- GAUREESHANKER [Pandol]	LALLUBHAI aliasHASMANRAAM b-04-05-1831 0	f- SHARMDAA alias SAMUGAUREE b-20-09-1833 d- 30-04-1902 x- NARHAR-RAAM[Ch,Mu.] d- 17-09-1903	AMBREESHRAAM alias CHOTUBHAI b-11-02-1835 d- 08-05-1879 x- CHADRADAYAAGAUREE Navneedhrai [Ho] b- 05-12-1840 d- 31-12-1902	see page 64
DHANSUKHRAAM b- 07-12-1858 d- 18-03-1910 x- CHHOTEEGAUREE Kapilrai [Raa] b- approx 1864 d- 30-03-1902	SHIVSUKHRAAM b- 10-10-1864 d- 09-05-1828 x- KANCHAN- GAUAREE Madhuvachraam[Huraa] b- 1869 d- 09-01-1892	NANDSUKHRAAM b- 30-11-1866 d- 17-06-1896 x- RAMNEEK- GAUREE Veerprasaad[De] b- 08-04-1871 d- 03-05-1930	f- JANEETAAGAUREE b- 21-08-1869 d-08-07-1940 x-CHANDRAMUKHRAAM [Ch] b- 16-09-1860 d- 26-09-1928	HARSUTRAAM b- 03-12-1871 x- VENUDAAGAUREE Ochhavrai [Mu] b- 13-12-1880	f- JEMANGAUREE b- 19-10-1874 d- 09-04-1932 x- BHAANUSUKHRAAM [Ch] b- 01-05-1869 d- 02-02-1934

FAMILY OF GOVINDRAAM DAAMJI
BRANCH OF KESHAVRAAM SHOBHAARAAM MEHTAA
FAMILY TREE OF AMBREESHRAAM KESHAVRAAM MEHTAA

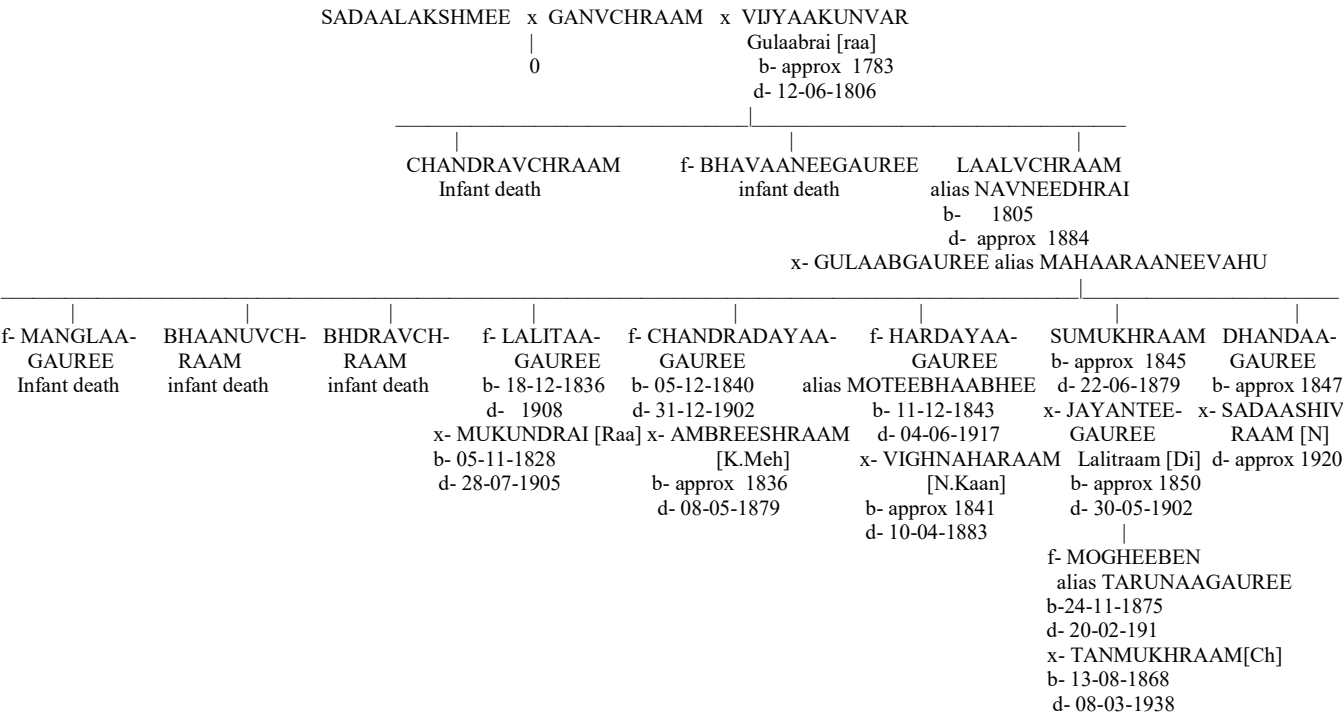


PRAVAR- THREE- AATREYA, GAVISHTHER AND PAURAAVAATITHI

*****END OF PAGE NO.65 OF THE BOOK*****

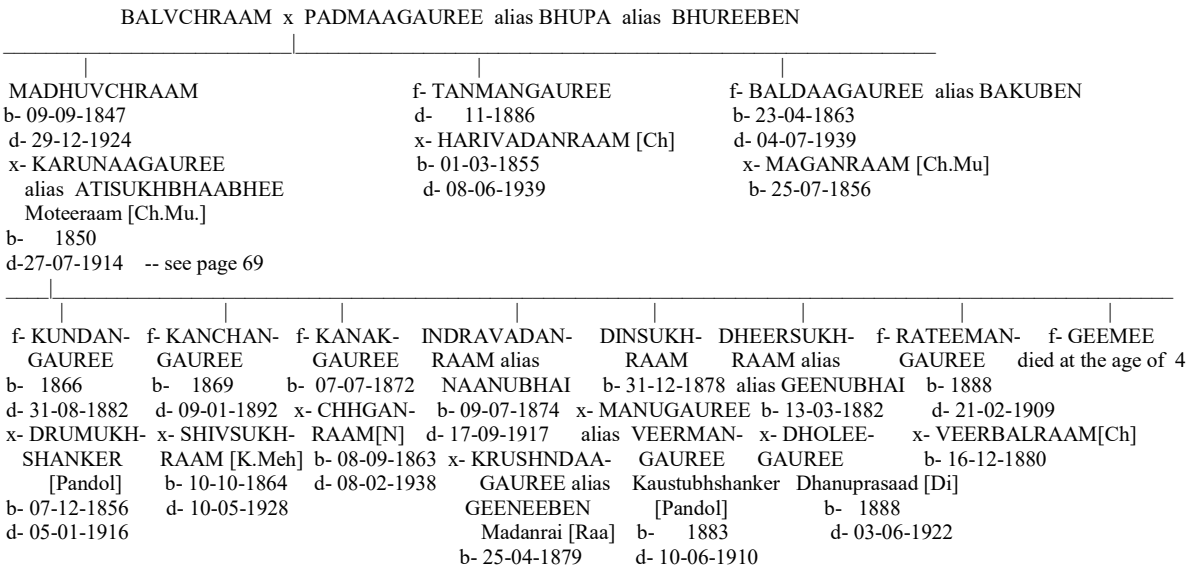


HORAA FAMILY: BRANCH OF RAAJAARAAM KEERPAARAAM:
FAMILY TREE OF GANVCHRAAM SHAMBHURAAM



***** END OF PAGE 67 OF THE BOOK *****

HORAA FAMILY: BRANCH OF OCHHVARAAM SHAMBHURAAM
FAMILY TREE OF BALVACHRAAM NANDVACHRAAM

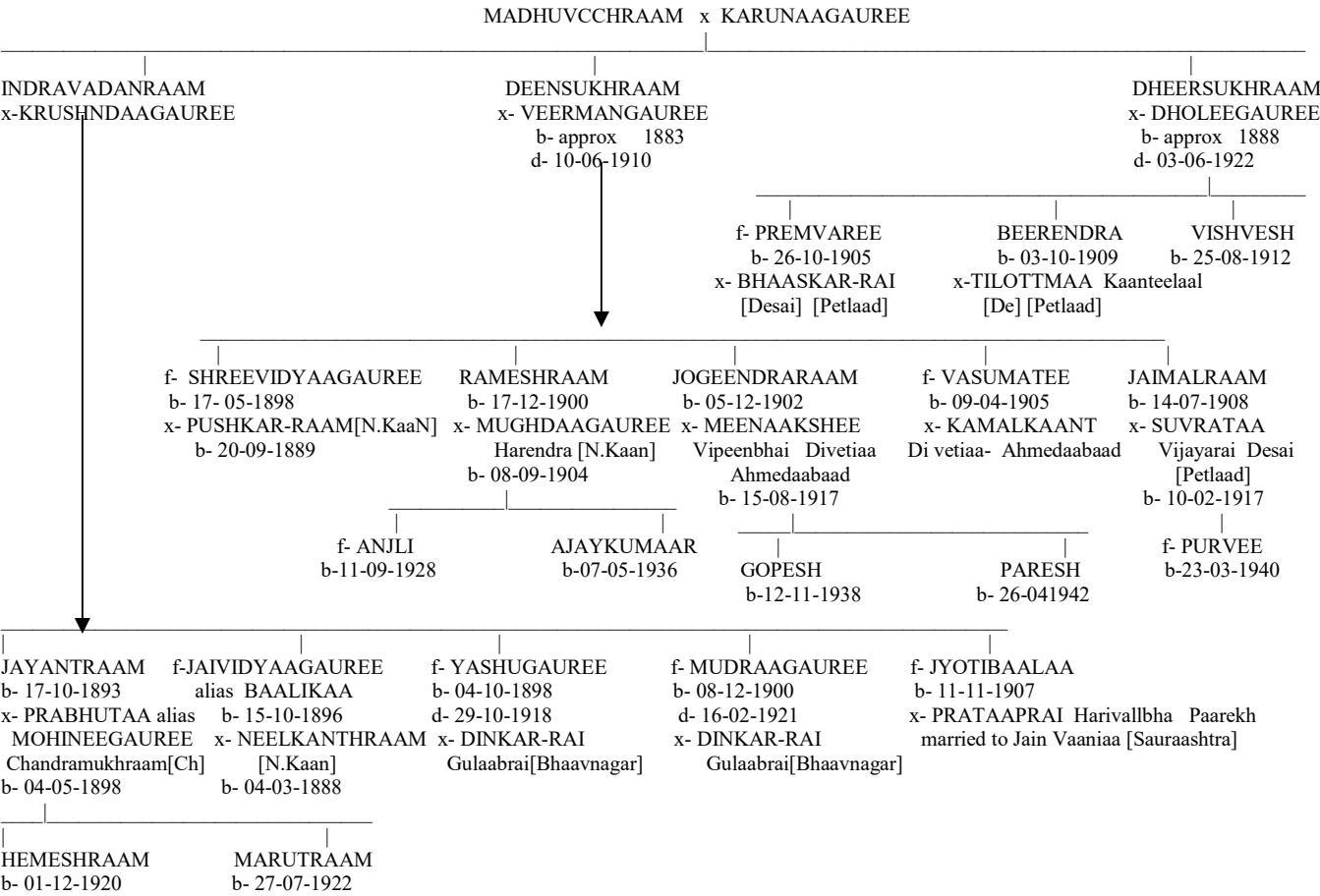


***** END OF PAGE NO. 68 OF THE BOOK *****

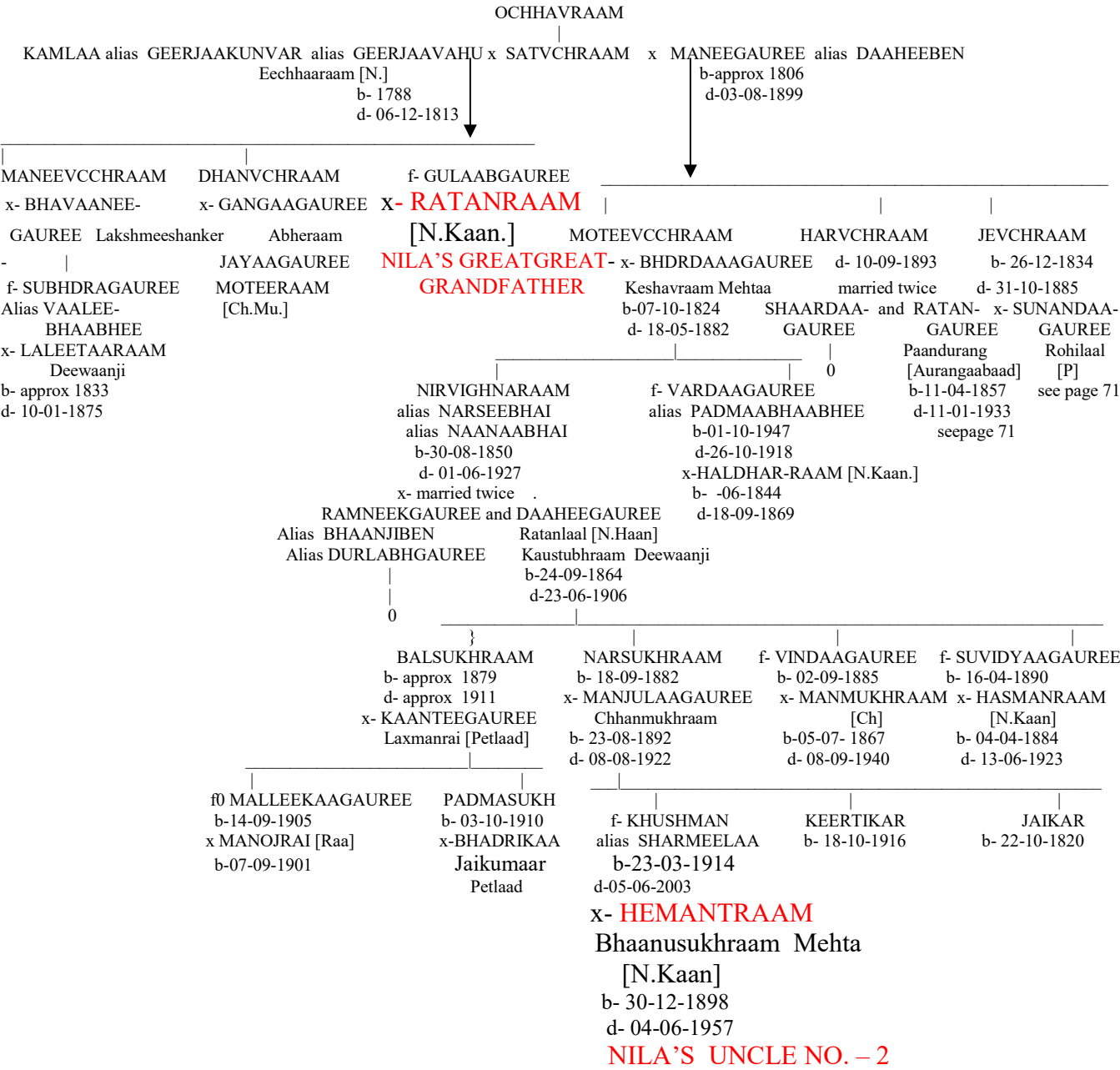
BRANCH OF SAHEEVCCHRAAM OF HORAA FAMILY OF VADNAGRAA NAGAR

GRUHSTH

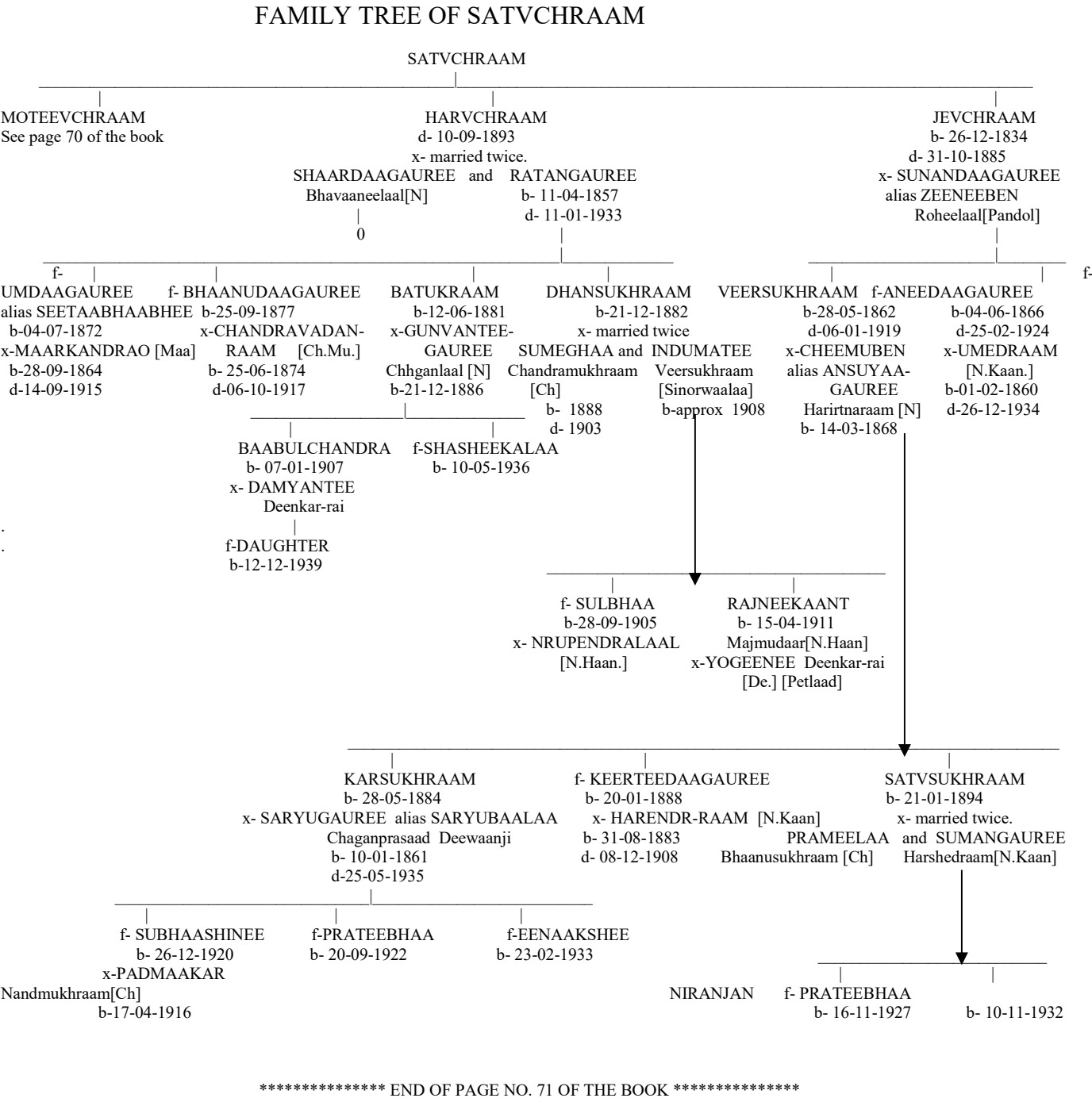
FAMILY TREE OF MADHUVCCHRAAM BALVCCHRAAM



BRANCH OF OCHHAVRAAM SHAMBHURAAM OF HORAA FAMILY OF VADNAGRAA-
NAAGAR GRUHSTH



BRANCH OF OCHHAVRAAM SHAMBHURAAM OF HORAA FAMILY OF VADNAGRAA-
NAGAR GRUHSTH



FAMILY TREES OF MAASTER FAMILY OF VADNAGRAA NAAGAR
GRUHSTH OF SURAT

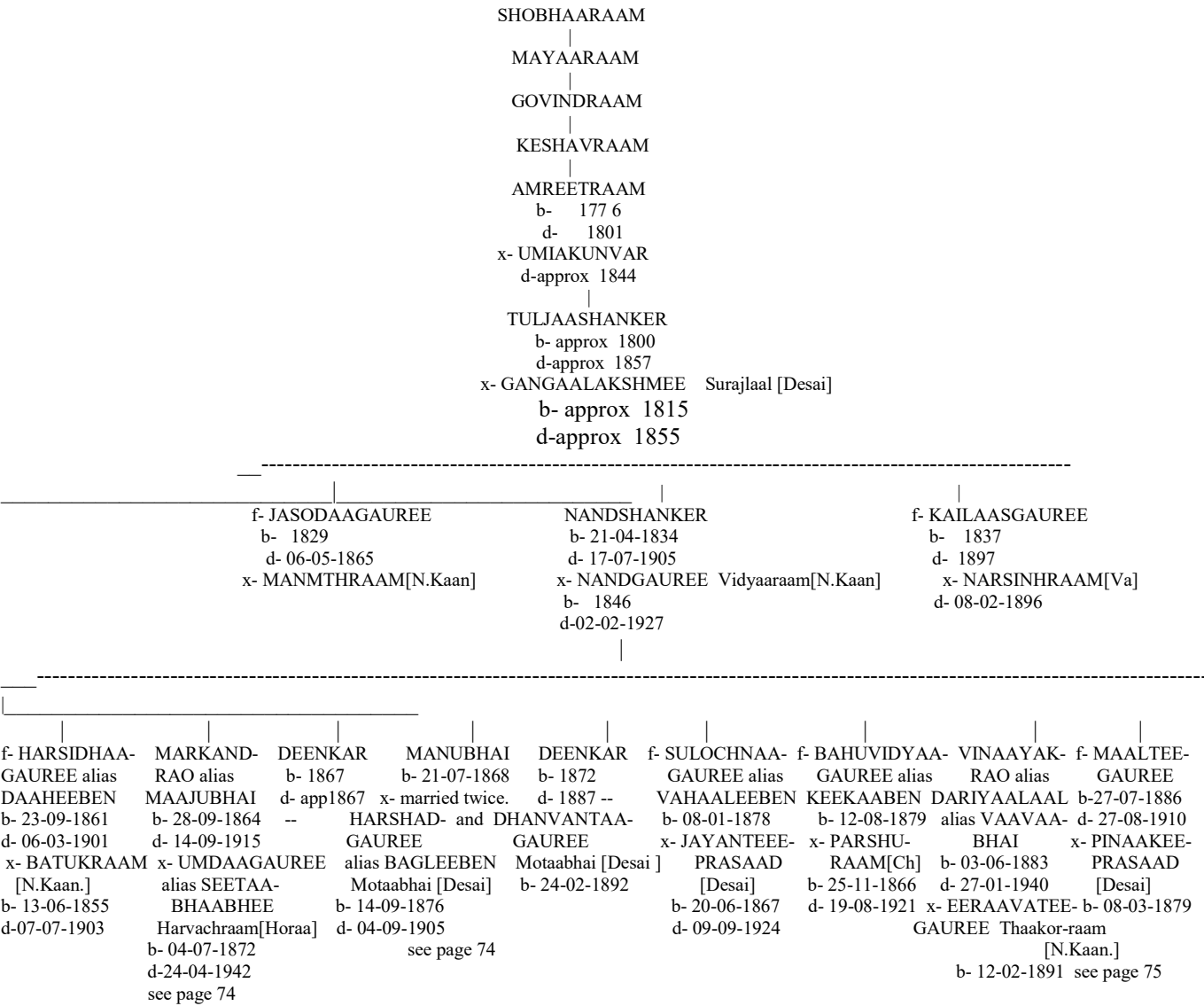
VED – SHUKLA YAJURVED: BRANCH - VAAJSENIYA MAADHYADINEE

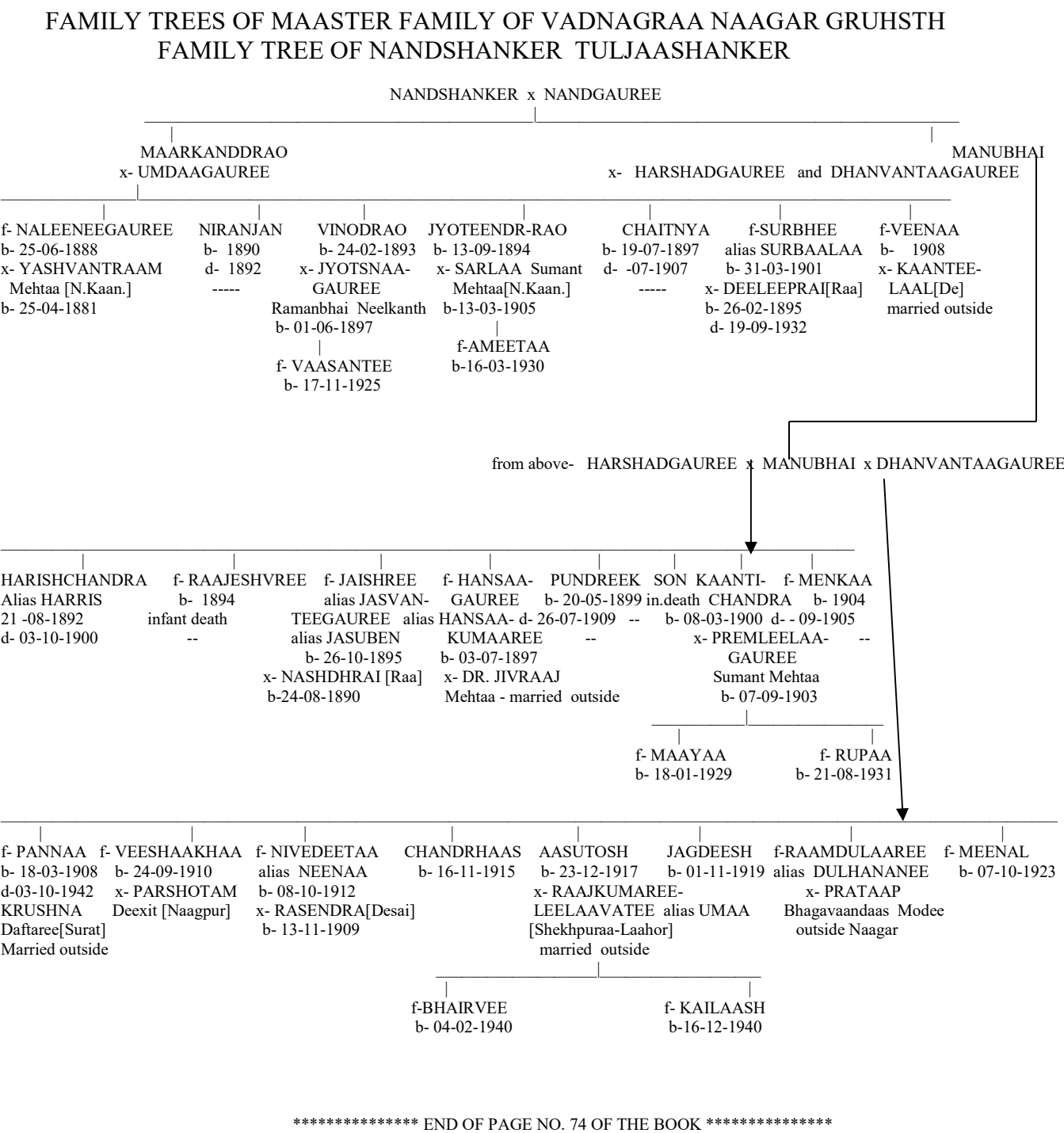
PRAVAR-THREE:KAASHYAP,AAVATSAR, NAIDHRVA

GOTRA- KAASHYAPA

SHERMAN- DATTA, SURNAME- MAASTER

FAMILY TREE OF AMREETRAAM KESHAVRAAM OF MAASTER FAMILY OF
VADNAGRAA NAAGAR GRUHSTH





FAMILY TREES OF NEELKANTH FAMILY OF VADNAGRAA NAAGAR
GRUHSTH OF SURAT

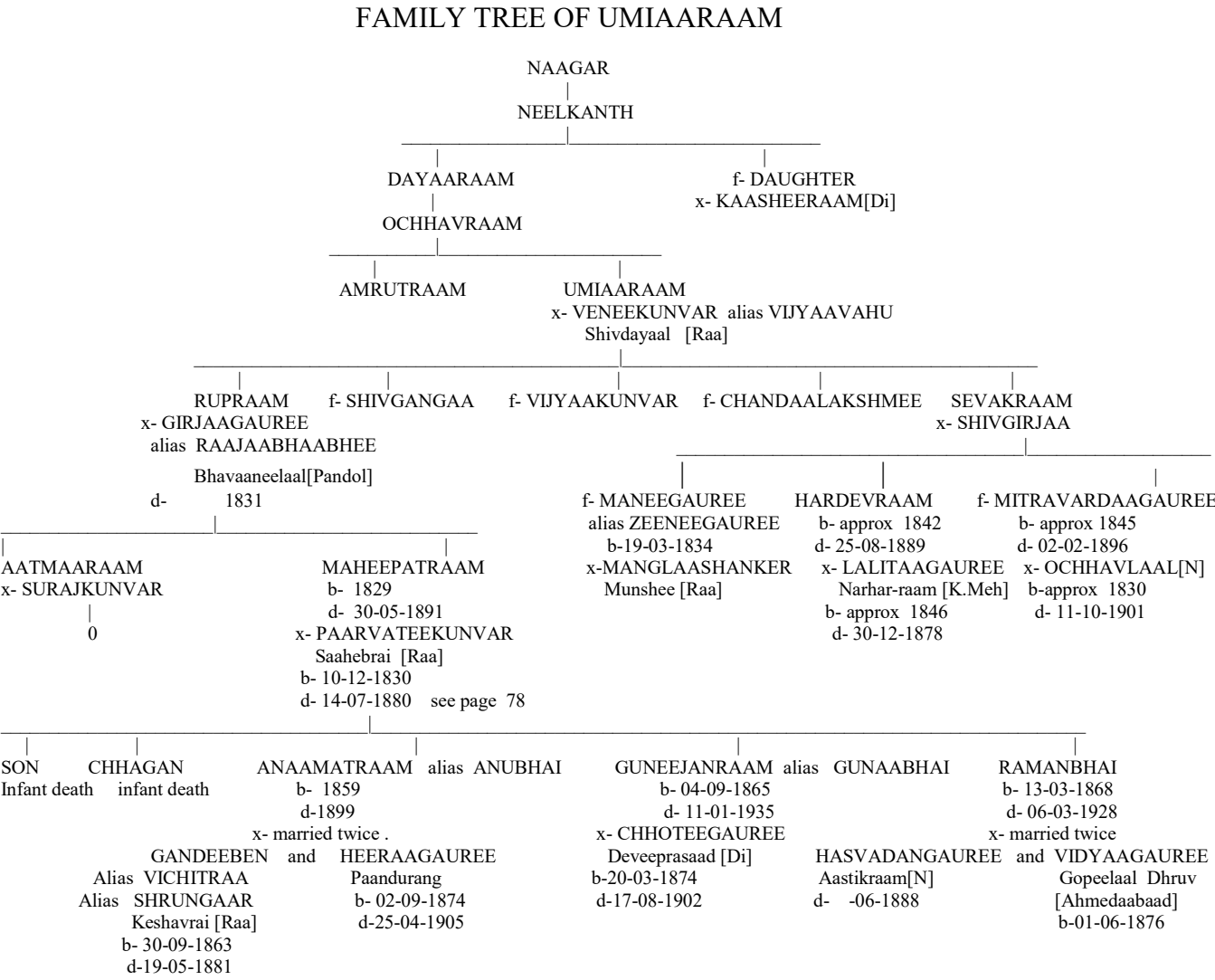
VED – RIGVED, BRANCH – SHAAMKHAAYANEE, GOTRA – BAIJVAAP

PRAVAR-THREE-AATREYA, GAVISHTHER AND PURVAATITHI:

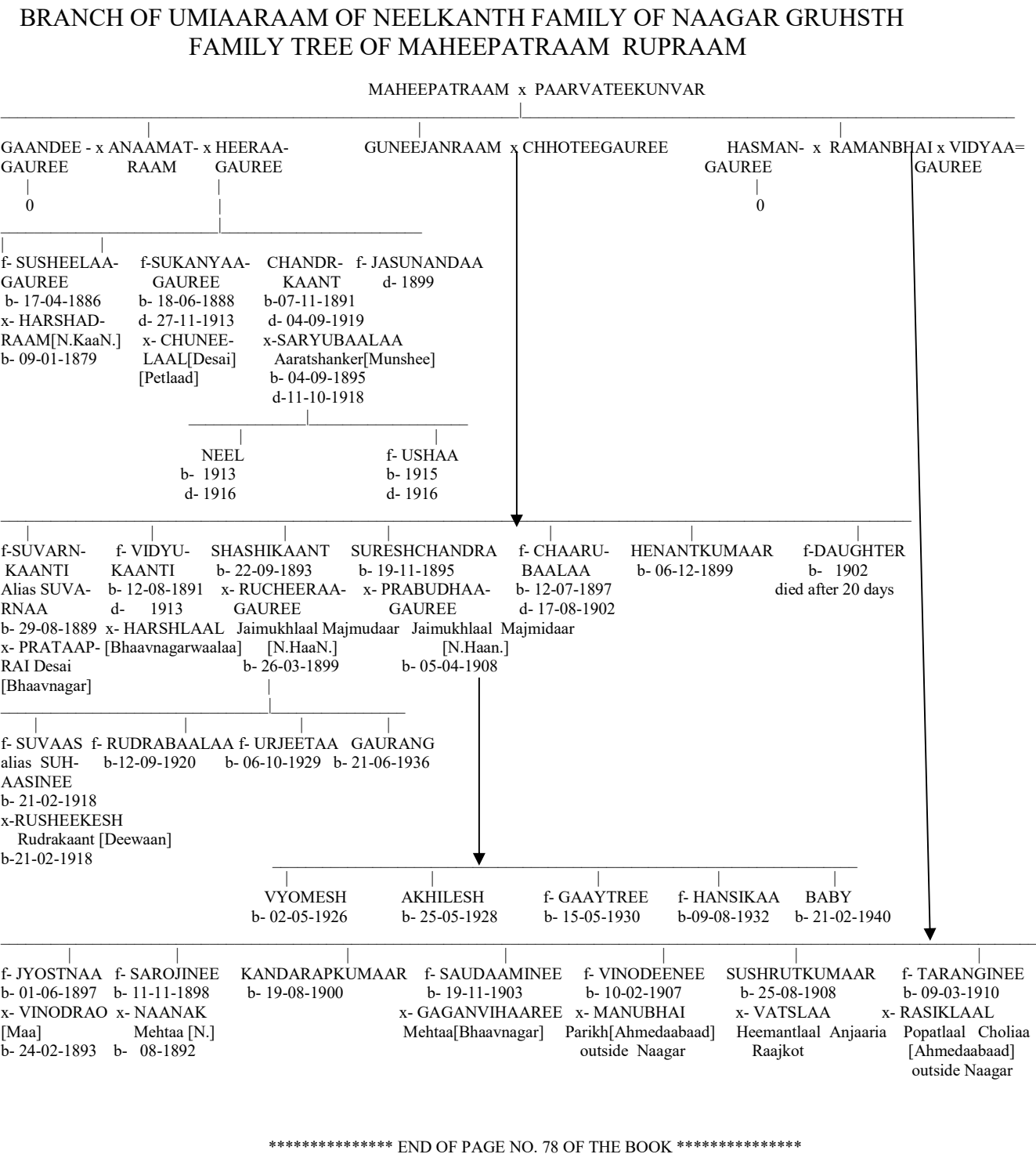
SHARMAN- DAAS: SURNAME- NEELKANTH

***** END OF PAGE NO. 76 OF THE BOOK *****

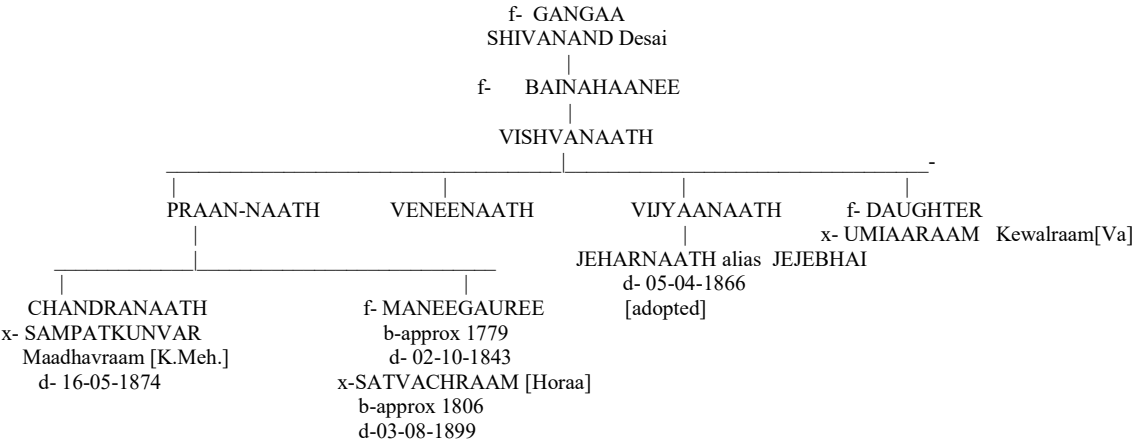
BRANCH OF UMIARAAM OCHHAVRAAM OF NEELKANTH FAMILY OF VADNAGRAA
NAGAR GRUHSTH



***** END OF PAGE NO. 77 OF THE BOOK *****

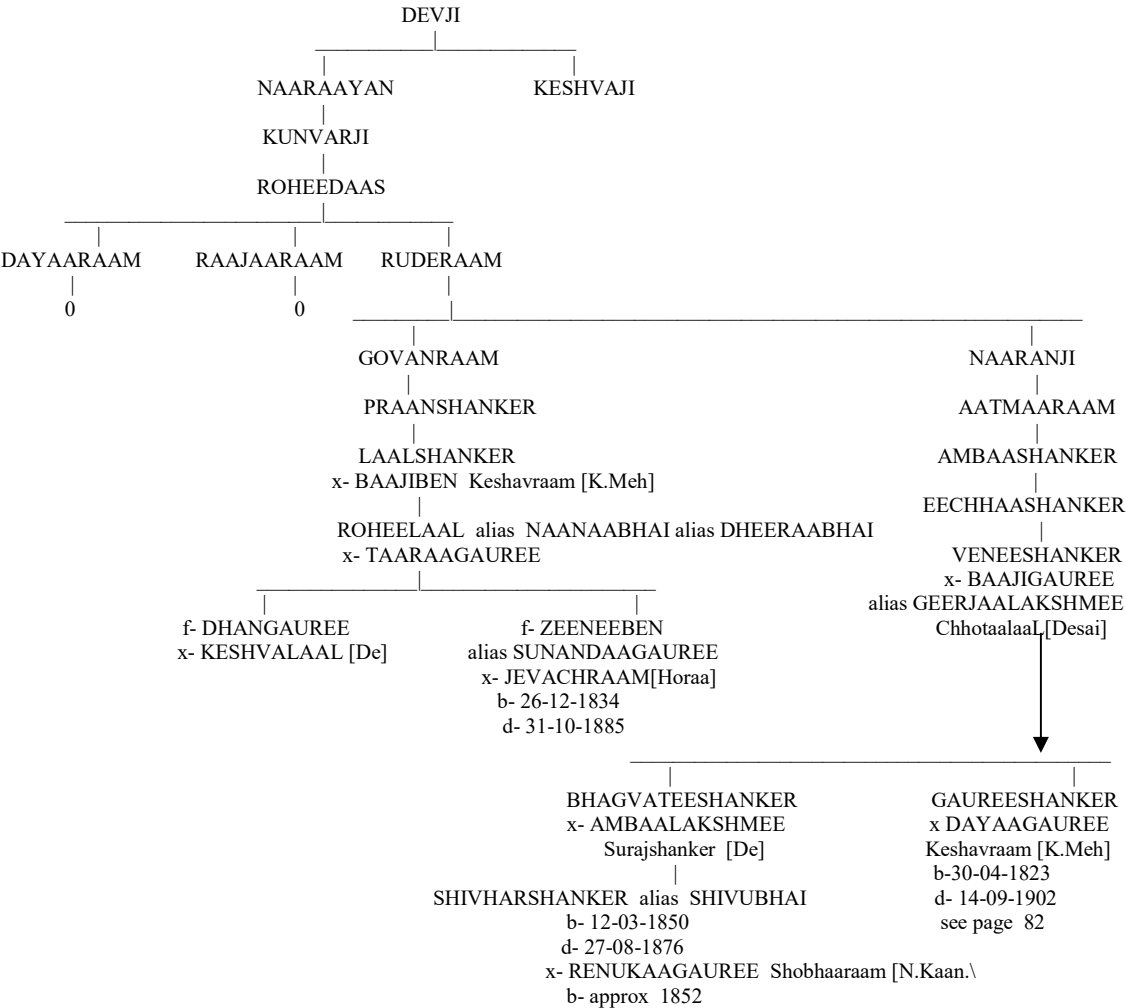


FAMILY TREE OF VISHVANAATH PANDOL OF PANDOL FAMILIES OF VADNAGRAA
NAAGAR GRUHSTH



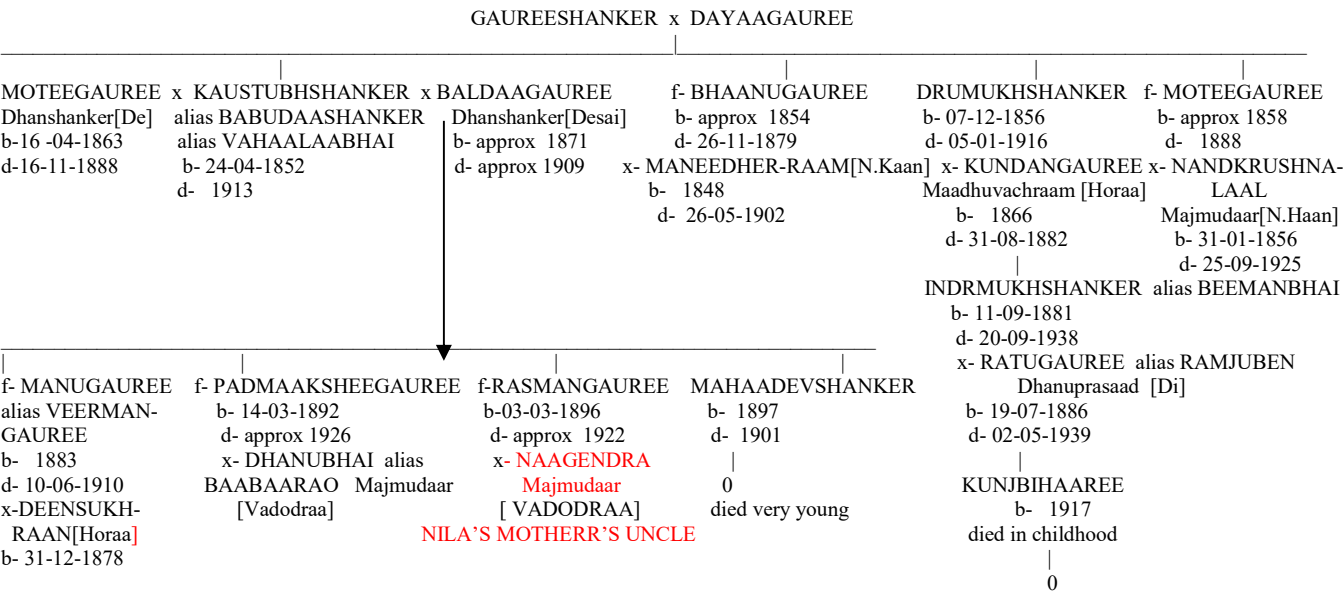
***** END OF PAGE NO. 80 OF THE BOOK *****

BRANCH OF NAARAAYAN DEVJI OF PANDOL FAMILY OF NAGAR GRUHSTH OF
SURAT
FAMILY TREE OF RUDERAAM ROHEEDAAS



***** END OF PAGE NO. 81 OF THE BOOK *****

BRANCH OF NARANJI RUDERAAM OF PANDOL FAMILY OF NAGAAR GRUHSTH
FAMILY TREE OF GAUREESHANKER VENEESHANKER PANDOL



***** END OF PAGE NO. 82 OF THE BOOK *****

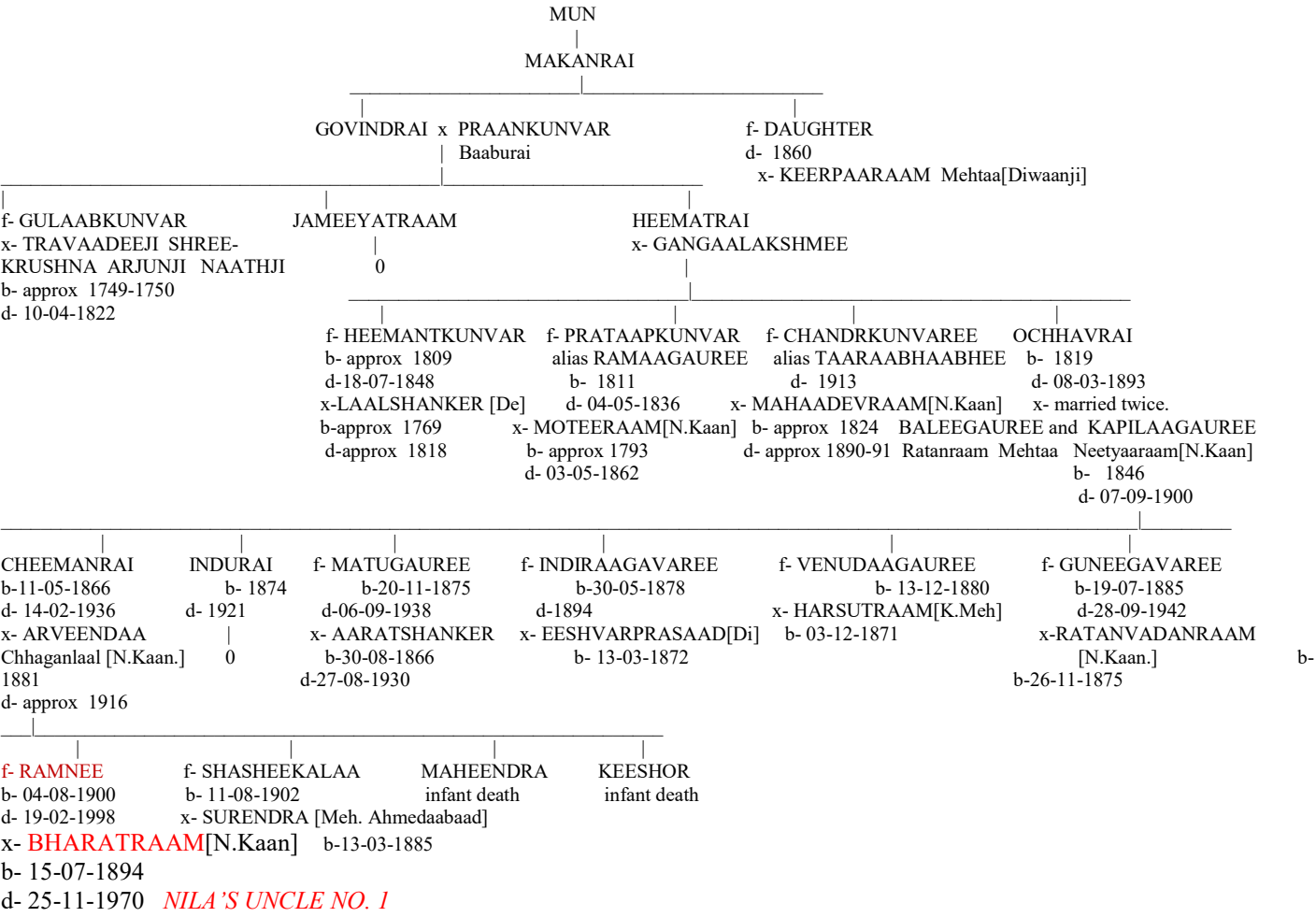
FAMILY TREES OF MUN FAMILY OF VADNAGRAA NAAGAR GRUHSTH
OF SURAT

VED – RIGVED: BRANCH – SHAANKHYAANEE: GOTRA – BHAARDWAAJ
PRAVAR – THREE – BHAARDWAAJ, AANGIRAS, AND BAAHARSPTYA:
SHERMAN – TRAAT : SURNAME – MUN

***** END OF PAGE NO. 83 OF THE BOOK *****

FAMILY TREES OF MUN FAMILY OF VADNAGRAA NAAGAR GRUHSTH OF SURAT

FAMILY TREE OF GOVINDRAAM MADANRAAM

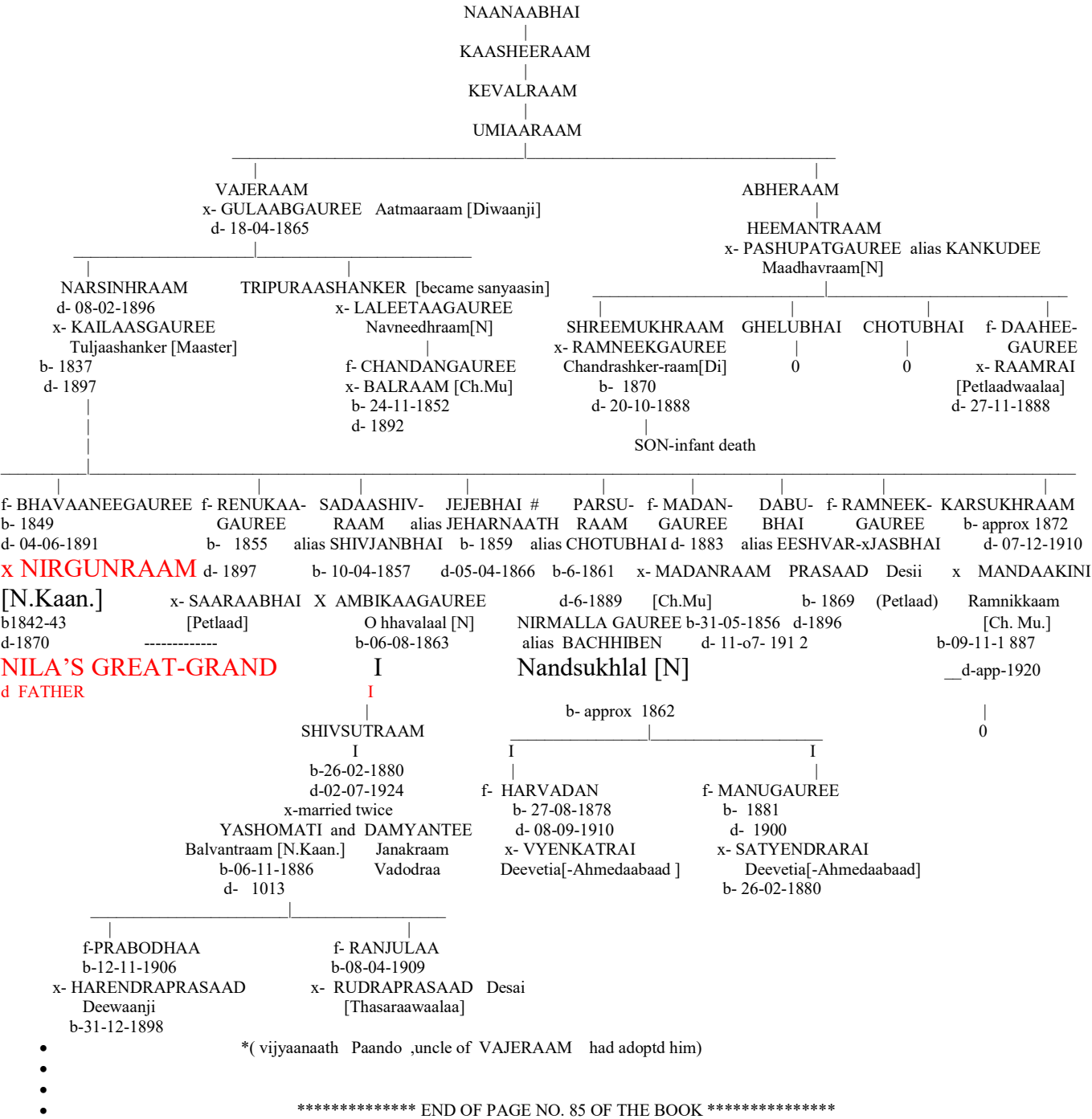


FAMILY TREE OF VAJERAAM OF VADNAGRAA NAAGAR GRUHSTH OF SURAT
FAMILY TREE OF UMIAARAAM KEVALRAAM

VED- RIGVED, BRANCH- SHAANKHYAANEE, GOTRA- BAIJVAAP,

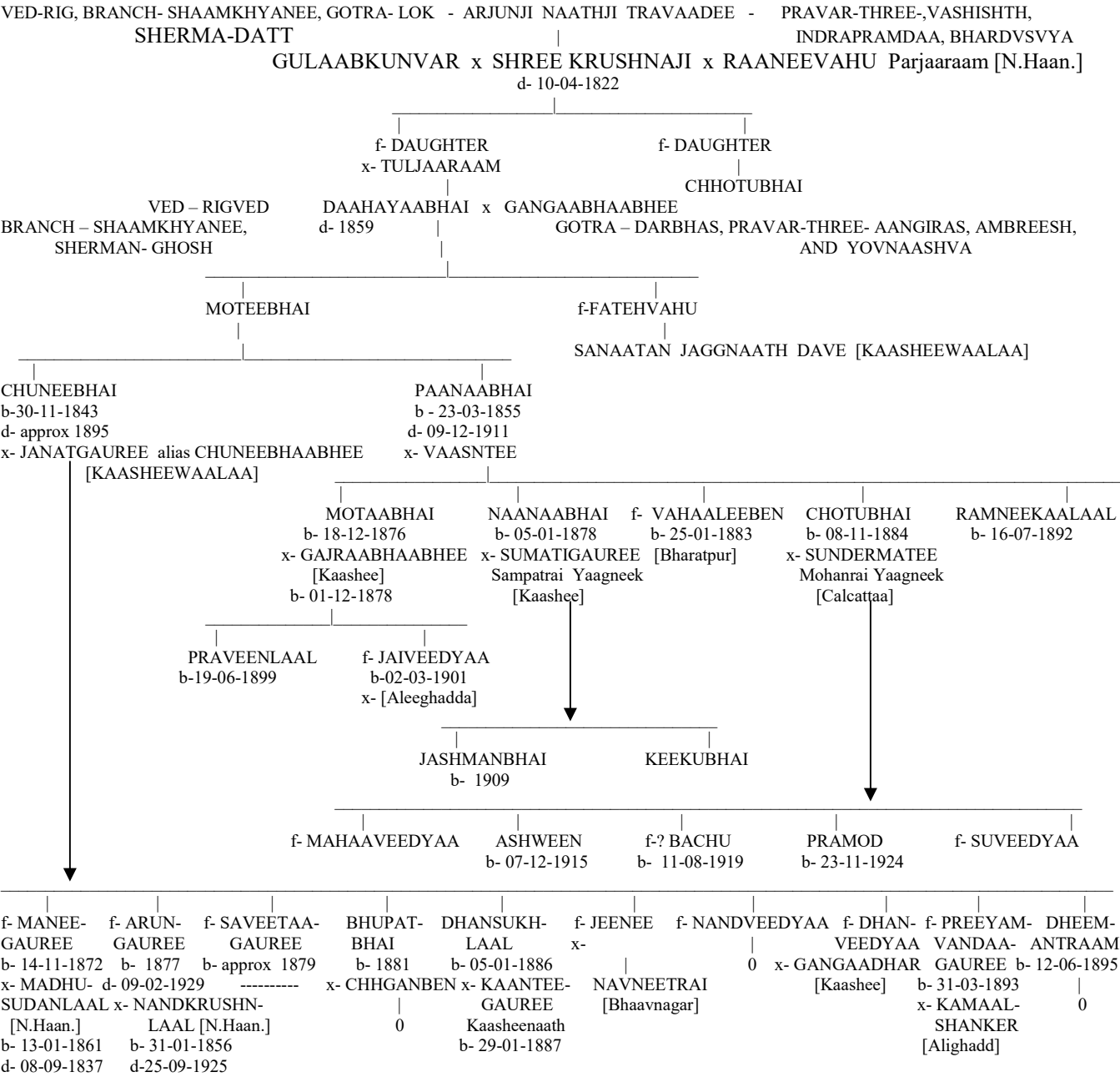
PRAVAR-THREE-AATREYA, GAVISTHA, PURVAA-TITHI

SHERMAN- DAAS, SURNAME- MEHTAA

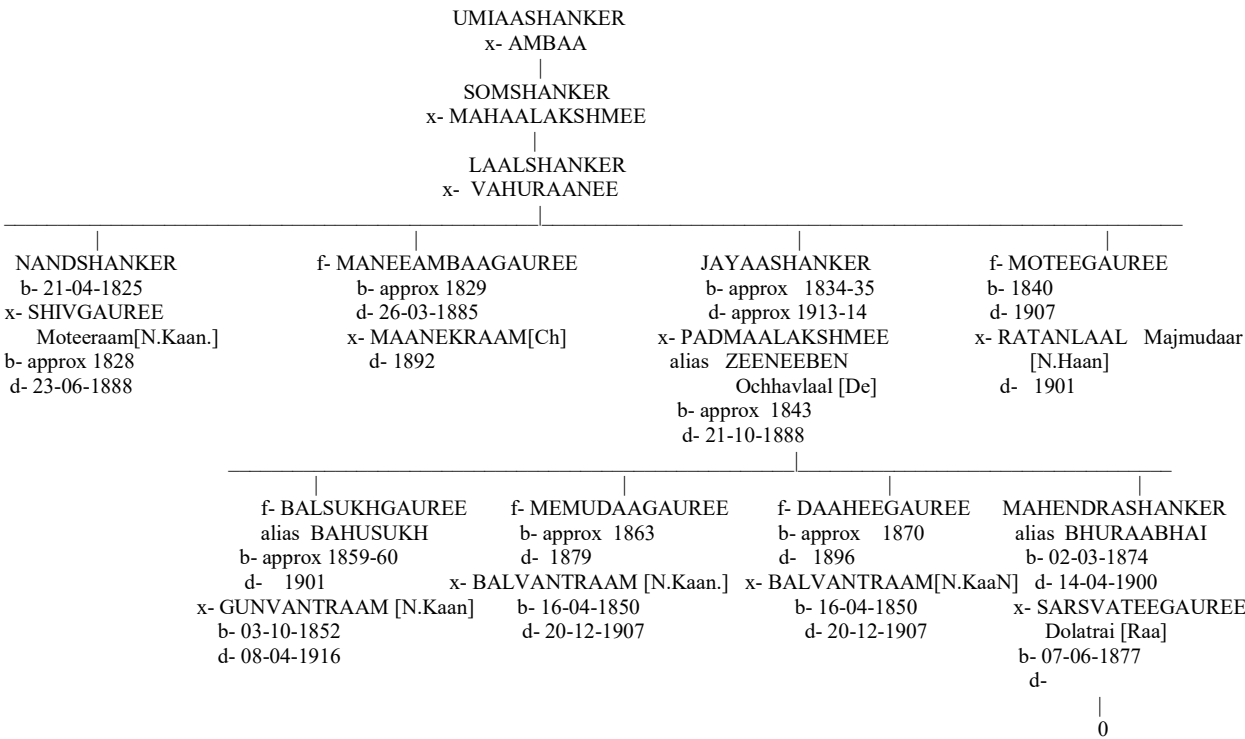


FAMILY TREES OF BAALAAJIWAALAA TRAVAADEE AND DAHAAYAABHAI TULJAARAAM

FAMILY TREE OF DAHAAYAABHAI



FAMILY TREE OF RAAVAL OF VADNAGRAA NAAGAR GRUHSTH OF SURAT
FAMILY TREE OF LAALSHANKER SOMSHANKER

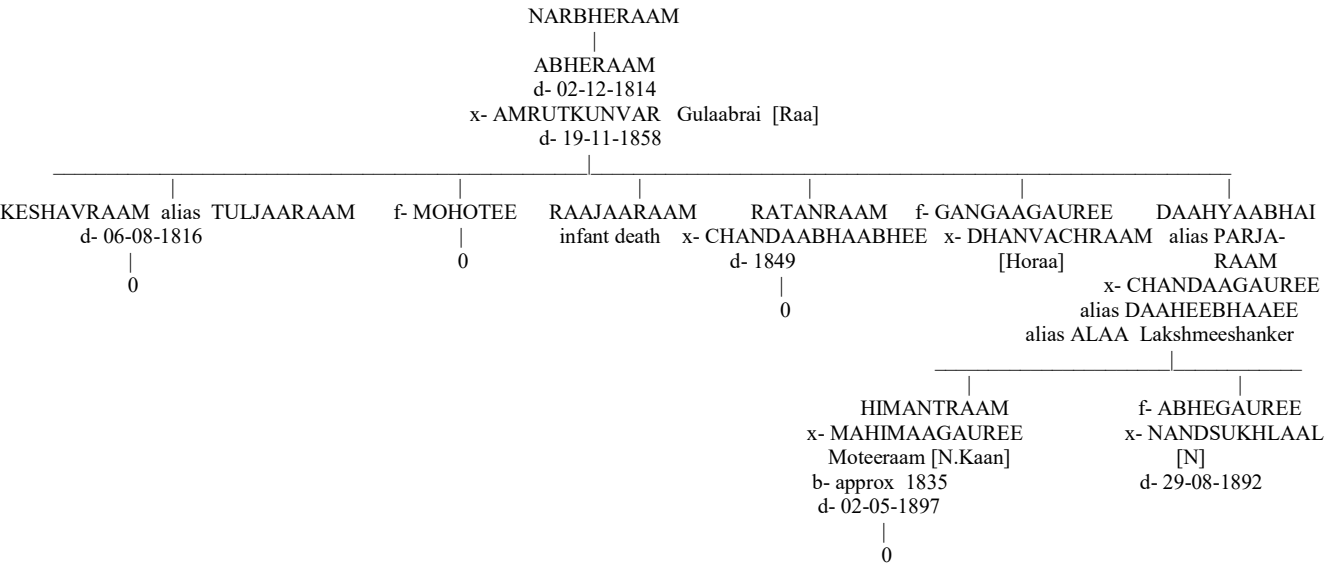


VED-SAAM, BRANCH-KAUTHUMEE, GOTRA-KAUNDINYA, PRAVAR-THREE- VASHISTH, MAITRAAVARUN, KAUNDINYA
SHERMA-GUPTA, SURNAME-RAAVAL

***** END OF PAGE NO. 87 OF THE BOOK *****

FAMILY TREE OF ABHERAAM MEHTAA-
VADNAGRAA NAAGAR GRUHSTH OF SURAT
BAKSHEE NAA[OF] DEEWAAN
FAMILY TREE OF ABHERAAM NARBHERAAM

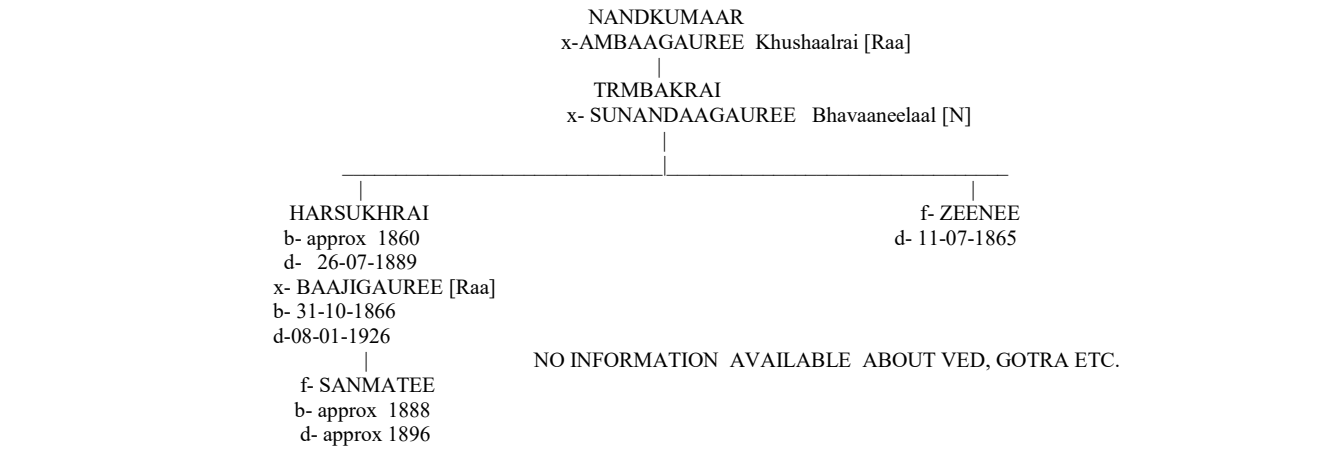
[VED, GOTRA ETC. ARE NOT AVAILABLE ACCORDING TO “NARMAGADYA “ OF SURAT’S MUKHTESAR HAKIKAT, P.297]



***** END OF PAGE NO. 88 OF THE BOOK *****

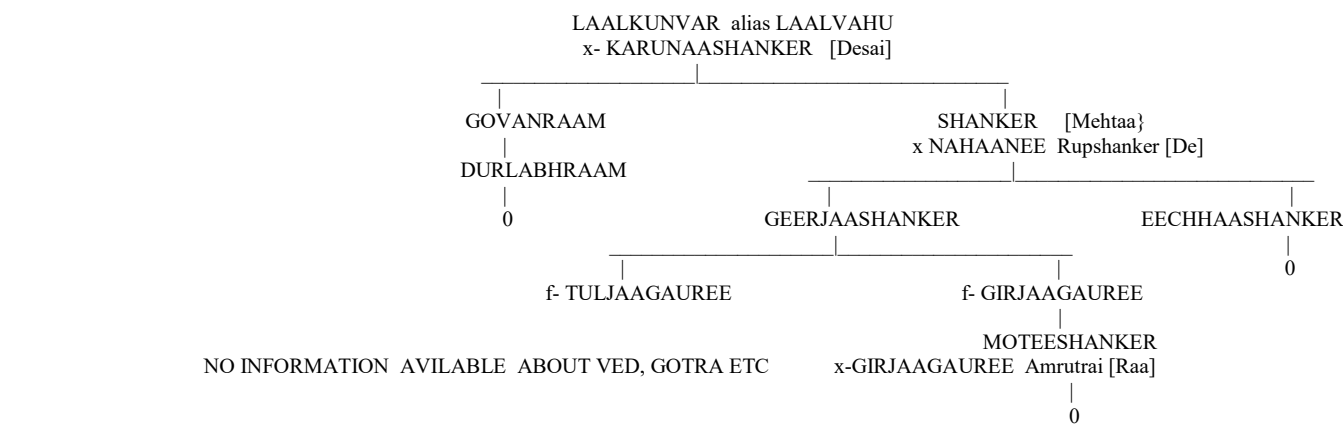
FAMILY TREE OF JAANEE OF VADNAGRAA NAAGAR GRUHSTH OF SURAT

FAMILY TREE OF NANDKUMAAR



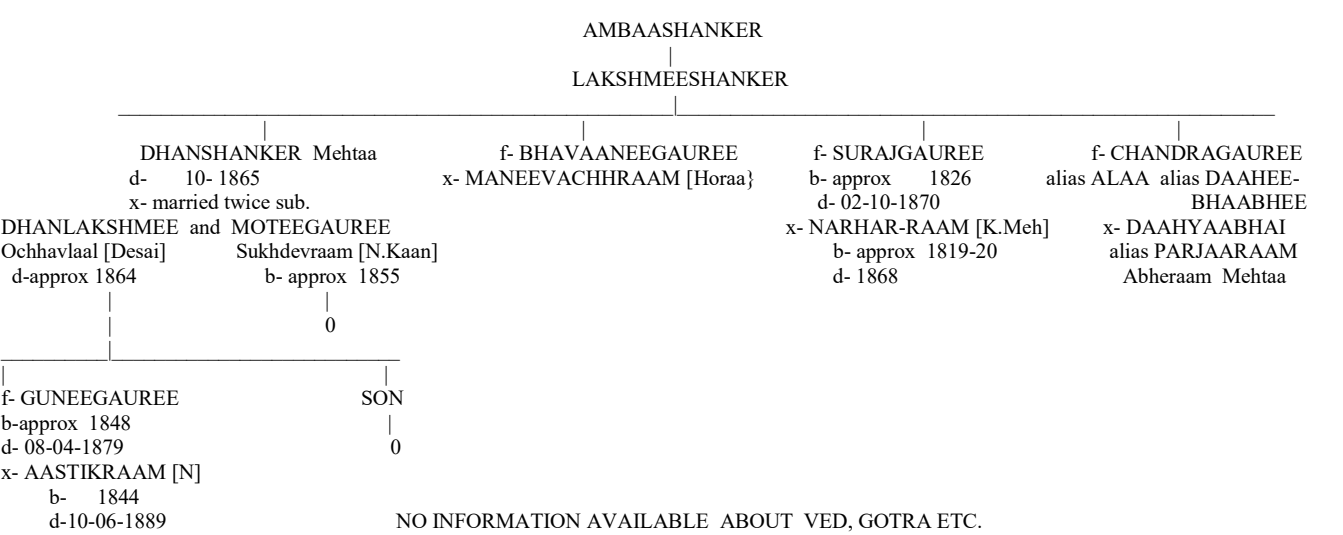
FAMILY TREE OF NIRVAUNSH [WHOSE FAMILY COMES TO AN END] OF

VADNAGRAA NAAGAR GRUHSTH OF SURAT

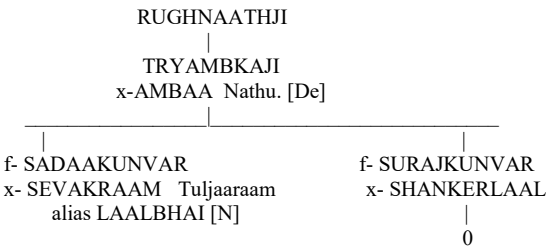


FAMILY TREE OF NIRVAUNSH [WHOSE FAMILY HAS COME TO AN END]

VADNAGRAA NAAGAR GRUHSTH OF SURAAT



FAMILY TREE OF NIEVAUNSH [WHOSE FAMILY HAS COME TO AN END]
OF VADNAGRAA NAAGAR GRUHSTH OF SURAT



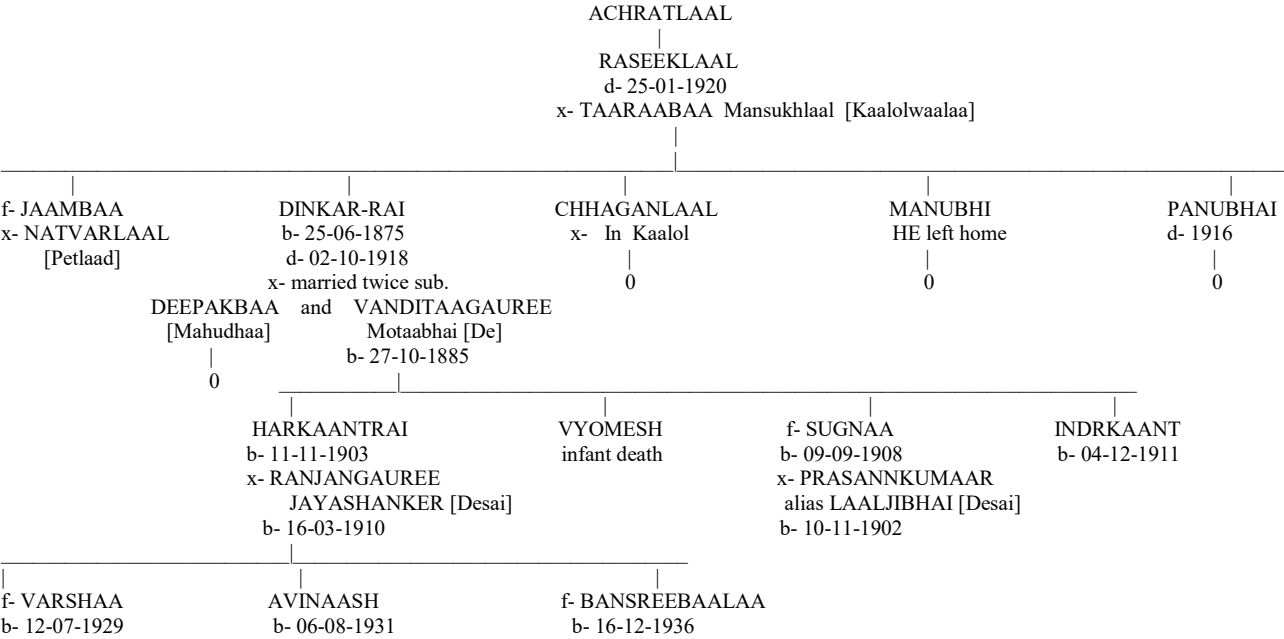
NO INFORMATION AVAILABLE ABOUT VED, GOTRA ETC.

***** END OF PAGE NO. 89 OF THE BOOK *****

PAGE 90 OF THE BOOK

FAMILY TREE OF DINKERAI RASIKLAAL DESAI OF VADNAGRAA NAAGAR-GRUHSTH OF THAASRAA - AS SOME OF THEM WERE MARRIED TO VADNAGRAA NAAGAR OF SURAT—

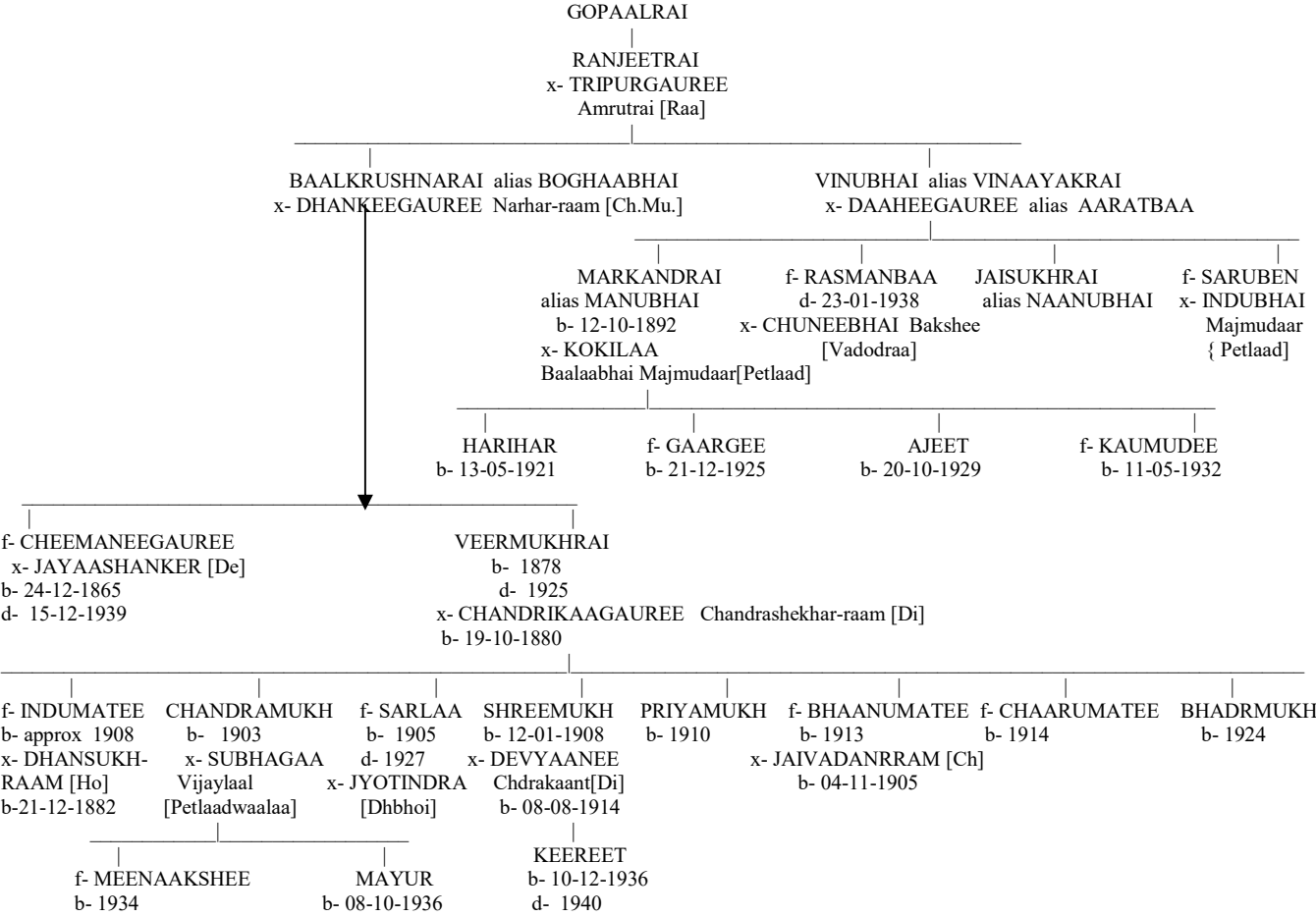
VED – SAAM:, BRANCH – KAUTHUMEE, GOTRA – SHAARANGRVA, PRAVAR – THREE – AANGIRAS, AMHAYAU, URUKSHYAU



***** END OF PAGE NO. 90 OF THE BOOK *****

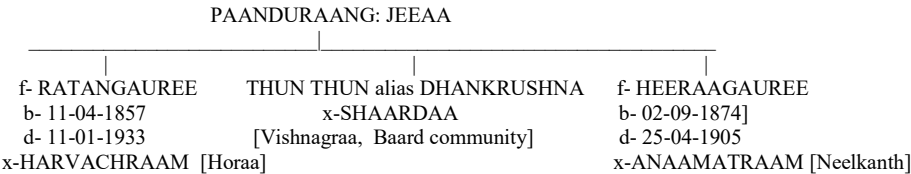
FAMILY TREE OF GOPAALRAI DESAI OF VADNAGRAA NAAGAR GRUHSTH-
OF SEENOR[SINOR]

FAMILY TREE OF RANJEETRAI
VED-SAAM, BRANCH – KAUTHUMEE, GOTRA- SHAARKRAAKSH, PRAVAR- FIVE- BHRUGU, CHYAVAN, AAPTVAN, AURVA,
AND JAAMDGNI
SHERMA- MITRA, SURNAME- DESAI

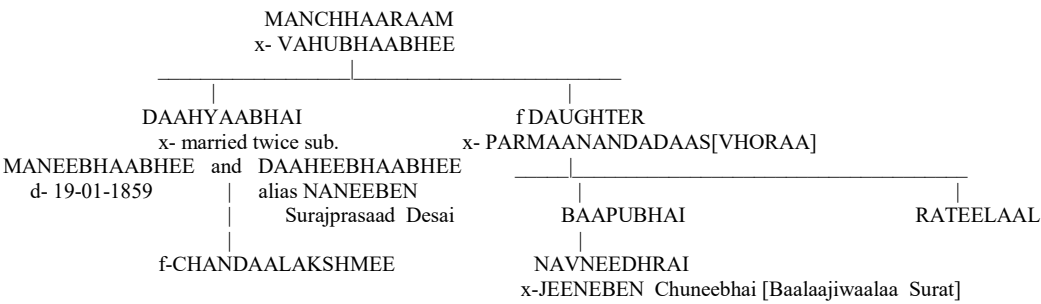


***** END OF PAGE NO. 91 OF THE BOOK *****

FAMILY TREE OF PAANDURAANG OF VADNAGRAA NAAGAR GRUHSTH OF
AURNGAABAAD



FAMILY TREE OF DAAHYAABHAI MANCHHAARAAM OF VADNAGRAA NAAGAR OF GHOGHAA



***** END OF PAGE NO. 92 OF THE BOOK *****

THERE IS A POEM ABOUT NAAGARS WHICH I AM GOING TO LET THE MEANING KNOW---

THERE ARE MANY COMMUNITIES IN GUJRAAT, BUT THERE IS ONLY ONE BEAUTIFULL NAGAAR COMMUNITY,

I ONLY SEE ONE BEAUTIFULL NAAGAR COMMUNITY.

THE FULL MOON IS SHINING AND MAKING AND MAKING THE SKY TO SHINE AND GLITTER, THE SAME WAY A NAAGAR SHINES OUT IN THE COGREGATION OF HUMANKIND,

I ONLY SEE ONE BEAUTIFULL NAAGAR COMMUNITY.

THE FOREHEAD IS SHINY AND EYEBROWS ARE STRONG AND BIG, HAS GOT THREE GOOD QULITIES, TENDER LOVE, ART AND WISDOM WHICH MAKES TO SHINE A NAAGAR AMONGST ALL OTHER COMMUNITIES, SO IS A SPECIAL INTRESTING COMMUNITY,

I ONLY SEE ONE BEAUTIFUL NAAGAR COMMUNITY.

THE LORD-BFHAMAAJI PROD UCED HUMAN KIND, IN WHICH HE PRODUCED THE MOST BEST COMMUNITY OF NAAGARS, IT SEEMS THAT THE GODS AND GODDESSES HAVE COME DOWN THEMSELVES FROM THE HEAVEN TO EARTH,

I SEE ONLY ONE BEAUTIFIL NAAGAR COMMUNITY.

AFTER READING THIS POEM, ONE CAN BE VERY PROUD OF HIS OR HER ANCESTARY.

***** END OF PAGE NO. 93 OF THE BOOK *****

PAGES NO. 94 AND 95 OF THE BOOK

NA AGAR WOMEN

BUT NO WHERE CAN THIS FINE AND ACTIVE TYPE BE BETTER STUDIED THAN IN THE NAAGAR CASTE OF KAATHIAWAAD-SAURAASHTRA AND GUJRAAT. THE NAAGAR COMMUNITY CAME TO INDIA WITH THE LAST SCYTHIAN HORDES; AND ALMOST AT ONCE, AT THE GREAT FIRE BAPTISM OF AJMER, ATTAINED THE RANK OF BRAHMANS. TO THIS DAY, SO HIGH DO THEY HOLD THEMSELVES ABOVE ALL OTHERS, THEY HARDLY TROUBLE TO USE THE TITLE OF BRAHMAN, BUT CALL THEMSELVES MERELY NAAGAR, WITH A PROUD SIMPLICITY AS WHO WOULD SAY, “I AM THE PRINCE”. FOR CENTURIES THEY HAVE HELD THE APPOINTMENTS OF THE STATE AND BEEN FAMOUS AS ADMINISTRATORS. THEY ARE TO BE IN EVERY RANK AND IN EVERY DEPARTMENT OF THE PUBLIC SERVICES, CLEVER, COURTEOUSE, RECEPTIVE, AND SELF CONFIDENT. THEIR PRIDE HAS BECOME A BYWORD AMONG OTHER CASTES; AND THEIR SUCCESS HAS MADE THEM THE MARK OF ENVY AND DISLIKE. BUT THERE CAN BE NO QUESTION OF THE ABILITY WITH WHICH THEY HAVE HELD THEIR POSITION, NOR OF THE KEEN, PROGRESSIVE INTELLECT THAT GUIDES THEIR INTRESTS AND ACTIVITIES. THEY HAVE AN EAGER HUMANITY, AND A KEEN UNDERSTANDING OF WORLDLY GOOD AND EVIL, AND ARE ABOVE THE HYPOCRITICAL RENUNCIATIONS AND PESSIMISTIC SANCTUTY OF A PRIESTLY CLASS. LITERATURE THEY HOLD IN HONOUR; AND THE CREATIVE INSTINCT, WHICH LEAD MANY OF THEM TO ADMINISTRATION AS THE CAREER IN WHICH MAN EXPRESSES HIS ACTIVE WILL THROUGH THE MINDS AND MORALS OF MANKIND, FORCES OTHER OF THEIR COMMUNITY TO SELF EXPRESSION IN THOUGHT AND LANGUAG. IF RENUNCIATION THER BE, IT IS HERE, NOT FOR A MERE NEGATION, IN ITSELF FRUITLESS; BUT TO THE END OF A GREATER REALIZATION IN THE MATERIAL GIVEN BY HUMANITY. IN THIS DYNAMIC WILL, THE WOMEN HAVE A PROPORTIONAL SHARE. AMBITIOUS AND INTELLECTUAL, THEY PARTAKE IN THE INTERESTS OF THEIR FAMILIES AND ENCOURAGE OR ADVISE THEIR HUSBANDS AND THEIR CHILDREN. FOR THE ACHIEVEMENT OF PURPOSE THEY ARE READY FOR EVERY SACRIFICE; BUT THE CONSCIOUSNESS OF LARGER INTERESTS ENNOBLES THE SACRIFICE AS IT HUMANIZES THE PURPOSE. THEY TOO SERVE , AS EVERY HINDU WOMAN SEEKS TO SERVE, AND THE NAAGAR WIFE, LIKE HER SISTERS, WILL COOK AND WASH AND STAND ASIDE BEFORE HER MAN AND WAIT YPON HIS MEALS. BUT HER DEVOTION IS SHAPED BY A LESS TRAMMELLED INTELLECT, AND SHE CLAIMS IN RETURN AN IMMEDIATE RECOMPENSE OF LOVE AND ATTENTION.

VERY BEAUTIFULL ARE THE NAAGAR WOMEN, AND THEIR BEAUTY IS THE THEME OF COUNTLESS SONGS AND BALLADS. FAIR WITH A RICH GOLDEN VIVID FAIRNESS, LIKE THE COLOUR OF RIPE WHEAT, WITH DARK EYES IN WHOSE DEPTH GLOWS A SPARK OF PASSION AND ROUND WHICH HUMOUR AND LAUGHTER PLAY, WITH FULL PETULANT LIPS, FIGURES FINELY ROUNDED AND FIRMLY PLUMP LIKE THE QUAIL, WITH GRACEFUL MOVEMENT AND PREHENSION AND A TOUCH OF CONSCIOUS CHARM, THE NAAGAR WOMAN PRESENTS A PICTURE THAT REMAINS UNFORGOTTEN. EVEN LABORIOUS STUDY SEEMS TO HAVE NO POWER TO ROB HER OF HER LOOKS, AND THE GIRL- GRADUATE IS FRESH AND GRACEFUL, AS IF SHE HAD NEVER BENT OVER EUCLID OR DEDUCTIVE LOGIC. ONE MEETS THEM SO AT TIMES IN AHMEDAABAAD OR VADODRAA, IN THE HOUSES OF THE HIGHEST OFFICIALS, CLEVER, WELL-READ, WELL-BRED, WITH PERFECT MANNERS AND ASTOUNDING BEAUTY LIKE SOME MEMORY OF THE ITALIAN RENAISSANCE, TAKING NO SMALL PART IN THE ESTABLISHMENT OF AN URANE AND LIBERAL SOCIETY, AND LIKE THE DONNE OF BOCCACIO THEY RETURN TO THEIR HOMES TO SERVE AND CHERISH THEIR HUSBANDS. AND OF LOVE THEY CAN REPEAT THE WHOLE GAMUT. INDEED, THE KEYNOTES OF THIS SOCIETY WITH ALL ITS UNDERTONES OF HINDU ABNEGATION- AS IN FLORENCE, TOO, ONE IMAGINES AN UNDERCURRENT, NOT DISCORDANT, FROM SAVONARLA’S DENUNCIATIONS- ARE NOT UNLIKE ITALY IN THE GREAT AGE. WOMEN HAVE SIMILAR DUTIES WITH A TOUCH OF THE SAME IMPLIED SECLUSION; THEY HAVE THE SAME INTRIGUES AND STOLEN PLEASURES, THE SAME ESSENTIALLY NATURAL POISE IN LIFE; THEY ARE NOW EVEN BEGINNING A SIMILAR APPLICATION TO LEARNING AND POETRY. AND OF LOVE TOO THEY HAVE NO LESSER LOVE AND EXPERIENCE THAN THOSE LADIES WHO, FITTINGLY ACQUIESSCENT IN THEIR SEX, GLADDENED AND MADE ILLUSTRIOUS THE COURTS OF MANTAA AND FERRARA.

EVEN MORE BEAUTIFUL THAN THE WOMEN IN THE NAAGAR CASTE ARE THEIR CHARMING AND DELIGHTFUL CHILDREN, WITH THE ROUND OVAL OF THEIR FACES, THE FAIR BLOOM OF THEIR SKINS, THE GROWING INTELLIGENCE THAT DANCES IN THEIR EYES, THEY AT ONCE CAPTIVATE ALL WHO LOOK. IN GENERAL UPTO THE AGE OF EIGHT OR TEN THEY REMAIN NAKED [THOUGH AN UNFORUNATE NEW FASHION, IMITATED FROM CUSTOMS MADE NECESSARY BY THE COLD GREY SKIES OF ENGLAND, TENDS TO HAMPER THEIR FREE BEAUTY IN UGLY AND UNWHOLESOME CLOTHES], AND THE LIGHT MOVEMENT OF FRAIL GOLD-BROWNED LIMBS IN THE INDIAN AIR IS SHEER REFRESHMENT TO THE EYE.

DEVOTION THEN, THE NAAGAR WOMAN CERTAINLY STANDS FOR, DEVOTIONS AND THE DUE AND HARMONIOUS FULFILMENT OF THE DUTIES OF HER STATIONS. A WOMAN SHE IS FAR ABOVE THE MERE PRIVATIVE OF EMPTY ABNEGATION. BEAUTY SHE KNOWS AND VALUES, AND SHE IS NOT IGNORANT OR

AFRAID OF THE POWER THAT KINDLY BEAUTY CAN EXERCISE IN THE AFFAIRS OF MEN. LEARNING SHE CAN RECOGNIZE AND HONOUR; LITERATURE SHE ASSITS; EVEN OF ART, SHE IS NOT, LIKE HER SISTERS, MUCH AFRAID. IN GUJRAAT FROM OF OLD THE DAINTY CUSTOM HAS REMAINED BY WHICH ON CERTAIN FESTIVALS , THE FEAST OF LAMPS FOR INSTANCE, LADIES OF THE HIGHEST CLASSES MEET IN THE OPEN STREETS OF RESIDENTIAL QUARTER AND CHANT CHORAL SONGS WHILE THEY MOVE ROUND IN A CIRCLE, BEATING TIME WITH THEIR HANDS AND BENDING GRACEFULLY UP AND DOWN. THEY SING OF SPRING AND FLOWERS AND THE SPORTS OF GIRL-FRIENDS IN PALACE-GARDENS. BUT IN THE LARGE INDUSTRIAL CITIES WHICH IN THE LAST GENERATION HAVE RISEN UPON THE OLDER TOWNS WITH THEIR RESTRICTED SOCIAL CIRCLES, THE PUBLICITY OF THE STREETS HAS BECOME INCONVENIENT. THE NAAGAR LADIES IN AHMEDAABAAD, FOR INSTANCE, HAVE TAKEN A LEADING PART IN TRANSFERRING THE OLD SONGS TO LARGER COCERT HALLS IN CLUBS AND SIMILAR PLACES, AND AT THE SAME TIME RAISING THE STANDARD AND ARTISTIC VALUE OF THE PERCORMANCE. THOSE WHO HAVE EVER HEARD SUCH A CONCERT MUST BE GRATEFUL FOR A MOVEMENT FULL AT THE SAME TIME OF BEAUTY AND COLOUR AND SWEET SOUND ALONG WITH MODESTY AND PERFECT TASTE. FOR A HIGHER SOCIAL LIFE, WITH HEIGHTENED ENJOYMENTS AND A RATIONAL FREEDOM, FOR SELF-DEVELOPMENT AND WIDER INTERESTS, YET WELL WITHIN THE LIMITS SET TO MAN BY HIS DIVERGENT FUNCIONS, FOR A LIFE THAT HAS IN IT SOMETHING OF GREECE AS WELL AS THE MAIN OF HINDUISM, THE NAAGAR WOMAN, FOR ALL THE ILLIBERAL ASCETICISM OF THE BRAHMAN TRADITION MAY ENPHATICALLY STAND. –AUTO ROTHFIELD – FROM “HINDVAANEEO” A CHAPTER FOR MIDDLE CLASS – PAGE NO.101

***** END OF PAGES NO. 94 AND 95 OF THE BOOK *****

PAGE NO. 96 OF THE BOOK

NAMES OF THOSE WHO OBTAINED TITLES OR HIGHER POSITION IN THE SOCIETY

NIGHT-----MANUBHI NANDSHANKER [1924] C.S.I.
RAMANBHAI MAHEEPATRAAM[1928]

KESERE-HIND-GOLD-----IRAAVATEE VINAAYAK MEHTAA [1928]
VIDYAAGAVAREE RAMANBHAI NEELKANTH [1940]

C.S.I.-----MANUBHAI NANDSHANKER [1918]

C.I.E. -----MAHEEPATRAAM RUPRAAM [18899]
DEEWAAN BAHAAADUR THAAKOR-RAAM KAPILRAAM [1927]

DEWAAN BAHAAADUR----- DEEWAAN BAHAAADUR THAAKOR-RAAM KAPIILRAAM [1921]

RAO BAHAAADUR-----NANDSHANKER TULJAASHANKER [1877]
MUKUNDRAI MANEERAI [1884]
DOLATRAI SAMPATRAI [1889]
VEERPRASAAD TAAPEEPRASAAD [1891]
RAMANBHAI MAHEEPATRAAM [1911]
THAAKOR-RAAM KAPILRAAM [1917]
PRAHLAAD CHANDRASHEKHR DIWAANJI [1941]

RAO SAAHEB-----MAHEEPATRAAM RUPRAAM [1877]

O.B.E.-----VIDYAAGAVAREE RAMANBHAI NEELKANTH [1922]

TAAZIM-----SHIVJANRAAM NARSEERAAM [DARBAAR OF SHEEROHEE]
VINAAYAK NANDSHANKER [DURBAAR OF BEEKAANER]

DEEWAAN-----KEERPAARAAM MAYAARAAM [NAWAAB OF SURAT]
SIR MANUBHAI NANDSHANKER [OF VADODRAA 1916-1927]
VINAAYAK NANDSHANKER, I.C.S. [OF BEEKAANER 1937-1939]
SHIVJANRAAM NARSEEHRAAM [KOTAA AND SHEEROHEE]
JAYAASHANKER LAALSHANKER [MORBEE AND GONDAL]
SIR MANUBHAI NANDSHANKER [ADVISOR OF BEEKAANER 1928 AND REPRESENTATIVE OF CHEMBER OF PRINCESES]
KRUSHNAMUKHRAAM AATMAARAAM [VAASAND –1900]

I.C.S.-----VINAAYAK NANDSHANKER I.C.S. [REVNUE MEMBER OF KASHMEER-1032-36]
DEVEEPRAASAAD AATMAARAAM DEEWAANJI [LIMDI VADODRAA SETTLEMENT OFFICER]

BOARD OF REVNUE----- VINAAYAK NANDSHANKER I.C.S. [1939-1940]

COMMISSIONER---- VINAAYAK NANDSHANKER [U.P. ALLHAABAAD; MEERUT]

MUNICIPAL PRESIDENT AND CHAIRMAN COMITEE OF MANAGEMENT-----
AHMEDAABAAD - RAA. SA. MAHEEPATRAAM RUPRAAM C.I.E. 1890
AHMEDAABAAD – SIR. RAA. B. RAMANBHAI MAHEEPATRAAM
SURAT- DI.B. THAAKOR-RAAM KAPILRAAM C.I.E.
1914-1917-1928-1930-1922-1924-, 1931-1932.

***** END OF PAGE NO. 96 OF THE BOOK *****

VICE-PRESIDENT-----AHMEDAABAAD- RAA.SAA. MAHEEPATRAAM RUPRAAM
AHMEDAABAAD- RAMANBHAI MAHEEPATRAAM NEELKANTH
SURAT- RAA.B. NANDSHANKER TULJAASHANKER 1892-1895
SURAT- THAAKOR-RAAM KAPILRAAM[19911-1914]

CHAIRPERSON OF SCHOOL BAORD AHMEDAABAAD-----LADY VIDYAAGAVAREE RAMNBHAI NEELLKANTH O.B.I. KESRE-HIND
MEDALIST[1934-36]
SURAT-----D.B. THAAKOR-RAAM KAPILRAAM C.I.E. [1925-28,1932-35]

SURAT BOY SCOUTS DISTRICT COMMISSIONER :-D.B. THAAKOR-RAAM KAPILRAAM SINCE 1923
MEDAL OF MERIT ----- D.B. THAAKOR-RAAM KAPILRAAM[1935]

VICE PRESIDENT – THE SARVJANIK EDUCATION SOCIETY-----D.B. THAAKOR-RAAM KAPILRAAM C.IE.[1935]

PRESIDENT THE RAICHAND DEEPCHAND GOPIPURAA KANYAASHAALAA SOCIETY SURAT----D.B. THAAKOR-RAAM KAPILRAAM

DE. REGISTRAR HIGH COURT APLETSIDE----KRUSHNAMUKHRAAM AATMAARAAM
SMALL CAUSES JUDGE----MUMBAI, AHMEDAABAAD AND SURAT----KRUSHNAMUKHRAAM AATMAARAAM
AHMEDAABAAD -----PRHALAAD CHANDRASHEKHR-RAAM DEEWAANJI

FIRST CLASS SUB-JUDGE-----RAO BAA. MUKUANDRAI MANEERAI---SURAT AND AHMEDAABAAD
SUNMUKHRAAM NAVNEEDHRAAM VHORAA-SURAT
NANDKRUSHNALAAL RATANLAAL MAJMUDAAR –SURAT
KARPUR-RAAM MANMATHRAAM –BHRUCH AND AHMEDAABAAD
MOHANRAI DOLATRAI—SURAT AND BHRUCH
PRAHLAAD CHANDRASHEKHER-RAAM DEEWAANJI—BHARUCH AND AHMAEDAABAAD
DOLATRAI SAMPATRAI ACTING -- AHMEDAABAAD
MADUVACHRAAM BALVACHRAAM VHORAA ACTING—SURAT

SECOND CLASS SUB-JUDGE AND MUNSAF-----HARISUKHRAAM MAANEKRAAM
MADHUVACHRAAM BALVACHRAAM
HARSHADRAAM KARPUR-RAAM
JAIVADANRAAM HAREEVADANRAAM
UMIARAAM MAKANRAAM
MAANEKRAAM UMIARAAM
DOLATRAI SAMPATRAI

FIRST CLASS MAGISTRATE---- PRIYASUKHRAAM SHIVSUKHRAAM

DAFTARDAAR ---MUGATRAI MANEERAI

MAAMLATDAAR-----MUGATRAI MANEERAI
VEERPRASAAD TAAPIPRASAAD
MUKUNDRAAM NEETYAARAAM

ATTORNY GENERAL AND PUBLIC PROSECUTER-----DEE.BAA. THAAKOR-RAAM KAPILRAAMC.I.E. ADVOCATE [1921-1938]

ASSISTANT ADMNISTRATOR-----RAA.NANDSHANKER TULJAASHANKER[NADOD]

MEMBER OF PARLIAMENT OF BOMBAY- MUMBAI----RAA. RAMANBHAI MAHEEPATRAAM NEELKANTH
RANDHEER PRASANNVADAN DESAI
MRS. HANSAA JEEVRAAJ MEHTAA

PARLIAMENTRY EDUCATION DEPTMANT---- MRS. HANSAA JEEVRAAJ MEHTAA

FELLOW OF BOMBAY UNIVERSITY----MRS. JAYSHREE RAIJI
MRS. SHARDA MEHTAA
MRS. HANSAA JIVRAAJ MEHTAA

MUMBAI CORPORATION – SCHOOL COMMITTEE---- MRS. HANSAA JEEVRAAJ MEHTAA
MRS. JAYSHREE NAISHEDRAI RAIJI

UNION EDUCATION SOCIETY-----VICE PRESIDENT----DEE.BAA. THAAKOR-RAAM KAPILARAAM

SURAT DIST. CO. OP. UNION PRESIDENT----DEE. BAA. THAAKOR-RAAM KAPILRAAM

G.I.P. RAILWAY- DIST.TRAFFIC SUPER. ---- NAANAKRAAM BATUKRAAM

MUMBAI GENERAL POST OFFICE-ASSISTANT POST MASTER GERNERAL ----KAANTEECHANDRA MANUBHAI MEHTAA

HINDI-INDIAN ARMY COMM. OFFICER-----MAJOR KAANTEECHANDRA MANUBHAI MEHTAA

BARODAA STATE RAILWAY----HARKAANTRAI DEENKAR-TAI [B.COM.]

PROFFESOR IN COLLEGE----MANUBHAI NANDSHANKER -VADODRAA
NAANAAKRAAM BATUKRAAM -ELPHINSTON COLLEGE OF SYDNHAM COLL. OF COMMERCE-MUMBAI
JYOTI BHAARKANDRAO – ELPHINSTON COLL.- MUMBAI AND VADODRAA
HASMANRAAM KAPUR-RAAM
SUBODHRAAM MANMUKHRAAM

FELLOW OF ELPHINSTON COLL.----MANUBHAI NANDSHANKER SR.
VINEEYAK NANDSHANKER JR.

PRINCIPAL IN VADODRAA COLLEGE----JYOTINDRA MAARKANDRAO M.A. L. L.M.

GRADUATES-----RAA.B. PRAHLAAD CHANDRSHEKER DEEWAANJI M.A. L..L.B.
SIR MANUBHAI NANDSHANKER [1891] M.A.L.L.B.
KRUSHNARAAM VAAMANRAAM M.A.B.S.C
PUSHKAR-RAAM VAAMANRAAM M.A.L.L.B.
NAANAAKRAAM BATUKRAAM MEHTAA M.A.PH.D.
ANIRUDHHA CHANDRAVADANRAAM MUNSHEE M.A. –1914
SUBODHRAAM MANMUKHRAAM M.A.B.C.C.
JYOTINDRA-RAO MAARKANDRAO MEHTAA M.A.[AOKTION] PH.D. LONDON

HIGH COURT JUDGE----VINODRAI MAARKANDRAO –INDOR
RUDRAKAANT CHHGANPRASAAD DEEWAANJI- MUNSAF IN VADODRAA STATE
VAAMANRAAM KAPILRAAM – IN BHAAVNAGAR

POLITICAL DEPT. ---RAA.BAA. NANDSHANKER TULJAASHANKER

ASST. POLITICAL AGENT REVAAKANTHAA –DEEWAAN OF KUTCH

***** END OF PAGE NO. 97 OF THE BOOK *****

PAGE NO. 98 OF THE BOOK

EDUCATION DEPT.—NANDSHANKER TULJAASHANKER
MANDHERPRASAAD TAAPEEPRASAAD
MAHAABALPRASAAD VEERPRASAAD
NAVEENDRLAAL JAIMUKHLAAL
NARHAR-RAAM NARBHERAAM
BALVANTRAAM MADHAVRAAM

IN BARODAA ---PROF. DR. JYOTEENDRA MAARKANDRAO- CHIEF EDUCATION OFFICER -1941
KAANTENDRALAAL JAIMUKHLAAL
PUSHKAR-RAAM VAAMANRAAM-CHIEF IN LAW DEPT.
HARSUKHRAAM TRYMBAKRAAM JAANEE
PINAAKEEPRASAAD MAHADEVPRASAAD [VADODRAA AND BIKAANER]
SUMANTLAAL NAANAALAAL DESAI
KOSHIKRAAM VIDANHAR-RAAM –BHAAVNAGAR
JEHAR-RAI KAPILRAI -VADODRAA
MANHAR-RAAM HAREEHAR-RAAM CHIEF TRANSLATOR IN BOMBAY HIGH COURT
MANJULAA MEHTAA – RAJKOT
PREMLILAA MEHTAA – RAJKOT
**BHAANUSUKHRAAM MEHTAA- RAJKOT, VADODRAA, DEVGHADH BAARIA –NILA’S
GRANDFATHER**
BHARATRAAM MEHTAA – VADODRAA, AANTARSUBAA – NILA’S UNCLE NO.1
HARSUTRAAM AMBREESHRAAM MEHTAA- VADODRAA
NAVEENENDRA
KAATENDRA

CO-OP DEPT.---CHHGANRAI KESHAVRAI RAIJI- AUDITOR
NAISHDHRAI MAGANRAI – CHART. ACCOUNTANT
PARKSHEETRAI MAGANRAI RAIJI - ACCONTANCY

BARRISTER AT LAW-----VINAAYAK NANDSHANKER - I.C.S. 1906
JYOTENDRA MAARKANDRAO [GRAIN] 1919
VINODRAO MAARKANDRAO [GRAIN] 1922
KUMAAREEL VINAAYAK MEHTAA [GRAIN] 1936
DEE.B. THAAKOR-RAAM KAPILRAA C.I.E. [O.S. 1934]

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KARVE UNIVERSITY GRADUATE-----MUKTAA KRUNAARAAM MEHTAA
SARLAA JYOTINDRA MEHTAA
DHIMATI ASHWIN MEHTA—NILA’S MOTHER-SEE HER PICTURE, AWARDS, HONOR ETC.
IN THE FRAME WITH HER HUSBAND.
HEMLATAA MEHTAA- NILA’ S AUNT NO.1
INDUMATEE HASHMANRAI –P.A.-
JAIBAALAA PUSHKAR-RAI
JYOTIBAALAA E. HORAA
VATSALAA SUSHRUT NEELKANTH
NEEVEDITAA YAAGNIK
VANLILAA DESAI
SUMUKHI MAJMUDAAR--- NILA’S AUNT ON MOTHER’S SIDE

NAMES OF PRIZE RECIEVER OF BOMBAY UNIVERSITY-----VEENAAYAK NANDSHANKER MEHTAA –FIRST CLASS
ALLICE PRIZE
SIR JAMES TAYLOR PRIZE
KOB DAN CLUB MEDAL
DHEERAJLAAL MATHURAADAAS SCHOLARSHIP--JUNIOR DAKSHINAA FELLOW IN ELPHINSTON COLL.
HUVINGS PRIZE IN PREVIOUS YEAR 1883 IN ENGLISH

MANUBHAI NANDSHANKER ---IN B.A.- ALICE PRIZE –1883, SENIOR DAKSHINAA FELLOW- 1889

NANDVADANRAAM KARPUR-RAAM—IN B.A. -IN HISTORY JAMES TAYLOR PRIZE –MUMBAI UNIVERSITY PRIZE ESSAY

MAARKANDRAO NANDSHANKER—“ NAANAA FADANVIS” –1887, THE LEGAND JACOB PRIZE “ RAILWAYS IN INDIA” PRIZE
LEEMJI MAANEKJI - LEEMJI GOLD MEDAL –1890

MANUBHAI NANDSHANKER—ASH BURNER PRIZE “AKBAR” 1887

JYTINDRA MAARKANDRAO - - RURAL ECONOMICS OF GUJRAAT-KOBDAN CLUB MEDAL

HANSAA JIVRAAJ MEHTAA----CHETFELD PRIZE, NAARAAYAN PARMAANAND PRIZE, GANGABAI BHATT SCHOLARSHIP
PREMLILAA MEHTAA ----CHETFELD PRIZE
SAROJINEE MEHTAA----GANGAABAI BHATT SCHOLARSHIP

HITENDRA KANYAALAAL DESAI—L.M.AND S
BATUKRAAM SHOBHAARAAM --1877
ANAAMATRAAM MAHEEPATRAAM -1883
CHHGANPRASAAD DEVEEPRAAAD –1888
SHREEDHAR-RAAM NEETYAARAMM -1888

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RAMESH SUMANT MEHTAA

L.C.P.S.—MANANTRAI MADANRAI RAIJI
KUMAAR BALSUKHRAAM DEEWAANJI

ASHWIN BHAANUSUKHRAAM—NILA'S FATHER- SEE HIS PICTURE OF ACHIEVEMENT PUBLICATIONS WITH HIS
WIFE'S PICTURE OF GRADUATION IN THE FRAM

***** END OF PAGE NO. 99 OF THE BOOK *****

FOOT NOTE-----THIS PART WAS LEFT OUT FROM THE HISTORY OF NAAGARS AS IT DID NOT CONCERN DIRECTLY THE NAAGARS.
THERE IS MORE OF POLITICAL DESCRIPTION WHICH NEEDS TO BE PRESERVED.

From 14th century, onwards there was constant pressure of Nabobs [ruling chiefs of different parts or areas, appointed by the chief ruler from Delhi] to spread Islam. From PAATAN to BHRUCH, Islam was forced on to the people and finally due to the efforts of the ruler of AHMEDAABAAD, the whole of Gujraat came under the same pressure. During 15 and 16th century, the ruler of Ahmedaabaad namely Ahmedshah I tried to defeat MAALWAA. In 1451, his grandson Kutubdin became the ruler, but he did not try to defeat Maalwaa. There was constant warfare, but Vadnagar was untouched. May be, it is likely that Vadnagar was not very popular at this time. In 1521, Nizaamkhaan arrested RAANAA RAAHUMAL of EEDER and he challenged his friend RAANAA SANGH, by calling him as a dog. Not only that, but Nizamkhan tied a dog in front of his palace and called the dog by that name. When Raanaa Sangh came to know this insult, he decided to free Raanaa Raahumal. At that time, there was lot of political disturbance going on in Ahmedaabaad, so Nizaamkhaan left small army and decided to go back to Ahmedaabaad. Meanwhile Raanaa Sangh destroyed the army at Eeder and defeated Nizaamkhaan. At this time Raanaa Sangh ransacked Visnagar, but left Vadnagar untouched. In 1521, Muzfarshah asked Malek Ayaaz of Sorath to take a revenge. But because of the disputes between him and other ruling chiefs, he just ransacked and burn DUNGARPUR and VAANSVAADAA. Muzfarshah died in 1526. He was the most learned and religious person. After his death Sikandar Mohamad II and Bahaadurshah were enthroned. During 1532 Bahaadurshah had dispute with Humayun and so finally in 1535 Gujraat came under the rule of Delhi. [see Mumbai gazett vol. 1, part 1 page 260] Finally Gujraat was won by Padshah Akber in 1572 and so for 133 years it was ruled by representative from Delhi. This ruling time can be divided into two, from 1573 to 1707 and from 1707 to 1758, out of which there was lot of political disturbance for 50 years as the rulers were becoming weak. During 1758, Gujraat came under the rule of Marathaas. In 1693, Mubbarizkhan was ordered from Delhi to destroy the VADNAGAR HAATKESHWER TEMPLE which he did. [see Mumbai gazett vol. 1 page 296]

When Marathaas came to know that Padshah AURRANGZEB had died, they under the leadership of Baalaaji Vishvanaath rushed to Gujraat. But Subaa-[governing person] Ibraahimkhan gave 201,000 Rupees to them, so they left. But in 1725, Antaaji Bhaaskar came to Vadnagar via Eeder. The Naagar Brahaamins of the city asked help from Mubbariz-ul- Mulka but as he did not help, they gave 400,000 Rs. to Antaaji. [see Mumbai gazett vol.1 page 307] But when Kantaaji and Pilaaji came to know this, they came to Vadnagar through different routes. But Naagars could not fulfill their demands, so they left Vadnagar. Kantaaji burned Vadnagar and Umreth which were supposed to be –Gold Cage-. In 1735, Kantaaji was defeated by Raghoji who was in the service of Pilaaji Gayakwad, near AANAND- MOGREE, so he was able to collect one fourth revenue from North of Gujraat. At that time, Kantaaji who was in the service of Baajirao Peshwa and Maadhavrao Holkar ransacked DAANTAA city via EEDER. [see Mumbai gazett vol. 1 page 317]. At that time some Naagars were escaping towards mountains were robbed of their possessions. In 1738, Momeenkhan came to power in Ahmedaabaad. During his reign, there was lot of disturbance. In 1740, Baajirao Peshwa died, in 1741, Marathaas lost the fight near Dholka and finally in 1743, Momeenkhan died. Fidaudinkhan came to power during which Marathaas had lost the territory. But in 1744 Daamaaji Gayakwad with the help of Khendrao Gayakwad, Juwanmardkhaan was defeated and was captured. He was released and was appointed to look after the territory. During 1748, Mohamdsah Padshah died and was followed by Ahmedshah, when Peshwa captured Daamaajirao and forced him to pay up the half of the revenue to him. He asked him to help his brother Raghunaathrao. Daamaji and Ragnath with a huge army crossed the river NARMADAA and at the same time Kossaaji left NADIAAD and went to Ahmedaabaad. Juwanmardkhaan tried to defend the territory, but Ahmedaabaad was given to Marathaas and he kept Vadnagar, Visnagar etc. In 1754, Ahmed Paadshah was successfully removed and Aalamgir II became Paadshah. At that time Mominkhan II obtained the territory of Ahmedaabaad. During his reign “Koli's of Vaalanda”[a community] tried to get the wealth from him by unjust means. A Naagar Brahmin called Shanbhuraam stopped this happening. When Peace negotiations were going on, it was decided that Shanbhuraam will take orders from Marathaas. Marathaas were very successfully obtaining territories in Gujraat, but they were defeated very

badly in Paanipat. They also obtained Vadnagar at that time.[seeMumbai gazett vol. 1, part 1 and page no.345]

Since 1762, Vadnagar was not taking any major part in making history of Gujraat. With the help of Peshwaa and Gaykawaad army they were collecting revnue and at times were trying to get help from the East India Co. and the governer of Mumbai. Since then there were different governing bodies of Maraathaas. Finally in 1819, British rule took over the whole region. The Maraathaa rule would not have survived without the help of British. They were there just to extract the wealth from Gujraat to help finance the projects of Deccan. In 1572, Vadnagar's revnue was 850,000 "TAAKANCH". One Rupee was equal to hundred "TAAKANCH".[see MEERAAT AHMEDI page no. 117] There is no information available about Vadnagar when it was under the rule of Gaykwaad. But Major Briggs came to Vadodra in 1848 who has written a record of cities of Gujaraat, in which he has mentioned that Vadnagar's area was 6-7 "kshetrfa", revnue 7000 and population of 40,000. In 1883, there was a publication of Vadodra gazett vol 7- in which is mentioned that in 1881, the population of Vadnagar was 15424 and it is on the east side of Visnagar. [see Mumbai gazett vol.7 page 624] When Veeshaldev founded Visnagar, he did a YAGNA- a religious ceremony- in which he had invited many Brahaamins. Vadnagar Brahaamins refused to take any alms from him, but those Brahaamins who took the alms, were put out of the caste and broke the relations with them. In 226A.D. there were Brahaamins belonging to different Gotras were settled in Vadnagar. Abul Faazal has described this city as very beautiful and has mentioned that there were 300 temples. Narsinh Mehtaa from Junaaghad came and settled in Vadnagar 600 years ago. There is a lake called Sharmistha which has got steps counting upto 340 to 360. There is a spot near by lake which is very popular, because a "PATHAAN" was absconding his beloved-a Nagar Brahaamin-girl on a horse, fell there and died. They have built a small monument for him. There is a wall built around the city by Kumaarpaal in 1152 which is inscribed on a plaque. The pillars of the wall are very strong and are beautifully carved. [seeimperial gazett vol.24 pages 292-293]

BRHUTUYAGNA laid down rules about vedic ceremonies to be performed, and for not taking alms. But for that the date is not available. Uvvatbhat, a Naagar brahaamin of Aanadpur has written commentries which were published in A.D. 1018-1085 with financial help of Bhoj Raajaa. Buddhivedee has written a book called "Neetimanjree". [see pages 50,77,79,80 of the vol 3 of Treemaasik] UVVAT has written "Mantra Bhaasya" on Yajurved Samheeta. Malldev, Laskhmedhar, Maadhavbhat, Veenaayakbhat and Anatdev have written books on literature and astronomy. Chandu Pandit has written a commentry on "NaishadhKaavya" and Rigved. Vinaayak Bhat had written a commentry on "Shaamkhaayanaa Brahaamin". In 15th century, Narsinh Mehtaa has written many popular poems as well as books like "Dharnedhare" and "Paanisiksha". Anant has written a book called "Kaamshastra", Shreekanth wrote "Yoga Sidhi". Dev Yaagnik wrote commentry called "Kaatyayana Kalpasutra". Achal Dwivedee has written a book called "MahaaRudraavidhaan" and in 1519, he completed a book called "Nirnyadeepak". In the beginning of the book, he has described the foundation of the old city, and Naagar community which was well behaved like saints, who performed their duties very well-worldly and spiritually- and treated and welcomed an "atithi"-a traveller-, at the same time did their part of Yagna. Also he mentions that they are very clever, shrewd and very intelligent people. They are respected by courtsean, by religious people like saints and learned Gurus, and Devrushee. They are very hospitable and charitable people.[Nirnyadeepak was first translated in Gujraatee in 1897 by Pandya Sadaashanker Hiraashanker-Nadiad Pages 2 and 251 and Gujraatee page no 8]

Achal Dwivedee has counted his geneology upto six generations. The first main person was Dhaargidev, his son was Anant, and his son was Lakshmedhar and his son was Govind and his son was Vatsraaj. They were his forefathers. From Ninth to Forteenth verses, he has described his geneology and in the 15th, he has mentioned about "Rigved Mahaarudra vidhaan". He has also mentioned that he did this work in "Vrudhpur"-old city. He has described his father as the best and his grandfather best in the knowledge of Veds and performance rituals. He has also written another book called "Aahatik Deepak" in 1500. He has also written the laws of "Smaart – karma" and a commentry on "Shivasutra". Also he has written about "Naaraayana Yoga". He has written a commentry on Shaankhaayan Gruhyasutra which is known as GruhDeepak. Maneedhar has written commentries on Veds and Vedaantas. Kalyaan has written on "Vaidakshastra"-medicine- Padbhnaabh has written a book in Gujraatee, called "Kahaande Prabandh". Devbhadra has written many books out with "Subodhinee" which is Sanskrit commentry on Vedaanta. In 1460, when Muslims destroyed the family of Vaaman Bhat, Naran Bhat went to Naagpur and he married there and his grandson Neelkanth went to Madras and studied Veds from Telugu Brahaamins. Barjes mentioned that the prominent people of Gujraat were from Vadnagar.

Naagbhat went with Bheenmal to Kanoj and he achieved his name in the army. Naagars were very popular amongst Yaadavs of Devgeeree which is inscribed on a plaque which was written by Gangaadher who was a Naagar himself.

Shivdaas was a native of Khambhaat who also published his work on poems. Vishvanaath was a native of Paatan who also published his poems. Shivnaath, Deveddaas, Hareebhat, Kaaleedaas, and Treekamdaas, they all published their work in Gujraatee which is the same standard as Sanskrit literature. Shivanand was native of Surat, while Manharswaamee was from Saurashtra. Ranchodji Deewaanji has written a history book in Persian language, called "Taariikh- e- Sorat". Dayaaraam has written poems in Bridge language in 18th century. Aaditraam and Shobhaaraam wrote adventures of Nabhuraam in Bridge language, so he became very

popular at the time. Keerpaaraam was a minister if Nabob and he had good command of Persian language. At the same time, Gulaabrai Munshee came to the popularity. He knew Persian language. Shreedas has written a book in Persian language called "Farhaa Aalamgeeree". He was also a Naagar Brahaamin from Gujraat. Abdul Vahvaab had witnessed all these. [see Meerat Ahmedee page no. 89] This book was written at the end of 18th century.

The Naagars had been in army too. Naagbhat had won battle in Kaanoj. When Allaudin Khunee[nick name – means murder] Maadhav lead the army to Paatan while fighting with soldiers of Devnagree Yaduvansh, he was killed. [see Mumbai gazette vol-1- part 2, pages no. 235, 237,239, and 248] Himaadri was good architect at building temples.[see Mumbai gazette Ahmednagar vol.17 pg352 and stone carving of Vishnumandir of Gwaaliar]

We have seen that Vadnagar was known by different names at different times, but in Dwaaparyug-a certain Hindu time period-it was known as Aanadpur. In this age, it was founded in A.D. 144-145. Between 45 and 225, they had not established there. So we are forced to see further down which brings us to 455 to 606 A.D. This was the end period of Shewethun's rule. During this period people of that city had prosper and the city was very well known. But there is no mention of any ruler, so it seems that they must have had democracy. During the time of Harsha, there were two big conferences for the religious discussions for which learned people had come from all over India to ALLHAABAAD-PRAYAAG- and KANOJ. They must have taken part too, though there is no mention of that anywhere.[see History of India by V.A. Smith]

During Ahmedshah's reign around 1420 A.D. he had arranged with landlords that they keep one fourth of their revnue and the rest to be given to him. [see Mumbai gazette vol.I page no. 215-223-Meeraat Ahmedee] Mohmedshah cancelled this in 1545 A.D. and asked them to give every penny to him. So there was lot of unrest among the public. However, when Akbar became Paadshah, he went back to original rule of allowing the landlords to keep one fourth of the revnue. At this time he also allowed small landlords to have their possesions. It seems that, during this period, Desai families might have obtained some land and might have become landlords.

Shambhuraam, who was Naagar had played great role with Momeenkhaan. He was never captured, though his tent was burnt. Narbheraam had worked collecting revnue of Sorath wha was a Naagar. In 1722 A.D. King Geerdhar was in charge of Maalwaa, but he was defeated by Cheemnaji and Udaaji, so Dayaabhaadur was appointed in charge of Maalwaa. Raajaa Geerdhar had built a fort around Ujjain and there is mention of Dayaabhaadur built that fort. [see Kashee Nivasee Sipai Naagar vanshavalee]

In 19th century when Nbob's rule was coming to end, Keerpaaraam Mehtaa was Deewaan of Surat. Baalaajiwaalaa Shreekrushna Arjunji Travaadee helped East India co. and also at the time of war against Nepaal during 1813-14, he helped them financially.

Amarji Deewaan was a native of Mangrol. He was about 18 years old in 1764 A.D. He met with Mohbatkhaan in Junaagadh. He was told that if he can take possession of VAAGHESHVREE, he will be employed by Mohbatkhaan. Not only he sucessfully did that but he forced Arabs to vacate UPPERKOT. So he was immediately employed by Nbob. Again he was sent to VERAVAL, where he forced Sekhmiyaa to leave the place and he captured Sunderji Desai. But because of his sucessesses, Nbob was afraid of him that may be he will be deposed. So Nbob, in 1767. put Amarji, his brother Durlabhji and Govindji in jail. After five months they were released and let go. Amarji fought with "BAAHARVATIA" of Geernaar and killed most of them. Then he concqured KUTIAANAA and left Govindji in charge of that place. Some people had planed to seprate him from Nbob, but without success. In 1774, Jaamsaheb of Navaanagar asked help from Amarji to fight against "VAAGHERO" of OKHAA which he did and got lot of booties from the win. In 1775, Mohbatkhaan died, so Amarji placed one year old child in his place and went to collect revnue. A party was raised by the child's mother against Amarji, who got the possession of VANTHLEE. But Amarji returned back and displaced everyone and repossessed VANTHLEE. Thaakor of MORBEE came to win Amarji, but Amarji and Vaghji came back and won AMRELEE. Shekhmiyaa of Maangrol had started giving problem to him, so he sent his brother Durlabhji to fight against him. In 1778, when Amarji's wife died, they made paece agreement. Fatehsingh Gayakwaad had lost against Amarji twice, so he came back with a bigger army. But he lost again, so he had to give good amount of money to Amarji. Kumbhaaji of Gondal raised some dissatisfaction amongst Arabs of Junaagadh and they in their turn to loot people. But Amarji curbed them and sacked them from Junaagadh. In 1782, he went to UNAA and DELVAAD and placed PARBHUSHANKER of Baanswaada in charge and disryoed the gang of 'BAAHARVATIA'-raiders.

As Amarji Deewaanji was very sucessfur, he had also very many enemies. He was assassinated in Junaaghad in A.D. 1784. They put his brother Durlabhji and his son Ranchodji in prison. But because of the pressure from Gaikwaad and an Arab leader, there was peace agreement between Nbob's faimily and Amarji's family, they were all released and dues were paid to them. Amarji's son Rughnaathji was appointed as Deewaan. Arabs did not kill him, but he was surrounded by enemies and was not let go out of his tent. Finally Nbob had to agree to some of the wishes of Arabs and then only Rughnaathaji was released.

Parbhushanker Phojdaar was afraid by the negros of Jaafraabaad and feerangeeo-unsettled people – of Deev. Again Nbob put Amarji's family in the prison. Parbhushanker took control of Kodeenaar and Paatan and went to Navaanagar and accepted a job with Jaamsaaheb. Eventually Raghunaath and Govindji were released. Nabob took away all the wealth from Mangalji though he was too young. Mangalji worked in Porbandar and then he took a job with Jaamsaheb with a small troop of horseriders.

Madhavrao Khushaalrao was a Naagar from Gujraat, but he was Deewaan of Junaaghad. He had dispute with his twin Deewaan, so he had to leave Junaaghad.

In A.D. 1796, when there was peace negotiations taking place between Jaamsaaheb of Navaanagar and Kutch, Raghunaathji took leading part in that. When there was a danger of attack on Junaaghad, he came from Navaanagar to help Junaaghad Nbob and also asked his brother Ranchodji who was in Porbandar to join them. Ranchodji defeated Mukhtyaarkhaan Baabee of Baatwaa. He forced him to be separated from Kalyaan Seth and finally he won the territory of Kutiyaanaa. Nbob Habibkhaan died in 1801, who was replaced by his son Bahaadurkhaan of 18 years age. In 1802, Ranchodji left that position but again he was appointed as Deewaan in 1816. At that time he gave up his right to collect "Navaabzortalbee"- a sort of collection of money. But in 1821, he gave that power to British Raaj and he agreed to keep one fourth of that revenue.

There is not much information available about Ranchodji and Parbhushanker, but if we look at the events which happened in Surat and Junaaghad, we can easily say that British Raaj was benefitting very much because of Naagars. Naagars were supposed to be shrewd and can foresee the future events, so they can manipulate the present political environment to their advantage.

Ranchodji was not only political person, but a great writer. He wrote a book in Persian, "Taarikh-e-Sorath. Similarly, Kirpaaraam Mehtaa also had mastery over Persian and he was able to read the important document to Nbob which had arrived from Delhi. He also drafted the answer for Nbob in Persian, for which Nbob was very pleased. He was in a habit of keeping a diary of daily events which is still in the possession of his progeny.

When Akbar Paadshah conquered Gujraat, the area around Godhaa Bandar was achieved with the help of one Desai, who was presented with lots of land. As we are mentioning only Naagars of Surat, other important Naagar personalities will not be dealt here.

It is believed that Naagar script was invented by Naagars. In fourth or fifth century, the learned literary people put this idea in circulation which is supported by Dr. Greerson and Dr. Hudlmstone. [I am not sure of the spelling as I am translating from Gujraatee] [see Dr. Greerson's Livingstic survey of India vol.9- part 2 – pages 327 and 378, also E.A. 1874 page 230] They believed that Naagars who came to Dhaarwaad, Maysor etc. they keeping their religious work in this language, while day to day work, they were keeping in Karnaatkee language. Dr. Devdatt Bhandaarker tried to prove that there is foreign blood in Naagars. By only similar surnames it is not easy to prove that.

There is not much record available to prove or to write anything substantially.

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