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FAMILY TREES (PEDIGREES)

of

Charotar's Vadnagraa Naagar Grahastha Families

jo

Compiied By

Late Shri GOPAALBHAI V. MEHTAA

and

Late Shri MANULAAL G. MEHTAA

Rs. 15

Pedigrees
Of
Charotar Vadnagraa Naagar Grahasth Families

Why have family tree? What is the use of it? To know the relationship between the families. To know the branches, sub branches, Ved, family's God's name, Mother Goddess name, and Ganesh name and to know the roots.

Desai, Mehtaa, and Majmudaar etc families travelled and where they settled down and which families were united by marriages.

The late poet Gokuldaas Daawrkaadaas Raichuraa, when he came to Gujraat, his emotions about people got translated into a poem.-----

Gujaraat has seen many Varna-castes, but I saw one best varna which is Naagar varna.

Brahamaaji created humanbeings, but he created the best varna called Naagar.

They are distinct amongst all varnas and a very special interesting varna.

I saw a beautiful Naaagar verna.(community).

He just kept on admiring the verna.

Pen, spoon(a special deep spoon), and a dagger are their signs. Pen sign shows that they are cultured and educated people, a deep spoon sign shows that they are straight forward in their behavior and very hospitable people, and a dagger sign represents that they are very daring and courageous people.

They are mostly located in twelve cities of Charotar, but also they are settled in Ahmedaabaad, Surat, Saurashtra, Junagadh, Paatan, Dungarpur, Udepur, Ujjain, Khandva, Banaaras and Lucknow.

In Gujraat, 104 cities together is given the name, called CHAROTER. Out of 104 cities, Vadnagaraa Naagros live in 12 cities. Those cities are(1) PETLAAD, (2)KHAMBHAAT,(3)MAHUDAA (4)THAASARAA (5) in KHEDA district. In GAAKEKWAAD state, VADODARAA Branch (5)VADODARAA (6)DABHOI (7)SANKHEDA (8) SHINOR. From Panchmahaal district there is (9) KAALOL (10)HAALOL, and (11)GHODRAA.

The twelfth city is considered to be SAAVLI. But it seems that probably north of KHAMBHAAT, **in BHAAL-BAARAAM, DHOLKAA** could be twelfth city. The reason is there is no Haatkeshwer temple in SAAVLI, while there is Haatkeshwer temple in DHOLKAA. Also there are families called DHOLAKIAA who have come and settled in PETLAAD. Some have come from VIRAMGAAM too.

There are three chief (landlord) divisions amongst Charotar Naagar. Those who made the city to prosper and in return they got the land as the service provided to the governing body. They are called DESAI. The second group is called MAJMUANDAAR the one who kept account for the city and also kept the records of

farmer's land . Third group is called NAVISANDAA or MEHTA, who supervised the other two groups files and activities.

Late GOPAALBHAI VRAJABHAI who was the grandson of the gentleman who worked as DEEWAAN at KHAMBHAAT under NAWAB's rulership, decided to compile the family tree of Naagar's of twelve cities.

He was the nephew of DEWAAN Bahaadur MANIBHAI JASBHAI. After he retired from the government job, he worked as a chief librarian at SAMPATRAO GAAIKWAAD library. He initiated the work.

His son, late MANJULAAL alias NAANUBHAI MEHTA completed the work before he passed away.

The father and son had a very fine quality of helping people of their community. MANJULAAL had worked as a sanitary engineer at the palace of maharaja of Vadodaraa. He helped people financially though his salary was not very high.

The learned people give credit to this kind of work and can get doctorate on the research and the thesis.

At the time when the idea "VASUDAIVA KUTAMBAM" where all the people of the world and we are belonging to the same family , is strong , so much so, that the community people are merging with other community and nationality by marriage , it is futile to produce some kind of document to show nobility and sophistication of the community.

However, the father and son had worked very hard to get the information and compile into family tree, which might be useful to some , someday, we obtained the copies of the work from MANJULAAL' brother-in law , CHANDRAMAADHAV CHANDULAAL DESAI and shrimati JYOTSANA DEVENDRA MAJMUDAR.

Some of the families are not included as their papers were destroyed by white ants. However those who are interested can get in touch and can copy from the original handwritten copies.

MANJULAAL GOPAALBHAI MEHTA alias NAANUBHAI passed away on 24-MAY-1958. We are happily presenting his work to the community on his 16th death anniversary.

"DEVJOYT"

SANAATAN MANJULAAL MEHTA

SAU. VATSALAA SANATAAN MEHTA

2, ANAND NAGAR SOCIETY,

SAU. JOYTSANAA DEVANDRA MAJMUDAAR

NEAR, NEW INDIA MILL

DR. DEVENDRA RANCHODRAI MAJMUDAR

VADODARAA-390005

Dated-24 -5-1975

PREFACE

I-Nila Mehtaa Patel has decided to translate “Charotar Vadnagraa Naagar” into English and at the same time to put it on website for the benefit of who cannot read Gujraati and will prefer to deal with 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. I have made small changes, e.g. Family tree instead of calling Pedigree. There were some respected positions in British Time which I left them as Gujaraati words, but here I have tried to translate into English equivalent.

My thanks to PRABHAAKARBHAI LAALJIBHAI NANDAA who showed me this book for my mother’ side genealogy and allowed me to copy it. Without his interest, this work would not have been possible.

**I KEPT MY NAME’S SPELLING AS I ALWAYS SPELLED IT.
ALSO WHEN MY FAMILY NAMES APPEAR, THEY ARE BIG
AND BOLD LETTERS..... red colour.**

Legend:

Short vowel a only one –a means sound like in “cedar”,VASANT

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

f-female

x-married to, some time a person is married two or three times, then there are equivalent x.

b-birthday(English calendar)

d- death date(English calendar)

O-no children

(d)-dead

(E) ENGAGED

u.m.-unmarried

ee=in gujaraati, symbol is in front of the letter, called “rasvai”.

I= in gujaraati, symbol is after the letter, called “dirghai”

Meh.=Mehtaa, Maj.=Majmudaar, Des.=Desai.

Vadod.=Vadodaraa, Pet.=Petlaad, Dab.=Dabhoi, Ahmed.=Ahmedaabaad, Mah.=Mahudhaa, Kham.=Khambhaat, Dhol.=Dholakaa, San.=Sankhedaa, Gho.=Ghodraa.

Naagar-naag.

Gruhasth-gru.

Deewaan=minister

Dasturi=traditional

Munsaf=magistrate

Jaaptidaar=office clerk

Avalkaarkoon=head clerk

Mukhi= village head

Kaamdaar=worker

Vahivatdaar=Manager

Mahalkaari=revnue clerk

Subaa=manager

Shirstedaar=peon

Veelinkaran=extinction

Fojdaar=police inspector

Sanyaas=renunciation=

Jalsamaadhi=to end life in water by yoga, not suicide.

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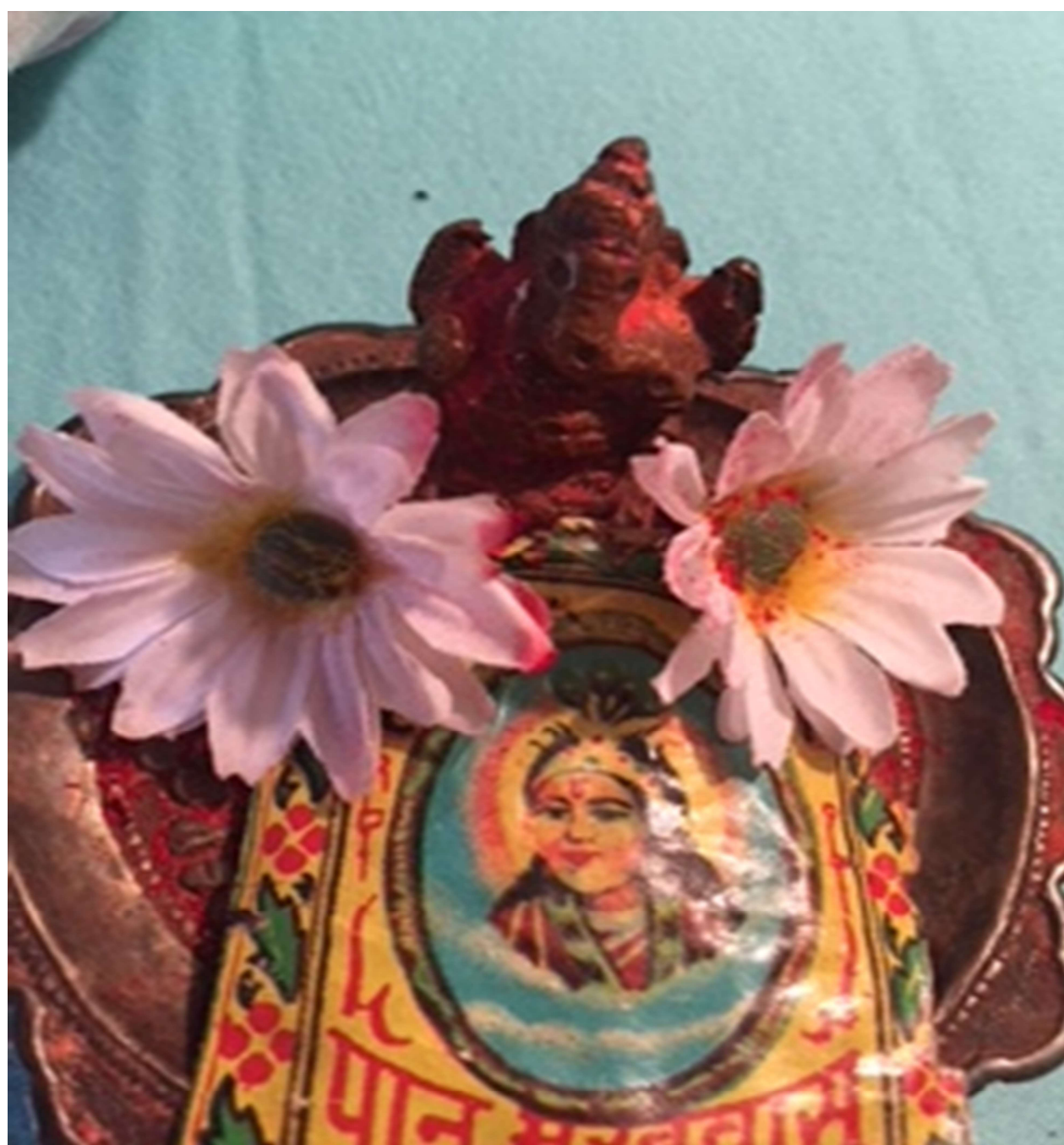
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OHM SHREE GANESHYA NAMAH

SHREE HAATKESHVARAI NAMAH

My father shree GOPAALBHAI VARAJBHAI MEHTAA retired in 1910A.D. In 1912 A.D. he took a job as a librarian, in shree SAMPATRAO library. As there were many books available to read, he took advantage of it. He tried to find out about VADNAGRAA NAAGAR from various books, especially from NAGARKHAND. He was inspired to write history and trace family trees of VADNAGRAA NAAGAR GRUTH of twelve cities. So it can be useful in future. So he requested the Naagar community members to write their family trees and submit to him. He tried to get as much information as he can get. He started compiling the information in 1916-1917. For almost three years, he continued to work on it and finished it by 1919 A.D.

He passed away on 21st July 1921 at VADODRA. For almost one year the work was unattended. One day, I came across it, so I got involved in it. But unfortunately, I gave to somebody to read it, and never got it back. I was feeling sad that I could not remember who was the person to whom I gave the material to read and also because of my job I was not able to pursue the matter. All the efforts of my father were lost. But when I retired on 16th of February 1944 A.D., because of inspiration from Mother Goddess, I started gathering information in 1948 A.D. Also I came across the information which my father had collected. When work was finished, I showed it to some people, specially Shree RAMANLAAL VASANTLAAL DESAI who was very pleased with the work and also he tried to get them printed. But just for 200 copies, it was going to cost 1500-2000 Rs. Which was not within my budget.

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

Shree DEVENDR RAI tried to get them printed at Shree RAICHURAA'S press, but the price was not affordable. In March of 1953 A.D. Shree MADHUKUMAAR SHEEVRAI took this work just to see. During that time DESAI MADHUKUMAAR found my father's work among his books. I was very happy that the work of my father was finally found. I compared his work with my work of 1949 A.D. But there were some discrepancy, So I started again to write it all over again in April of 1953 A.D. By July of 1953 A.D. I was able to finish it with the new additions of members of the families.

With the blessings of God, and my respected father Shree GOPAALBHAI, I was fortunate enough, to write this book. But here, I will say that the credit goes to original person my respected father Shree GOPAALBHAI VARAJBHAI. So I dedicate this book at the feet of my father.

MANJULAAL GOPAALBHAI MEHTAA.

-----END OF PAGE NO 2 OF THE BOOK-----

PAGE NO. 3 OF THE BOOK IS MISSING. IT SEEMS HISTORY OF NAAGARS BEGINS.

Because of the marriage, they were disliked very much, so they were forced to go and live somewhere. But because of this tradition, the community can become very large. They were allowed to remarry. But here the tradition is different. In SAATHODRAA NAAGAR, at one time, during the ceremony of marriage, the husband to be, died. So the father of the bride got her married to another person. The community people did not agree with this. But the father said that according to scriptures, this is allowed. So people who supported this way, were put out of the community, hence they are called BAARAD.

VRAJLAAL SHAASTRI has described them which is well known in the community. The mother of king VEESHAALDEV, was worshipping TULSI. At that time, the red powder which is used during the ceremony, fell on a bird and the bird could not fly. So to remove bad omen, he did KAAPOT VEEDHAN. A SAATHODRA man, CHANDRASHARMAA did the sacrifice ceremony of KAAPOT. So the king presented him six cities, namely NADAA, PUTHAA, THOBHAAVI, TEN, SAATHODA, and KARNAAYLI. CHANDRASHARMAA settled in SAATHODA and became very proud and started to dislike other Brahaamins. He threw out a pregnant woman out of the city. So she cursed him----

MAA SYUH TREEPURUSHAM VEEDHAA MAA SYUH TREEPURUSHAM DHANAM

MAA SYUH TREEPURUSHAM SNEHO GARBHEENISHAP SANJVAAT

KANYAA VEEKRAYEENA SANTU DEVSHINSAV PERSAPARAM

BHAVANTEE PRAYUTAAH SASHAT KALO YUGE

MEANING: Because of KALIYUG, for three generation there will be no education or knowledge in SAATHODRAA, for three generation there will be no wealth, there will be no love or good feeling between people, kanyaveekrayi (dowry for bride) will happen, and people will become lawless.

-----END OF PAGE NO. 4 OF THE BOOK -----

(“BRAHAAMINS OF GUJARAAT” is printed in GUJRAAT PRINTING PRESS at NADEEYAAD p-6)

The history of origin of NAAGARS is available from NAGARKHAND in SKUNDPURAAN. There is a story about HAATKESHVER TIRTH in NAGARKHAND. ARBUDAACHAL, northeast of MT.AABU, was a place called AANARTA, where this pilgrimage place was situated. In AANARTA, a place called PRAAPTEEPURI near SAABARMATI bank was the capital. There is a place called GARTAATIRTH. Now these areas are called BODHAA.

The king called CHAMATKAAR of PRAAPTEEPURI, built a city called CHAMATKAARPUR and gifted it to RISHIS who were around that area. Those RISHIS who settled there were called NAAGARS as they were settlers of the city. CHITRSHARMAA NAAGAR OF VATSA GOTRA, brought a SUTARNAPEENDIMAY from PAATAAL, and established as HAATKESHVER (SHIVA GOD) temple. There are many stories about the importance of HAATKESVER, out of which is one about CHAMATKAAR king who was suffering from sickness, because of the curse of MRUGLI, was cured. So he wanted to give some gifts to NAAGAR community, but they will not accept any gift from anybody.

One time when they went to a place called TREEYUPKAR near AJAYADURGA(AJMER), so DAYAMANTI, who was queen (wife) of CHAMATKAAR, went to RISHI' abode and worshiped their wives and put different types of jewelry and clothes near them. Rishis' wives who used to wear clothes made out of plant fabrics, saw these riches and could not lift their eyes off. So DAYAMANTI asked them to take what they like. So they took what they liked from the heap of clothes and jewelry. There were 72" GOTRAS" of Rishis, out of which Rishis's wives of four GOTRAS did not take anything. When all RISHI's returned from their trip, they came to know what had happened in their absence. Tha RISHIS's of four GOTRAS left the city and went to KURUSHEKTRA(a place near HASTINAAPUR) The remaining 68 GOTRAS RISHIS continued to live in the NAGAR city and continued to take gifts.

There is a short note about this-----

-----END OF PAGE NO. 5 OF THE BOOK-----

The word NAAGAR has originated in another way which is shown in NAGARKHAND.

At PRAAPATEEPURI, during the reign of PRAABHANJAN, there was some kind of evil movement. To have a peace, there had a YAGNA- a VEDIC ceremony, at HAATKESHVER. Three months passed, but there was no peace in sight. It came to know that HAVI is polluted. So a three cast braahamin disappeared from the ceremony. Then, he did severe penance, so he was given a boon that he will become the chief person amongst the braahmins.

DHRUTH, the son of DEVRAAT of AANIPAAS braahamin had gone to war with NAAGPUTRA, in which case NAAGPUTRA was killed. So the army of NAAGSENA surrounded the city of CHAMATKAAR. Braahmins of four GOTRA stayed in KURUKSHETRA, and other 64 GOTRA braahmins surrendered themselves to TREEJAAT, whose name was changed by MAHADEV to BHARTUYAGNYA. He told them a mantra "NAGARAM NAGARAMASTU"- which means that Nagar becomes without poison. Braahmins came to CHAMATKAARPUR while chanting the mantra. So NAAGAS became poisonless and left the city.

This story is given, but the word NAAGAR has not originated from that. Only this story is in NAAGPANCHMI- (a festival on 5th day of SHRAAVANMAAS-Hindu calendar) stories.

The king of PRAAPATEEPURI gave 157 cities to braahmins, but Naagars had a congregation at the bank of GARTI TIRTH in BRAHMAPURI where BHARTUYAGNYA was the main official. At that time, his people had taken charge of making rules about food etc., so there will be no pollution.{Here it brings to the notice of FUTUREPURAAN.}

As Naagar community swelled and became prosperous, there were more conflicts among people. The worst thing to happen was that they all became very arrogant. DURVAASAA rishi did a mantra ceremony at HAATKESHVER, where AGATSAYA rishi had established a CHITRESHVER tirth. So he decided to build a SHIVA temple. So he asked for some land from CHAMATKAAR NAAGAR.

-----END OF PAGE NO 6 OF THE BOOK-----

He was not welcomed and nobody gave him any land. So DURVAASAA Rishi cursed them----

RAAKSHSHO HURDNEEMUKTAA PEETROD VEE SUTHAI SAHA

BHAVEESHYANTEE PUREPYAASMEEN KEEM PUNRKINSH SHIVAARUTHH

Meaning—(In this city, there will be no love between father and son, as well as amongst siblings)

Everybody was very unhappy, so SUSHIL folded his hands to DURVAASAA Rishi and he built SHIVA'S Phallus there. So Naagars were very angry with SUSHIL and they cast him out of the caste. So DURVAASAA Rishi became angry and wanted to destroy the city. But the outcaste Naagar said to him-----

VEENIDANTAH SHAPANTO VAA HANTO CHAAPEE NEESHTHURAH

PUJANTIYAAHAA SADAA VEEPRAAHAA DEEVAAYAANLOKAAN

BRAAHAMANHAI JEERJEERSTARIMANE YA AATMAA NA JAYAANTE EVA TAM

TAAMEESTRAA DISHU GHORESHU NERKESHU SA PACHYATE

There are other stories about the origin of braahamins. On the bank of river REVAA, the king HAIHAYA of MAHEESHMATI died of snake bite and became evil spirit. So his son VEESHNUSEN did many proper ceremonies of SHRAADHA. But the dead king did not get any recovery. One time the dead king told his son in the dream that go to HAATKESHVER and do SHRAADHA . So he went there, but nobody was ready to do that ceremony. DEVSHARMAA took pity on him and did PRETODWHAR SHRAADAA (special ceremony for dead evil spirit) So again like SUSHIL, they put him out of the caste. Similarly the braahamins did not do any ceremony for a king called PUYAM for murder and lawless action. So one braahamin called CHANDSHARMAA did this ceremony, but he was also cast out of the cast. BAAHYA Naagars came into existence, because the ABHYANTER Naagars were very arrogant.

Footnote----There is a lake at UNAA city. There is a writing . During the reign of SUBAA MAHMADSHAH, somebody renovated the lake side , there is PRSHSATEE and who did this has called himself ABHYANTER naagar. The writing was carved during VEEKRAM SANVANT 1582 SHRAAVAN SHUKLAPAKSH 8. At PAATAN, in JAINBHANDAAR, in NAVSAH bulletin, there is "SAVANT 1595 POSH 6-----cont. on page 8 of the book.

-----END OF PAGE NO 7 OF THE BOOK-----

BHOME SHREE KHEWATKAASATAYAY-----ABHAYNTER JAATEEYA DUBE SHREE RANGEN LEEKHEETAM".So it seems that the division between BAAHYA and ABHYANTER has existed at least 400 years or more. In NAGARKHAND, there is no mention of six divisions of NAAGARS.

"AABHYAATANRAASHVA BAAHAAYSHA BHATAABHATAARAKAASTATHAA

CHEETRKUTASHA GARTAASHA SHADTE NAAGRAHAA SMRUTAAH"

ABHYANTER, BAAHYA, BHATT, BHATAARAK, CHEETRAKUT, and GARTHA, these six NAAGARS are mentioned. Six divisions of NAAGARS which we know today, is from the time of king VEESHAALDEV time. He was ruling during 13 century of VEEKRAM SAVANT, which means almost 500 years ago. He was the king of ANHILPUR PAATAAN. He had two NAAGAR ministers, namely NAAGDEV and VAATBHAT. They started a ceremony called RAAJSUYA YAGNA inviting braahamins from CHAMATKAARPUR and GARTHATIRTH. The king presented the braahamins with cities. He gave VEESHAALNAGAR to some people, to some, he gave CHEETRAKUTPATTY, to some he gave KRUSHNANAGAR, to some, PRASNINAGAR. He gave CHAYAADER (KHATPADRA} which was on the riverbank of REVAA. From this, the names like VEESHAALNAGRAA, CHEETRODAA, KRUSHNODERAA, PRASHNORAA, SHUTPRADAA {SAATHDERAA} have come in use. CHAMATKAARPURI was also known as VRUDHNAGAR, so NAAGARS from there were called VRUDHNAGRAA(VADNAGRAA). So Naagars had taken their names from the city where they came from from earliest time. Actually CHAMATKAAR king had given 157 cities, out of which cities like EEDER, KATHOR, MAHEESAA, PIPLAAV, CHANDNAA, RINCHOL, MARAALAA, BHAADRAN, VASTRAAL, DABHAAN, KAASER, SALAATAJ, CHAANGAA, HIMBAA, DELVAADAA, NAADER (Nandariyu) are known to us today. SHAASTRI VRAJLAAL KAALIDAAS has mentioned in NAAGARS history.

Footnote-----Those six NAAGARS who were given six cities, must have BAAHYA NAAGARS and so they are called BAAHYA NAAGARS. There is no reason to be seen for the division of BAAHYA and AABHYANTER. Also at the time of VEESHAALDEV king's time, they had taken their names according to the cities.-----contd. .

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

Page no. 9 and 10 are missing

Page no 11 of the book

Marriages amongst the same Gotras are prohibited , but these days this law of SHASTRA Is broken.

If the groom had not gone through the sacred thread ceremony (JANOI), then, very first day, he had to go through that ceremony. Then only marriage ceremony can take place. The sacred thread ceremony is usually takes place at 7-9 -11 years of age. But recently it is not observed so closely.

GIFTS TO BE GIVEN TO GROOM'S SIDE-----

TO GROOM---One dhot, one coat or half coat, one cap or a turban, one pair of shoes, one silk dhoti,

Footnote—These days instead of all these gifts, cash is given as affordable.

TO GROOM'S FATHER-----One turban, one scarf with "KASBI" border, one SHELU(MATERIAL)

TO GROOM'S MOTHER'S SIDE FATHER-----One turban, one scarf with (KASBO) border.

TO GROOM'S MOTHER-----One silk saree, one skirt, one silk fabric for blouse.

TO GROOM'S MOTHER'S SIDE MOTHER-----One silk saree, one silk piece fabric for blouse

Footnote----These days affordable cash is given instead of all these gifts.

TO THE BRIDE DURING WEDDING CEREMONY-----

One TAAMBAKUNDI (one copper container which is used for taking bath), one ARADHIYU, one brass plate, and a bowl, two wooden clogs, groom "PAATLO"(a wooden flat bench without nails to sit), one small stool to sit on it and take bath, one red border dhoti, one gold finger for the groom, one red-green scarf for the groom to tie on the head after the wedding, one long white fabric with ends tied with:" PERMITHAA' , four glass Bengals for bride to wear during the wedding ceremony, two 'MITHLI' to tie on groom's and bride's hands.

CHORI---After all YAGNYAS are finished, SAPTAPADI (seven steps) are taken in this CHORI and promises to each other is given and wedding is completed.

CHORI IS A CONSTRUCTION OF CLAY POTS OR METAL POTS ON FOUR CORNERS IN WHICH THE CEREMONY IS DONE.

-----END OF PAGE NO. 11 OF THE BOOK.-----

Page no. 12 of the book

And the groom and bride feed each other called “KANSAAR” a sweet made out wheatlets, ghee and sugar.

THINGS TO BE GIVEN TO BRIDE DURING THE WEDDING-----

In the charity of bride----

1. Mangalsutra (a special black bead chain with gold pendant).
2. A plate.
3. Pearl ear rings.
4. Silver anklets.
5. Gold finger ring.
6. Gold Bengals.
7. Silver toe rings.
8. Silk saaree.
9. A skirt.
10. A silk blouse.
11. Special elephant tusk of reddish-fuchsia colour with gold stripe covering them..
12. A gold chain.

Footnote-----This custom has to be carried out as affordable.

Above all these, the expense of keeping the groom’s side, lights, mattresses for sleeping, “PAATLAA”- a special low wooden stool or benches- have to be provided by the bride’s side. Also the expense of bringing the groom’s folks from the railway station is the responsibility of bride’s side. Similarly when the wedding is over and when married couple are leaving for the railway station with their folks, at that time it becomes the responsibility of groom’s side.

After the wedding, the married couple is supposed to go to HAATKESHVER temple for the blessing and place one Rupee in the temple.. Also, they are supposed to go to SHREE AMBAJEE MAATAA’s temple for the blessing and place one Rupee. After arriving at in-law’s place, the daughter in law has to get the blessings from the older people and God of the house, she is supposed to do any work. Also the married couple has to worship the main pillar of the house with red powder which is mixed with water by putting their handprints as well as inside the house.

-----END OF PAGE NO. 12 OF THE BOOK.-----

Pages no. 13 and 14 of the book are missing

Page no. 15 of the book.

The list of VADNAGRAA NAAGAR braahamins residing at PETLAAD city.-----

Travaadi pado-----1

1. BALDEVJI BAAPUJI
2. HEERAASHANKER.
3. GULAABSHANKER.
4. SHANKERBHAI GOVEENDJI
5. JAADAVLAAL.

Travaadi pado-----2

- 6 NARMEDSHVER
- 7 NAANAARAAM LAAJRAAM.
- 8 SAMJULAAL
- 9 CHUNIBHAI AMRUTRAAM PANDYAA

Kaakaa baleeyaani pole-----

10. VARAJLAAL
11. GORDHANJI
12. NATVERJI
13. BAALAABHAI
14. GEERJAABHAI
15. RATANJI
16. KARUNAASHANKER

Naagar kuvo-----

17. MOTEEBHAI
18. MANIBHAI
19. DURGAA NAATH
20. RAMNISHANKER

21. JUGALBHAI

Limidi sheri-----

22. BAHEMARLAAL

23. MAANEKLAAL

Pindhria sheri-----

24. SEVEKLAAL DAKTAR

25. JADUNAATH

26. RANCHODBHAI.

27. CHOTAABHAI

Khuntaa paado-----

28. JAGGANAATH

29. KUBERNAATH

Vadkuvo-----

30 KUNDANSHANKER

Desai sheri-----

31. MATHURBHAI

32. SUNDERJI

Naani brahampole-----

Naani brahampole-----

33. OCCHVALAAL

34. CHIMANLAAL

35. CHIMANBHAI36.

36. DURGESHVER NATVERJI

37. CHOTAALAAL

38. RUPAALIBAAA

39. MARKANDRAI

40. NATVERLAAL

41. CHATURBAA

42. BALVANTRAI

43. NAANIBEN

44. DEENKERLAAL

45. MAANEKBHAI

46. AMULAKHBHAI

47. NAGINBHAI

Moti brahampole-----

48. BHAVAANISHANKER alias SAAKARLAAL

49. RUDRAPRASAAD

50. MANAASUKHRAAM

51. CHATURLAAL

52. KEDAARNAATH

53. NAANAAJI

54. GOPAALBHAI

Naani brahampole-----

55. MANIKRUSHNA

56. CHUNIBHAI

57. JATAASHANKER.

So in all there are 57 families of VADNAGRAA NAGAR Brahmins in Petlaad city

-----END OF PAGE NO.15 OF THE BOOK.-----

Page no. 16 of the book

Naagar brahamins of KHAMBHAAT city.-----

Aalima located -----

1. KRUSHNAJI
2. JAGUBHAI
3. BAALAAJI
4. LALLUBHAI

At the moment all four families members have passed away, except KRUSHNAJI had a son namely KANYALAAL who had a daughter , but they have passed away, so the only son of the daughter(no name) ARUNBHAI has sold everything and has moved to BORSAD district.—1953.

NAAGAR BRAHAMAN of NADEEYAAD-----

Kansaaraavaadaa -----

1. PANDYAA MOTEEBHAI
2. ZAVERBHAI
3. PANDYAA MAGANBHAI

Naagar vaado-----

4. JAANIBHAI ACHAABHAI
5. JAANI ZAVERISHANKER
6. RANCHODBHAI
7. TREEVEDI NATVERBHAI
8. TANSUKHRAAMBHAI TREEPAATHI
9. PANDYAA CHAGANLAAL
10. DEVSHANKER
11. JAANI NARMDAASHANKER
12. GOVERDHRAAM TREEPAATHI
13. JAANI MAANEKLAAL
14. SHEEVLAAL

15. JAANI BULAAKHIRAAM
16. ZAVERLAKSHMI
17. TREEPAATHI TAARAALAAL
18. VOHRAA MAGANLAAL[WAS A MUNSAF IN GAIKWAAD RAAJYA]
19. DAVE DOLATRAAM
20. PANDYAA UDAYARAAM
21. JAANI INDULAAL
22. TREEPAATHI DURGASHANKER
23. JADAAVSHANKER
24. CHAMPAALAKSHMI
25. JAANI RASEEKLAAL
26. PANDYAA NARMDAASHANKER
27. RAVEEKUVER
28. PANDYAA SADAASHANKER
29. JAANI MAADHVALAAL
30. PANDYAA DOLATRAAM
31. PANDYAA HARSUKHRAAM
32. NAVDURGAABAI
33. JAANI ISHVERLAAL
34. PANDYAA KRUSHNASHANKER
35. BAI CHANDUBEN
36. JAANI JAGNESHVER
37. JAANI MOTISHANKER
38. PANDYAA MULSHANKER
39. JAANI AMRUTLAAL
40. DARBAAR VAHALAABHAI
41. AANADJI
42. NERHER-RAAM
43. NAARANBHAI

There are 43 families of NAAGAR BRAHAMINS.

-----END OF PAGE NO. 16 OF THE BOOK.-----

Page no. 17 of the book

OHM SHREE

Family tree of CHROTAR VADNAGRAA NAAGAR -----

Names of twelve cities-----

1.KHAMBHAAT

2. PETLAAD

3. GODHRAA

4. KAALOL

5. THAASRAA

6. MAHUDHAA

7. HAALOL

8. SAAVLI

9. VADODARAA

10. SHINOR

11. DABHOI

12. SANKHEDAA

There is always a temple of HAATKESHVER in all those twelve cities. And the management of the temple is always under NAAGARS or NAAGAR BRAHMINS. In Petlaad, there is a separate temple of HAATKESH for NAAGAR BRAHMINS. In MUMBAI, HAATKESH mandir at BHULESHVER.

-----END OF PAGE NO. 17 OF THE BOOK.-----

FAMILY TREES

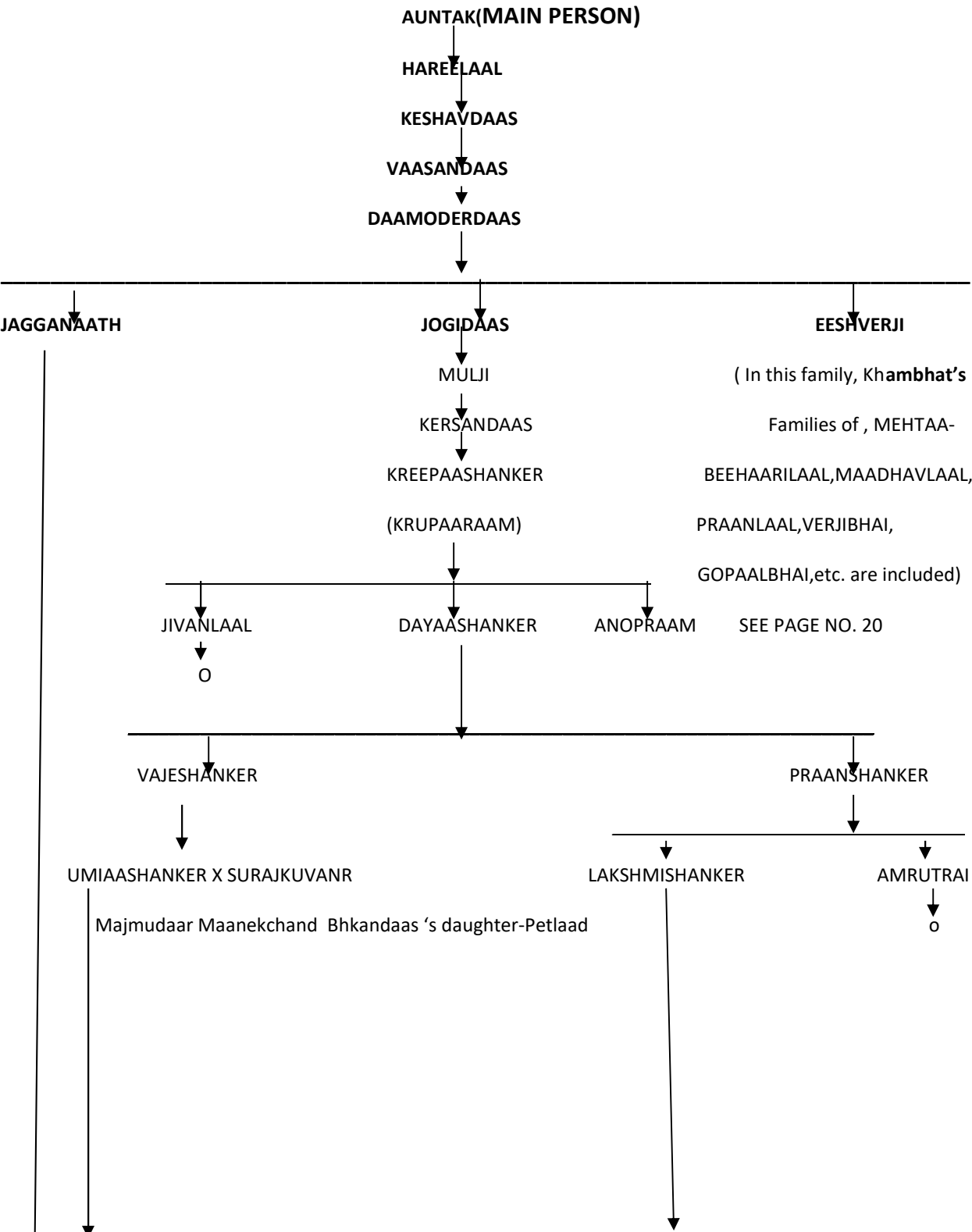
CONTENTS

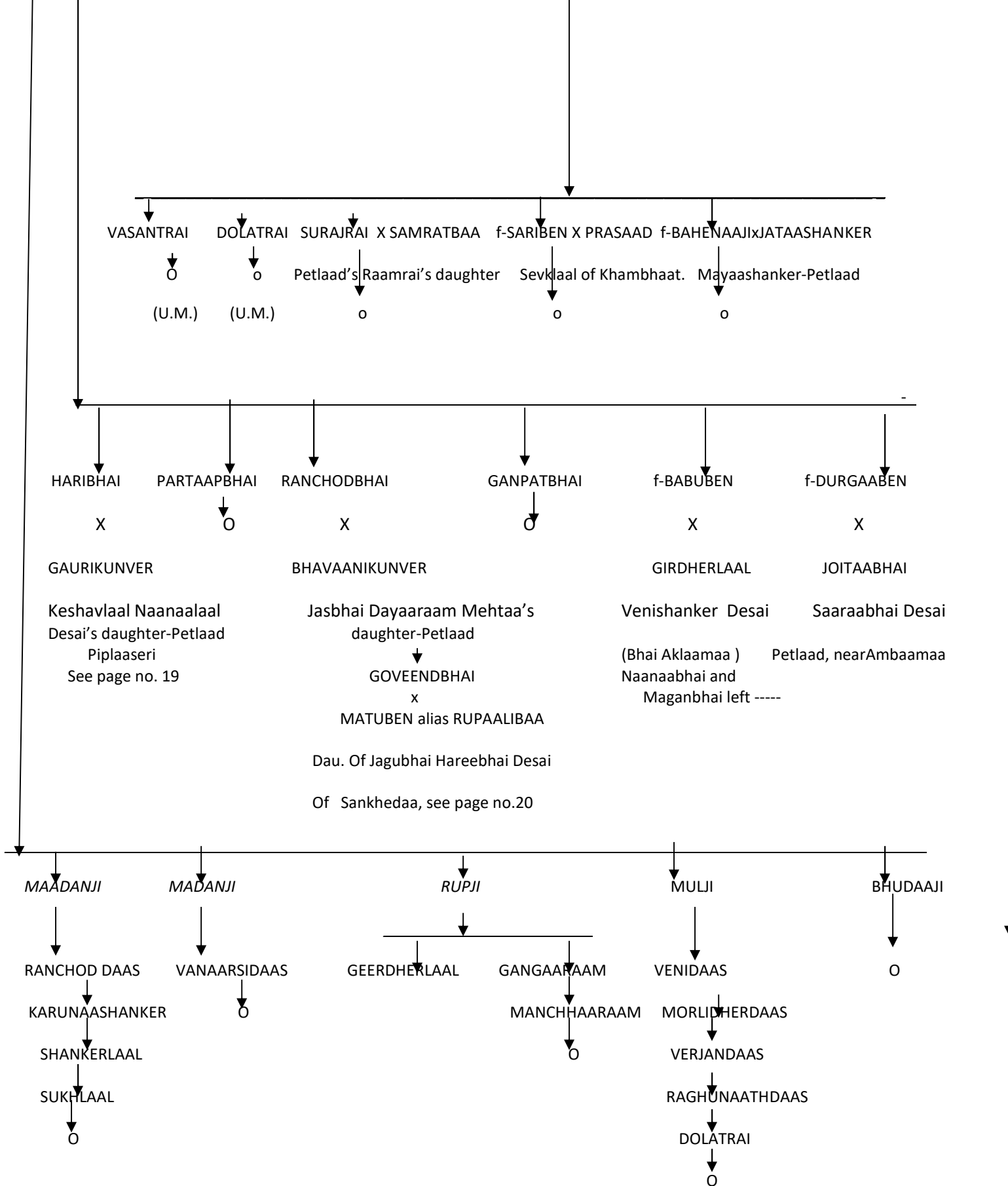
1.	KHAMBHAAT'S MEHTAA FAMILY	19 TO 25
2.	KHAMBHAAT'S DESAI FAMILY	26
3	KHAMBHAAT's MEHTAA CHUNIBHAI MANIBHAI And D.B. MANIBHAI JASBHAI	27 TO29
4	MAHUDAA'S MAJMUDAAR	30 TO 32
5	DESAI'S OF MAHUDAA who settled in Petlad and Khambhaat	33 TO 38
6	SHINOR'S MAJMUDAAR	39 TO 40
7	SHINOR'S DESAI	41
8	GODHRAA'S DESAI	42 TO 43
9	DESAI'S OF DABHOI	44 TO46
10	VADODRAA'S VOHRAA	47 TO 48
11	SANKHEDAA'S DESAI	49
12	PETLAAD'S DESAI	50 TO 59
13	PETLAAD'S DESAI (BAAPAANI POLE)	60 TO 61
14	THAASARAA'S DESAI	62 TO 65
15	PETLAAD'S DESAI	66 TO 72
16	MAJMUDAAR BRANCH OF PETLAAD'S DESAI	73 TO 74
17	MUNSHI FAMILY OF BAAJWAADAA OF VADODARAA	75
18	KOTWAAL FAMILY OF VADODARAA	76
19	,VADODARAA'S BAAJWAADAA MAJMUDAAR	77
20	BAKSHI FAMILY OF VADODRAA	78 TO 81
21	DESAI'S OF KAALOL	82 TO 86
22	MEHTAA. S OF KAALOL	87

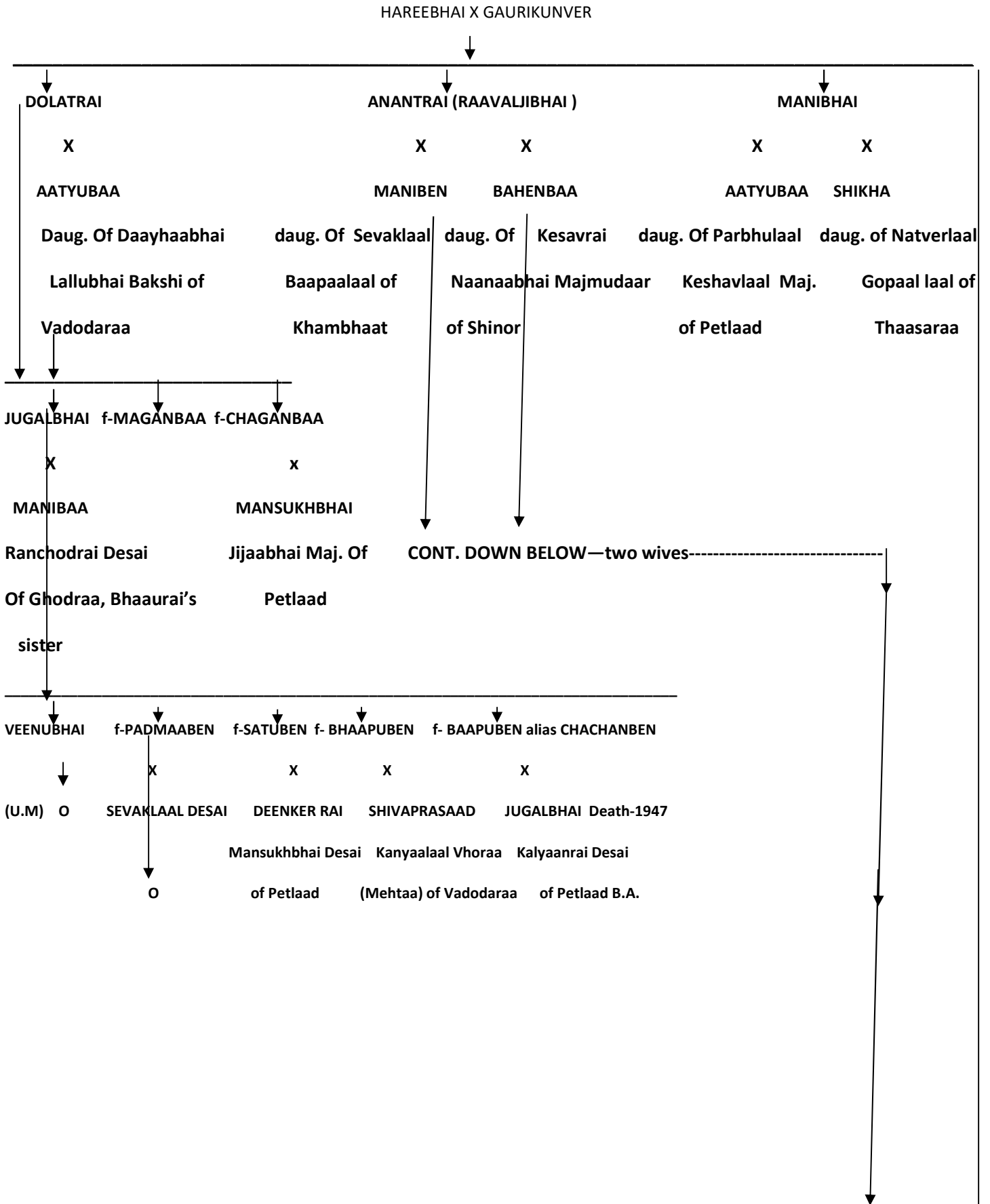
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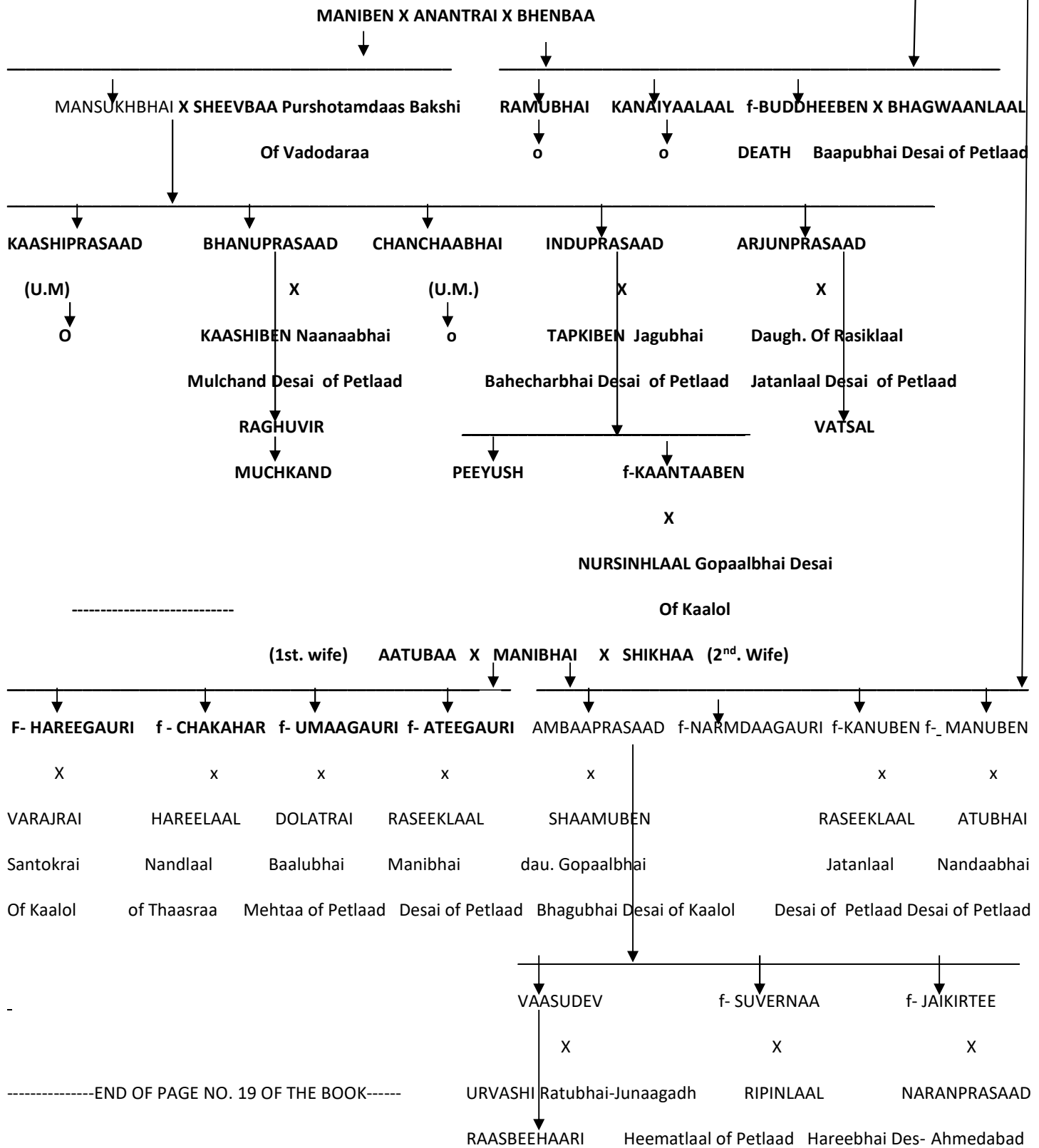
KHAMBHAAT’S MEHTAA FAMILY

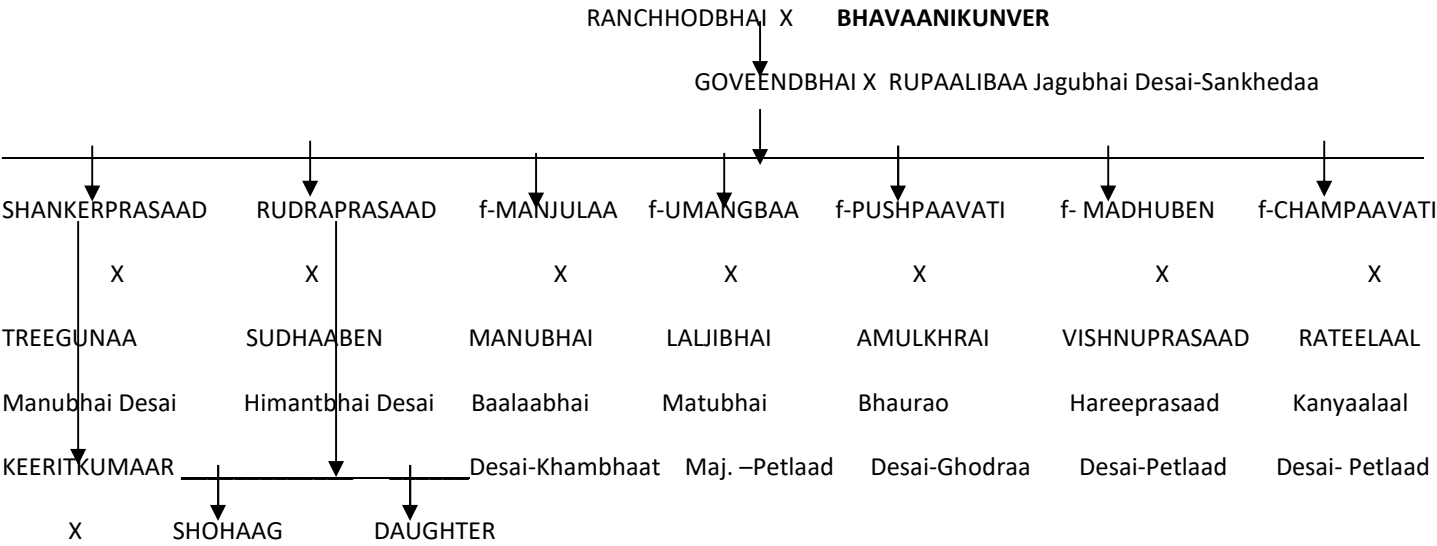
Auxshanas gotra, Shaankhaayani saakhaa,Treepver, (Vashistha, Paaraaser, Atri), Rishi Vasistha,Khokhlaa Ganpatee, Shakatee shree Jagdambaa, Sherma Sharmaa, Isthdev Shree Haatkeshver



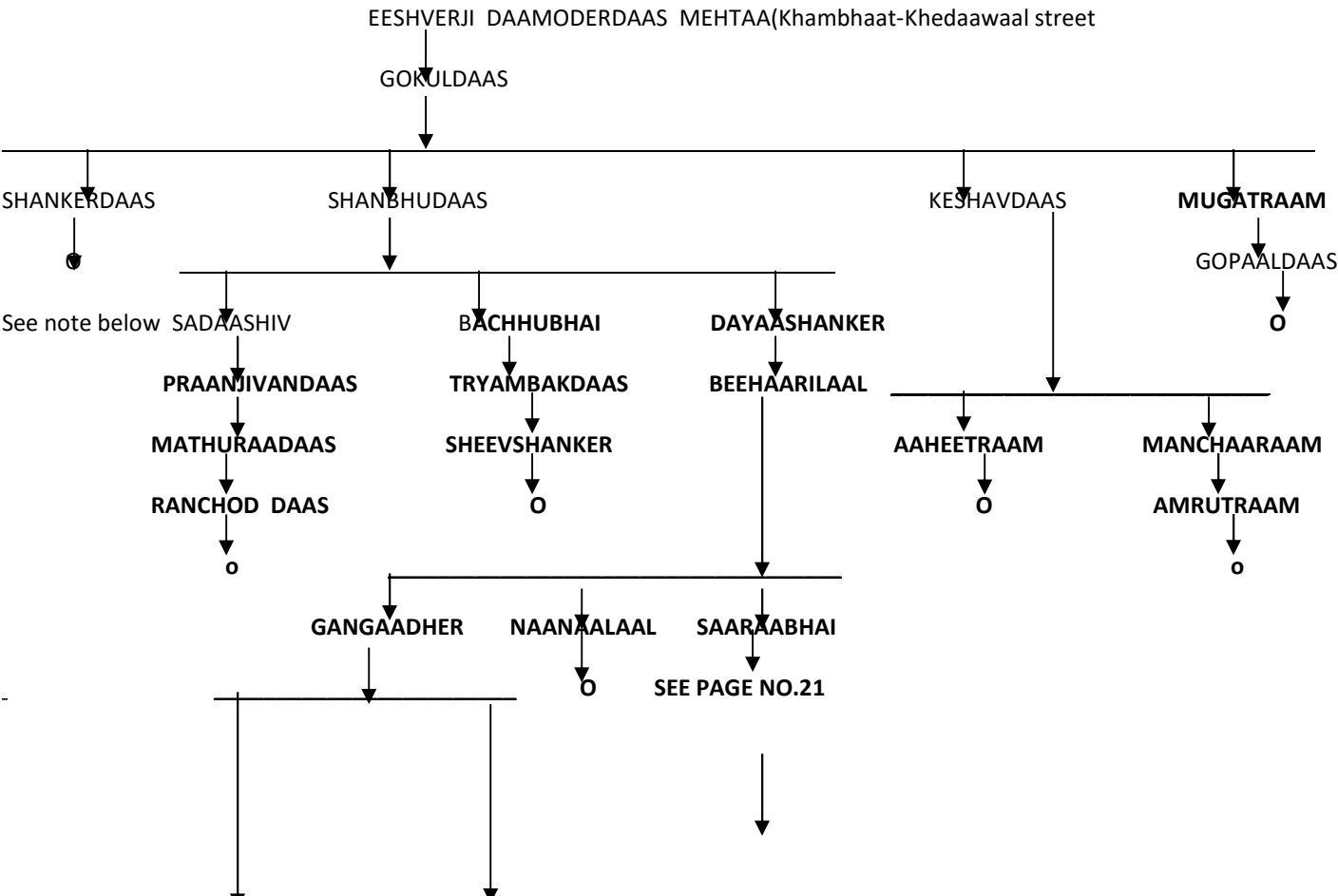


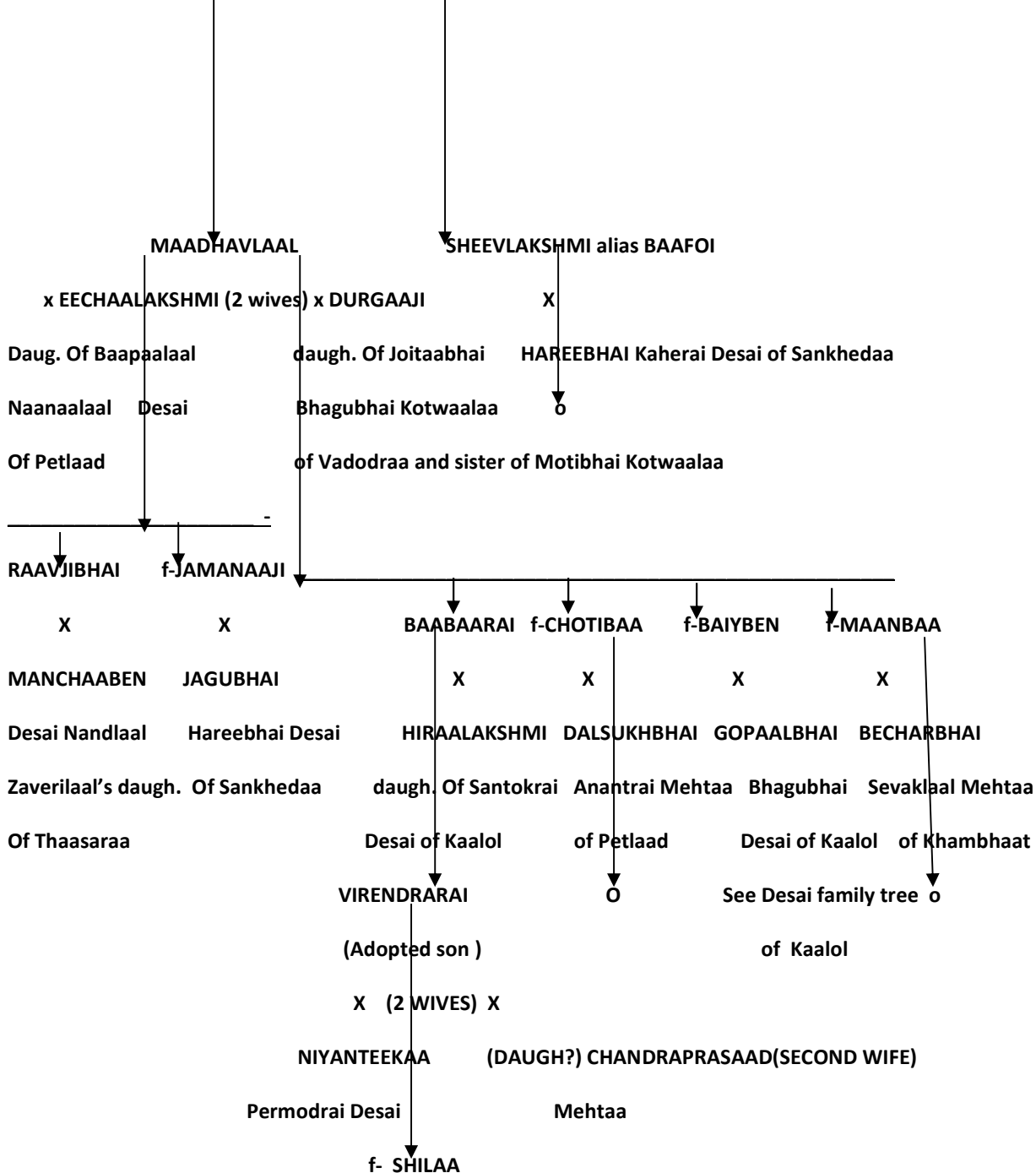






Daughter of
Vasantbeehaari
Chunibhai Desai
Of Petlaad





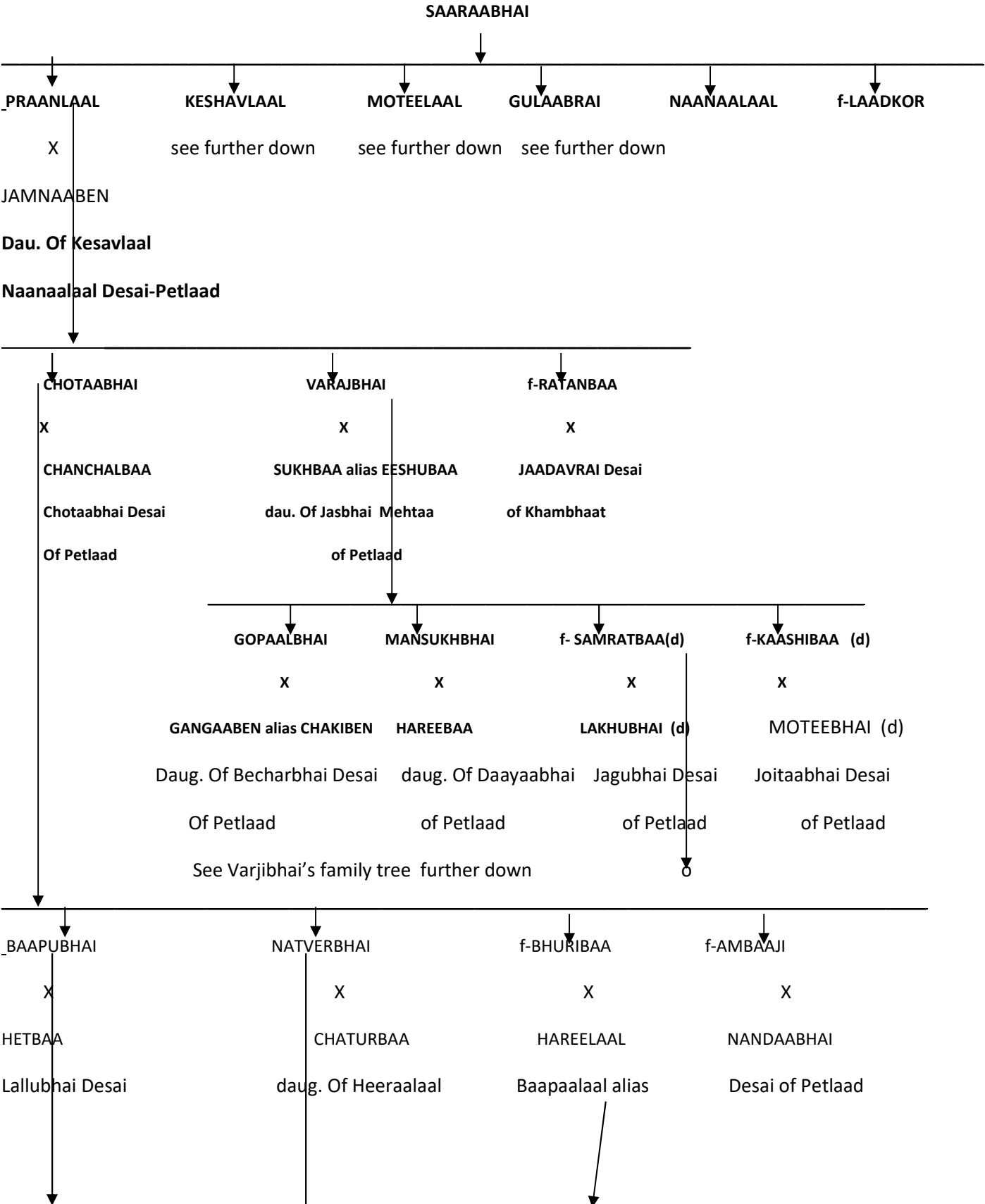
HIRAALAKSHMI ADOPTED HER SISTER'S SON, JETHAALAAL LALJI MAJMUDAAR'S YOUNGEST SON

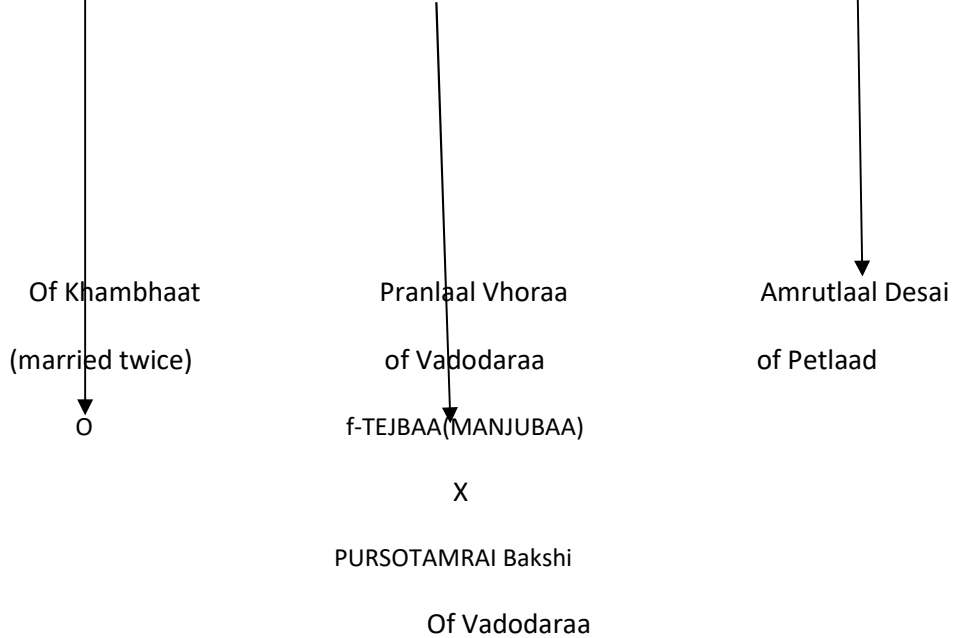
AND HAS GIVEN THE NEWNAME – VIRENDRARAI BAABAARAI MEHTAA

Shankerdaas had bought a home in A.D. 1771 with a mortgage of Rs. 1031, in which Praanlaal Saaraabhai was living . Right now Baapubhai Chotaabhai and Natverbhai Chotaabhai are living. The legal documents are in Urdu and other mixed language, but from a word used HAVELI for the house, it seems that he must have held a good position in governing body of Khambhaat' Nawaab's kingdom.

-----END OF PAGE 20 OF THE BOOK-----

SAARAABHAI BEEHAARILAL' FAMILY TREE-----

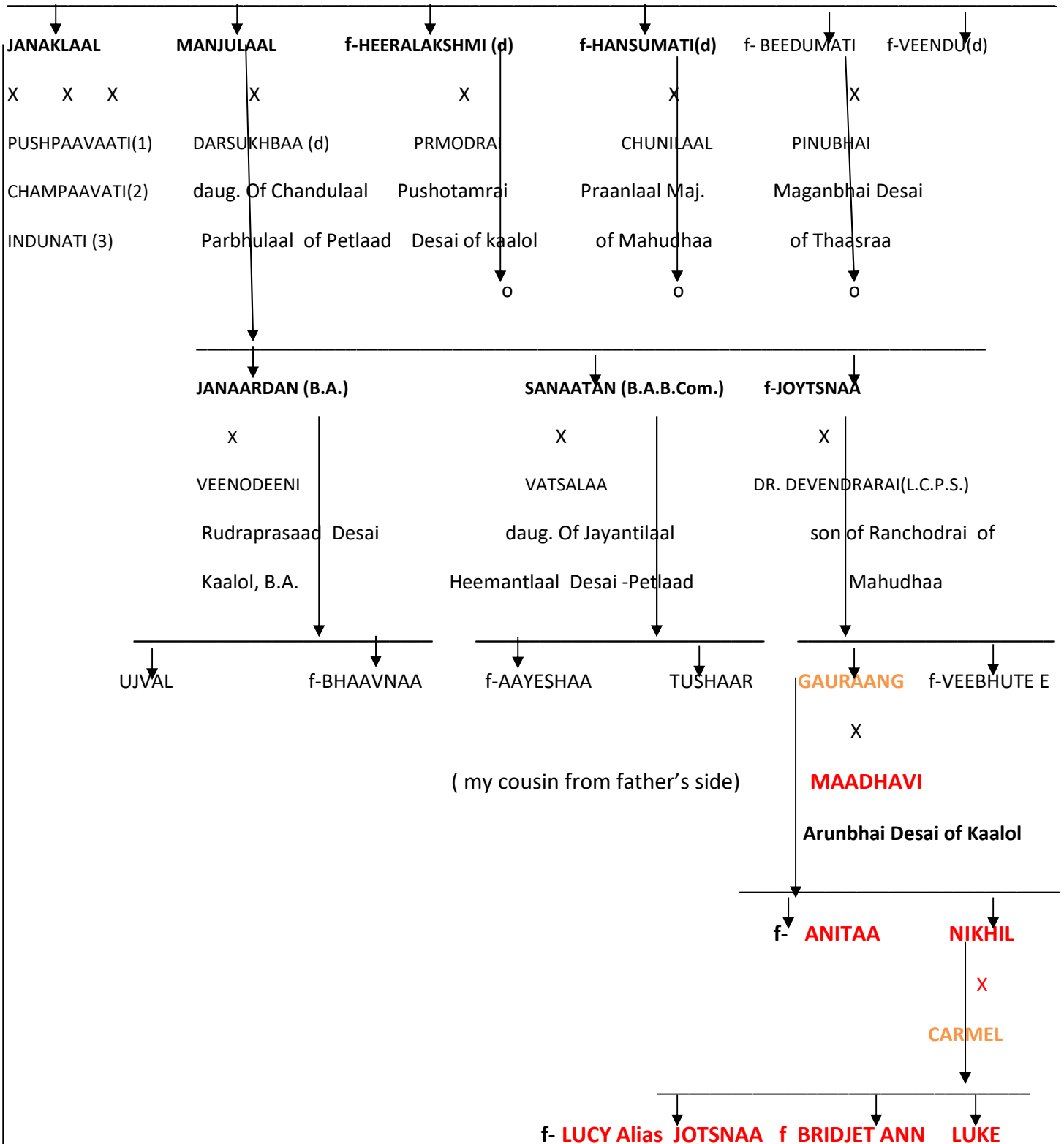


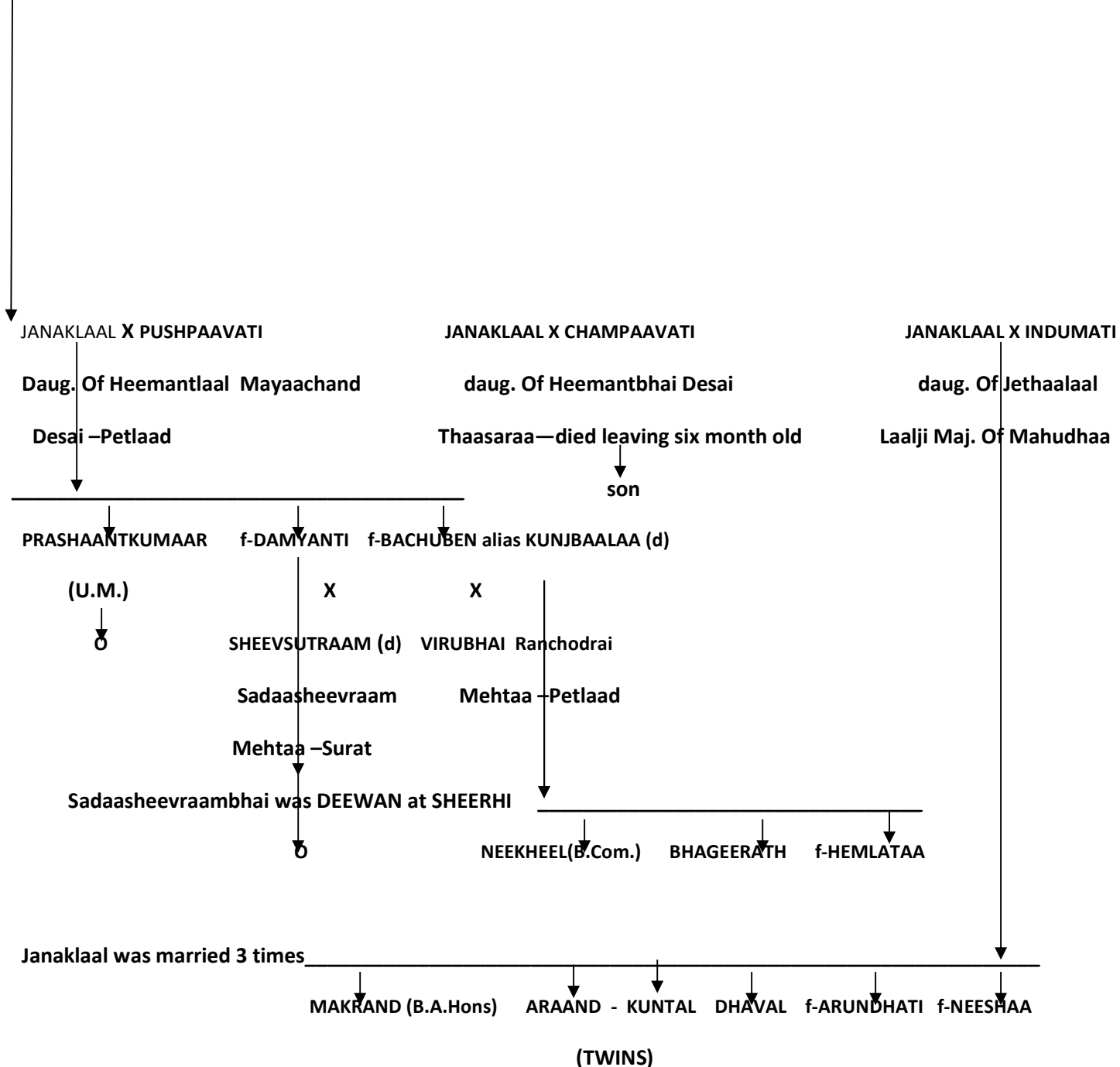


SAARAABHAI BEEHAARILAL was a main governing person in the kingdom of Nawaab of Khambhaat. Nawaab FATEHALI Had good opinion about him. When Saaraabhai passed away, Nawaab told Praanlaal and other siblings that they should not worry, and he has lost his friend. All these appears to be true from old papers. Saaraabhai had increased his Estate.

REFER DOWN BELOW FOR KESHAVLAAL, MOTEELAAL, VERJBHAI AND GULAABRAI

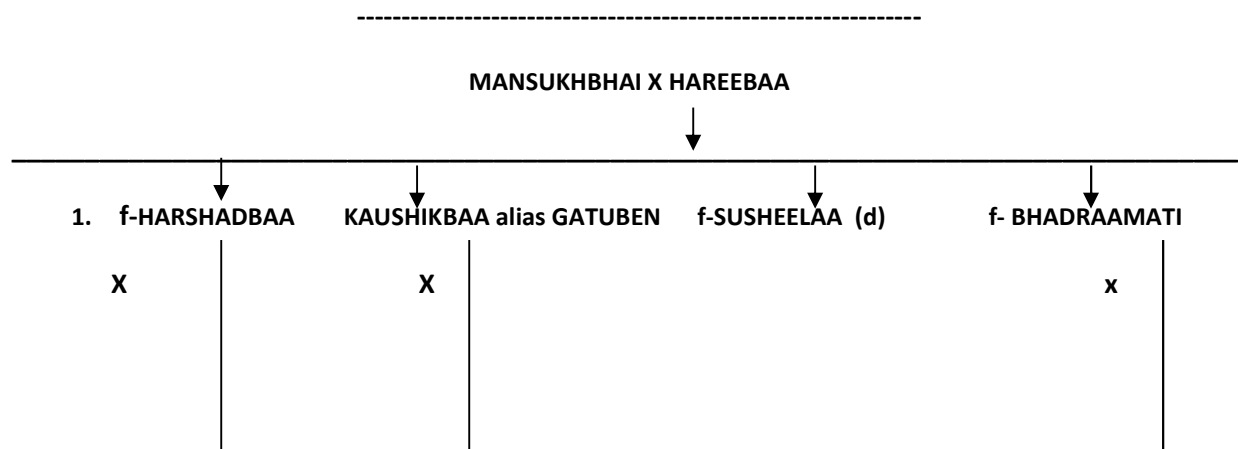
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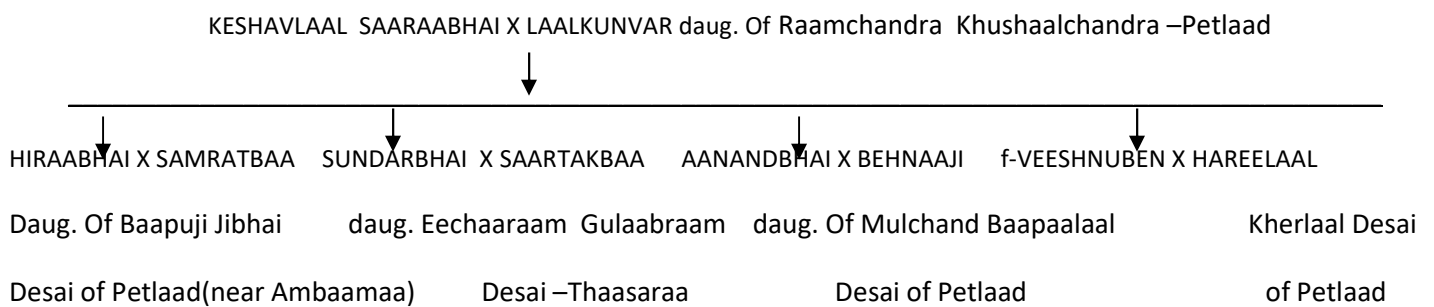
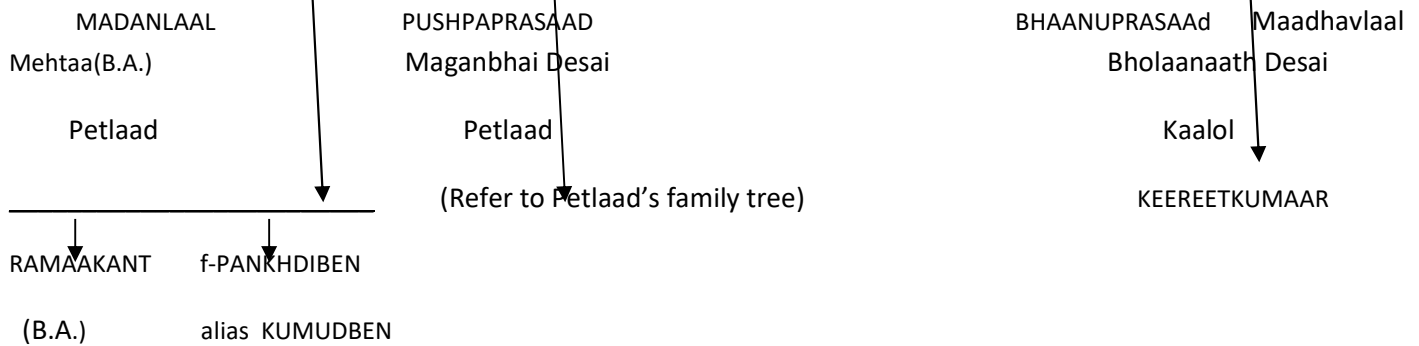




P.S.—On page no 21 Varajbhai and Varjibhai are spelled differently, but it seems is only the same person.

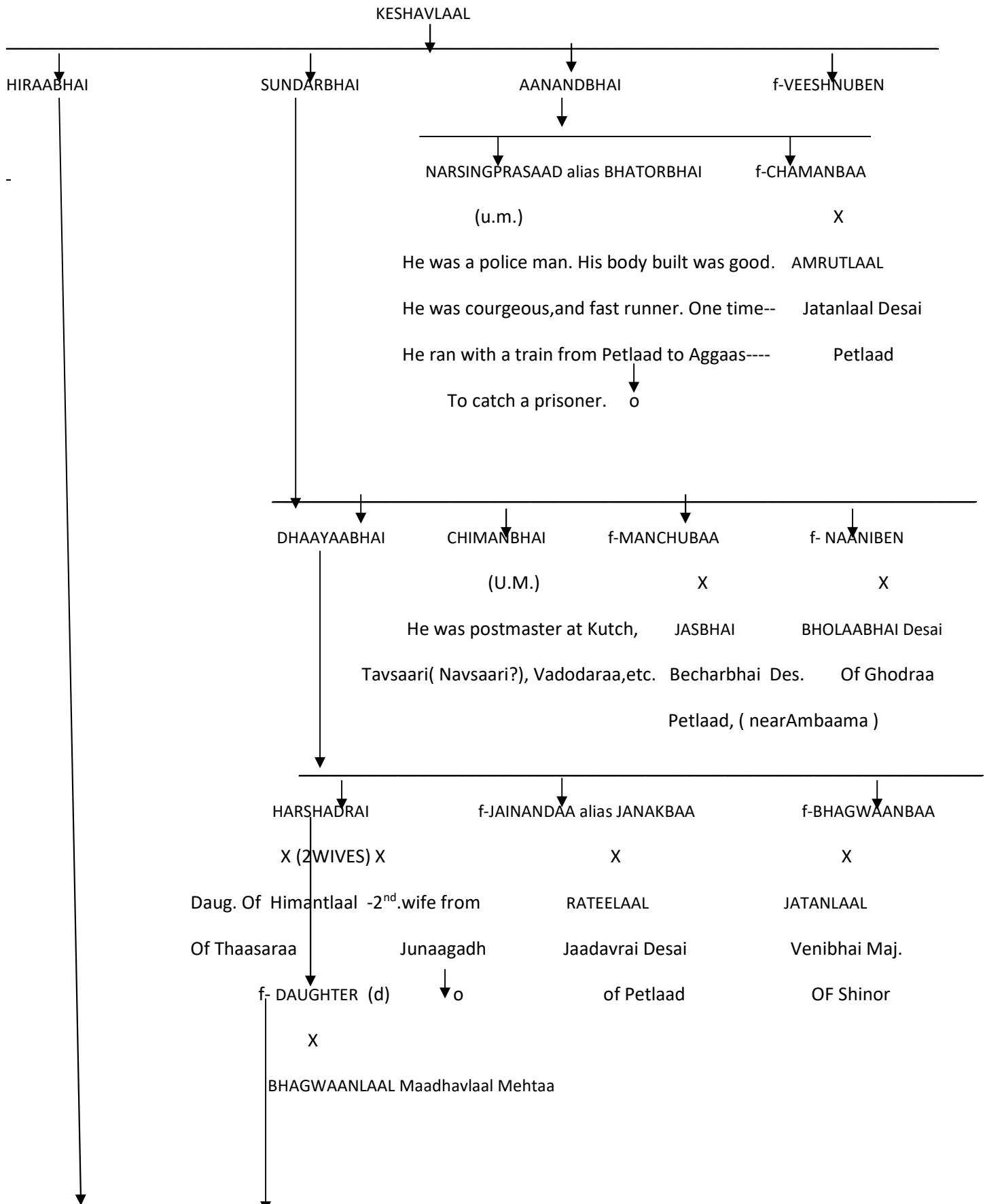
On page no. 22 there is no mention of the parents names of Janaklaal Manjulaal etc, but it appears to be Gopaalbhai's children who is listed as Varjibhai's son.

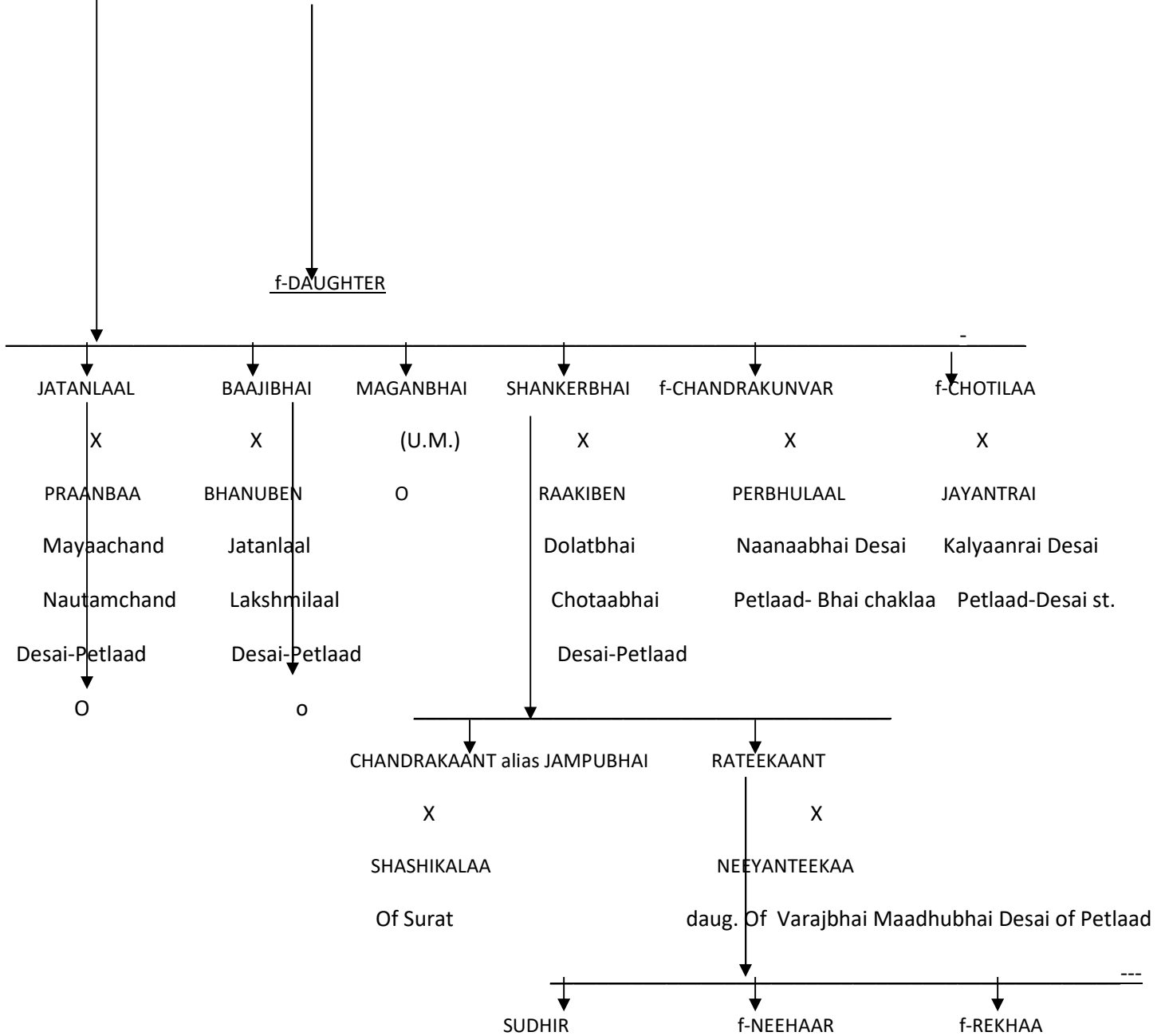




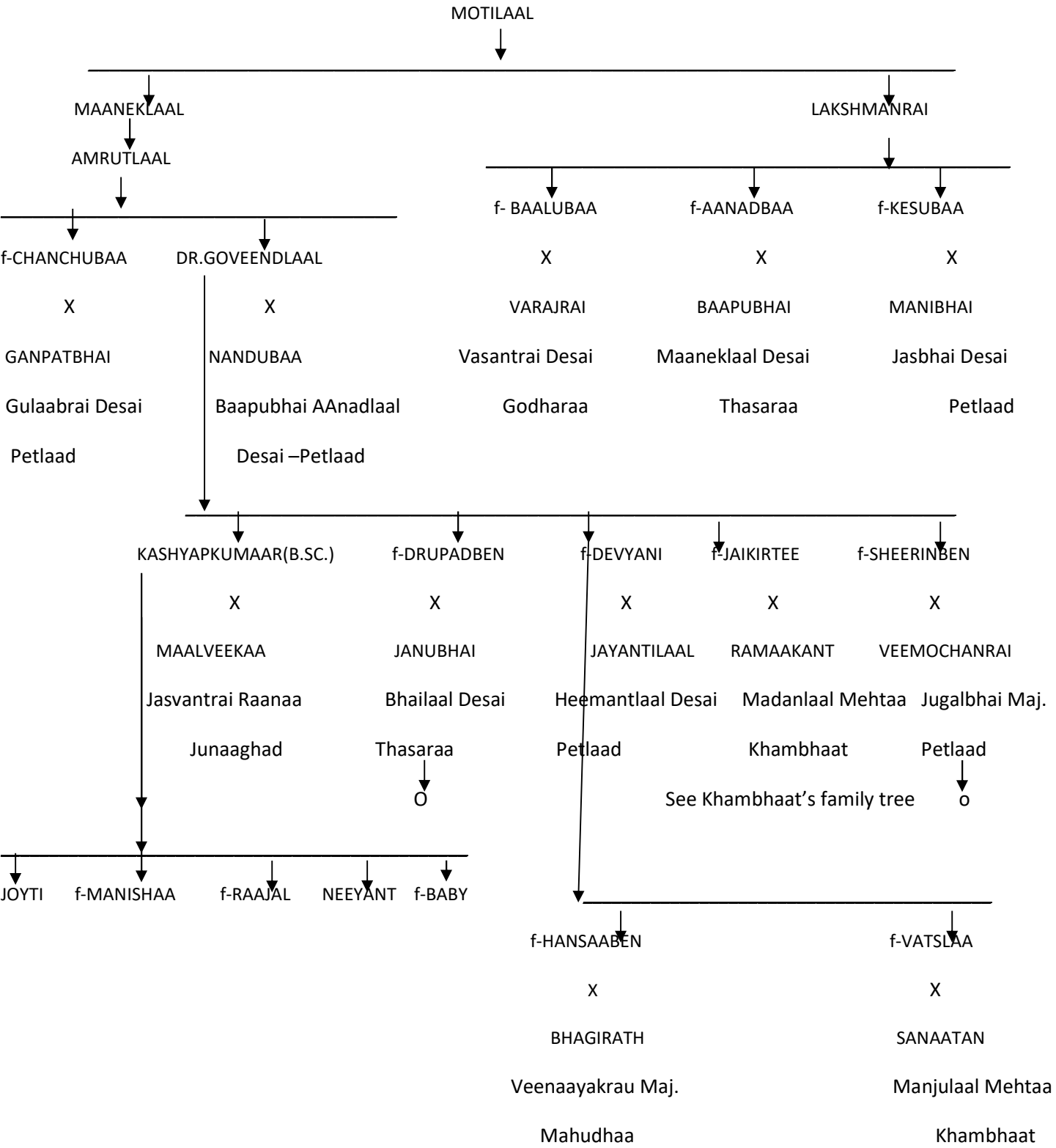
See further down-----

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

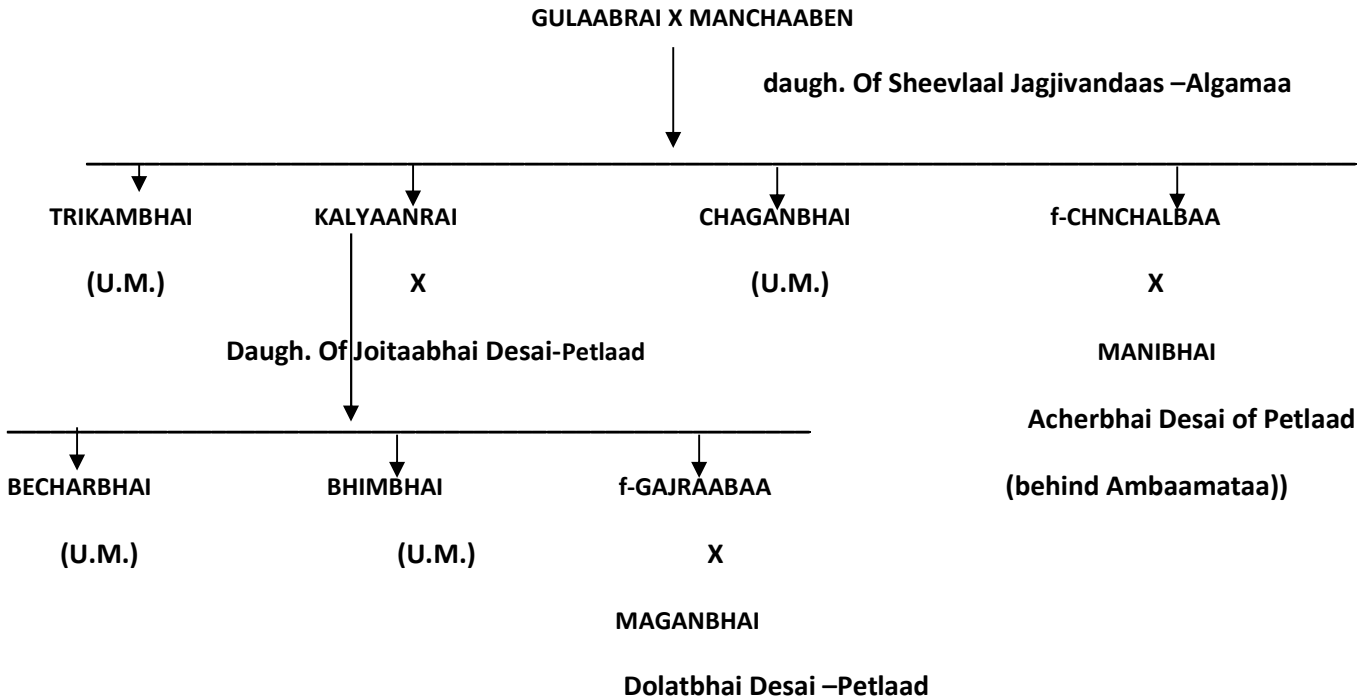




Family tree of MOTILAA L SAARAABHAI------(KHAMBHAAT)



GULAABRAI SAARAABHAI; FAMILY TREE-----

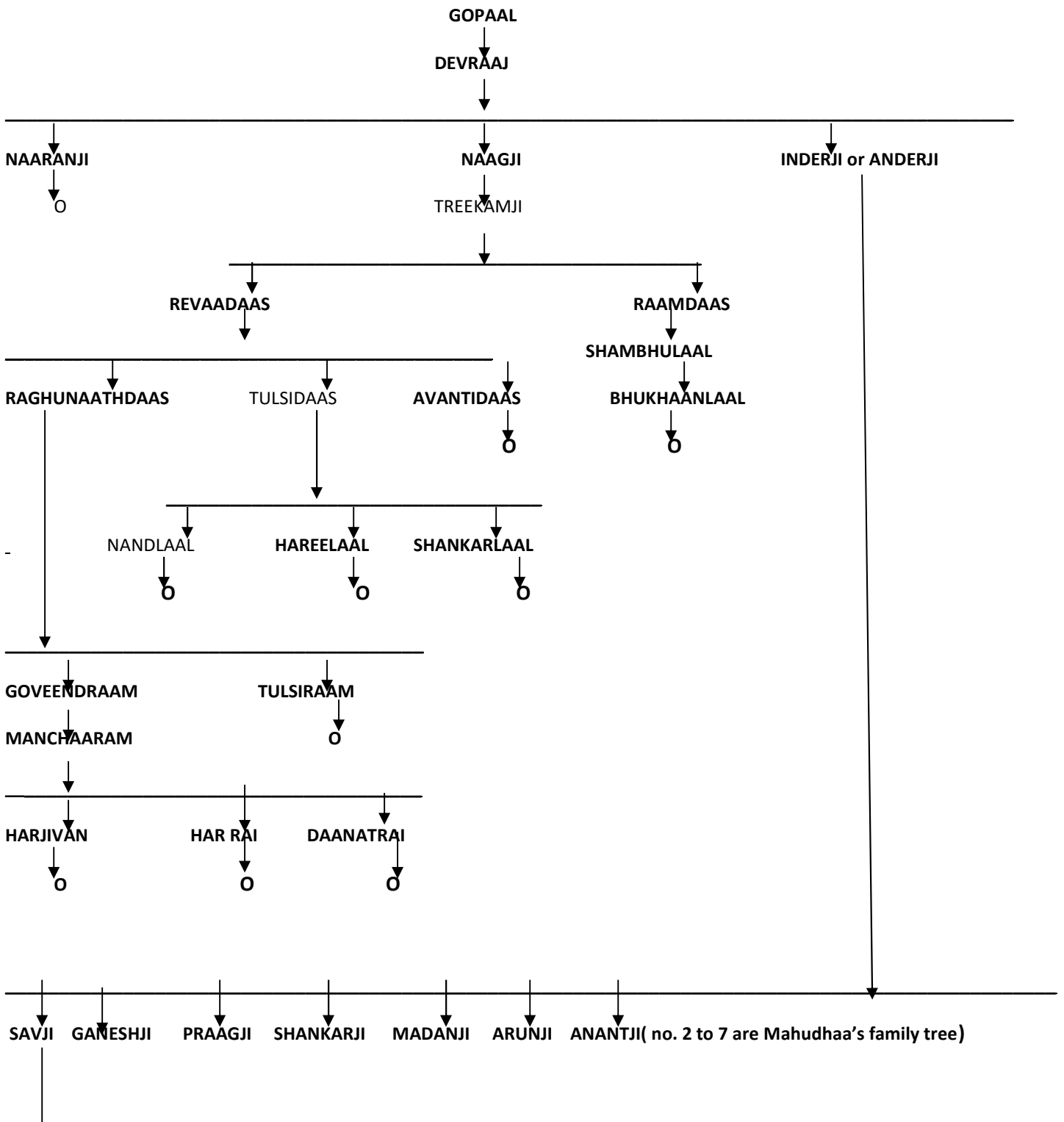


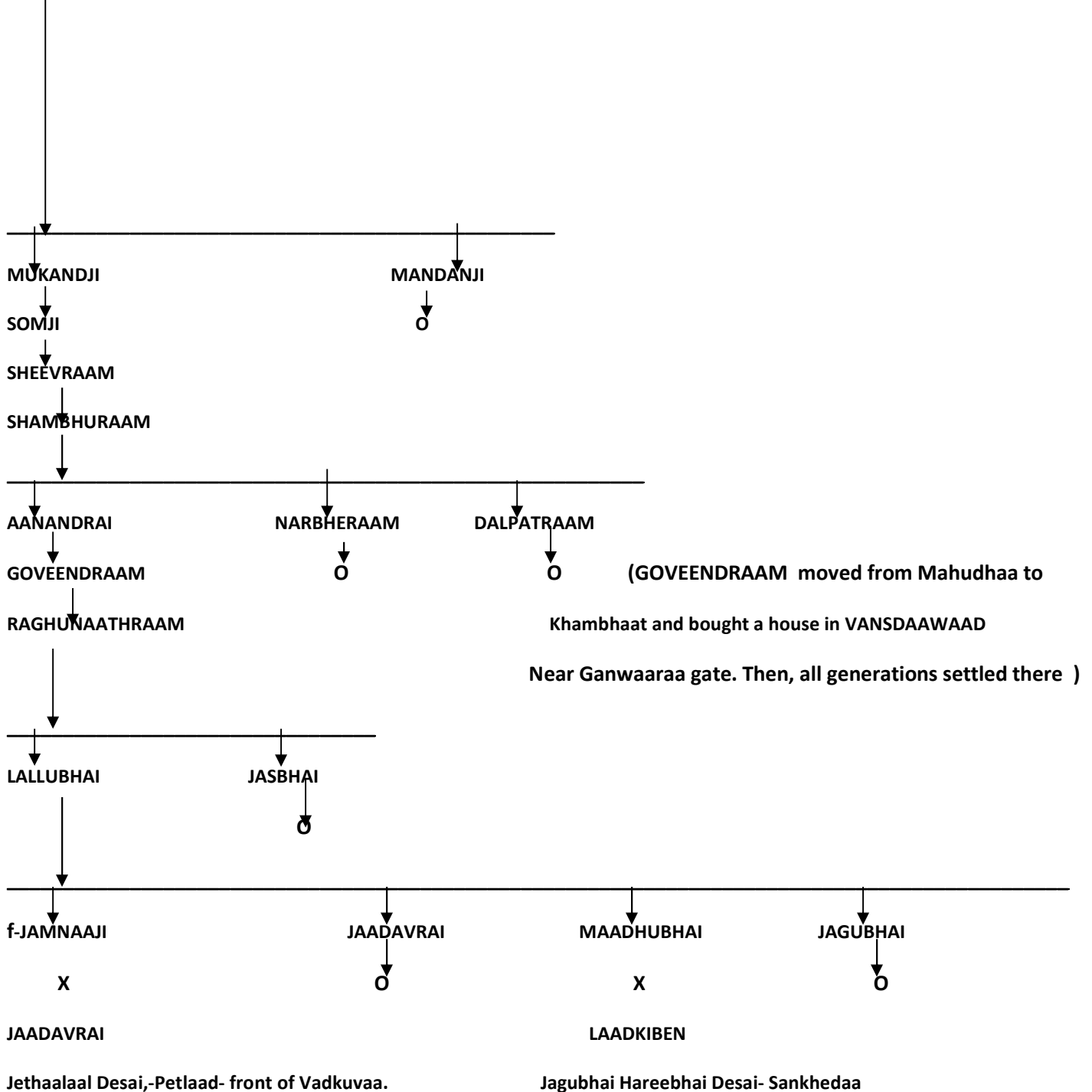
Becharbhai has become a sanyaasin. In 1953, he is 85-86 years old. He is still alive. He is follower of UTTAKANTHESHWER M AHADEV. He served his mother, until she died at his uncle CHAGANBHAI passed away at BAALUBAA'S place at Kaalol, he carried his remains of bones barefooted to NARMADAA river from Kaalol. He also served his sister, though he was a sanyaasin. His sister passed away at his ASHRAM. He was a AABKAARI inspector in Gaikwaad' government's job. He got pension of Rs. 37-8 Aanaas. In Savant 2009, he did MAHAARUDRA and he organized four Ved's discussion on a large scale at Vadodraa, around 1948

FAMILY TREE OF MAADHAVLAAL LALLUBHAI MEHTAA OF KHAMBHAAT, VANSWAADA

(note- It seems that this family had moved from Mahudhaa to Khambhaat)

Ved- RIGVED, Shaakhaa- Shaakhaayani, Goumtas Gotra, TREEPAVAR and NAND are Sharma, GOPAAL is the main man

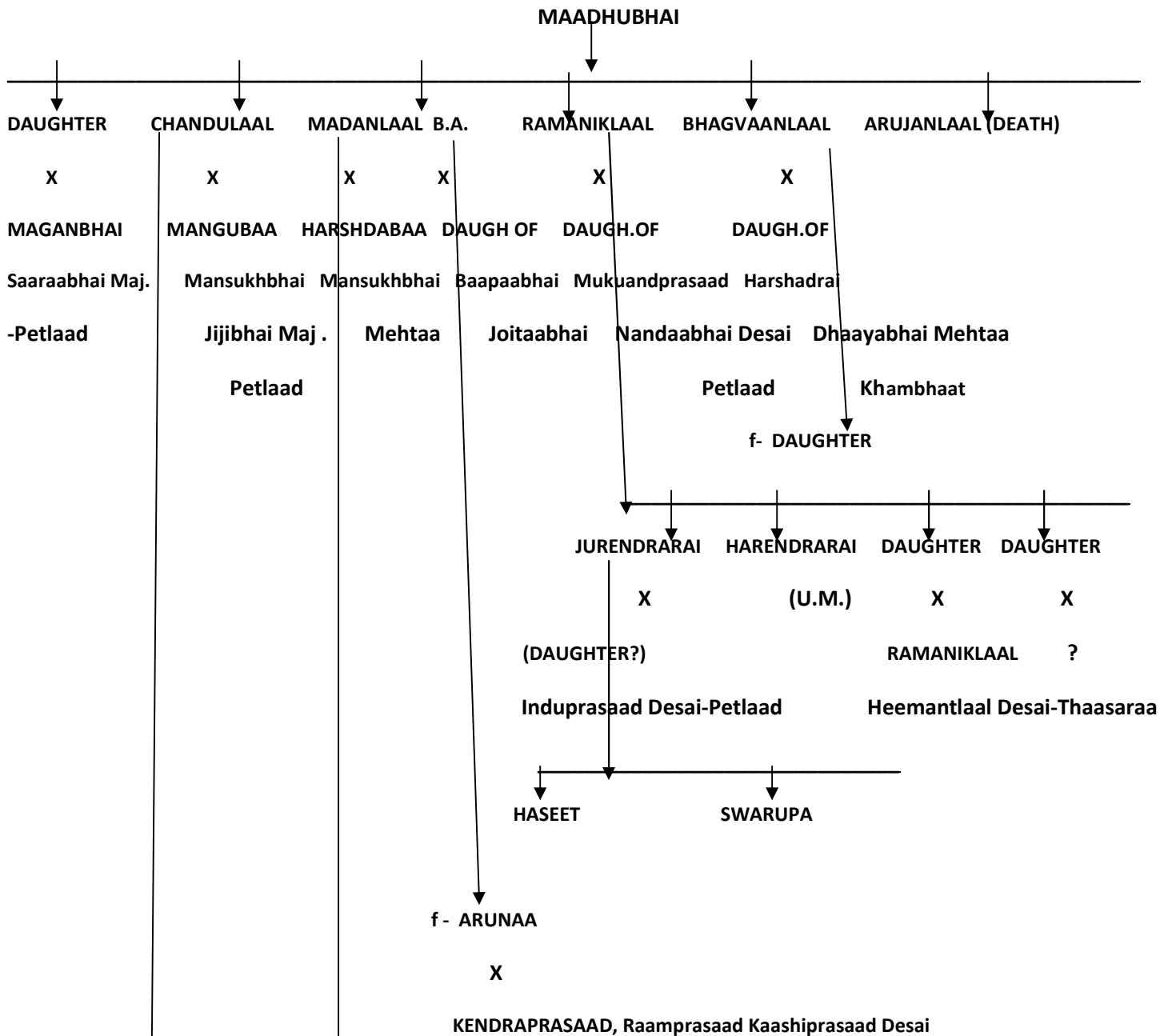


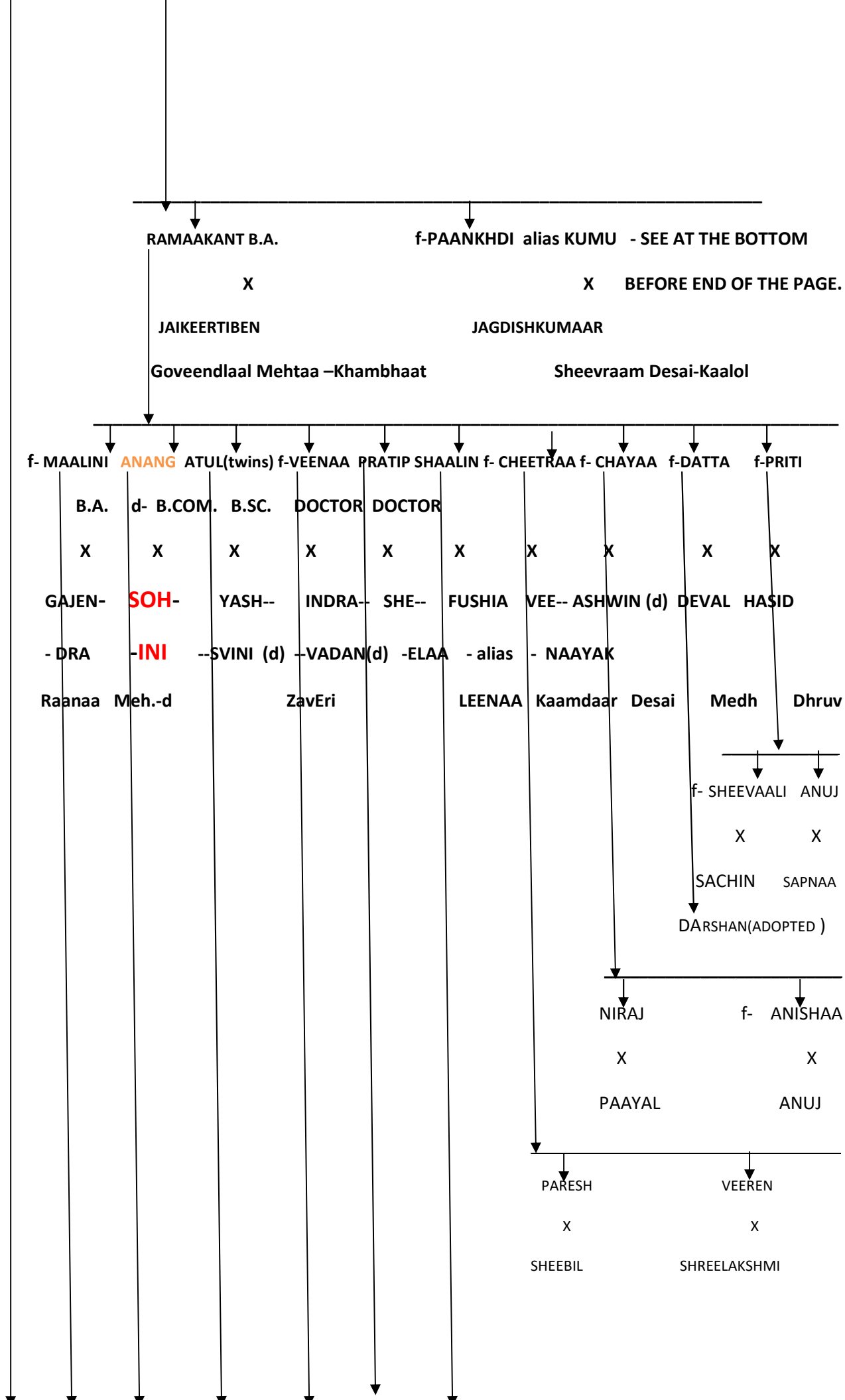


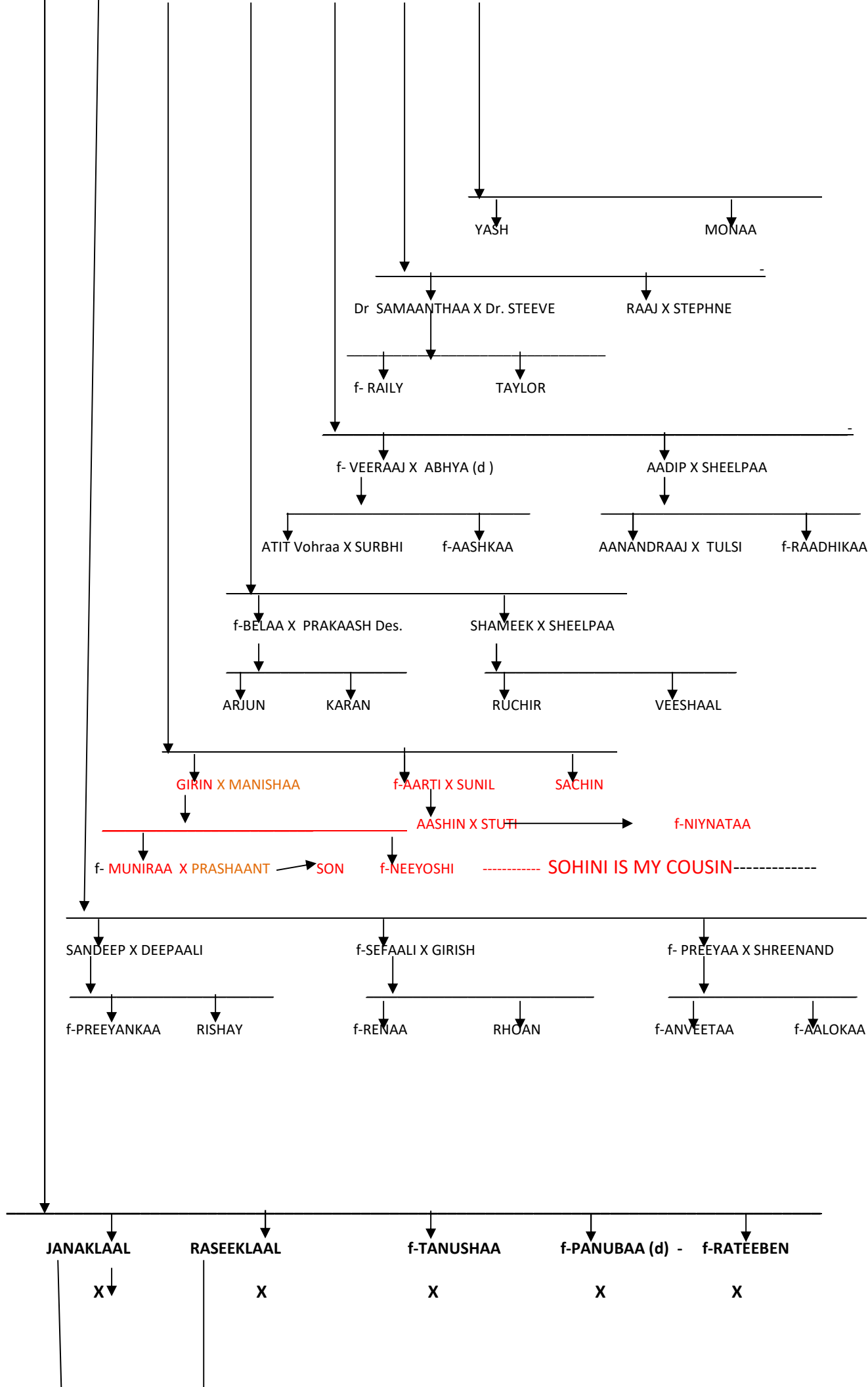
Refer further down for Madhubhai—He bought a house in front of guesthouse of Ambaamaa in Petlaad. After renovating it, he was living at Petlaad and Khambhaat. It seems that his son sold Khambhaat house. There were two shops in Gavaraa, which are also sold.

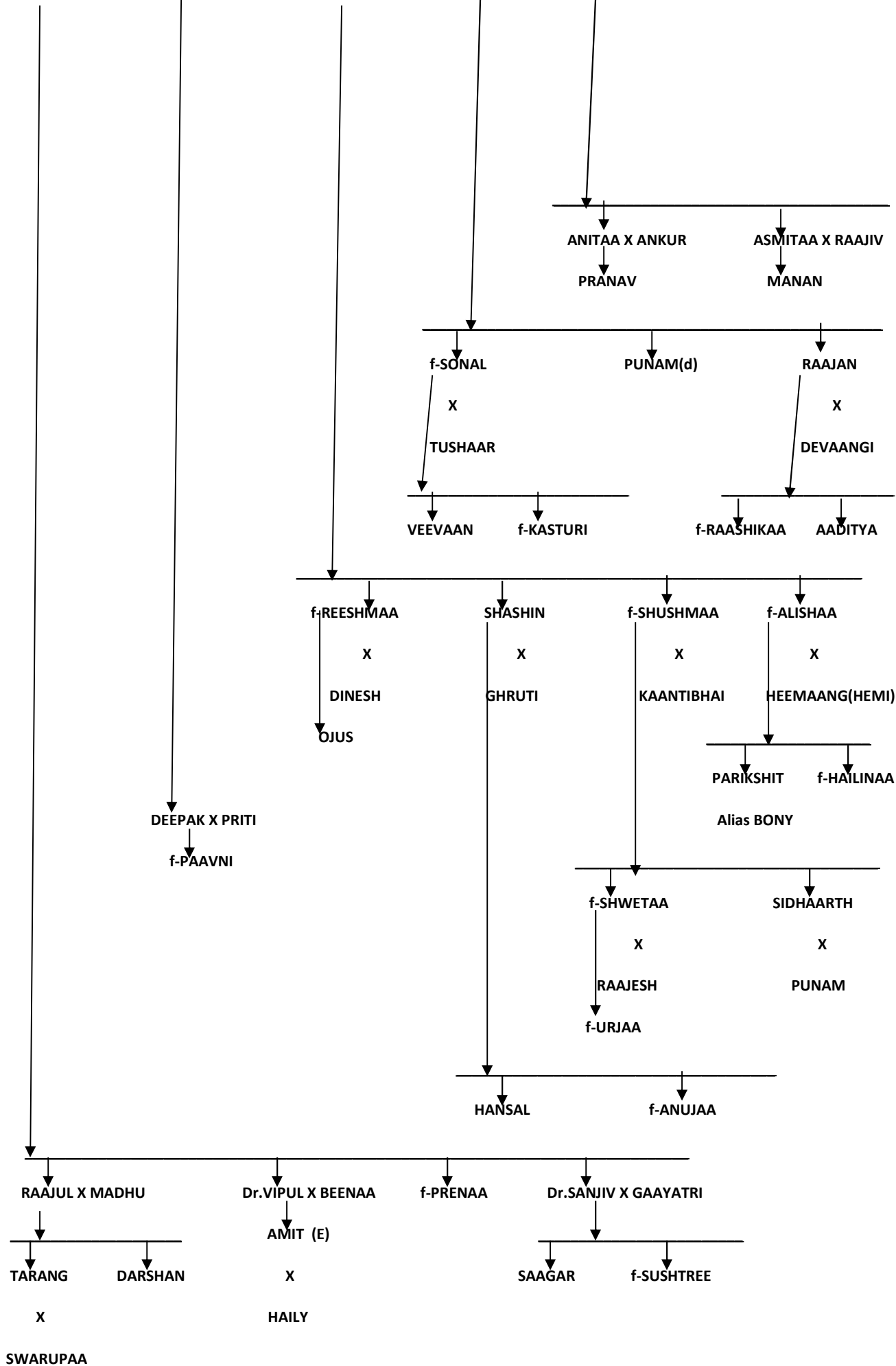
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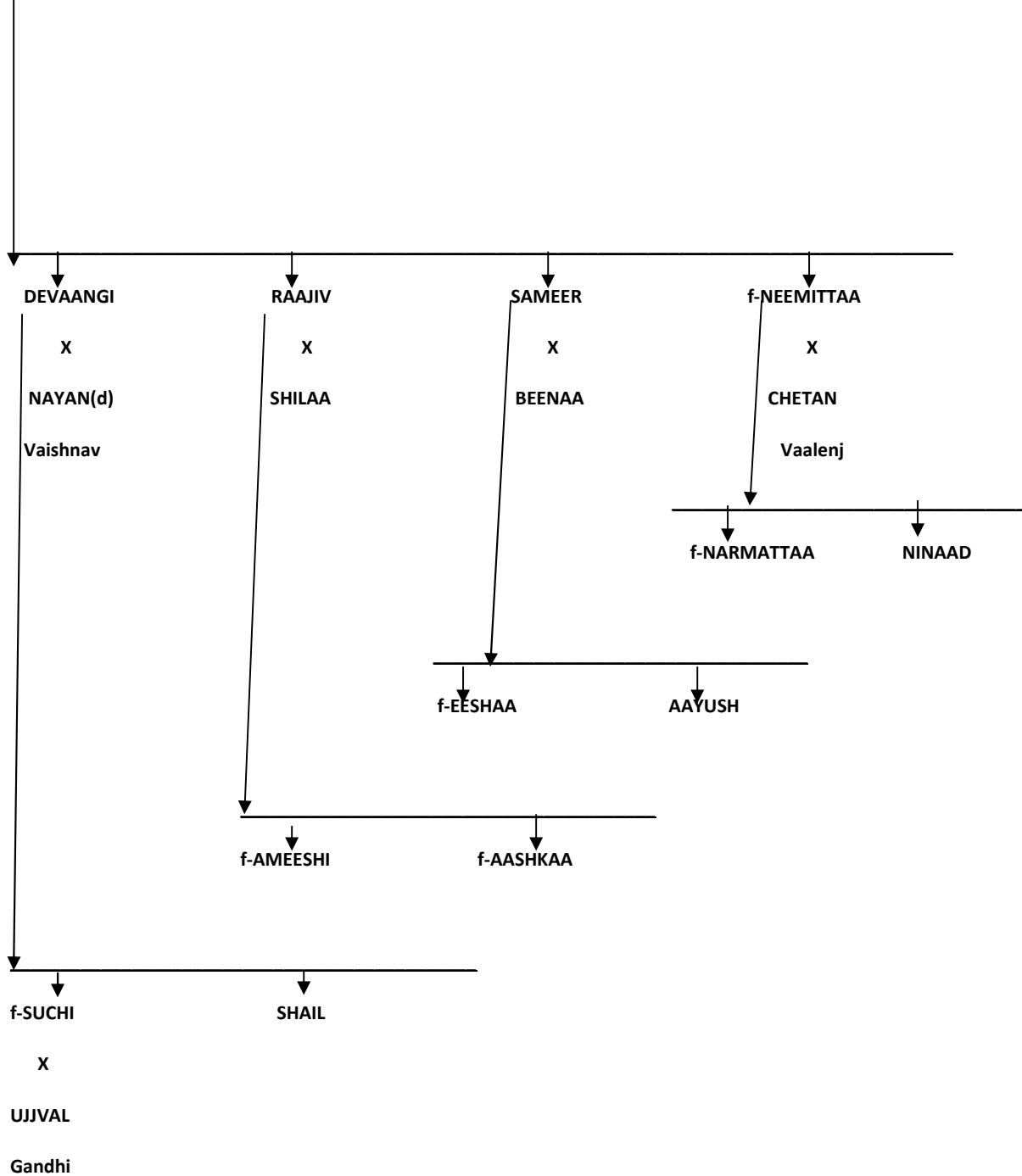
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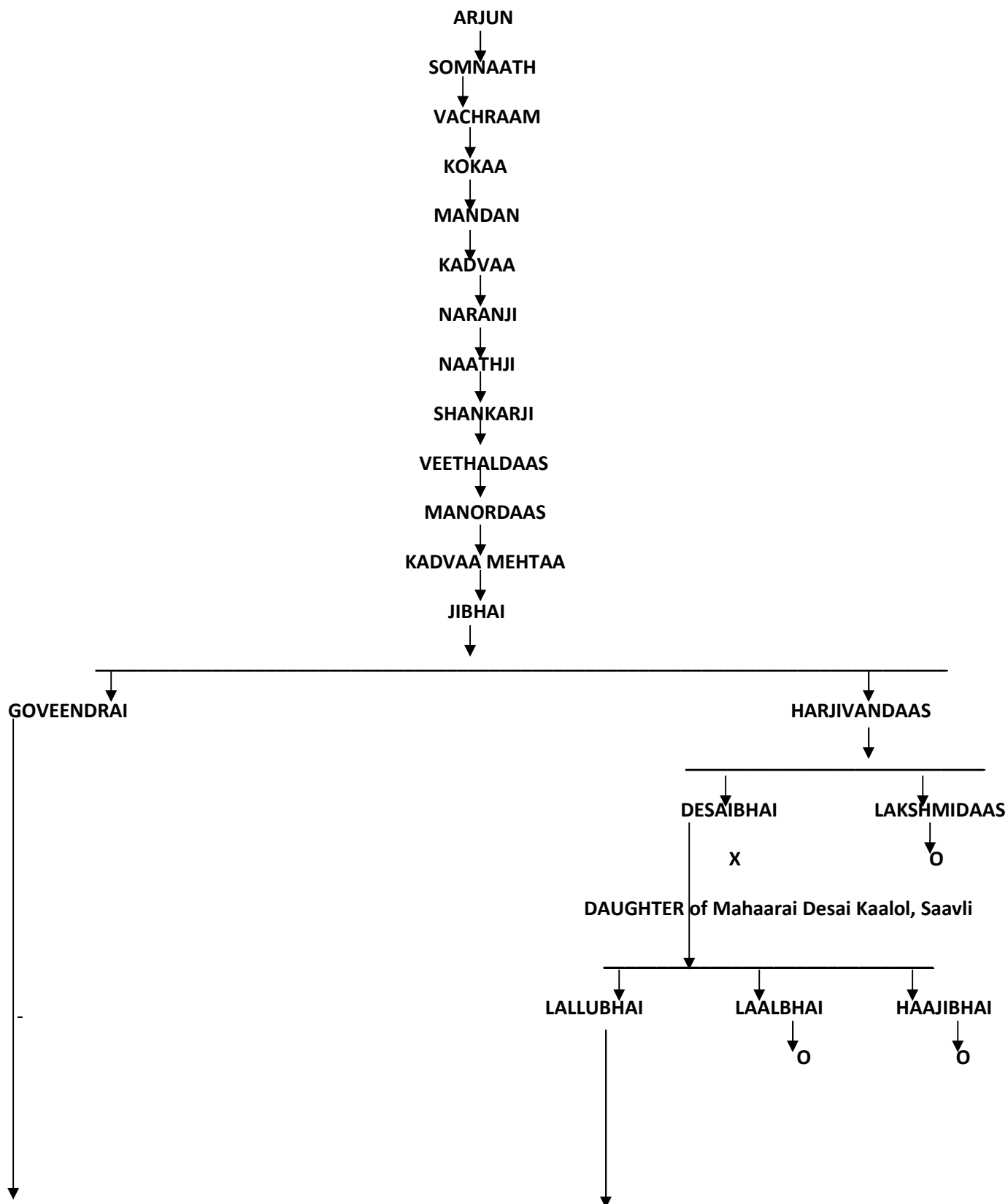


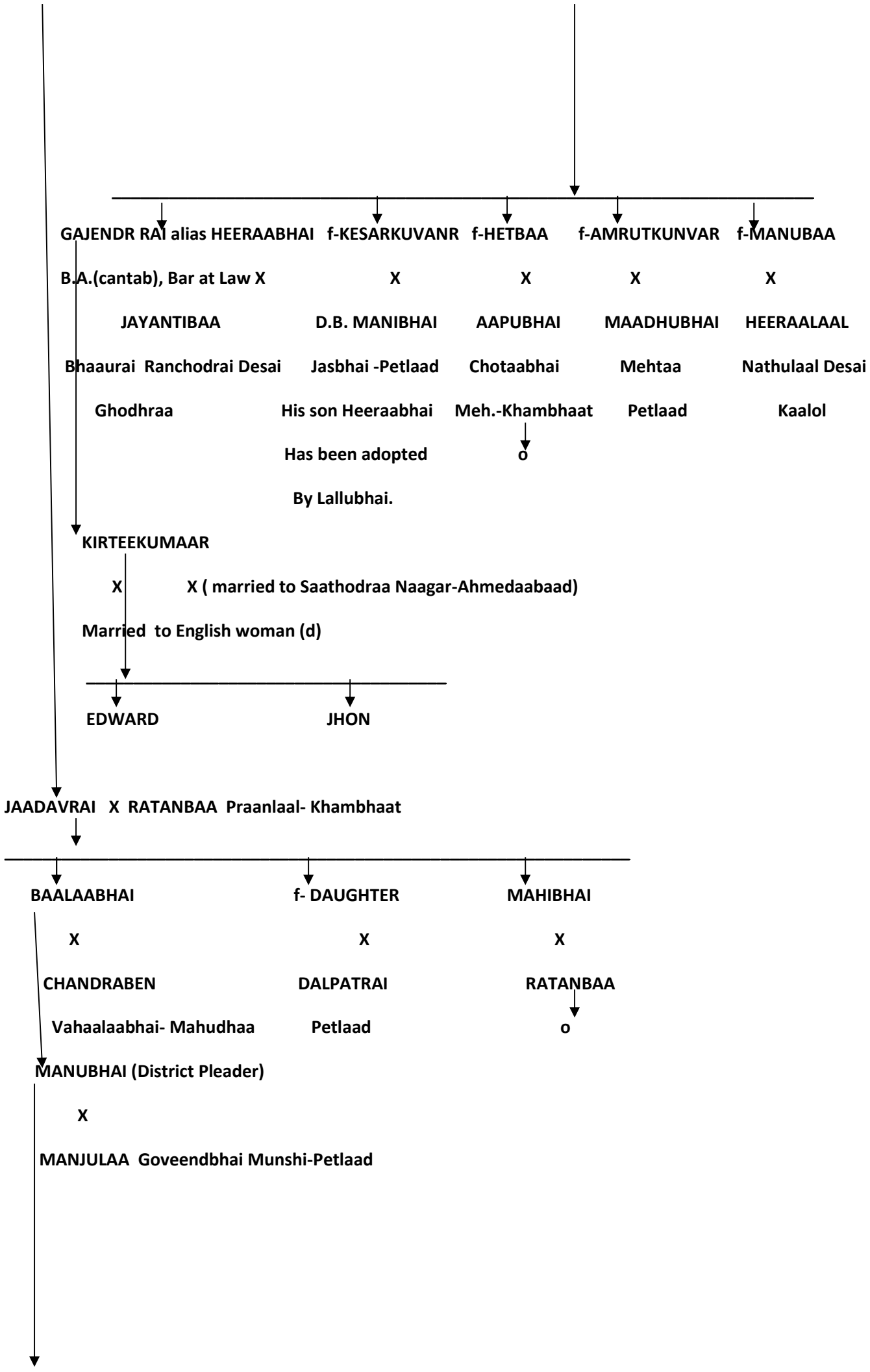






FAMILY TREE OF KHAMBHAAT'S DESAI—SAARKAS GOTRA, SAAMVED, KAUYHMI SHAAKHAA, BHAV SHARMA, TREEPAR, AMBAAI ANGIRAA AND ANGIRAS, KHOKHLAA GANPATI, ISHTDEV-RAAMESHVAR, DEVI AMBEEKA-





	AKSHYAKUMAAR	NAVEENCHANDRA	CHAITNYAPRASAAD	f-JOYTEENDRABAALAA	f-RUPENDRABAALAA
When he was working in	B.A.L.L.B. X	X	X	X	X
The railway, he fell	PRAVEENAA	SUHAASEENI	SHASHEEKAANT (d)	SURENDR RAI	
Off Alicebridge, while	Beehaarilaal Dhru	Naanubhai Chabilrai	Kapurlaal Desai	Bhaaurai Desai	
Checking tickets, since	Ahmedaabaad	Majmudaar-Petlaad	Kaalol	Ghodraa	
Then he has brain problems			σ	SUDHIR	

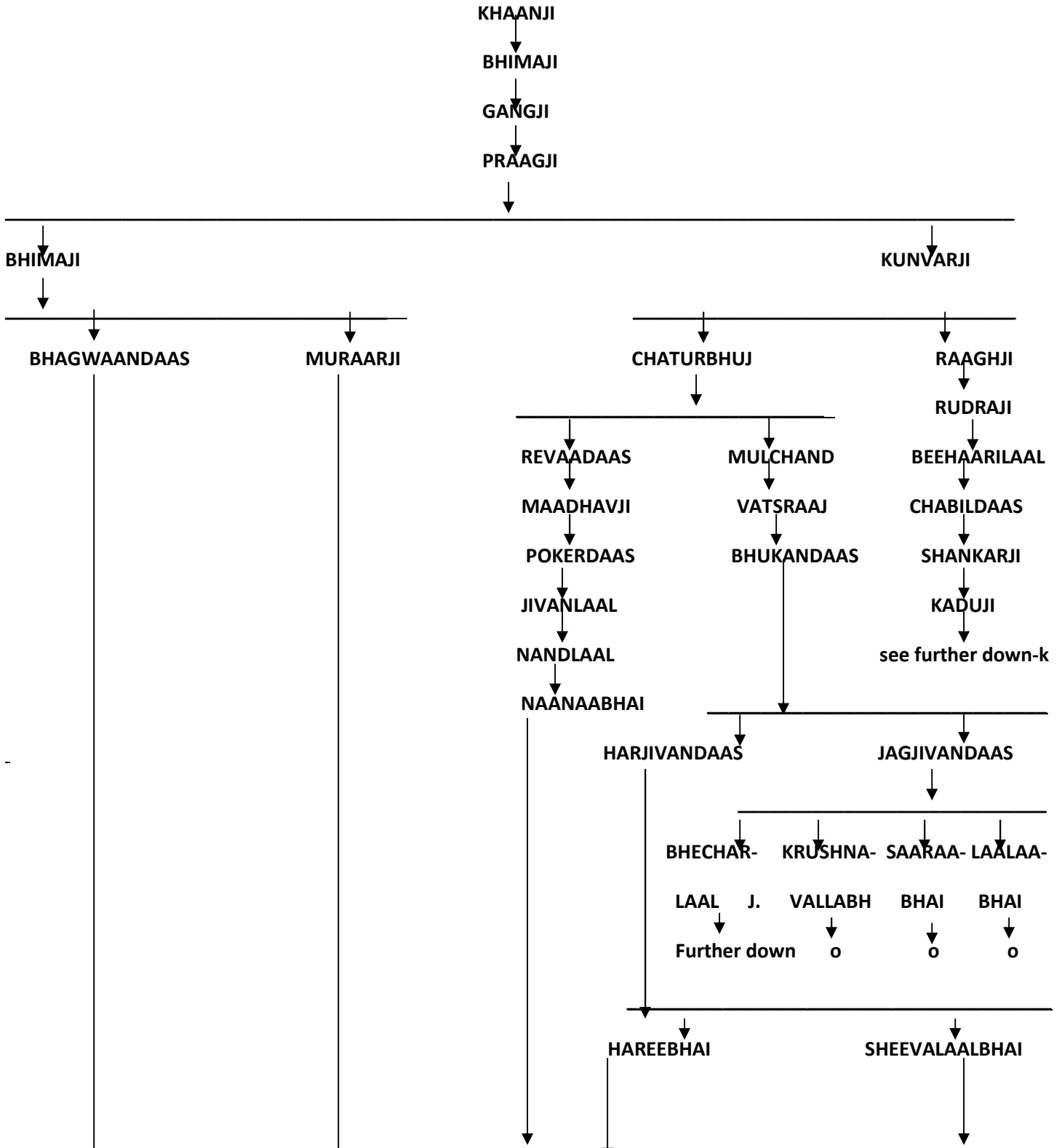
These following lines are on page no, 27-28, but I have brought it up on page no. 27

HEERAABHAI , son of D.B. MANIBHAI JASBHAI, was adopted and his name was changed to GAJENDRARAI, mother's name was KESARKUNVAR LALLUBHAI.

DESAIBHAI , got married to the daughter of MAADHAVLAAL MAHAARAI DESAI, of Kaalol, Saavli, so it seems he inherited the estate of that place.

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

FAMILY TREE OF MEHTAA CHUNIBHAI MANIBHAI and D.B. MANIBHAI JASBHAI WHO WERE LIVING IN VADGVAARAA,DEEWAANJI STREET AT KHAMBHAAT----- (YAJURVED, MAADYAMDINI SHAAKHAA, KAASHYAP GOTRA,TREEPAVAR----SEE AGRESAR MANDAL'S MITRAAVALI{ NAME OF A BULETIN OR A BOOK } PRINTED AND MADE POPULAR----KESHAVDAAS HAREEVEETHALDAAS , OWNER OF "SATYAVAKTAA"[NAME] -)



GANPAT- DALPAT f-MANCHAA- f-BAAPU-
 -RAI -RAI -BEN -BEN
 O O X X
 GULAABRAI PRAANLAAL
 Saaraabhai Tekaria
 Meh.-Khambhaat Desai-Petlaad

JETHAABHAI JASBHAI VARAJBHAI LAALAABHAI
 See fur. down for Jethaa and Jas. O o

TRIKAMLAAL MOTILAAL
 O

RAAMKRUSHNA SHREEKRUSHNA
 KEVALKRUSHNA O
 SHANKARLAAL
 O

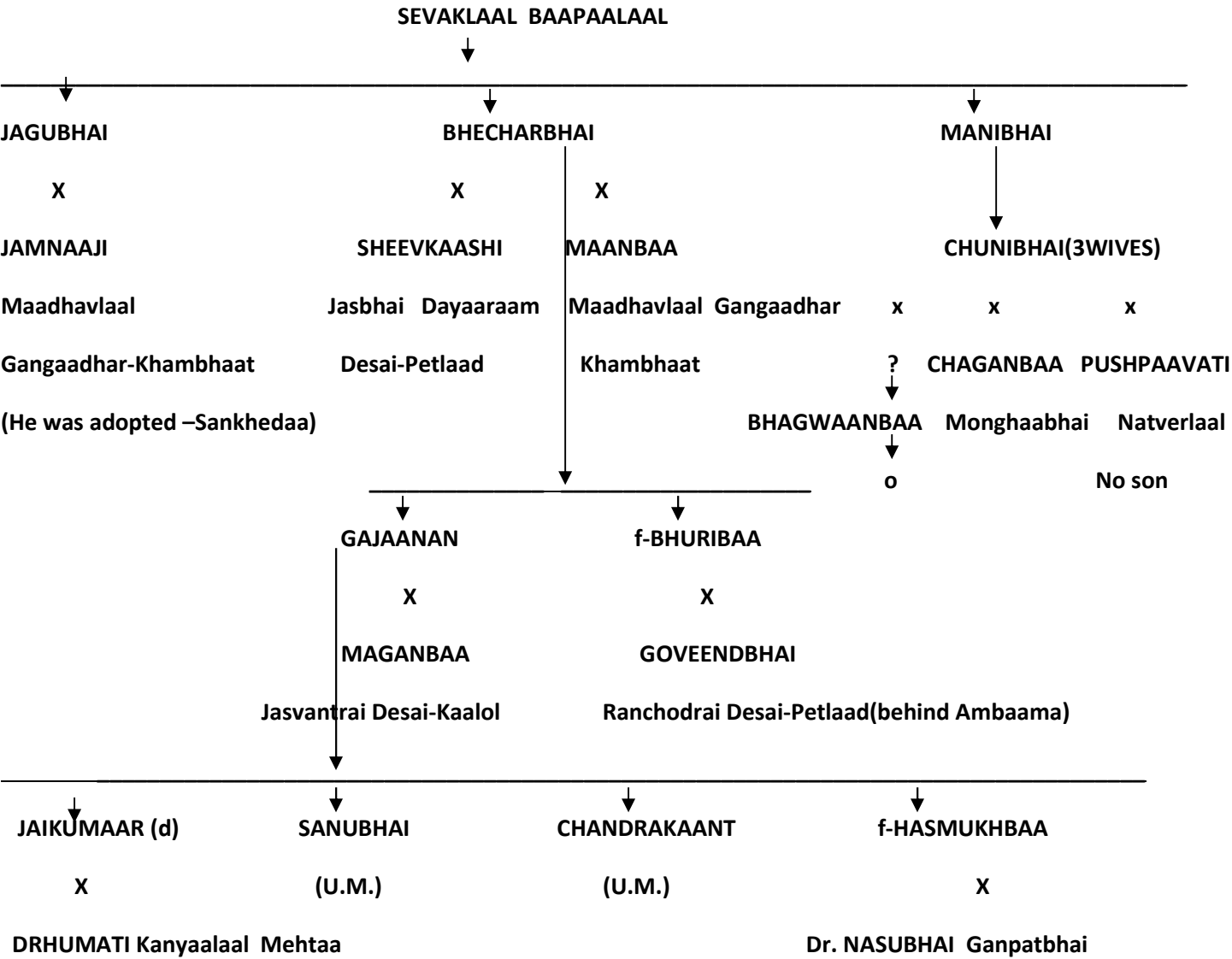
VEETHALDAAS
 O

KRUSHNAAJI
 RATANJI
 PURSHOTAMDAAS
 VARJIBHAI
 BAAPAALAAL

-----END OF PAGE NO. 27-28 OF THE BOOK-----

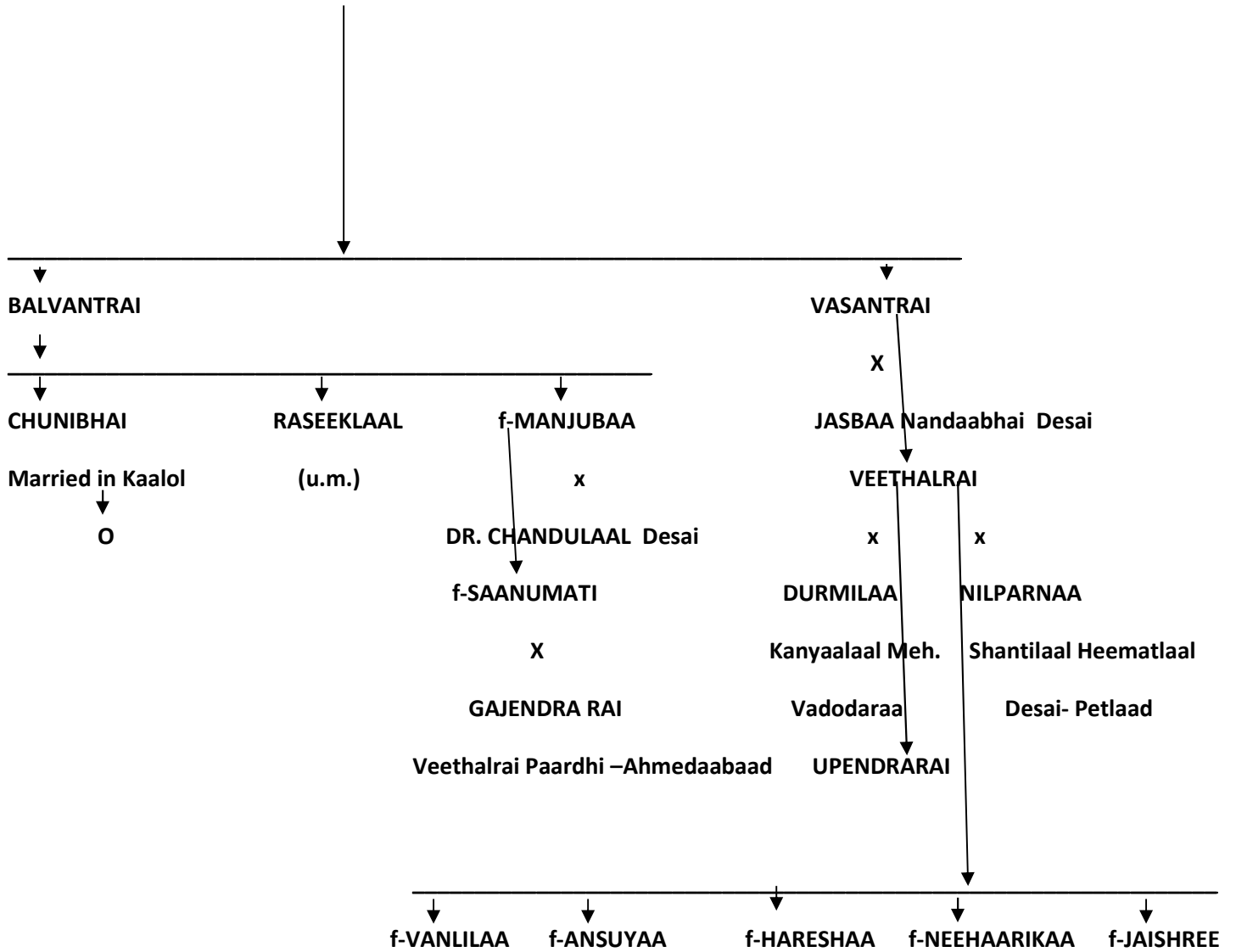
SEVAKLAAL X DAYAAKUNVAR Praanshankar(seedown) Sheevshankar-Petlaad.f-GANGAAJI f-ODHAAR f- JAMNAAJI

Cont.-----



KADUJI SHANKARJI



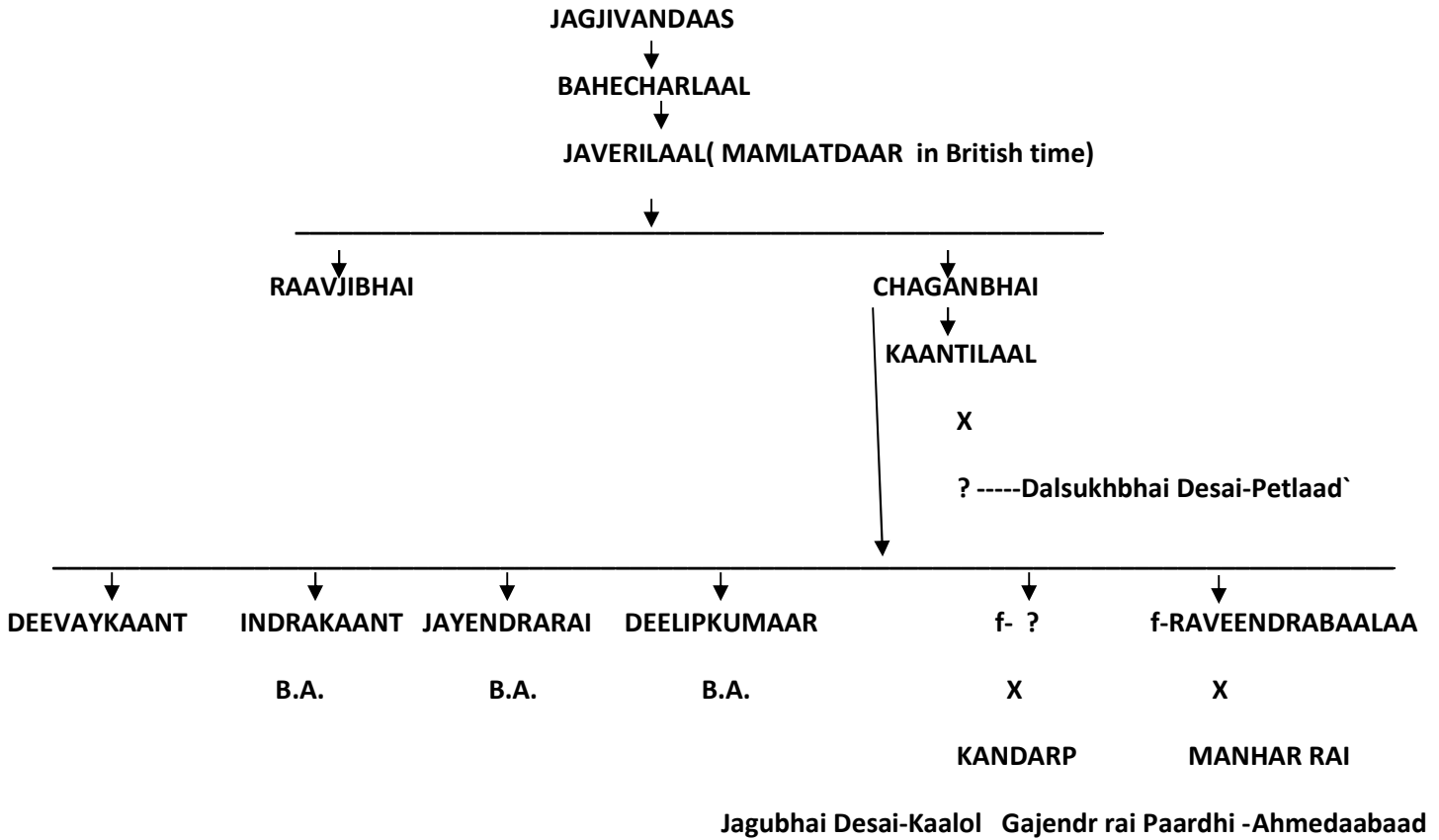


In British government, JASBHAI HAREEBHAI was fojdaar in Khedaa Jillaa, at Nadiyaad, Mahudhaa, Thaasaraa, Khedaa, Mehmdaabaad etc. He passed away in 1937.

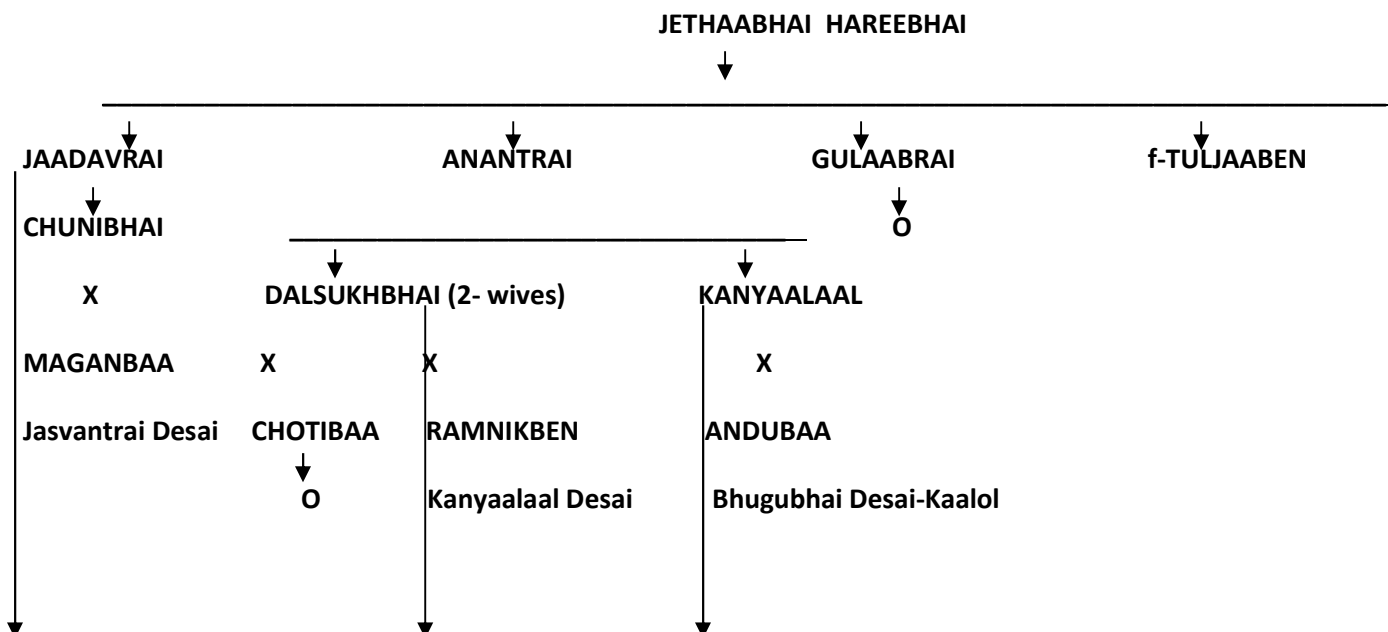
Hareebhai Harjivandaas was in charge of collecting money (one fourth revnue) for PESHWAA government from NAWAAB of Khambhaat

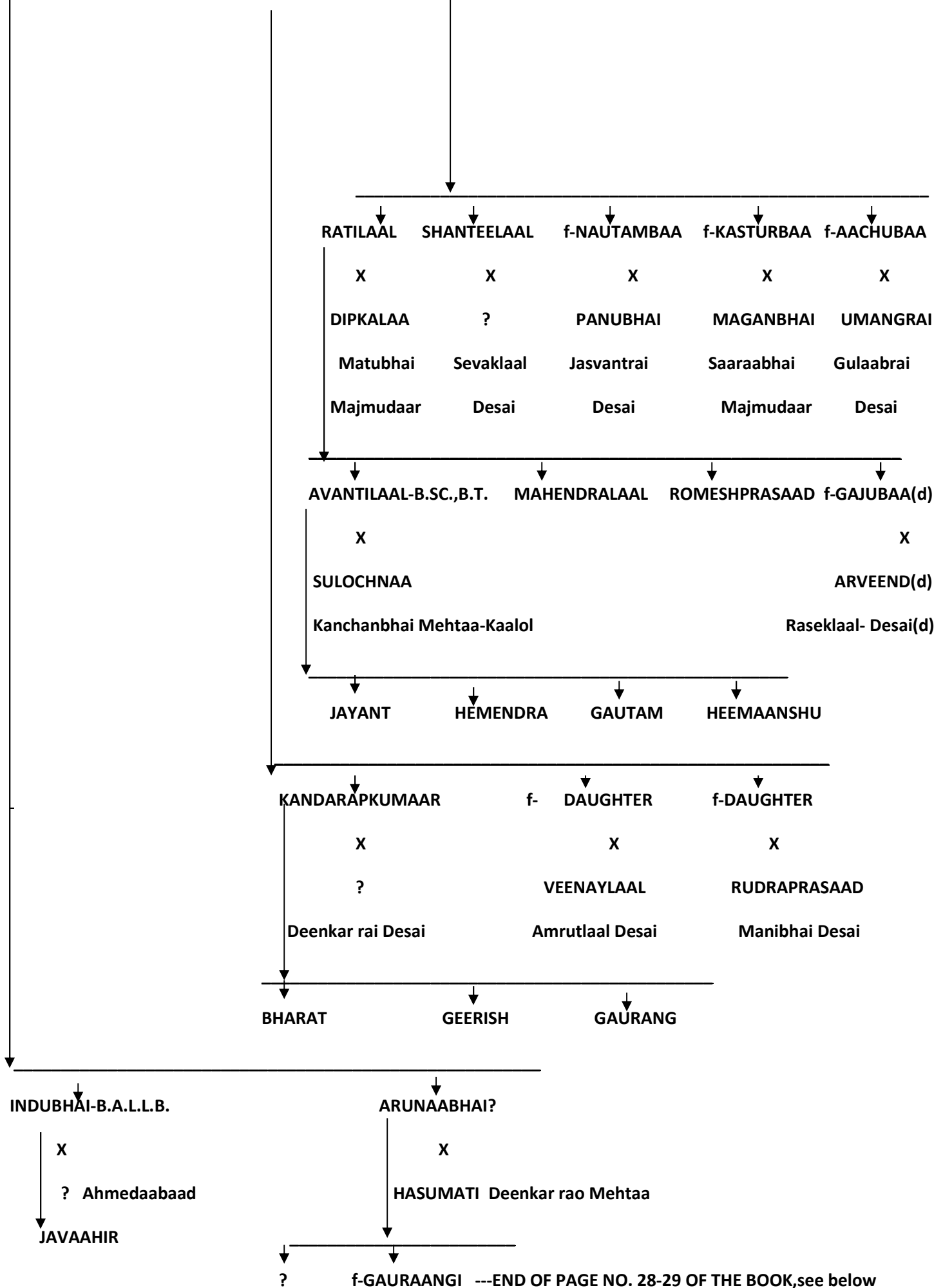
See further down for Jethaabhai , Jasbhai,Jagjivandaas.-----

FAMILY TREE OF JAGJIVANDAAS BHUKHANDAAS-----

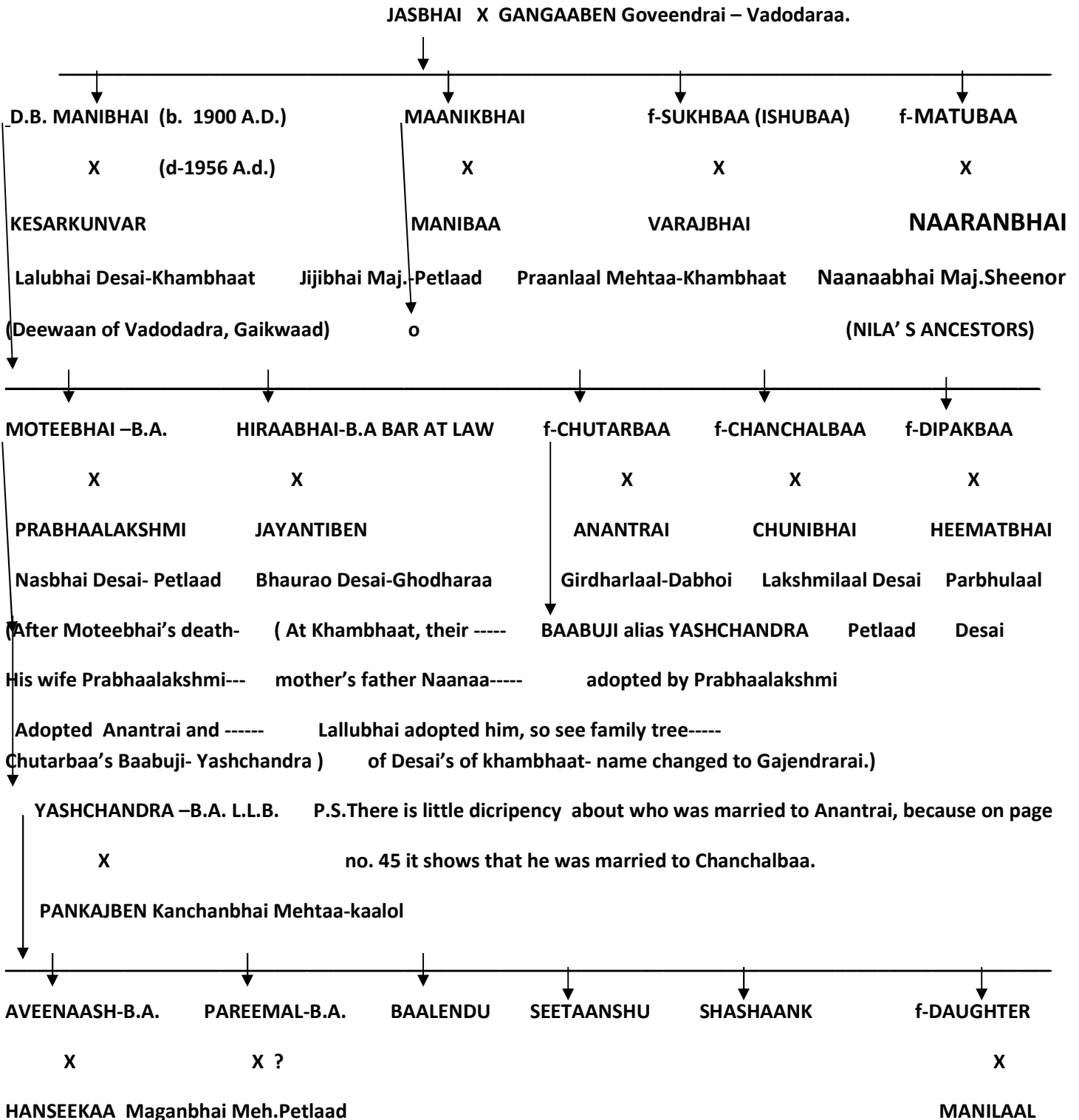


FAMILY TREE OF JETHAABHAI HAREEBHAI---(He was Mamlatdaar at chikhali, Valsaad, Sarbhaan, Paaldi, Jambusar, Surat etc. during British time.)





DEEWAAN BAHADUR MANIBHAI JASBHAI'S FAMILY TREE----- JASBHAI HAREEBHAI MEHTAA



Mohanlaal Zaala

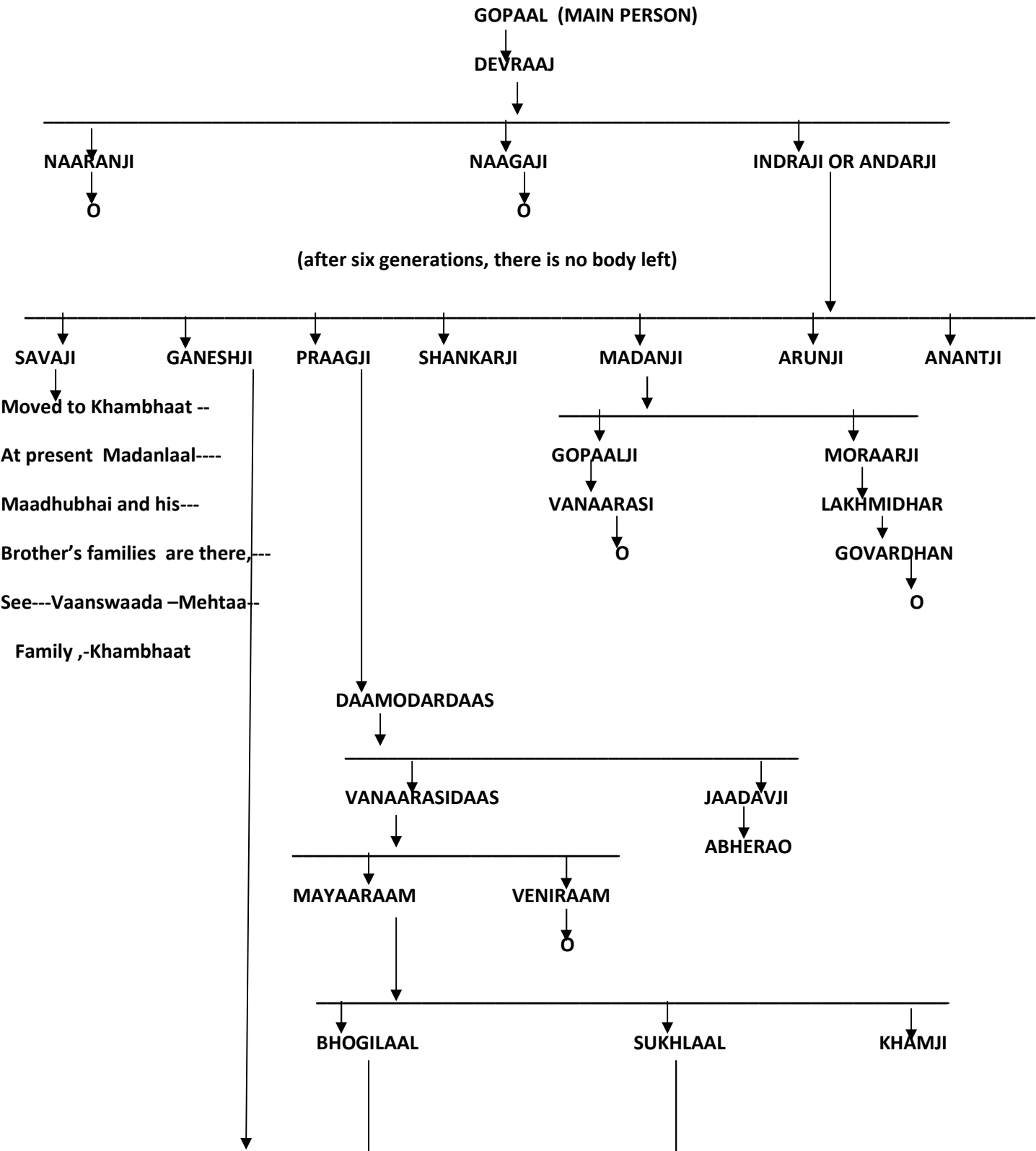
(son of chief justice –Junaaghadh)

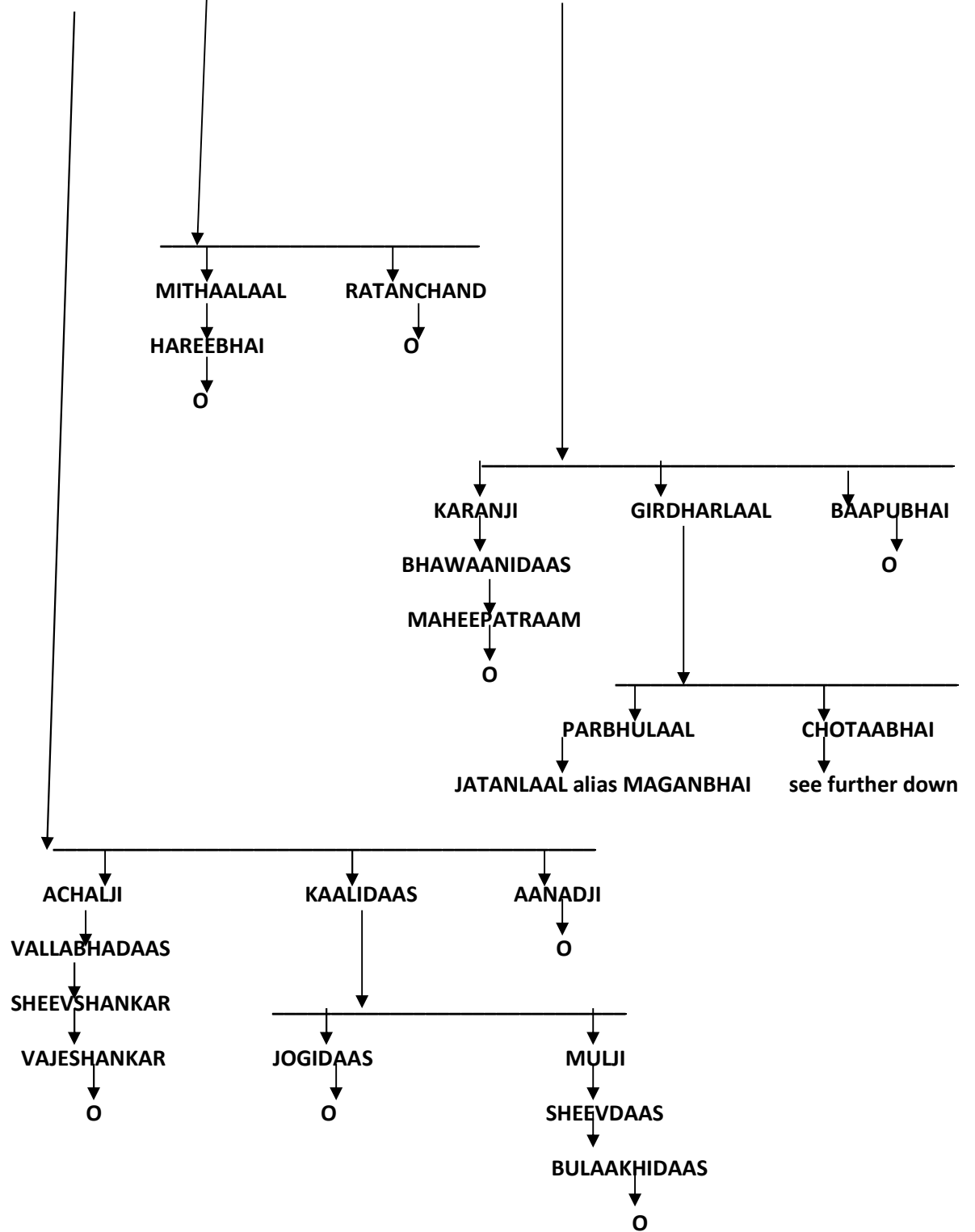
Goveendraam Aatmaaraam was living at Vadodaraa. His house was in Sultaanpuraa, Laalaabhai' street, near Jabreshvar Mahaadev's temple and near Pipal tree. There was another house in Piplaaseri. As he had no son, now the house belongs to Jasbhai. Both the houses are sold now. He had a daughter Jamanaaji who was married to Parbhulaal Baapubhai Majmudaar of Mahudhaa. Goveendaraam passed away in 1905.

-----END OF PAGE NO. 29 OF THE BOOK-----

MAHUDHAA

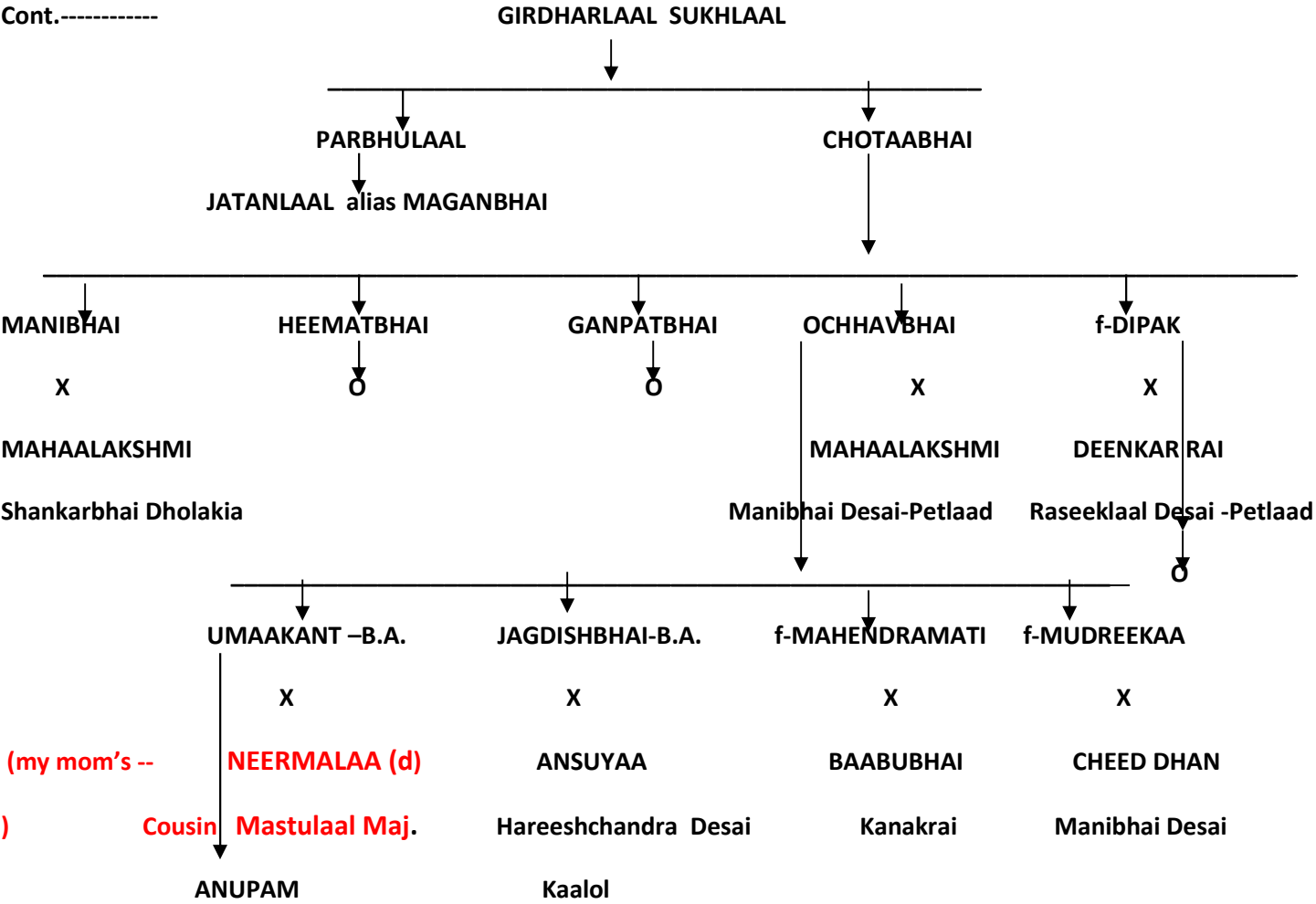
FAMILY TREE OF MAJMUDAAR OF MAHUDHAA-----GAUTAMAS GOTRA, RIGVED, SAANKHAAYANI SAAKHAA, ISTHDEV- SHREE HAATKEHVAR, DEVI SHREE AMBEEKAA, KHOKHLAA GANPATI.





SEE FURTHER DOWN FOR ARUNJI, ANANTJI and SHANKARJI-----

Cont.-----



(my mom's --
) Cousin

SHANKARJI ANDARJI

↓
KADUVAA

↓
EESHVARJI

↓
KESHVAJI

↓
VEESHVANAATH

↓
MANGALJI

↓
BHEEKHRIDAAS

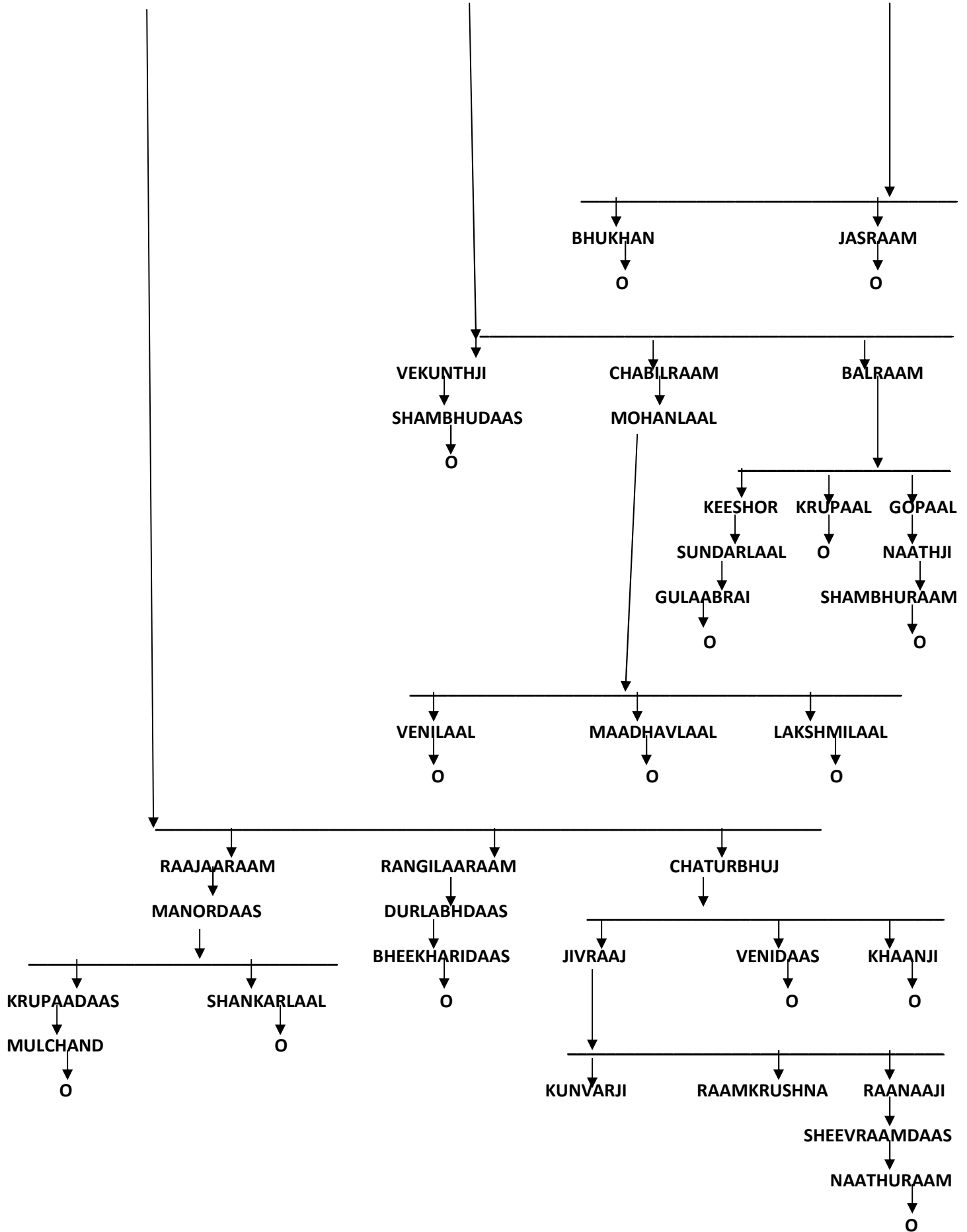
↓
BHUKHANDAAS

↓
DAYAARAAM

↓
○

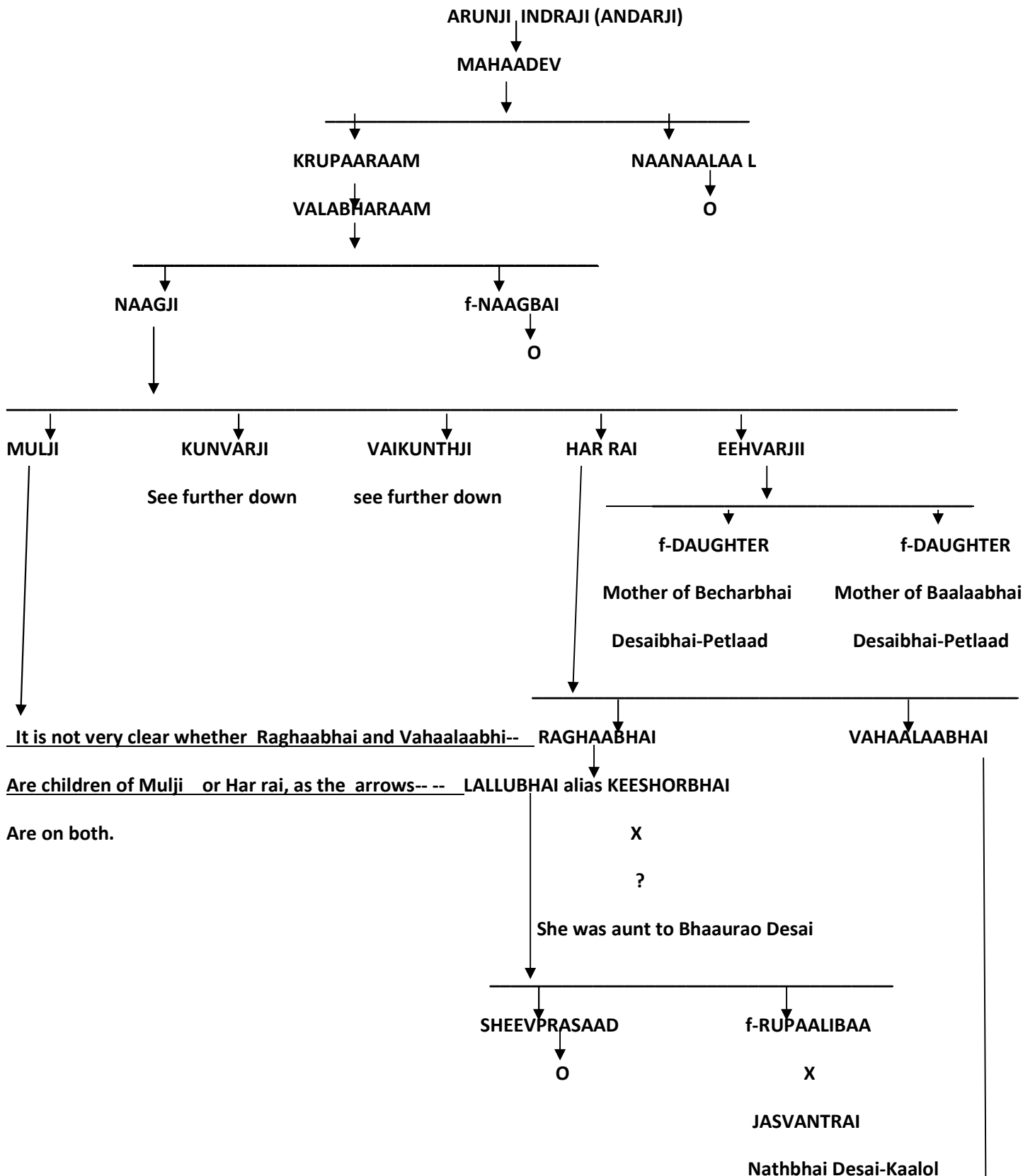
↓
○

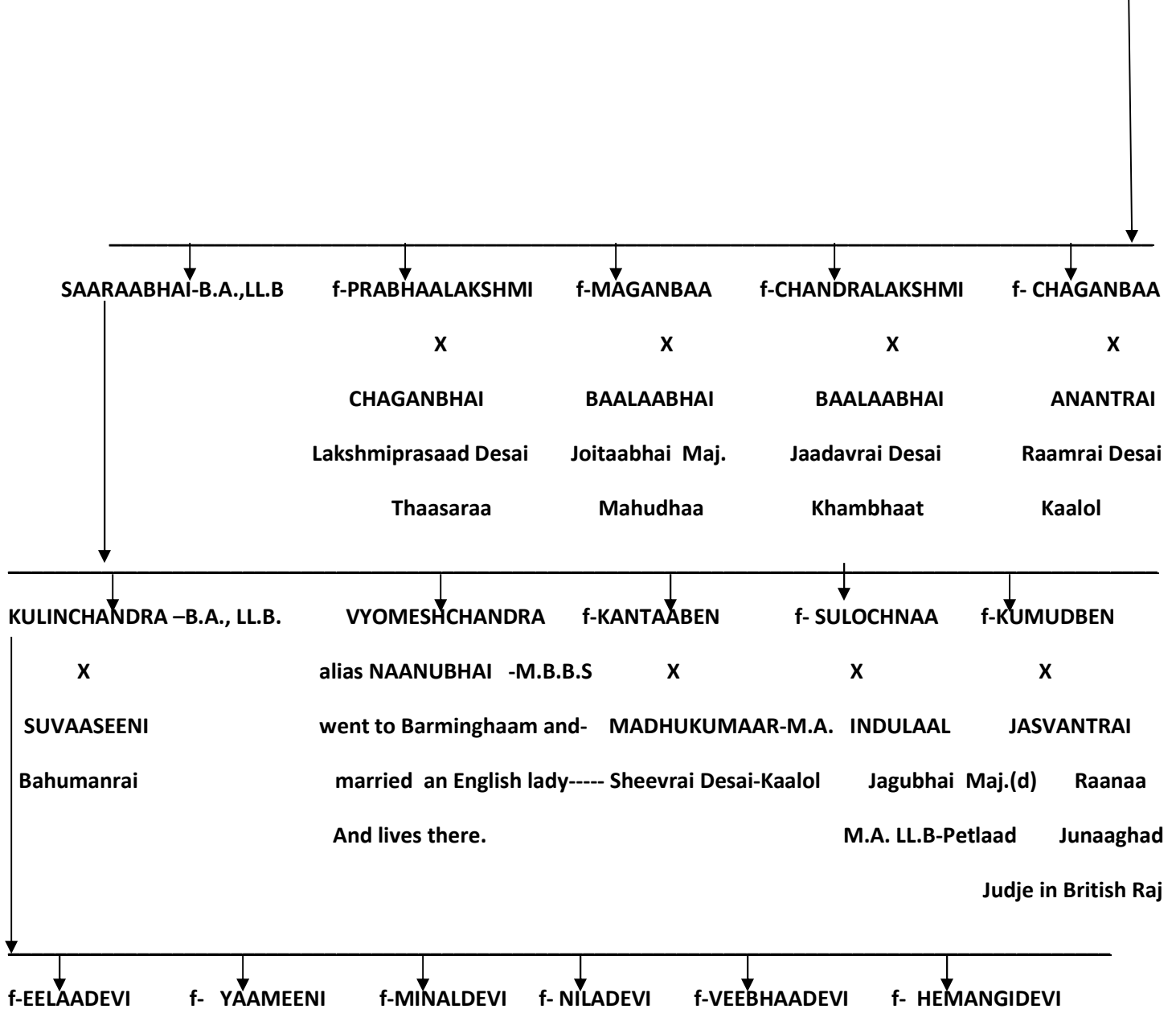
↓



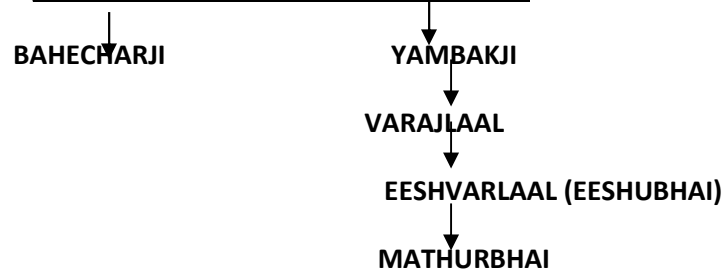
IT seems page no. 30A= is missing, may be Anantji's family tree?

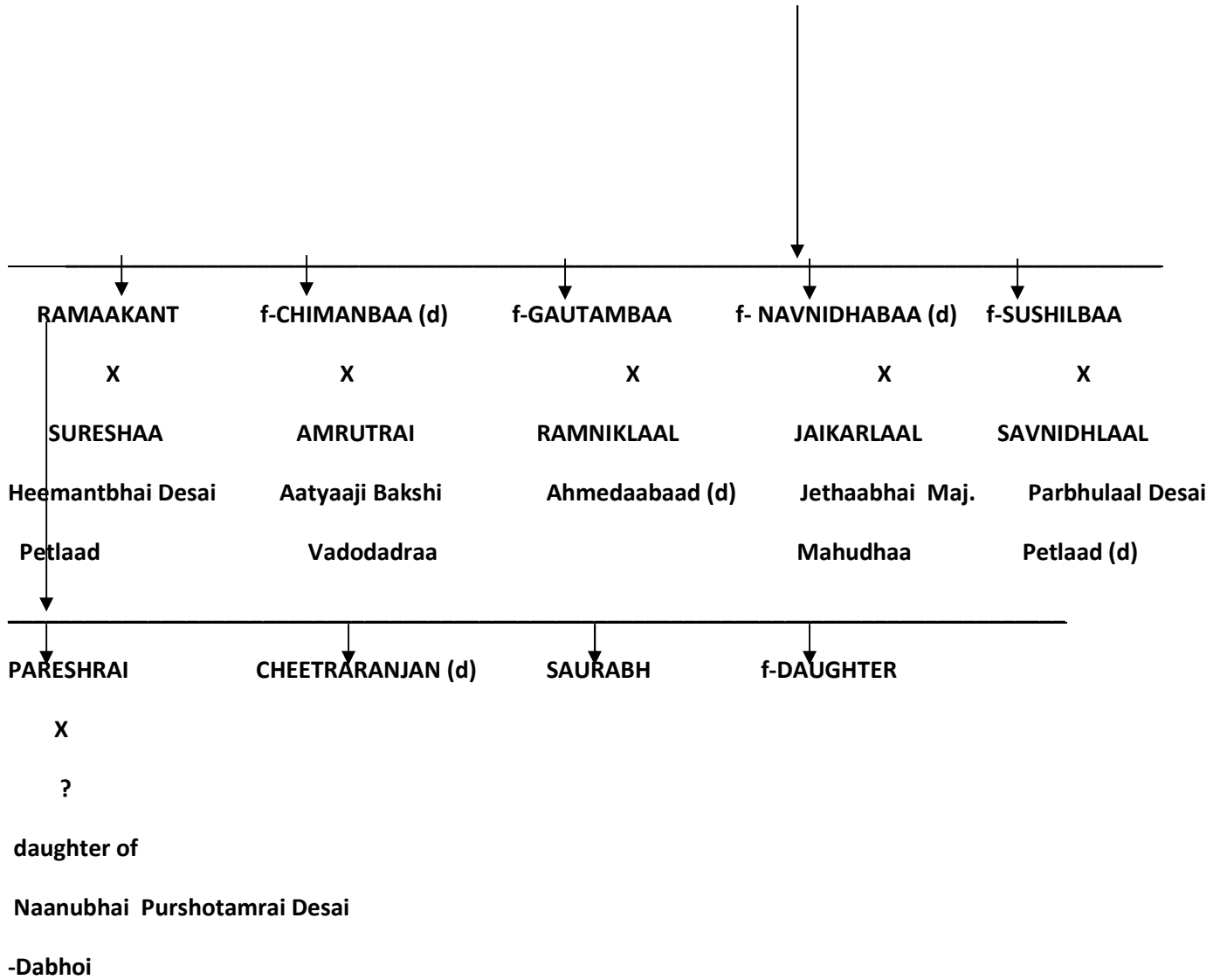
Page no. 31 of the book





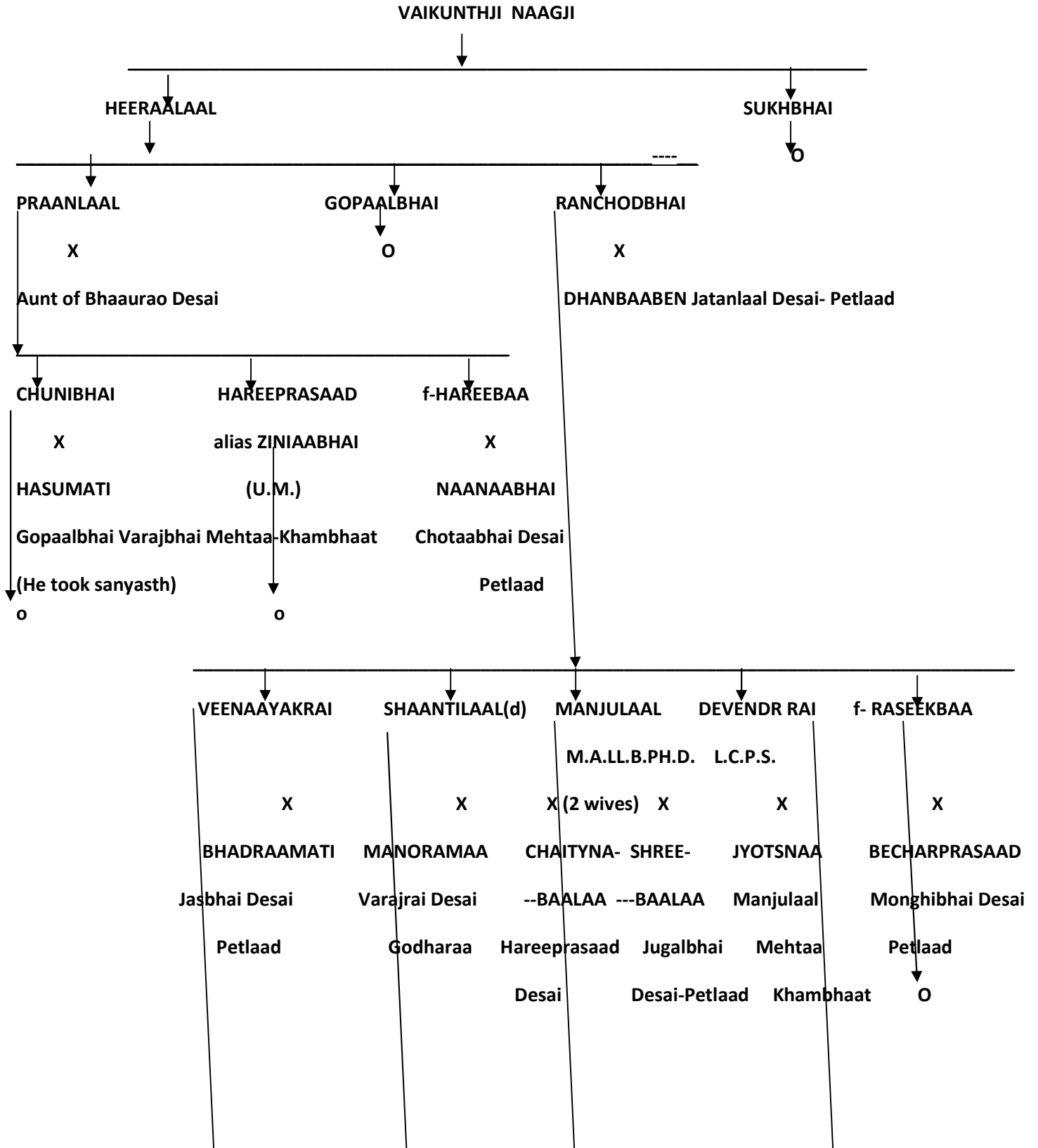
KUNVARJI NAAGJI

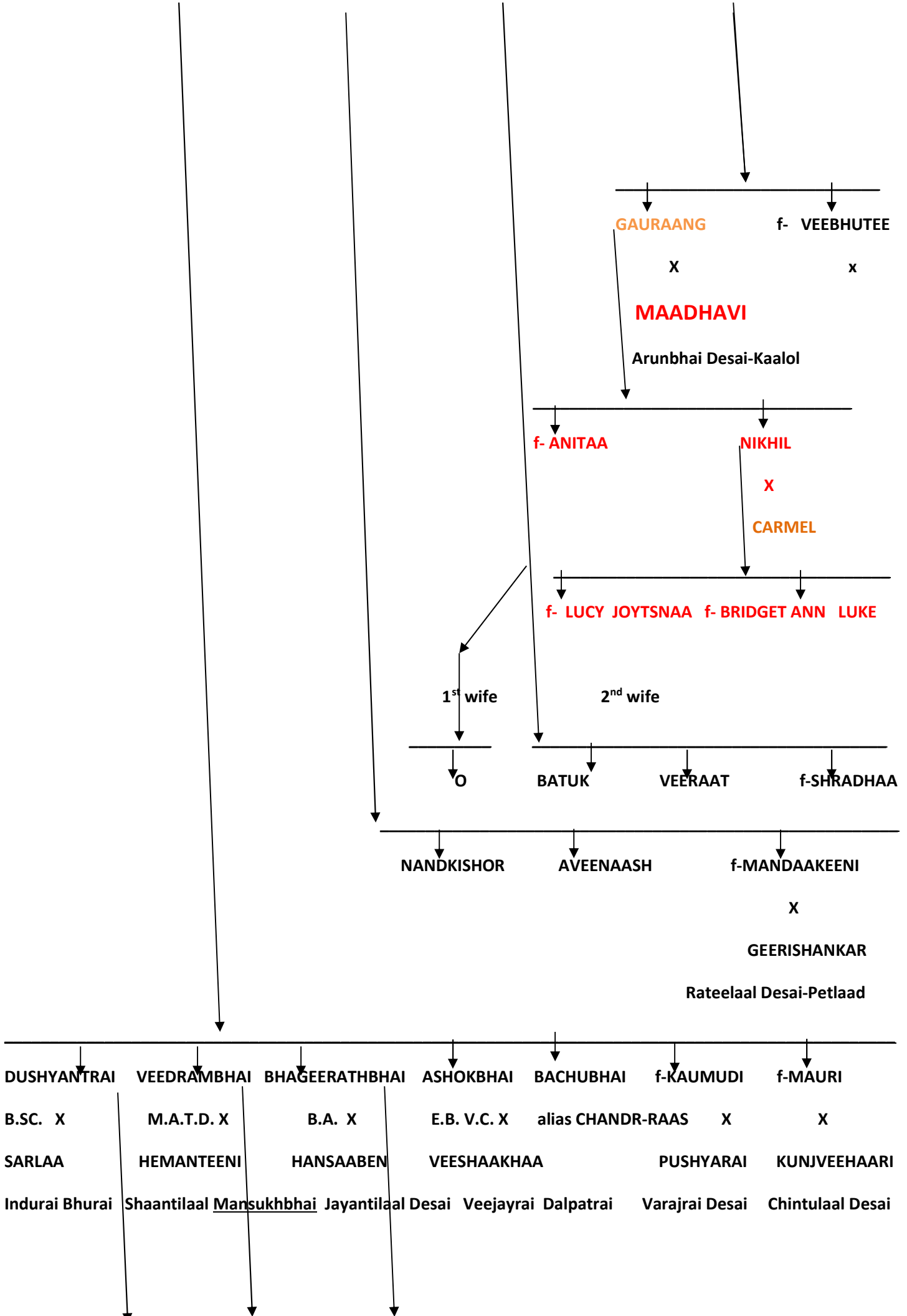




Cont. from page no.31-----

Mahudhaa ---VAIKUNTHJI NAAGJI'S FAMILY TREE





Desai-Godharaa

Maj.- Petlaad

Petlaad

Mehtaa –Petlaad

Godharaa

Petlaad

F- REKHAA

F-DAUGHTER

JAIPRAKAASH alias ANJAN

VEESHVESH

f-DAUGHTER

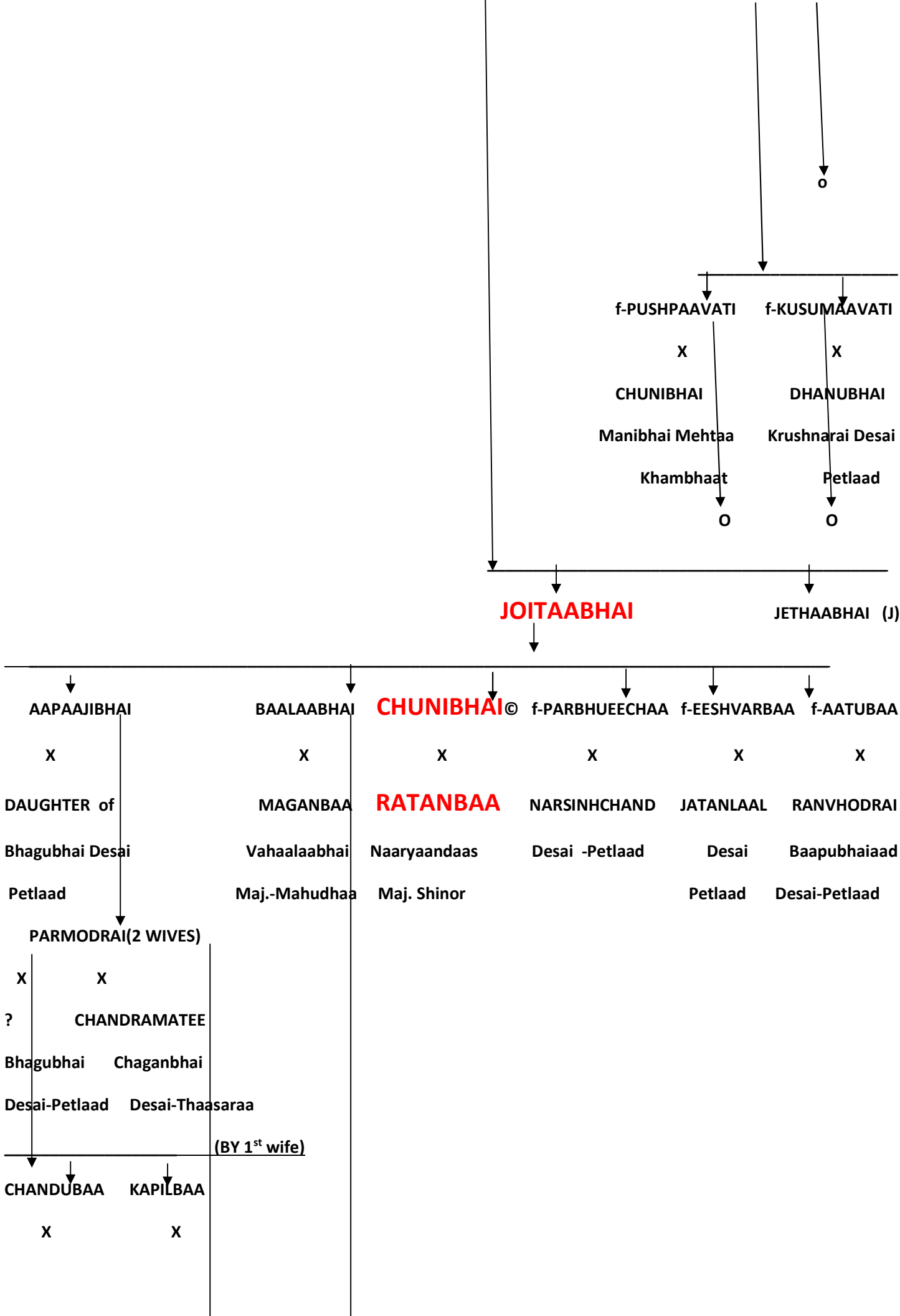
f-DAUGHTER

f-DAUGHTER

-----END OF PAGE NO. 32 OF THE BOOK-----

ORIGINALLY FROM MAHUDHAA, BUT MOVED TO PETLAAD AND KHAMBHAAAT AS DHOLKIA NAAGAR GRHSTHA-
FAMILY TREE OF THESE PEOPLE---- (My grandmother's side) **JAGNNATH (MAIN PERSON)**





JAGDISHKUMAAR JAYANTILAAL

Medh-Ahmedaabaad Manibhai Desai –

Petlaad

by 2nd wife

NARENDRARAI B.A. GAJENDRARAI B.SC.

X

X

JIVANTIKA

?

Anubhai Desai-Petlaad Chunibhai Bakshi-

Vadodaraa

INDUPRASAAD JAYENDRAPRASAAD –M.B.B.S. f-MANJUBAA f-PANUBAA f-KANCHANBAA f-MANVANTBAA

X

X

X

X

X

X

TANUBEN SUVARNA JAYANTILAAL INDULAAL MADANLAAL BHAANUPRASAAD

Veenaayakrao Indurai Heemantlaal Chunilaal Maadhavlaal Naanaabhai

Desai-Shinoor Desai-Ghodharaa Desai-Sankhedaa Saaraabhai Mehtaa-Petlaad Desai-Petlaad

O

o –(Hajrat)

SAILESH

f-SHAALINI

f-SURANGI

(after the first wife passed away, he married to

To MOTIBEN-L.C.P.S. OF Paatidaar community in

Khambhaat and both have private practice ai Bhuleshwar-1953

CHANDRKAANT

RANVIR

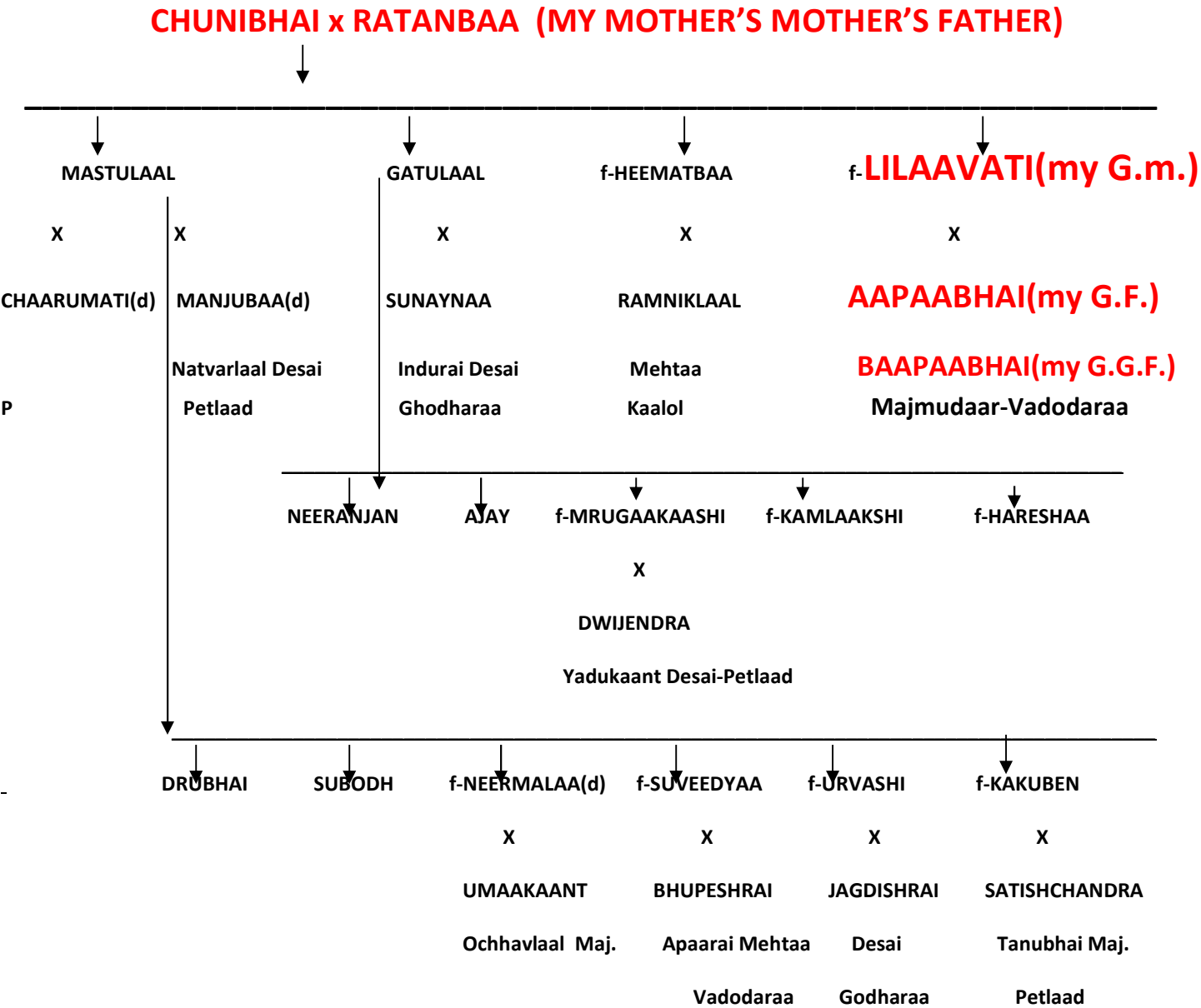
f-AMITAA

(TWINS) f- AJITAA

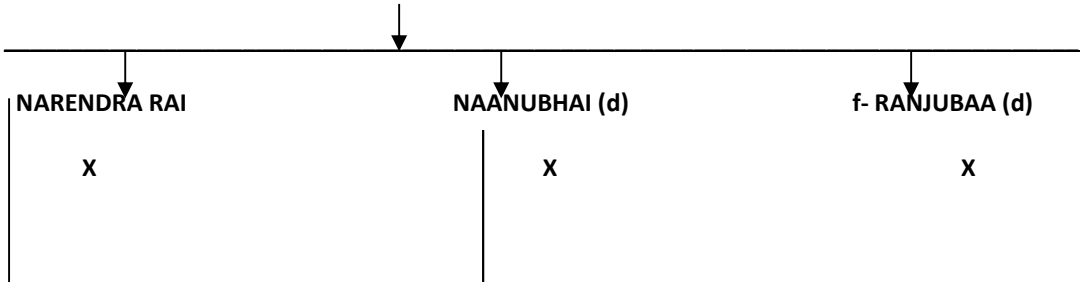
SEE FURTHER DOWN

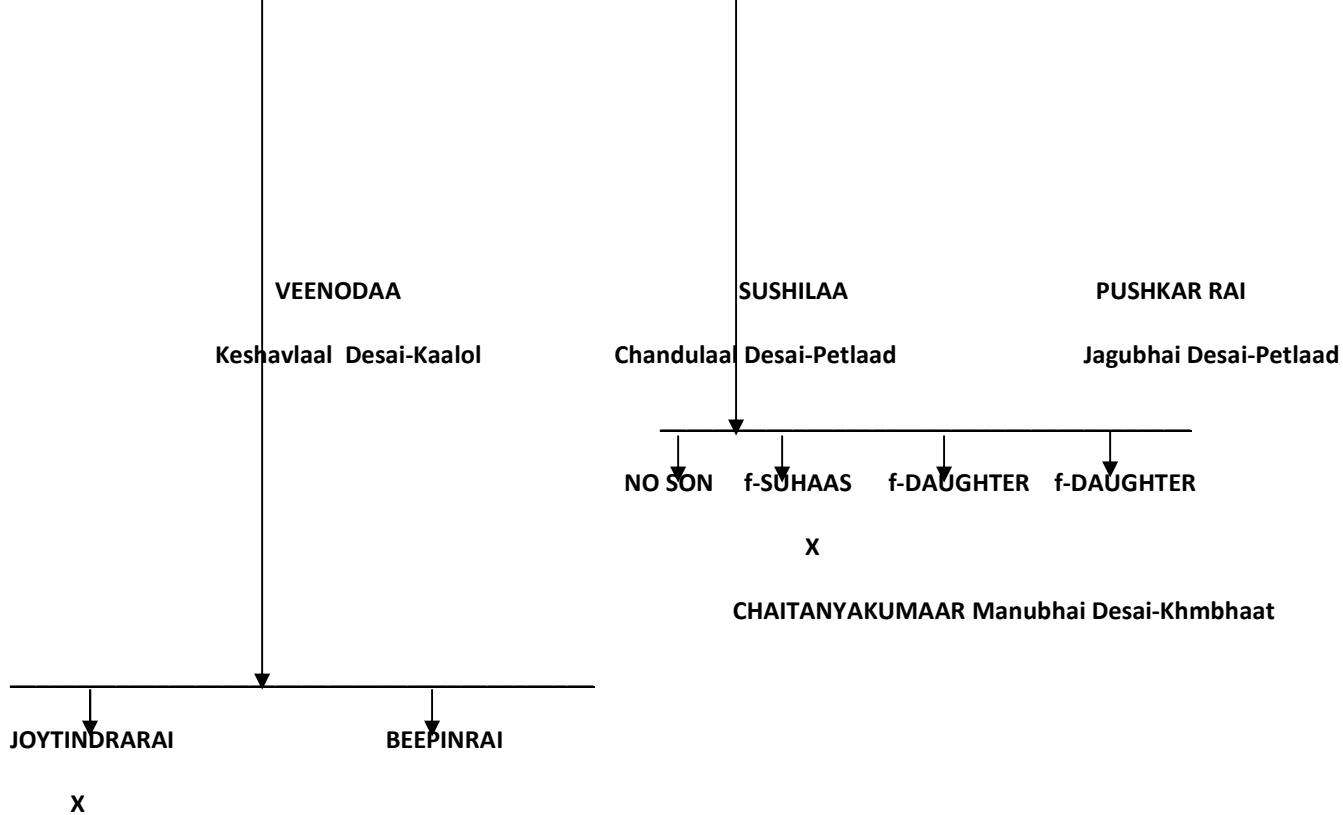
P.S. It is not clear who was TALAATI at Gundel, and also NATVARBHAI'S wife 's name is not clear. Just copied

Cont. ----Mahudhaa family tree© CHUNIBHAI JOITAABHAI MAJMUDAAR

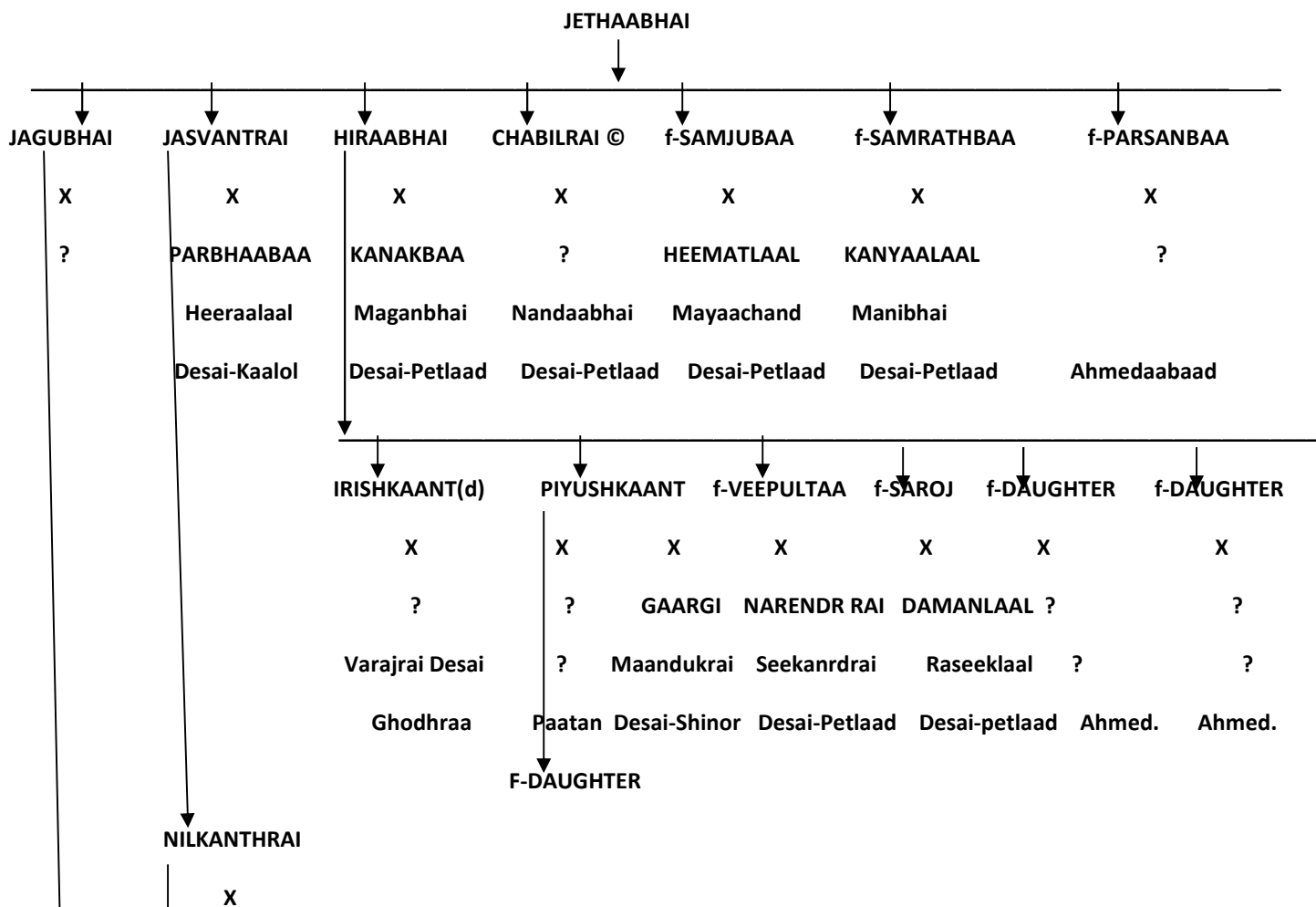


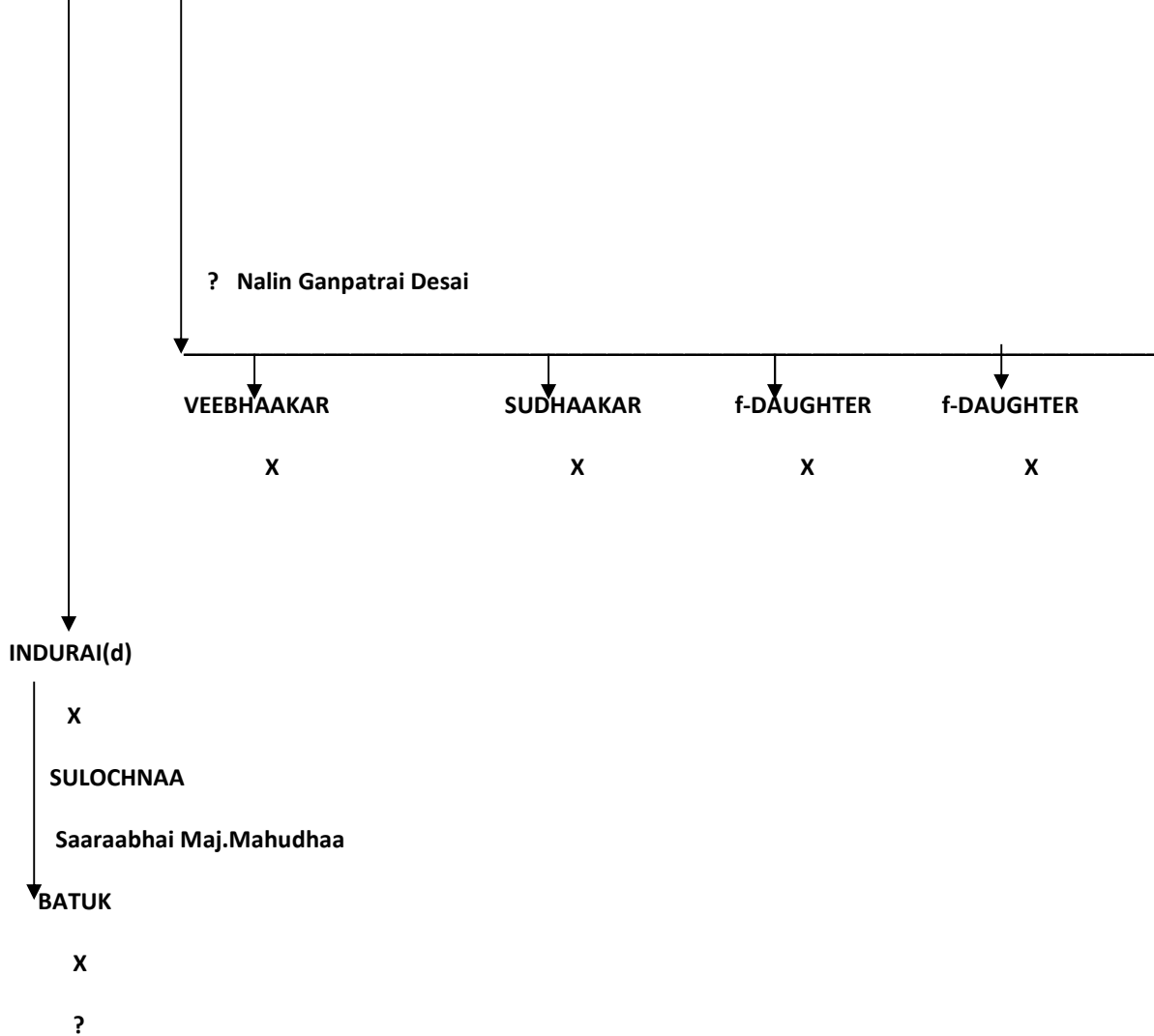
CHABILRAI JETHAABHAI MAJMUDAAR





MAHUDHAA---JETHAABHAI AMBAALAAL MAJMUDAAR-----





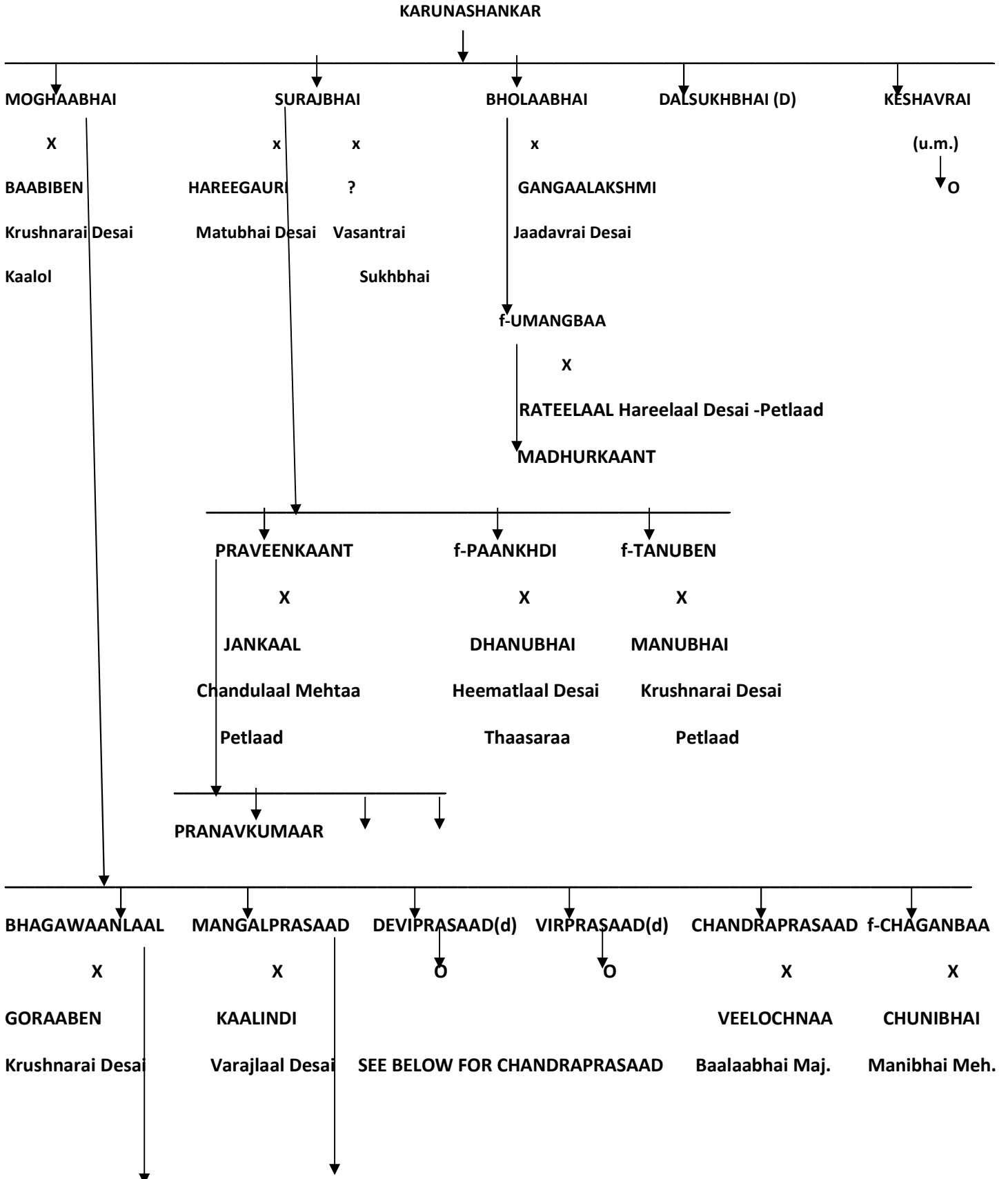
Kulinchandra Saaraabhai Maj.----He is married to his maternal uncle Kulinchandra Saaraabhai Maj.'s daughter.

See further down for Maadhubhai Aanadlaal, Motibhai Aanadlaal and Karunaashankar Sheevshankar

-----END OF PAGE NO 34 OF THE BOOK-----

Page no. 35 is missing

KARUNAASHANKAR SHEEVSHANKAR Mehtaa



Petlaad

Kaalol

Shinoor

Khambhaat



SUDHIR

AKHIL

f- **BHAAVEEKAA**

x

DIPUBHAI(NILA'S MAT.UNCLE)

AAPAABHAI BAAPAABHAI

MAJMUDAAR. VADODADRAA.



f- PAULOMI

DEVRAAJ

X

PRANEETAA

CHANDRAKAANT

SAYEDH



JAIMIN X SHAIVEE

f- GNAAPATI

f- ARNAA



f-DAUGHTER

f-YASHVANTBAA

f-MAHAASHEWETAA(d)

f-PANDEETAA

Tushaarbhai Deevetiaa-Ahmed.

X

X

X

MUNINDRA

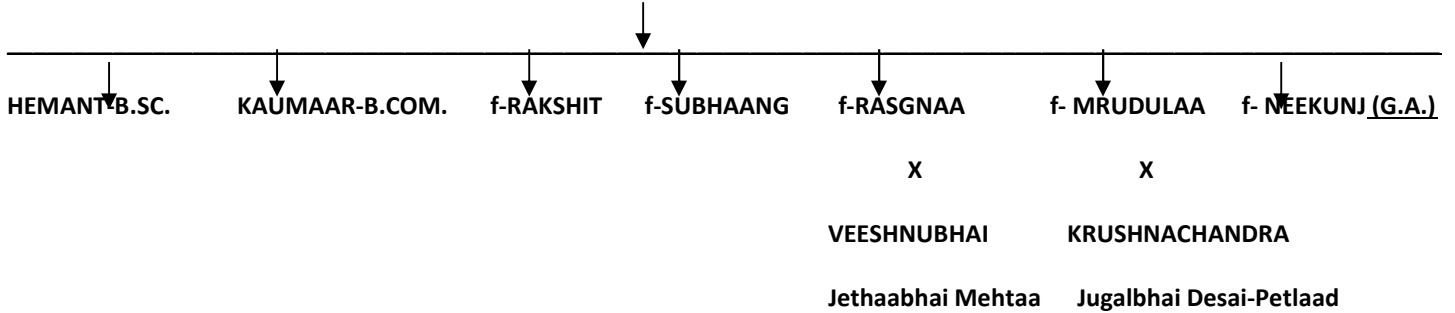
PUNYAVANTRAI

HAREESHBHAI

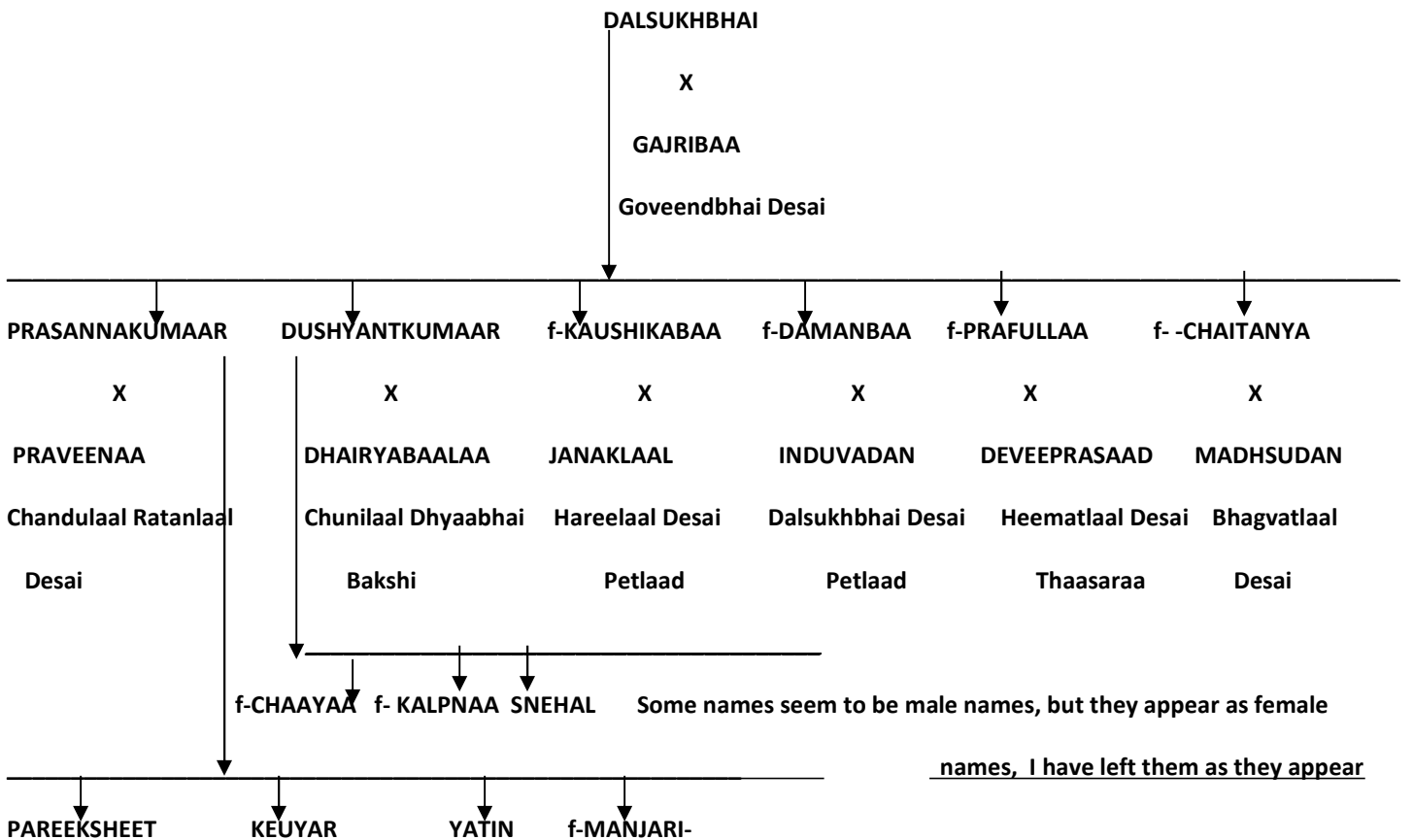
Taapiprasaad Desai Champaklaal Desai

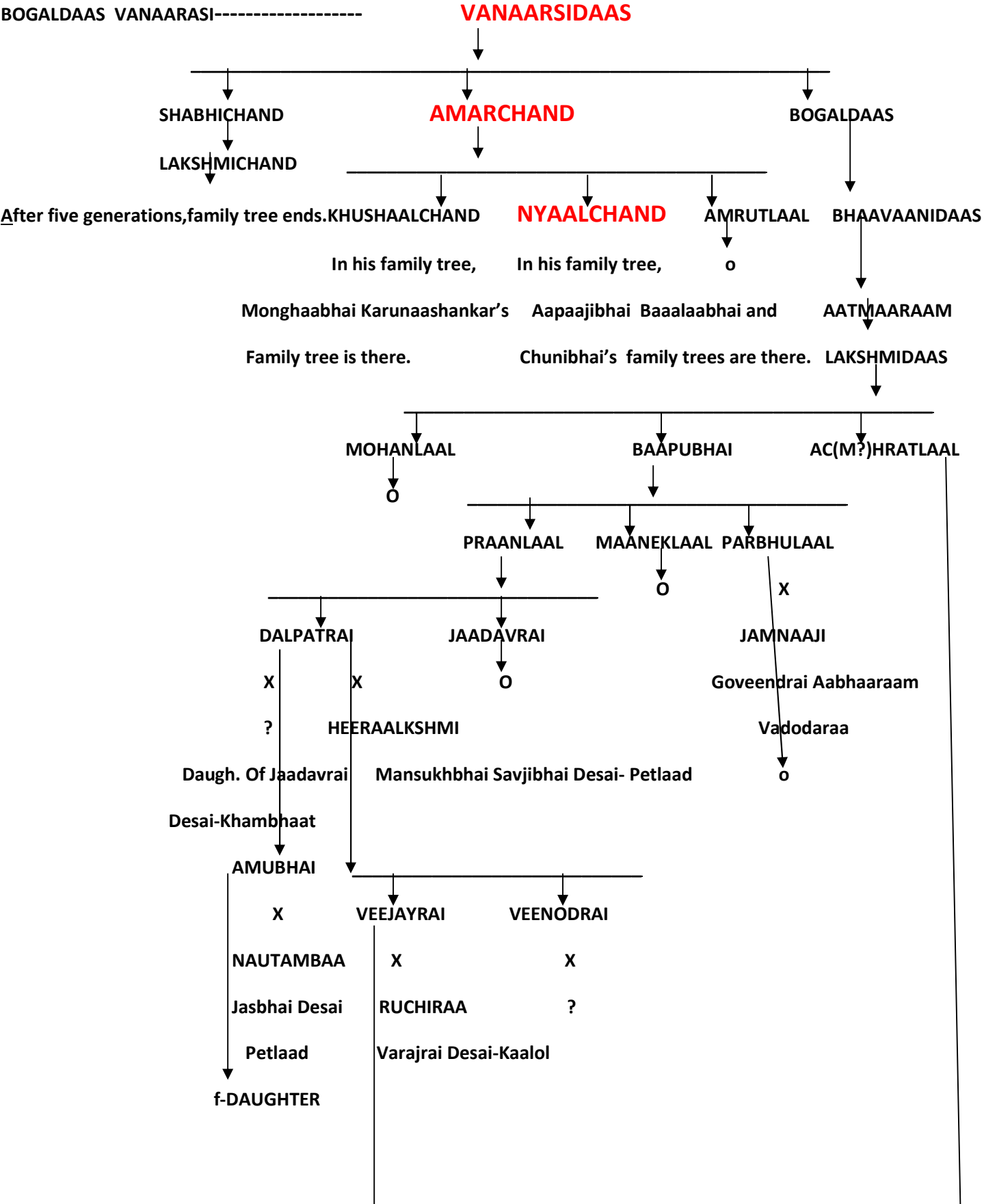
Mukuandprasaad Desai -----

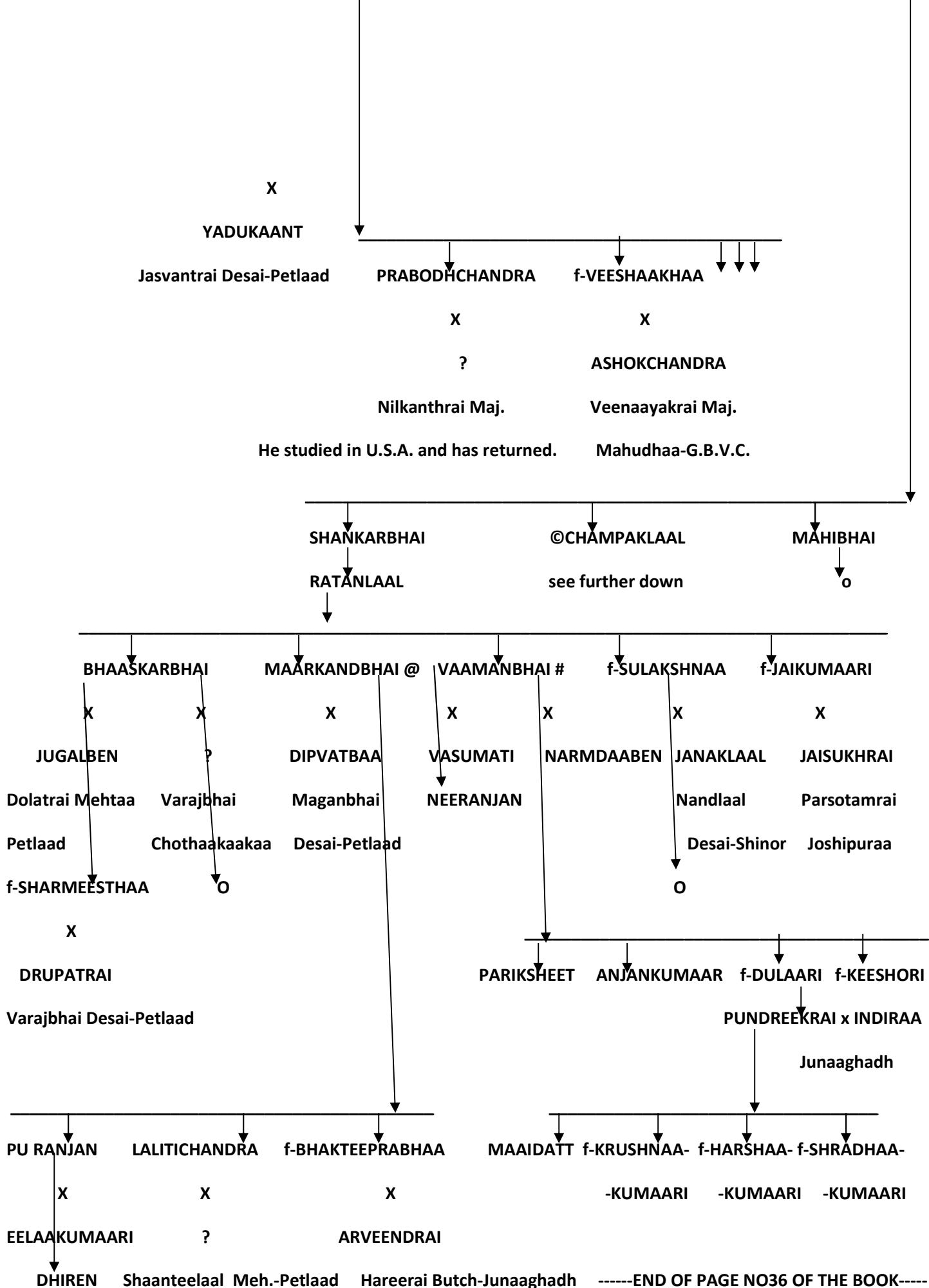
CHANDRAPRASAAD X VEELOCHNAA (FROM ABOVE)



DALSUKHBHAI KARUNAASHANKAR







A-ANANTJI EENDERJI (ANDERJI)

ARJANJI

ANANTJI

MADHUSUDHAN

In this family tree, Mathuraabhai, Eeshwarlaal,---

Saaraabhai, VHALAABHAI, RANCHODBHAI, HEERAABHAI are included.

VAASUDEV

ANDERJI

JIVANLAAL

KASHANCHAND

SUNDERLAAL

NAVNIDHRAI

RAJI

O

f-KESARKUNVAR

f-MAANEKBAI

O

O

X

SEVAKLAAL VENILAAL is the son of the daughter of Kasanchand

VASANTRAI Sukhrai

(This above sentence does not make any sense to me)

BAAPAALAAL

VASANTRAI

f-JEKUNVAR

As Baapaalaal and Vasantrai had no children

they gave their properties to their sister's

P.S. JETHAABHAI was an astute poet. He has written SUKHRAI Desai-

many books. " MUCH PARNO MAARO" is worth reading.

Also he has written religious poems and Bhajans. He was--

Vaishnav-Pushtimaarg follower.

Saavli--

son-KESHAVLAAL. It seems he also inrited

Mahudhaa property from his maternal side.

KESHAVLAAL

LAALAAJI

JETHAABHAI

X

MUCH PARNO MAARO-translates as

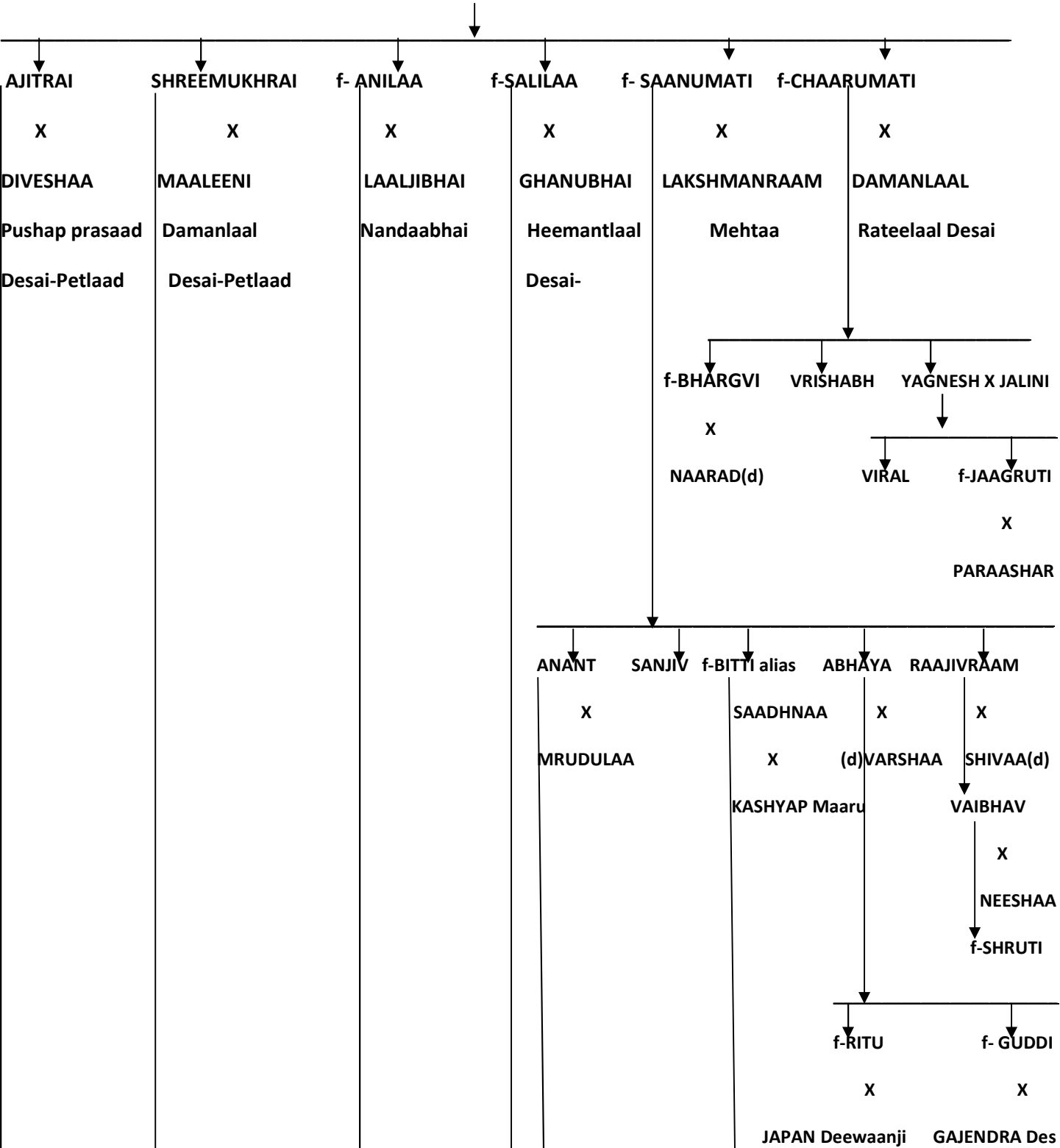
Onslaught on mustache

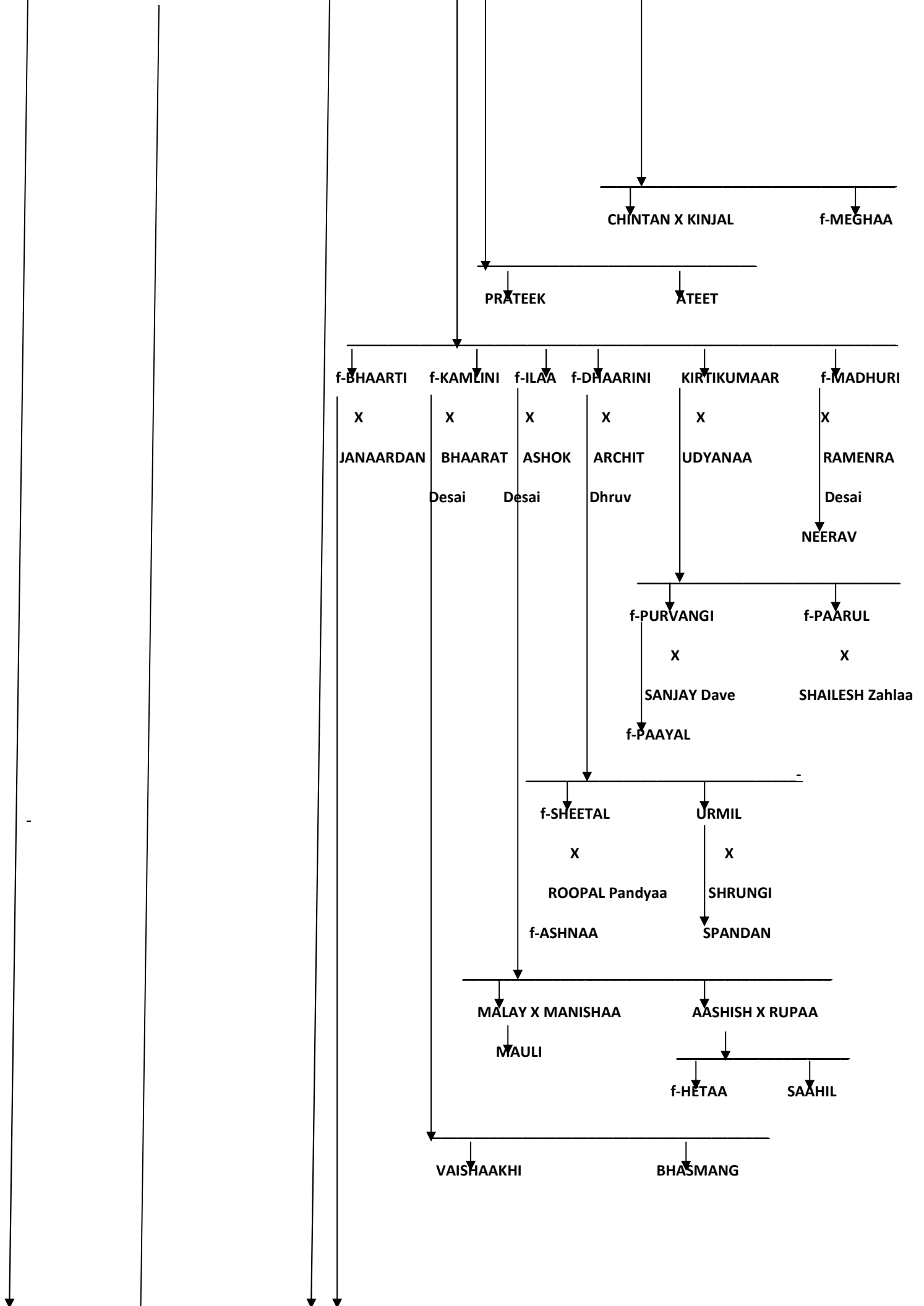
MONGHBAA Sonkoatrai Desai

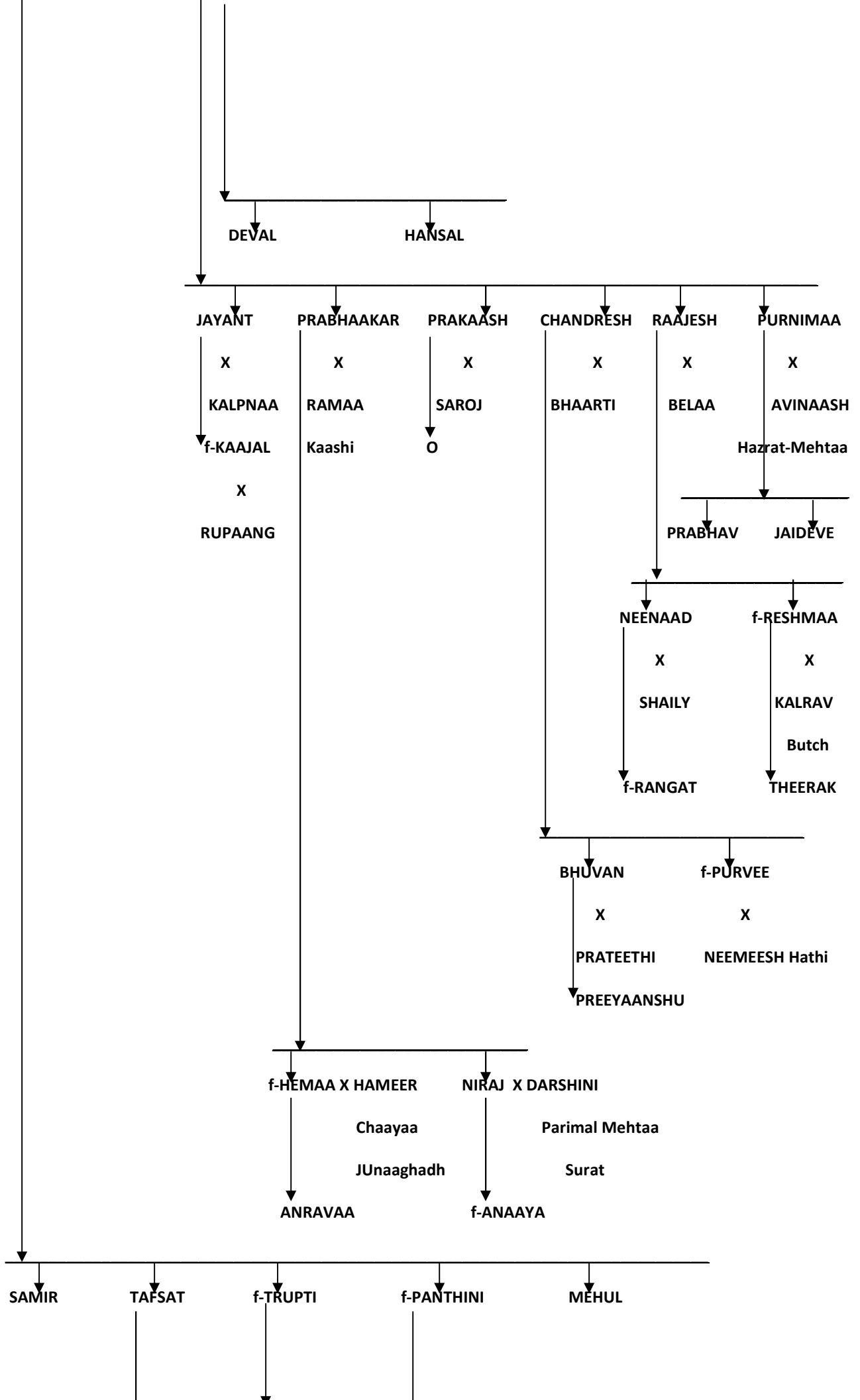
JAIKAR-	KANYAA-	RAMAN--	MANHAR—	BEEHAARI--	VEESHNU--	f- MATU--	f-TAARAAMATI	f-INDU--	f-MADHU—	
--LAAL	--LAAL	--LAAL	--LAAL	--LAAL	--PRASAAD	--BEN		--BEN	--MAALTI	
X	X	X	X	X	X	X		? (x)	X	X
NAVNIDH-	SUVEED-	JAYEN-	ARVEE-	VEEDU-	NEENA-	RASG-	RAAJENDRA-	LAKSHMAN-	JANAK-	GAJENDRA
-BAA	-YAA	-DRABEN	--NDAA	--LATAA	-TIKAA	-NAA	-PRASAAD	-RAO	-LAAL	-RAI
Madhuraa-	Mani-	-Parmod-	Chandu-	Deenkar-	Parmod-	Chandra-	Dolat--	Baju-	Gopaal--	Bhagvant-
-bhai Maj.	Bhai-	-rai Desai	-laal Desai	-rai Desai	-rai Desai	-prasaad	-rai	-rai Dhru	--bhai	-rai
	-Baalaabhai	Kaalol	Petlaad	Petlaad	Kaalol	Monghaa	- Ahmed.		Mehtaa	Munshi
						-bhai-Petlaad		Khmbhaat	Gwaaliar	
KUMUDCHANDRA	HAREEKRUSHNA	SUDHANVAA	f-MANDAAKEENI	f-KIRTEEBEN	f-GOTUSBEN					
He was a ticket-	B.A.LL.B B.COM	B.A.			(AVANTEEKAA)B.A.B.T.					
Inspector. He fell off-	x	x	x	x	(kumaari)					
The train and died.	PREMLATAA B.A.	NEERANJNAA	JAGDISHKUMAAR	RHUSHEEKESH						
	Prasaankumaar	Shreekaant	Chandulaal	jayantilaal						
	Desai-Dabhoi	Baabaarai Maj.	Desai-Petlaad	Desai-Petlaad						
		Paatan								
	SON	f-MAATRAA								

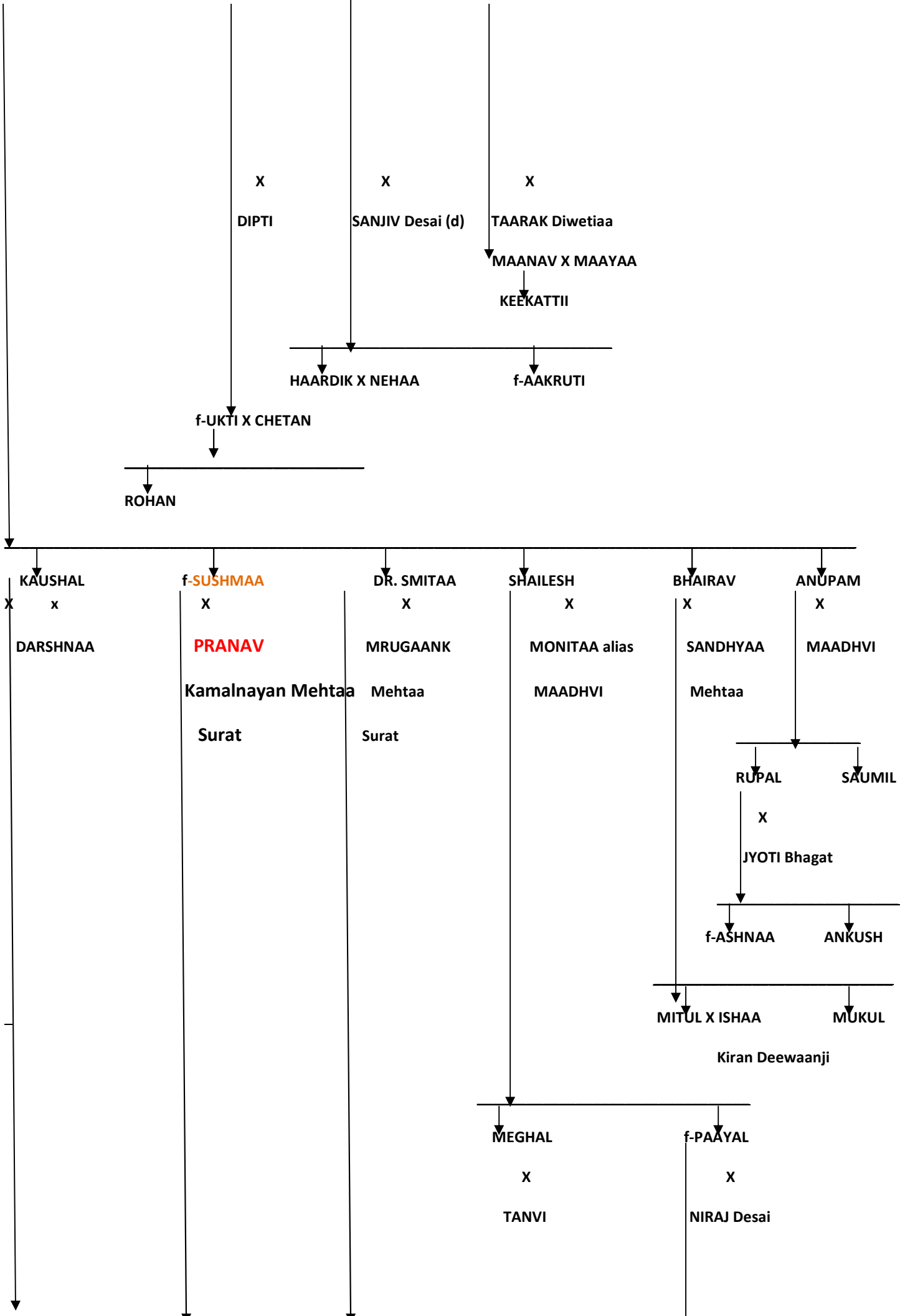
SEE FURTHER DOWN FOR KANYAALAAL, RAMANLAAL, MANHARLAAL, BEEHAARILAAL, AND VEESHNUPRASAAD.

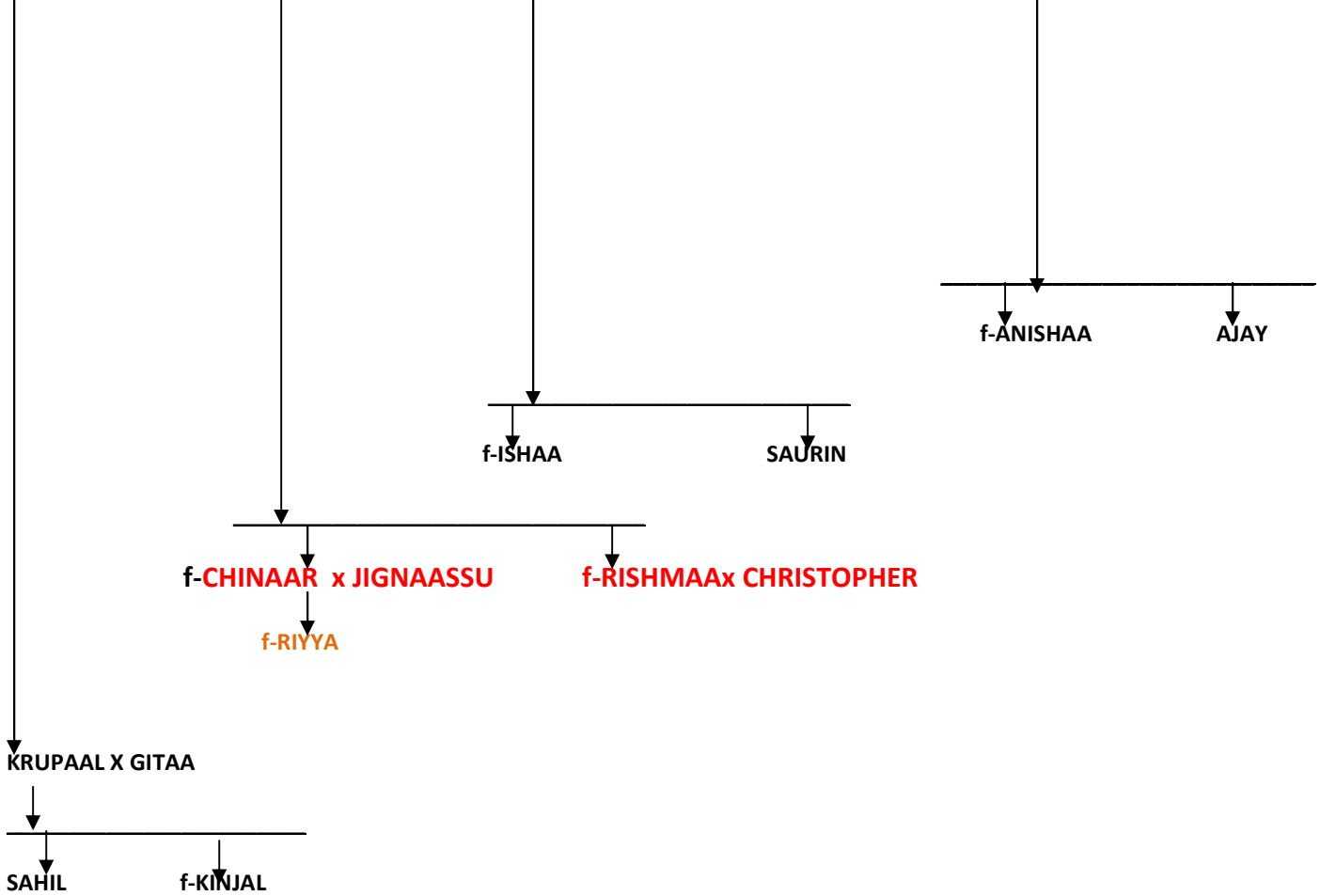
KANYAALAAL JETHAABHAI MAJMUDAAR-----KANYAALAAL





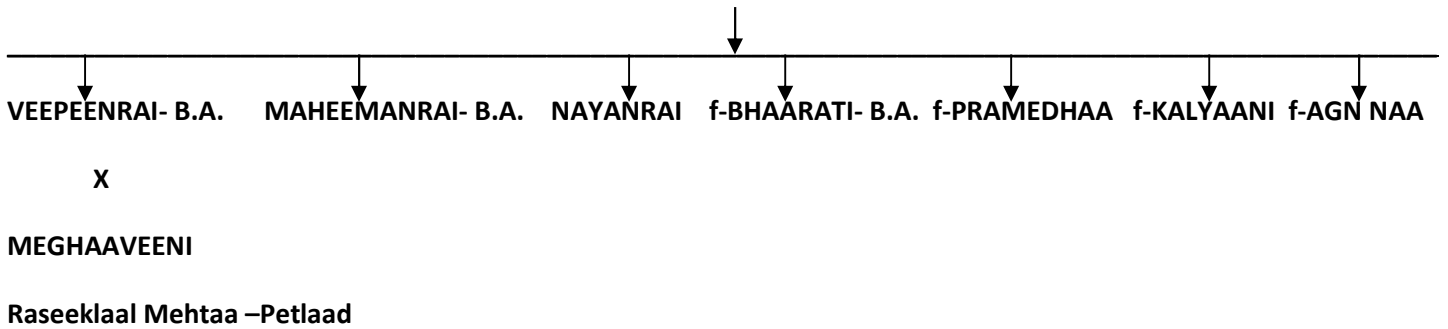




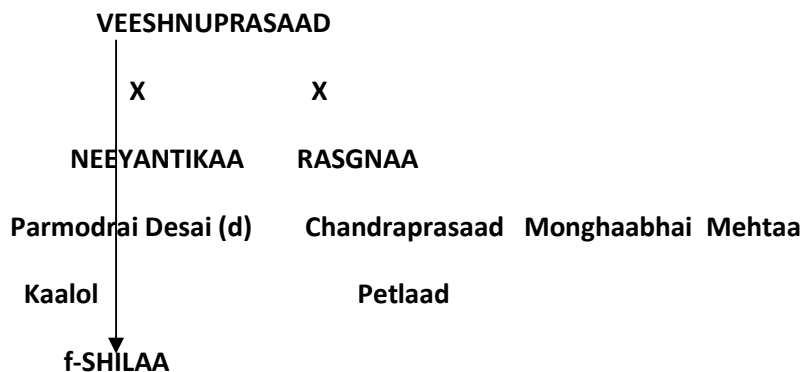


RAMANLAAL JETHAALAAL MAJMUDAAR-----

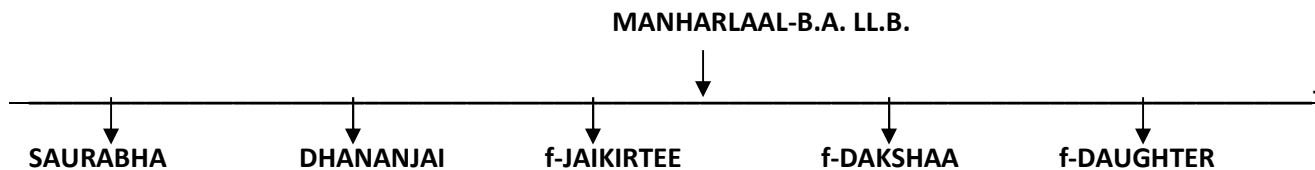
RAMANLAAL



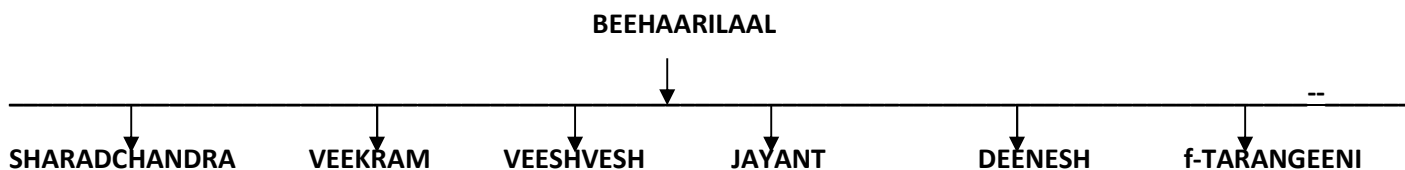
VEESHNUPRASAAD JETHAALAAL MAJMUDAAR –B.A.



MANHARLAAL JETHAALAAL MAJMUDAAR-----



BEEHAARILAAL JETHAALAAL MAJMUDAAR—HORTICULTURIST-POONAA

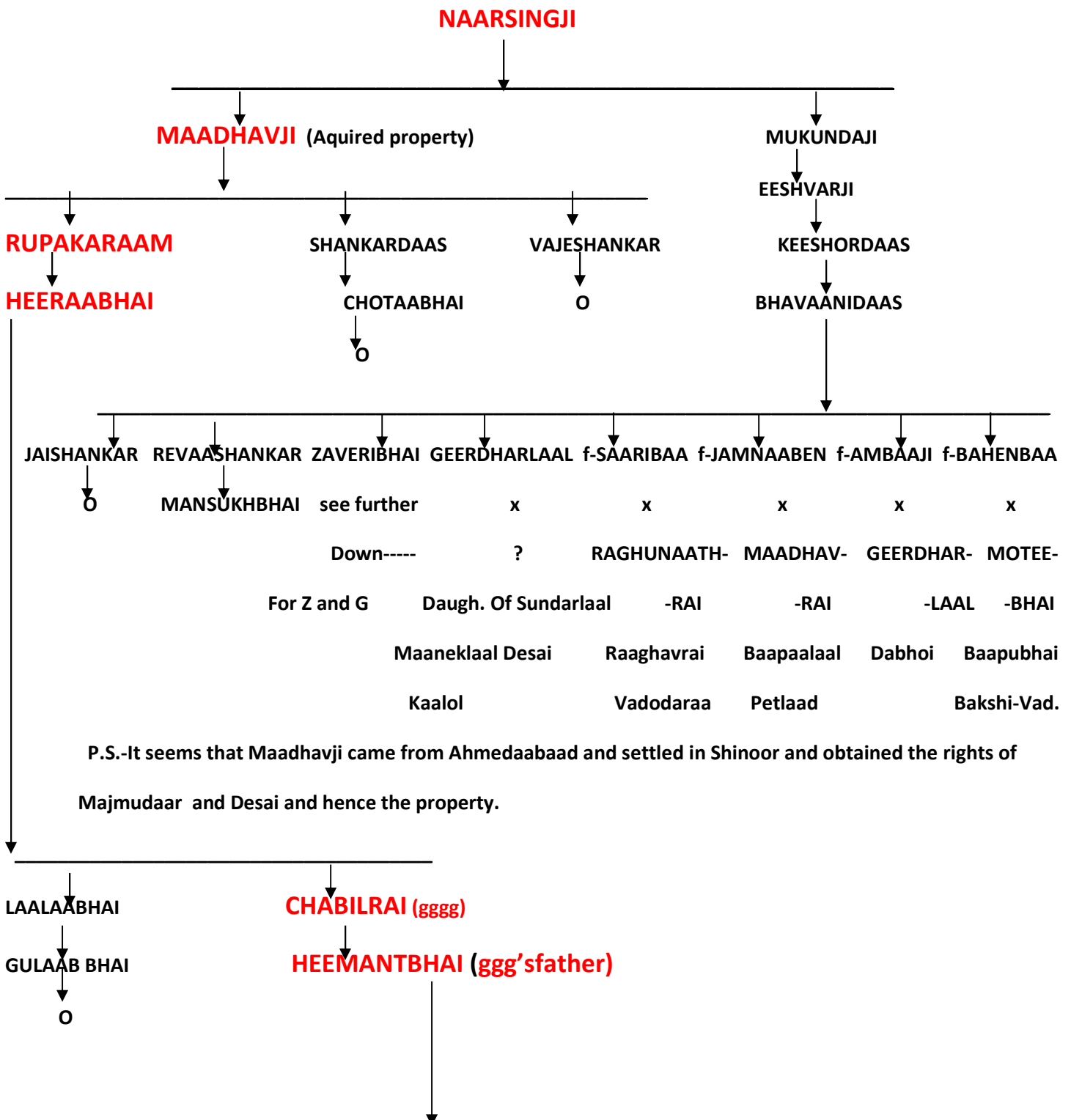


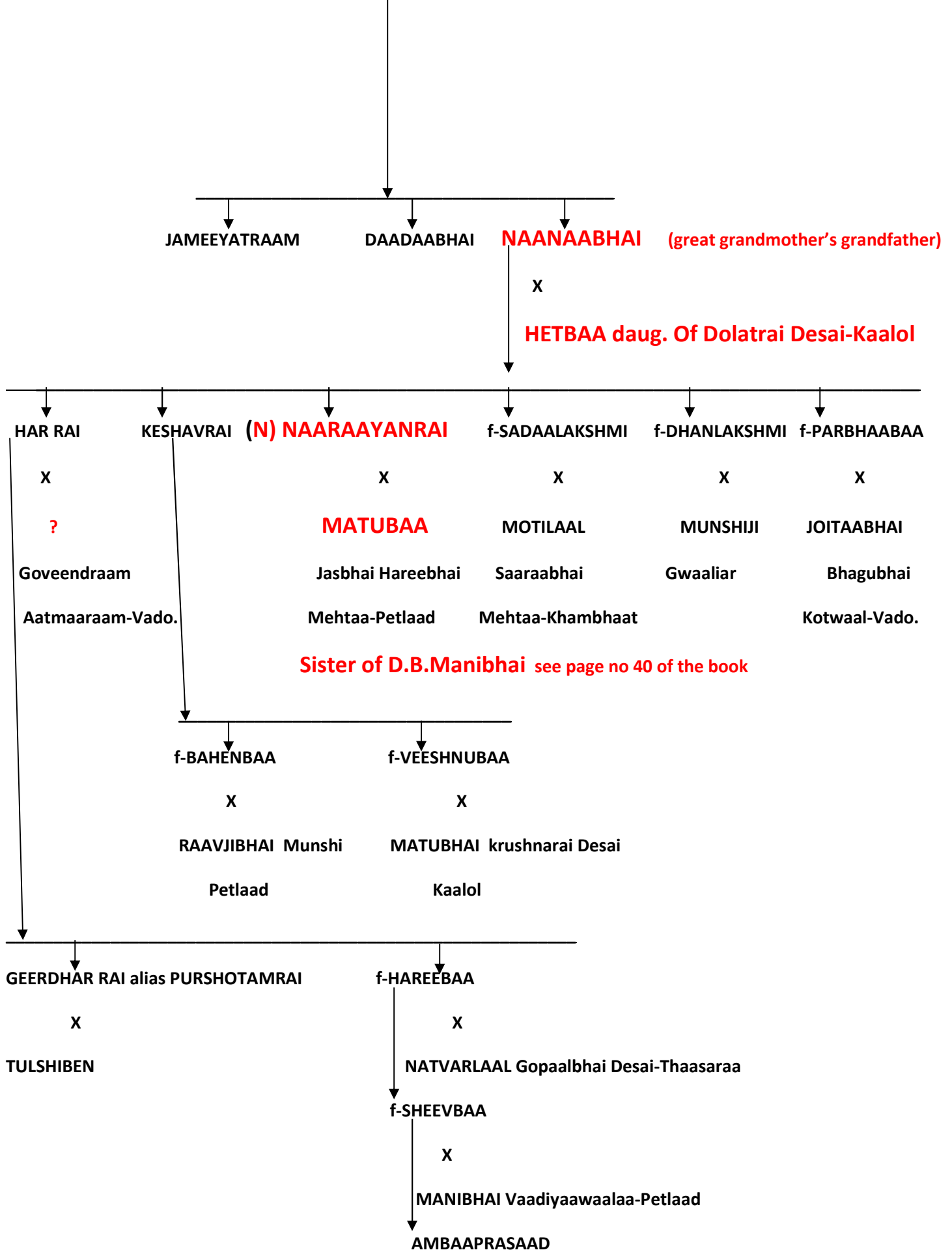
He was insprctor in Improvement Trust, at Karaachi. During independence, when Paakistaan was carved out of India, he had to flee Karaachi at night without taking any belongings. He is not getting any pension, so he is farming his farms at Mahudhaa. He is very strong and industrious and at the same time he knows farming.

A small drawing of funny face.

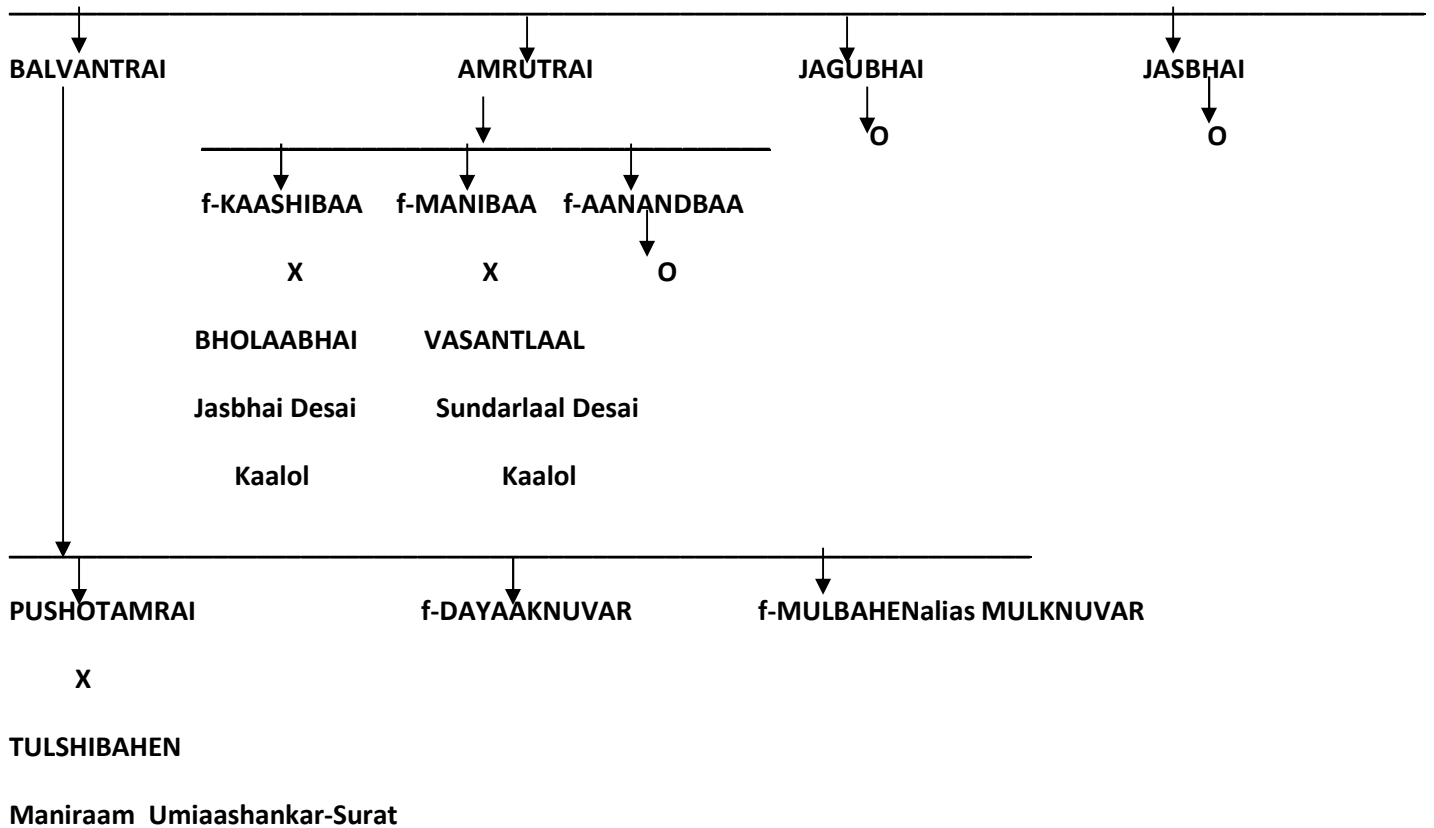
FAMILY TREE OF MAJMUDAAR NAAGARS OF SHINOR-----

SAAMVED, KAUNDINYAS GOTRA, KAUTHMI SHAAKHAA, TREEPAVAR (KAUNDINYA, VASHEESHTH, MAITRAAVARUN)
GUPTA SHARMA-----





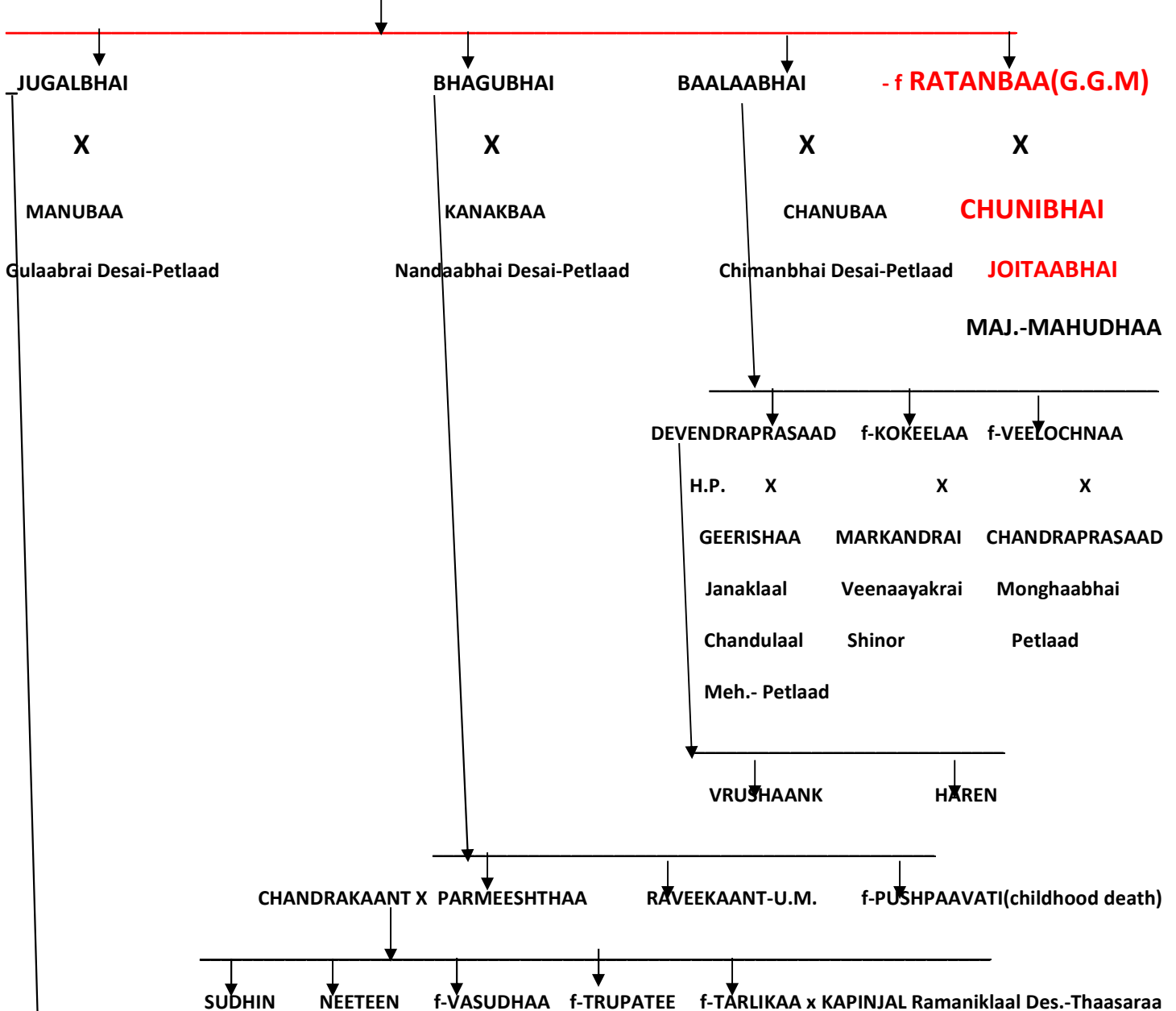
P.S. It is not clear whose children are the following ones, as there is no indication.

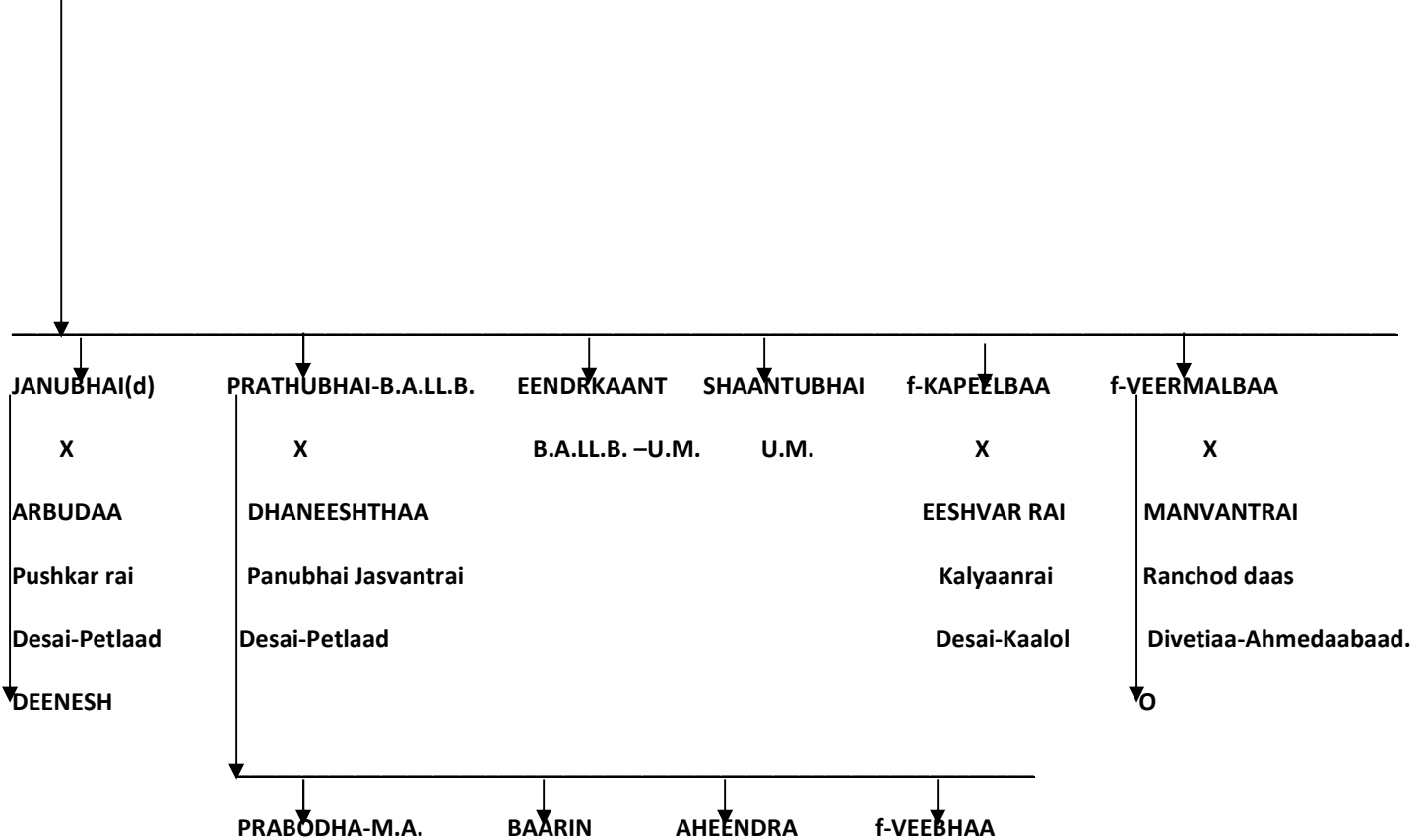


See further down for Zaveribhai, Geerdharrai(laal), and Naaraayanrai.

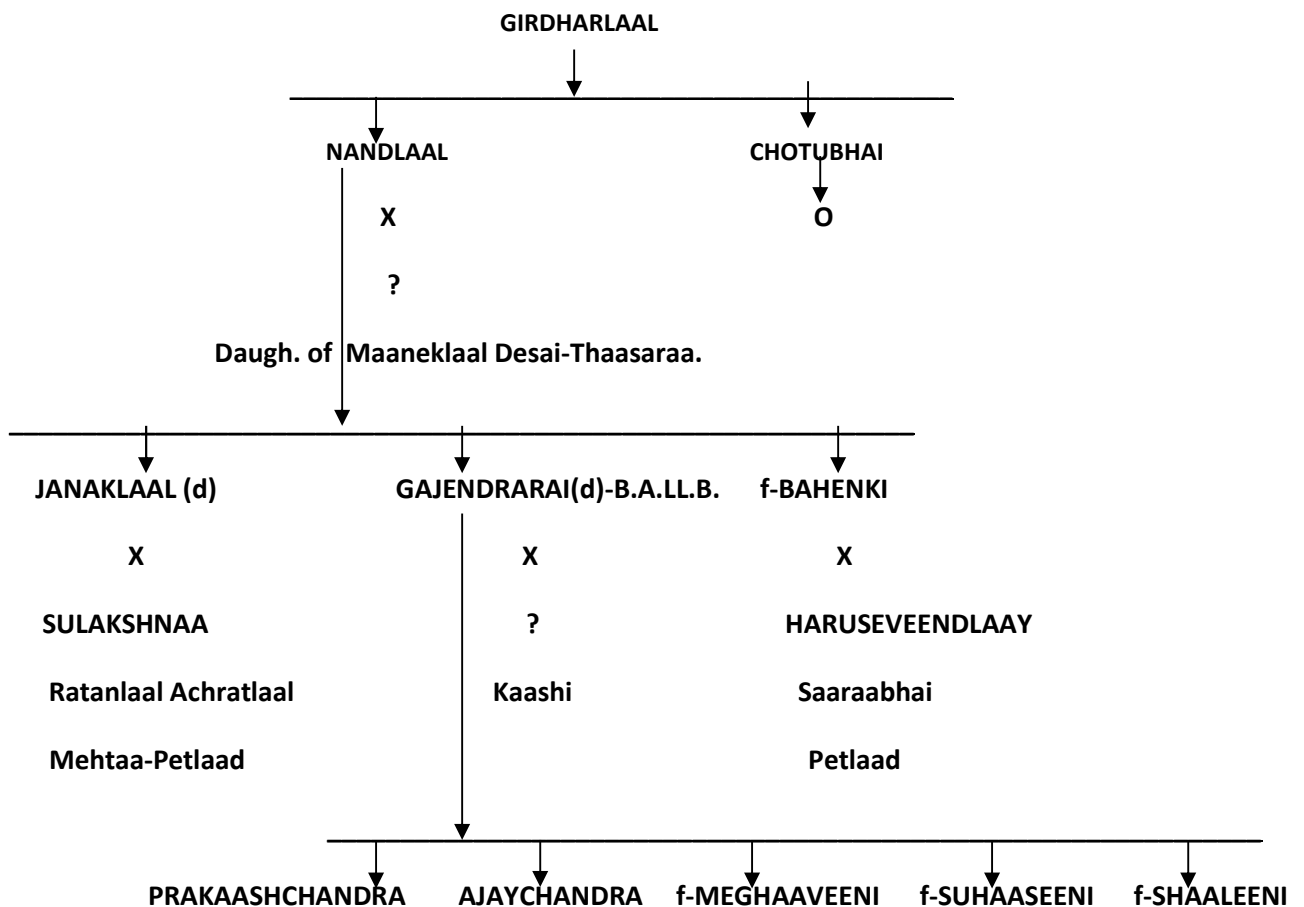
NAARAAYANRAI NAANAABHAI MAJMUDAAR-----

NAARAAYANRAI x MATUBAA (GREATGRAND MOTHER'S FATHER)



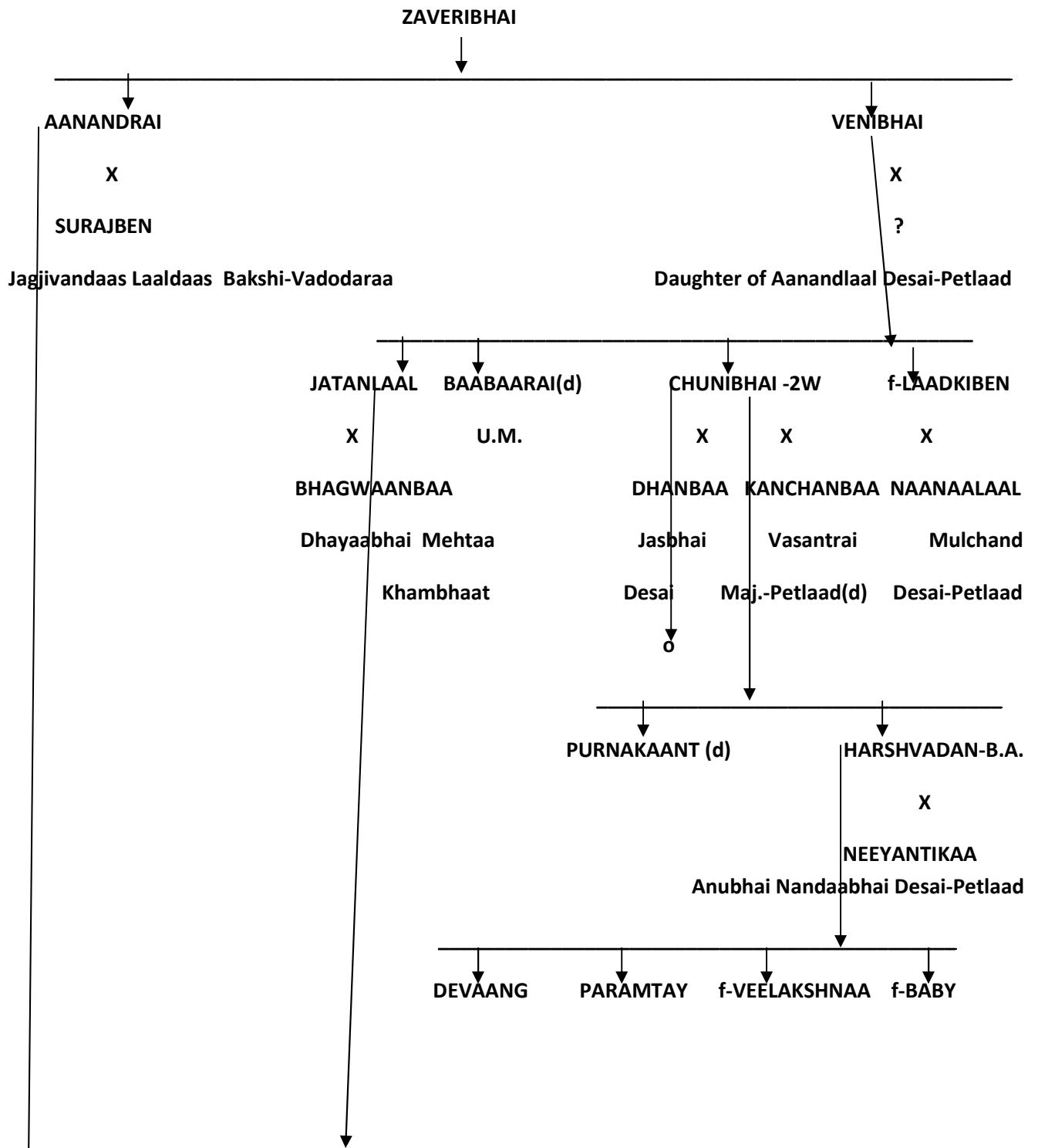


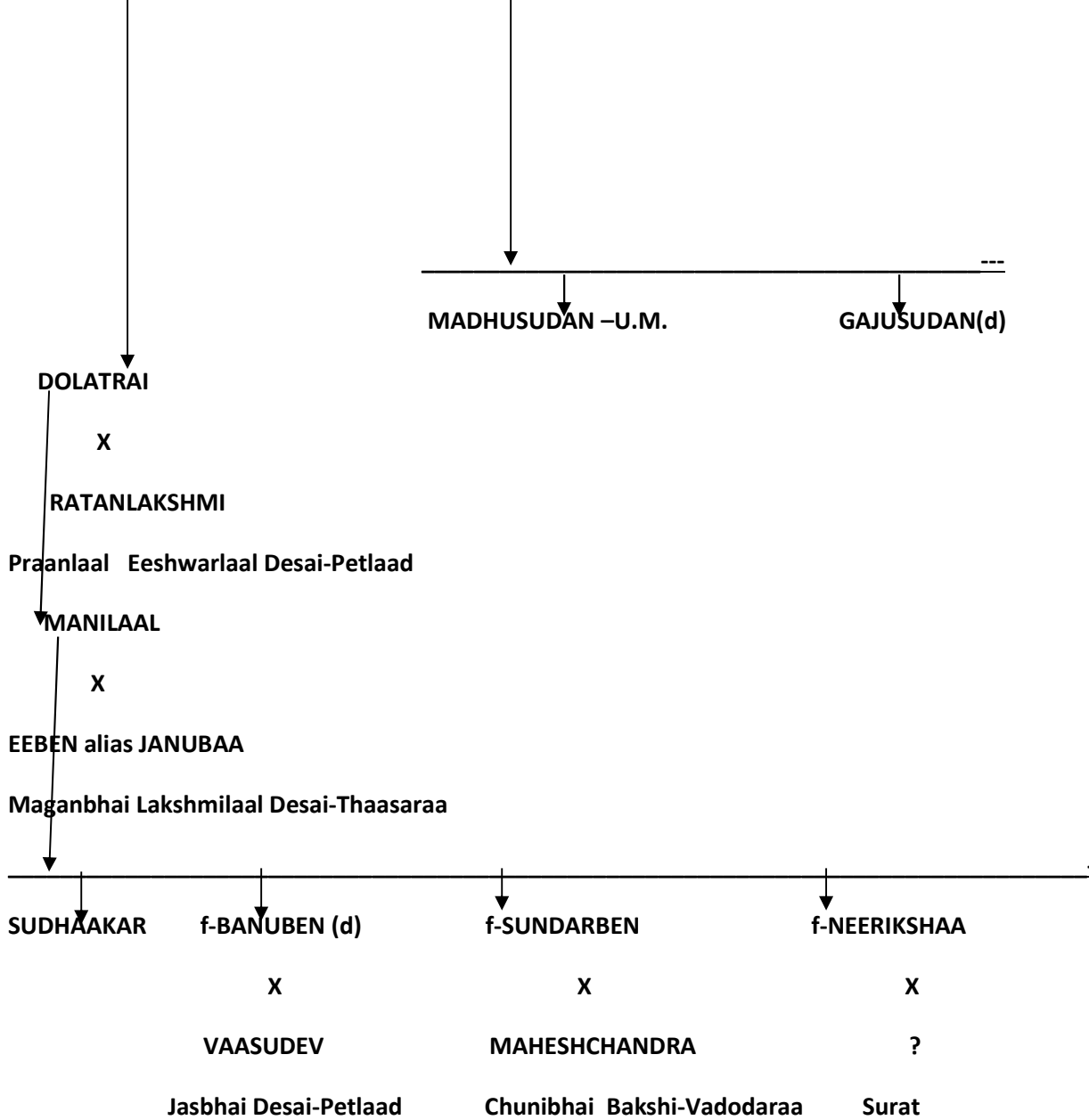
GIRDHARLAAL BHAVANIDAAS MAJMUDAAR-----



Zaveribhai Bhavaanidaas was a very trusted person in Gopaalrao Maishal's private department, during Khanderao Gaikwaad's time. He was keeping whole building, so his chain of buildings were very popular. He acted as Majmudaar at Vadodaraa, Paadraa, Shinoor, and obtained plenty of land.

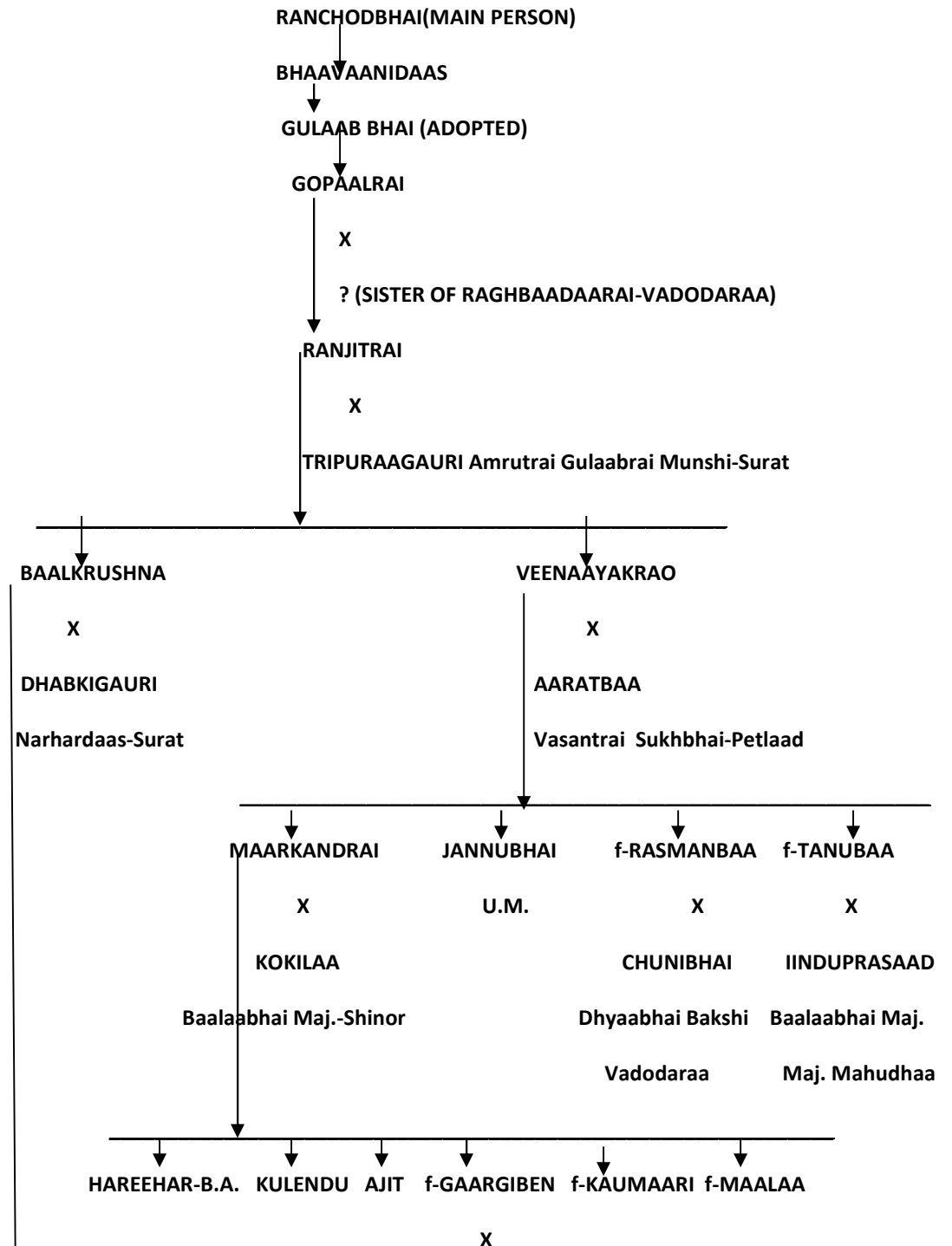
ZAVERIBHAI BHAVAANIDAAS MAJMUDAAR-----



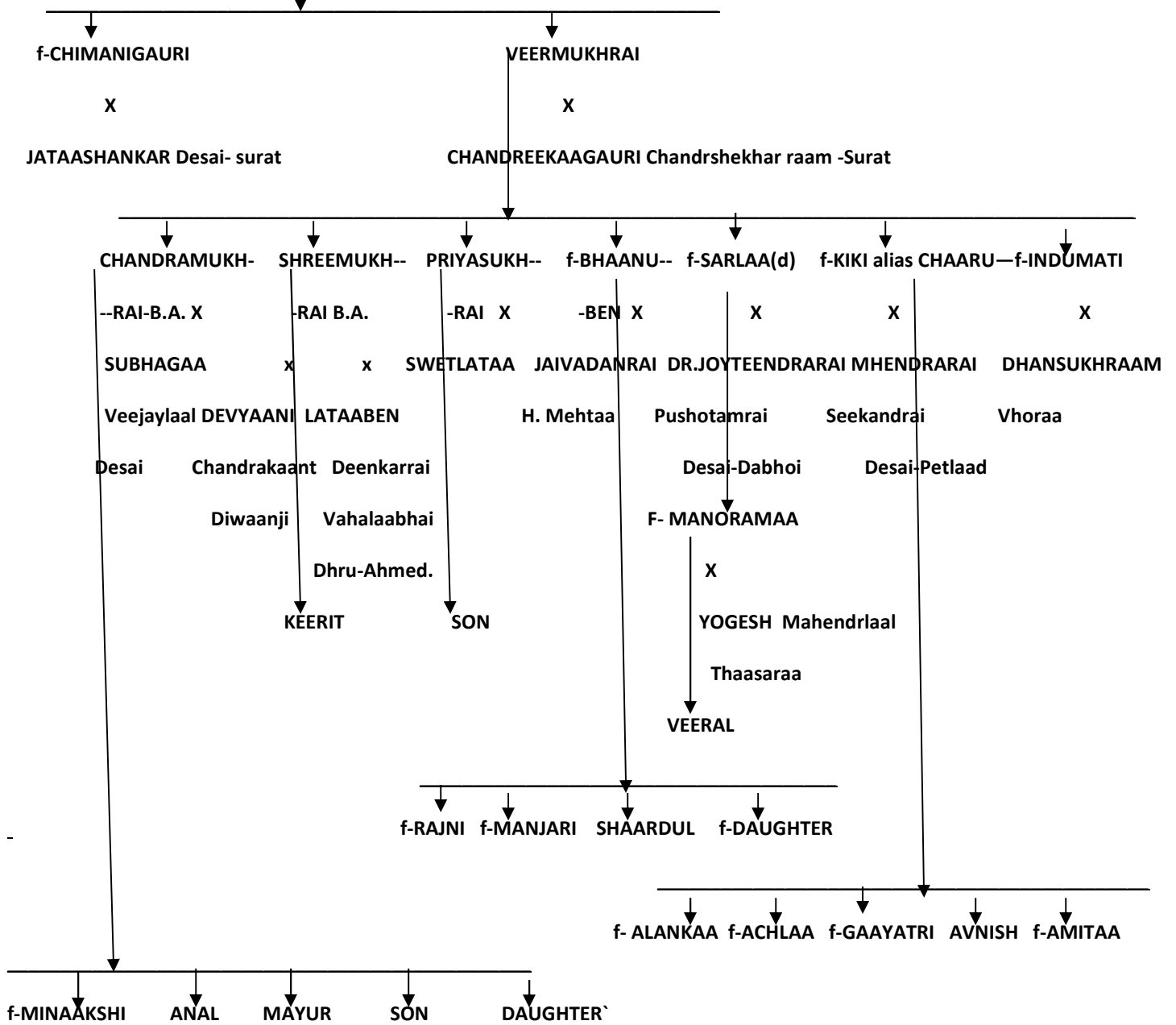


FAMILY TREE OF DESAI----SHINOR-----

SHARKS GOTRA, SAAMVED, BHAV SHARMA, KAUTHMI SHAKHAA, EESTHDEV-SREEHAATKESHVAR, DEVI-SHREE AMBAJI, KHOKHLAA GANPATI, PAANCH PAVAR (BHRUGU, SYAVAT, SAAPATVAT, AURVA, JAMDAGNI), SHARMA MITRA, SURNAME DESAI, SURYAA DHOLAA, BHAVAANI CHAAMUNDI.-RAAMESHVAR MAHADEV-

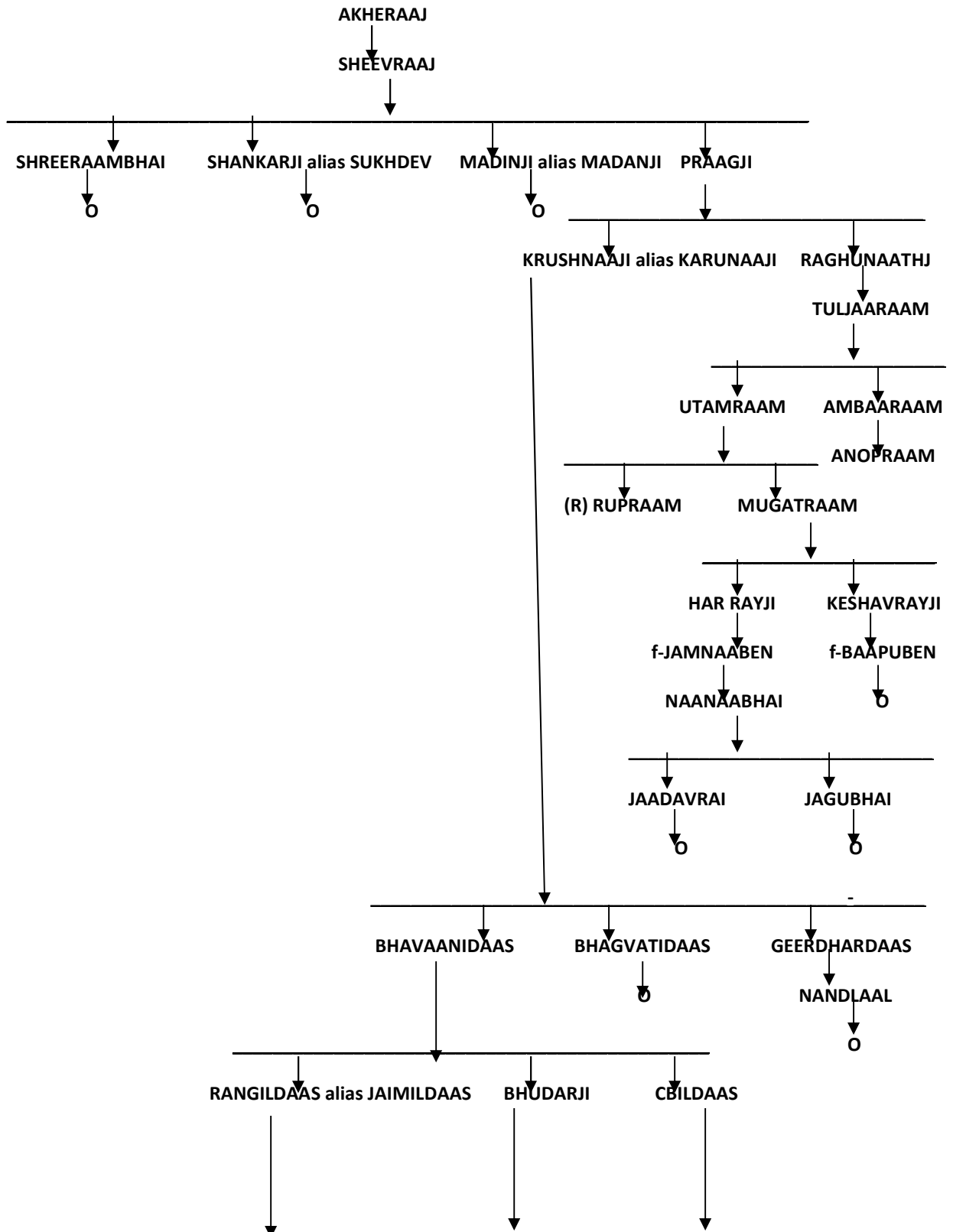


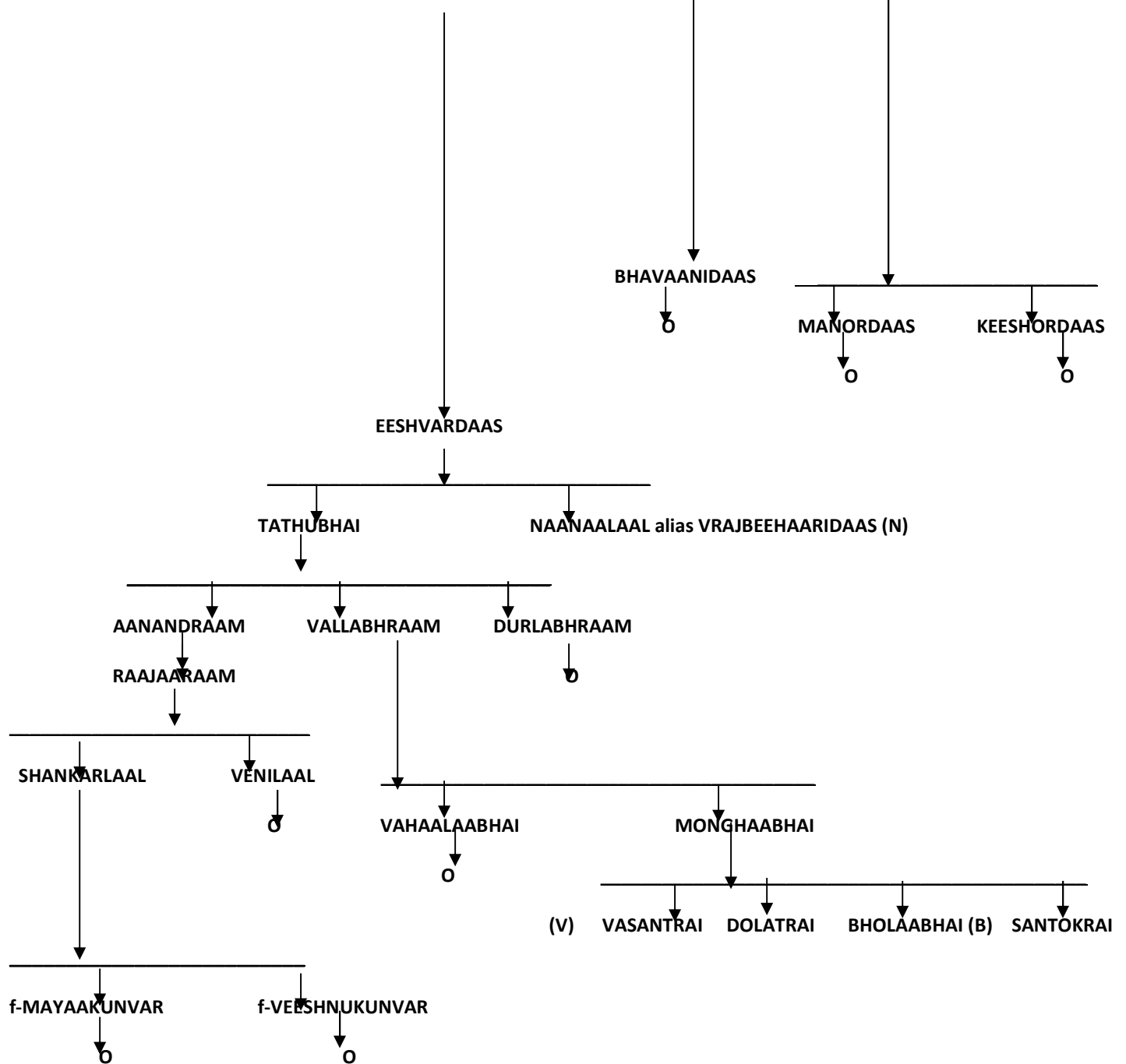
PIYUSHKAANT Hiraabhai Maj.-Petlaad



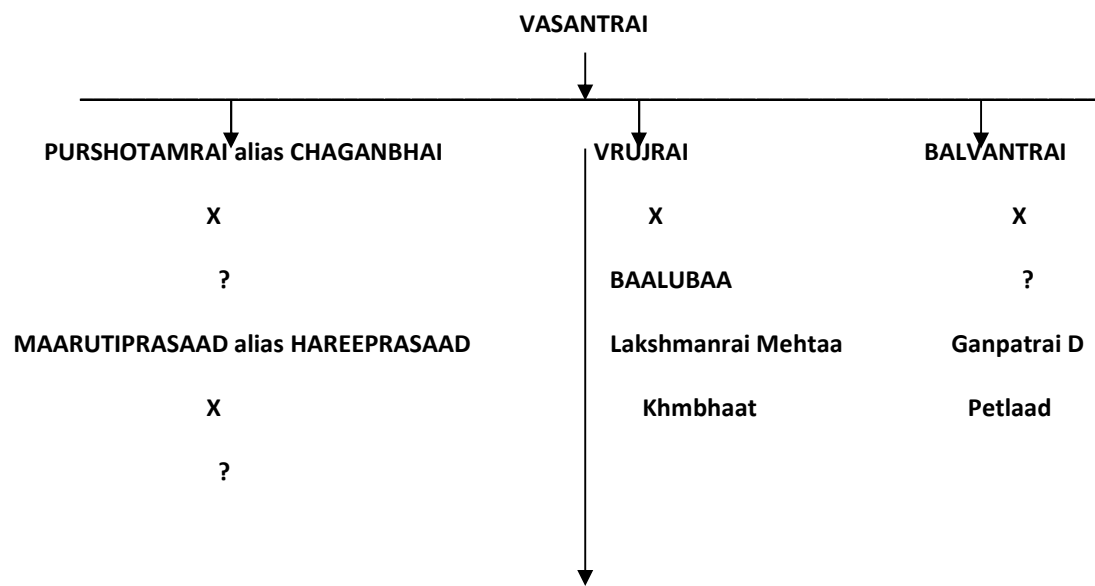
GHODHARAA----FAMILY TREE OF DESAI-NAAGAR GRUHSTH-OF GHODHARAA-----

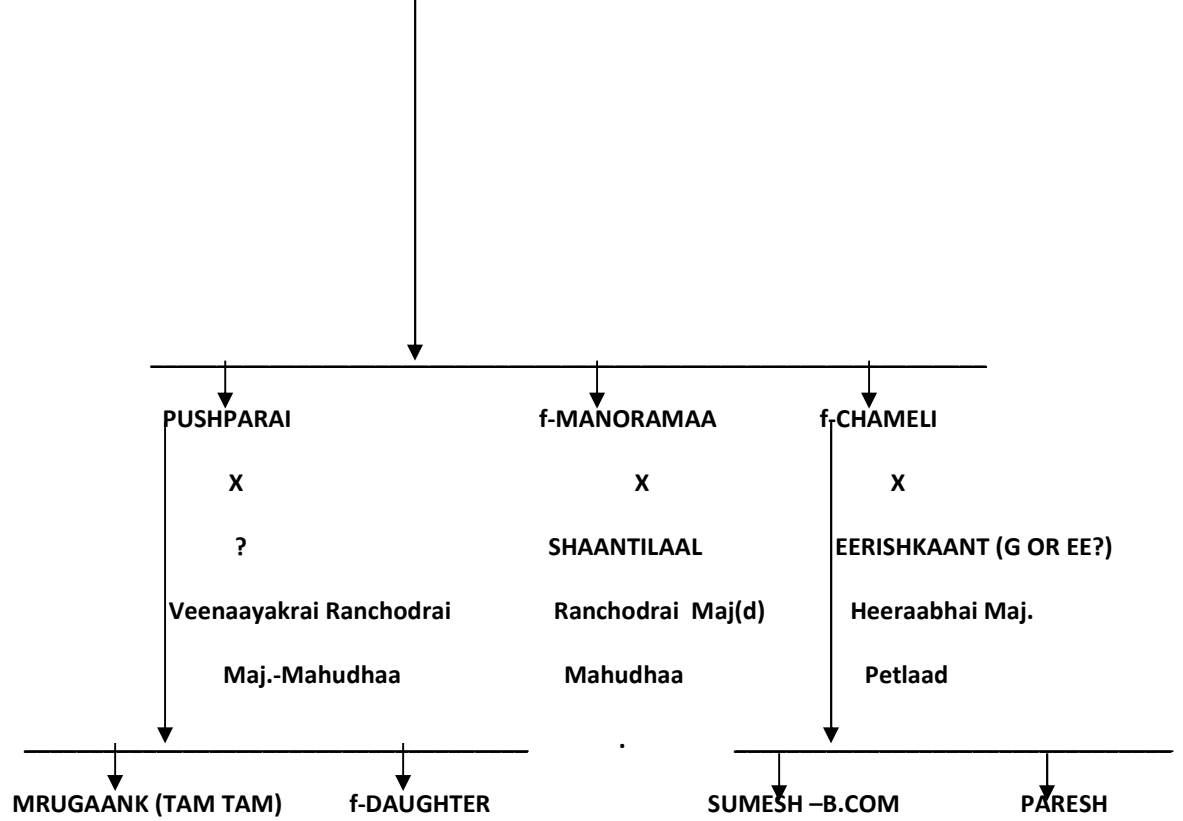
SAAMVED, KAUNDINAYS GOTRA, KAUTHMI SHAAKHAA, TREEPRAVAR, ISTHDEV SHREE HAATKESHVAR, DEVI SHREE
AMBAAJIMAATAA, KHOKHLAA GANPATI.-----



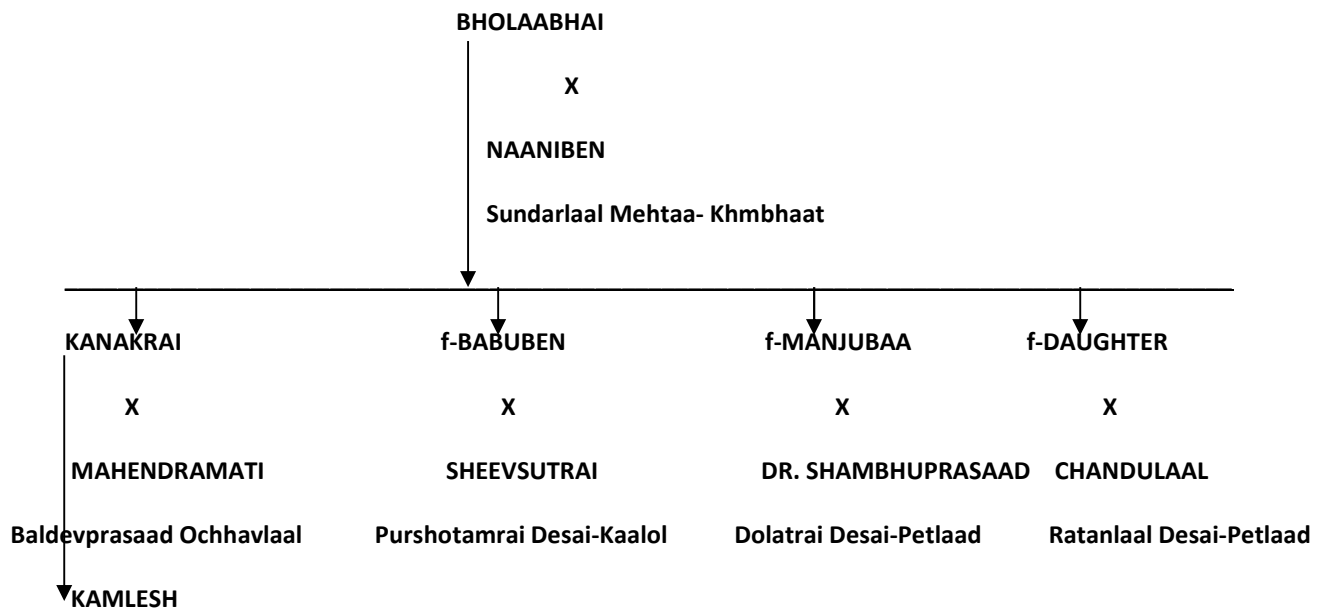


VASANTRAI MONGHAABHAI DESAI

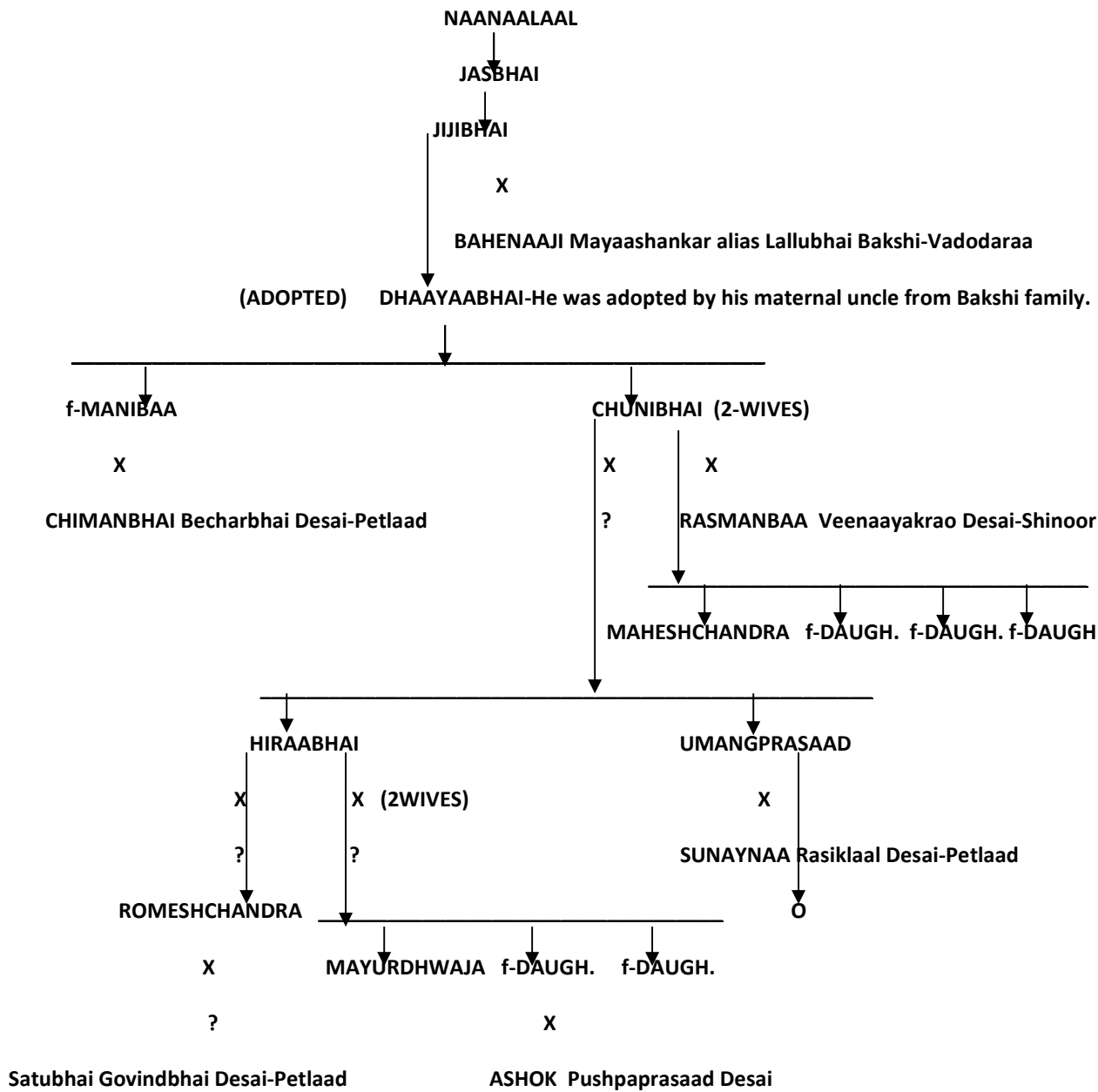




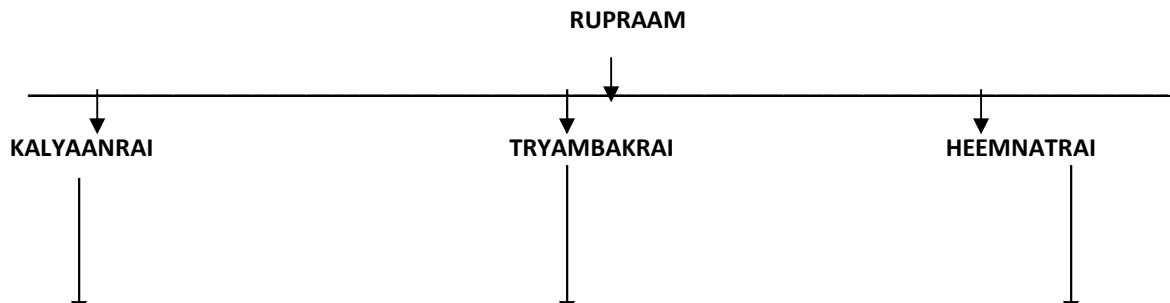
BHOLAABHAI MONGHAABHAI DESAI-----

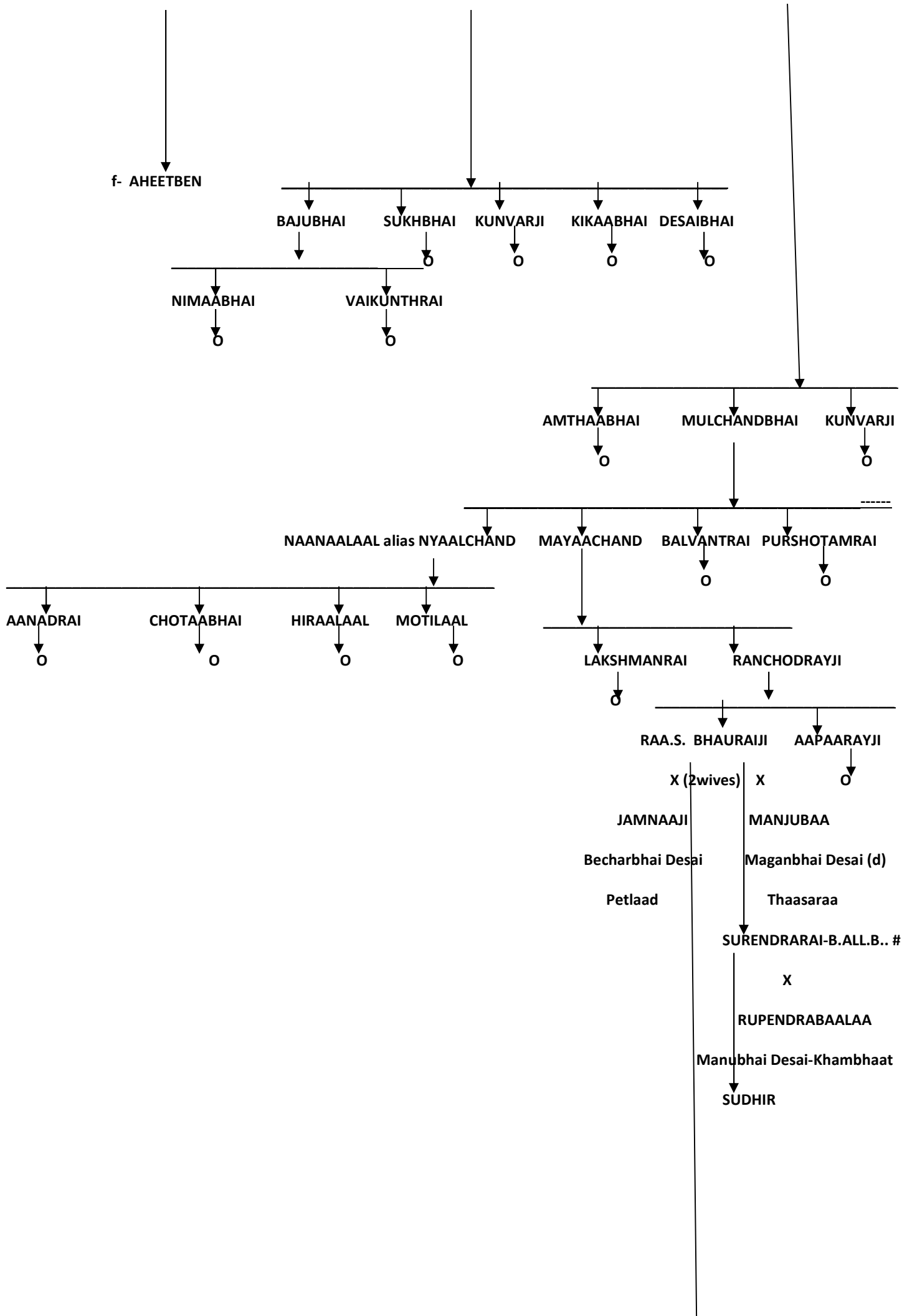


NAANAALAAL alias VRUJBEEHAARIDAAS EESHVARDAAS DESAI-----

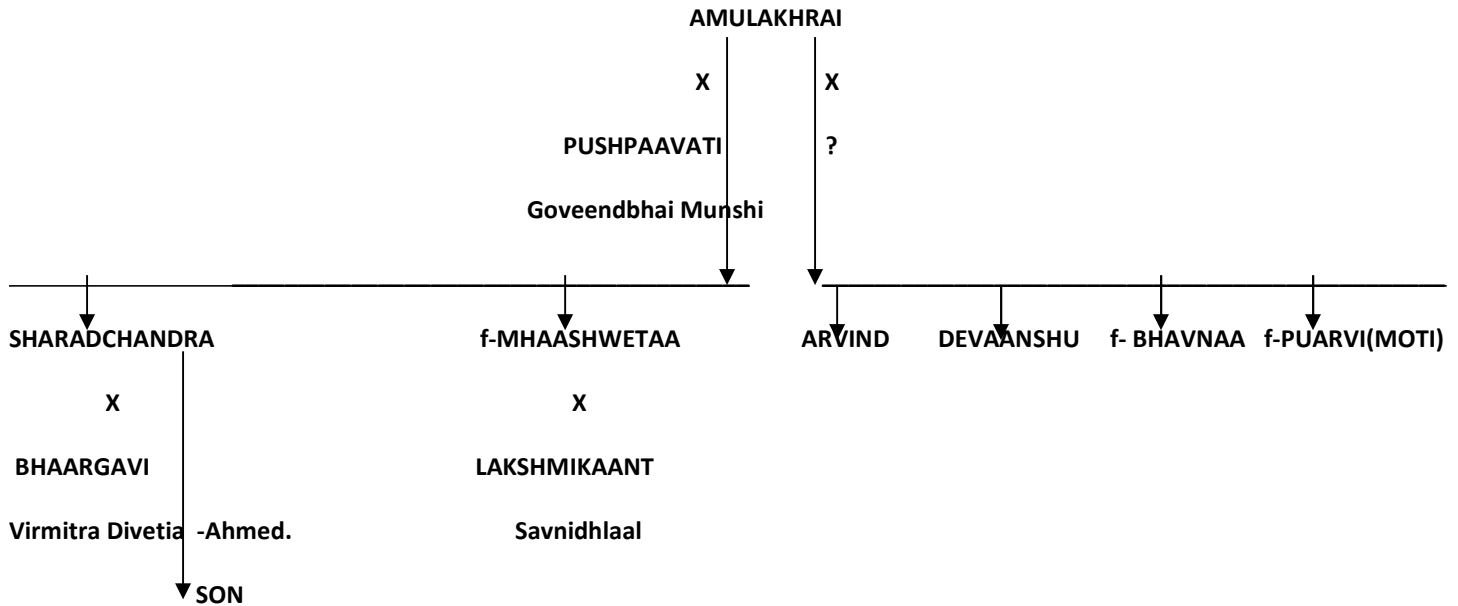


RUPRAAM UTAMRAAM Desai-----



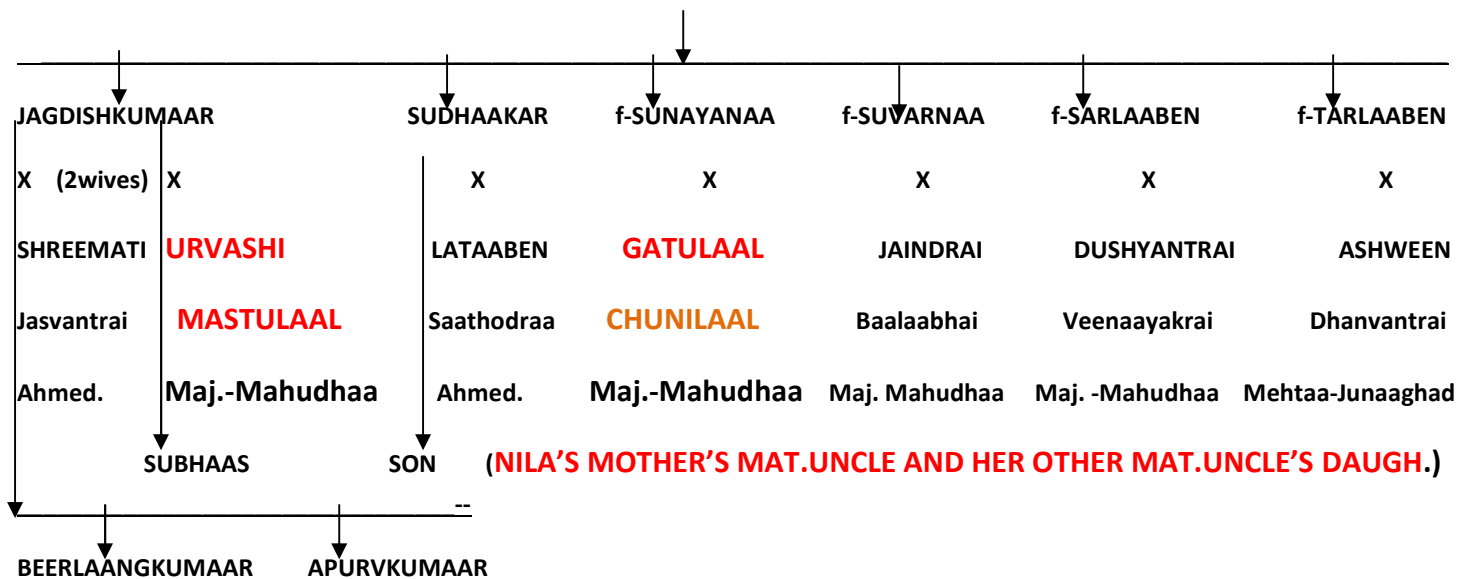


AMULAKHRAI BHAURAI-----



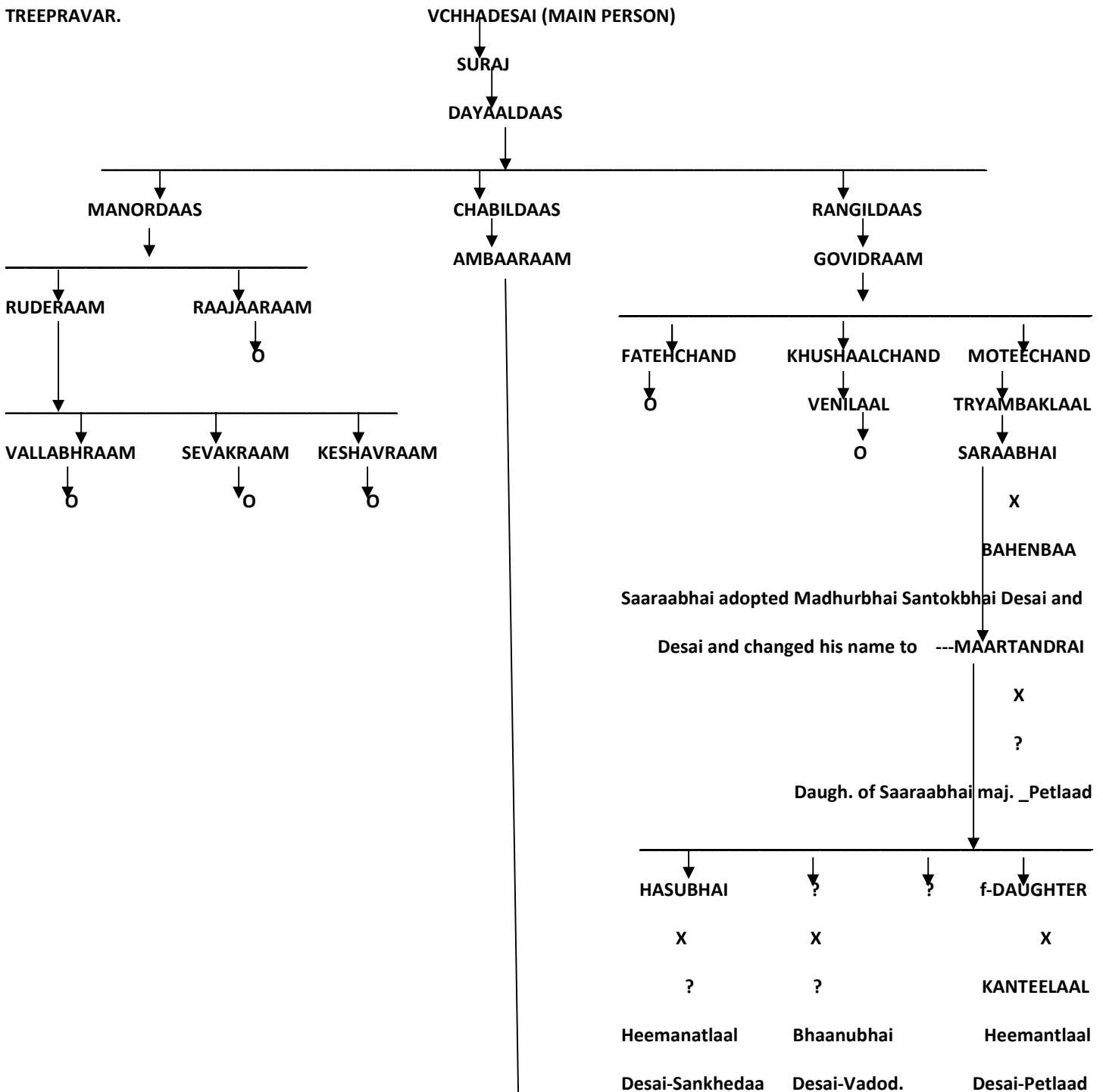
INDURAI BHAAURAI

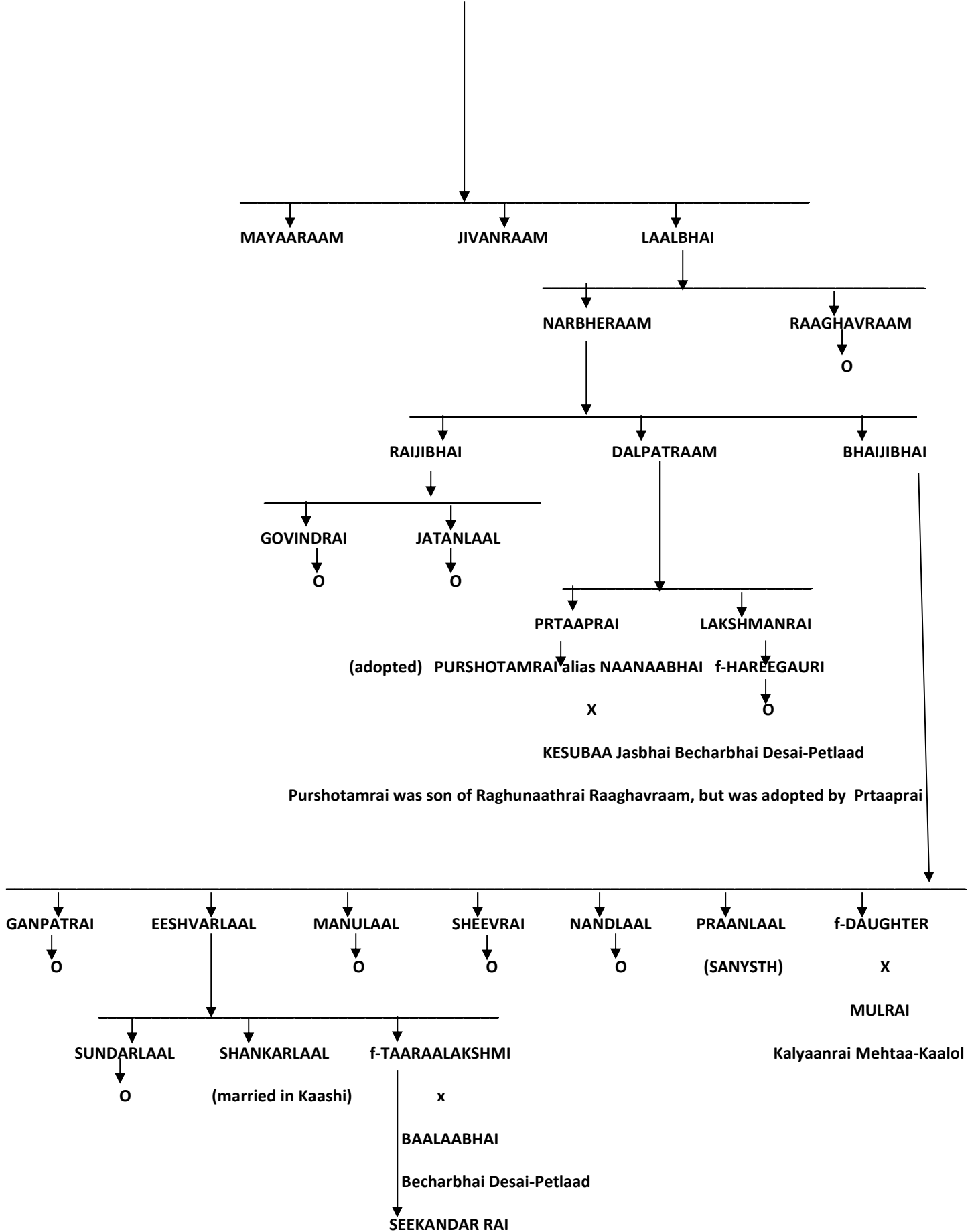
INDURAI X JANTUBEN Veethalrai Desai-Thaasaraa

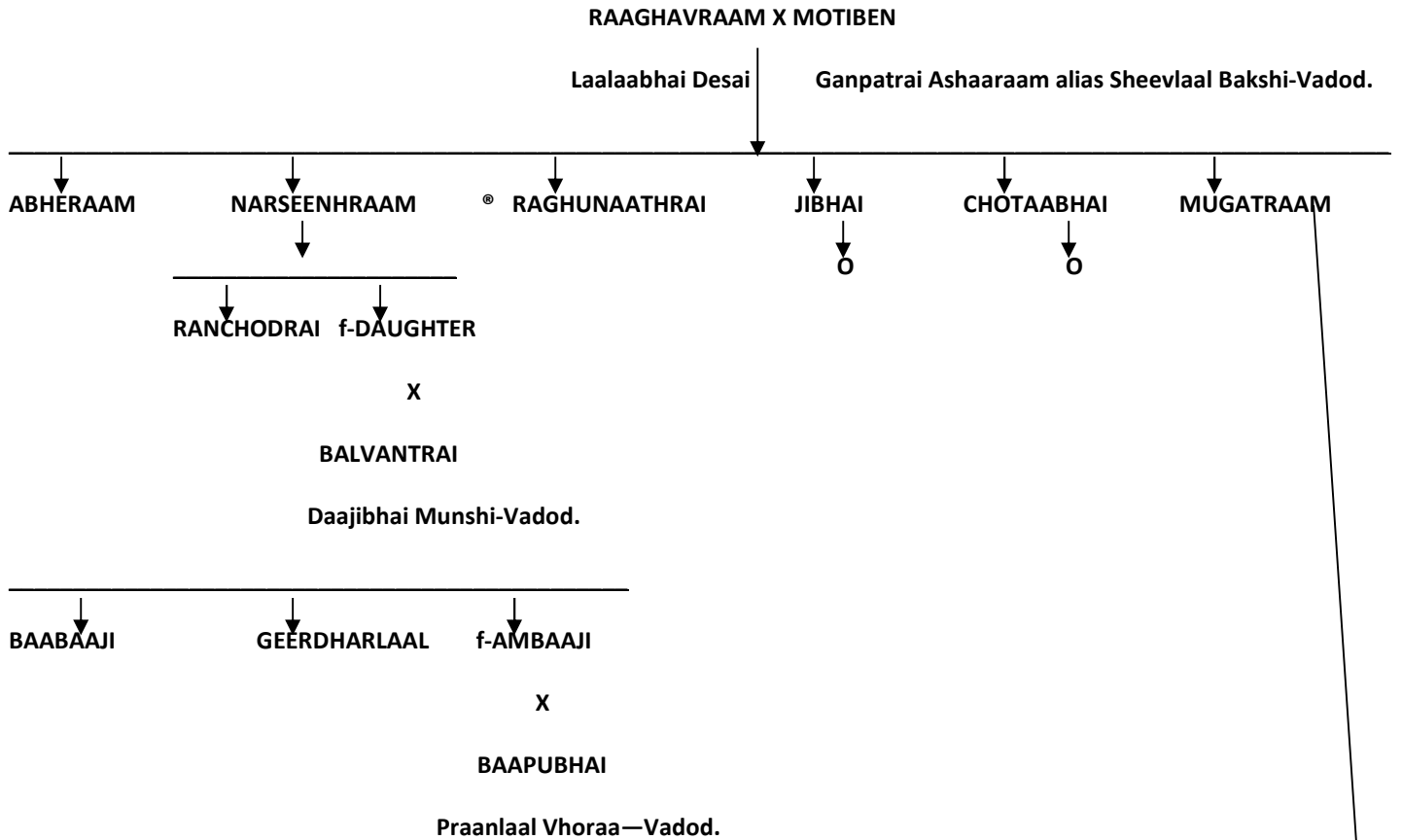


SURENDRARAI-He is in congress and does social work. He is also commander in Homeguard.He is also president of co. op. bank. He has got private farm in Saliyaad, 300 Veeghans- where he farms with the help of tractor and hired people, using fertilizer. He has got a bungalow on the farm, where he spends much time. He has got good personality and with E. honesty and courage, he mingles with people and helps them to get jobs.-----END OF PAGE NO.43 A OF THE BOOK-----

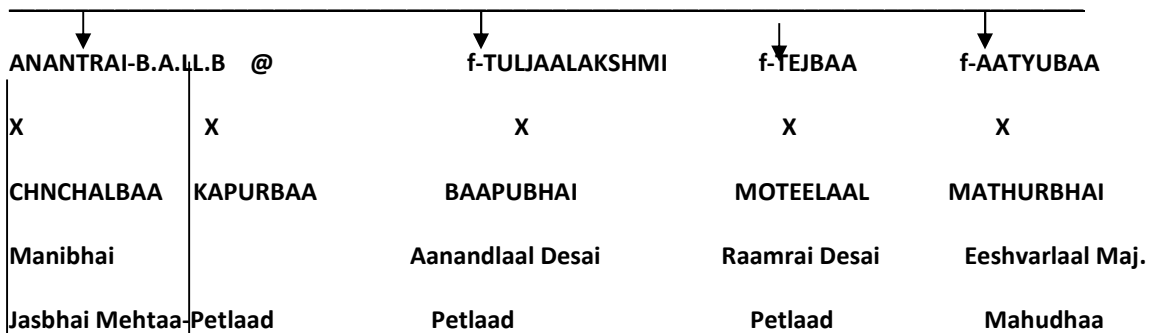
DABHOI—FAMILY TREE OF NAAGAR GRUHSTH OF DESAI OF DABHOI-----RIGVED, AUKSHNAS,-GOTRA, SHAANKHYANI SHAAKHAA, TREEPRAVAR.







THERE IS NO CLEAR INDICATION WHOSE CHILDREN ARE THE FOLLOWING ONES..



↓

@BAABUJI alias YASHCHANDRA-B.A.LL.B.(He was adopted by his maternal uncle's wife Prabhaalakshmi, after her husband Motibhai passed away. THERE IS ALSO DICRIPENCY ABOUT WHO WAS ANANTRAI'S WIFE. ON PAGE NO. 29, CHATURBAA'S NAME IS MENTIONED AND HERE CHNCHALBAA'S NAME IS MENTIONED.

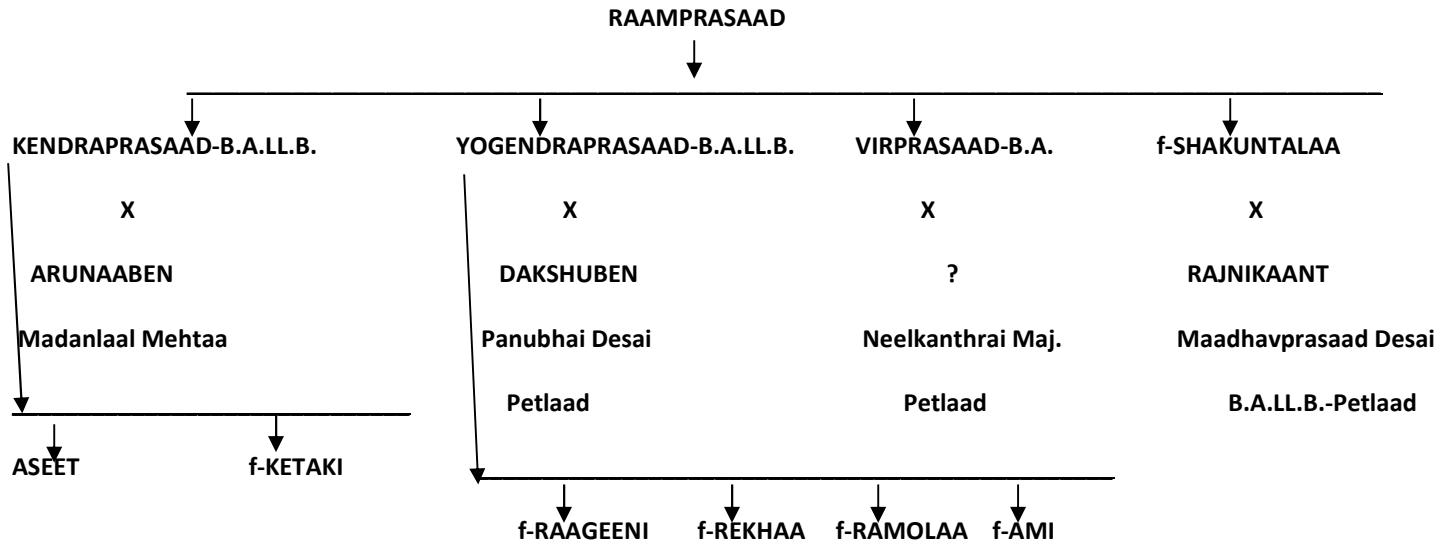
KAASHIPRASAAD

X

MAGANBAA-KAALOL

[illegible]

RAAMPRAASAAD KASHIPRAASAAD DESAI-----



SEE FURTHER DOWN FOR RAGHUNAATHRAI----

RAAMPRAASAAD---He was a teacher in English School, in Gaikawaad raajya. He retired from Petlaad high school.

TAAPIPRASAAD----In Gaikwaad raajya, he was Fojdaar at Vadodaraa, Dabhoi, Songhadh, Veesnagar, Sojitraa, Shinor.

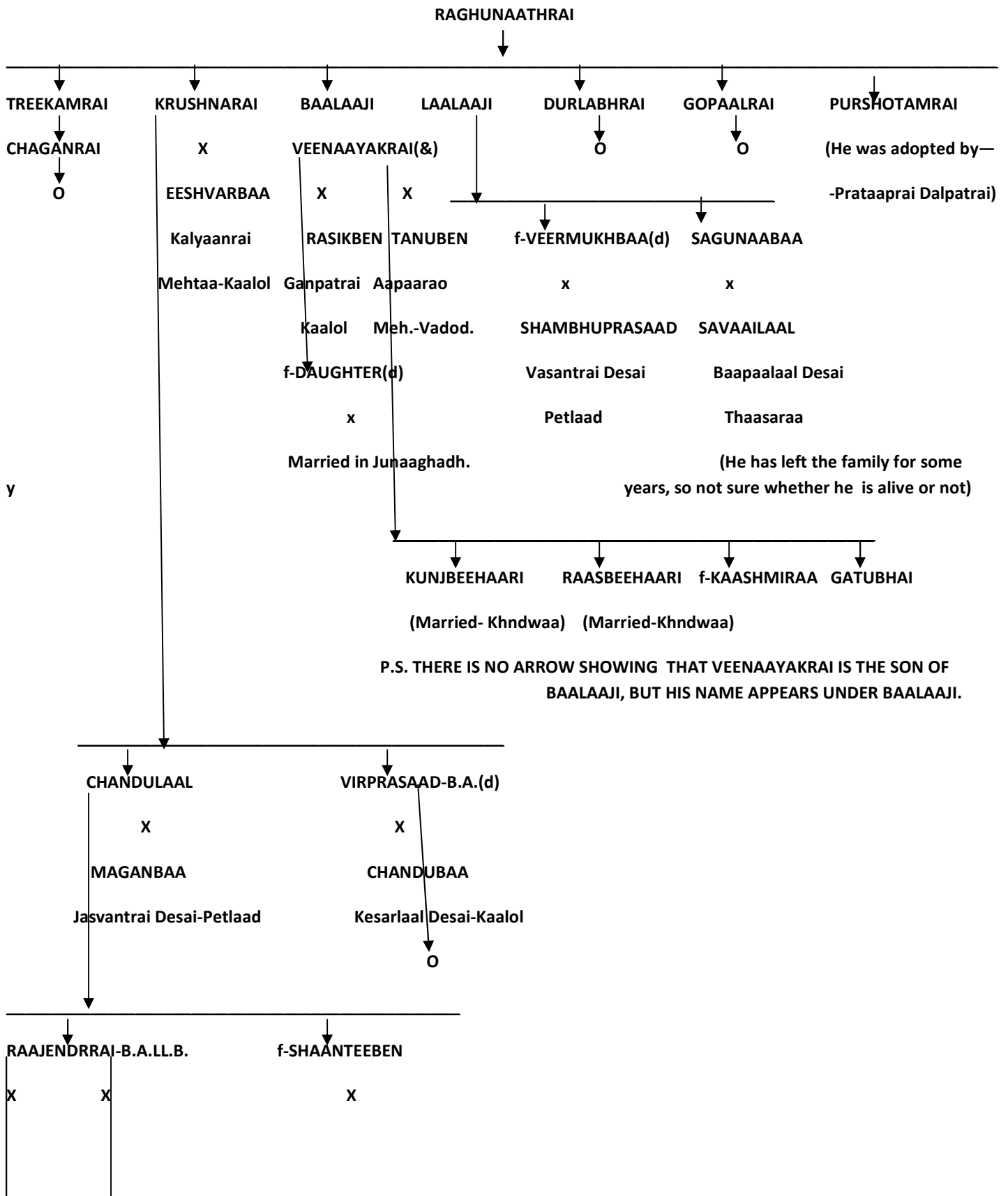
ANANTRAI—In Gaikwaad raajya, he was a teacher in English school. He was a headmaster at Paatan, Amreli, Vadodaraa,Dabhoi etc. He retired from Vadodaraa High School.

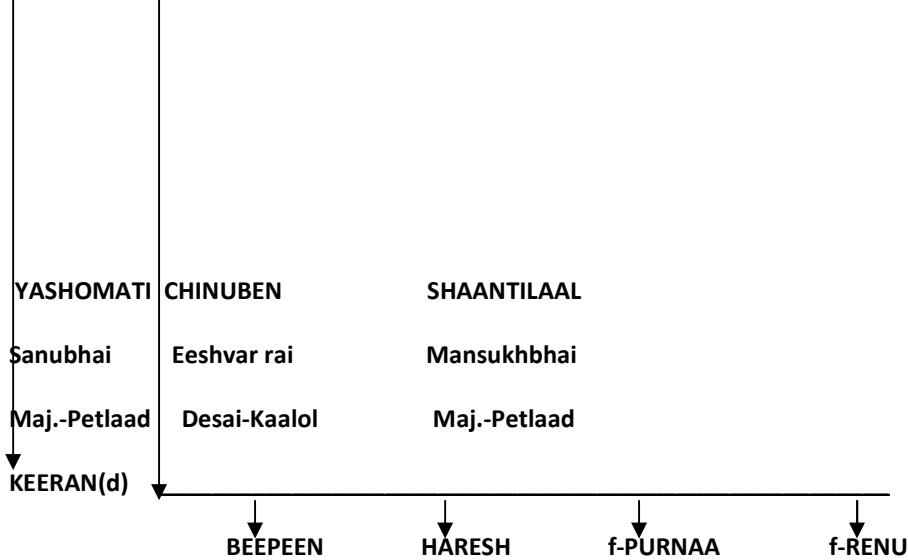
DUSHYANTRAI—He is in good position woring at The Bank of Barodaa. He was an agent for the bank at Amritsar, Dabhoi etc. At present, he working in the establishment department of the Bank.

SATISHCHANDRA—He was appointed as a permanent weigh master at Paatan, in Vadodaraa raajya railway department. Then he came to Mehsaanaa as an engineer. After that he is working as assistant engineer at Ajmer.

BUDDHIDHAN—He is working at Mumbai branch of Bank of Barodaa.

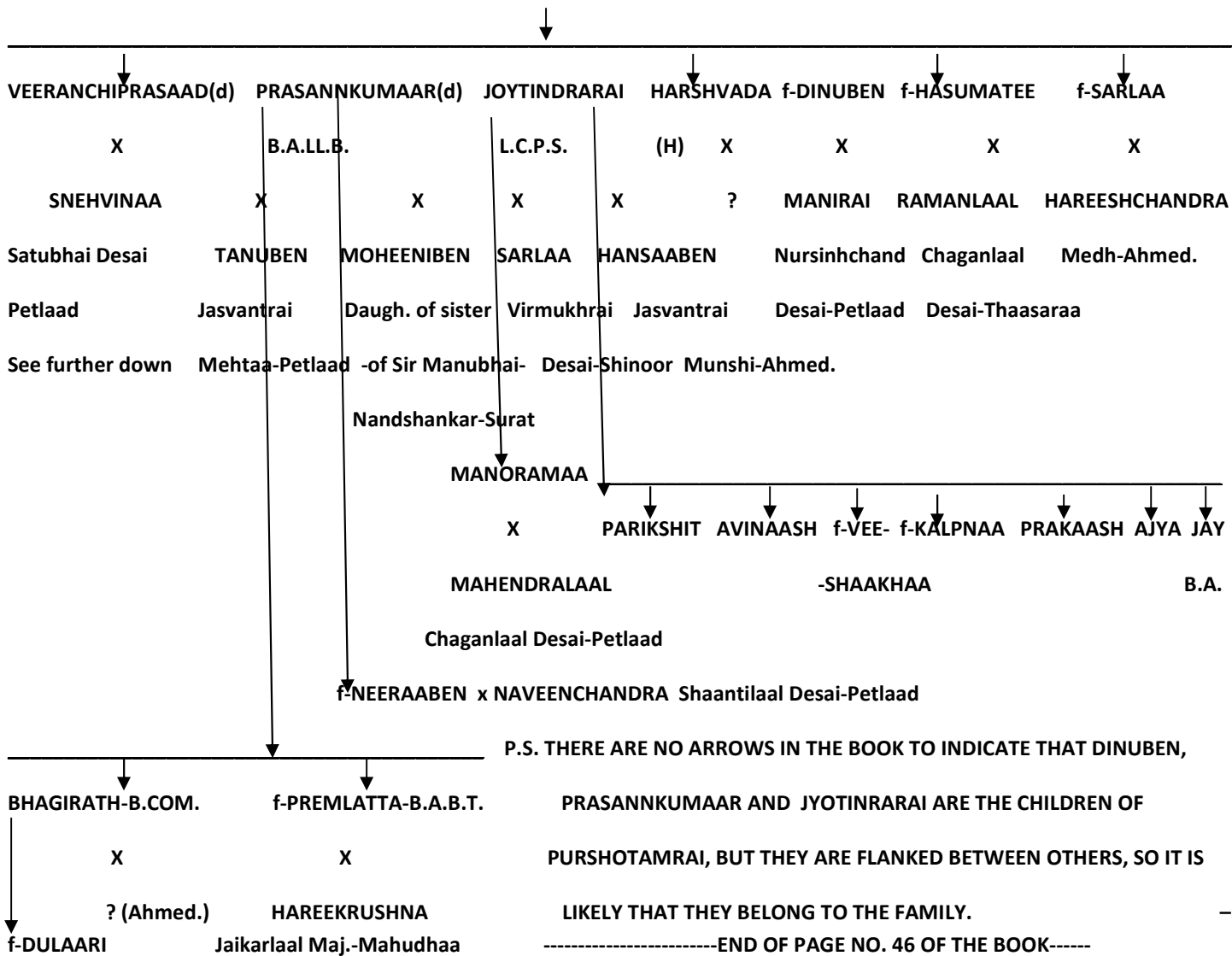
BAABUJI alias YASHCHANDRA---He worked as a lawyer in Vadodaraa for some time. He was MUNSAF at Paatan, Kathor etc. Then he was appointed as chief justice at Kutch. He passed away at the age of 50-51, because of high blood pressure.



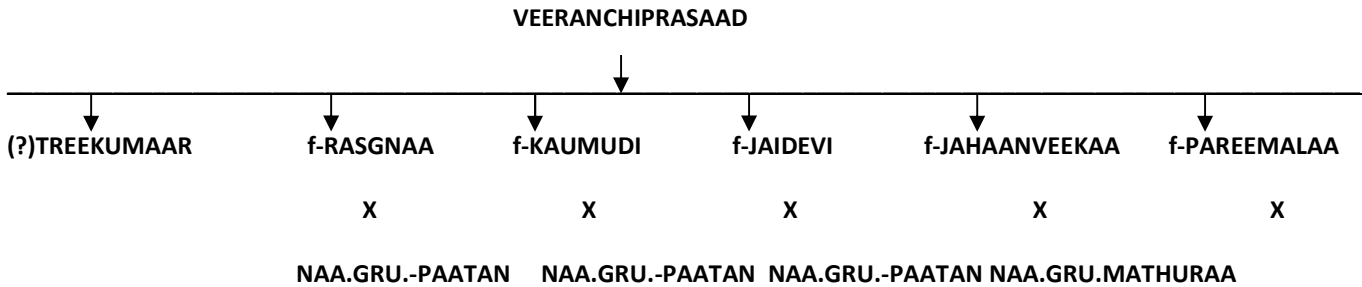


PURSHOTAMRAI PRATAAPRAI DESAI (ADOPTED)-----

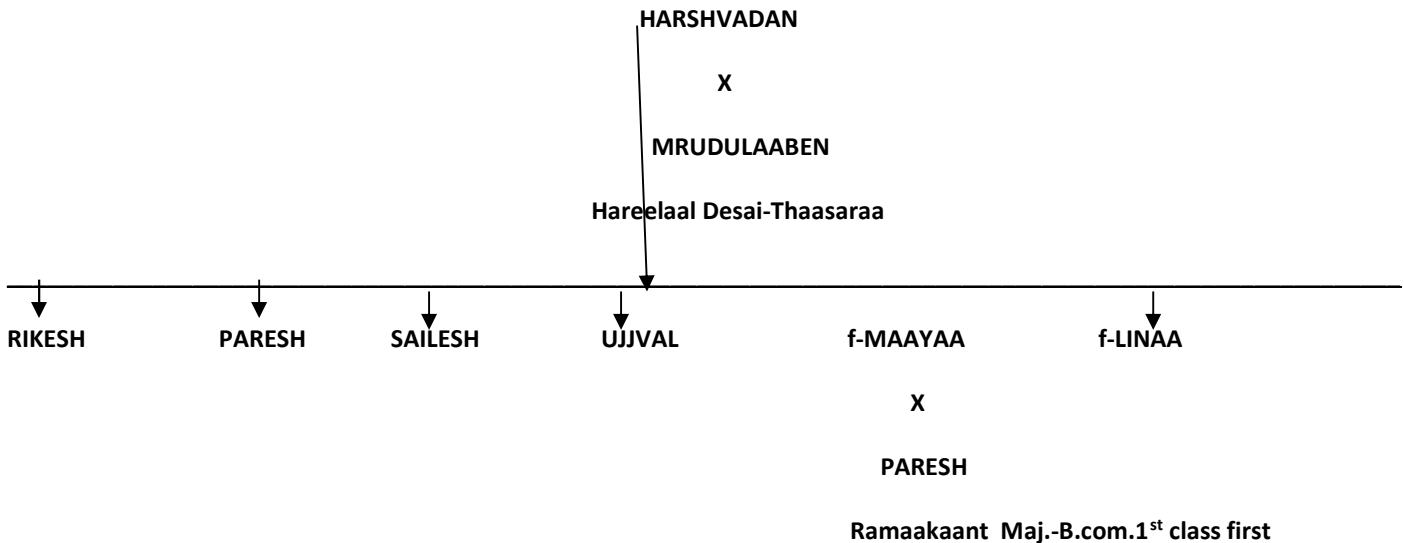
PURSHOTAMRAI X KESUBAA Jasbhai Desai-Petlaad



(V) VEERANCHIPRASAAD PURSHOTAMRAI



(H) HARSHVADAN PURSHOTAMRAI DESAI-----



P.S. THERE IS NO INDICATION SHOWING MAAYAA BEING THE DAUGHTER OF HARSHVADAN, BUT SHE IS FLANKED BETWEEN OTHER CHILDREN OF HIM, SEEMS SHE MUST BE HIS DAUGHTER. (NO ARROW IN THE BOOK)

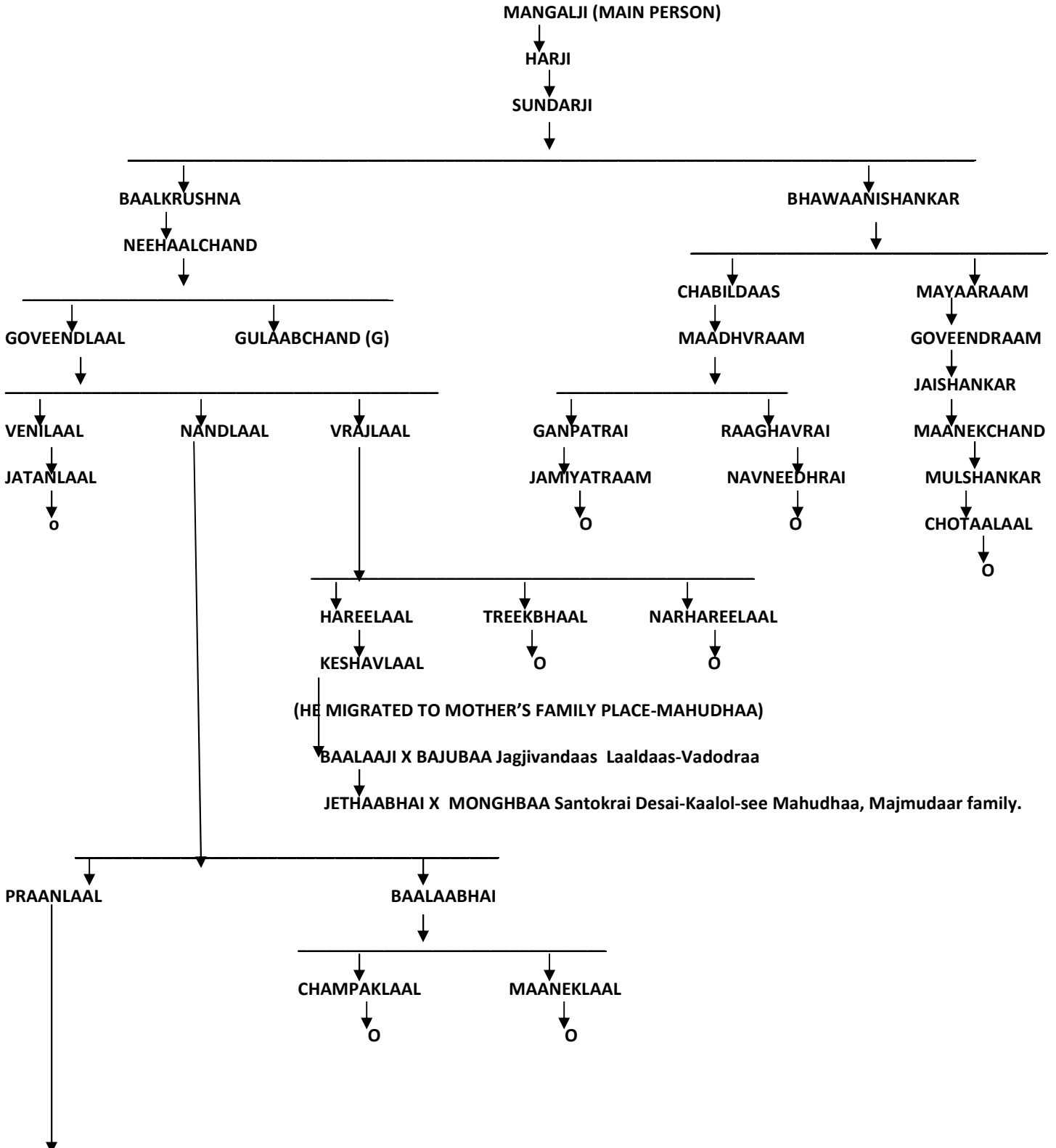
VEENAAYAKRAI-He was traffic FOJDAAR in Barodaa state. He was capable and managed traffic very well. He had aneurism and passed away in the hospital.

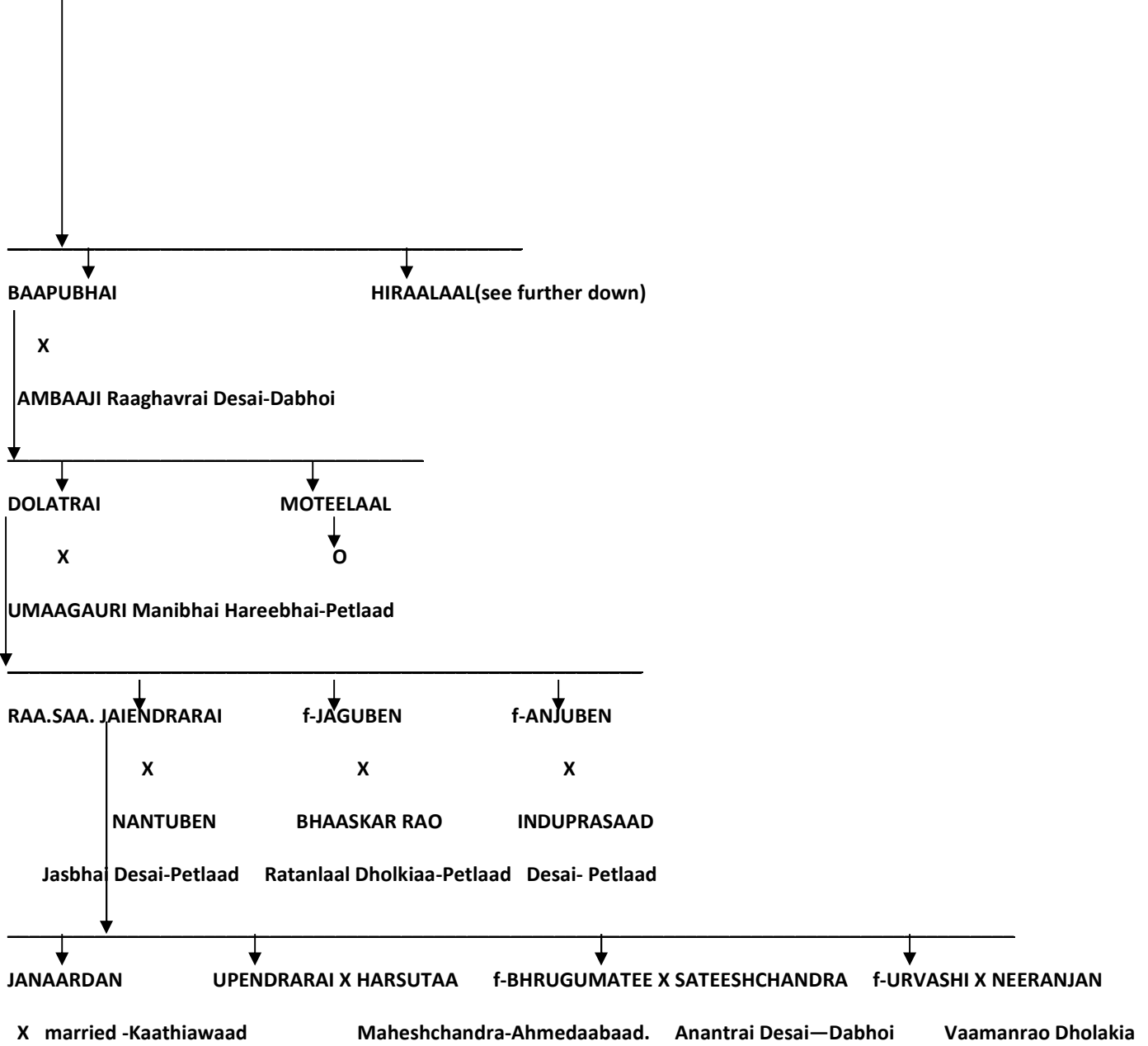
VIRPRASAAD---He was an ac. Accountant. He had brain disease which caused his death.

PRASANNKUMAAR---He was a judj in DAANTAA STATE and he was appointed as Deewaan (minister). But he got some infection from water, so he came and stayed with his brother Jyotindra at Goyaagate until his death

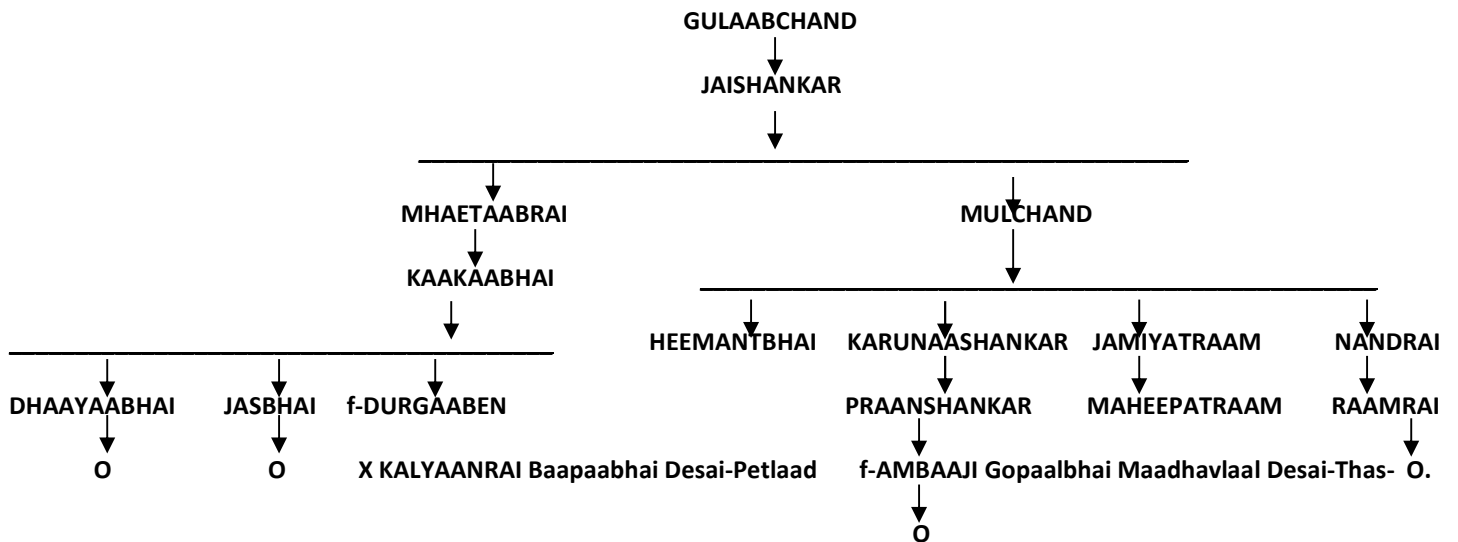
FAMILY TREE OF VADODARAA'S VHORAA NAAGAR FAMILIES-----

SAAMVED, KAASNYAS GOTRA, KAUTHMI, PRAVR, ISTHDEV-SHREE HAATKESHVAR, DEVI SHREE AMBIKAA, KHOKHLAA GANPATI





(G) GULAABCHAND NEEHAALCHAND VHORAA-----

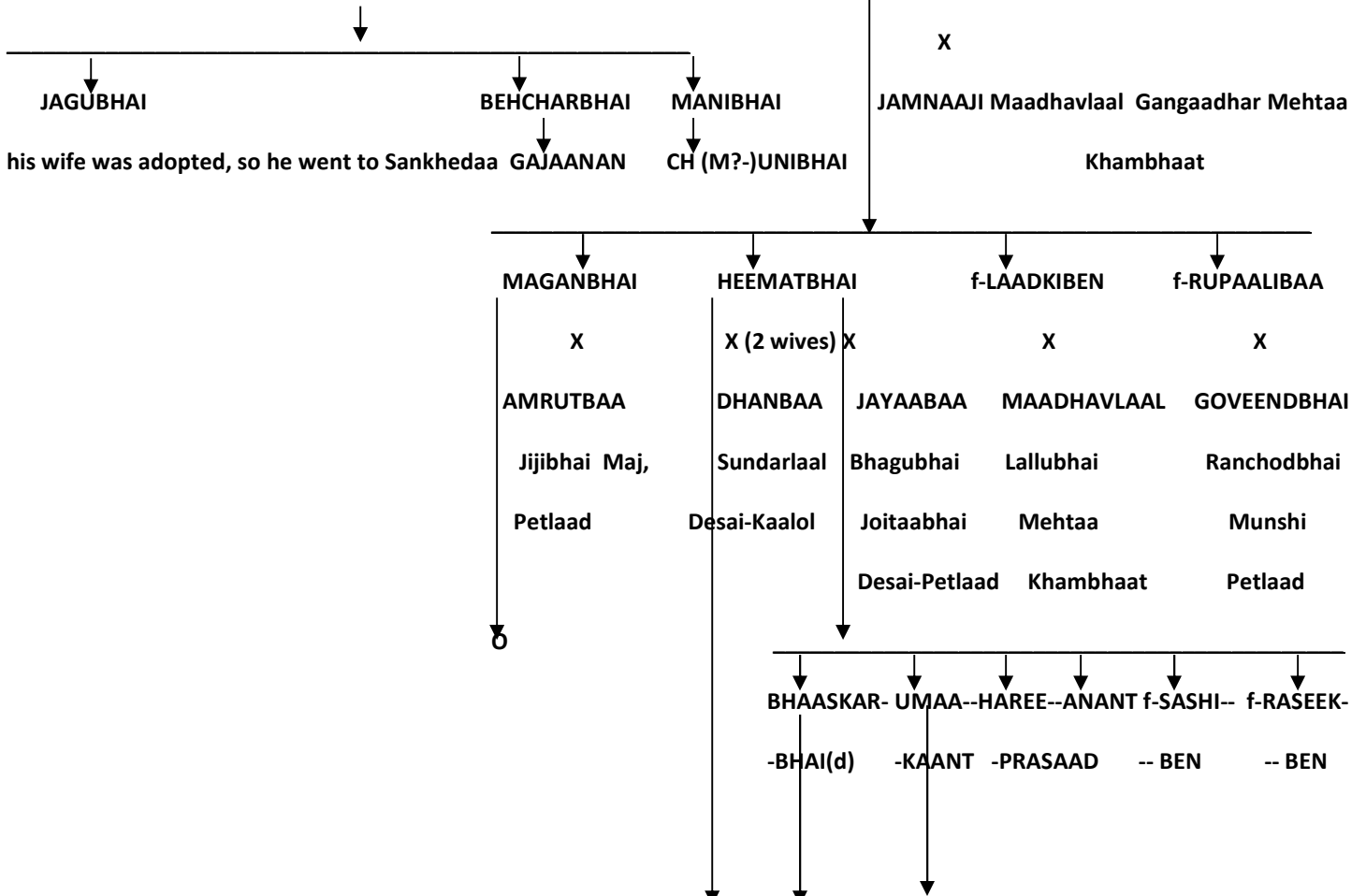


HIRAALAAL PRAANLAAL VHORAA-----VADODRAA

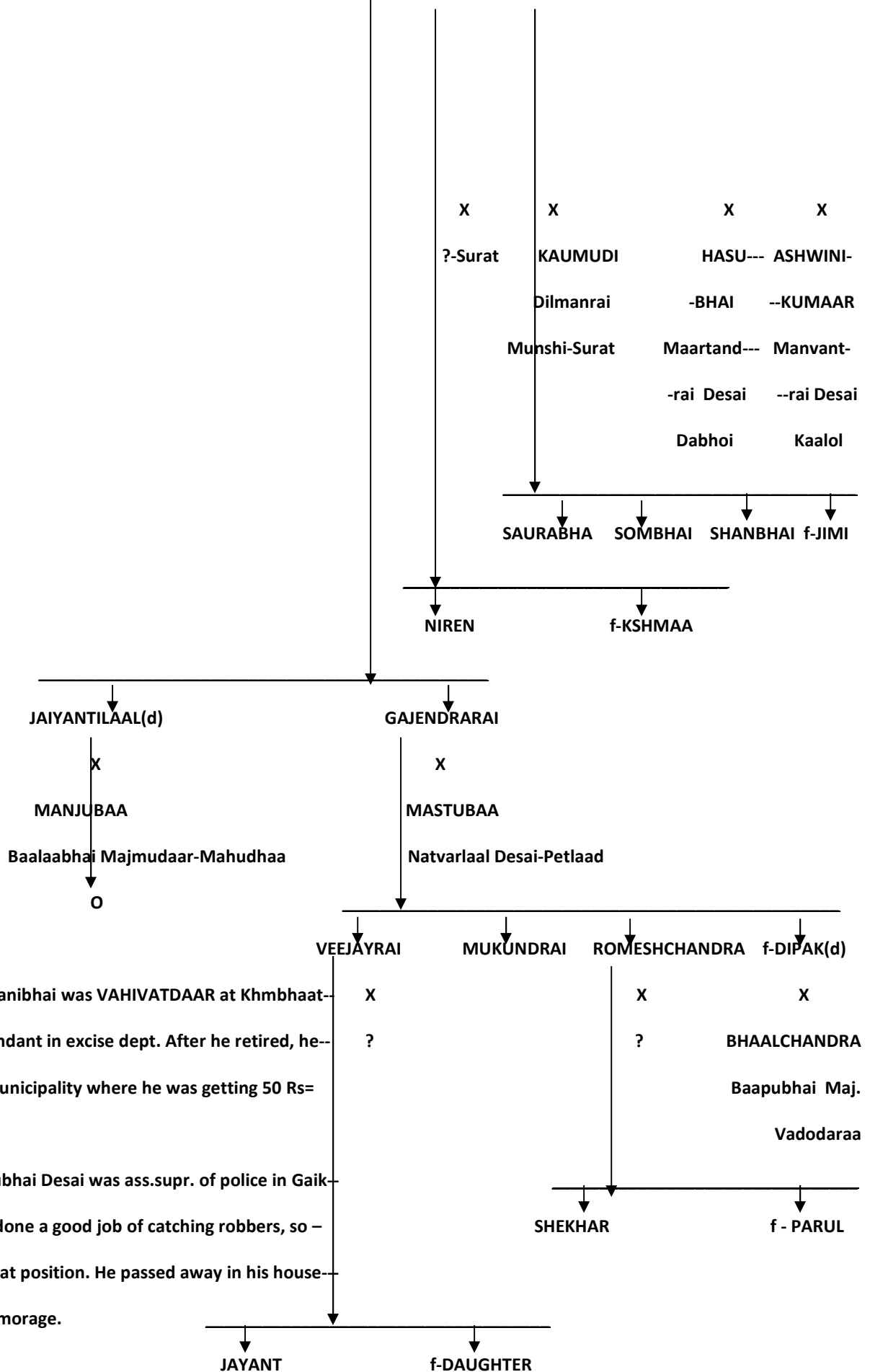
HIRAALAAL



TREEKAMJI

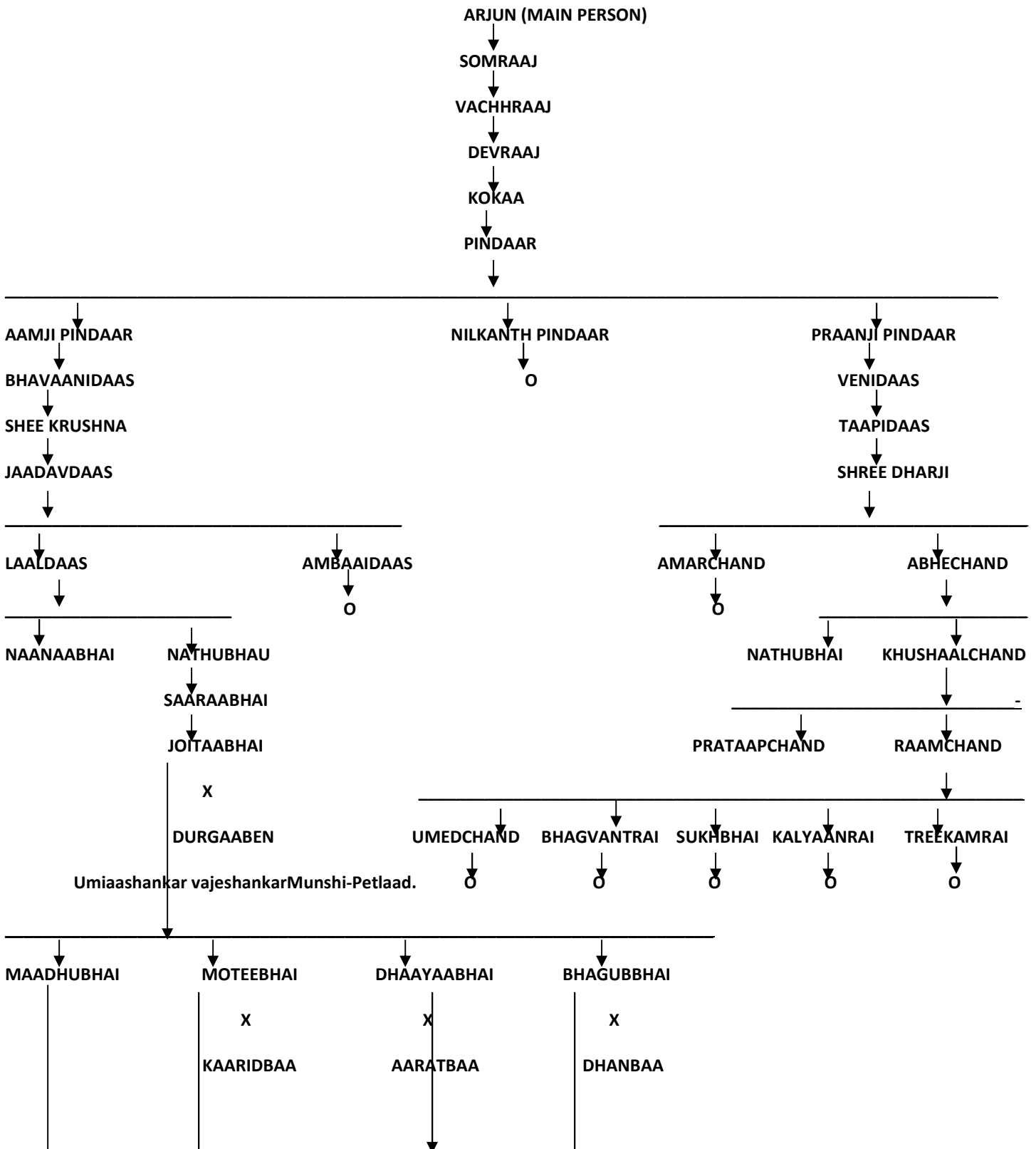


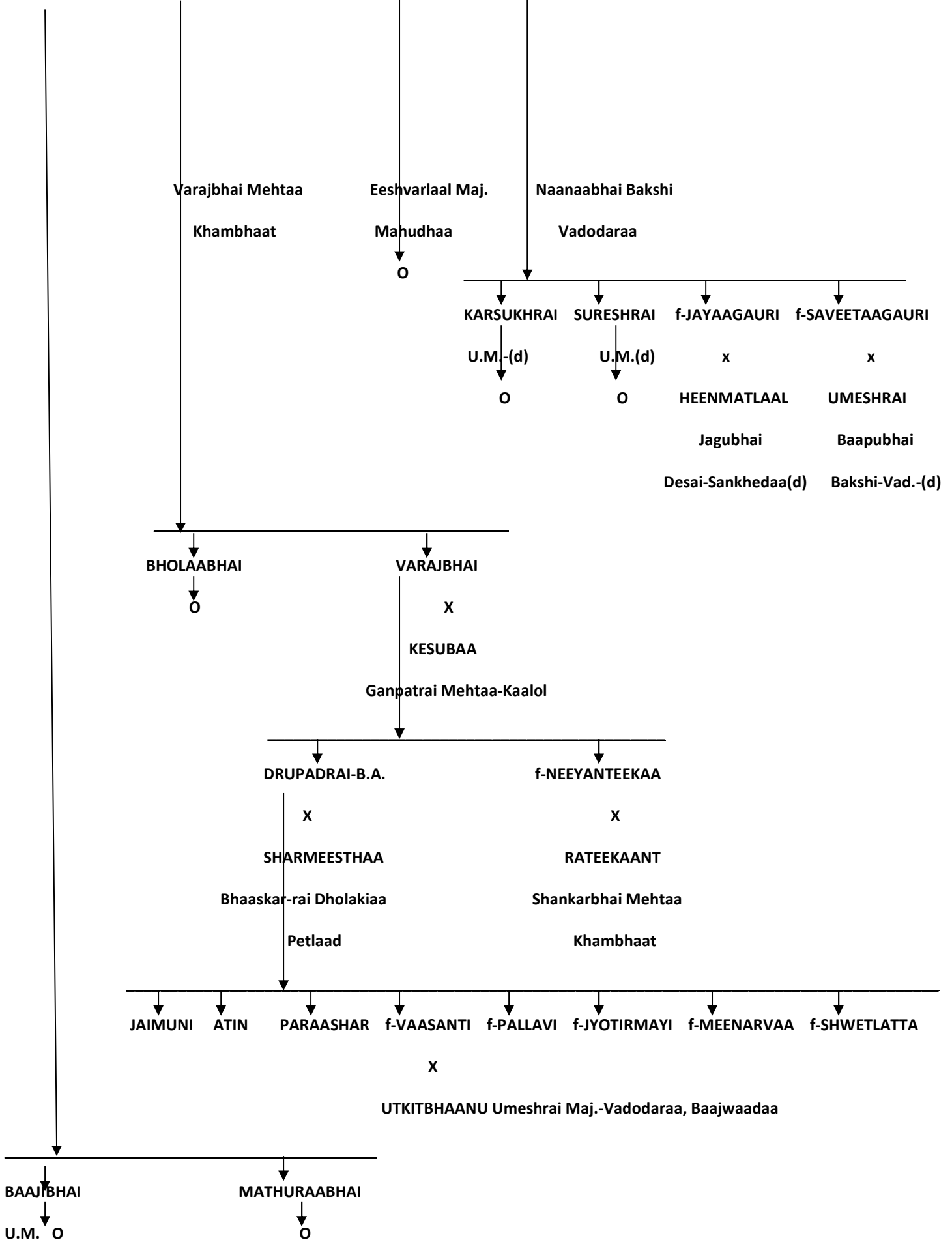
P.s. Ch(M?)unibhai Manibhai was VAHIVATDAAR at Khmbhaat--
 Then he was supretendant in excise dept. After he retired, he--
 Was working in the municipality where he was getting 50 Rs=
 Extra.
 P.S. Maganbhai Jagubhai Desai was ass.supr. of police in Gaik--
 -waad state. He had done a good job of catching robbers, so --
 He was prmoted to that position. He passed away in his house--
 Due to the brain hemmorage.

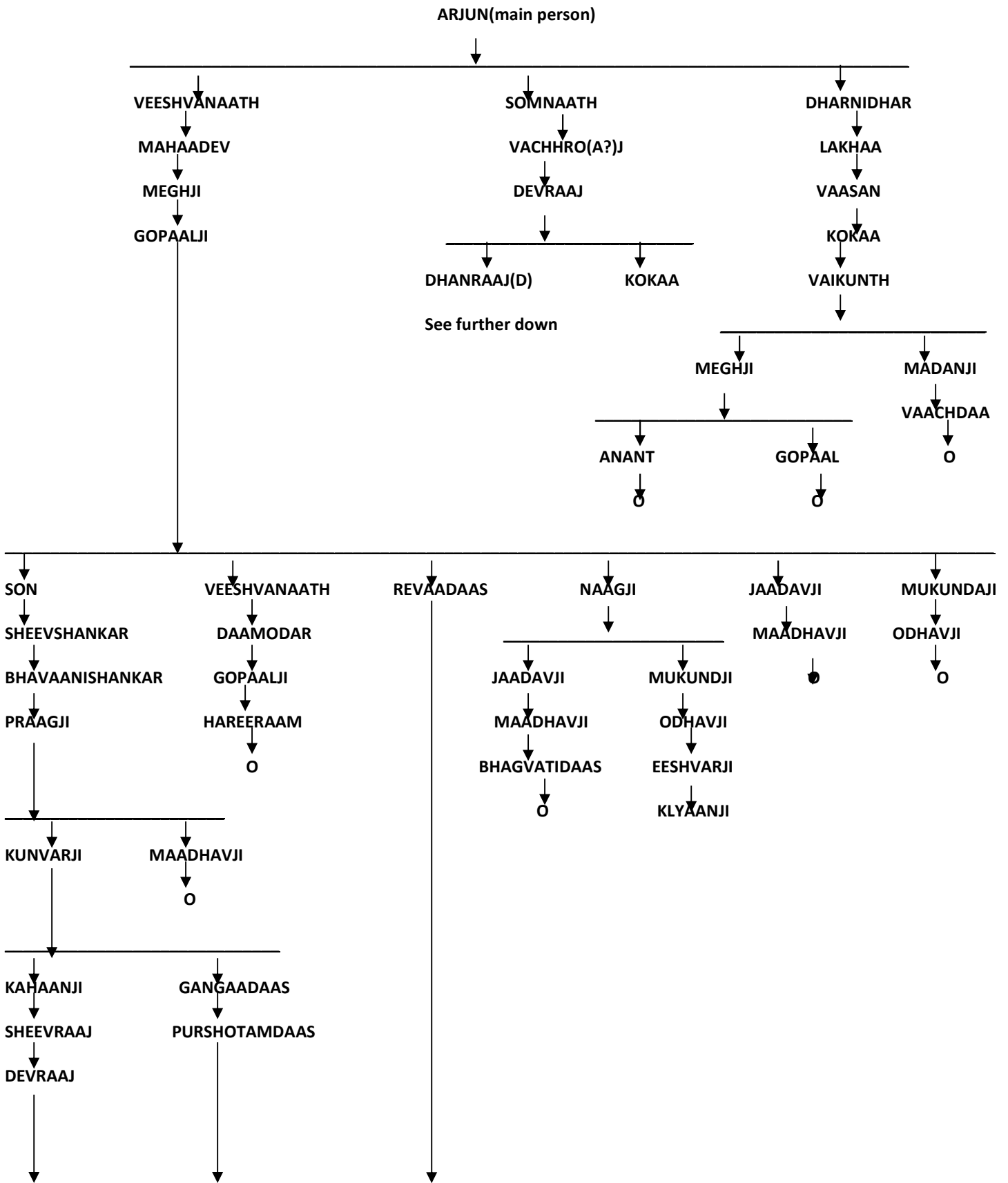


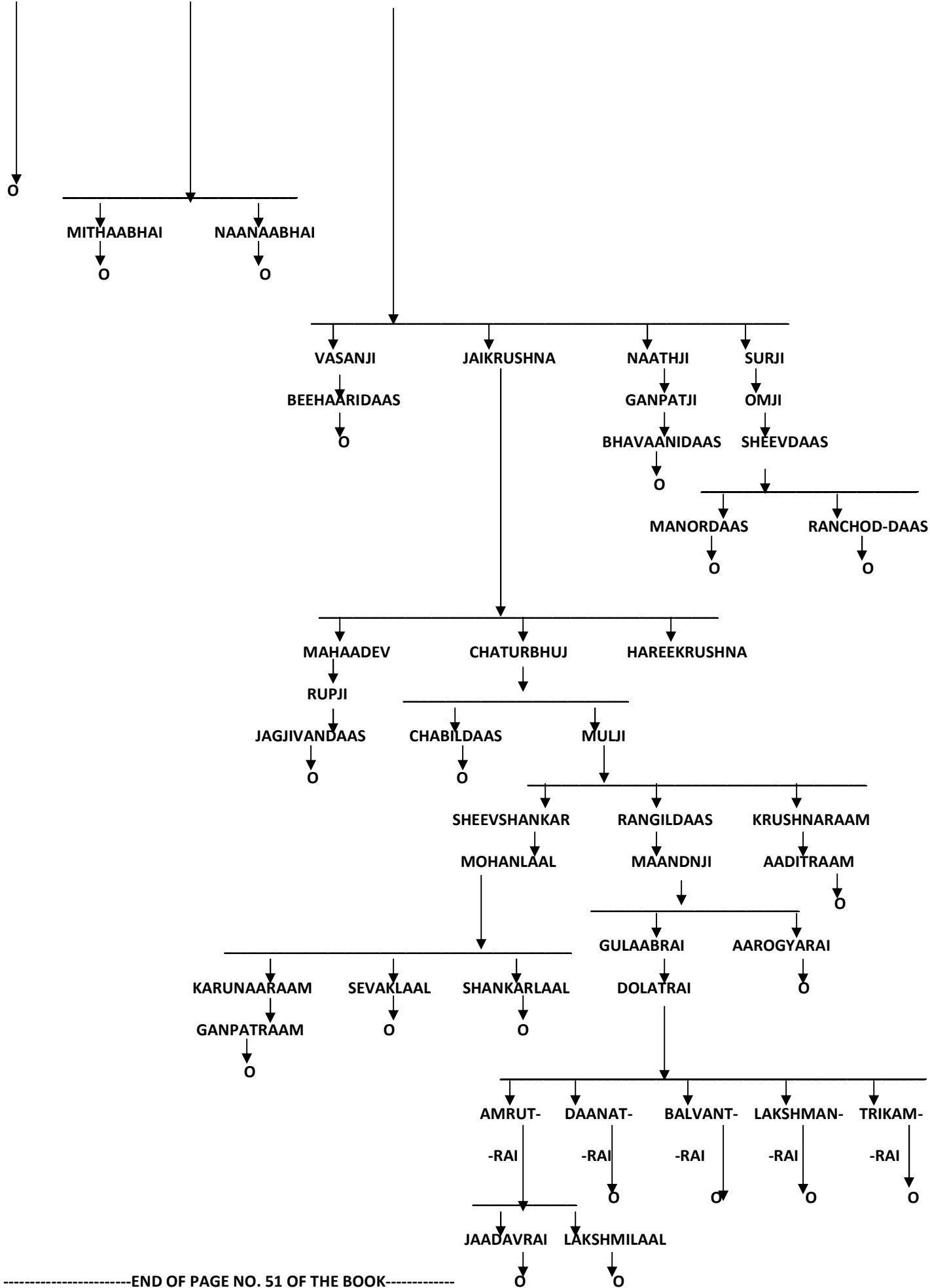
PETLAAD'S DESAI FAMILIES- VARAJBHAI MAADHUBHAI DESAI'S FAMILY TREE---Behind Ambaamaataa's temple-Petlaad.

SHAARKS GOTRA, SAAMVED, KAUTHAMI SHAKHA, BHAV SHARMA, TREEPRAVAR, ISHTADEV SHREE RAAMESHVAR, DEVI SHREE AMBEEKAA, KHOKHALAA GANPATI.

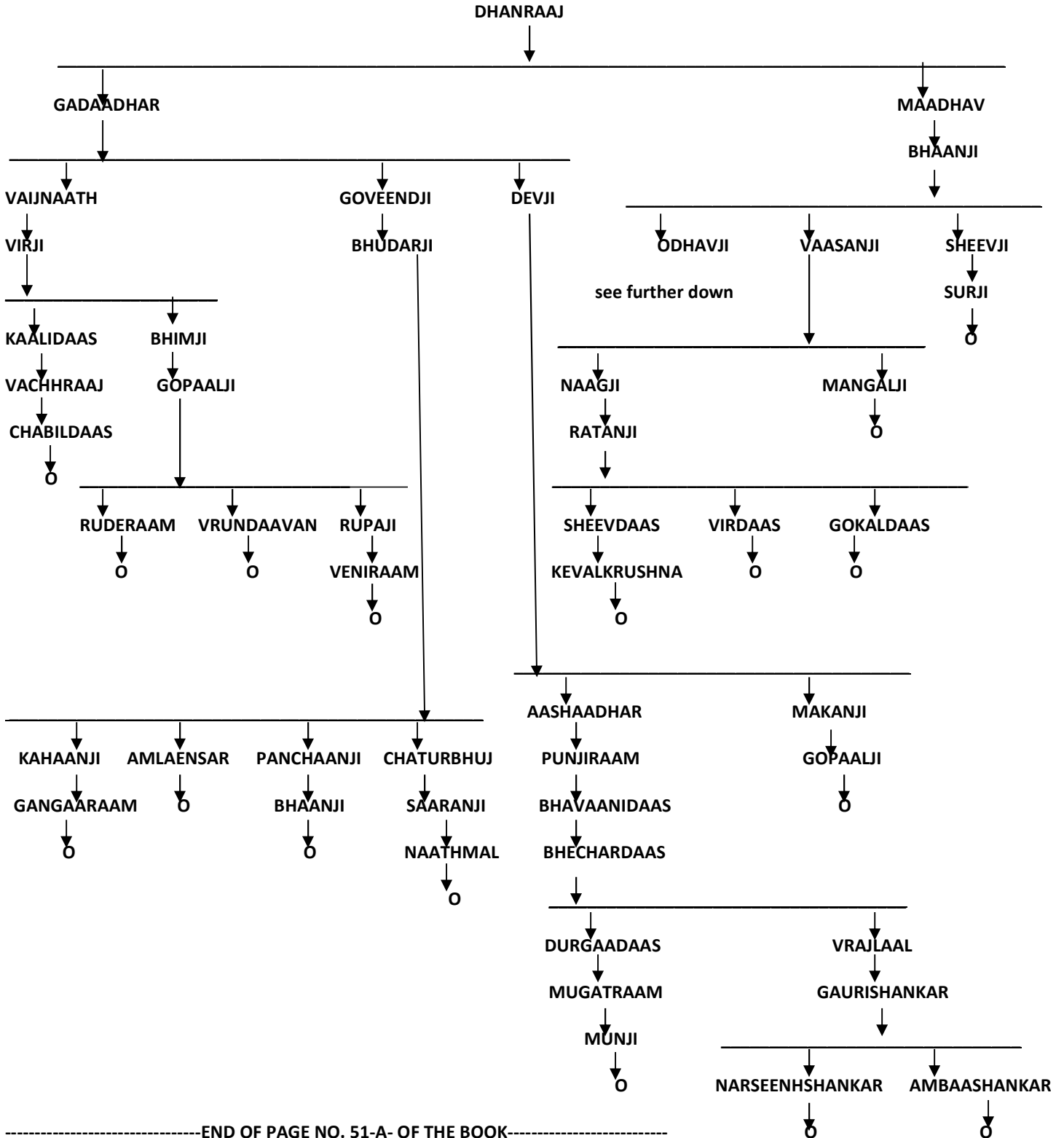




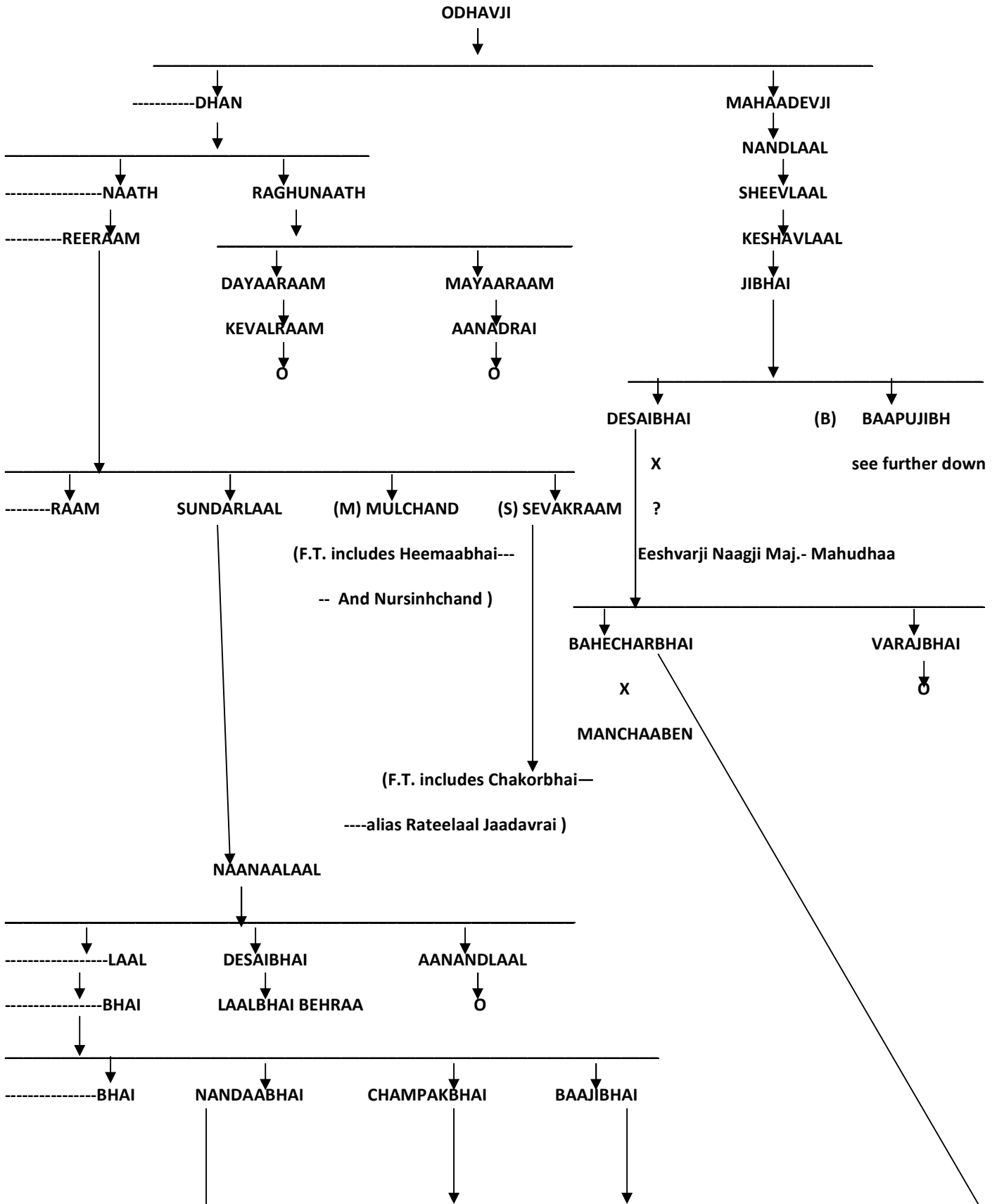


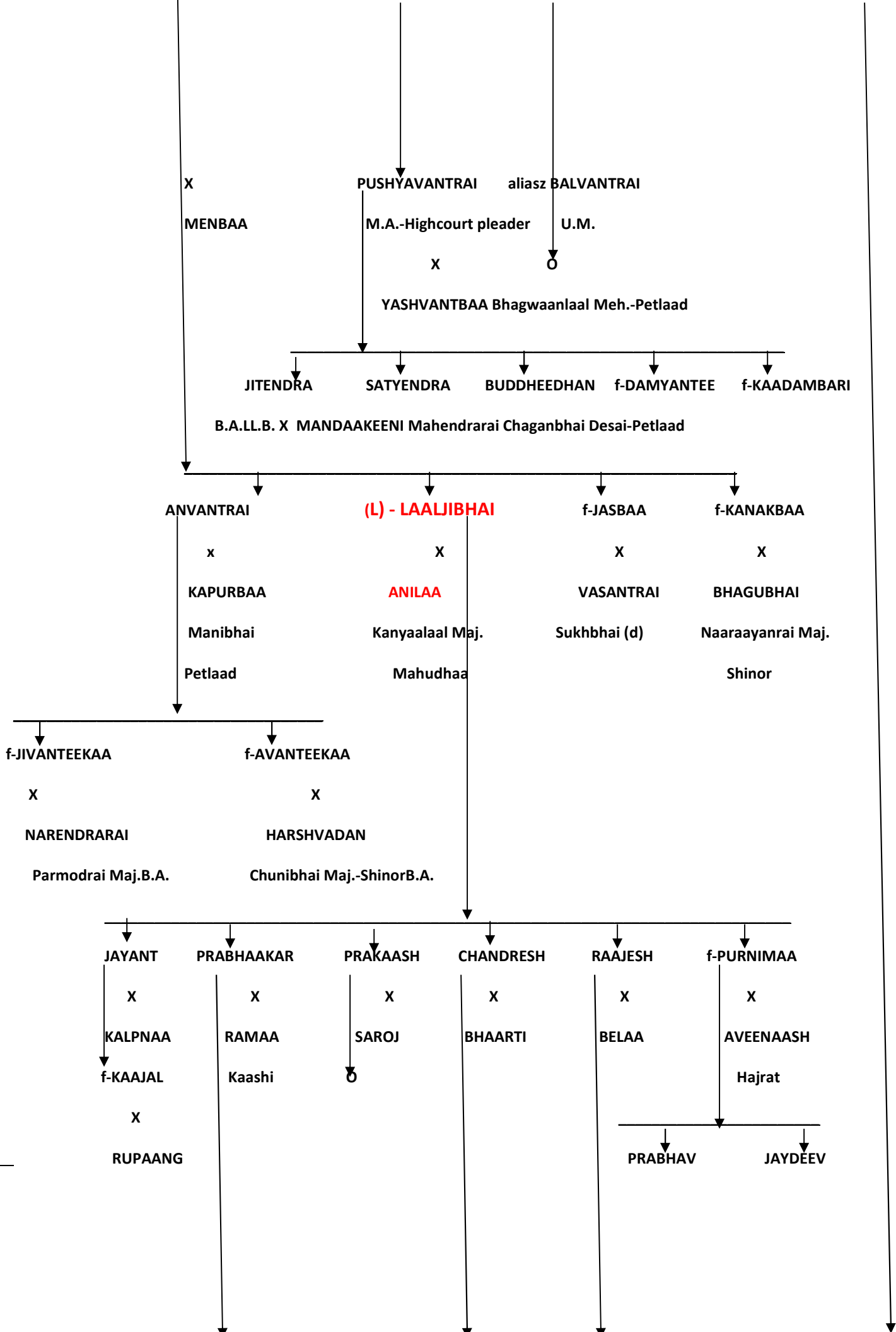


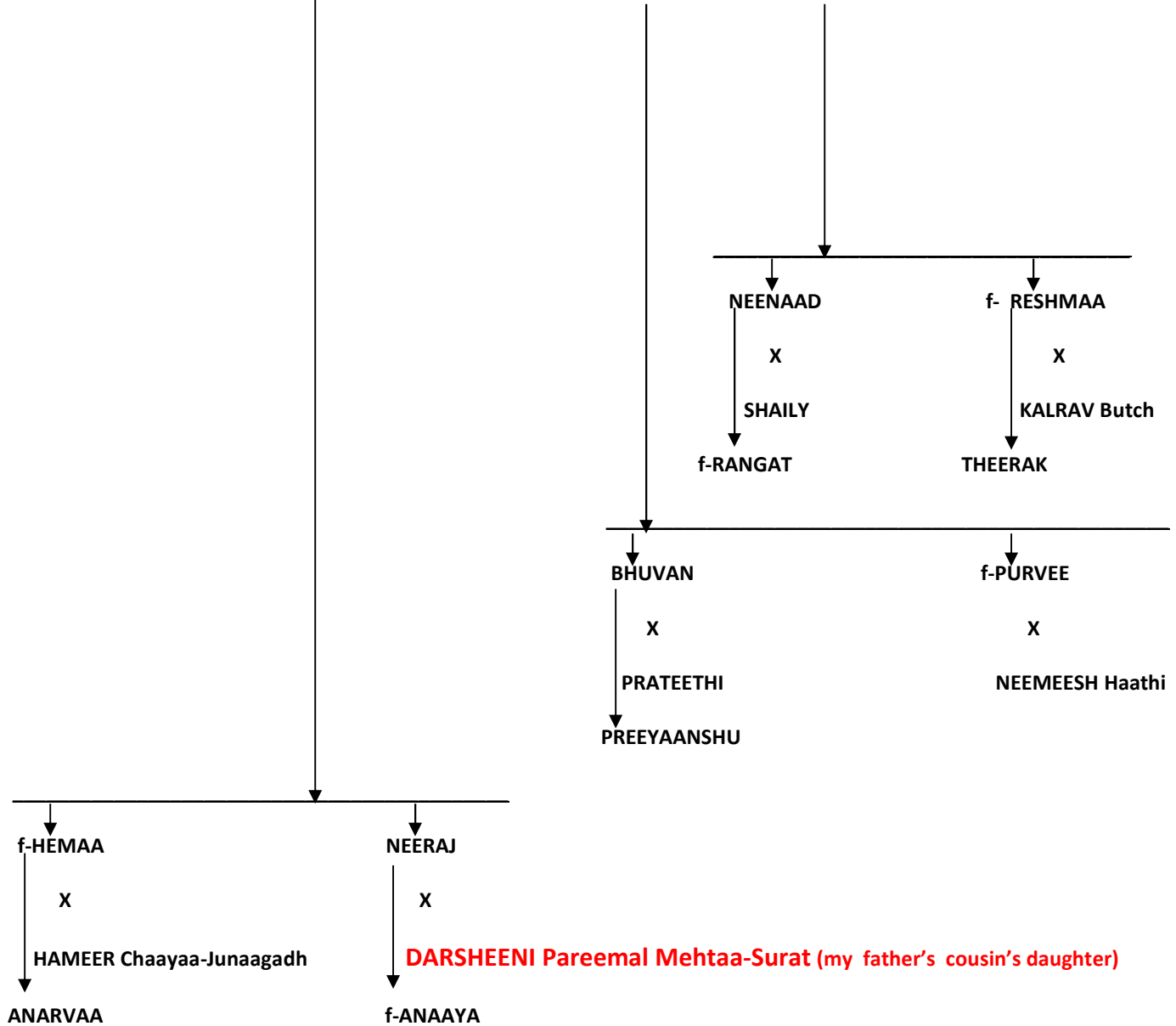
Cont.-----DHANRAAJ DEVRAAJ DESAI-----



BHAANJI MAADHAV DESAI----(KHUNTAA PAADAANAA DESAI) OR (BEHIND AMBAAMAA TEMPLE)







P.S. THIS NOTE IS ADDED BY ME. AS THIS HONOUR IS RECENTLY GIVEN TO LAALJIBHAI NANDAA, HENCE IT COULD NOT BE IN THE BOOK. LAALJIBHAI WAS VERY POPULAR ACTOR, ACTING IN DRAMAS AND PLAYS. HE HAD MADE HIS NAME. HE RECEIVED MANY AWARDS . IN 1965, YASHVANTRAO CHAUVHAAN, THEN CHIEF MINISTER OF MAHAARAASHTRA GOVERNMENT, AWARDED HIM WITH A SHAWL OF HONOUR. IN 1968, HE WAS HONOURED BY RAAJPAAL MEHNDI NAWAAB, FROM THE FEDERAL GOVERNMENT. HE WAS HONOURED BY HITENDRA DESAI, THEN CHIEF MINISTER OF GUJRAAT STATE. IN 1998, VADODARAA MUNICIPALITY NAMED AN AREA, NEAR GANDHI NAGAR GRUHA, RIGHT IN THE CENTER OF THE CITY, CALLED LAALJI NANDAA CHAUK.THERE ARE THREE PICTURES ATTACHED TO VERIFY THIS.

- 1- HIS PORTRAIT
- 2- RECEIVING AWARD BY RAAJPAAL FROM THE FEDERAL GOVERNMENT.
- 3- LAALJI NANDAA CHAUK

SEE PICTURES BELOW

M)MANIBHAI	(J)JASBHAI	(B)BAALAABHAI	(C)CHIMANBHAI	f-JAMNAAJI	f-GANGAABEN	VENIBHAI	(J-1)JAGUBHAI
X	x	alias BAABHAI X	alias KIBHAI X	alias BAKIBEN	X	X	X
CHANCHALBAA	MANCHUBAA	TAARAALAKSHMI	MANIBAA	BHAURAI	GOPAALBHAI	JAMNAAJI	HIRAAGAURO
Gulaabrai	Sundarlaal		Dhaayaabhai	Ranchodrai	Varajbhai	Maadhubhai	Matubhai
Mehtaa	Mehtaa		Bakshi	Desai		Mehtaa	Desai
Khambhaat	Khambhaat	Dabhoi	Vadodaraa	Ghodharaa	Khambhaat		Kaalol

See further down for (M), (S), (B), BAAPUJIBHAI JIBHAI, (M), (J), (B), (C), (J-1)

Emperor actor Shree Laalji Nandaa

In the month of April of 1890 A.D., Shree Laalji Nandaa Desai was born in Naagar Grusth family of Petlaad. He is well known as Emperor actor in the history of Gujarati plays and dramas.

At that time, there were no movies and for entertainment people had to rely on plays. People used to travel from different parts of India to see plays, even though it was expensive. At present, actors and actresses are adorned with names like superstar or megastar, at that time, actors of plays were considered very highly talented people. Shree Laalji Nandaa was one of those who were highly honoured who happened to be Naagar.

At that time, Shree Manibhai Jasbhai Desai who was Naagar and the chief Minister of Vadodara state had invited a company to Petlaad. At that time, Laalji Nandaa was only 13 years old, who had gone to see the play with his mother. He saw two plays called "KESRI CHANDAA" and "CHITRA VILAAS". He was so impressed by the lights, colourful costumes, makeup, conversation between actors and the music with singing, that the art which was to blossom was ignited like a fire. He decided at the spur of the moment that he is going to be an actor. He sold his school books for 6 aanaas (currency during British Raaj-which is peanuts at the moment) and left for Vadodraa. He joined a company without any inhibition. At that time acting or to become an actor was not highly regarded and was considered as a very low type of work.

From age of 13 to 68, almost five and half decades he worked successfully as an actor, choreographer, producer etc in Gujarati, Hindi, and Urdu plays. He was called best actor and emperor actor. He had taken training for music with well known musician called Ustad Hameerji. He was very good at Vocal music, Guitar, Drums, and Haarmonium-a Indian musical instrument like piano-

It is not possible to give names of all the companies and plays, but almost in 300 plays, he acted as an actor and actress taking different roles as villain, character actor etc. amounting to 400 times in Gujarati, Hindi, and Urdu plays. Some plays were acted out 500 to 1000 nights.

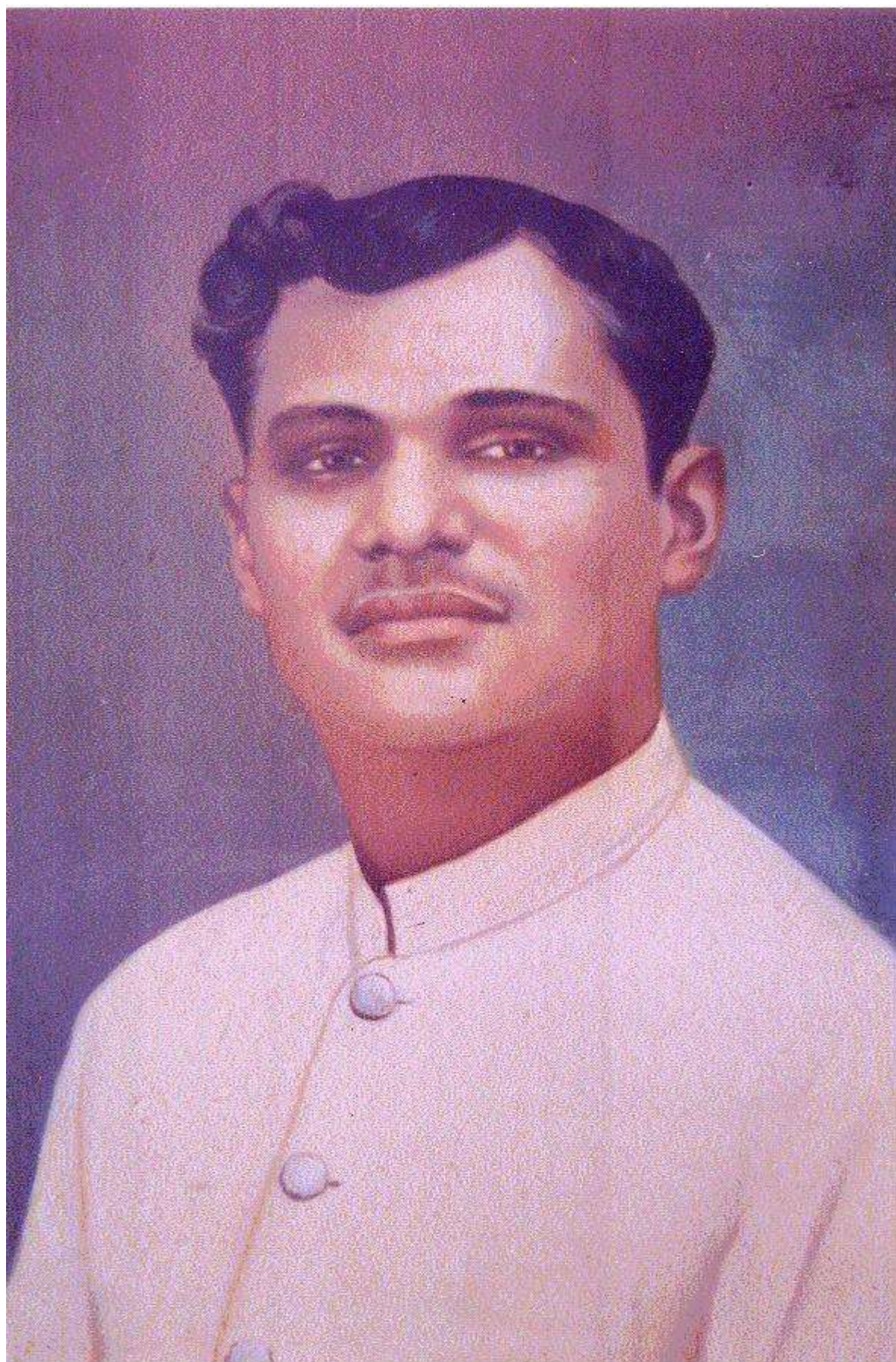
Whenever there was play company invited by a small state or a big state, he was given very special status by the statesmen.(Raajwaadi people). He was honoured by them with "SHAWL-DUSHAALAA" and with awards written with gold., just the same way as it is done now in film festivals.

Because of movies, now, plays and dramas have become extinct since 1950. He had also acted in films called "SENI VEEJAANAND", "BHAABHI NAA HET-LOVE OF SISTER IN LAW", and "MARRIAGE OF SHAAMALSHAAH". Shreemati Dinaa Paathak a well known actress had acted with him in "SENI VEEJAANAND". The well known actors of Maraathi plays like Baal Ghandharav, Deenaath Ghanddharav (father of Lataa Mangeshkar), Savaai Ghandharav(Bhimsen Joshi- a well known teacher of well known singers) and late K. L. Saigal were his friends and they used to exchange their ideas. In 1962, when Mahaaraashtra government honoured him, late actor Pruthveeraaj Kapoor said in the public from the stage that he used to take out money from his father's pocket so he can go and see Laalji Nandaa's acts in Hindi and Urdu at Peshawar.

In 1963, Governor Shree Mehndi Nawaaz Jang of Gujraat state and in 1972, Chief Minister Shree Hitendra Desai had awarded him with copper plate and a casket carved in gold letters with SHAAL_ DUSHAALAA to honour him.

He was religious person and he was staunch follower of GAAYTRI at the same time he was very generous. On 29th of April o 1974, he passed away at the age of 84. He was survived by his wife, one daughter, five sons and grandsons. This way he wrote his life in gold letters in the history of plays and dramas.

He spent last 40 years of his life in Vadodaraa,. Vadodaraa Municipality, and Akhil Bhaartiya Naagar Parishad (the whole community of Naagar of India) are honouring him by designating the area between GANDHI NAGAR GRUHA AND NYAMAMANDIR as "LAALJI NANDAA CHAUK" which is the center of Vadodaraa city on 4th of June 1997.(see the pictures) End.

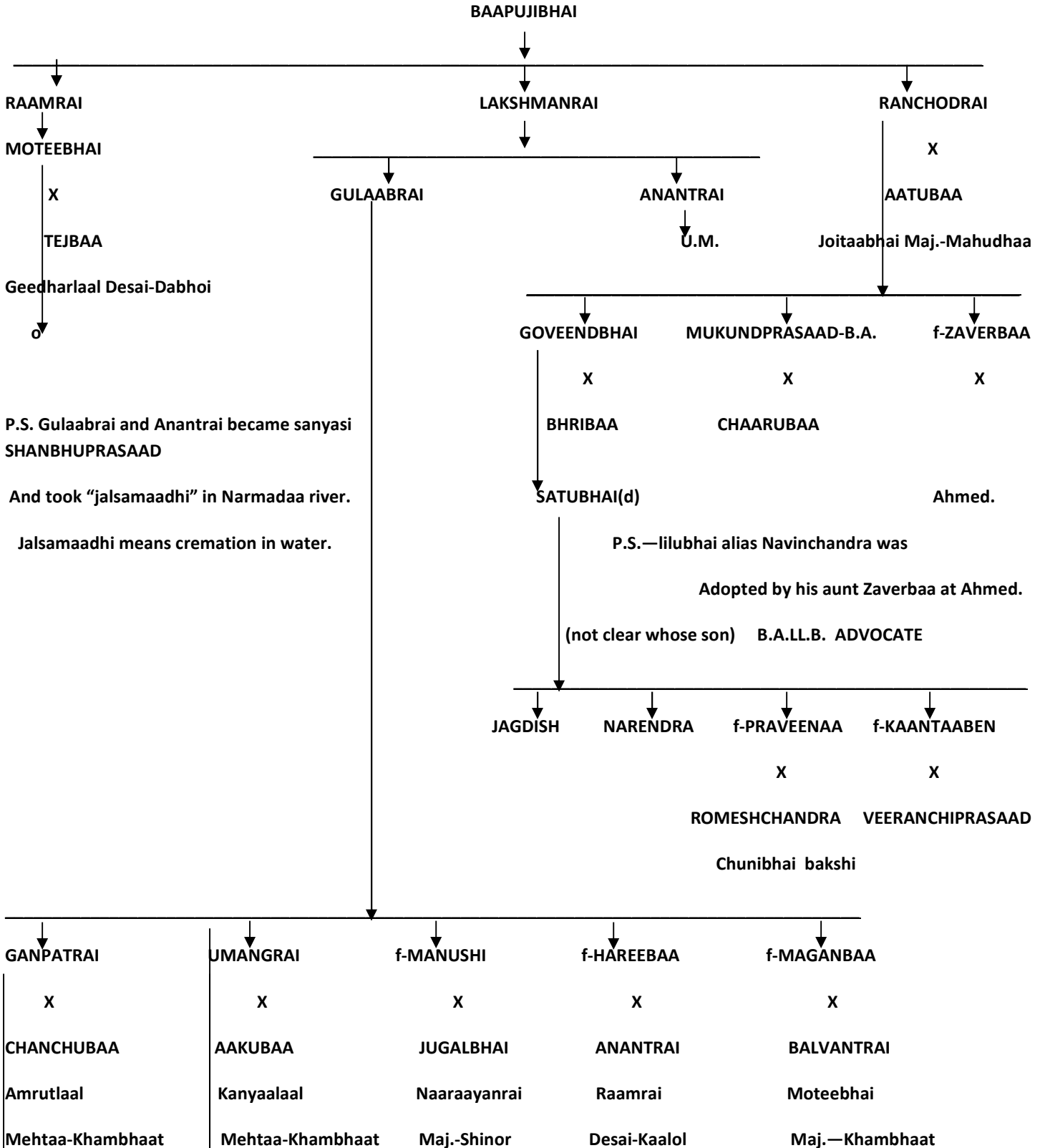


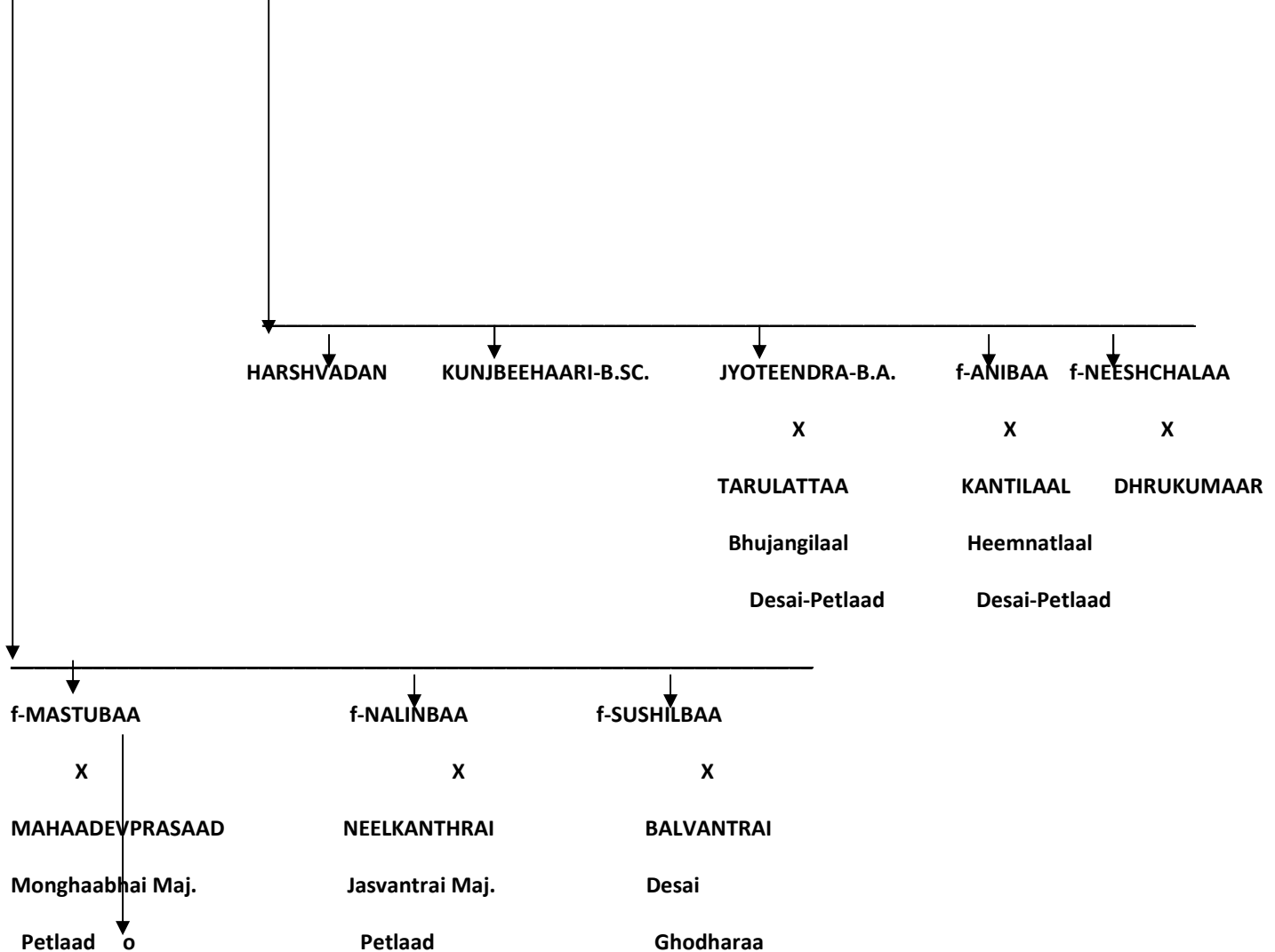




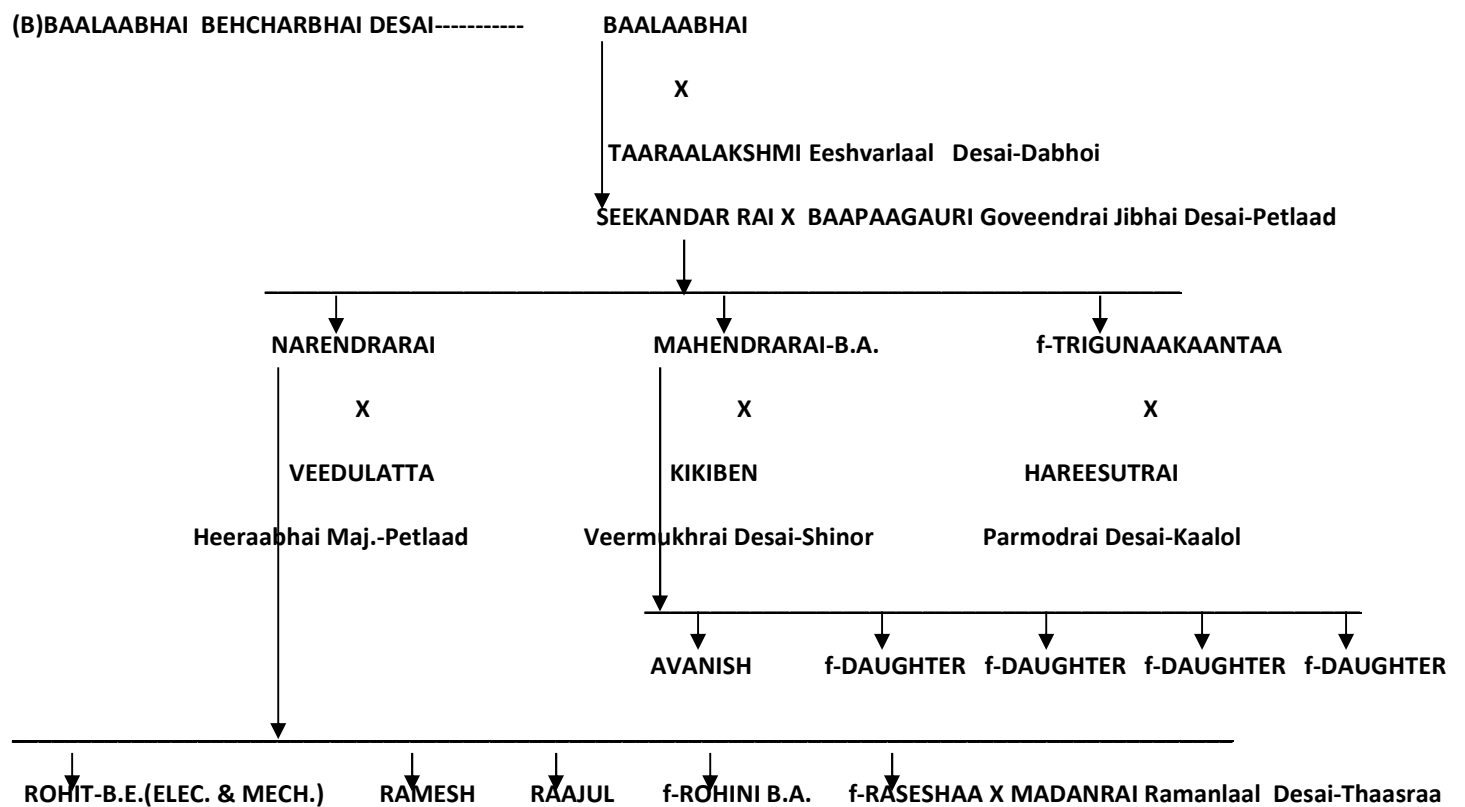
LAALJI NANDAA CHAUK, VADODRA

BAAPUJIBHAI JIBHAI DESAI-----

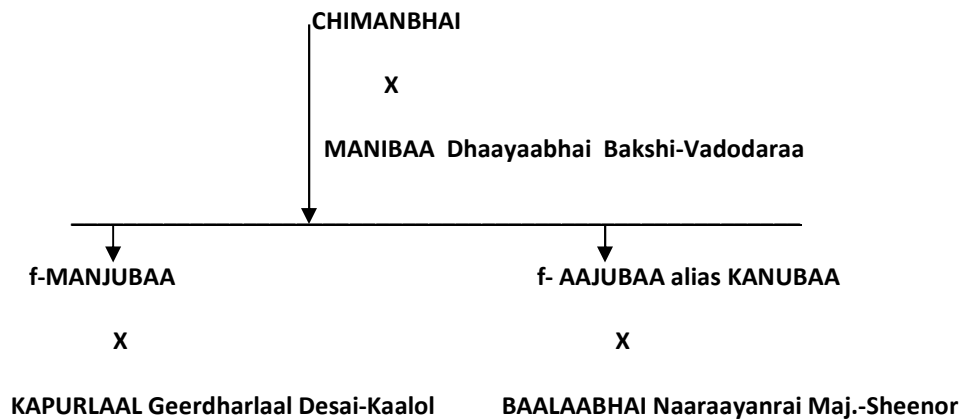




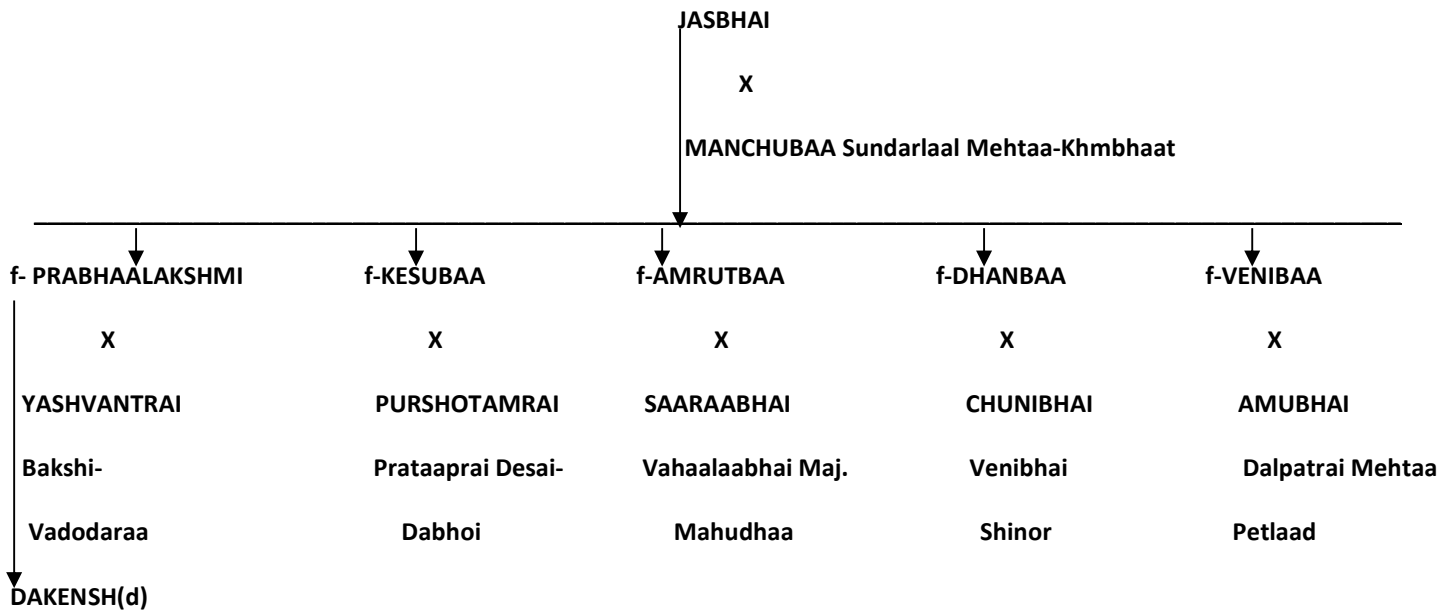
(B) BAALAABHAI BEHCHARBHAI DESAI-----



©-----CHIMANBHAI BHECHARBHAI DESAI -----

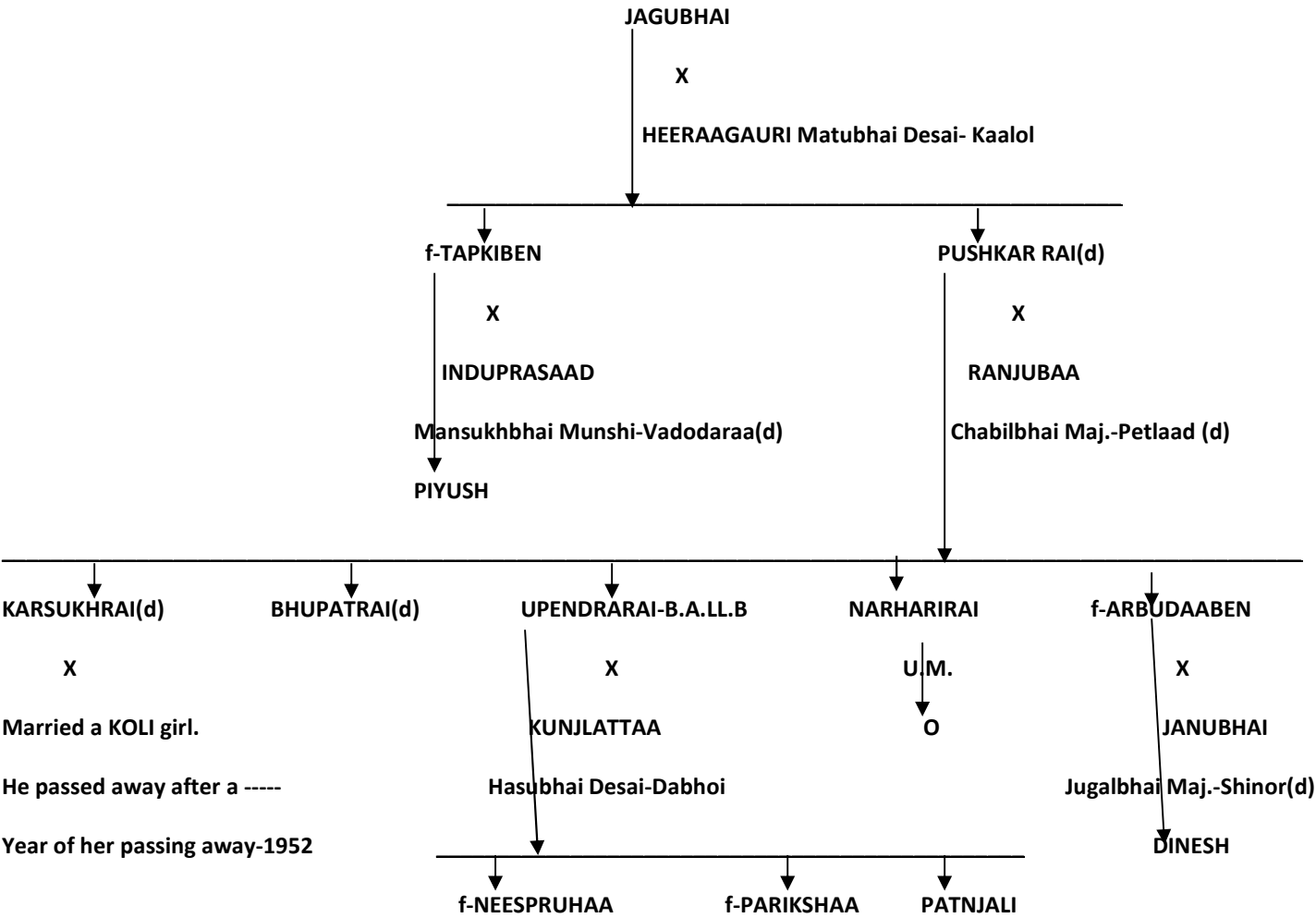


(J) JASBHAI BHECHARBHAI DESAI-----

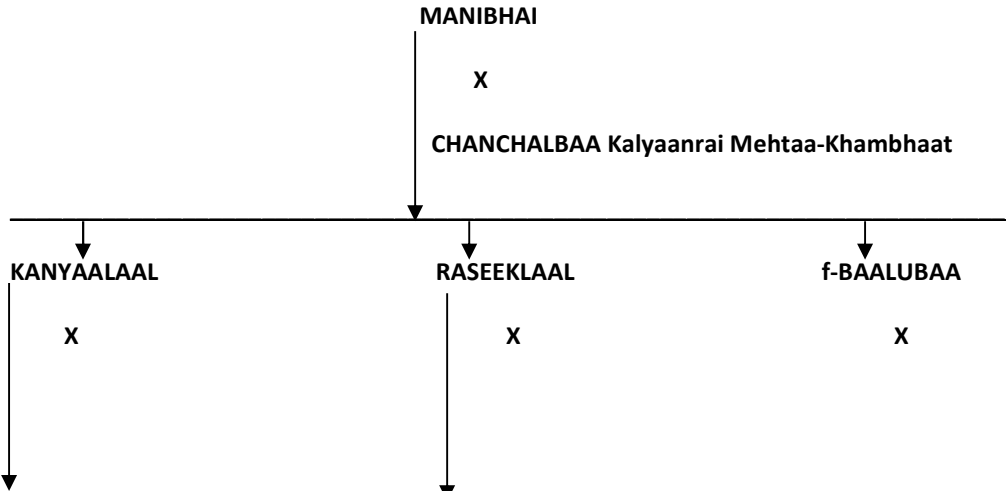


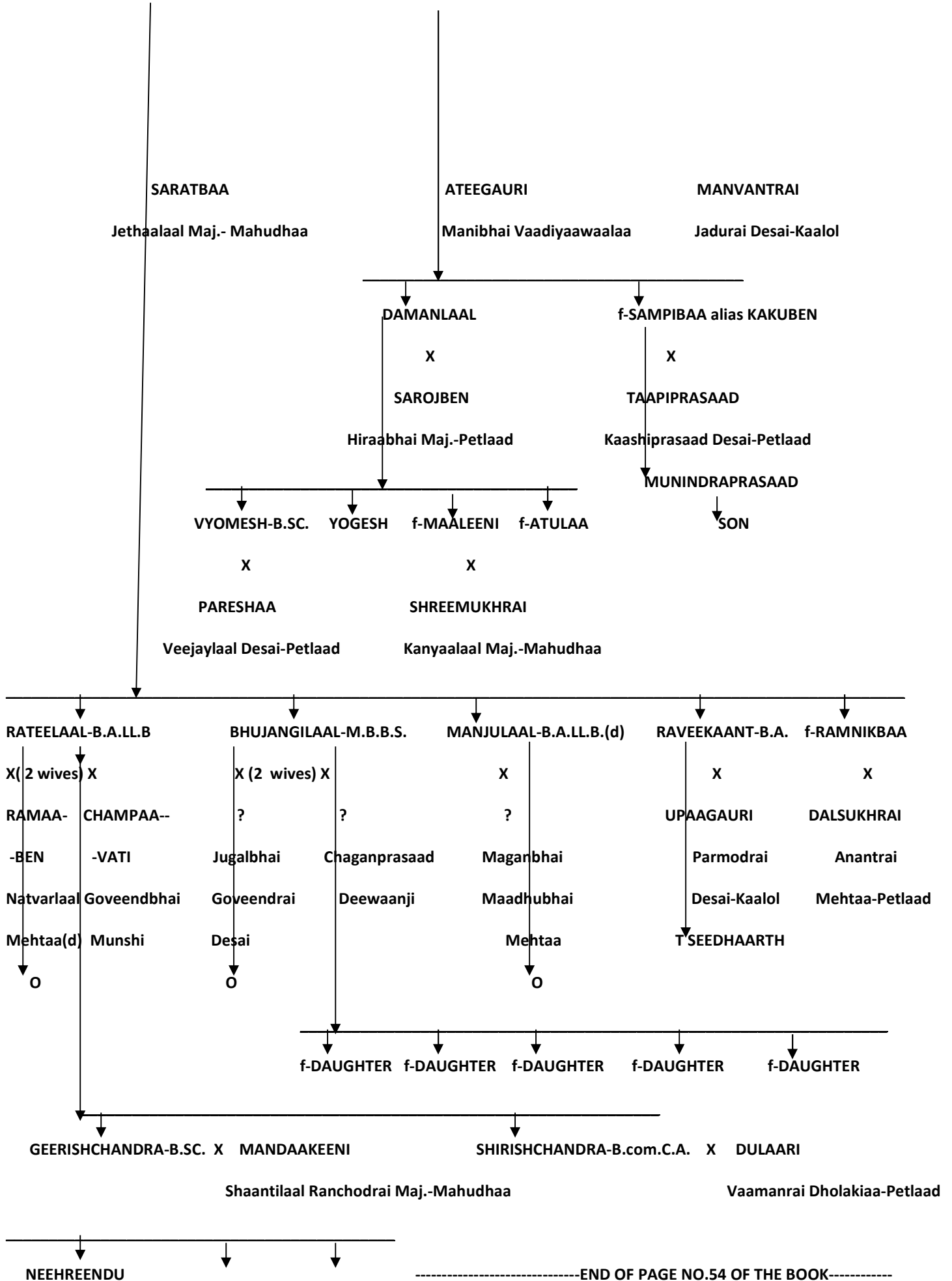
-----END OF PAGE NO. 53 OF THE BOOK-----

(J-1)JAGUBHAI BHECHARBHAI DESAI-----

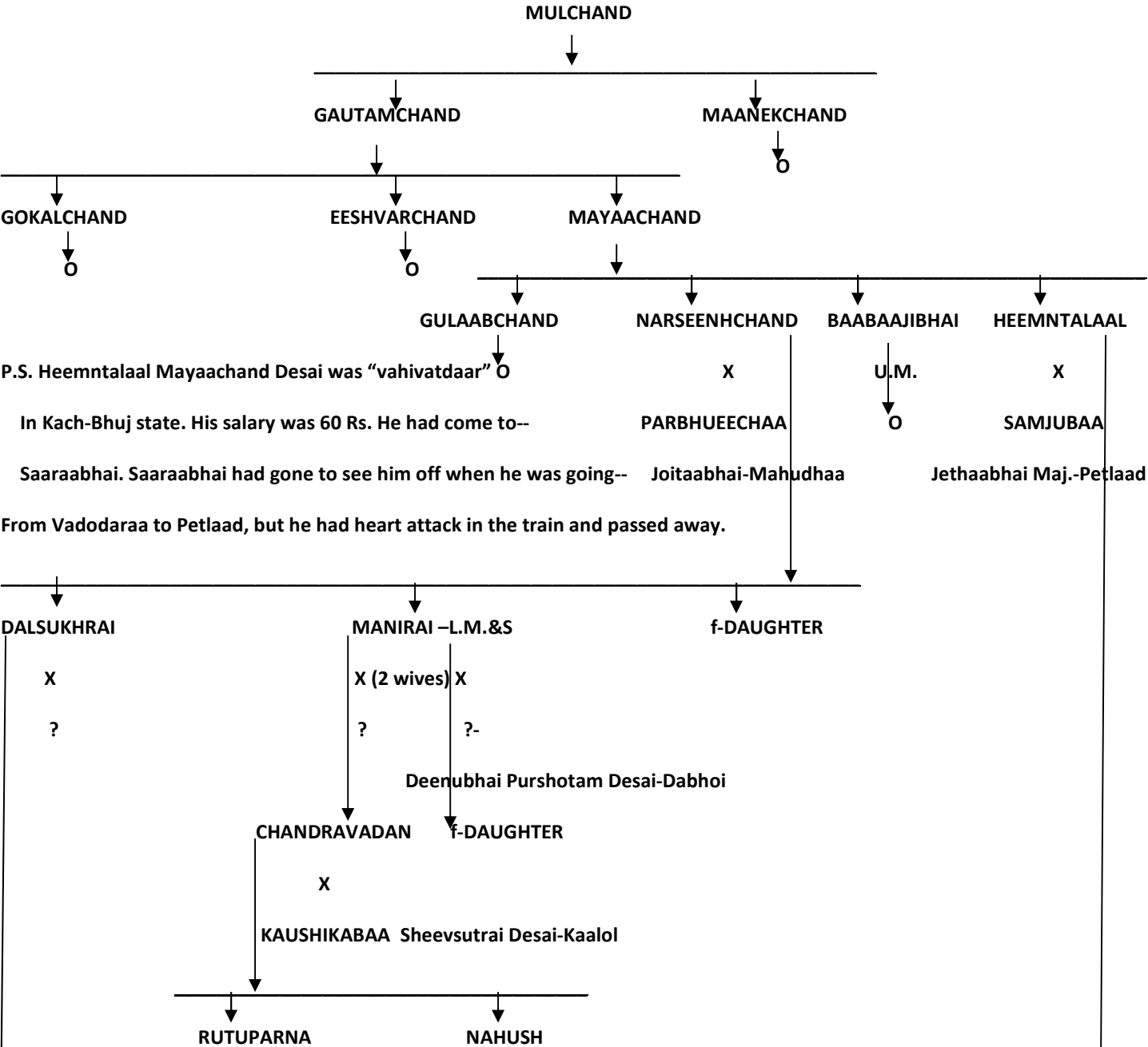


MANIBHAI BHECHARBHAI DESAI-----



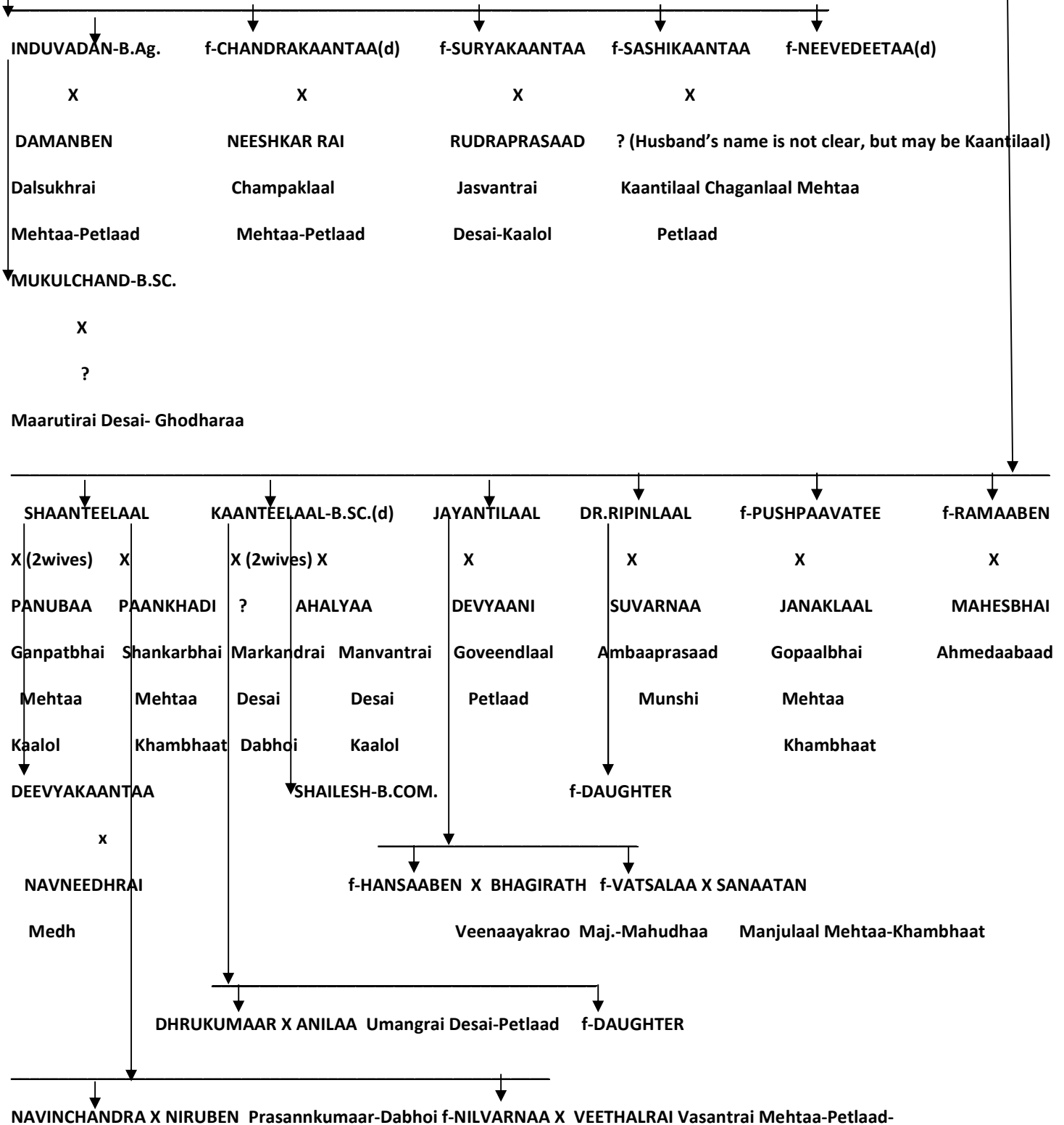


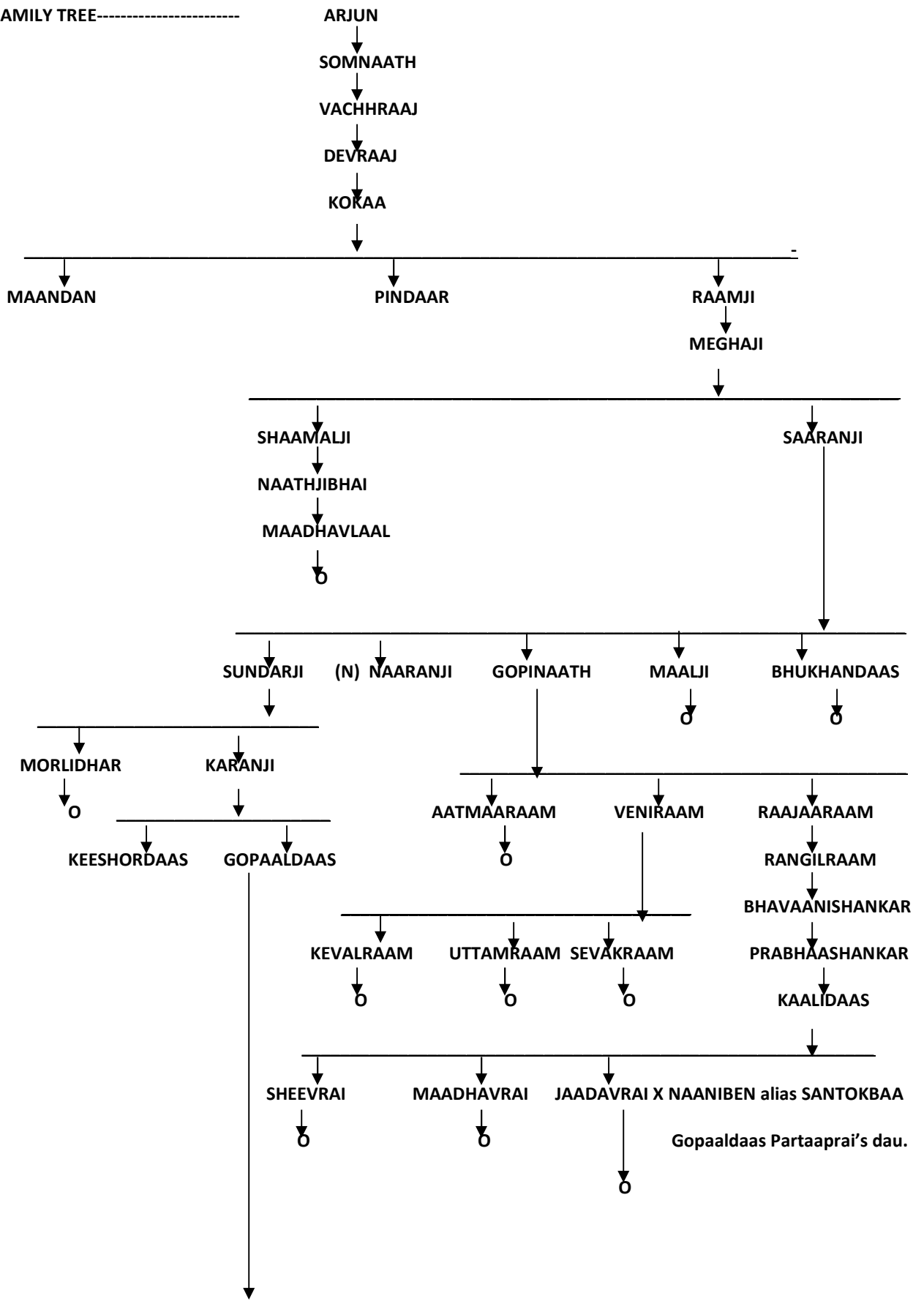
M-----MULCHAND HAREERAAM DESAI-----

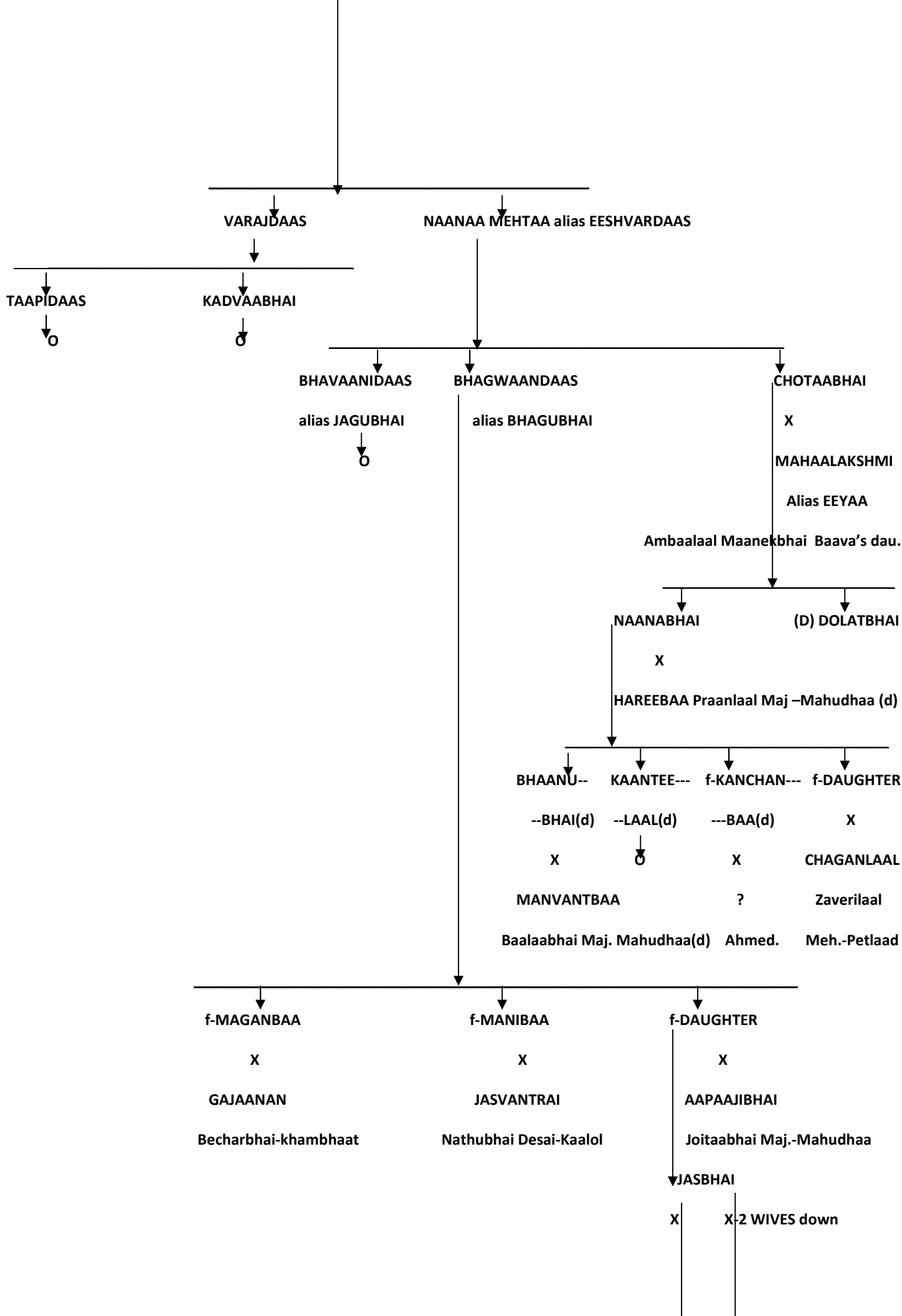


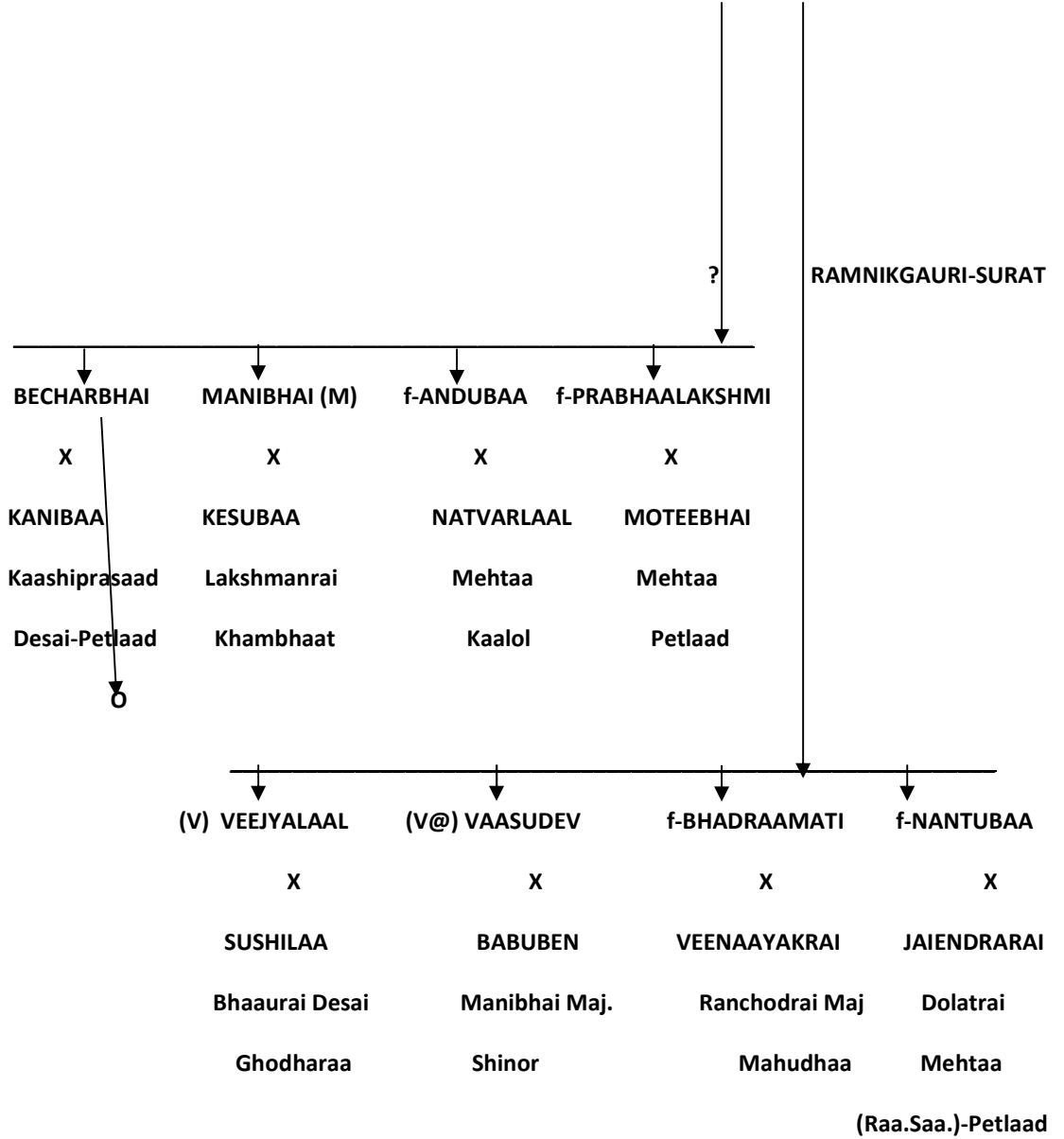
P.S. Heemntalaal Mayaachand Desai was “vahivatdaar”
In Kach-Bhuj state. His salary was 60 Rs. He had come to--
Saaraabhai. Saaraabhai had gone to see him off when he was going--
From Vadodaraa to Petlaad, but he had heart attack in the train and passed away.

P.S. Chandravadan became “sanyaasi”, while the family is still there. He went to Kaashi and Uttarkaashi for 7 years. But he came back to Petlaad and is now with the family living at the street, called Rupaa. He is doing “vaidya” – a tradition way of dispensing vaidik medicines from home.





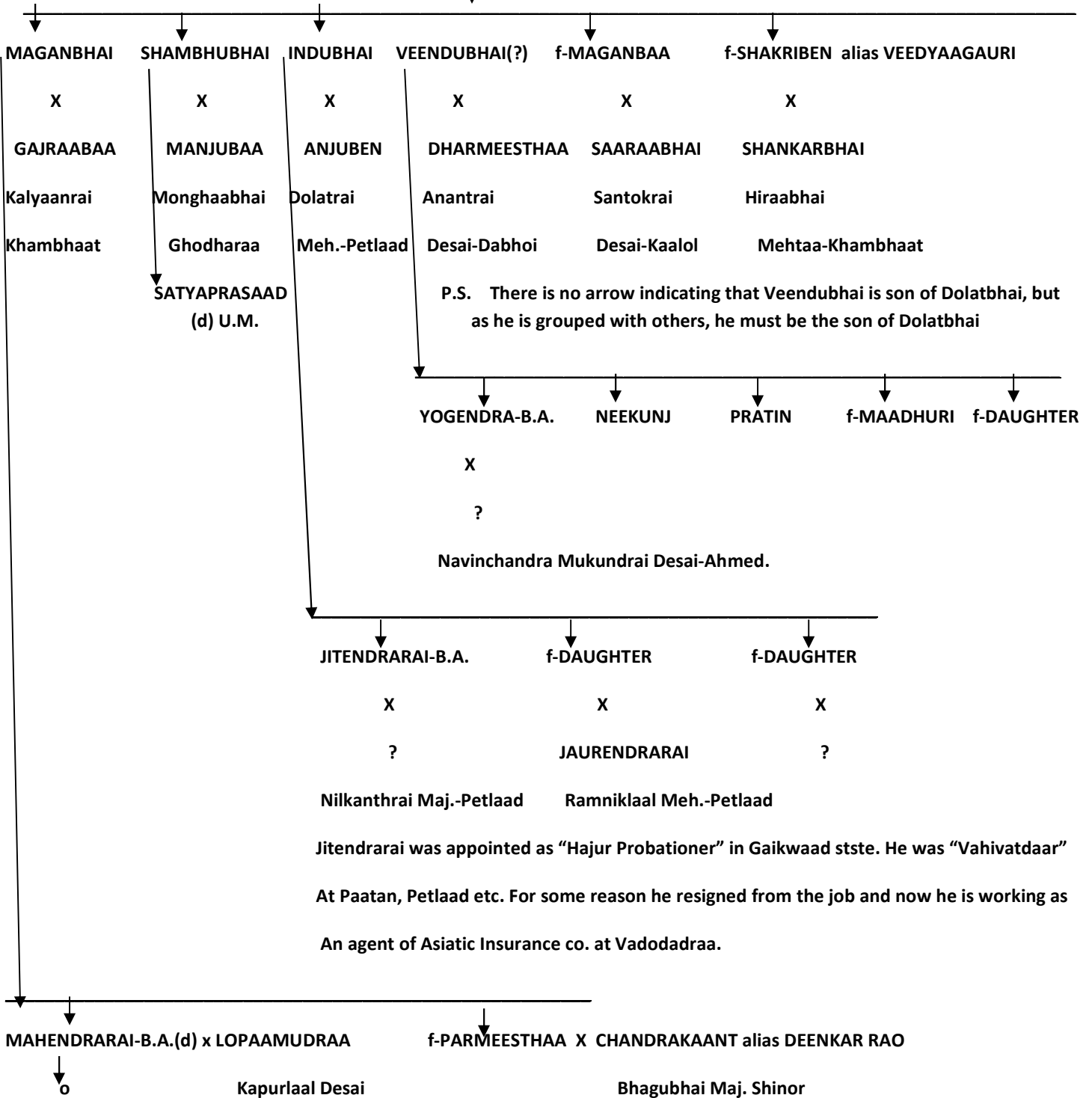




See further down for D-DOLATBHAI CHOTAABHAI, M-MANIBHAI JASBHAI, V-VEEJYALAAL JASBHAI, AND V@VAASUDEV JASBHAI

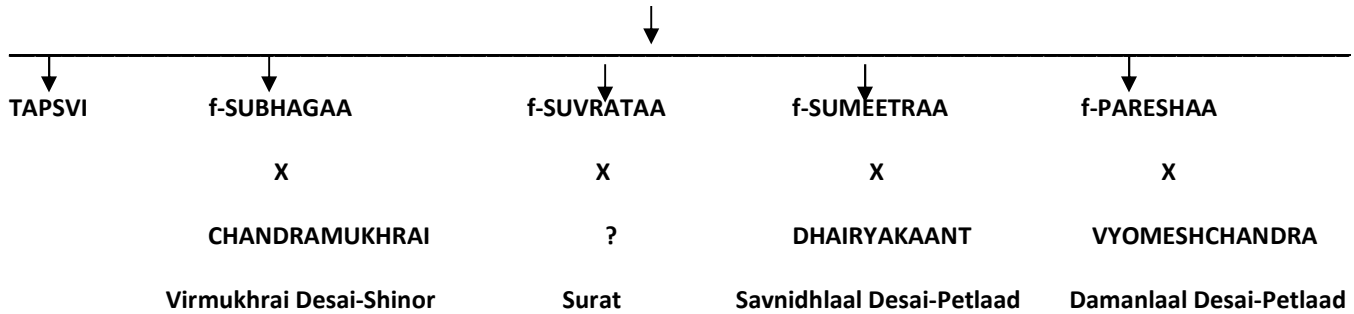
DOLATBHAI CHOTAABHAI-----

DOLATBHAI X JECORBAA alias LUMKHI Aapaabhai Dholakia

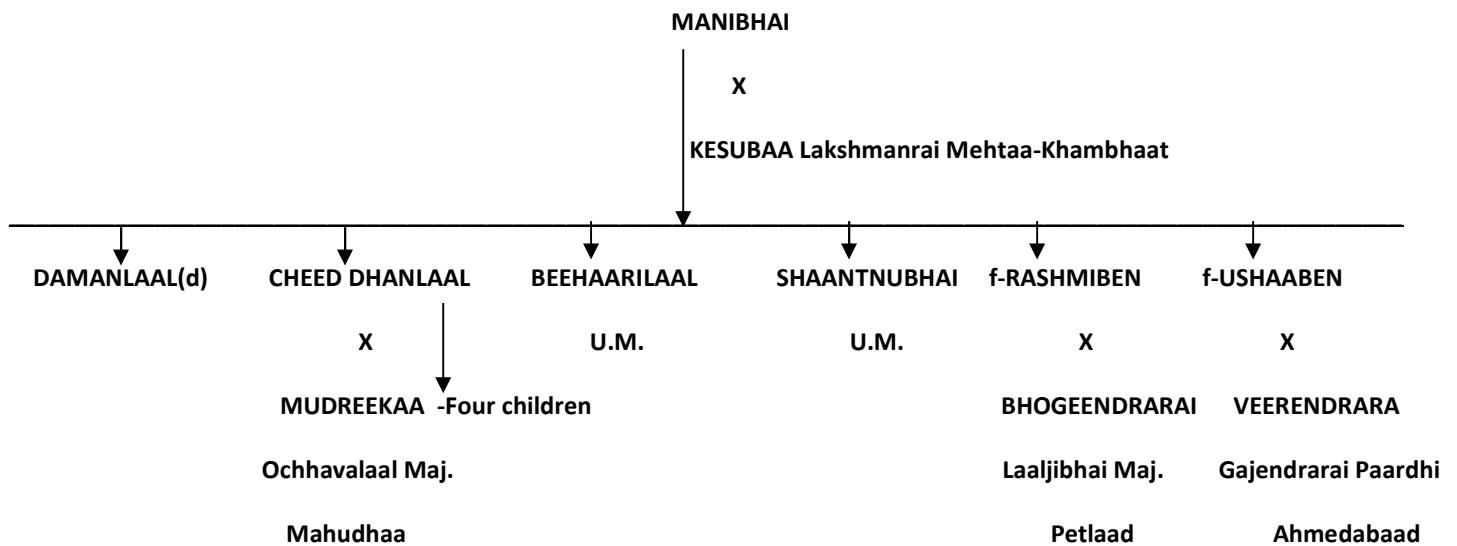


P.S. *Induprasaad* (suppose may be same as Indubhai) was “Sirasetdaar in Public Works Portfolio” in Deewaan’s office in Gaikwaad state. He was very influencial. He passed away because of brain hemmorage at the house which was in front of a Pipal tree in Laalaabhai’s corner at Vadodaraa.

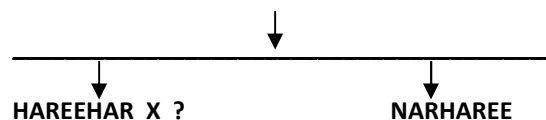
V-VEEJAYLAAL JASBHAI DESAI(d) -----VEEJAYLAAL



M-MANIBHAI JASBHAI DESAI-----



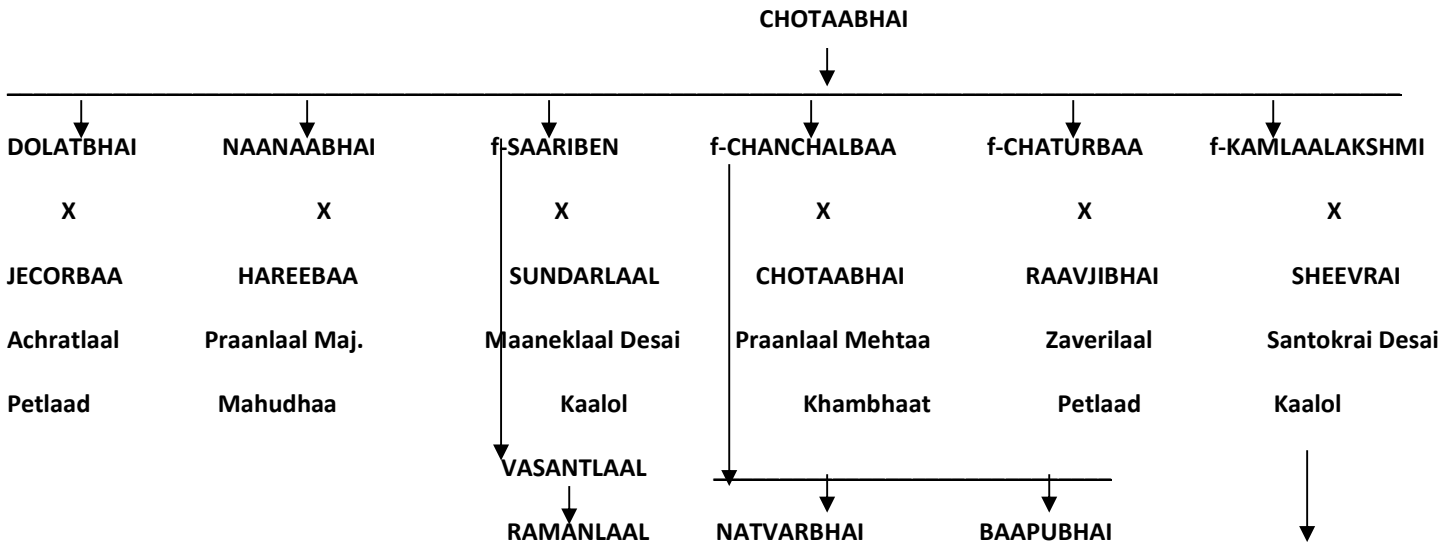
V@-----VAASUDEV JASBHAI DESAI----- VAASUDEV



P.S. Vaasudev married a Paatidaar lady, after his first wife passed away. He has got a son by that lady.

See further down for the sisters of Dolatbhai and Naanaabhi and also for jJasbhai Bhagubhai in their in-law side.

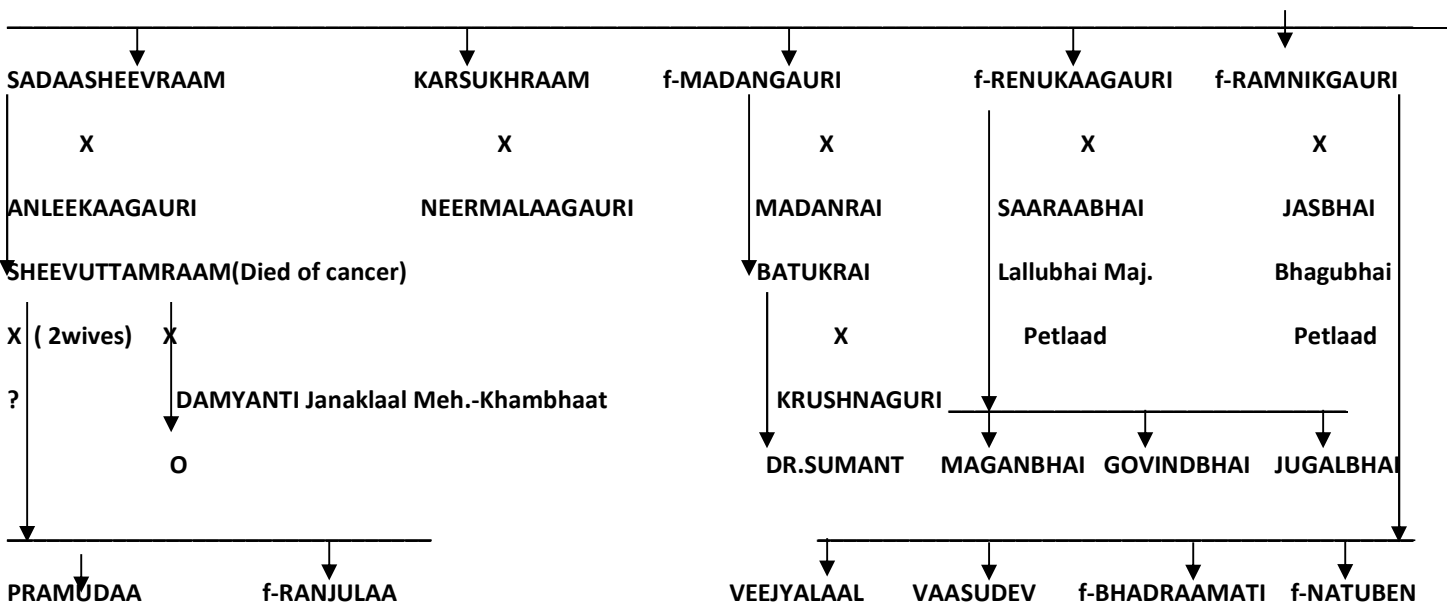
DESAI DOLATBHAI AND NAANAABHAI'S SISTERS-----



P.S. Desai jashbai Bhagubhai and Majmudaar Saaraabhai Lallubhai married in Surat Naagar community,hence their in-law's family tree

UMIAARAAM
↓
NURSEENHRAAM X KAILAASGAURI

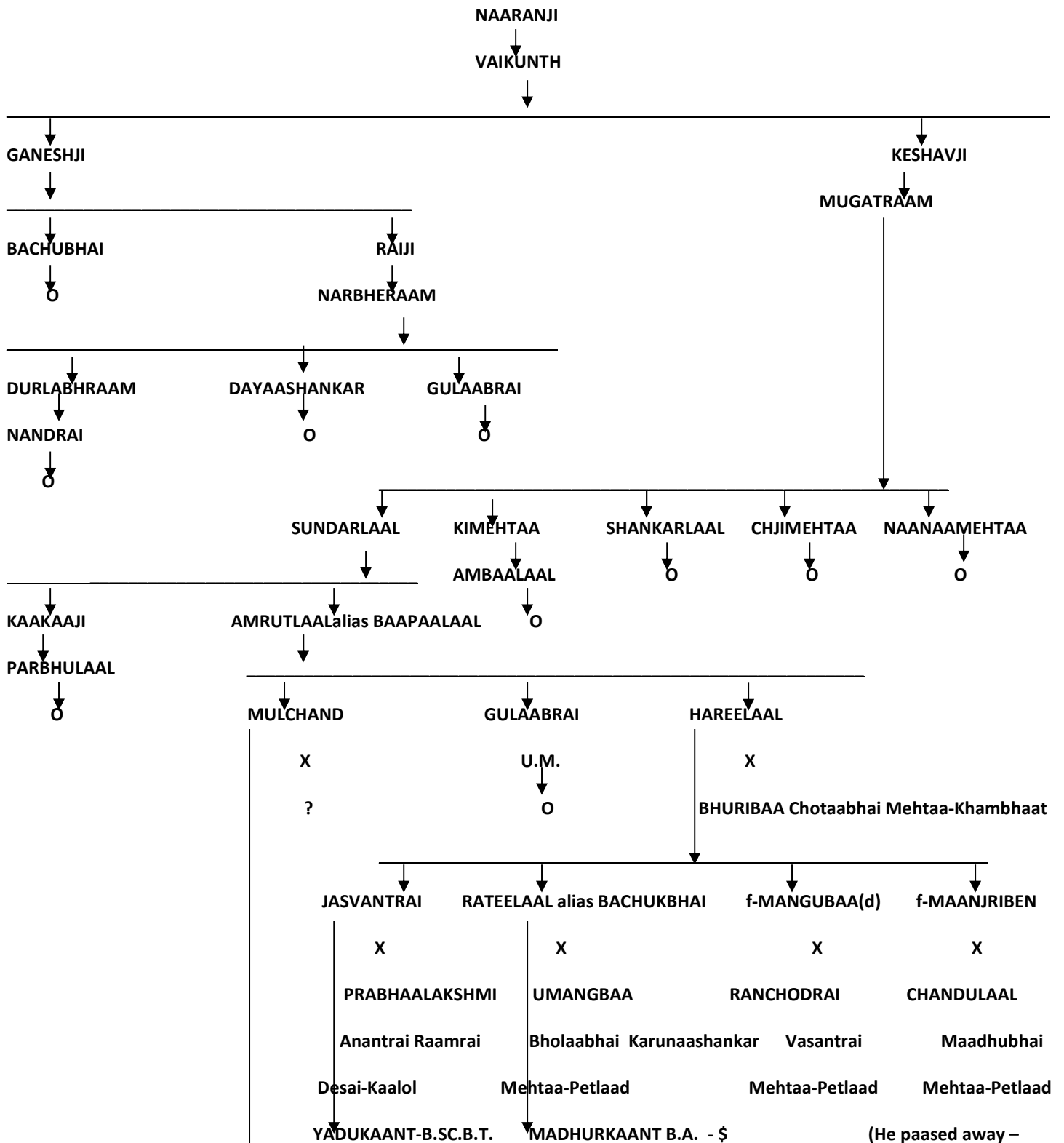
p.s. The following chart does not show whose children they are.



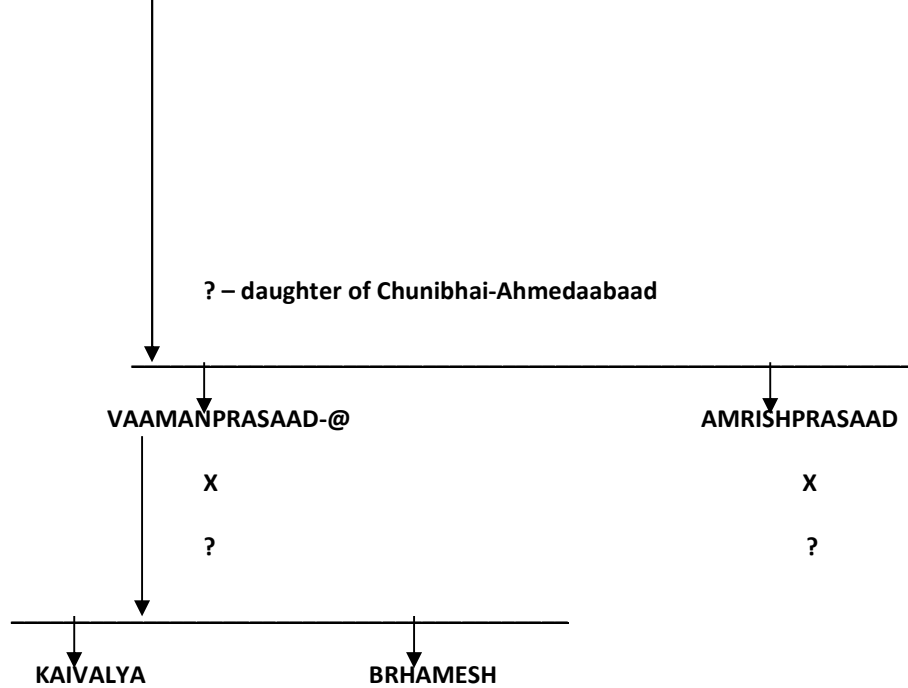
P.S.Sadaasheevraam was Deewaan in Shirohi state.

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

VADTALAA DESAI OF PETLAAD-----DESAI NAARANJI SAARANJI---





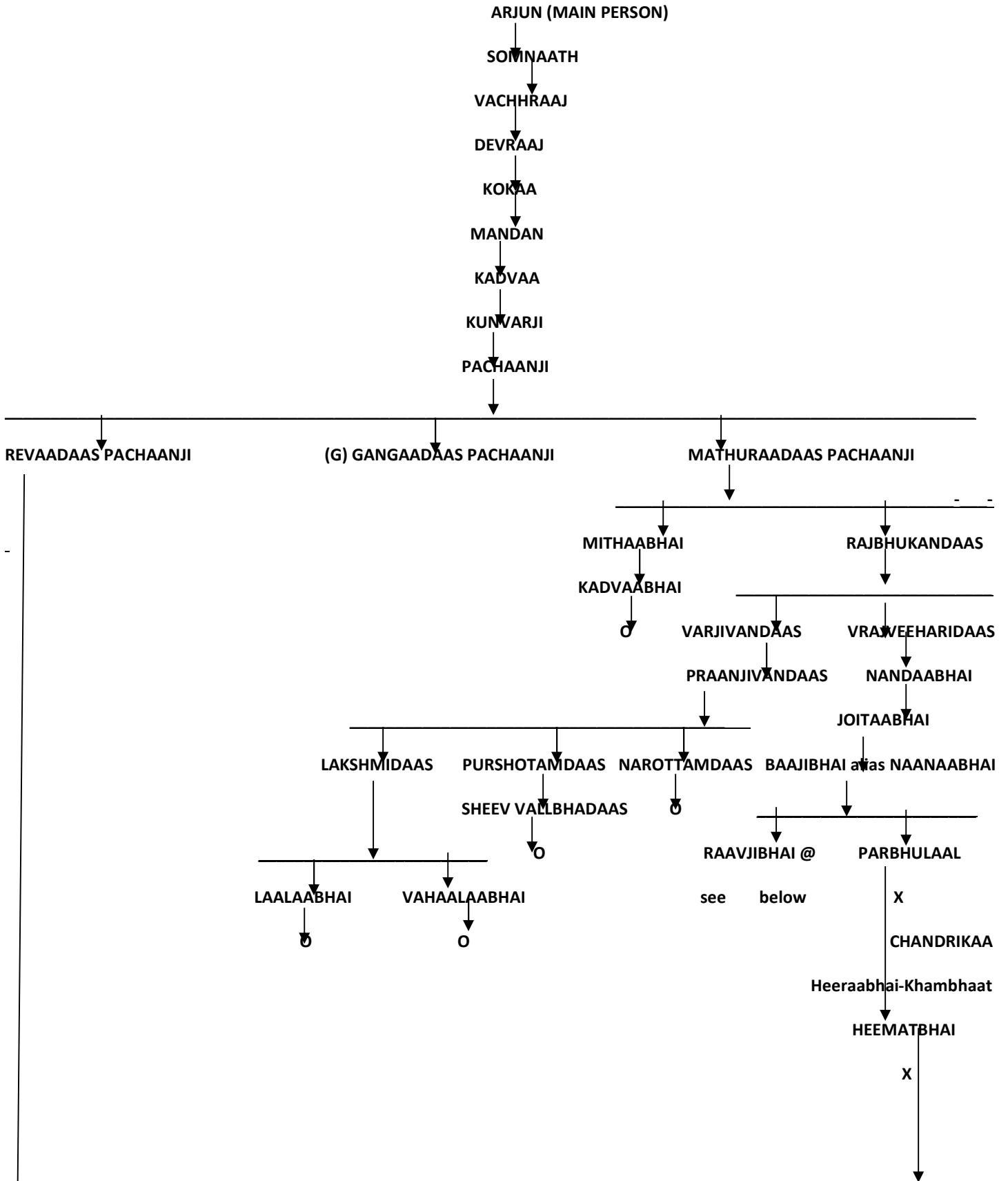


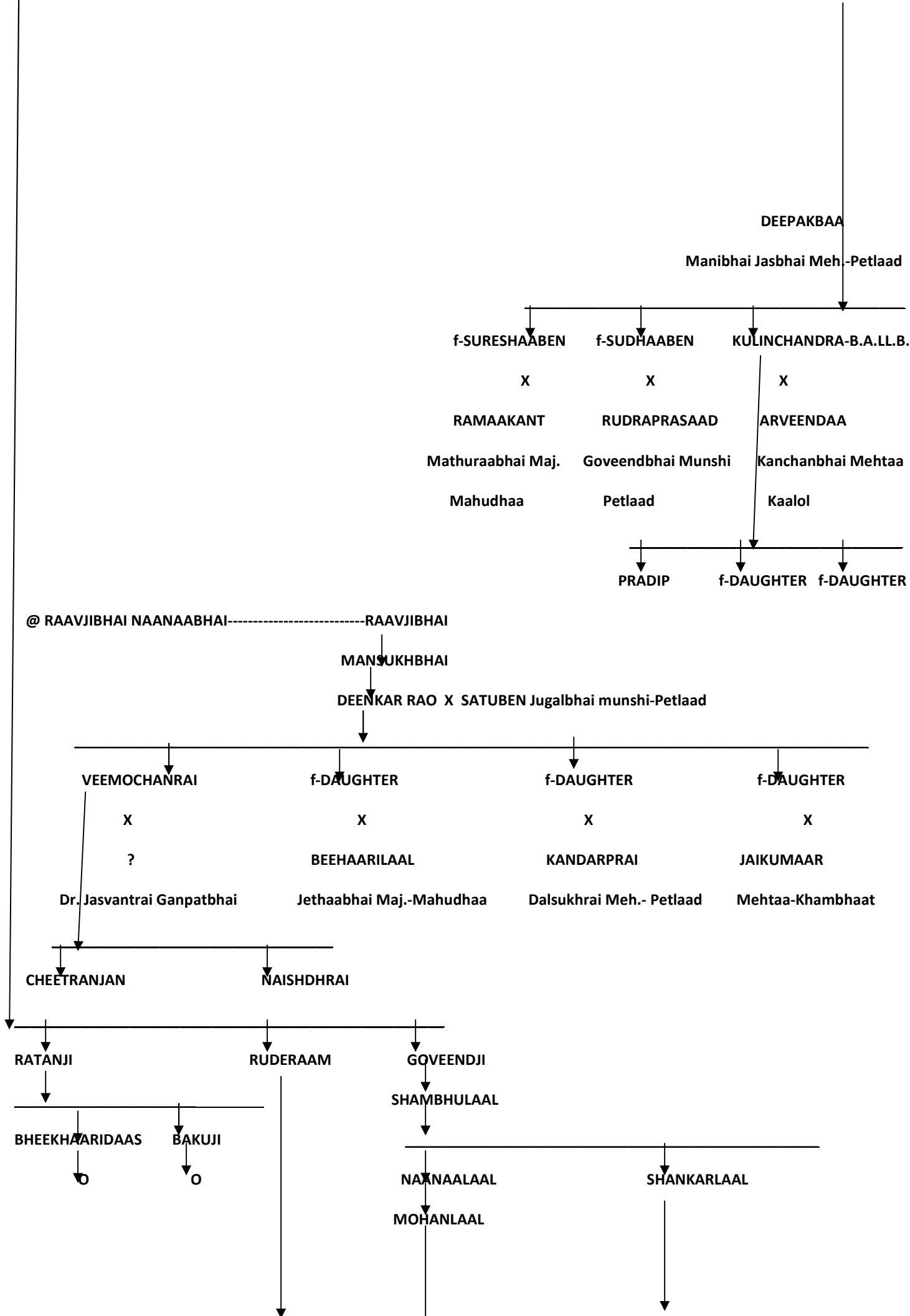
P.S.---@ VAAMANPRASAAD was "Fojdaar" in Junaagadh and now he is Inspector

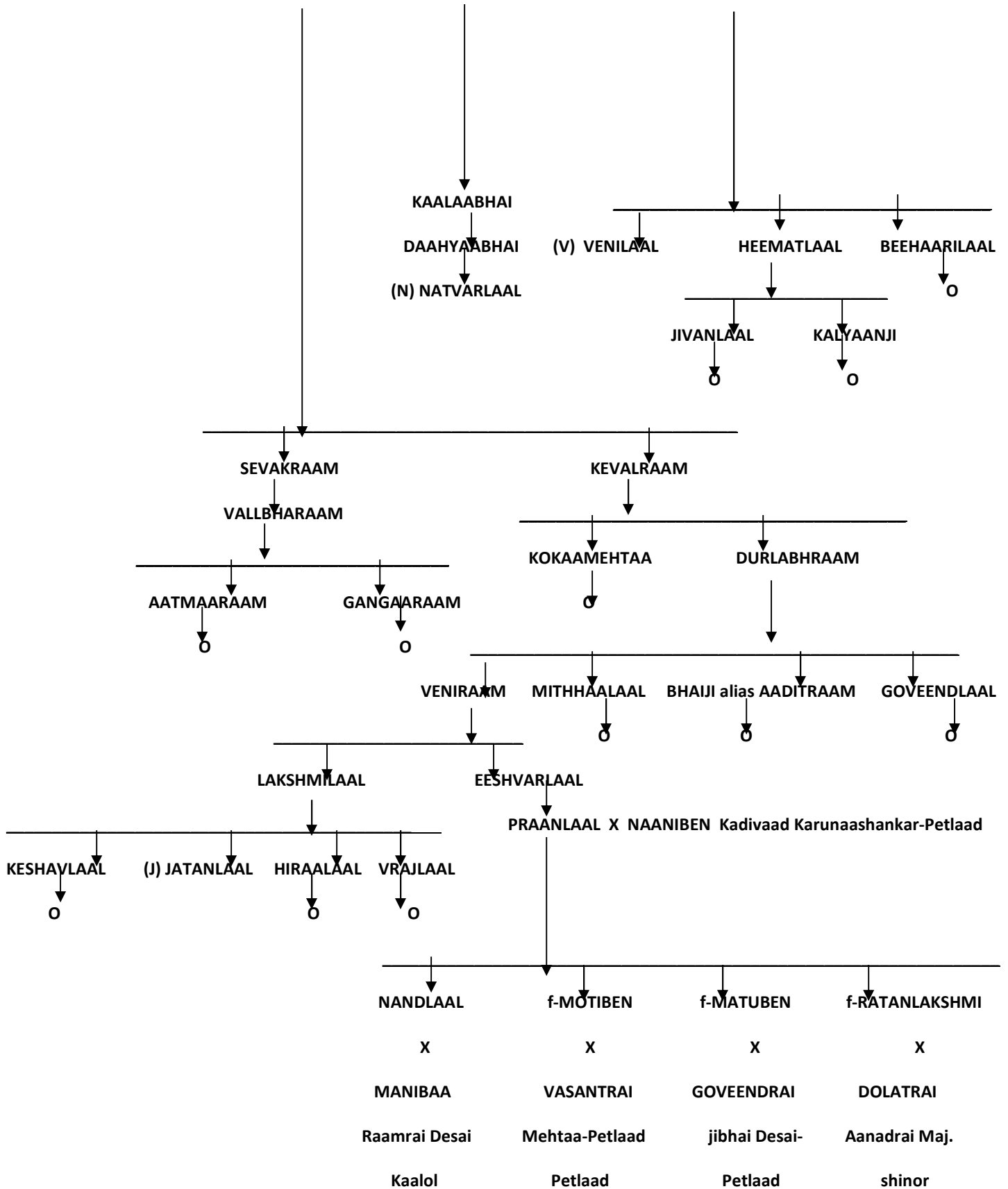
P.S.--# PARBHULAAL was police commissioner in Bhuj state. He went to England at that time the community cast him out. He was very brave and a good diplomate.

P.S. --\$--MADHURKAANT was working in the municipality at Vadodaraa. At present,he is working in the company, called "Seendhiyaa steam Navigation"

PETLAAD DESAI FAMILY TREE-----KUNVARJI' FAMILY-----AAPAA STREET---BHAJ CHAKLAA(FOUR CORNER)

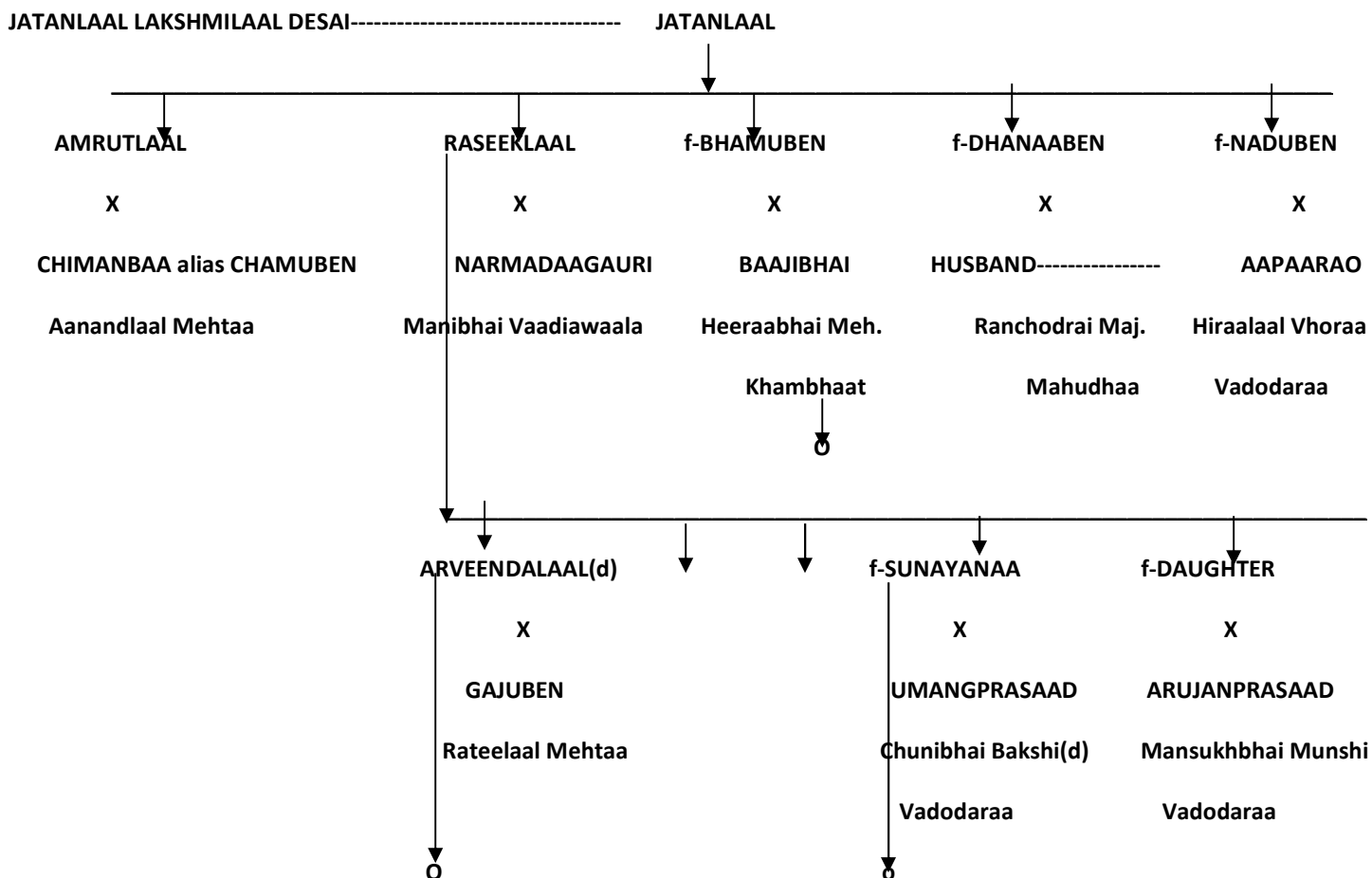




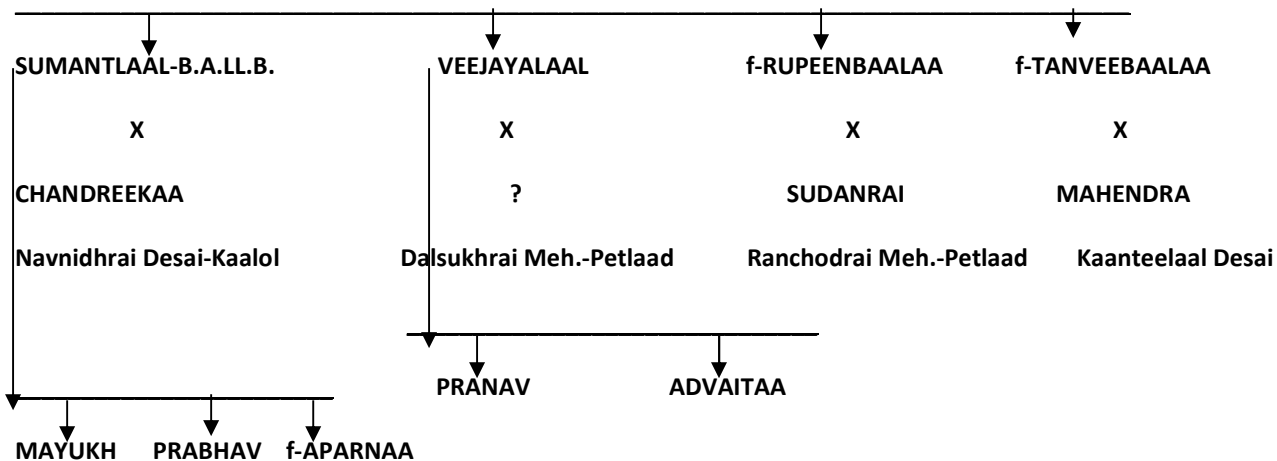


p.s. See further down for GANGAADAAS, JATANLAAL, VENILAAL, AND NATVARLAAL

PETLAAD –DESAI FAMILY TREE-----



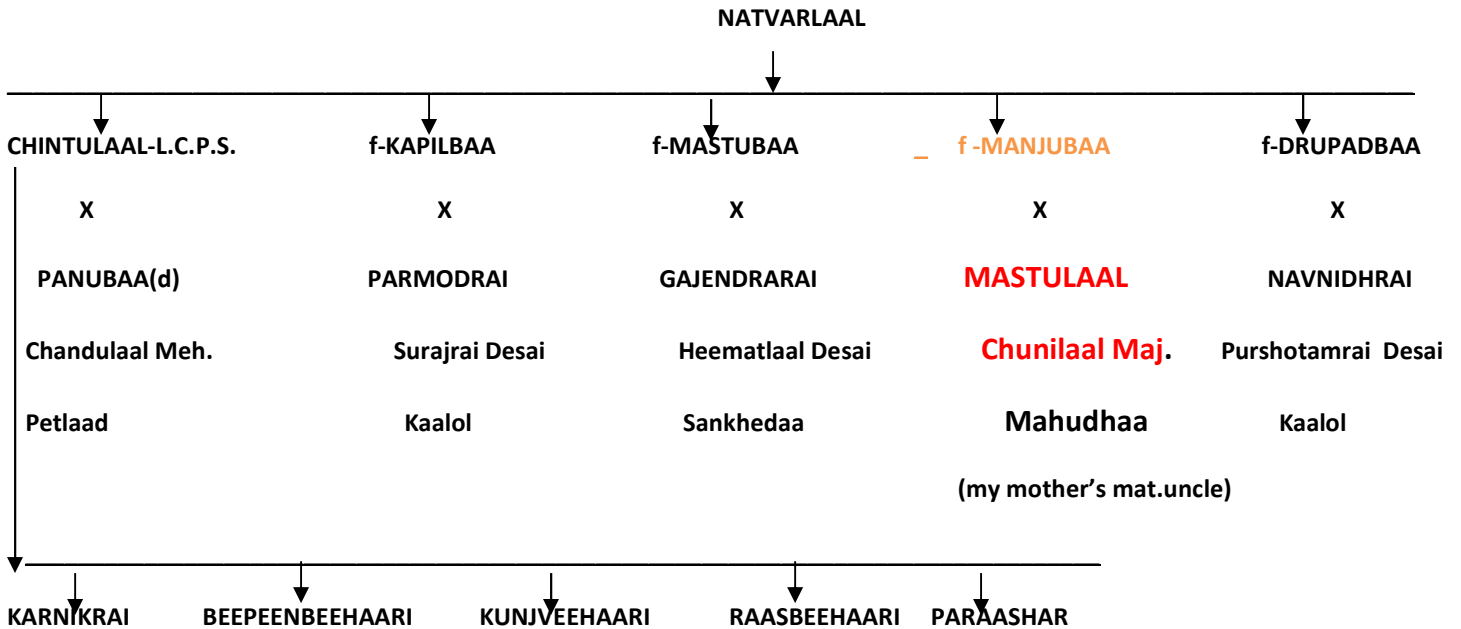
P.S. ----THERE IS NO INDICATION(ARROW) TO SHOW WHOSE CHILDREN ARE THE FOLLOWING_ONES, BUT IT IS LIKELY THAT THEY ARE CHILDREN OF AMRUTLAAL.



VENILAAL SHANKARLAAL DESAI-----

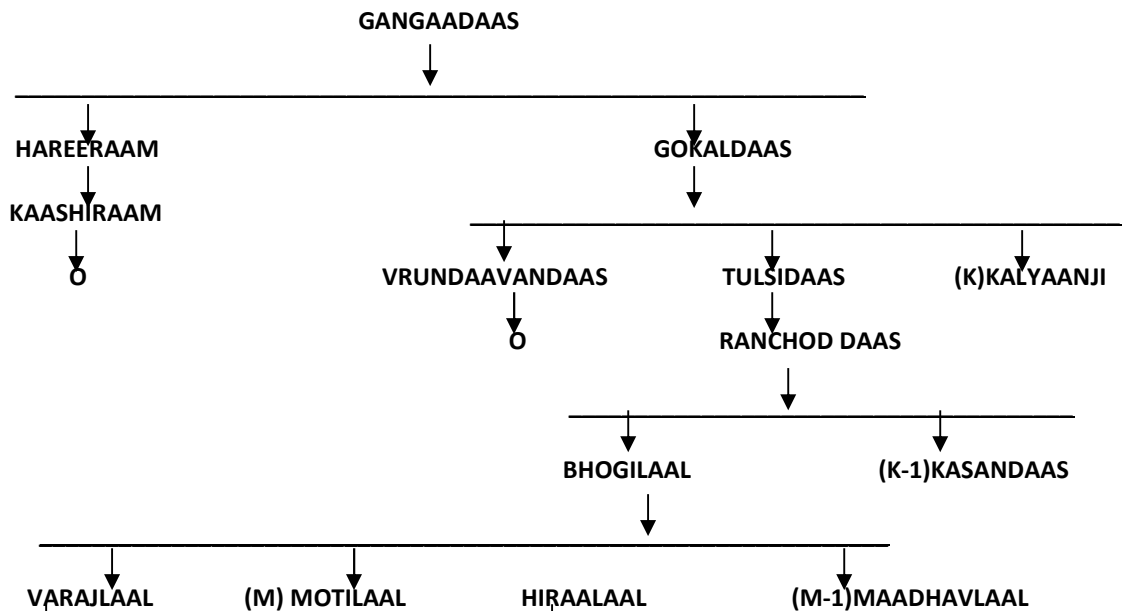


FROM PAGE 61 -----(N) DESAI NATVARLAAL DHYAABHAI-----

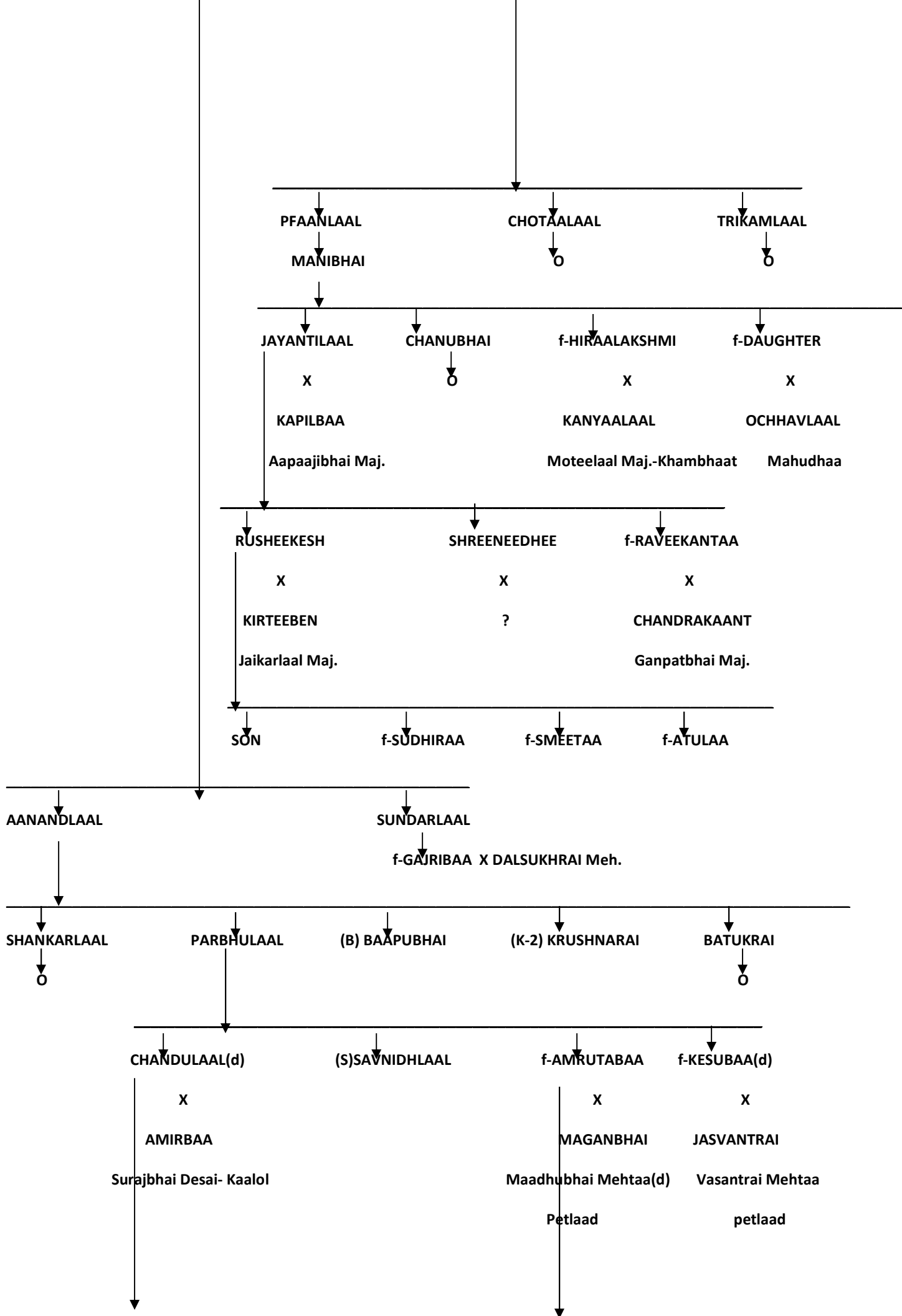


DESAIS OF THAASARAA LIVING IN PETLAAD AT LIMDI STREET AND BHAII CHAKLAA(CORNER)

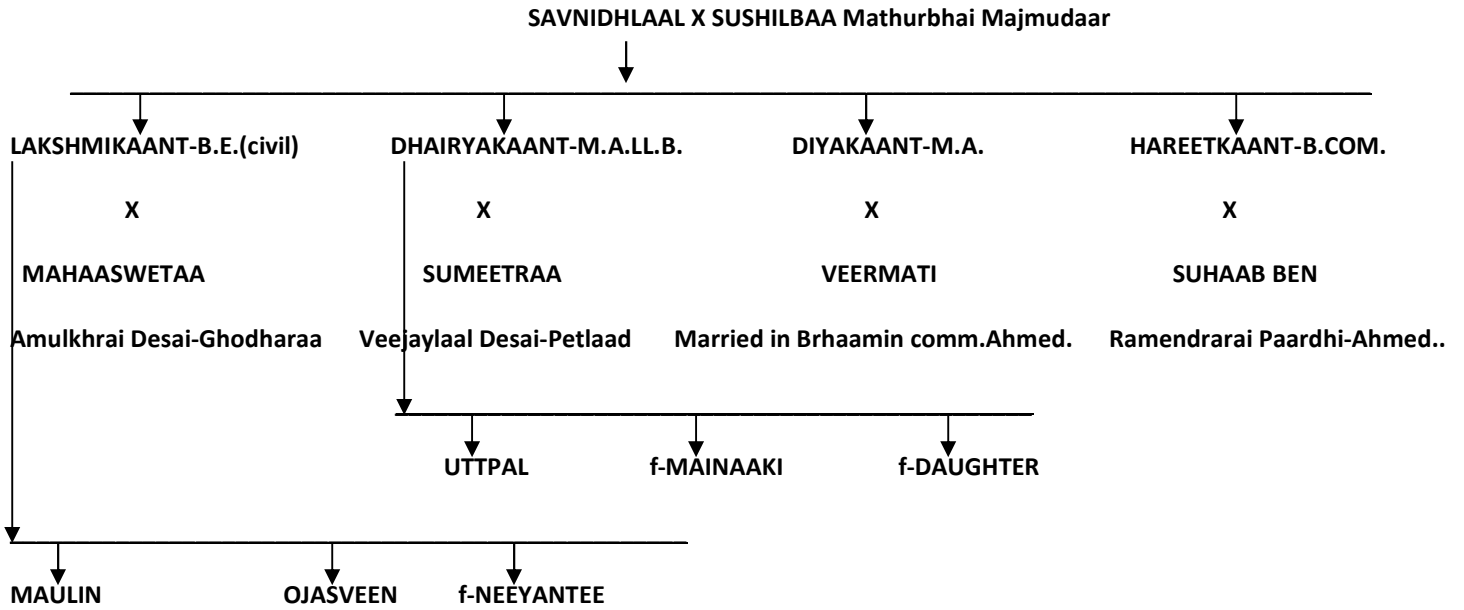
GANGAADAAS PANCHAJI-----



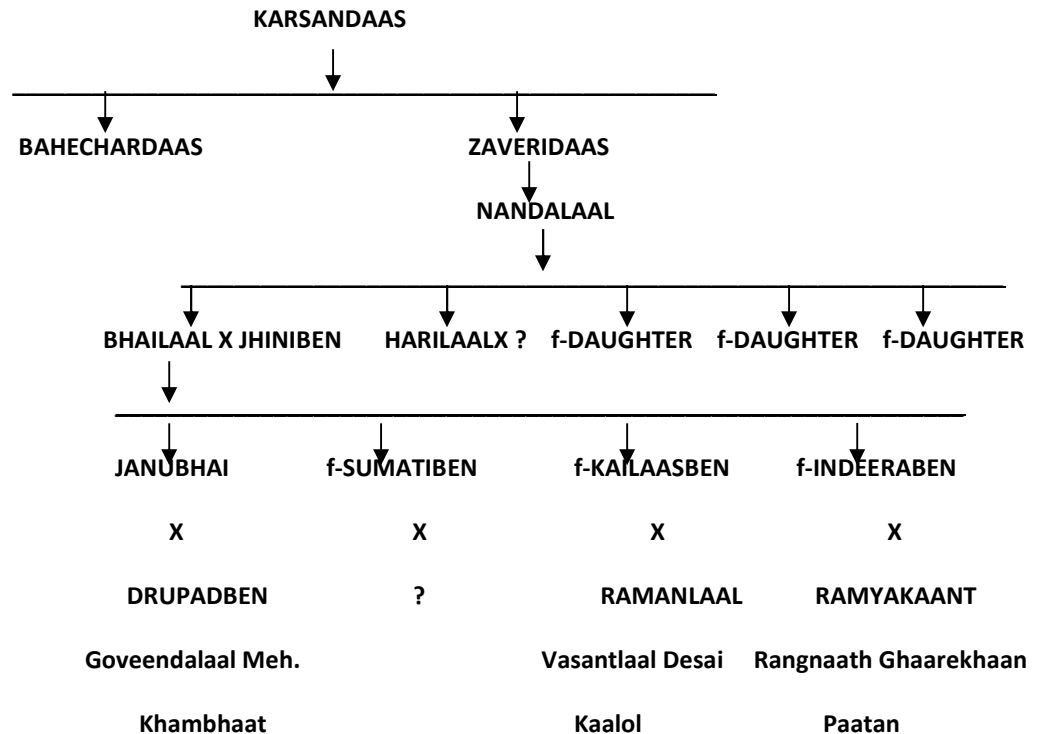
P.S.----THERE IS NO INDICATION(ARROW) TO SHOW THAT HIRAALAAL IS SON OF BHOGILAAL, BUT HE IS GROUPED WITH OTHERS, SO IT IS LIKELY THAT HE IS SON OF BHOGILAAL.



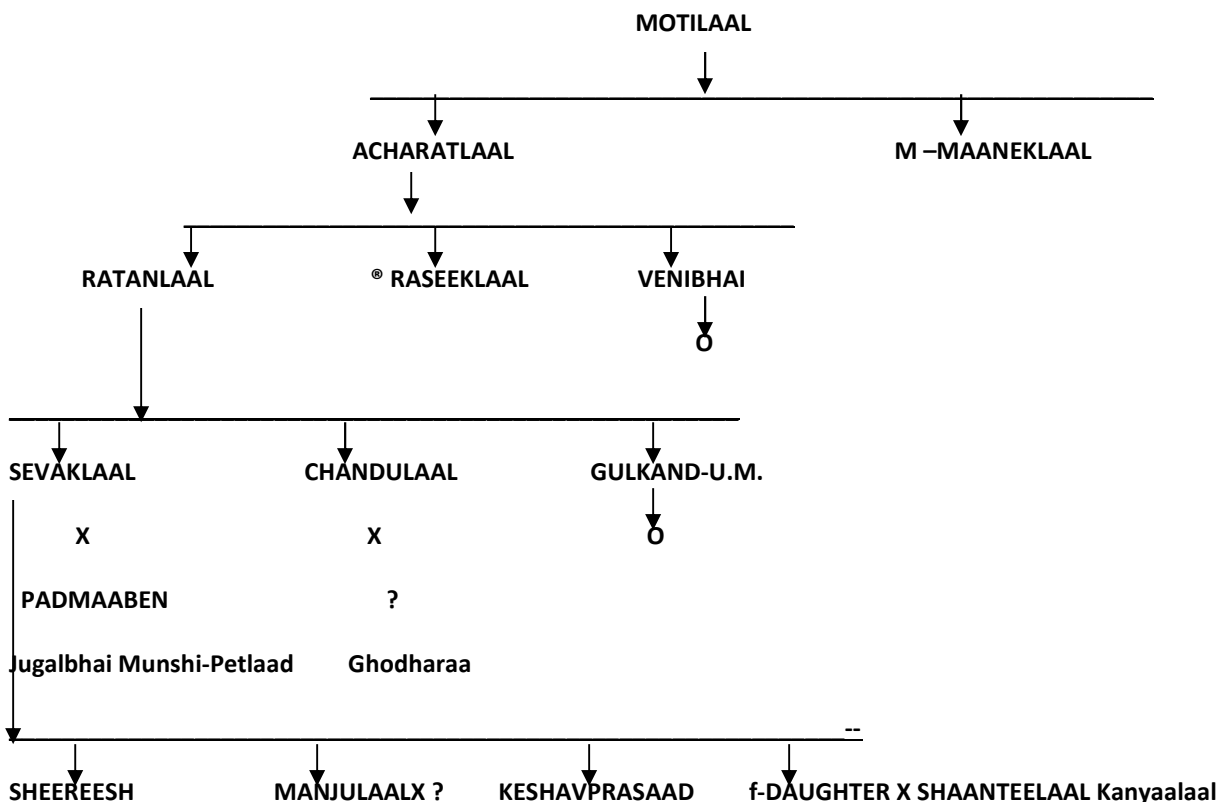
SAVNIDHLAAL PARBHULAAL DESAI –BHAVAN-



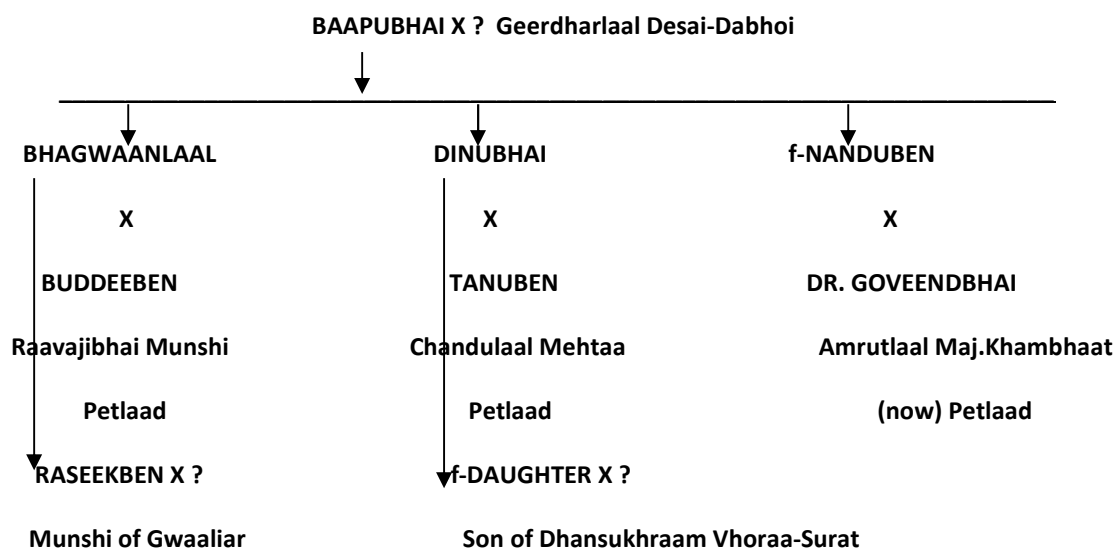
(K-1) KASANDAAS RANCHOD DAAS-----



(M) MOTILAL BHOGILAL -----



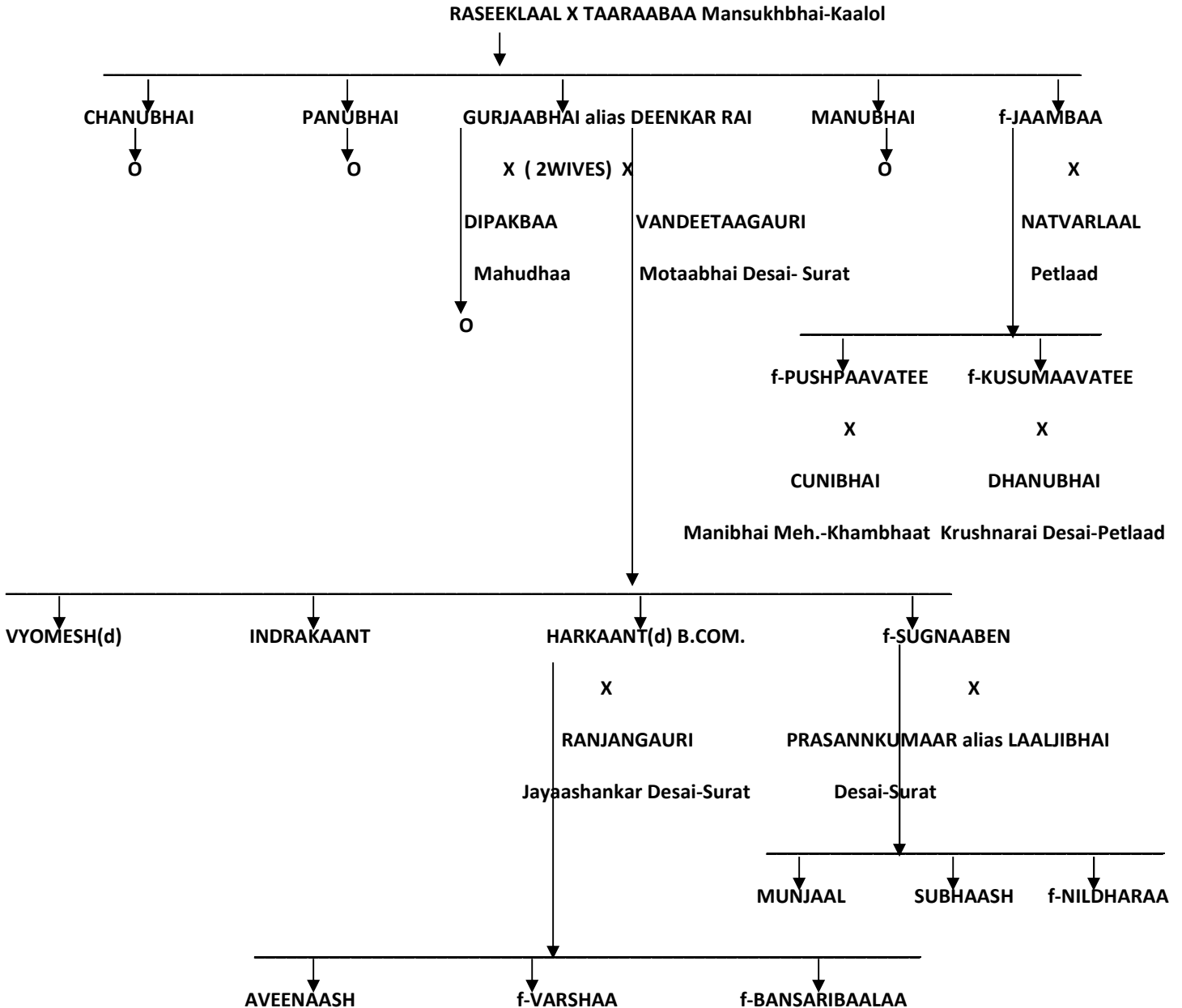
(B)--BAAPUBHAI AANANDLAL DESAI- Bhai chaklaa-----



SEE FURTHER DOWN FOR K-KLYAANJI GOKALDAAS, M-1 MAADHAVLAL BHOGILAL, K-2KRUSHNARAI AANANDLAL AND R-RASEEKLAAL ACHARATLAAL

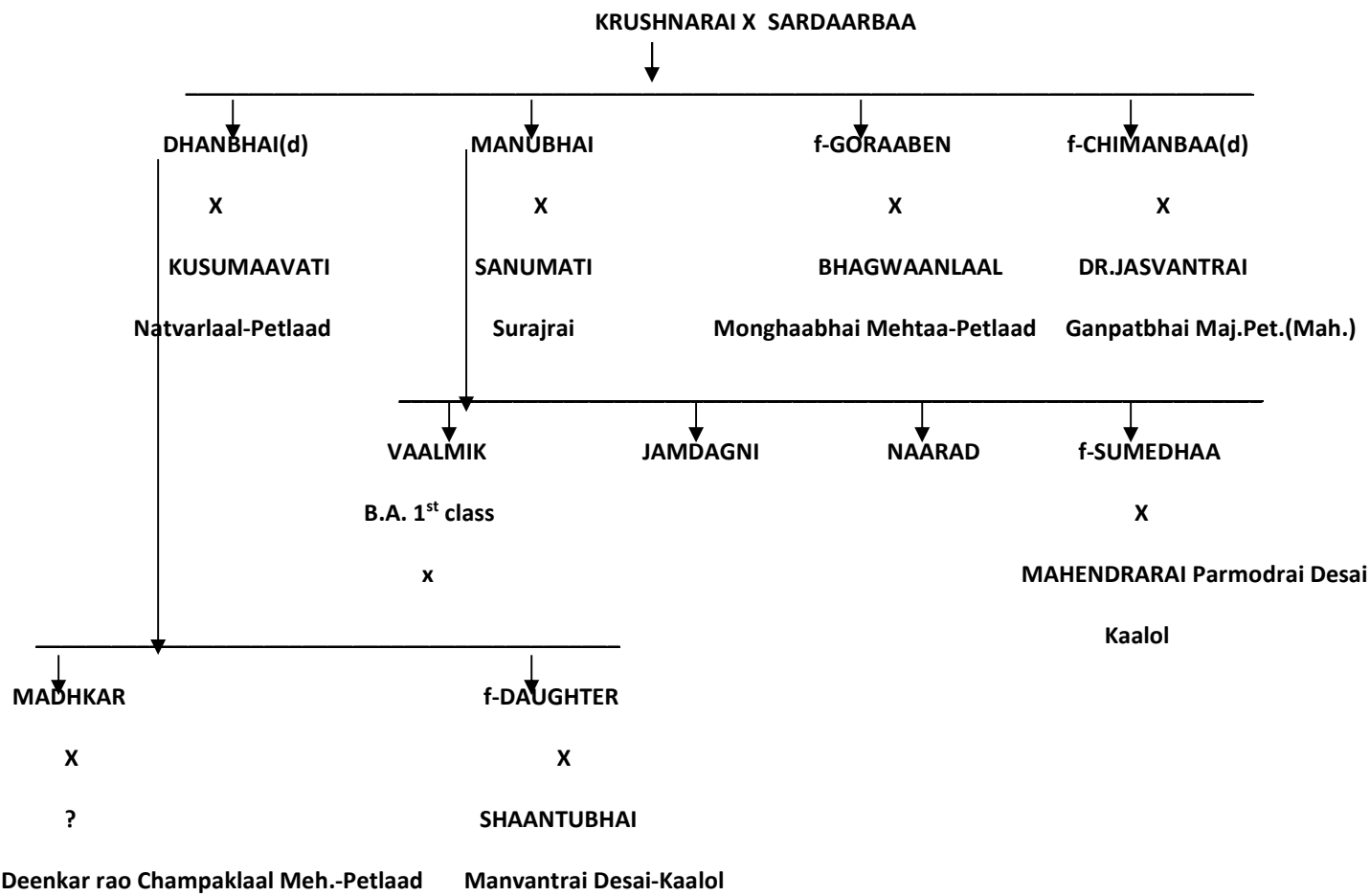
DESAIS OF THAASARAA-----

®-RASEEKLAL ACHARATLAAL DESAI----- (HE WENT TO JOIN THE FAMILY OF MOTHER'S SIDE, SO HE IS LIVING AT KAALOL)

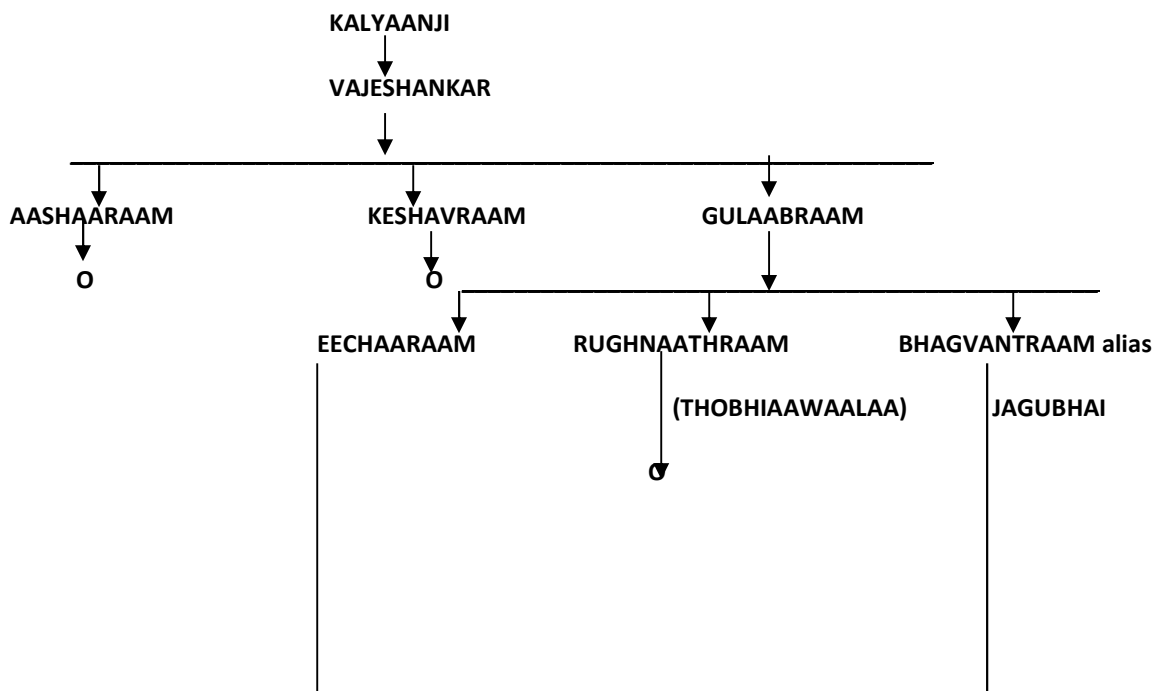


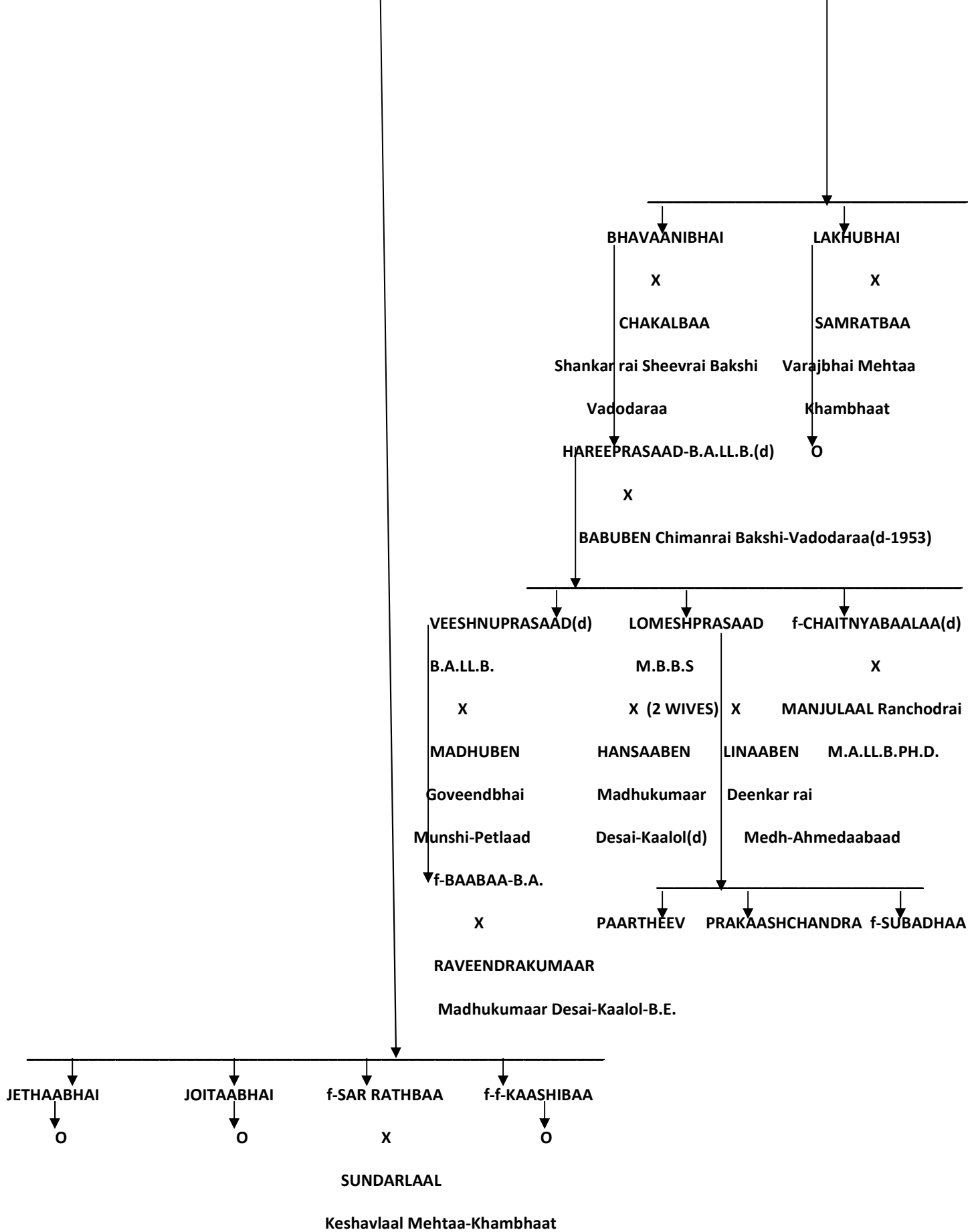
P.S. HARKAANT WAS THE SON OF SISTER- IN- LAW OF SIR DEWWAN MANUBHAI NANDSHANKAR. HE WAS WORKING IN A STORE OF RAILWAY DEPARTMENT. THEN HE WAS CHIEF ACCOUNT AUDITOR AT BIKANER STATE. HE WAS GETTING 1000 RS PER MONTH. HE WENT TO AMERICA FOR CANCER TREATMENT, FROM WHICH HE RECOVERED AND JOINED BACK TO THE SAME JOB. BUT AS CANCER REOCCURED, HE PASSED AWAY. HE WAS VERY KIND AND PLEASNT PERSON.

(K-2) KRUSHNARAI AANANDLAAL DESAI- BHAI CHAKLAA-----



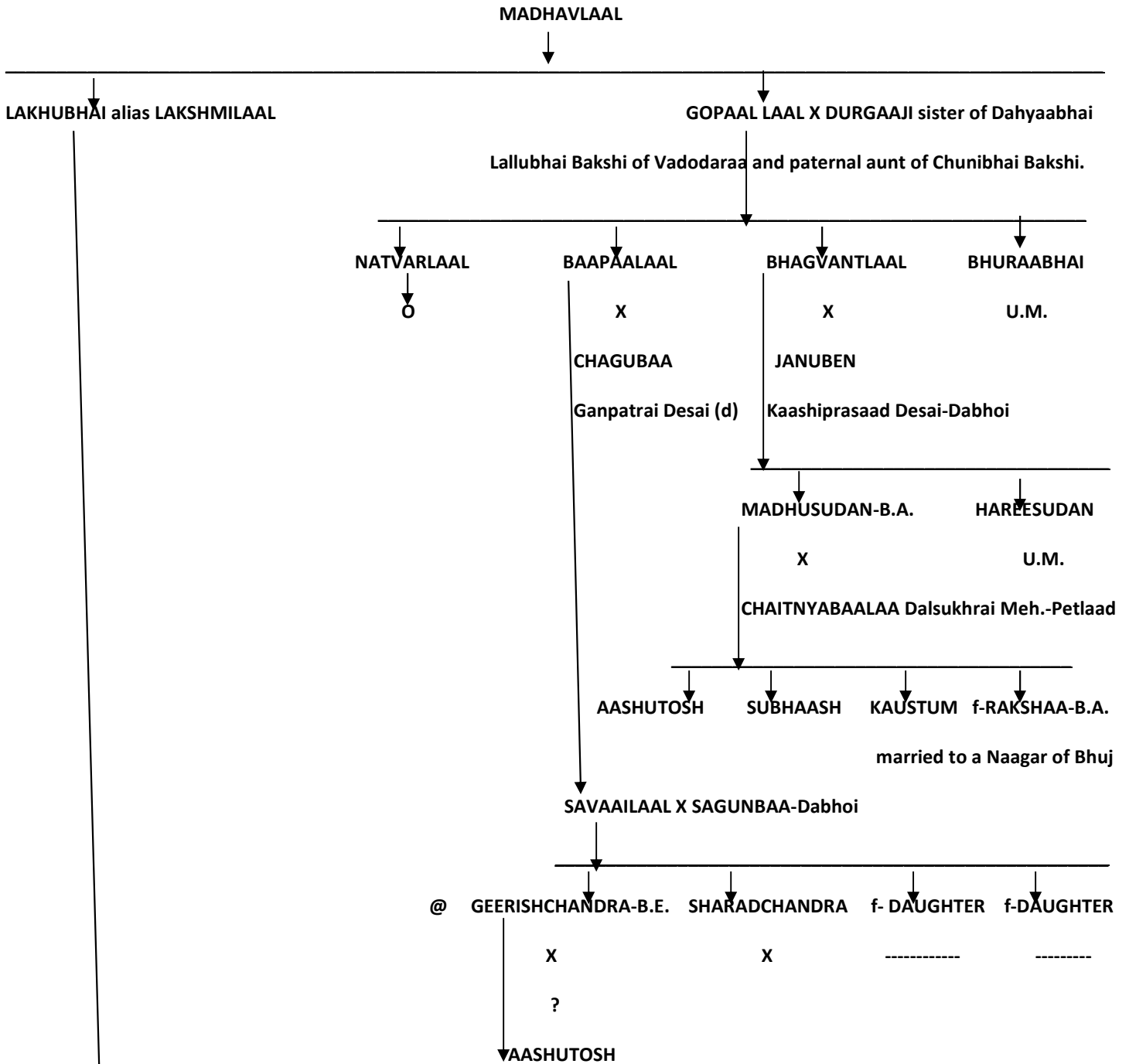
(K) DESAI KALYAANJI GOKALDAAS-----





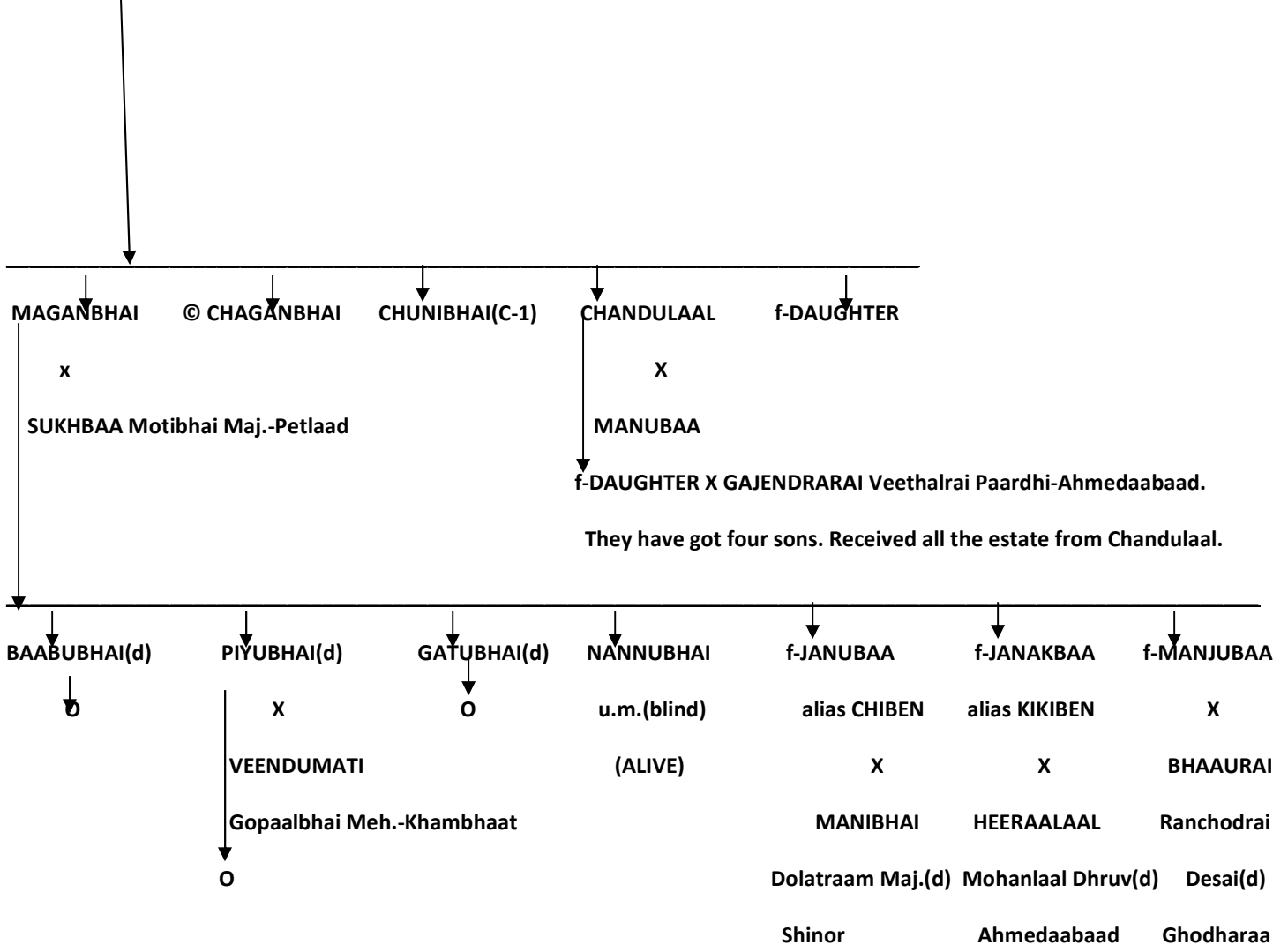
SEE FURTHER DOWN FOR (M) MAADHAVLAAL BHOGILAAL

MAADHAVLAAL BHOGILAAL DESAI-----

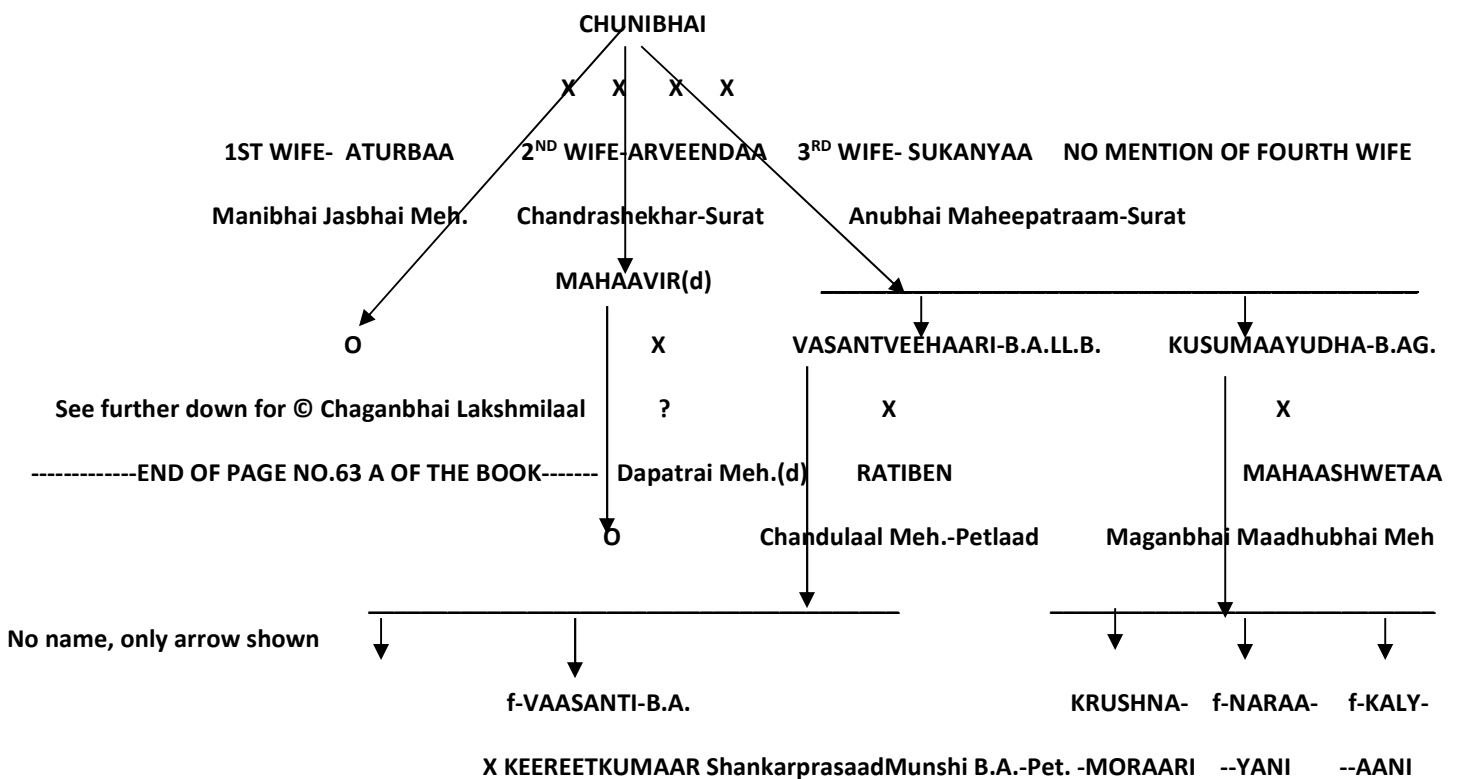


P.s. @Geerishchandra is working at Ahmedaabaad in the municipality corp.at

In Ac. Depat. as an engineer(1953).

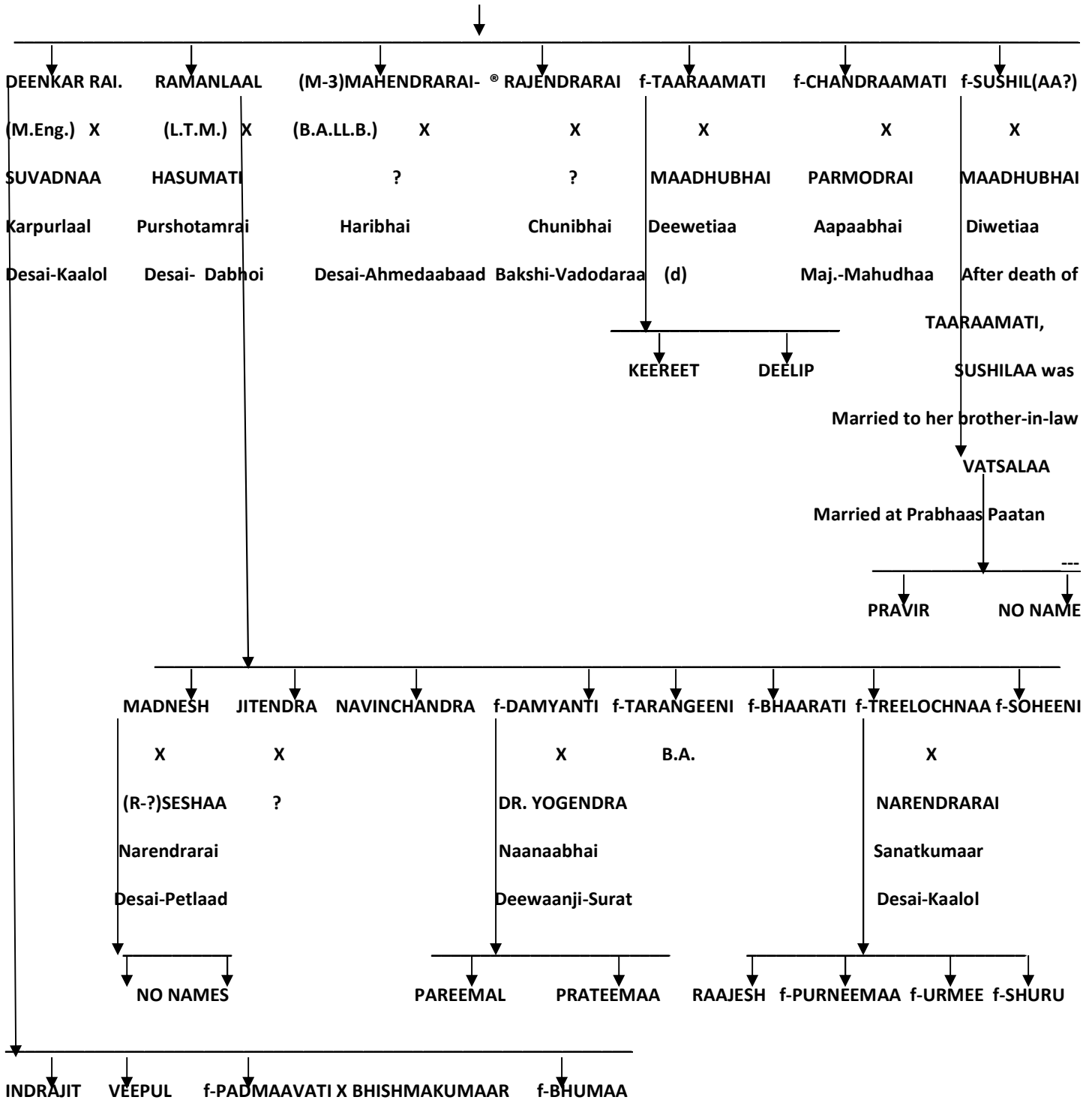


(c-1) CHUNIBHAI LAKSHMILAAL DESAI------(MARRIED FOUR TIMES)



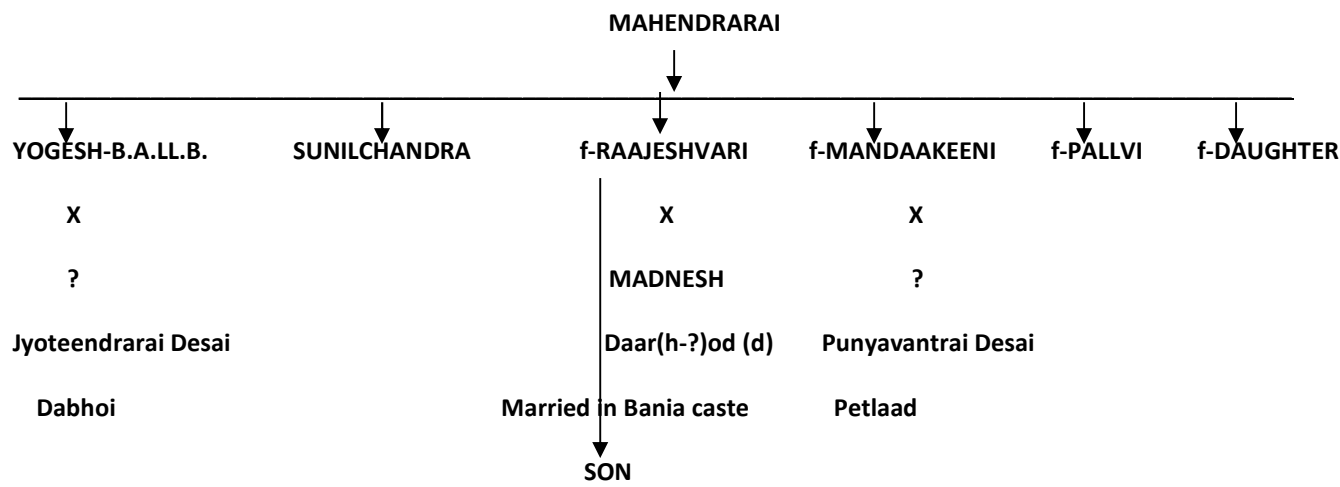
CHAGANBHAI LAKSHMILAL DESAI-----

CHAGANBHAI X PRABHAALAKSHMI Vahlaabhai Maj.

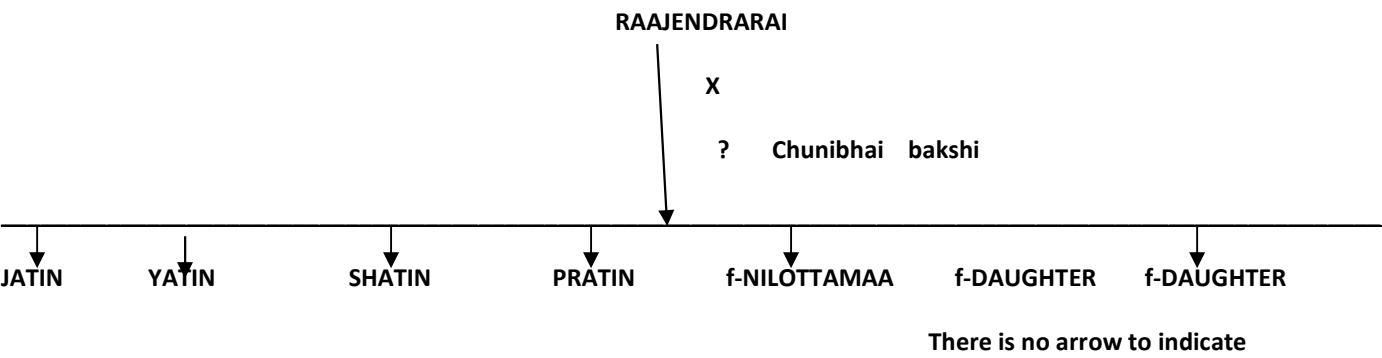


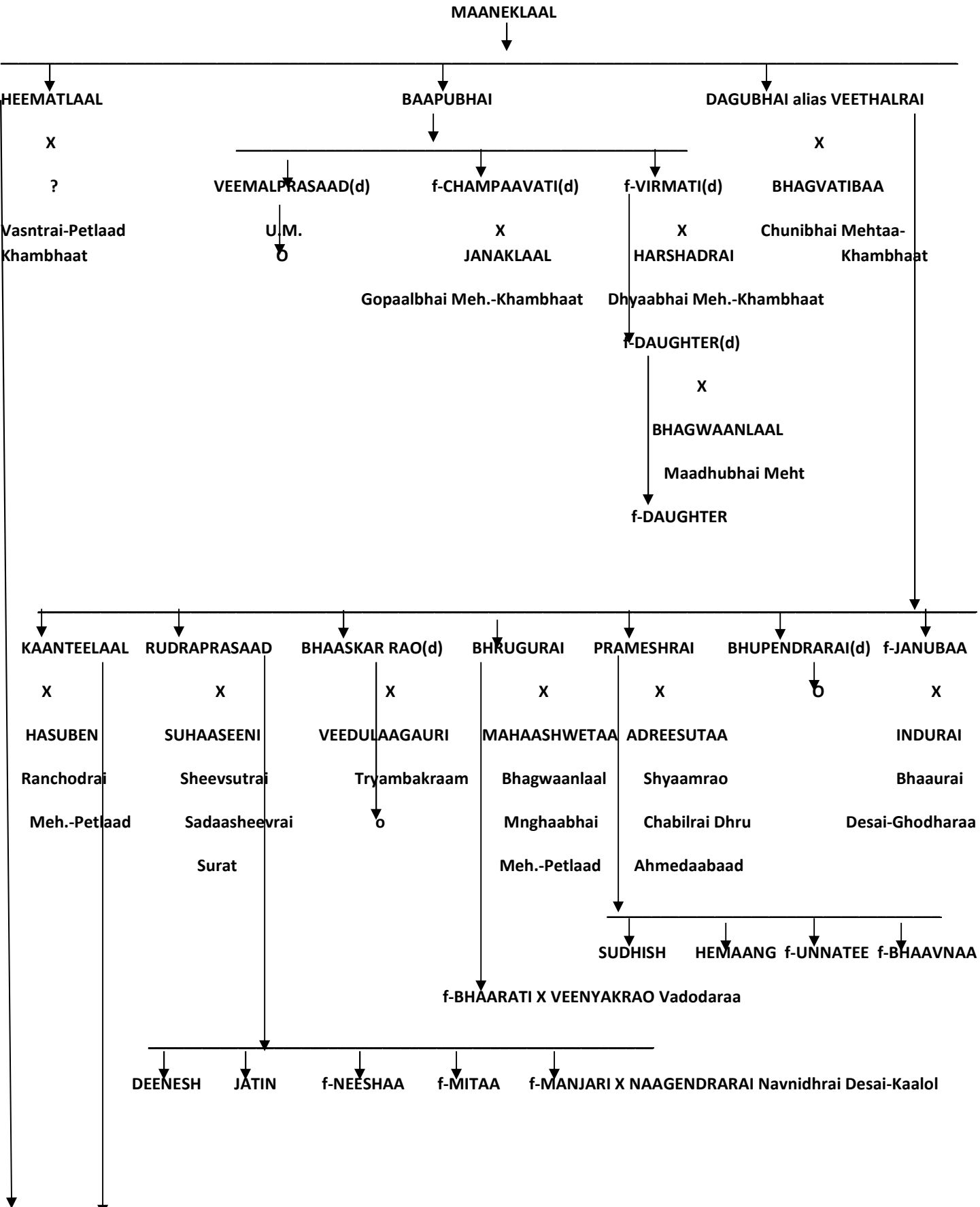
Chaganprasaad Deewaanji-Surat

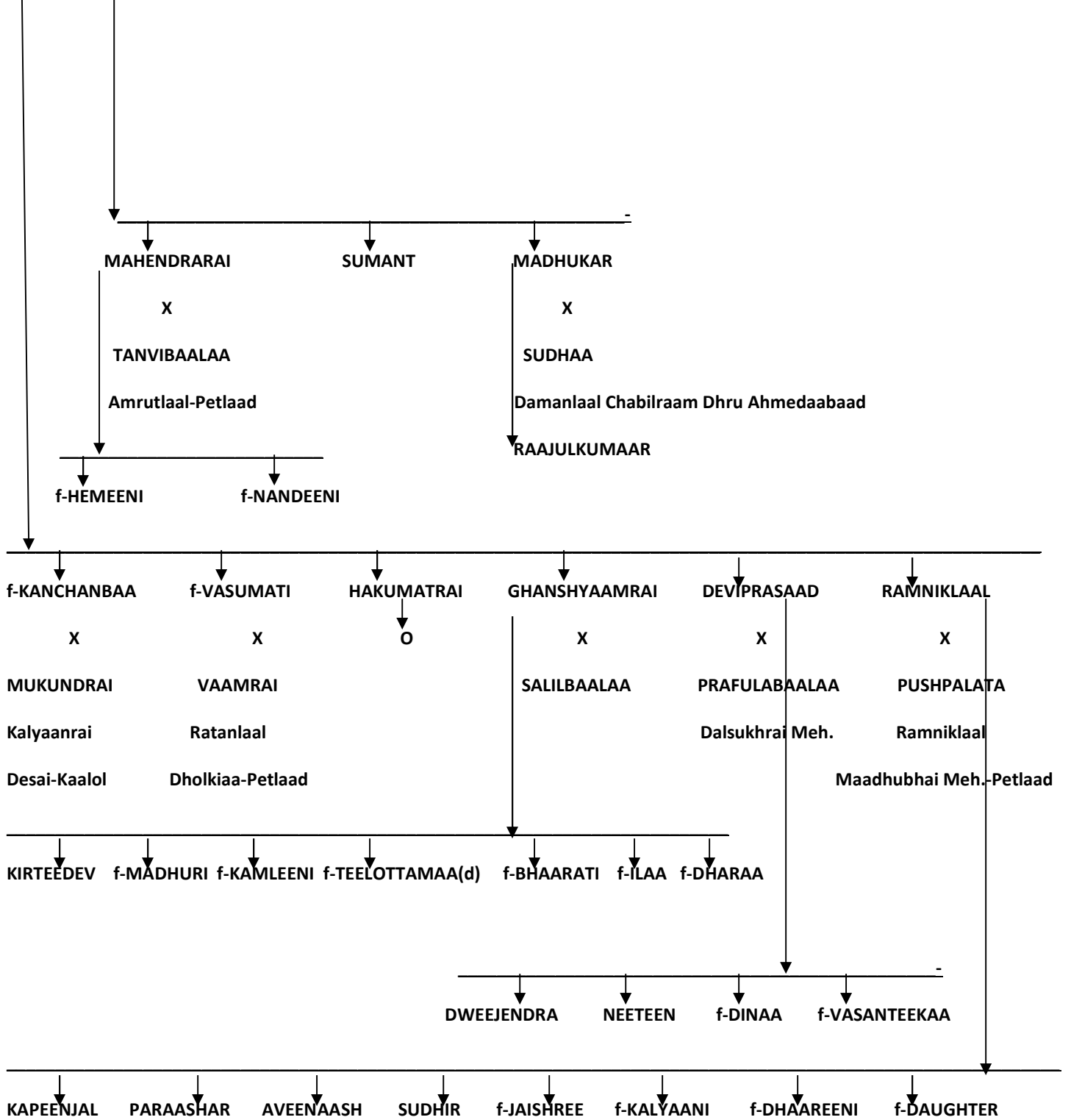
(M-3) MAHENDRARAI CHAGANBHAI DESAI-----



® RAAJENDRARAI CHAGANBHAI DESAI-----

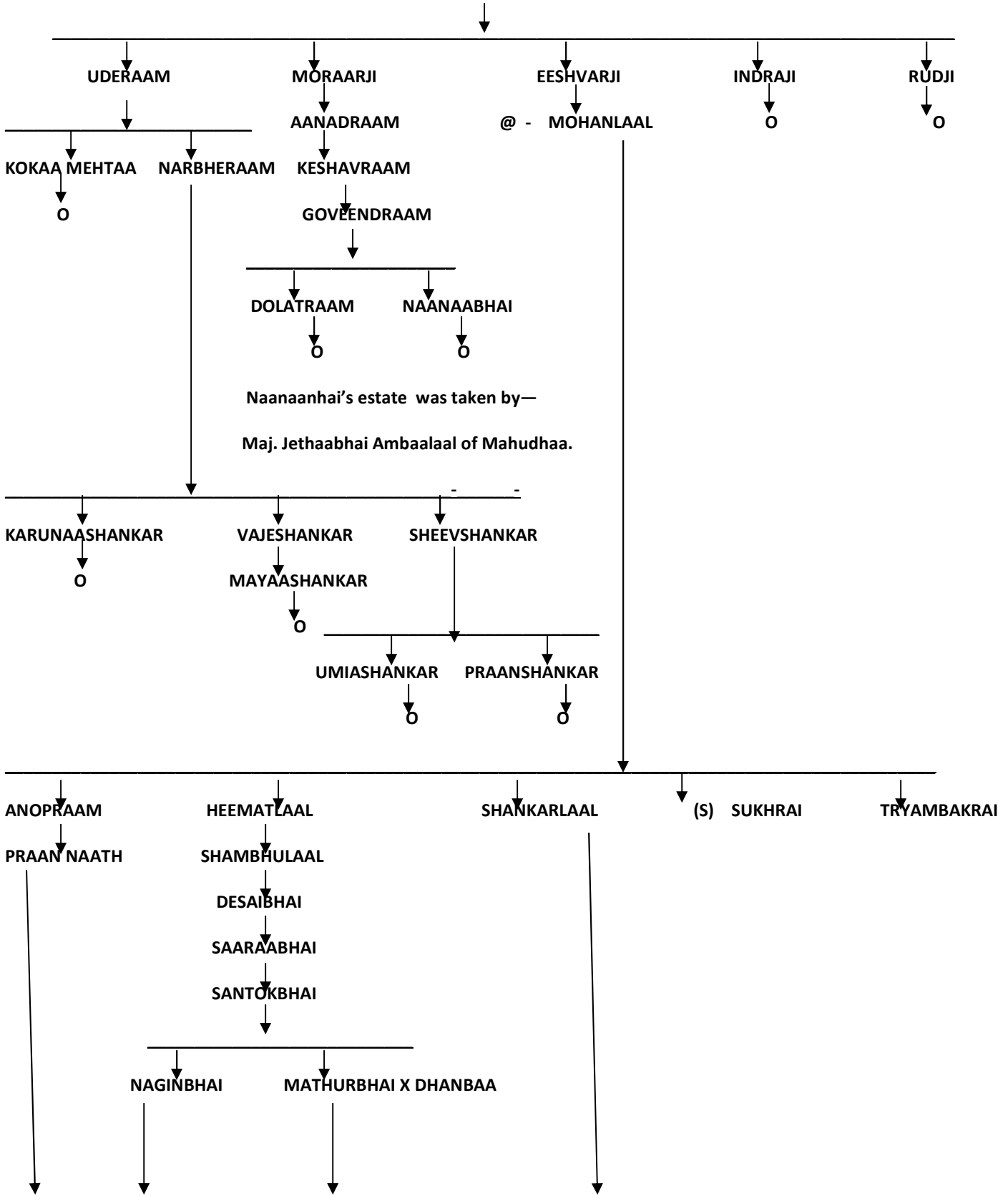




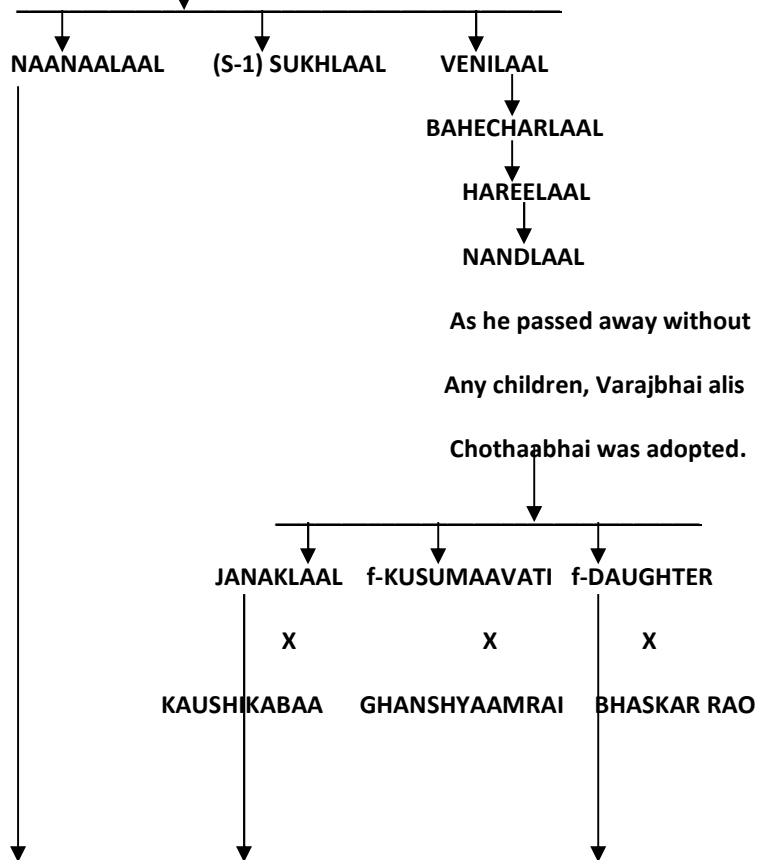
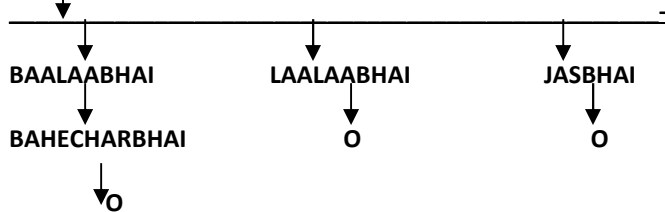
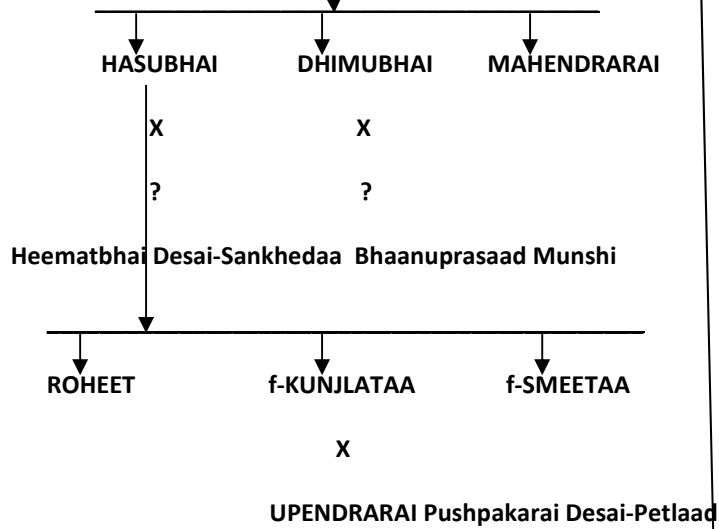


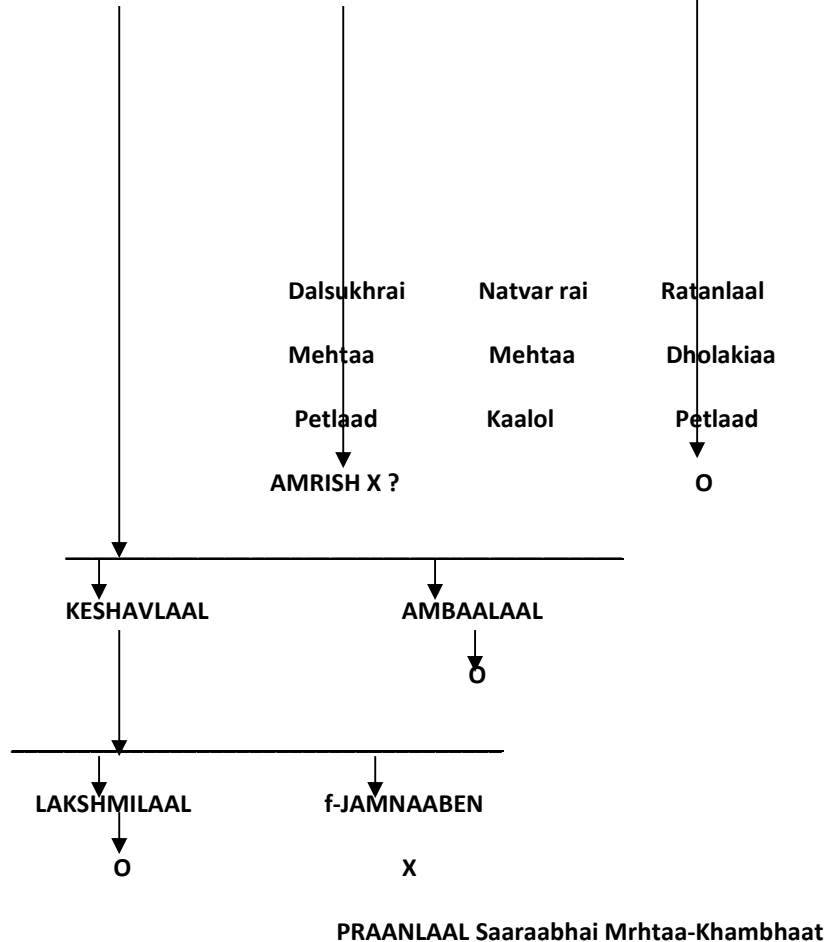
1-ARJUN→ 2- SOMNAATH→ 3- VACHHRAAJ→ 4-DEVRAAJ→5- KOKAA→6 MANDAN →7- KADUVAA→8-KESHAVJI →9- TRIKAMJI

(10) RAAGHAVJI TRIKAMJI

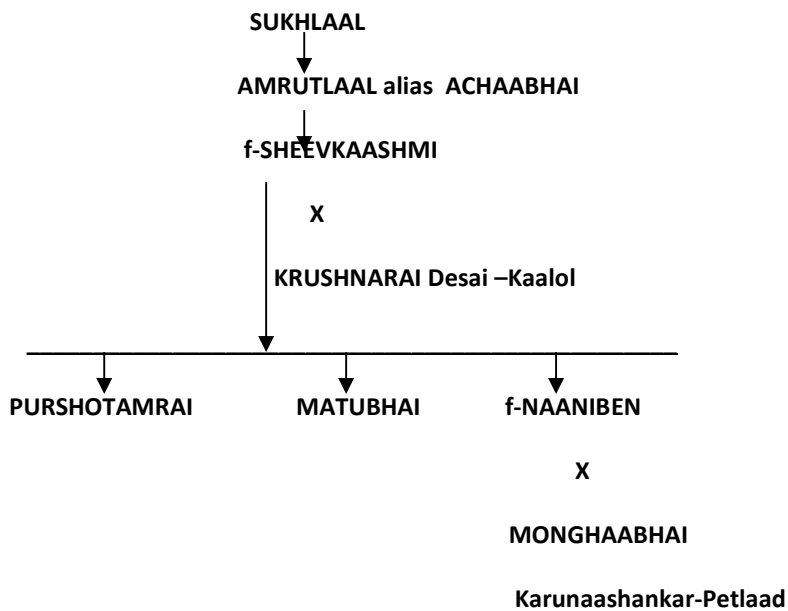


0 Mathurbhai was adopted at Dhabhoi, where his name
Was changed to Martandrai-refer to Dhabhoi Desai f.tree.



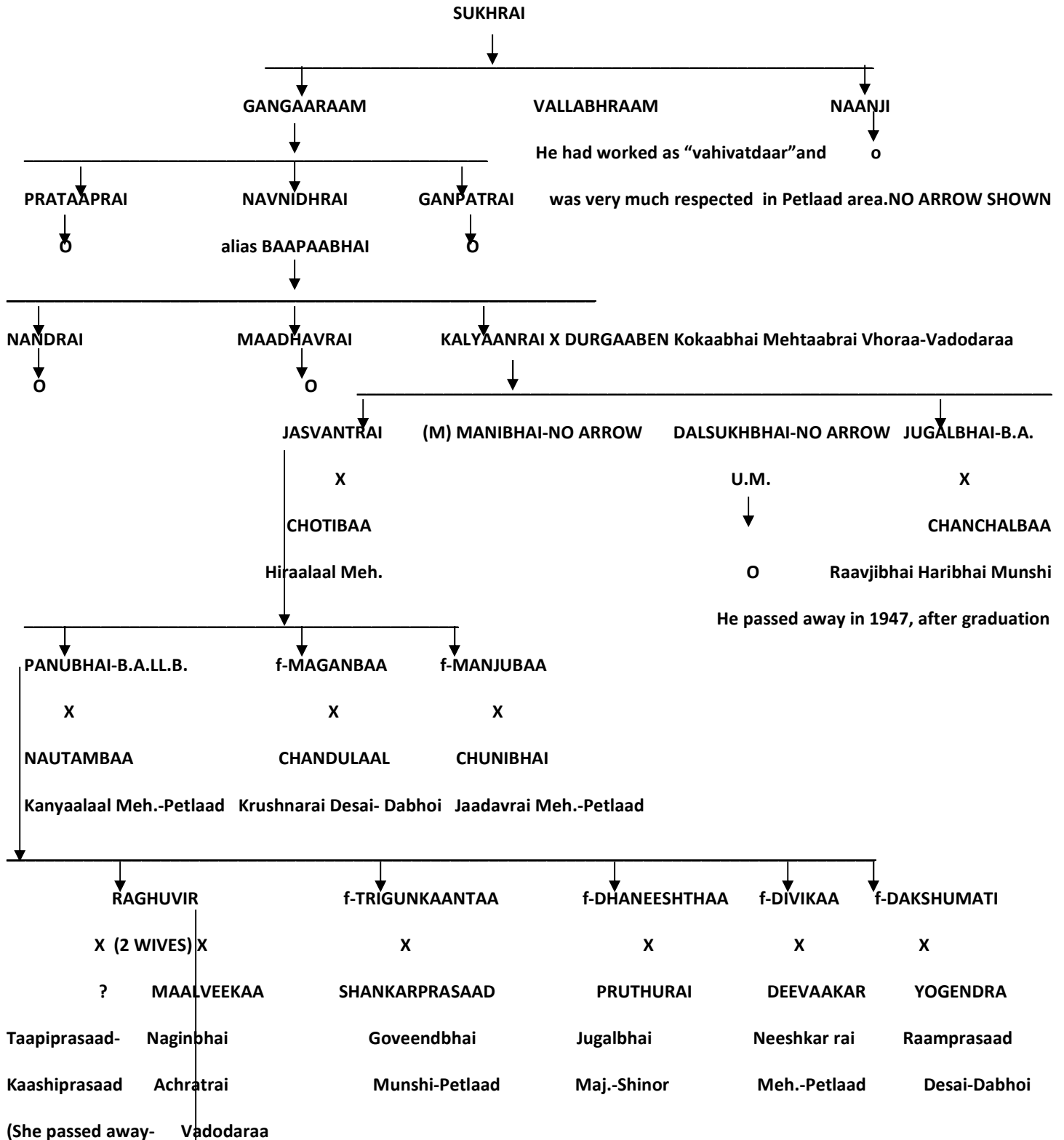


(S-1) SUKHLAAL SHANKARLAAL-----



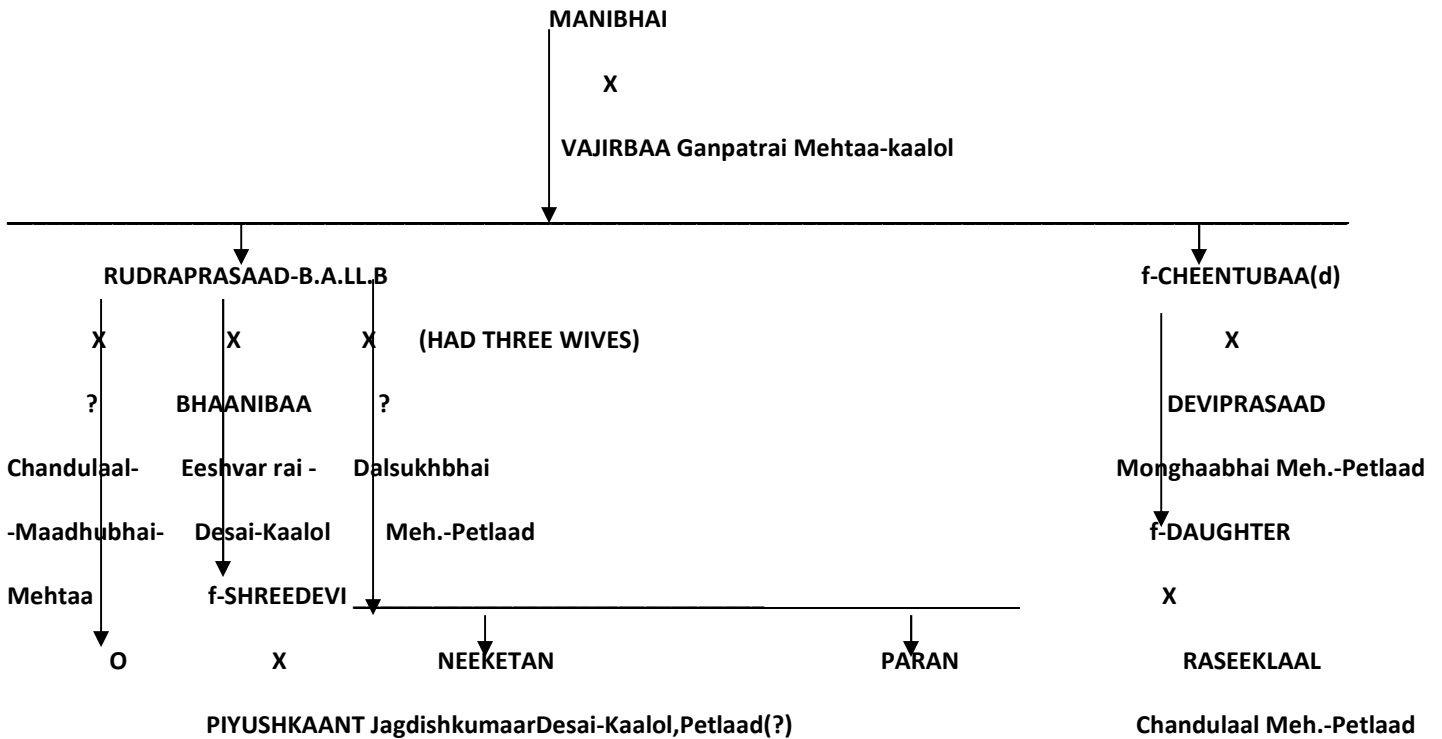
P.S. SEE FURTHER DOWN FOR SUKHRAI AND NOTE ON MOHANLAAL

(S) SUKHRAI MOHANLAAL-----



In delivery at Songhadh) Naagar Brahaamin (There is an arrow under second wife, but no name is mentioned)

(M) MANIBHAI KALYAANRAI-----He was “kaamdaar” at Shinor district, in Vadodaraa state, from where he retired.

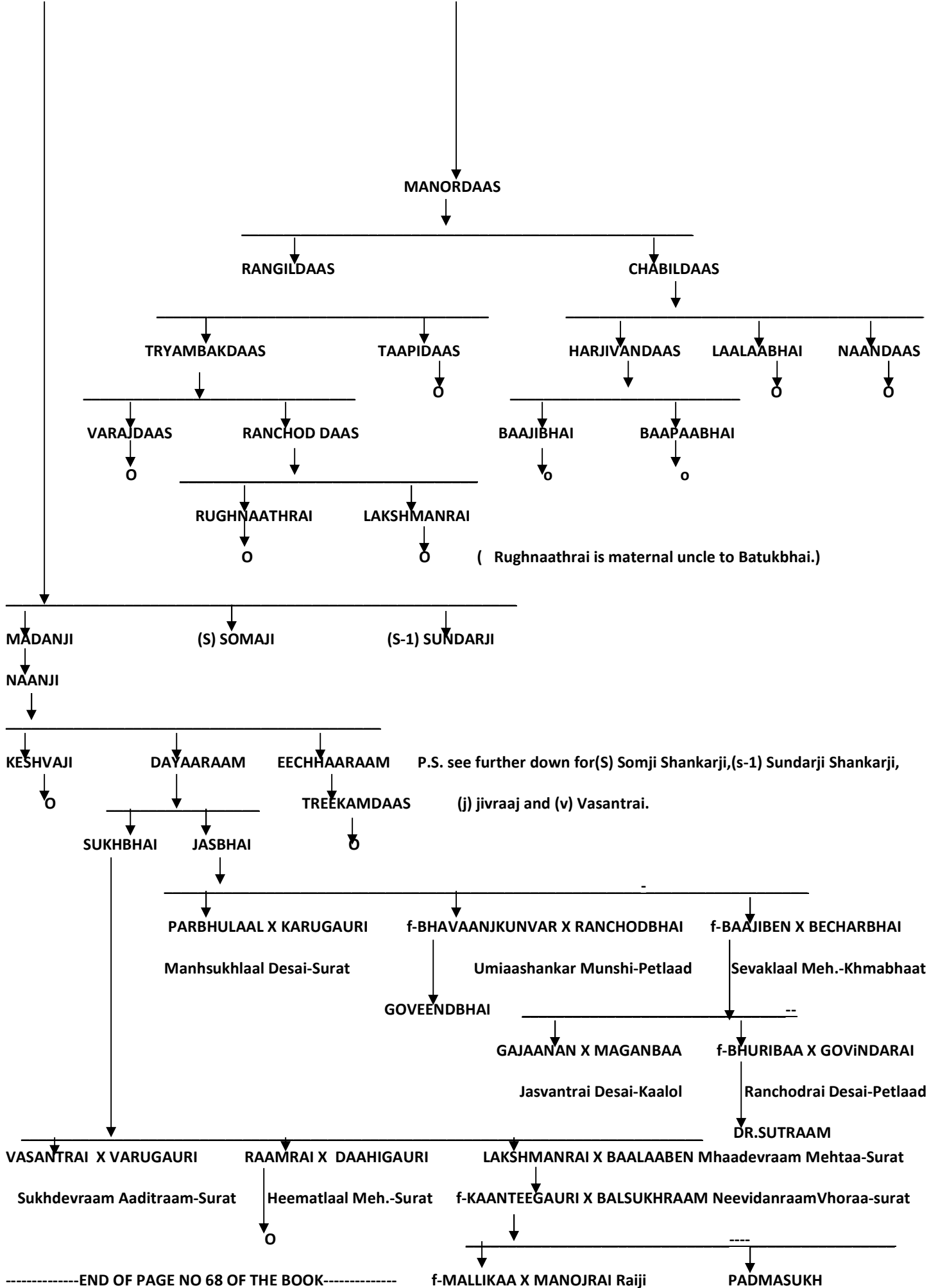


p.S. Sukhrai was working in a district, when there was division of land between Peshwaa and Gaikwaad. Gaikwaad inherited very bad land, but because of Sukhrai being very shrewd and diplomatic, he got Petlaad district for Gaikwaad. Since then he worked as “vahivatdaar” of Petlaad.

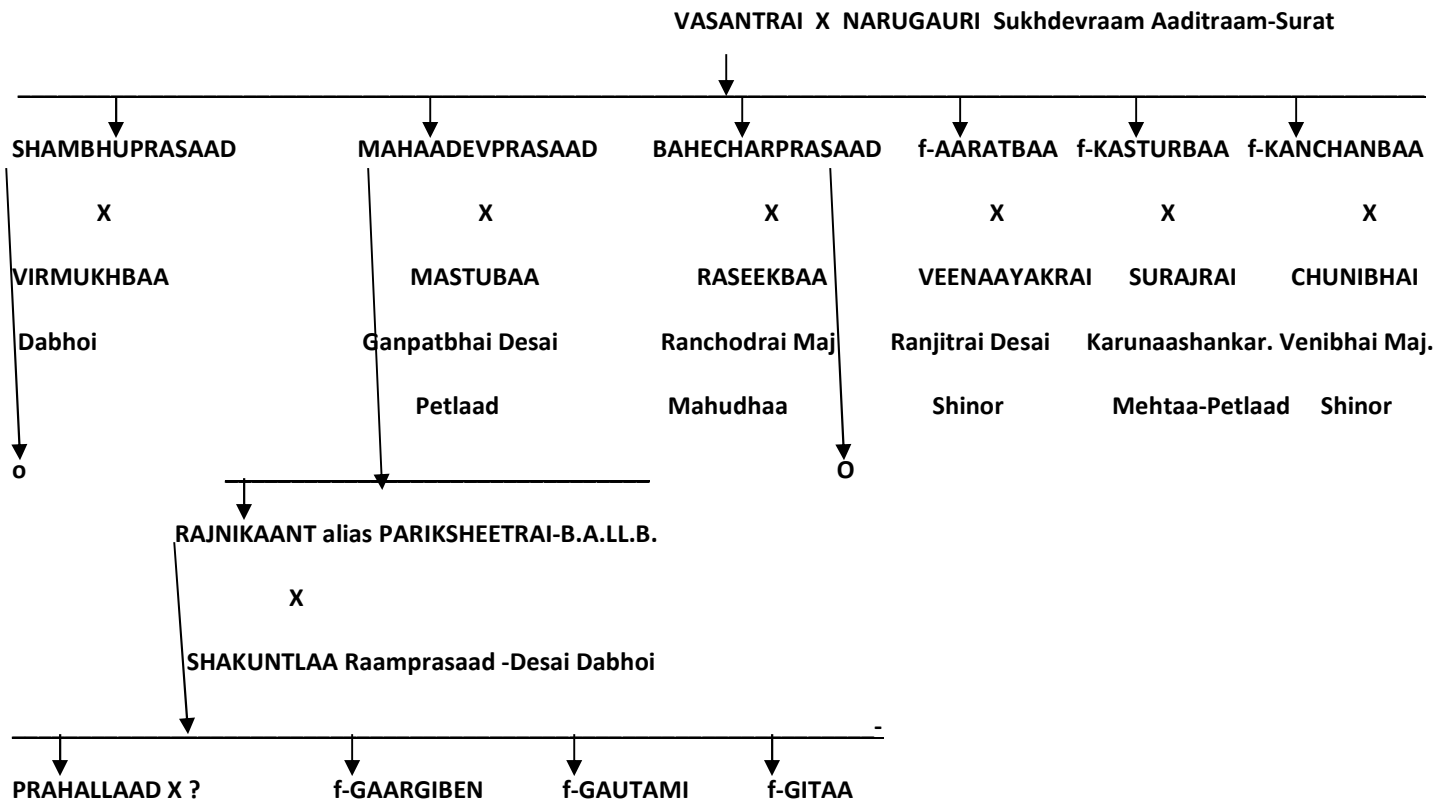
P.S.-PANUBHAI Jasvantrai was “Munsaf” in Vadodaraa state(Karjan, Paadraa) After he retired, he was living at Petlaad.He has written a book called MUKULVINAA and also religious songs, which are worth reading. He passed away due to skin disease.

P.S MOHANLAAL Eeshvarji had worked as “Thaabat” He was respected in Gaikwaad state. He was very strict, so some Muslim person murdered him. His son Sukhrai Desai with the help of “subaa” of Gujraat state, went to Delhi to plead his case to the ruler of Delhi.(SHENSHAH) A tax called “salaami” was introduced for Muslims. From Delhi, he was honoured by giving “CHATREE, MASAAL, AND PAALKHI”-(UMBRELAA, TORCH, AND A SPECIAL CHAIR) , which is still continued.



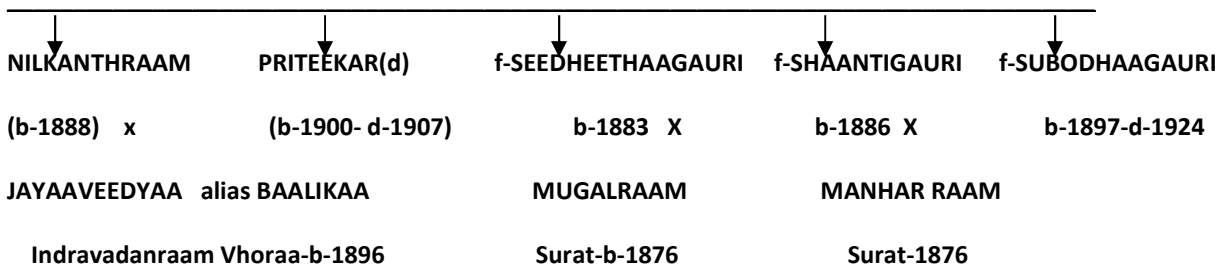


PETLAAD RUPAA STREET-----VASANTRAI SUKHBHAI DYAARAAM

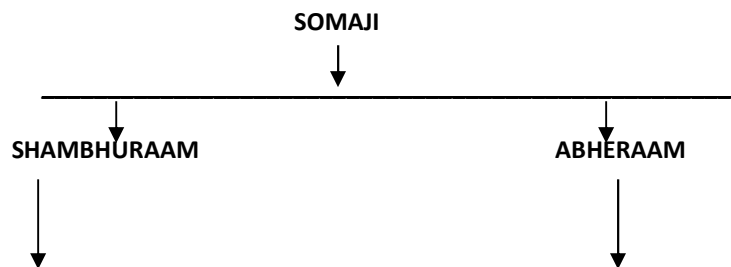


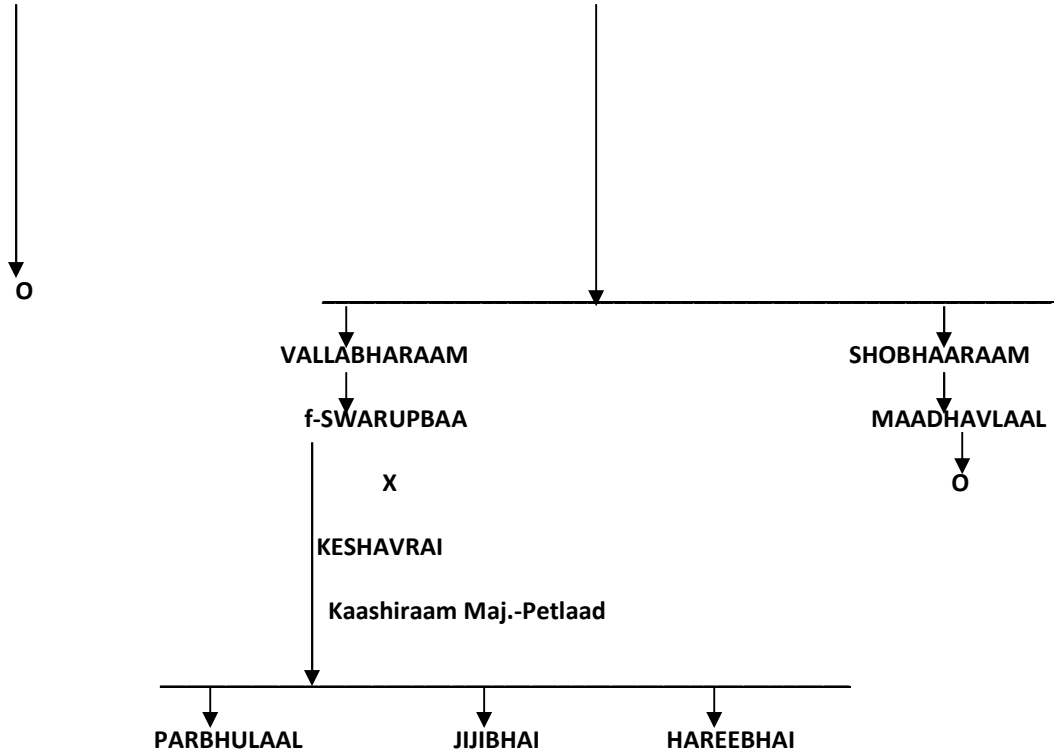
Mahaadevprasaad Shanbhuprasaad Bahecharprasaad{Mother- Nirugauri Sukhdevraam, Maternal Aunt-Motigauri Sukhdevraam b-1855, Maternal uncle Umedraam Sukhraam b-1-2-1860

P.S. There is no arrow showing whose children are the following ones—



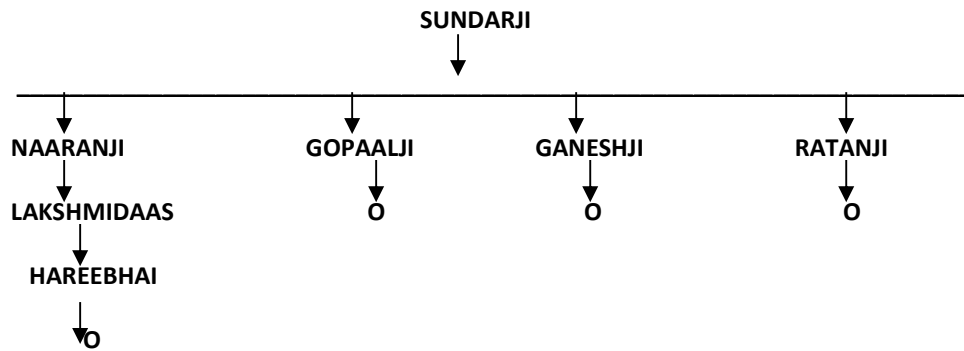
(S) SOMAJI SHANKARJI-----





Refer to Majmudaar amongst Desai of Petlaad

(S-1) SUNDARJI SHANKARJI-----

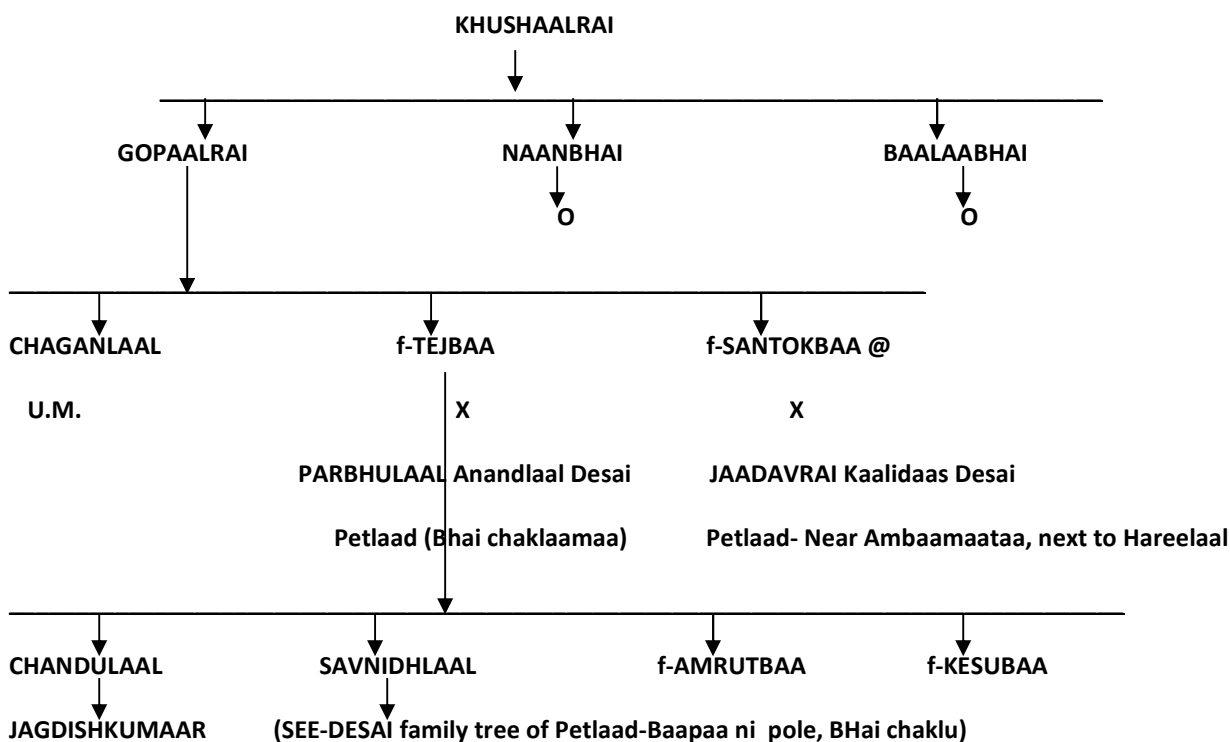


(J) JIVRAAJ alias MAHADEV—SEE FURTHER DOWN-----

PIPLAASERI-----JIVRAAJ HAREEBHAI alias MAHADEV HAREEBHAI-----

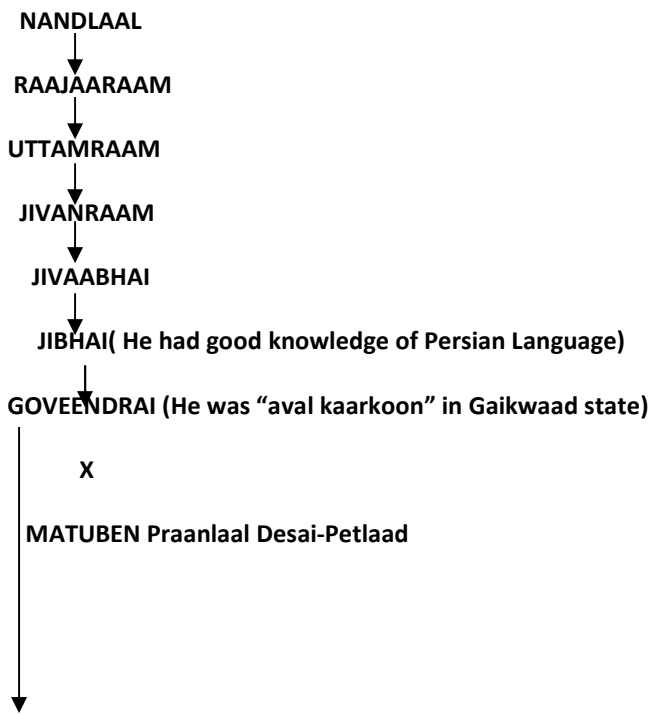


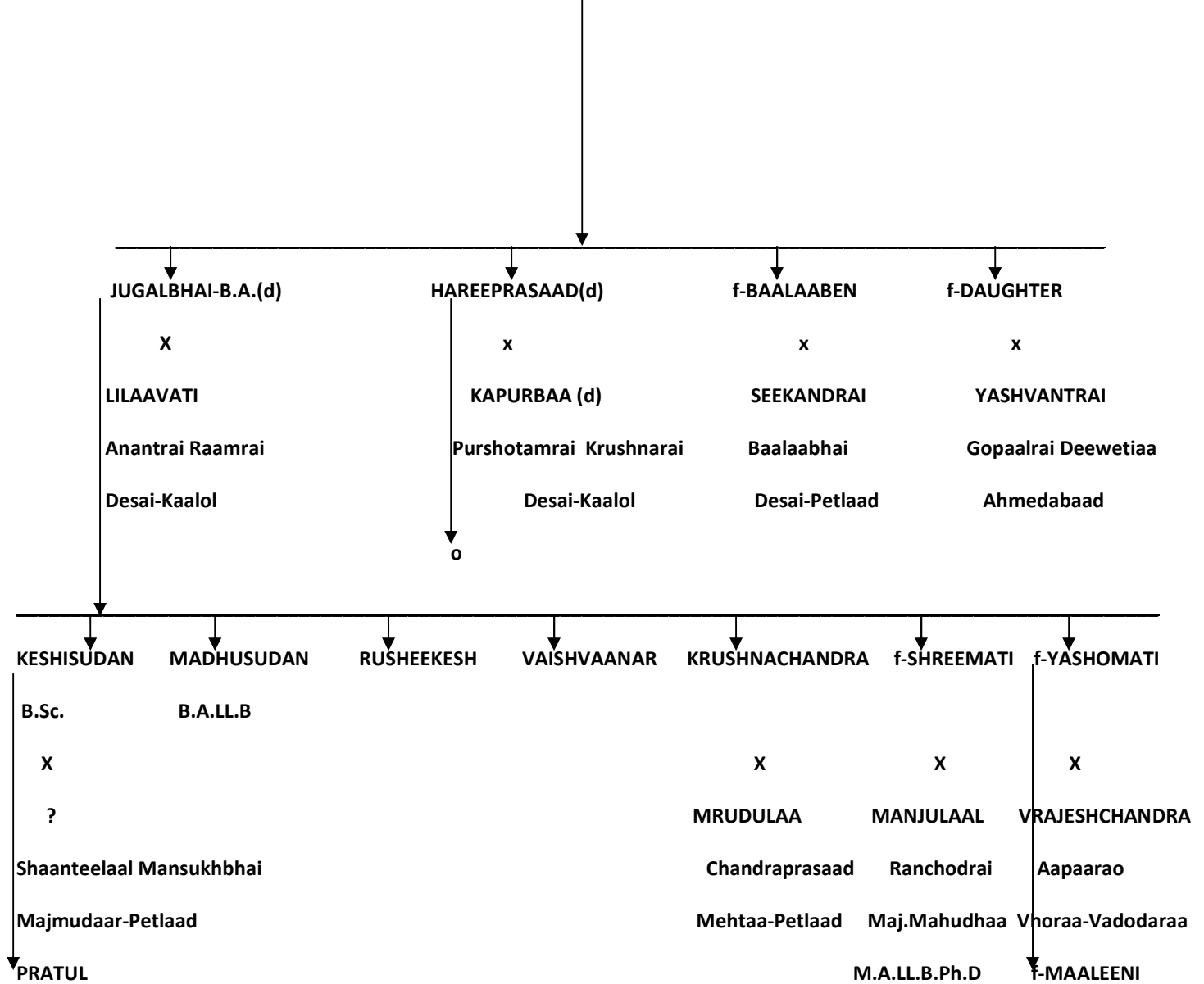
ORIGINALLY FROM VEERAMGAAM, NAAGAR GRUAHSTH FAMILIES LIVING IN PETLAAD'S RUPAA STREET-----



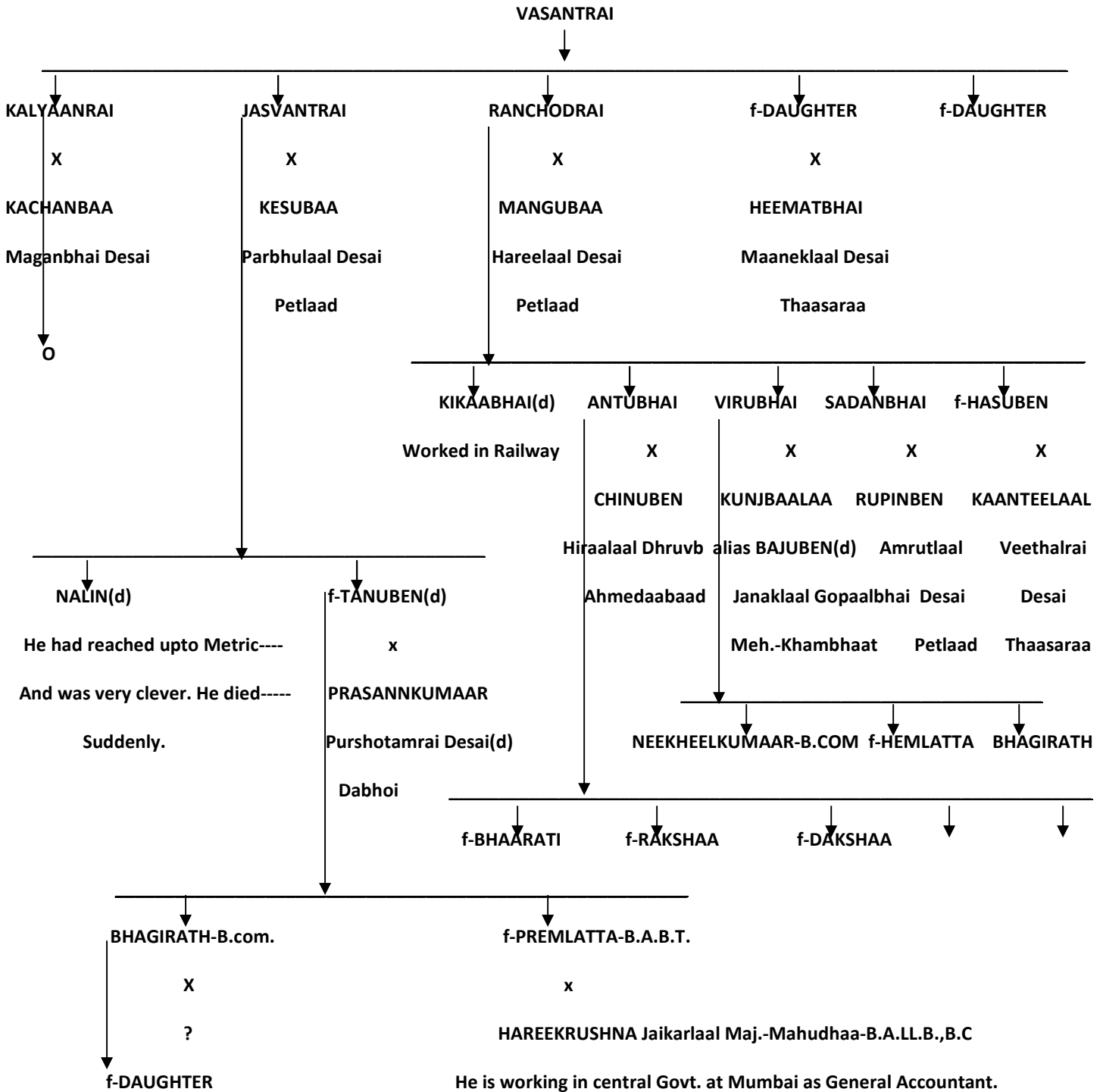
@ As youngest sister do not have any children, the estate of her is given to Tejbua, Chandulaal and Savnidhlaal and so it has been inherited by Jagdishkumaar.

PETLAAD'S DESAI GOVEENDARAI JIBHAI'S FAMILY TREE-----



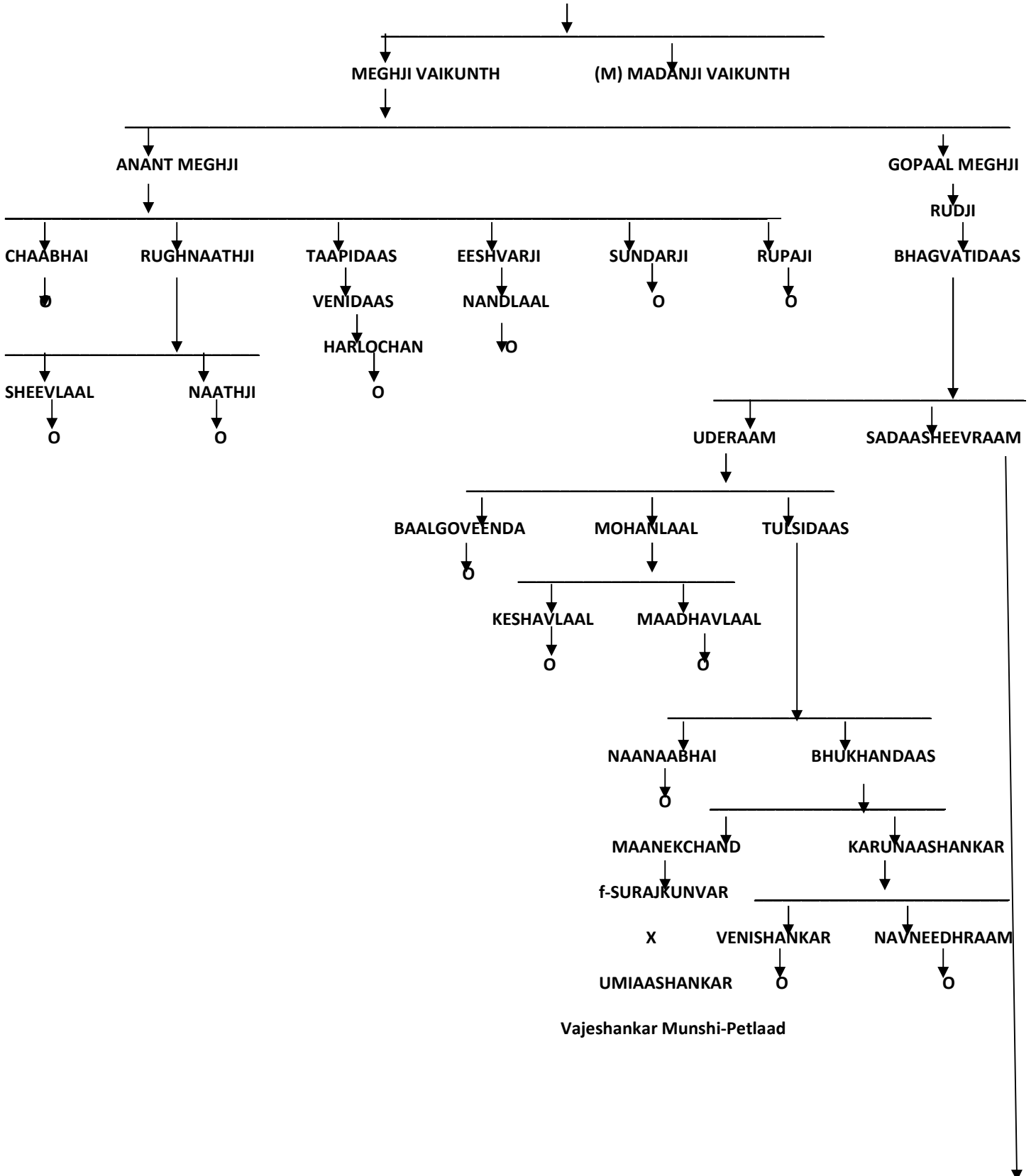


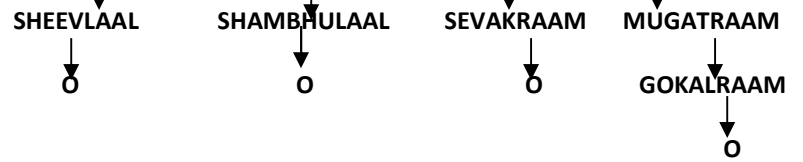
FAMILY TREE OF MEHTAA –NAAGAR GRUHSTH NAAGAR- WHO LIVED BEHIND AMBAAMAATAA IN PETLAAD-----



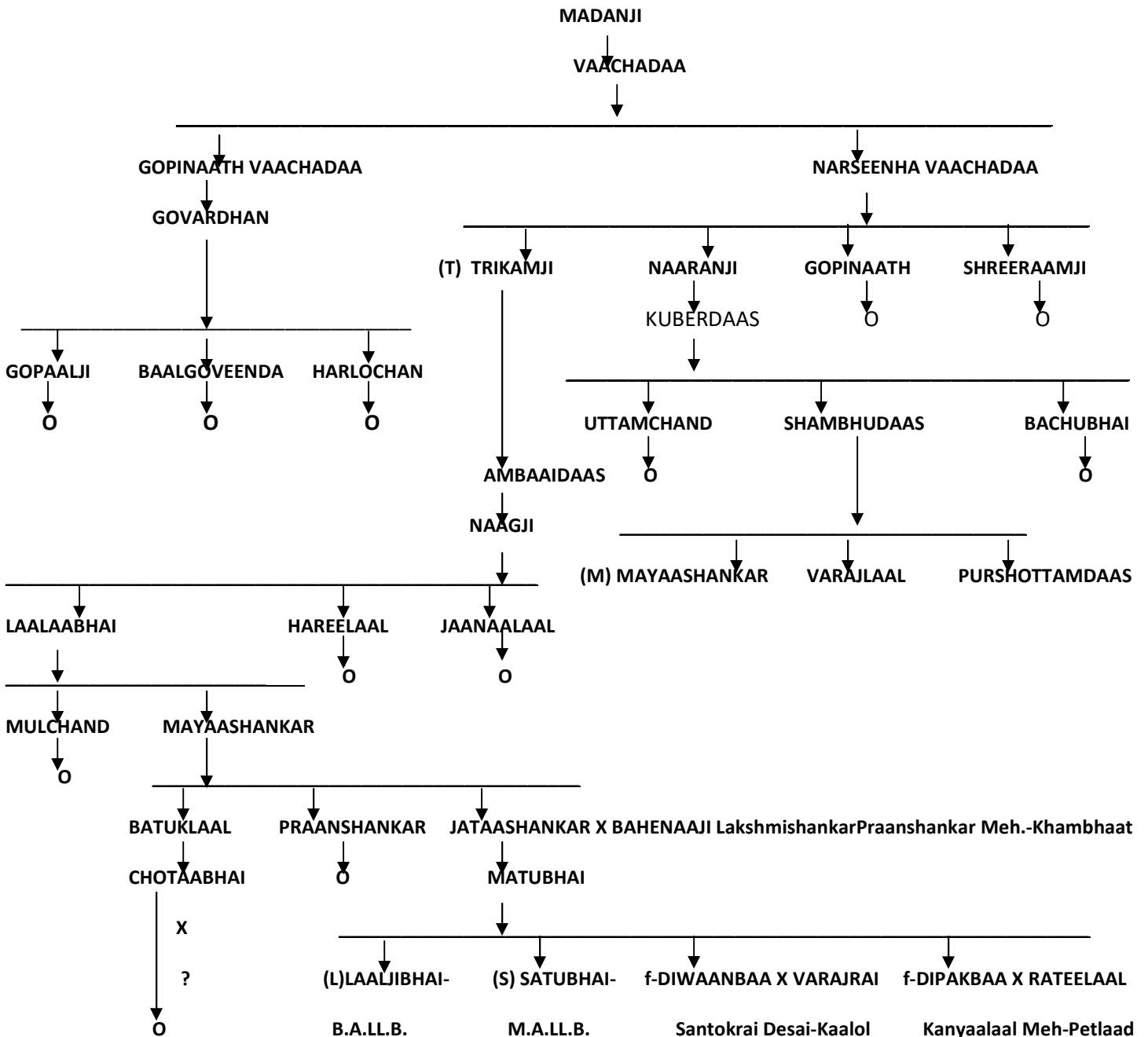
DESAIS OF PETLAAD—FAMILY TREE OF MAJMUDAAR-----

ARJUN→ DHARNIDAAS → LAKHAA →VAASAN → KOKAA→ VAIKUNTH





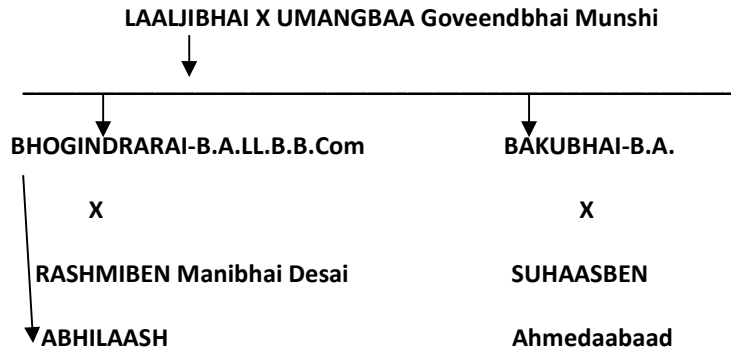
(M) MADANJI VAIKUNTH MAJMUDAAR-----



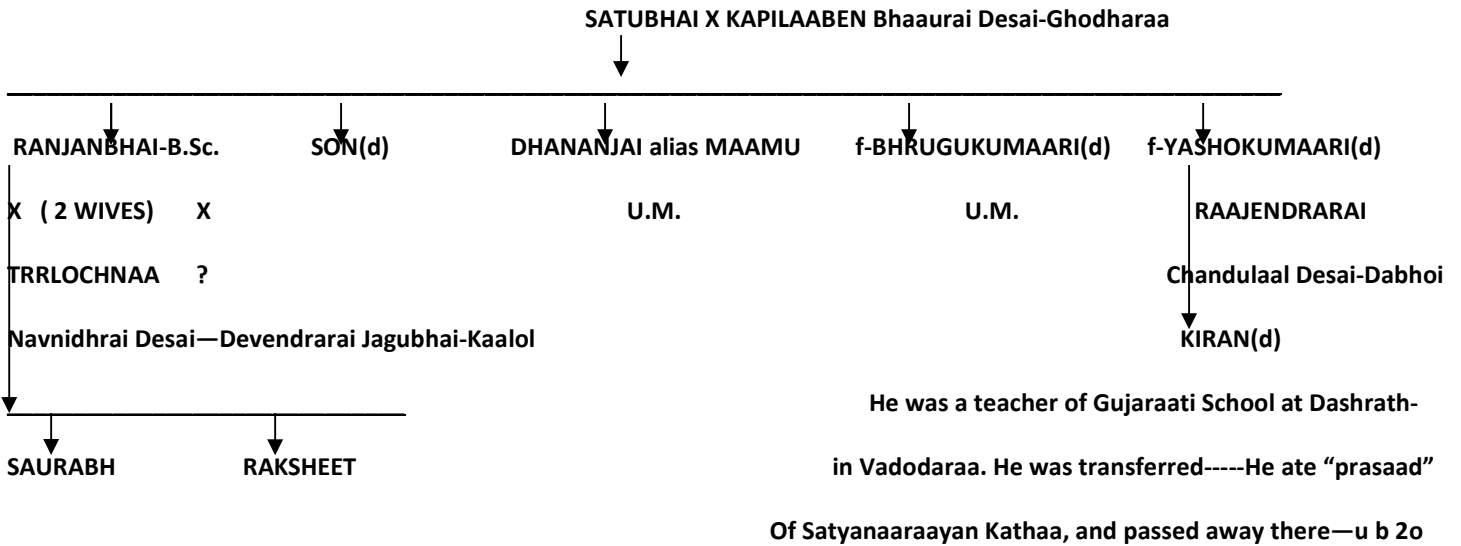
See further down for M,L AND S----

-----END OF PAGE NO 73 OF THE BOOK-----

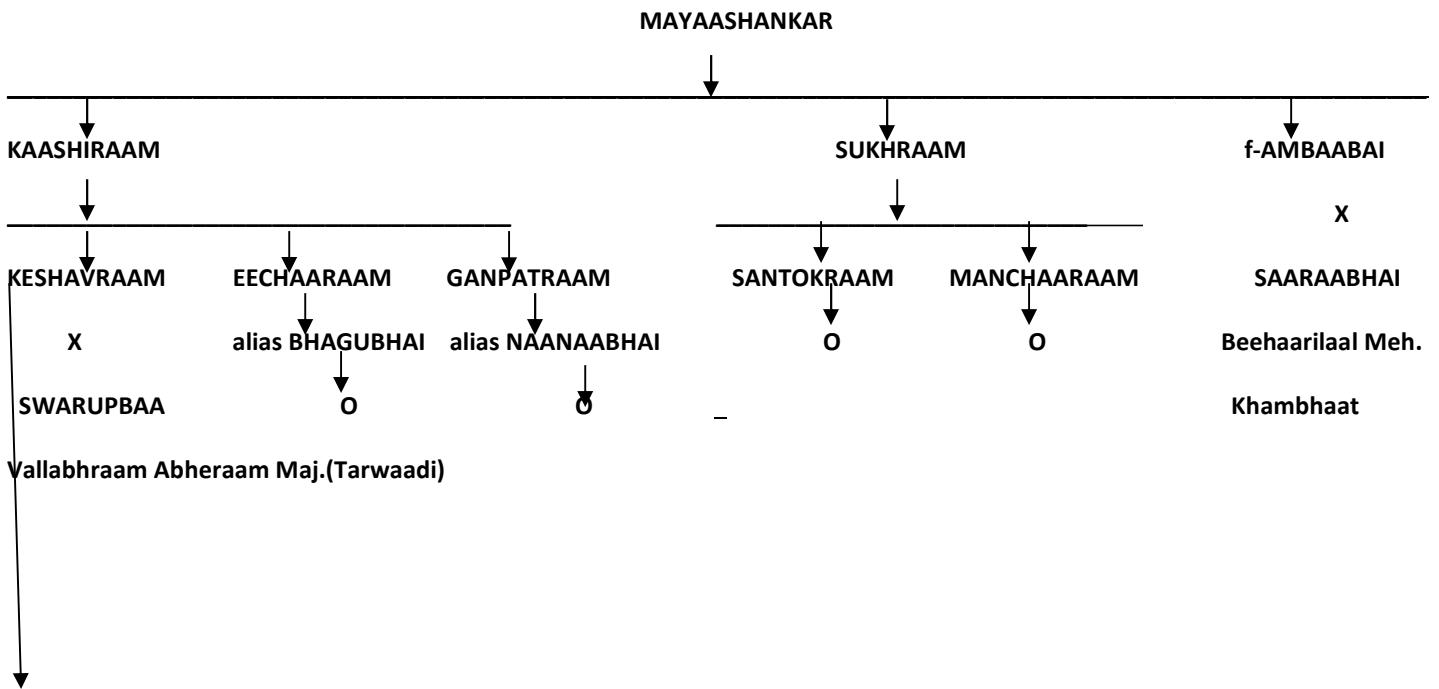
(L) LAALJIBHAI –B.A.LL.B.

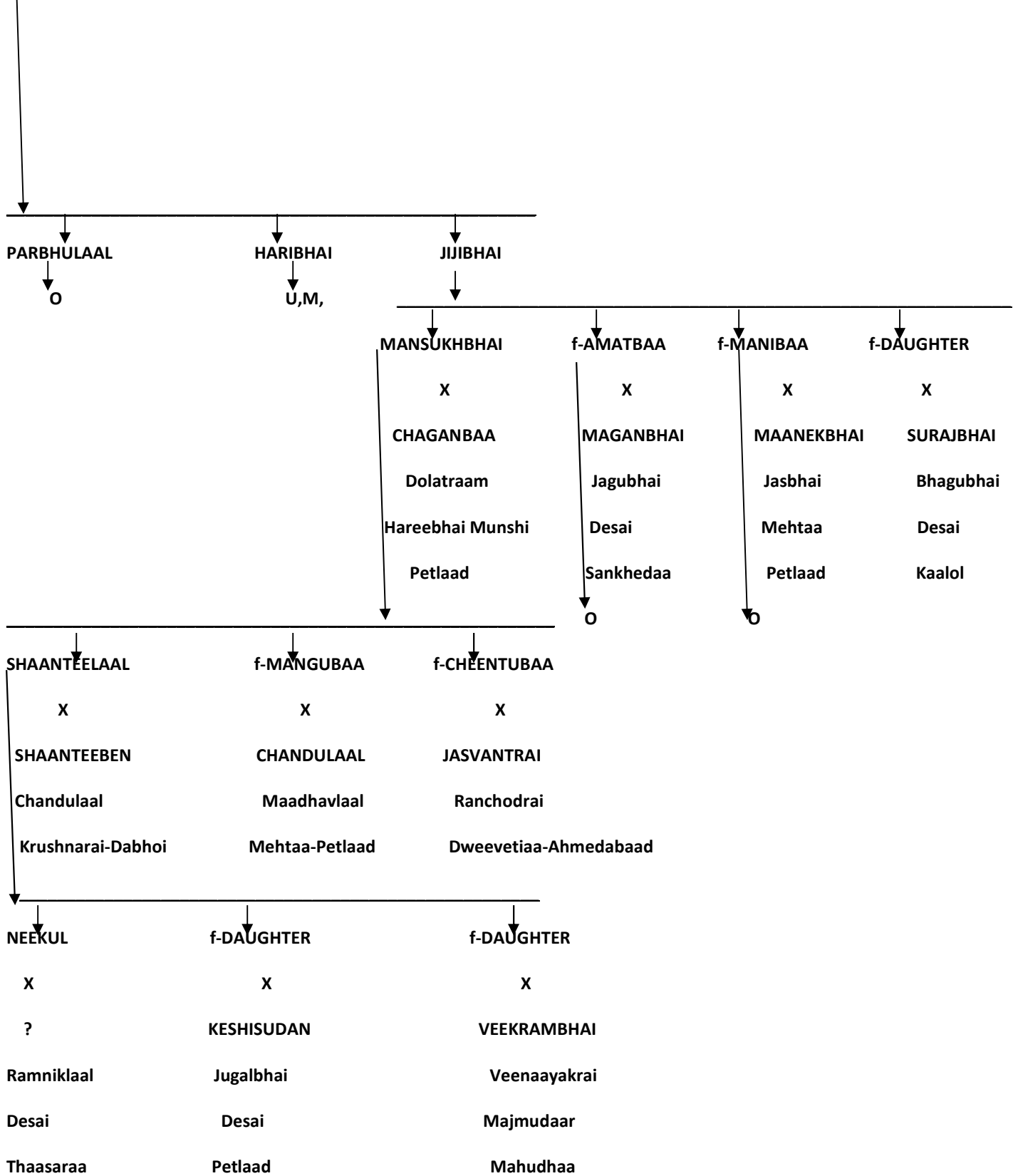


(S) SATUBHAI MATUBHAI-M.A.LL.B.-----

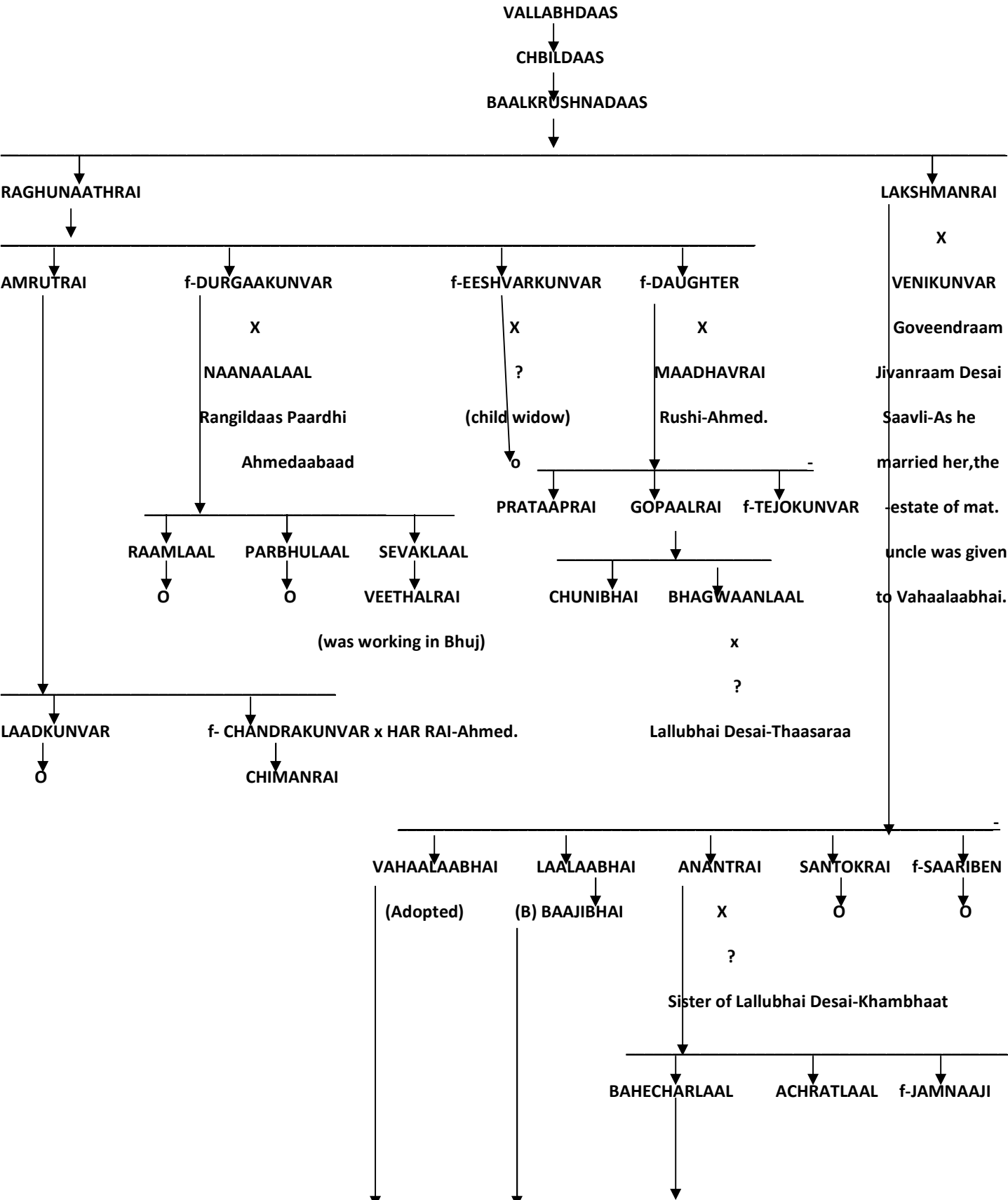


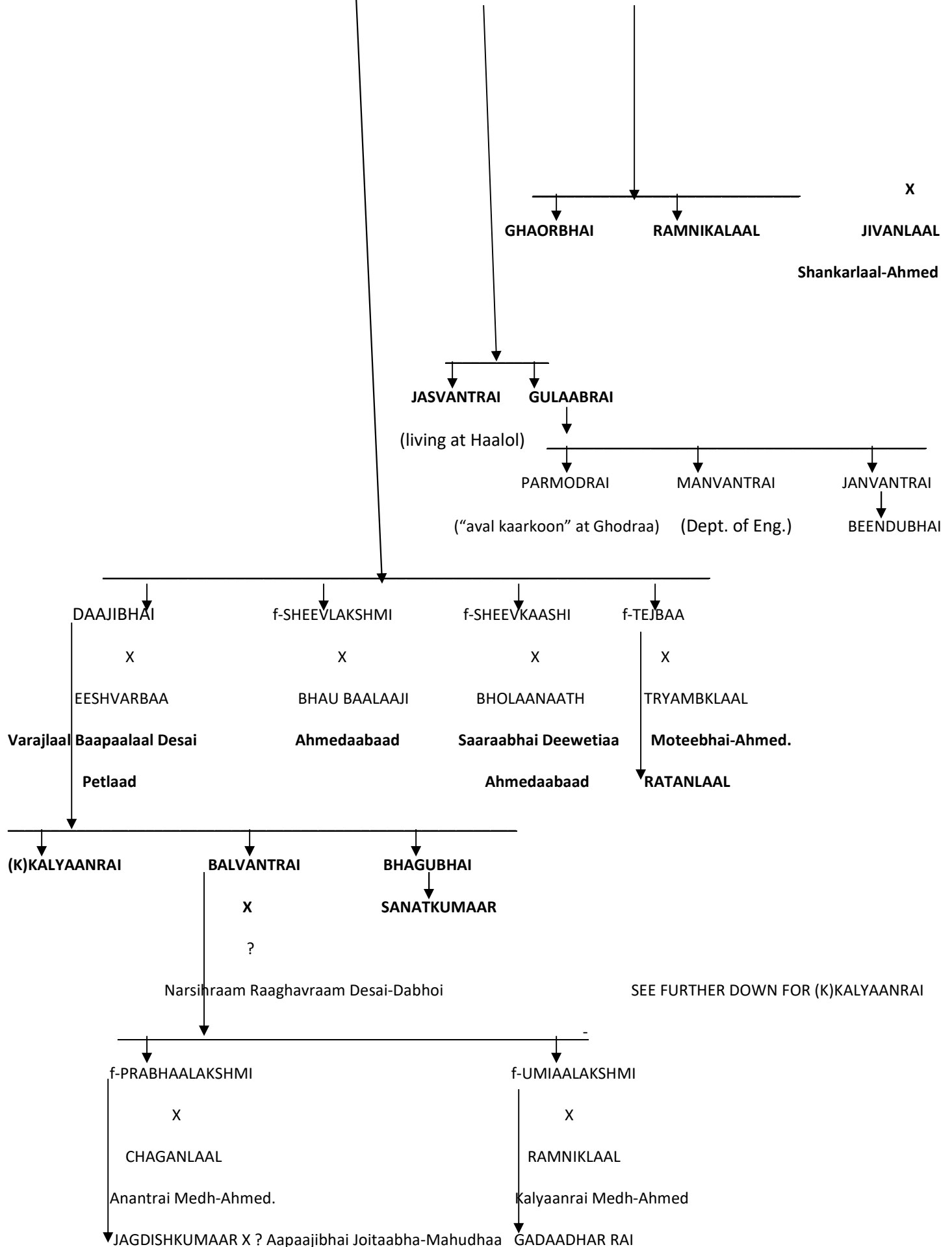
(M) MAYAASHANKAR SHAMBHUDAAS MAJMUDAAR-----

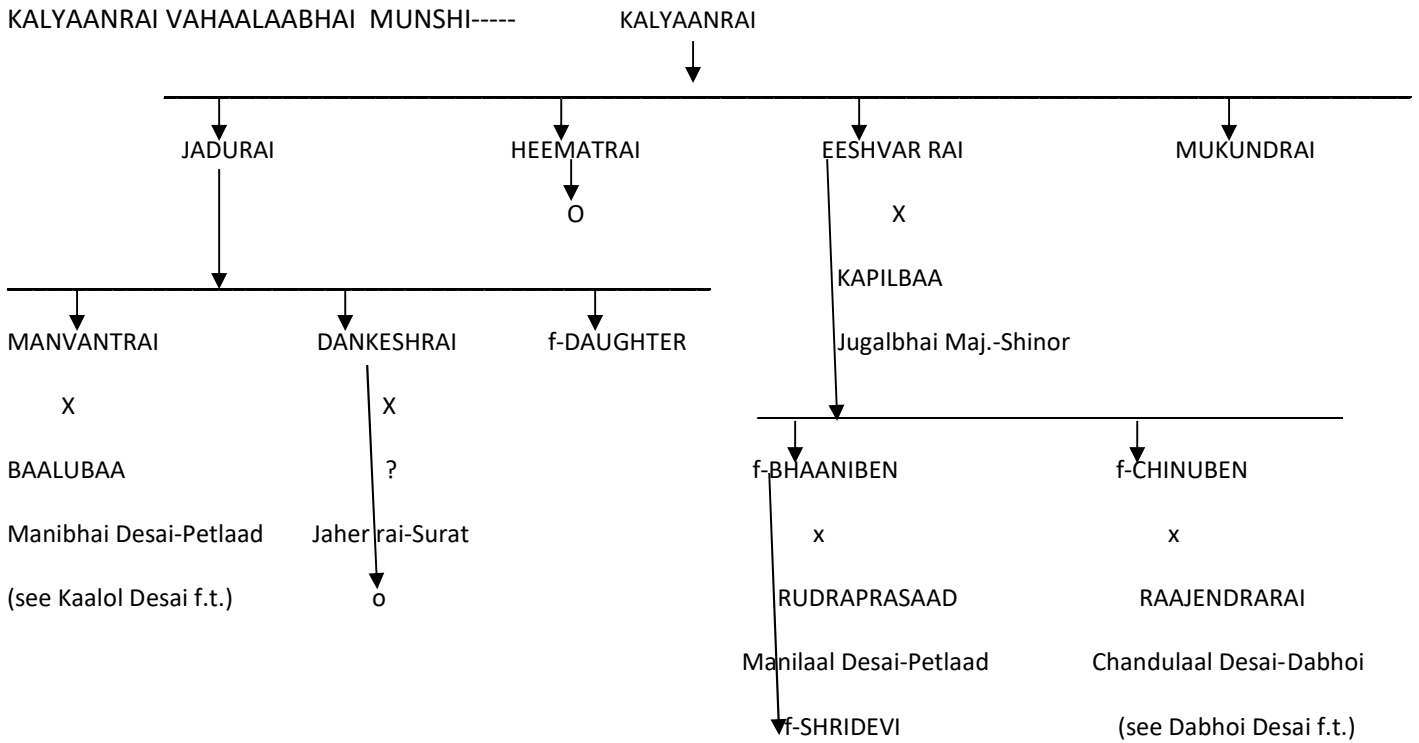




FAMILY TREE OF MUNSHI OF BAAJWAADAA-----

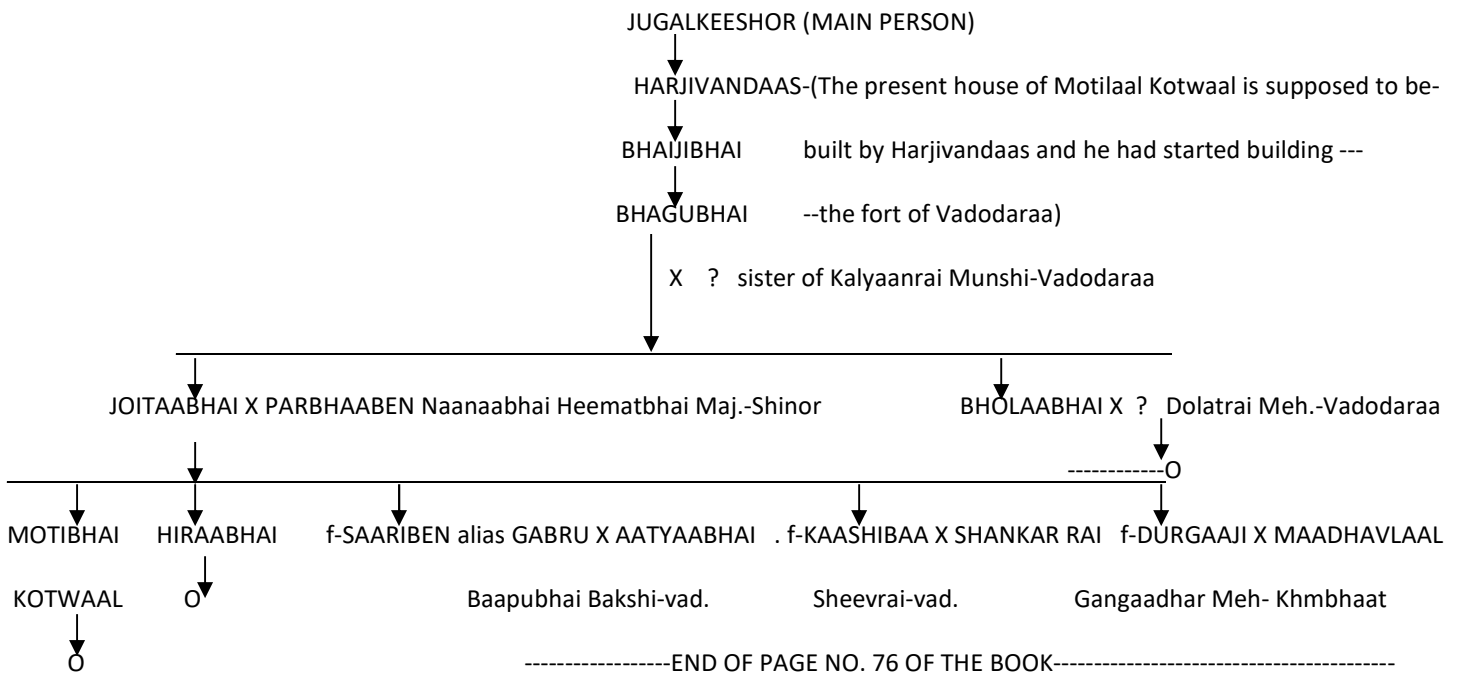






FAMILY TREE OF KOTWAAL –NAAGAR GRUHASTH- OF VADODARAA

SAAM VED, SAARKASH GOTRA, KAUTHMI SHAAKHAA, TREE PRAVAR(ANGIRAS, AAMTRATH, AKSHAE)



FAMILY TREE OF NAAGAR GRUHSTH MAJMUDAAR OF BAAJWAADA-VADODARAA-----

NILA'S MOTHER'S FATHER SIDE-----

@-NILKANTH CAME FROM PAWAAGADH, WHOSE ANCESTORS LIVED THERE DURING MOGUL KINGDOM.

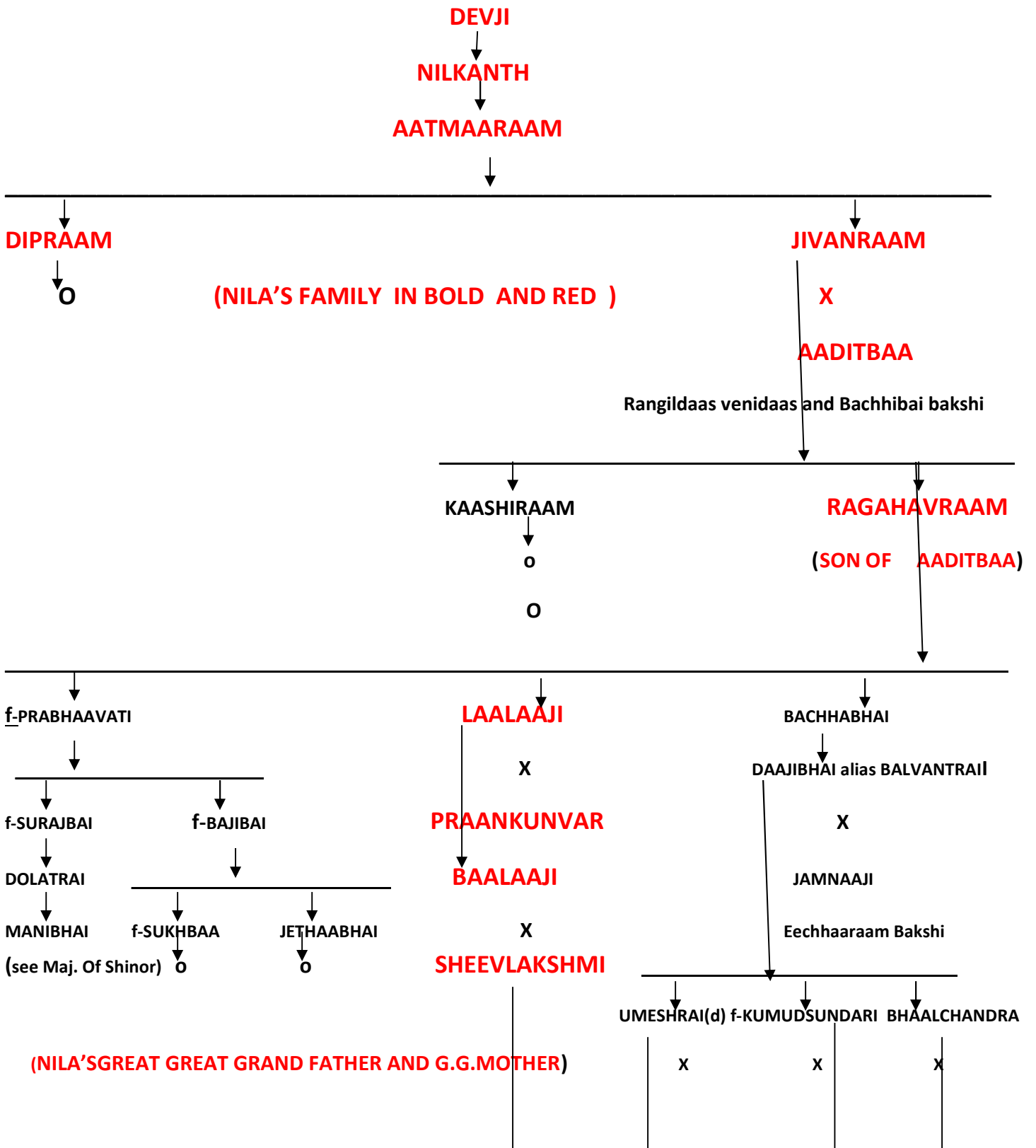
THEN BAABI WAS RULING AS NAWAAB, DURING THAT TIME, DIPRAAMBHAI CAME TO VADODARAA.HE BOUGHT LAND AND A BIG HOUSE IN HALDHARWAA NI POLE. DIPRAAMBHAI AND JIVANRAAM WERE VERY POPULAR IN GAIKWAAD STATE AND WORKING AS EFFICIENT "KAAMDAAR". THEY OBTAINED VERY MUCH LAND. THEY BUILT AANANDESHWAR MAHADEV TEMPLE NEAR UDAYNAARAAYAN AND MANGLESHWAR MAHADEV TEMPLE IN MANGAL BAZZAR AND INCREASED THE IMPORTANCE OF MAHADEV(SHIVAJI). THEY GAVE SOME LAND IN CHARITY TOO. THEY ALSO BUILT A "VAAVA" NEAR UDAYNAARAAYAN WHICH IS KNOWN AS DIPRAAM VAAVA.

#-BAAPAABHAI HAS LOOKED AFTER HIS ESTATE VERY WELL AND PRESERVED IT.

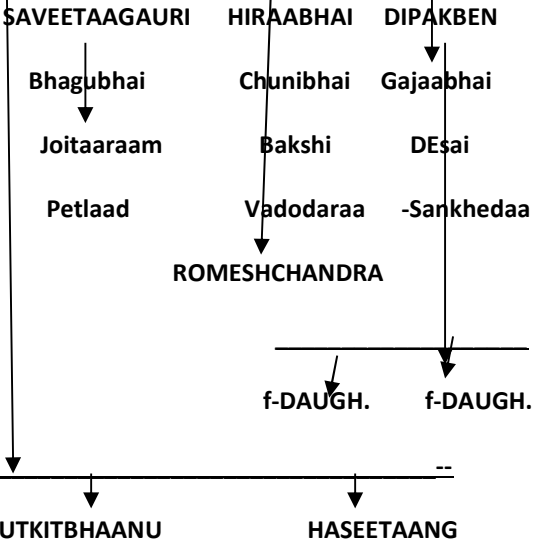
**&-MANIBHAI WAS FIRST CLASS "VAHIVATDAAR" WHO WORKED AT DIFFERENT PLACES, AND WAS GETTING PENSION.
HAATKESHWER MANDIR AT VADNAGAR**



HAATKEHWER MANDIR WAS BUILT BY MY ANCESTORS,VADODRA



(NILA'S G.G.G. FATHER AND G.G.G. MOTHER)



? Drupatrai Varajbhai Desai-Petlaad

BHAURAI alias LALLUBHAI

BAAPAABHAI alias SAARABHAI

MANIBHAI

MOTIBHAI

X

X

X

O

VRUNDAAGAURI

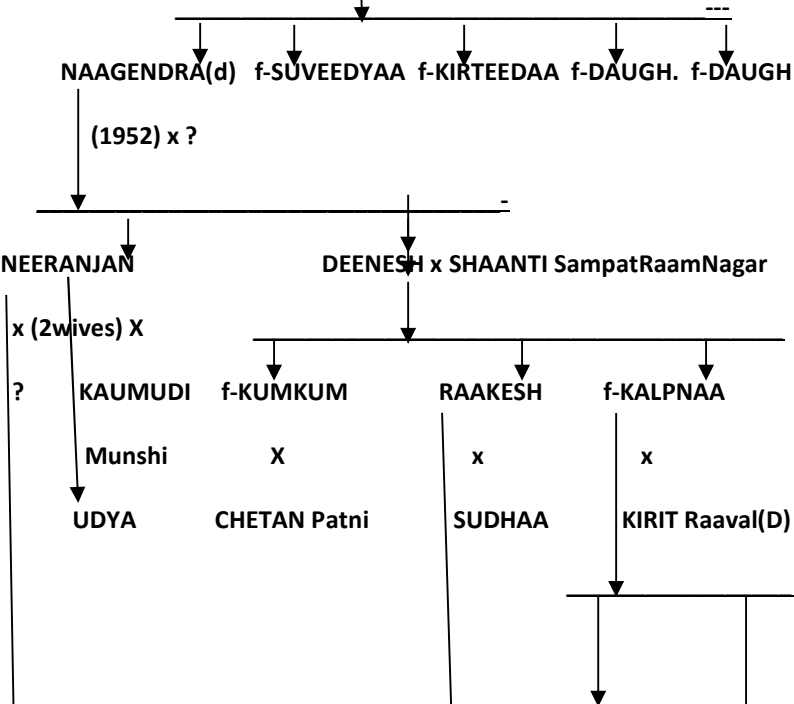
DAAHIGAURI-SURAT

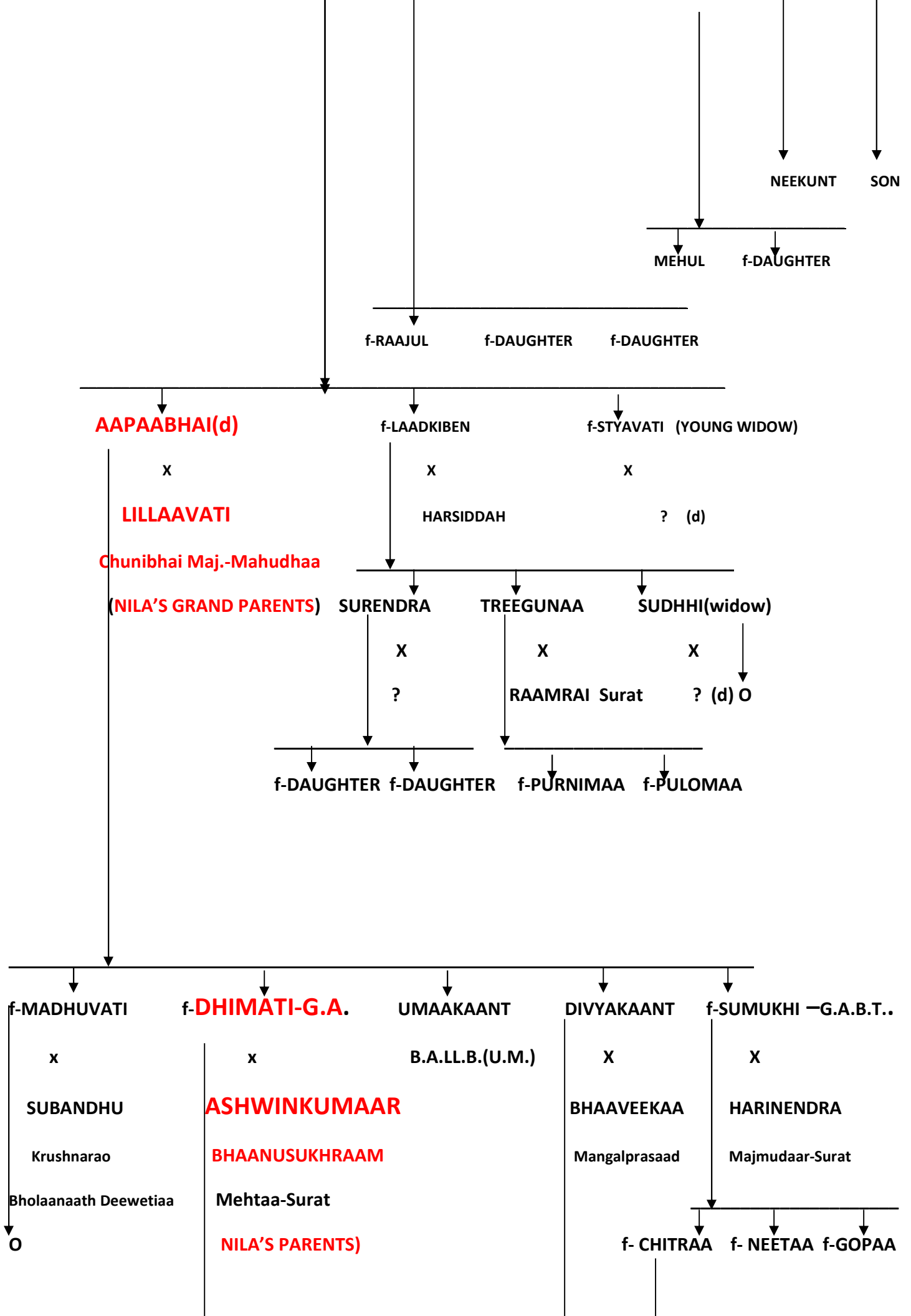
RTANDAAGAURI Balraam-Surat

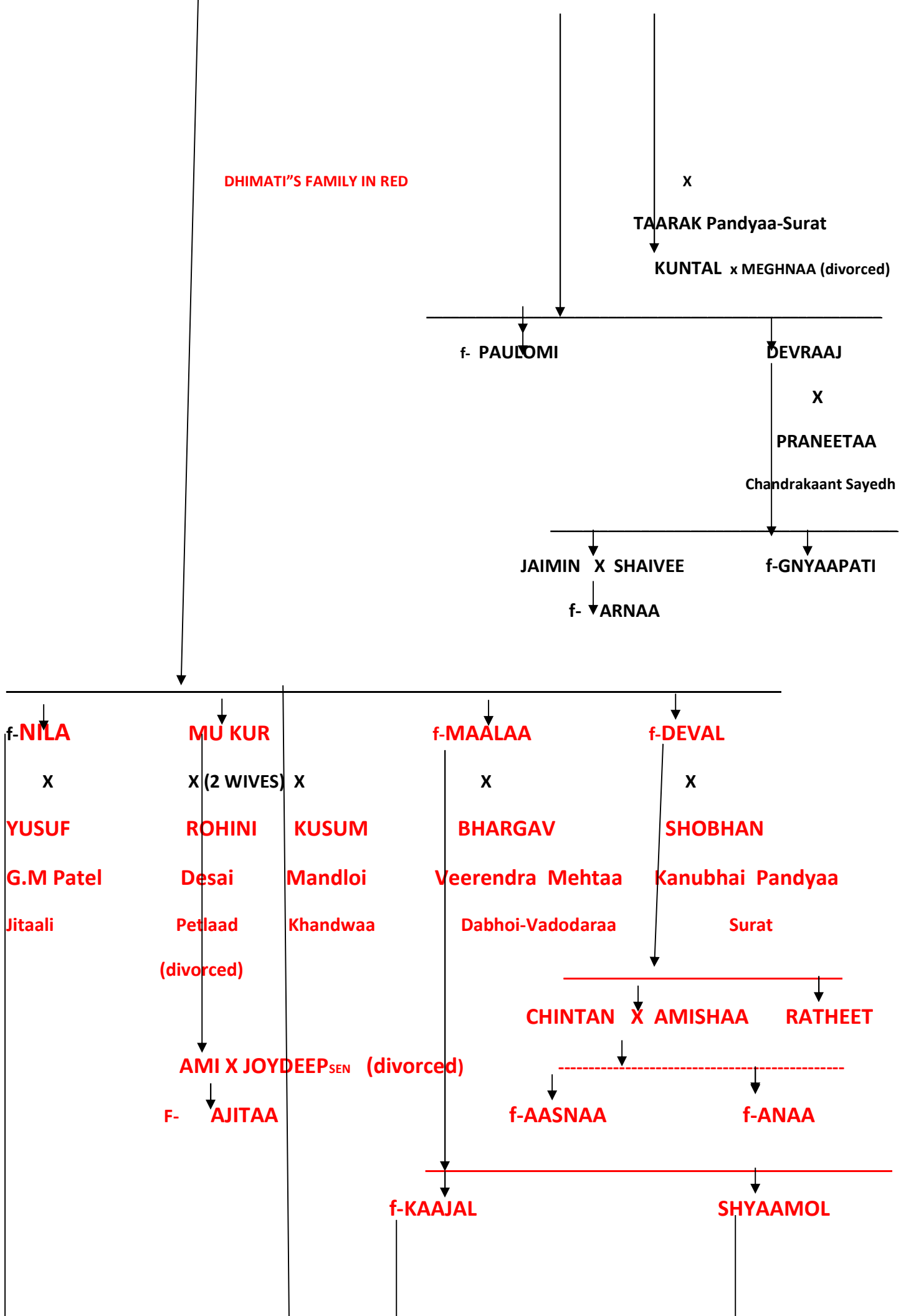
BAABAARAO

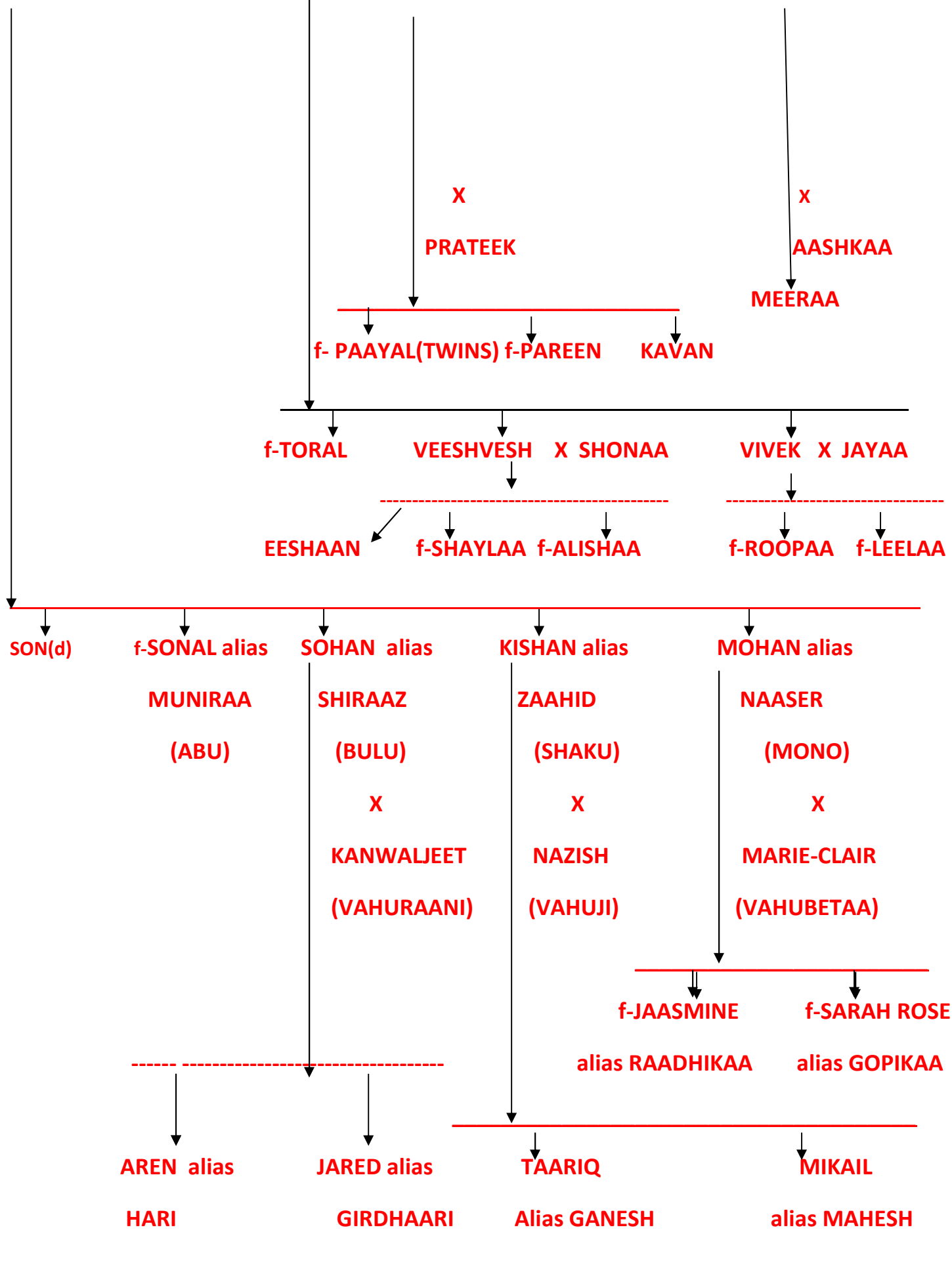
(NILA'S GREAT GRAND FATHER AND GREAT GRAND MOTHER)

O Bhaurai lost his estate and priveleges









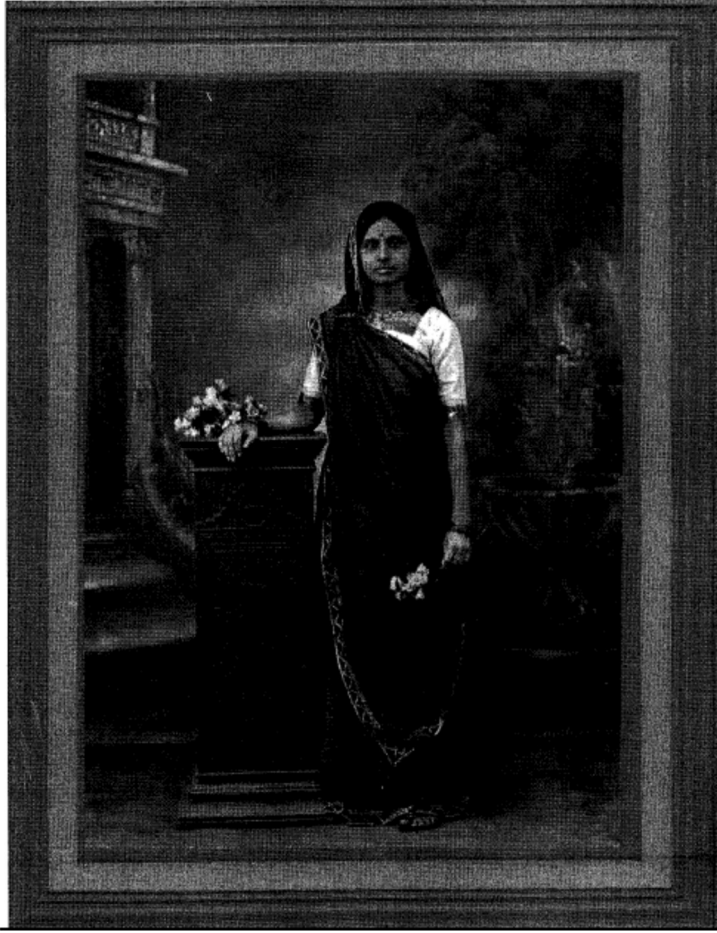


NOW IN DEVRAAJ's HOME AT KAALAAMAAZOO , MI.,U.S.A.



ANCESTORAL INHERITANCE OF MATAJI FROM LAALAAJI_BAALAAJI IN THE ANCESTORAL

HOME IN HALDHERWAANI POLE,BAAJWAADAA, MANGALBAZAAR,,VADODARAA



SAU. DHIMATI MEHTA-----From "NAARI RATNA" (Women Gems)

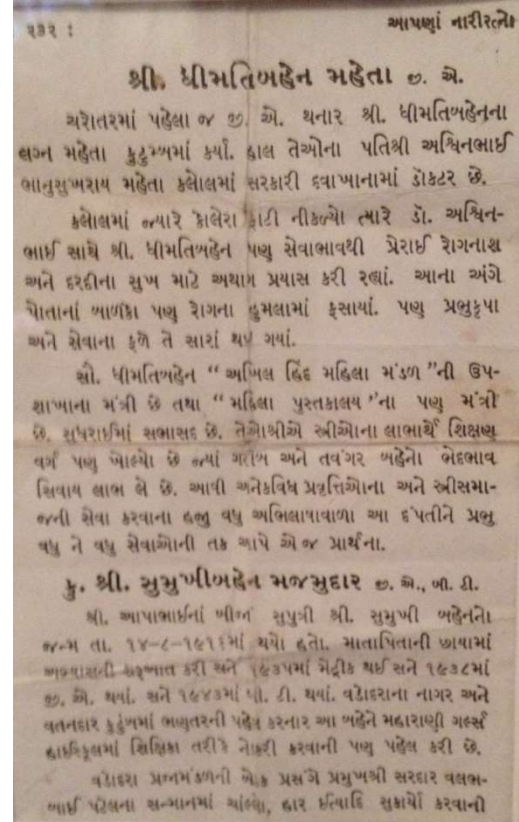
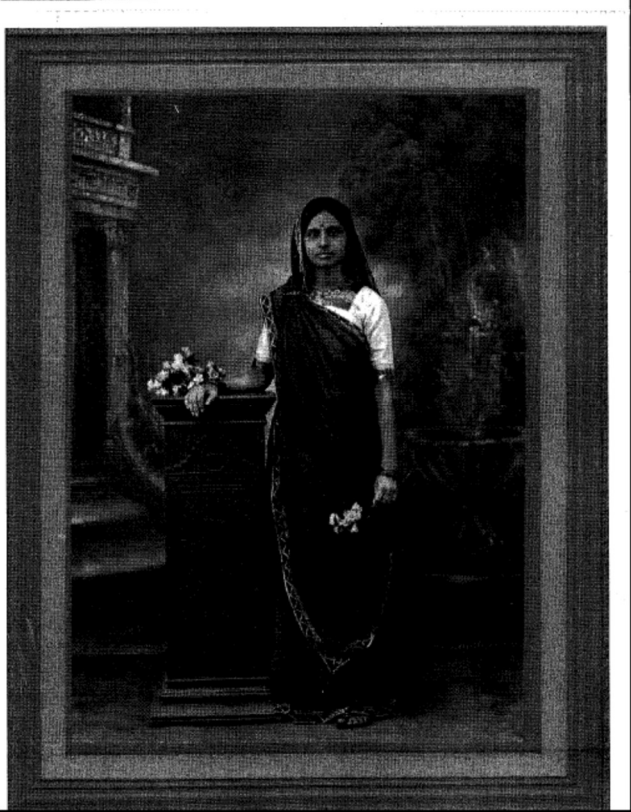
Shree APAABHAI MAJMUDAAR , who was Charotar Vadnagraa Naagar and no.one landlord of Vadodraa state was educated religious gentleman who believed in serving the community. His wife LILAAVATIBEN, who was partially raised at her maternal side by Diwaanji MANIBHAI JASBHAI WAS very respectful daughter of 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 Vadnagraa 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. My mother's picture:



Graduation cap and medal



Medals, other medals are with my sibling

1 st. December 1941

People who served the community during cholera



તા. ૧ ડીસેમ્બર ૧૯૪૧

ગ્રામ-સેવા

૫૩

કોલેરાનો રોગ ફેલાતો અટકાવવાનો

ઈલાજ

લે. ડૉ. અધિન ભાનુસુખરામ મહેતા-કલોલ.

કોલેરાનો ફેલાવો થતો અટકાવવાના ઉપાયમાં તો એ રોગ ફેલાતો અથવા થતો અટકે તેની રસી મુકાવવાની સલાહ આપીએ છીએ. દરેક ગામમાં રોગની સરખાતમાં જ રસીઓ મુકવી ચાલુ કરી દેવી જોઈએ, અને ખાસ કરીને જે લગતામાં રોગ થયાનું બંદેર થાય કે તરત તે લગતામાં રહેતાં બધાને અવરજવર રસી મુકી દેવી જોઈએ. ગામની વસતિના પ્રમાણમાં રસી મુકાયેલી હોય તો અવરજવર રોગ અટકે તે જોઈએ. કોલેરાનો એક કેસ (દરદી) પણ થયેલો જણાય કે તરત તે ઘરમાં ઝાડા ઉલટીવાળી જગ્યા ટીપિકલ કોલેરાસકંડ ઝોન લાઇમથી અથવા શીનાઇલથી સ્વચ્છ

શ્રી. અધિન મહેતા.



કલોલ સરકારી હવાખાનાના ડૉક્ટર જેમણે કોલેરા સમયે સુદેર સેવા બગવી પ્રજા સાથે મેળવી છે.

કરવી જોઈએ. અથવા તેટલી જગ્યાને કે વાસણ કે પથારી ઉપર લાકડાનો વહેર નાખી તે આળી નાખવું જોઈએ. ગામના દરેક કુવા-ઝોમાં પોતાસિયમ પરમેજેનેટ નાખી તેને વિદ્યુત કરવા જોઈએ. ઉકરડા તમામ બાળી નાખવા જોઈએ. માખીઓના નાશ કરવો જોઈએ. દરદીની સારવાર માટે તેને તેના સમાં સગંધીઓથી દૂર કરવો જોઈએ. તેથી દરેક ગામે કાચાં કુપંચાં વગેરે બાંધી તેમ કામ ચલાવે સચવડ કરી લઈ દરદીને એ રોગ લાગુ પડે કે તરતજ તેમાં ખમેડવો જોઈએ કે જેથી તેની સારવાર અવગણી નહીં.

મનુષ્ય કે માંક કે ચાંચથી થતો નથી તેથી નાસભાગ કરવામાં કોઈ અર્થ નથી ઉલટું તે પ્રમાણે : કરવાથી બીજા ગામોમાં જોતો ચેપ ફેલાય છે. તેથી દરેક ગામે કોલેરાસકંડ (Quarantine) રાખવું જોઈએ. એ કોલેરાસકંડના બહાર ગામથી આવતા લોકોને નિહાન એક અડવાડીનું રોટી રાખી તે દરમિયાન તેમની તબીબત સારી રહી હોય તેજ તેમને ગામમાં પેસવા દેવા જોઈએ. ઘણી સુધરાઈઓએ આ રોગના ફેલાવાના પૂર્વ ઉપાય માટે શીનાઇલ નાખી છંટકાવ કરેલો જણાવ્યો છે. અથવા બેધક વગેરેની ધૂપ પુણીઓ કરાવેલી સાંભળ્યું છે. પરંતુ તેમ કરવામાં કોઈ અર્થ નથી એમાં પૈશ્વિકો વ્યર્થ વ્યય થાય છે. તે કરતાં દરેક કુવામાં અડવાડીમાં નિહાન બે વખતે પોટેશીયમ પરમેજેનેટ નાખી તેને શુદ્ધ કર્યો હોય તો ધણું સારું અથવા ઉકરડા બાળ્યા હોત તે મીઠાઈ ની દુકાનો બંધ કરાવો હોત તો યજુ બસ હતું.

કલોલમાં અને મીઠાઈની દુકાનો બંધ કરાવી; વૈશીઓને તાળાં દેવાં; ઉકરડા બાળ્યાં, કુવાઓમાં પોતાસિયમ પરમેજેનેટ પ્રમાણ પ્રમાણે નાખી શુષ્ક કરાવ્યાં, અને રસીઓ ખુબ પ્રમાણમાં મુકી રાખ્યાં તરફથી ચેપી રોગનું એક ફાળાનું ઉપાડી તેમાં રોગીઓને ખમેડી તેમની ચેપ સારવાર કરી ને બીજાઓને તેનો ચેપ લાગતો અટકાવ્યો. બહારગામથી આવનાર ને ગામમાં દાખલ થતા પહેલાં રસીઓ મુકી દરદીનાં ઘરો. દવા વગેરેથી વિદ્યુત કર્યાં. ઘર ધોળાવવાની માલિકને ફરજ પાડી. ગામમાં ધૂપ પુણી બીલકુલ કરી નહીં. રસ્તા ઉપર શીનાઇલ છેડાવ્યું નહીં આટલા ઉપાયોથી કોલેરા ફેલાતો અટકાવી શકાયો. કલોલમાં તો વસતિ બહારગામ જતી રહેલી તેથી રોગ પણ આપો આપ બહાર જતો રહ્યો. પરંતુ ત્યાર બાદ પલીમડ અને જોબારિયામાં પણ એ રોગ ફેલાતો જણાતાં ત્યાં પણ દરદીઓને વસતિથી અથવા લોકોથી અગ્ર રાખ્યા. ત્યાર બાદ સરદવમાં કેસો થયા કરતા હોવાનું જણાતાં જે. રા. રા. આરોગ્ય રક્ષણ અધિકારી સાહેબની સચવા મુજબ કલોલ, નારદીપુર અને પાનસર એ રથજો થી મળી સાત દાકતરો સરદવ જઈ સંજના છ વાખાથી રાત્રીના બાર વાગ્યા મુખી કામ કરી આખા ગામને રસી મુકવાનું કામ હાથ ઉપર લીધું. એથી રાત્રે આસારે ૧૮૦૦ રસી મુકાઈ અને એથી રોગનો ફેલાવો થતો અટક્યો.

ઉપર જણાવેલા બધા અનુભવો કીધા છે ને તે બધા સિધ્ધ છે. રોગના અટકાવવાના ઇલાજો દરેક સરેરાશ, ગામે, કરવાએ, સરકારે, પ્રજાએ એમ દરેક પોત પોતાની ફરજને બગવી લેવી જોઈએ. રોગથી બીહીને નાશી જવાથી રોગ અટકતો નથી, તેની સામે માથું મારી લડવાથી તે અવરજવર અગમમાં આવે છે.

લેખકોને વિનંતિ

જેમના લેખો આ અંકમાં આવી શક્યા નથી તેમના લેખો હવે પછીના અંકમાં લેવા બનવું કરીશ. જેમણે જેમણે લખાવી નિવંતિ આપવાની રહેશે.

Remedy to stop the epidemic of Cholera---- by Dr. ASHWIN BHANUSUKHRAAM MEHTA ,KALOL

We advise people to take vaccine to stop or getting the disease. As soon as it is declared that Cholera has spread to the town or particular part of the town, immediately people in that area should be vaccinated. If this is done the disease will not spread. If a person has vomited and passed stools, that place should be cleaned immediately with disinfectant like Tropical chloride of Lime or phenile. The soiled clothing or mattresses should be burnt immediately. All the wells of the town should be disinfected by putting potassium permanganate. The dump area should be burnt. At the same time flies should be killed. When a person has fallen victim of the disease, he or she should be removed from other relatives and should be put in a designated area where he or she will get the proper medical treatment. People are running to other towns and carry the germs there spreading the disease. This disease is not due to bedbugs, mosquitoes or fleas, so running to other towns does not help. All areas around where the epidemic is spreading should be quarantine. Those people coming from outside should not be allowed to enter the city at least for a week unless they are proved to be free from the disease. It is heard that some municipality have sprayed phenile and burnt "ghandak" to prevent spreading the disease. But it does not help the cause, but wastes money. It will help, if Potassium Permanganate is mixed in wells at least twice a week and dump site is burnt down and sweetmeat shops are closed for business.

At Kalol, we closed sweetmeats shops, closed lodging places, 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 disease 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 Phenile 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.

BAALAKO NI MAAVJAT



AUTHOR- DR. ASHWIN MEHTAA

THE NAPKINS WERE MADE FOR DR. ASHWIN BY NAVJIVAN MILLS,AHMEDAABAAD

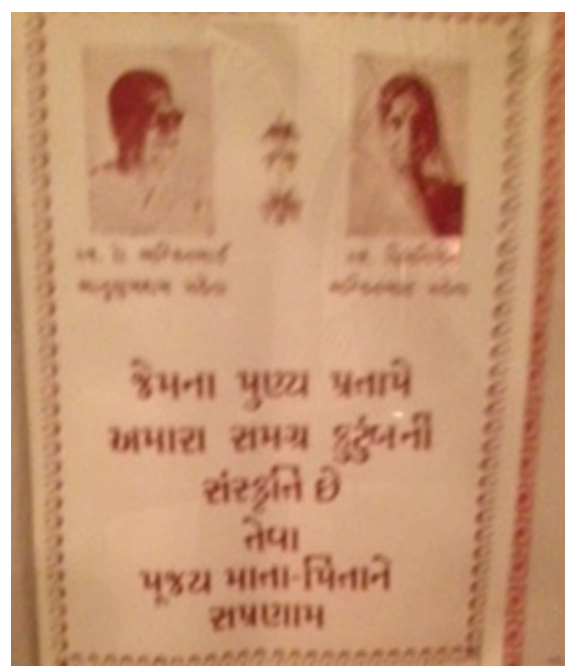
CHINTAN WITH PRIME MINISTER GANDHI RECEIVING GOLD MEDAL



FAMILY OF AAPAABHAI AND LILAAVATI

FROM LEFT—MADHUVATI, AAPAABHAI, SITTING DIVYAKAANT, STANDING UMAAKAANT,
SITTING---LILAAVATI, IN HER LAPE SUMUKHI AND DHIMATI





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"

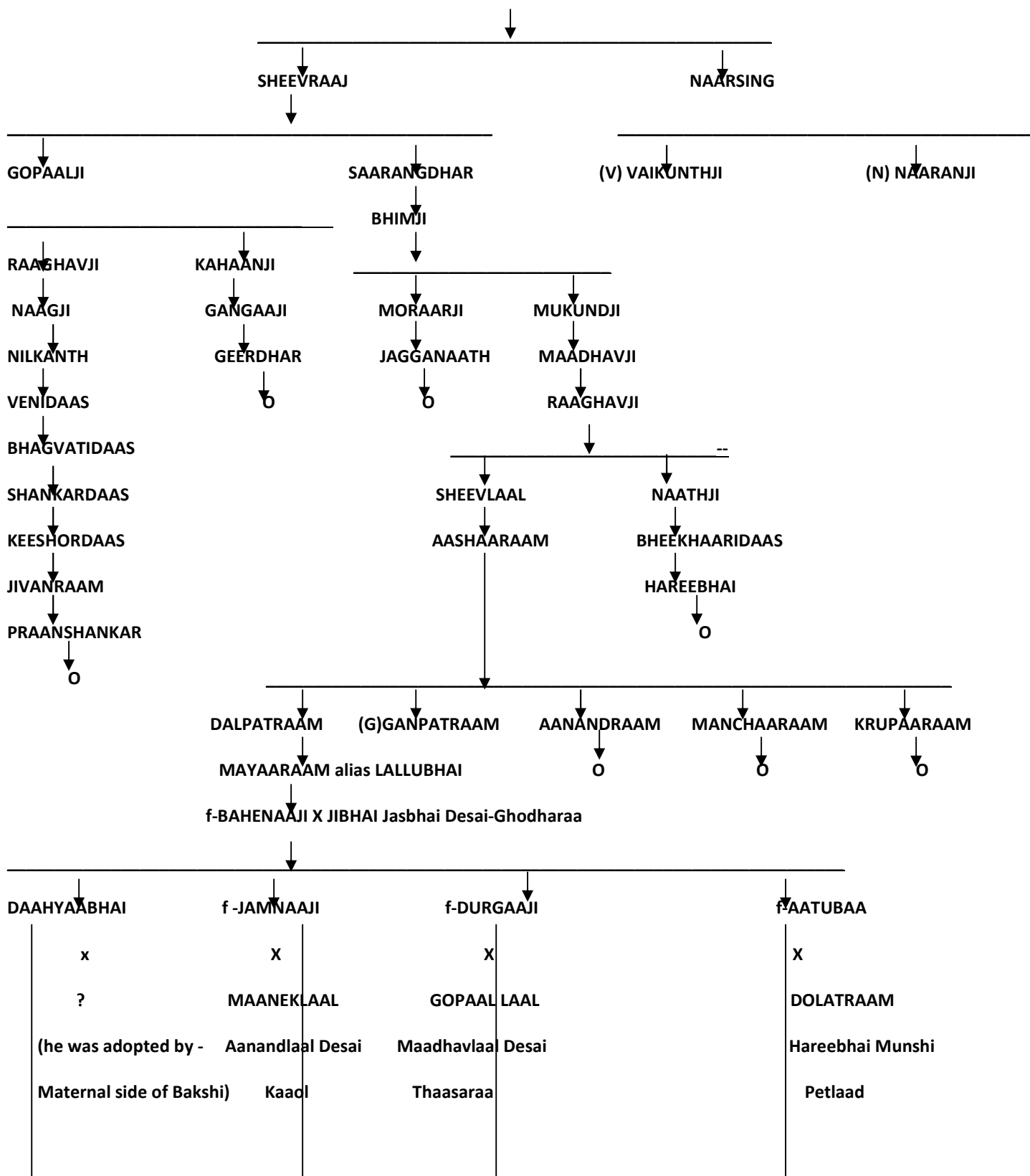
She has been giving service in CHIMNAABAI SHREE SAMAAJ(CLUB) since she was a student. She is also a member of women's association.

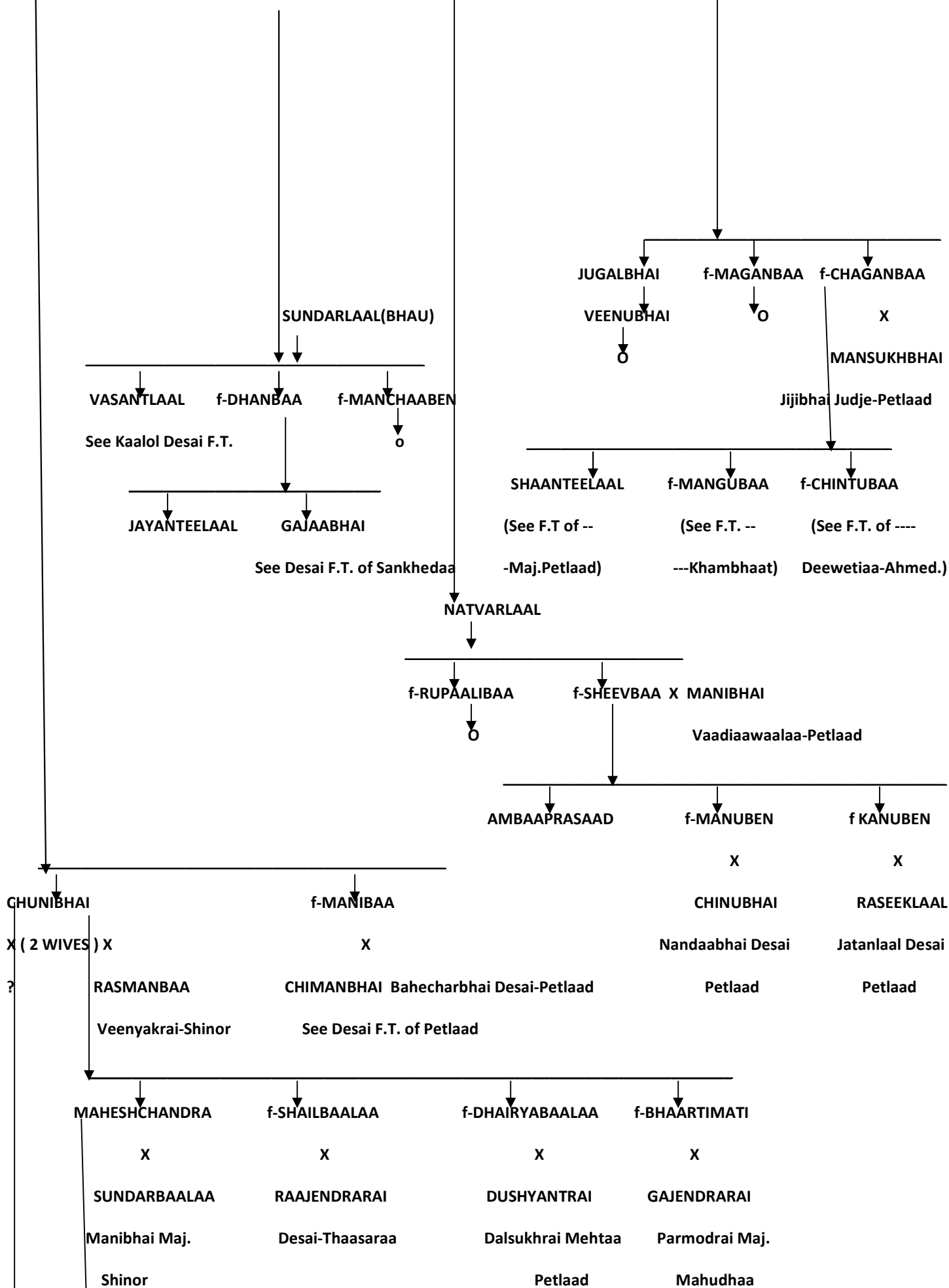
She is very much interested in the study of GITA. She is trying to study and understand the laws of Gita and put in practice in her life so she can worship the higher elements correctly and can raise her spirituality. She is practicing nonviolence and at the same time she is trying to follow true duty 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.

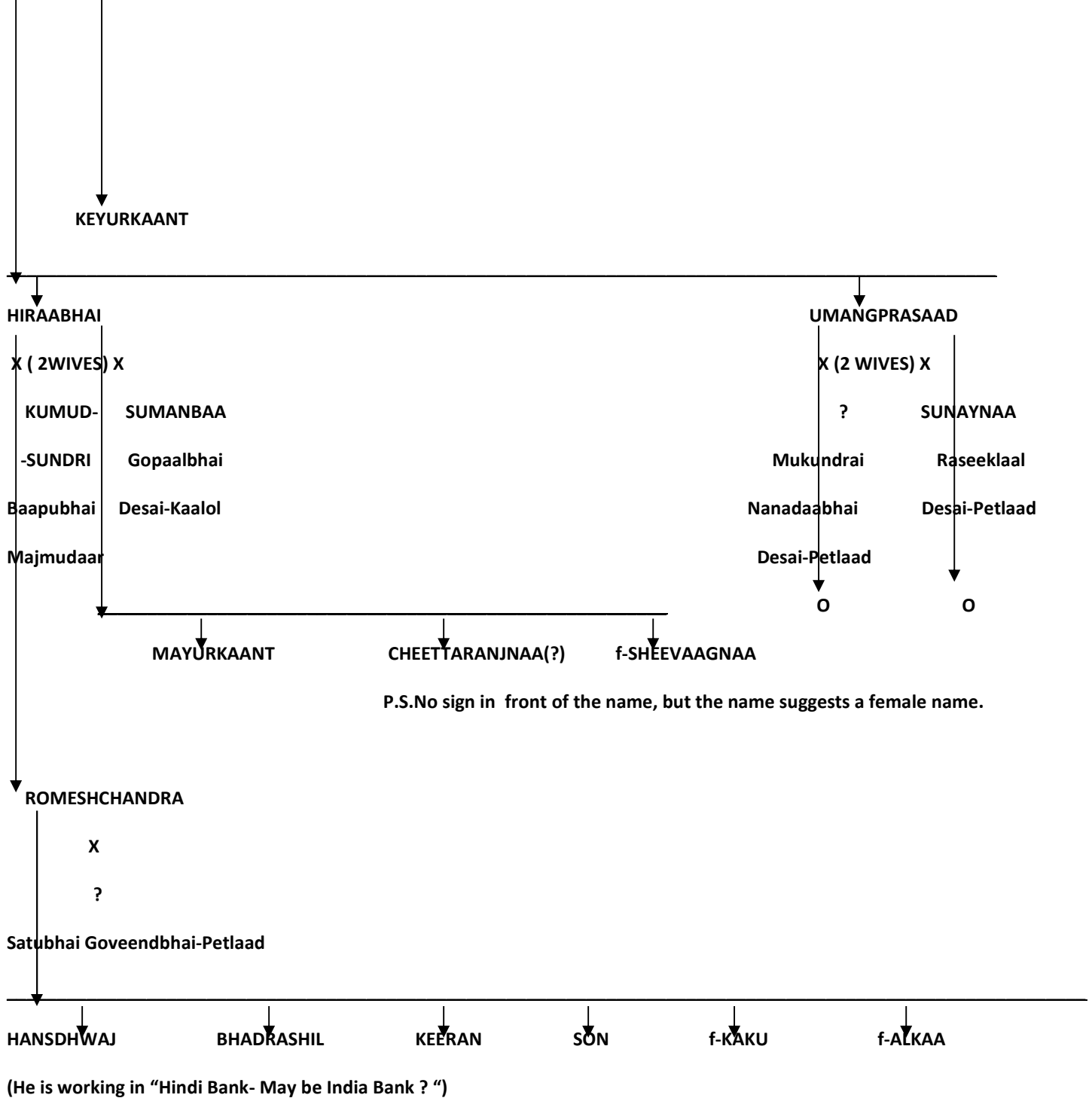


Her picture:

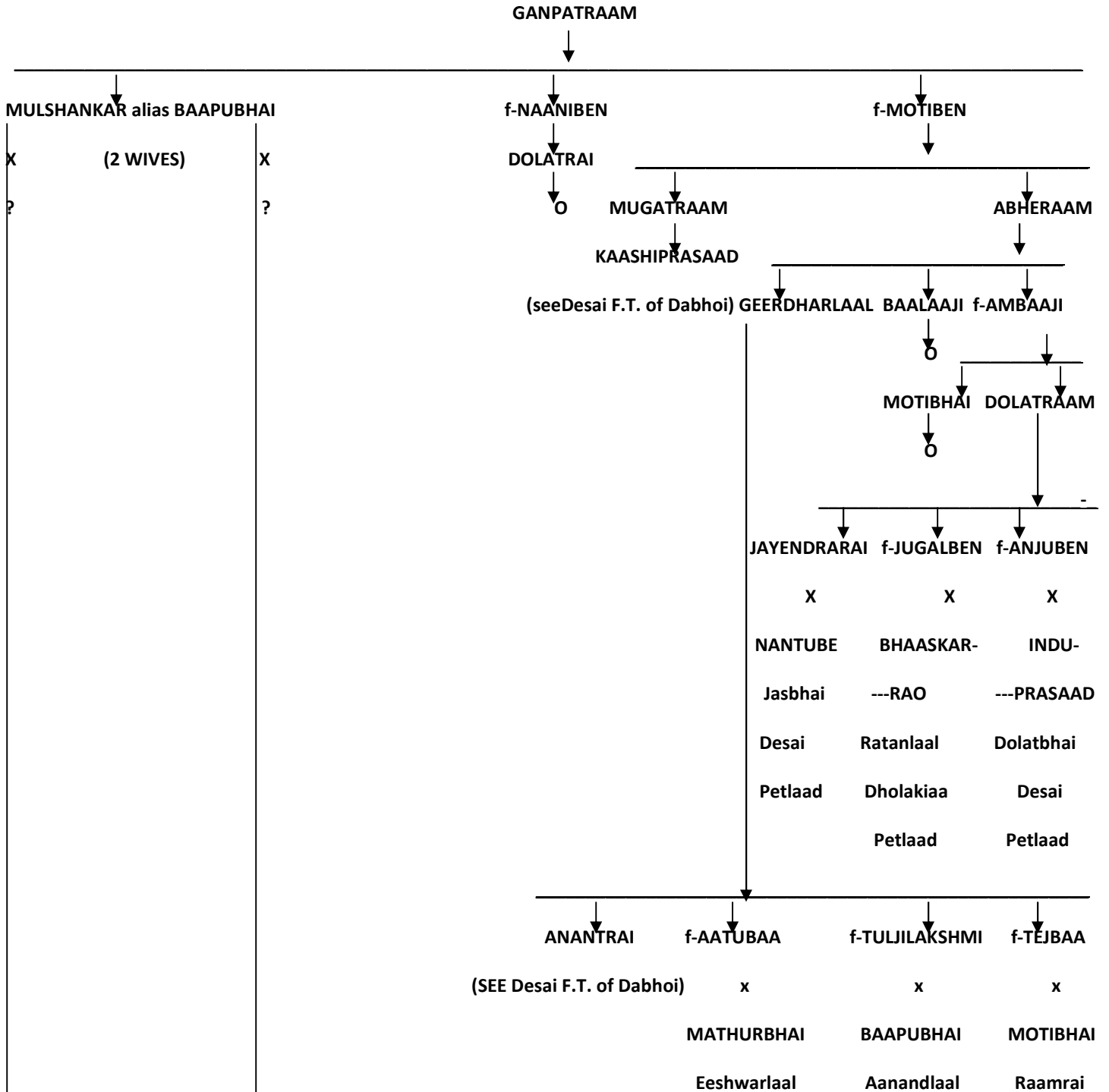
F.T. OF BAKSHI OF VADODARAA-KAASHYAP GOTRA, MAADHYAMIK SHAAKHAA, TREEPRAVAR, (DASRATH,VALAA,DRU) KHOKLAA GANPATI, SHREE AMBIKAA DEVI, ISTADEV SHREE HAATKESHVAR MAHADEV, BATUK BHAIRAV, ATAK VED.

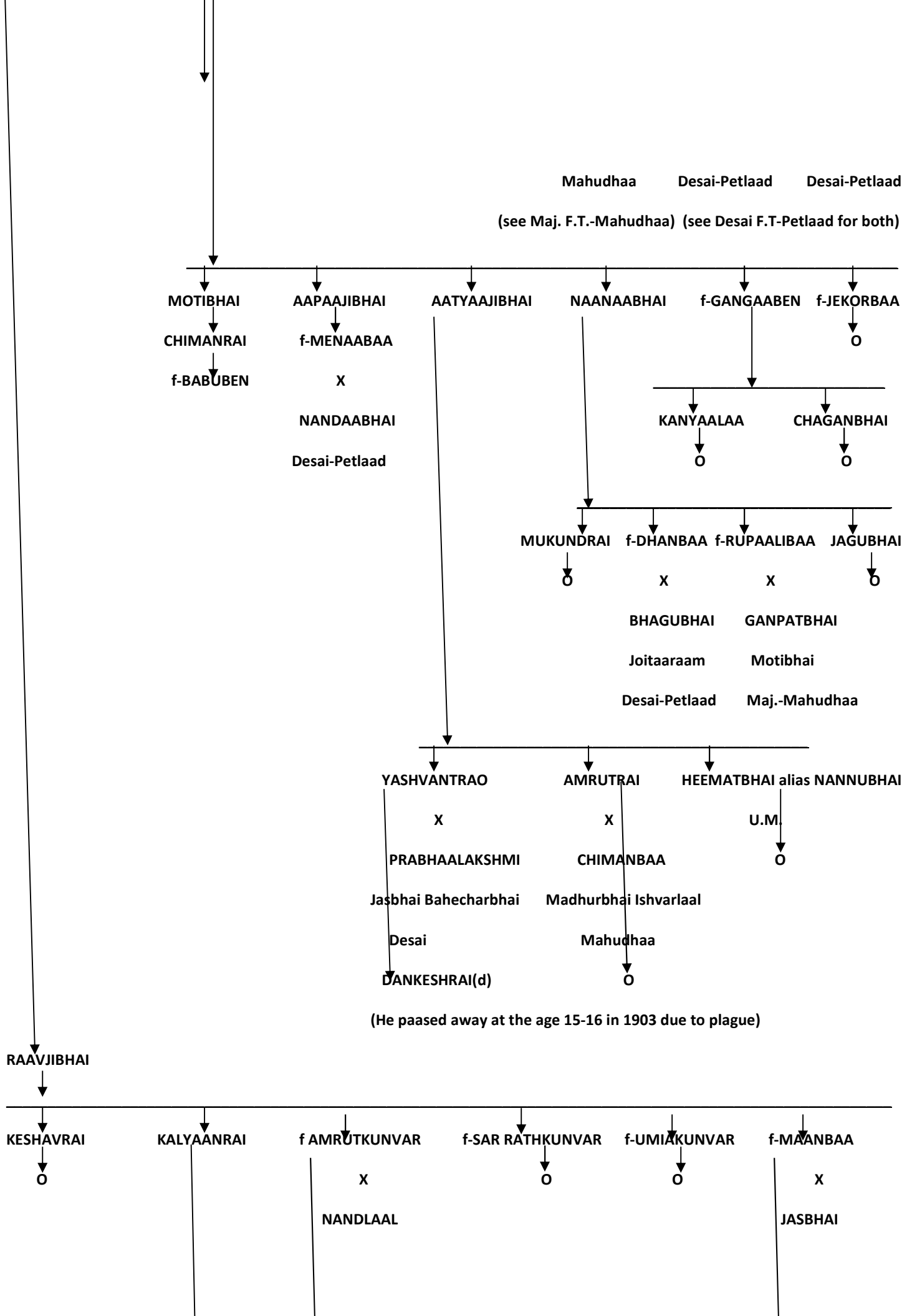


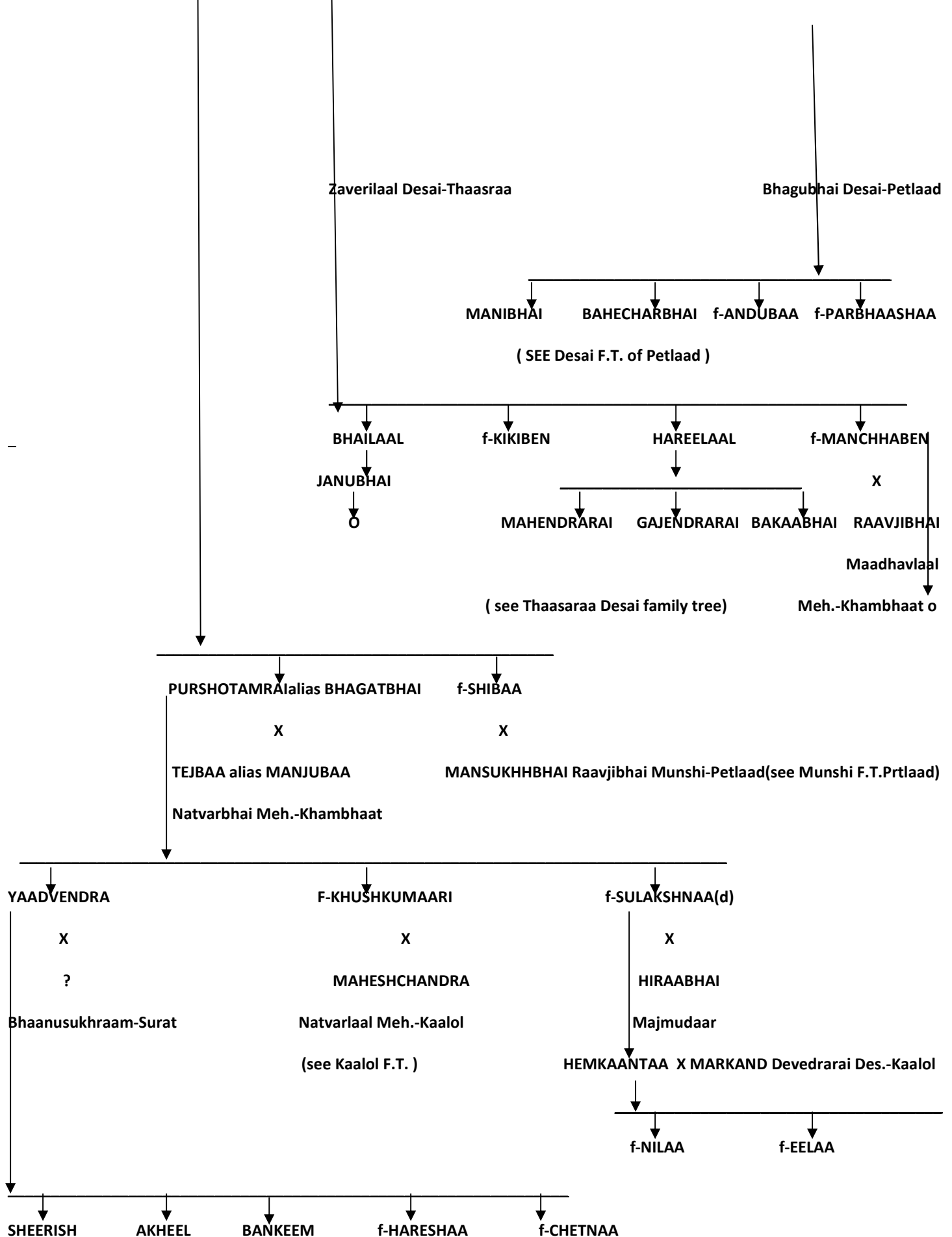




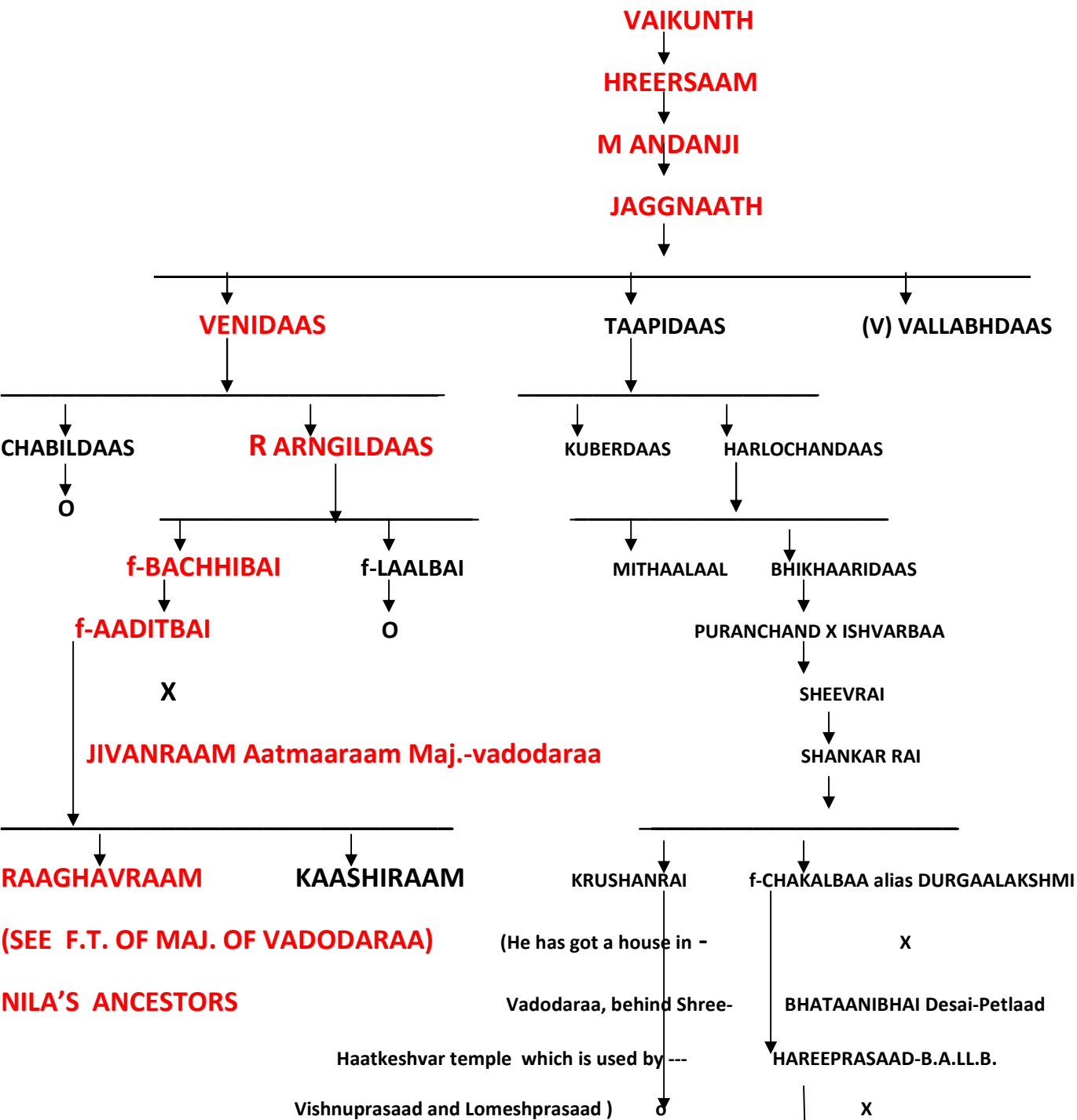
BAKSHI GANPATRAAM AASHAARAAM-----





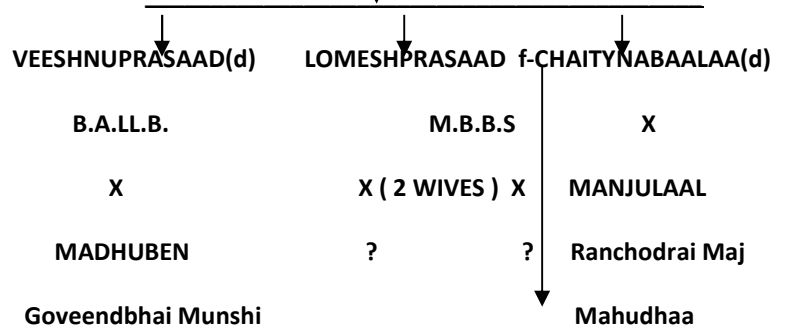


(V) VAIKUNTH NAARSINGJI BAKSHI-----

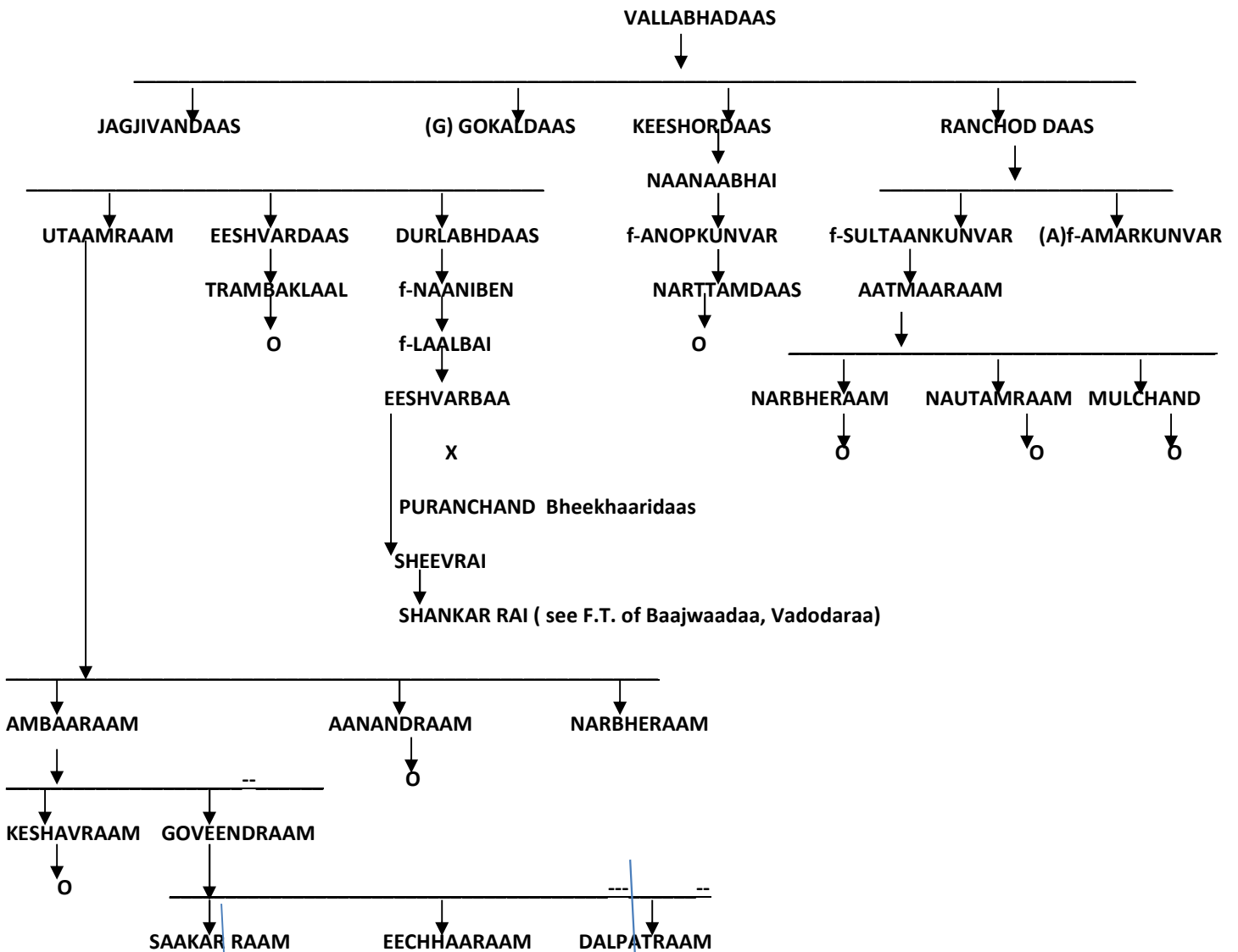


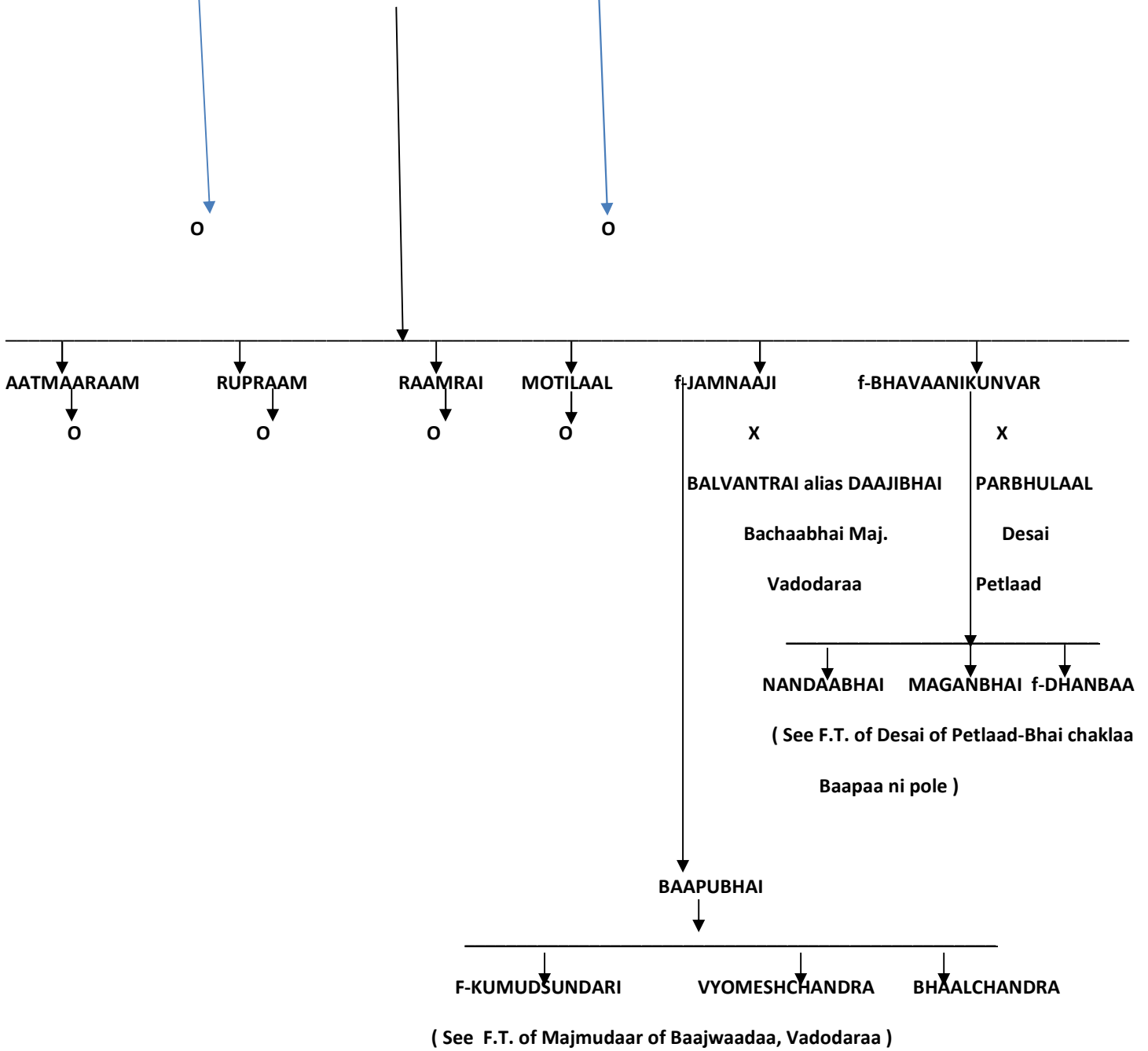
BABUBEN Chimanrai Bakshi p.s.

On page 77, Kaashiraam is mentioned first, while here he is second. But Nila's family cont. with Raaghavraam.



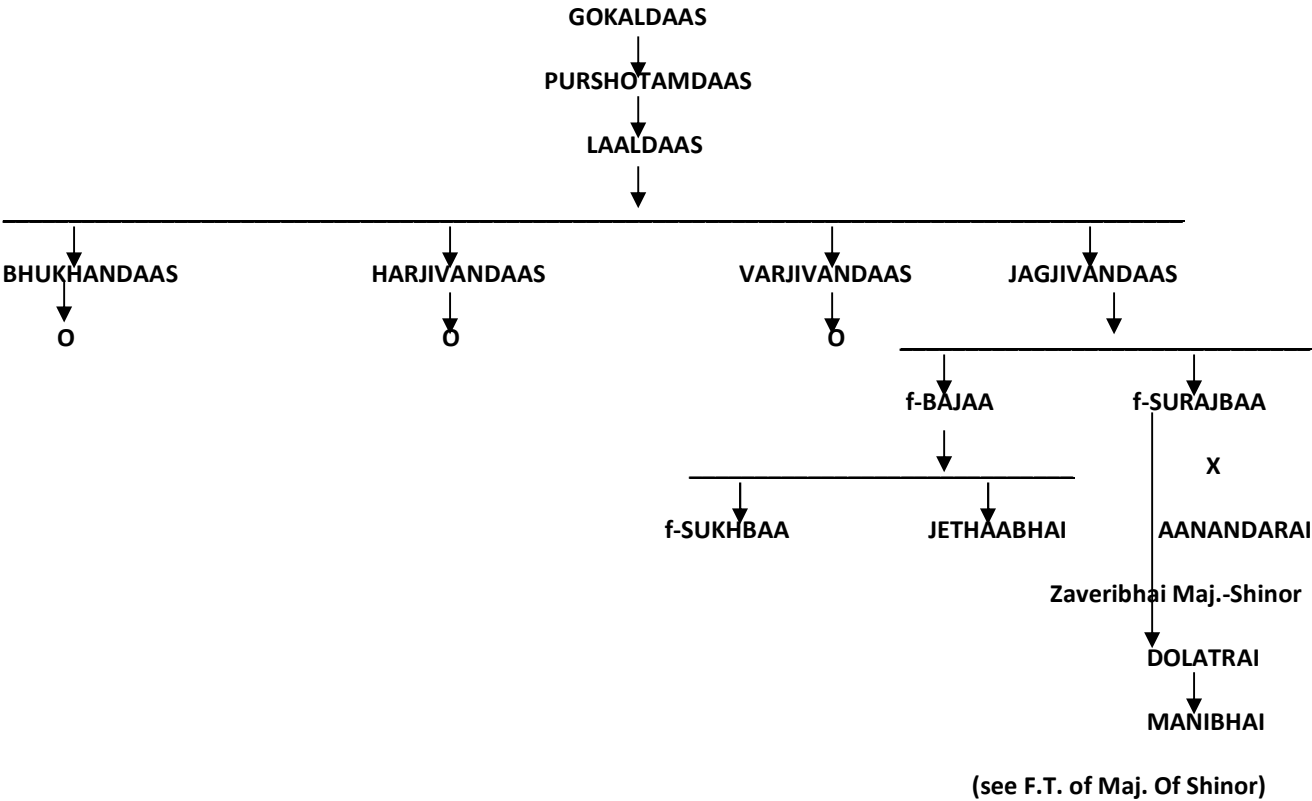
(V) VALLABHADAAS JAGGNAATH BAKSHI-----



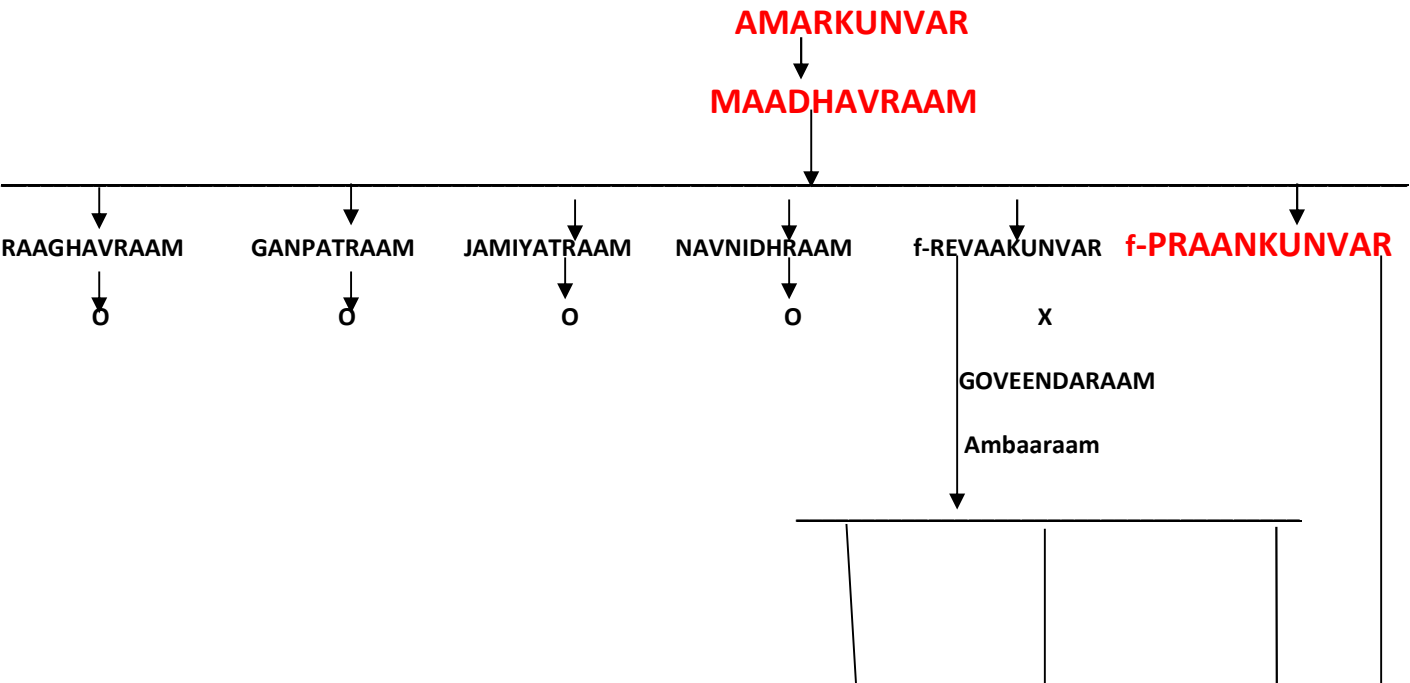


SEE FURTHER DOWN FOR (G) AND (A)-----

(G) GOKALDAAS VALLABHDASS BAKSHI-----

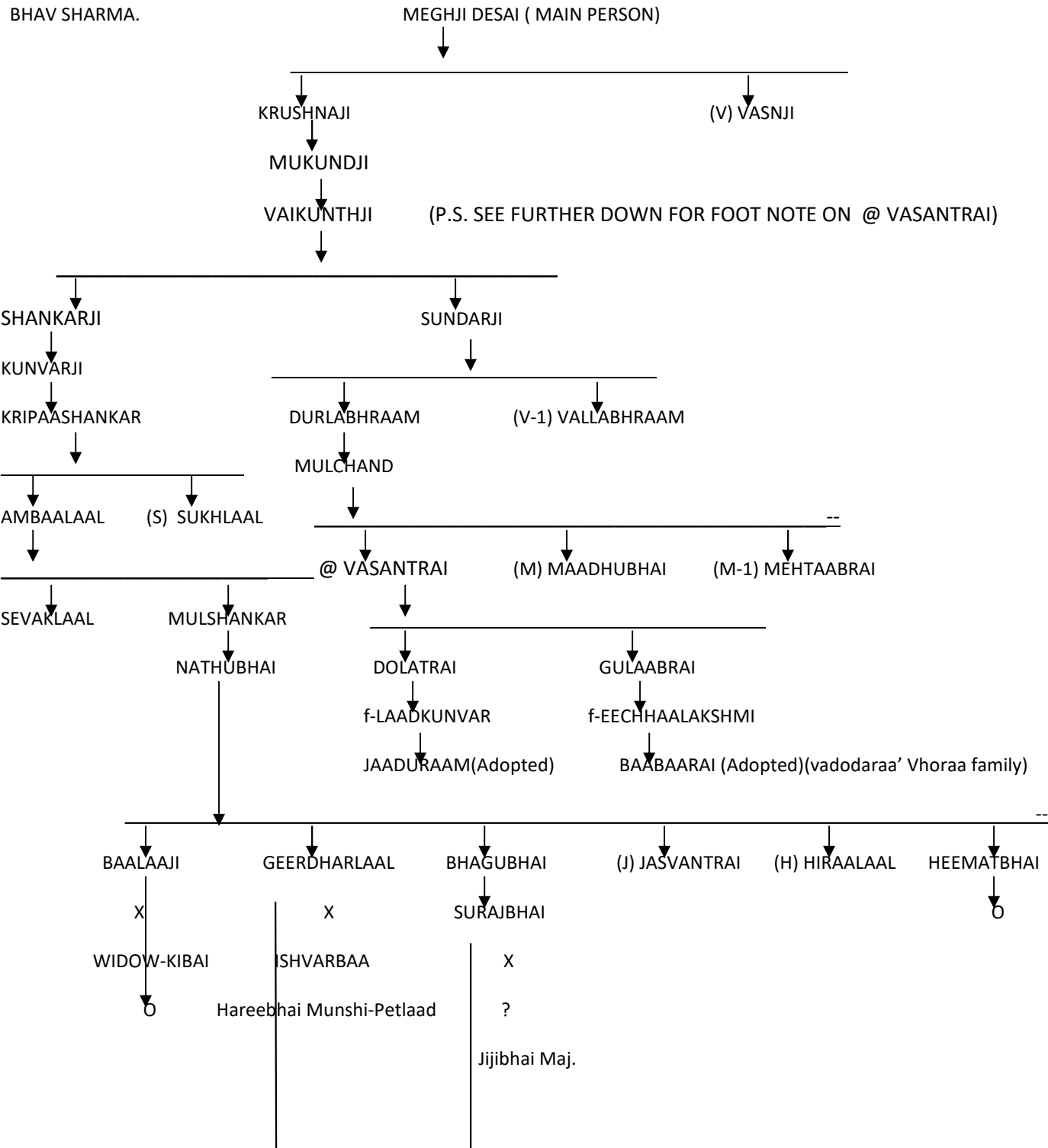


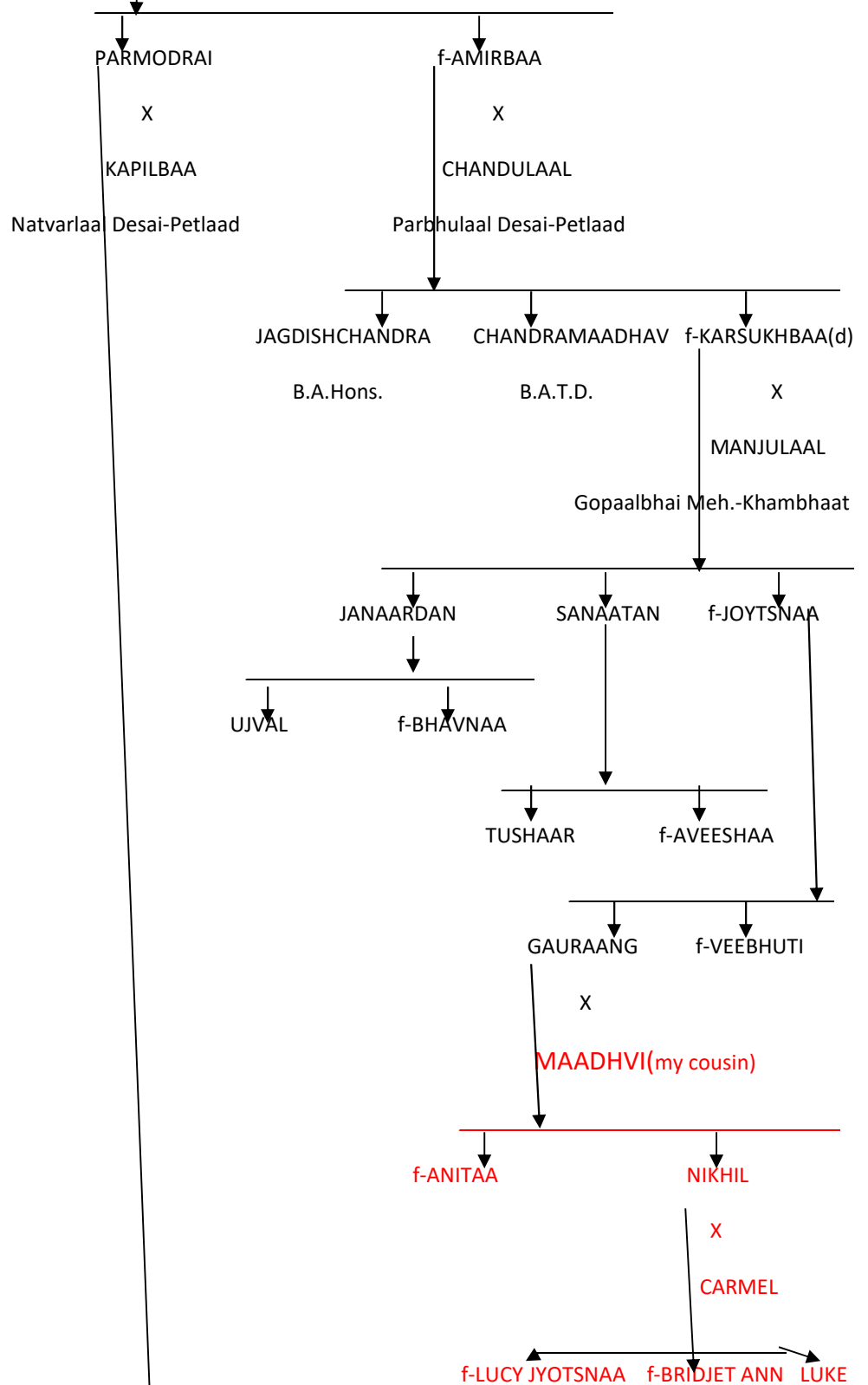
(A) AMARKUNVAR RANCHOD DAAS-----

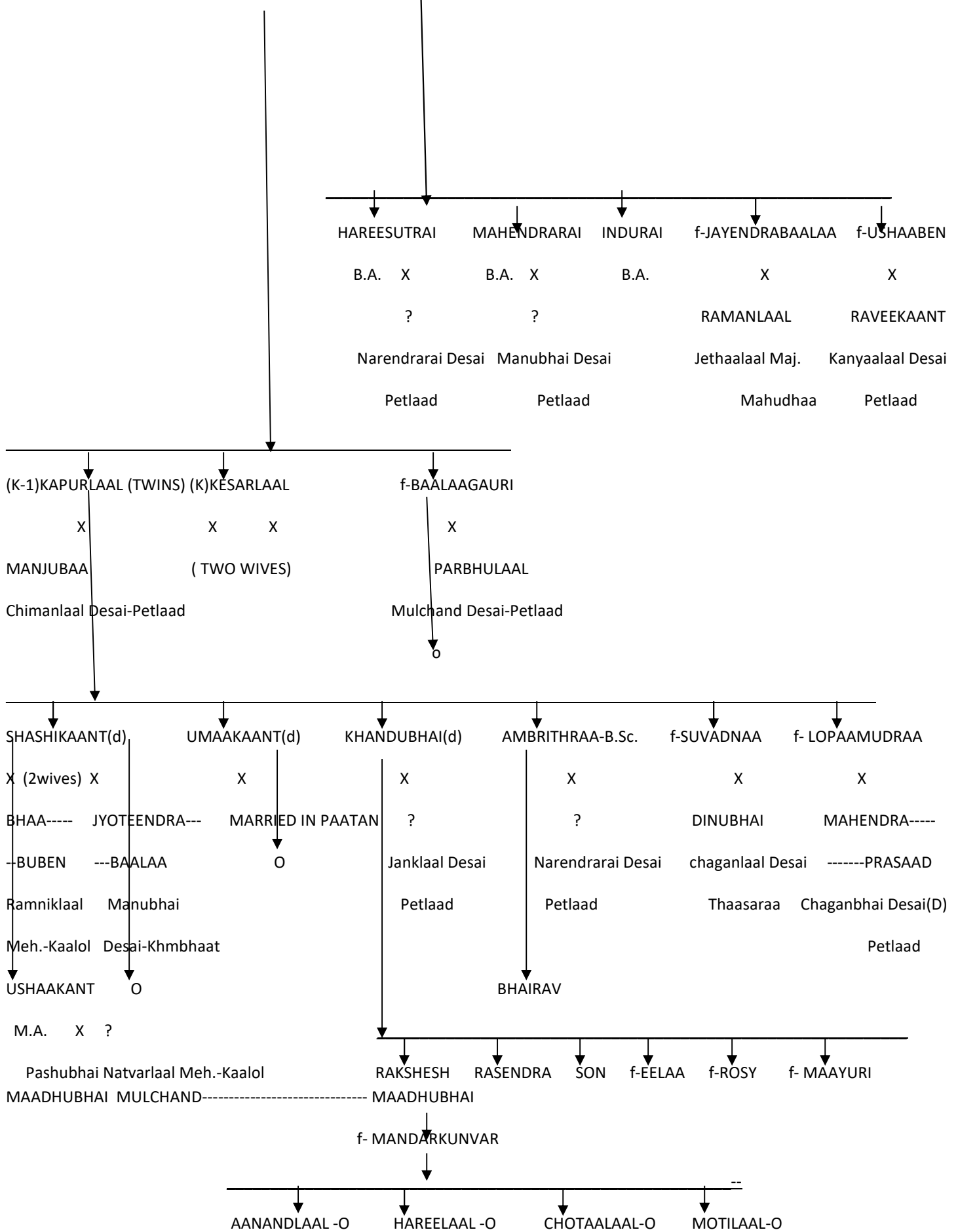


FAMILY TREE OF DESAI OF KAALOL-----

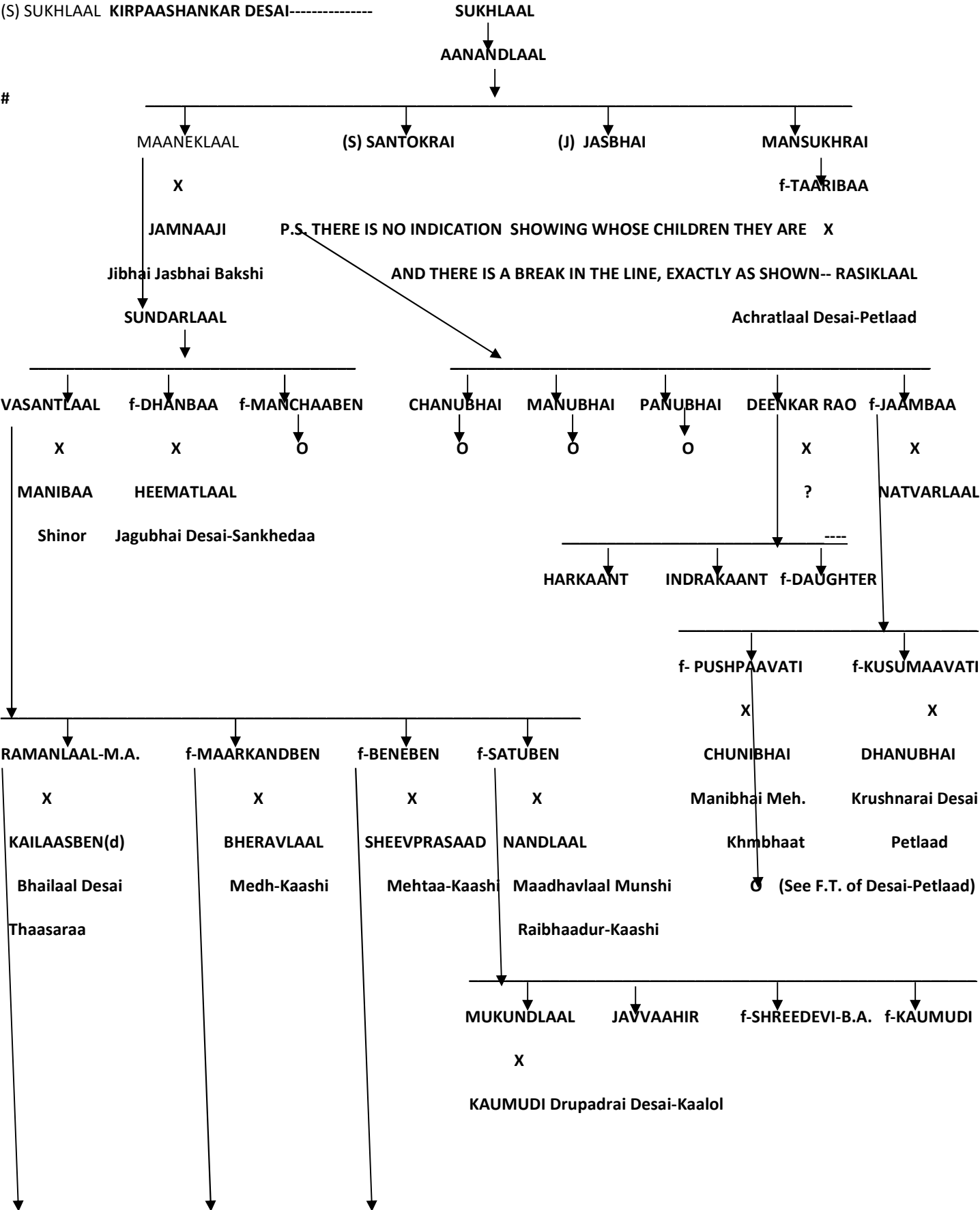
BEJVAAPAS GOTRA, RIGVED, SHAANKHYAANI SHAAKHAA, TREEPRAVAR, ISHTA DEV SHREE HAATKESHVAR, KHOKHLAA GANPATI BHAV SHARMA.

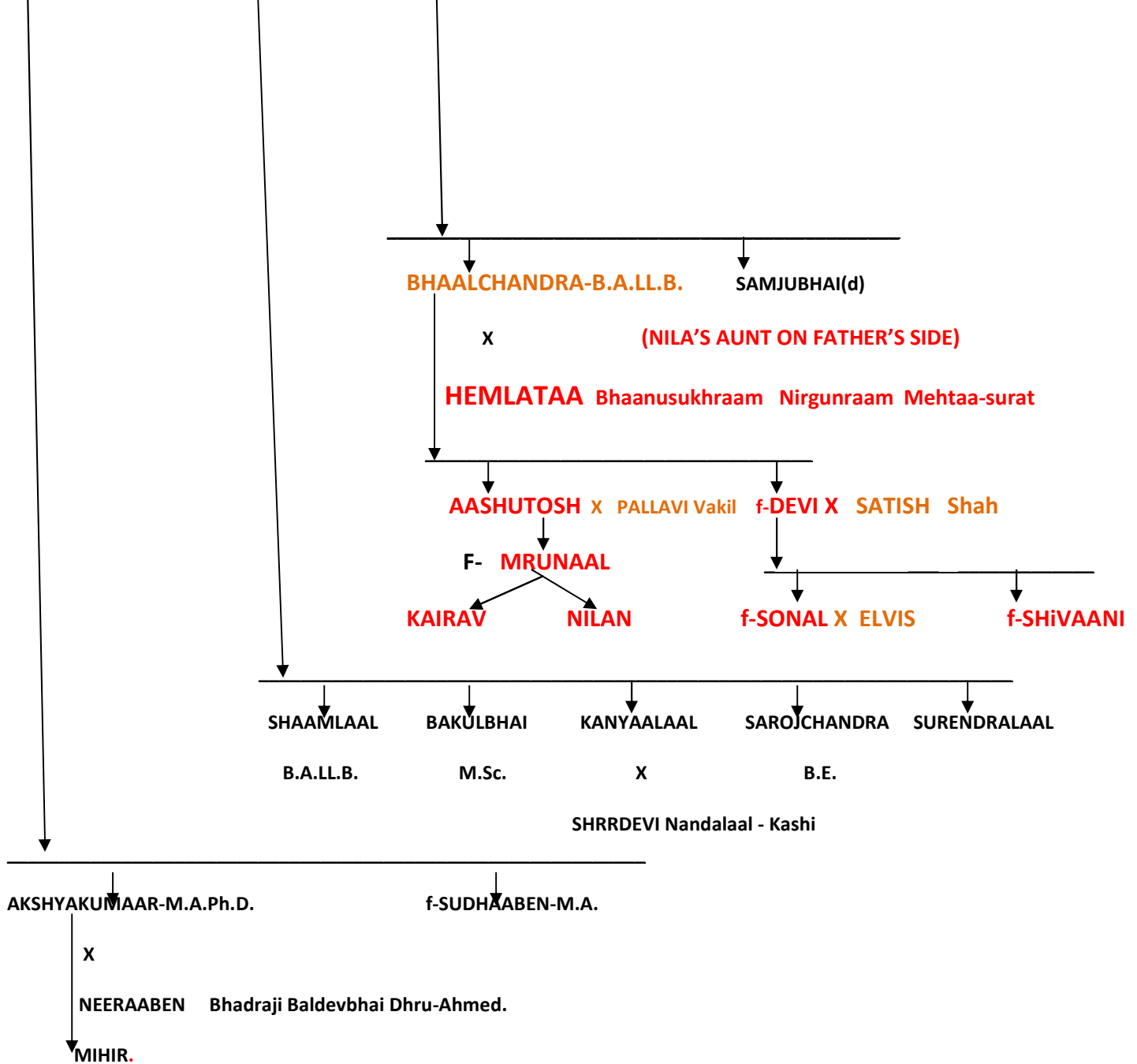






(S) SUKHLAAL KIRPAASHANKAR DESAI-----





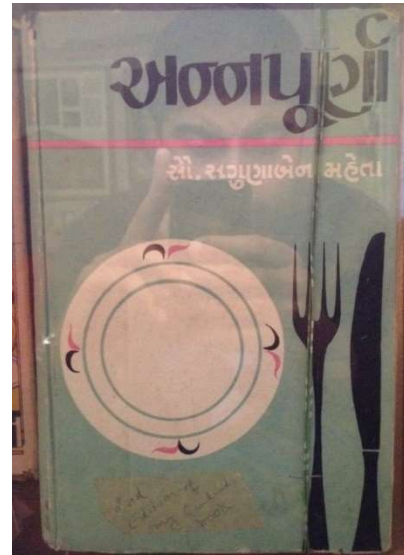
ACHIEVEMENTS OF HEMLATAA ,

SEE BELOW



શ્રી હેમલતા મહેતા
કુવંચાઈ તરીકેની જેમની સફળ ભુમિ-
કાએ પ્રેક્ષકોનાં હૃદયોં હતાવી મુકયાં હતાં

HEMLATAA MEHTAA

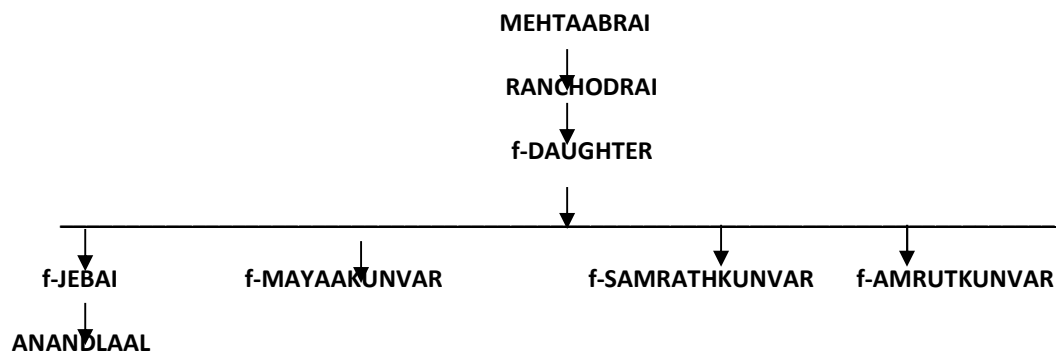


ANNAPURNAA

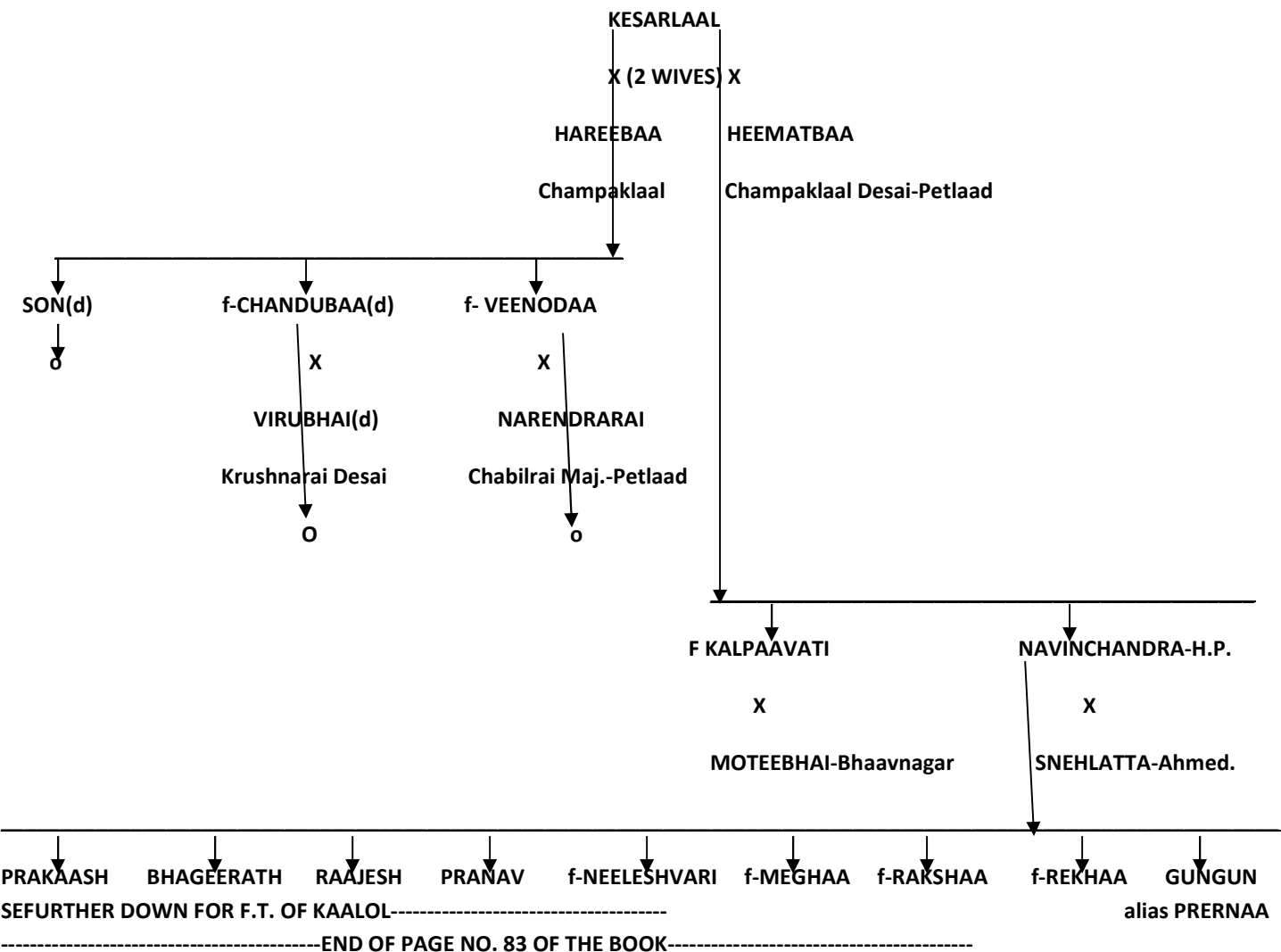


HEMLATAA MEHTA ACTED AS KUNVARBAI IN KUNVARBAI NU MAAMERU. SHE WAS PRAISED TO NO END FOR HER SUPERB ACTING. SHE ALSO REVISED HER MOTHER'S RECIPE BOOK---SURTI RASTHAL AND GAVE A NEW NAME AND NEW LOOK. NEW NAME OF SURTI RASTHAAL IS ANNAPURNAA WITH A NEW LOOK OF PLATE WITH KNIFE AND FORK INSTEAD OF TRADITIONAL THAALI WITH BOWLS.

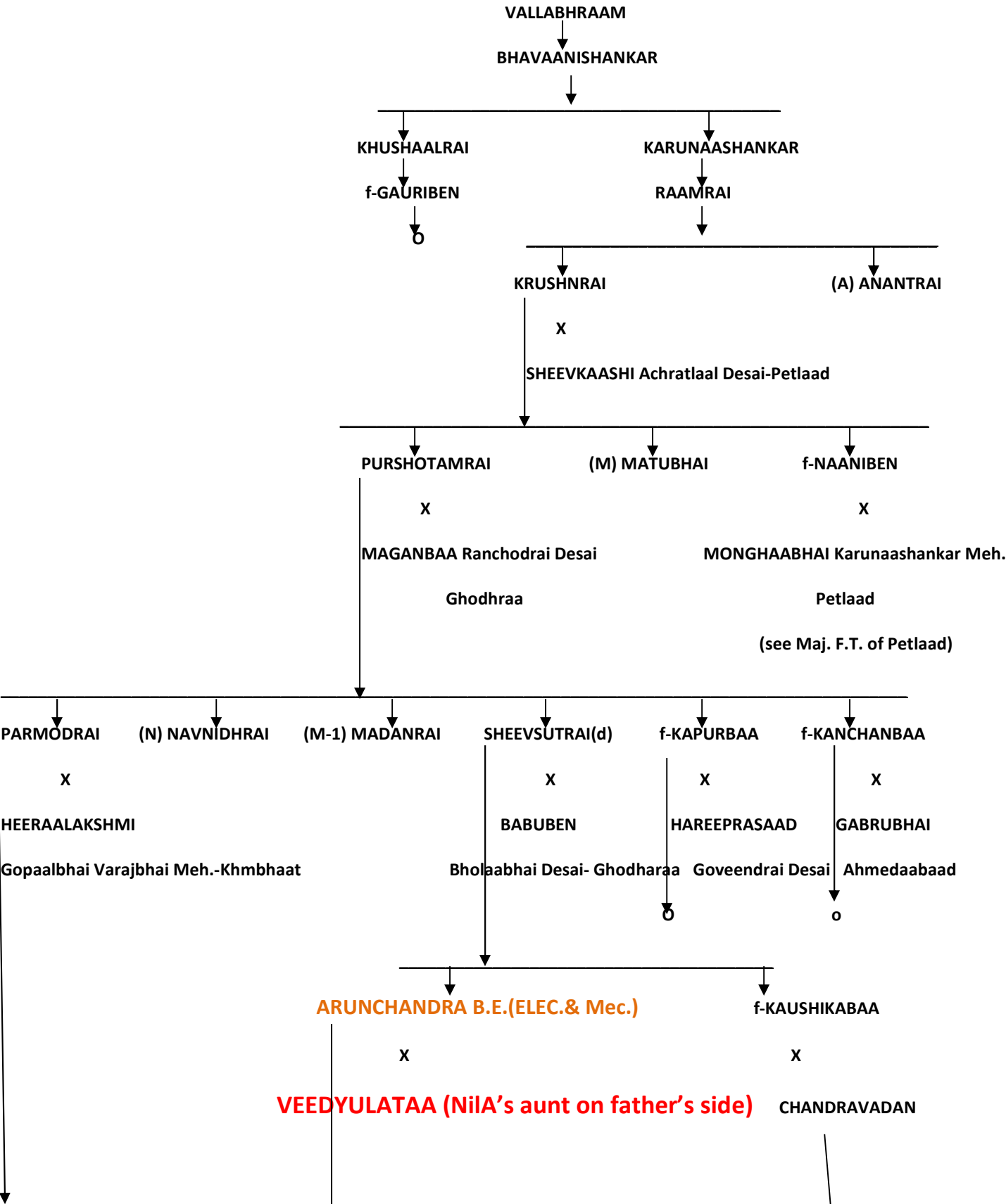
(M-1) MEHTAABRAI MULCHAND DESAI-----



(K) KESARLAAL GEERDHARLAAL DESAI-----



(V) VALLABHRAAM SUNDARJI DESAI-----



Bhaanusukhraam Nirgunraam Mehtaa-Surat

Manirai Desai-Petlaad

f-VAASANTI

X

RANJAN

f-MAADHAVI

X

GAURANG

ROHIT

X (2 WIVES) X

KAANTAA

(DIVORCED)

f-NANDINI

X

SURENDRA

(TWINS)

f-BHAIRVI

X

SHANKAR

SAMEER

SANJEEV

X

SEEMAA

f-VEDA

DEV

f-PAARAS

X

SHYAM

f-MAANAS

X

ASHVIN

f-AYUSHI

f-KAANAN

X

JAY

DEVEN

NAREN

X

ASHLI

f-NALINI JORDAN

f-JASMYN

f-ANITAA

NIKHIL

X

CARMEL

f-LUCY JYOTSNA

f-ANN BRIDGET

LUKE

SON (d)

RAAJIV

f-ALKAA

SANDEEP

XX (2WIVES) X

X

X

HEMAA

CELESTE AUGER

SUDHIR

SONAL

(Divorced)

AADITYA

f-JESSICAA X MANISH

SHAWN

MUNJAAL

X SARNYAA

AIEDEN

MITHIL

SEE Below

PRAFULLACHANDRA

SUMANCHANDRA-B.A.

f-AVANTEEKAA

f-NEEYANTEEKAA

X

X

X

?

PUSHKAR RAI

VEESHNUBHAI

Delhi

Kanyaalaal Maj.Petlaad

Jethaabhahi Maj.Mahudhaa

SON

f-LANKAA

f-SHILAA

X

? Bhadraraji Baldevbhahi-Ahmed.

SON



VIDULLATABEN ARUNBHAI DESAI

Vidullataben ARUNBHAI DESAI

The youngest of the family of late SHRI BHANUSUKHRAM Mehta ,a teacher and 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 Independenc women emancipation and their problems in the society.

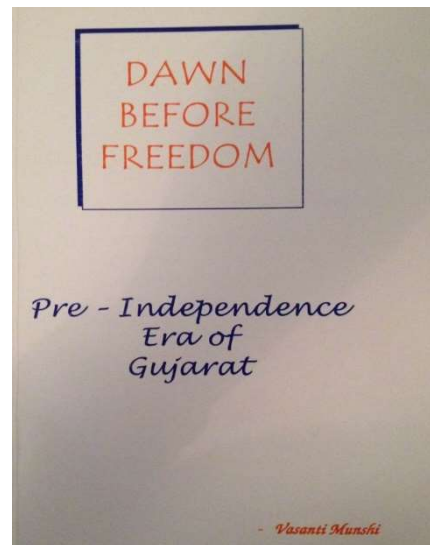
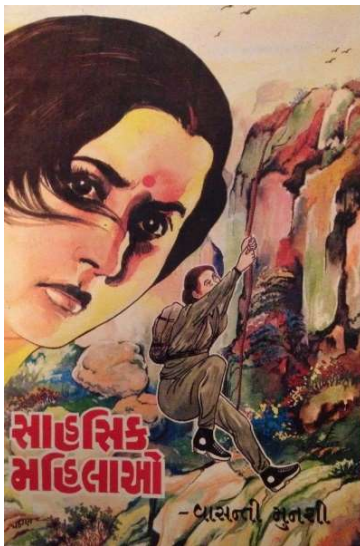
These were the days when educated women came in front and took the mantle of nation building upon them. They worked towards that goal earnestly and took to various ways and means to achieve the goal. Vidullataben was one of them.

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 upto her last for that organization. She was a President of that organization at Gujrat level.

On one end she worked for her mission and on other she was a devoted housewife and worked for her family, such combination was rare and that too she belonged to a middle class. She never failed in her duty towards family which grew under her to a big tree, Son and daughters and their children.

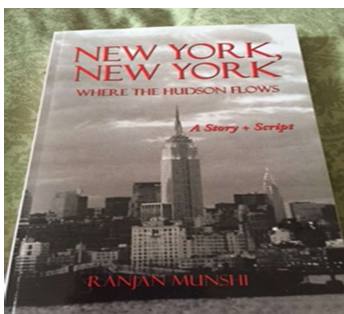
She was loved as “Amma” and her family fondly remember her even today.

She was a brilliant example of a Lady with mission combined with her love and devotion for family.



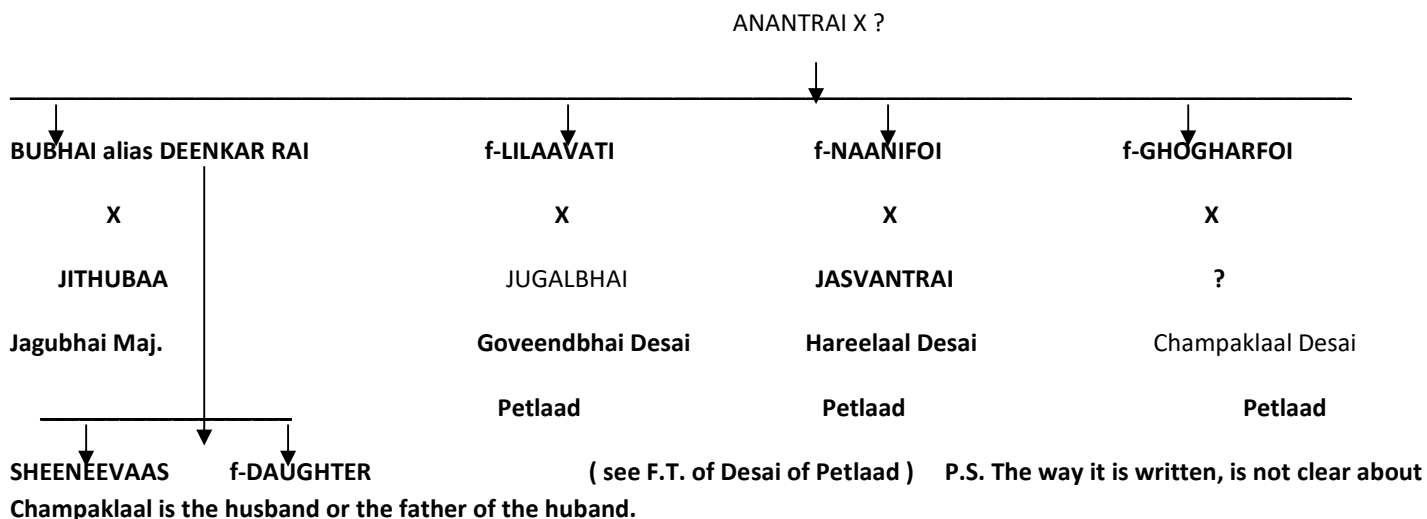
Vaasanti is an author of a book called “Dawn Before Freedom”. She has translated an English Author’s book which is called “Saahasik Women”—Daring women.

Maadhavi is an author of a book called “Renaissance of Scotland’s Economy”. She has also published various papers on economy. She has taken part in Saibaabaa’s educational Programme.

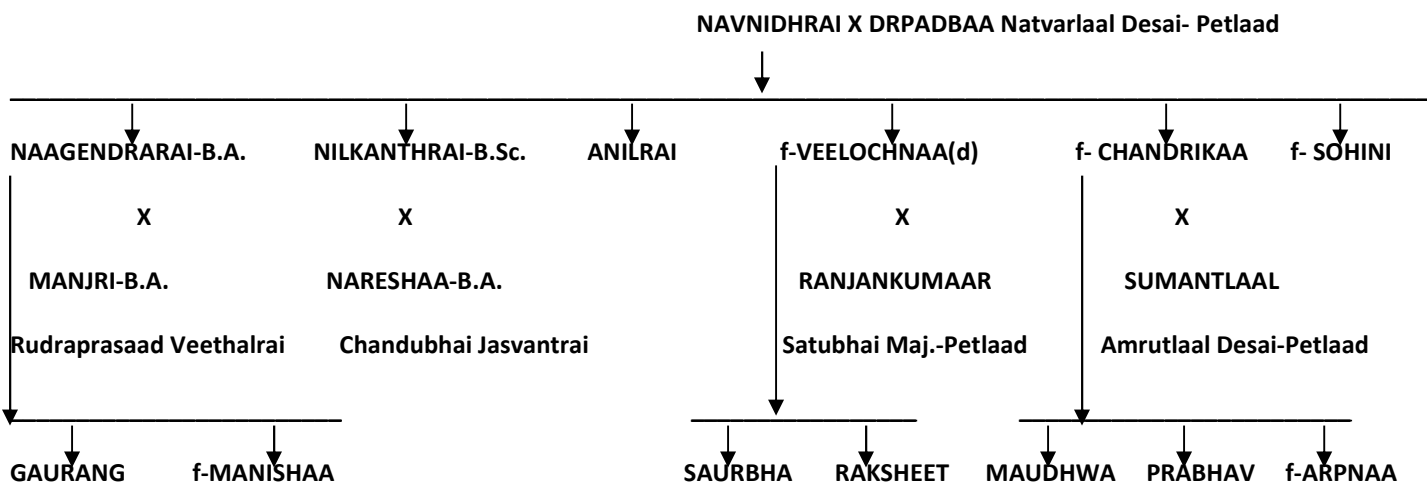


Ranjan Munshi’s book called “New York New York”. He is still very active in his field

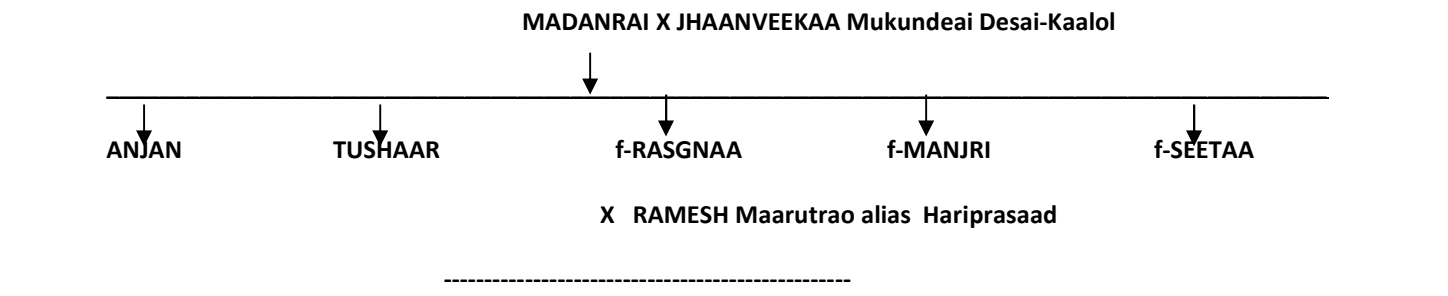
ANTRAI RAAMRAI DESAI-----



(N) NAVNIDHRAI PURSHOTAMRAI DESAI-----

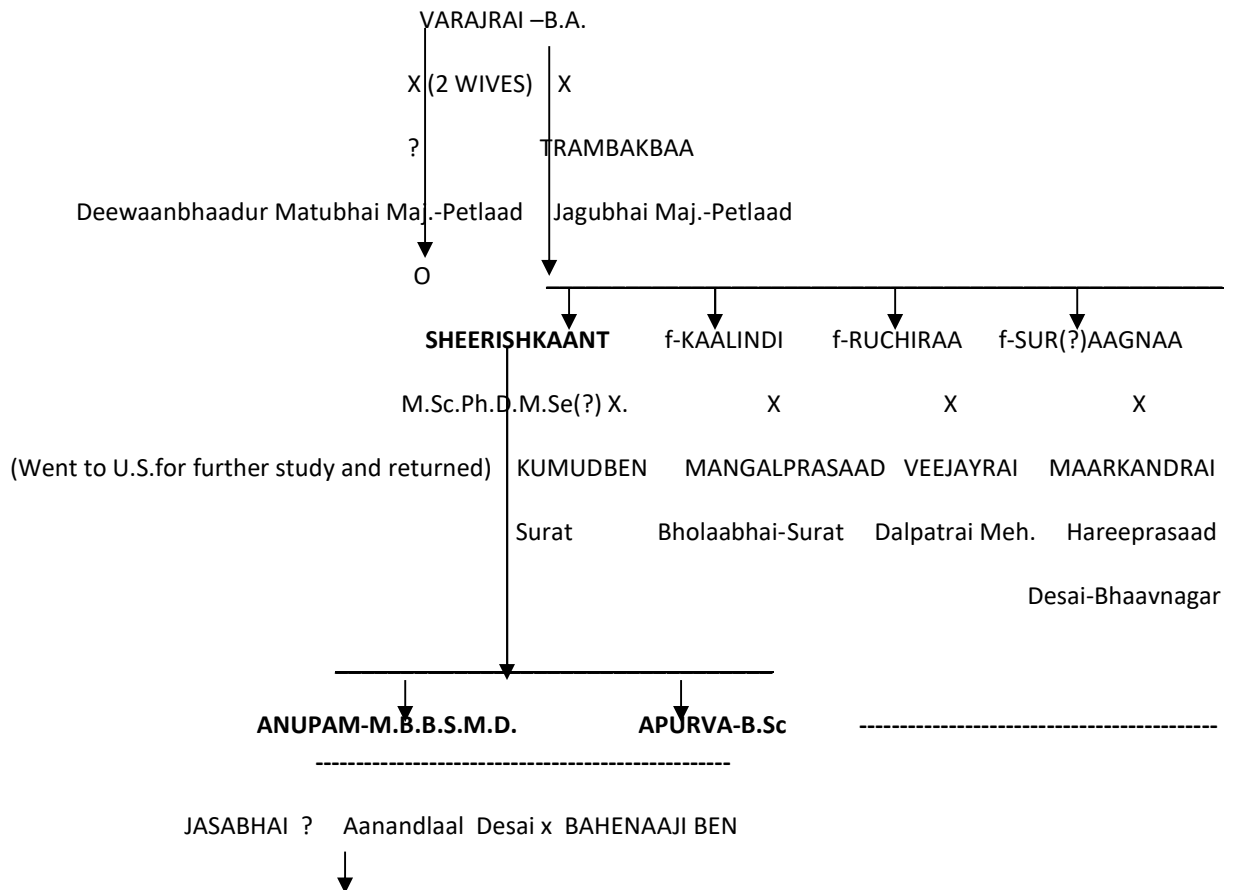
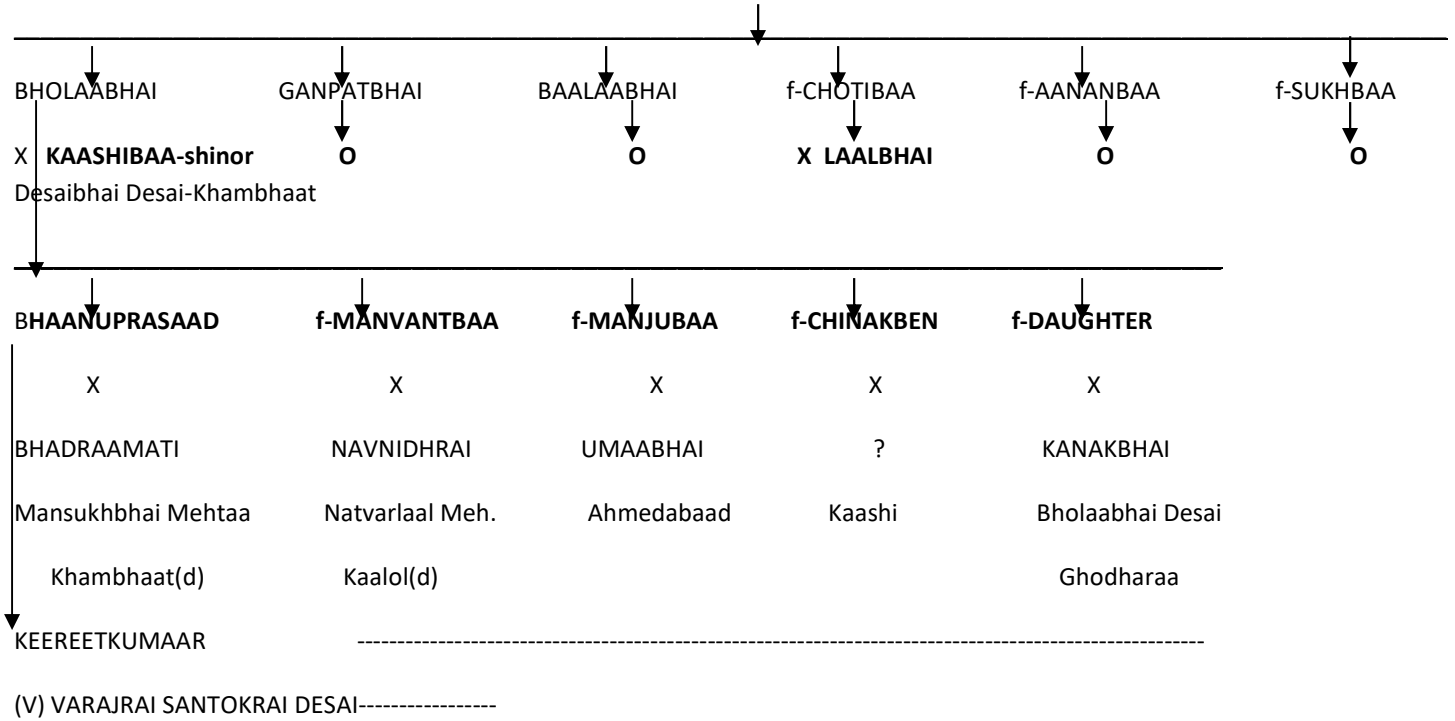


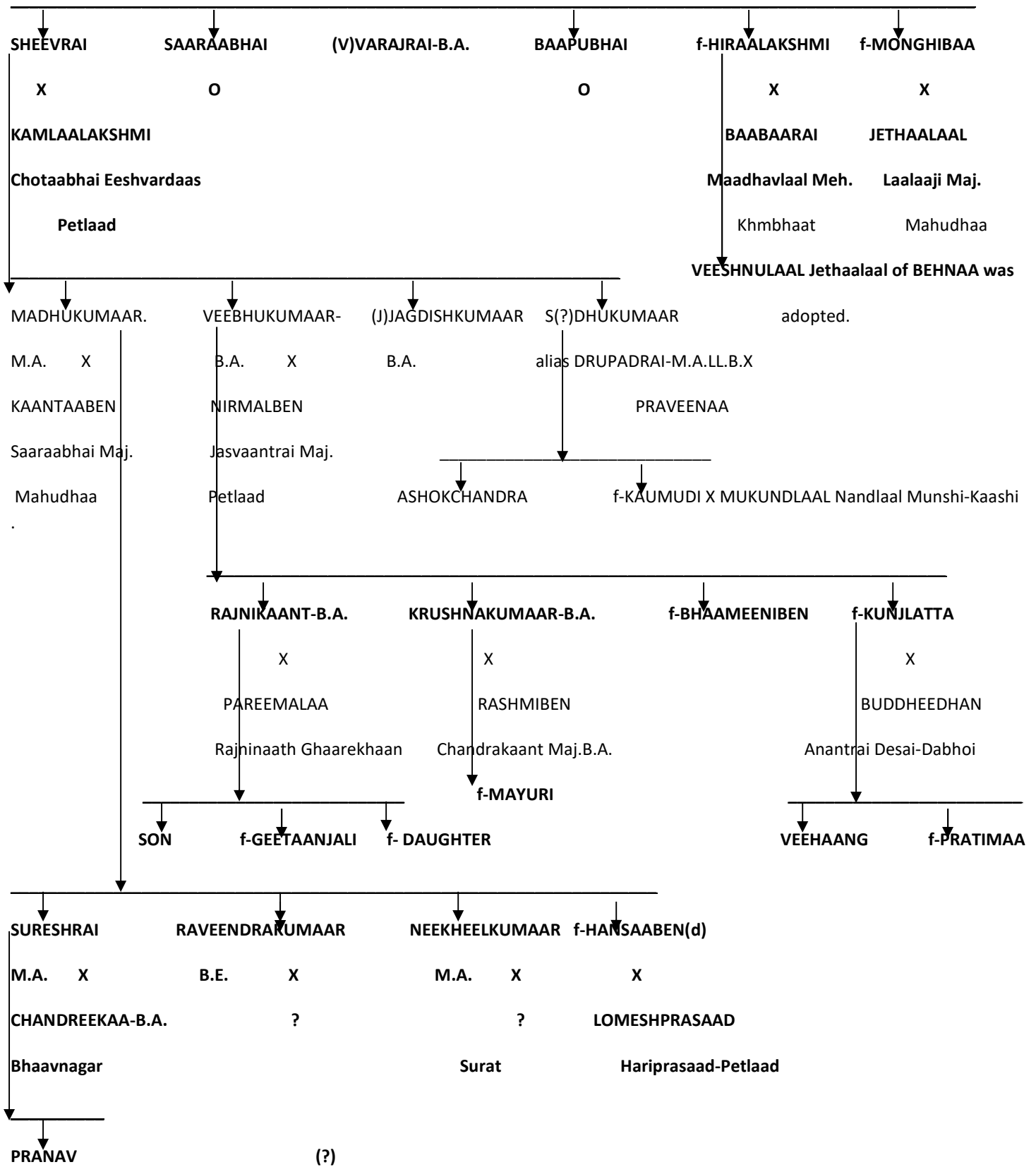
(M-1) MADANRAI PURSHOTAMRAI DESAI-----



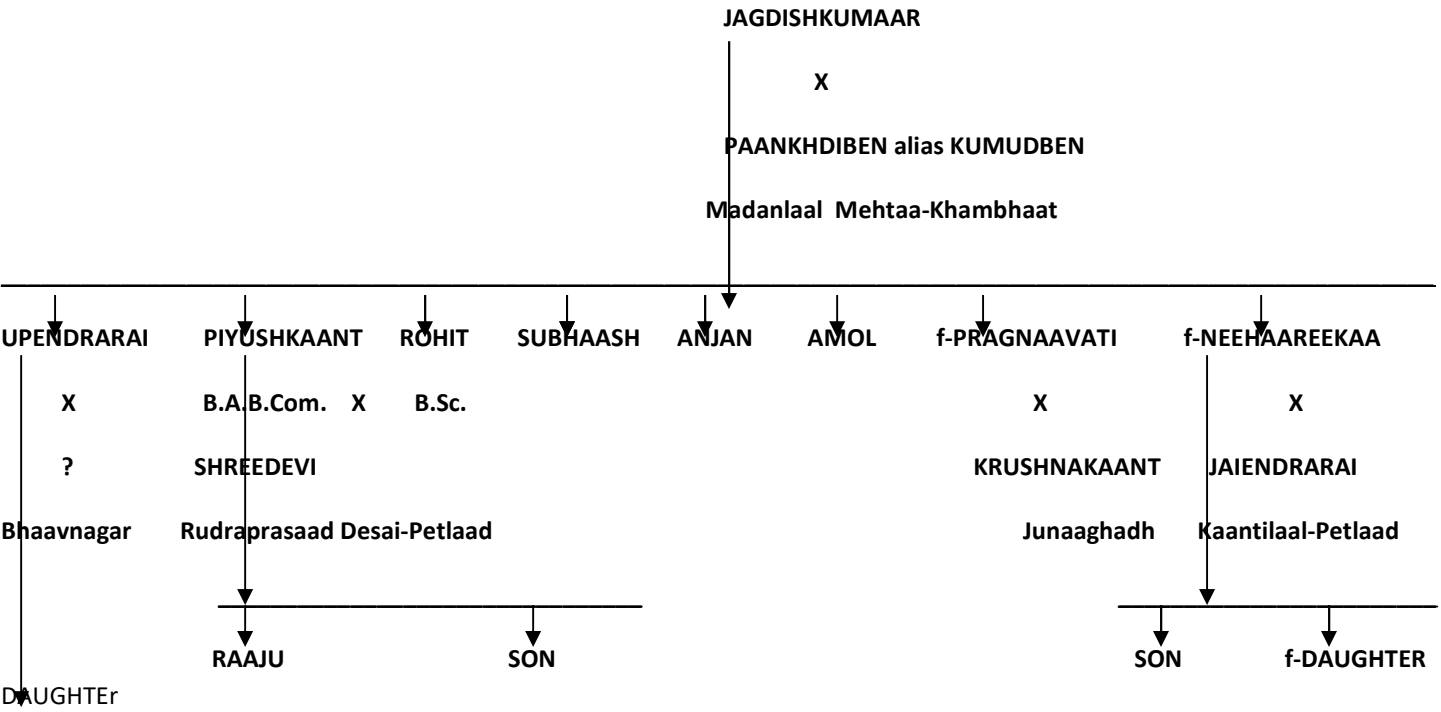
(M) MATUBHAI KRUSHNARAI DESAI-----

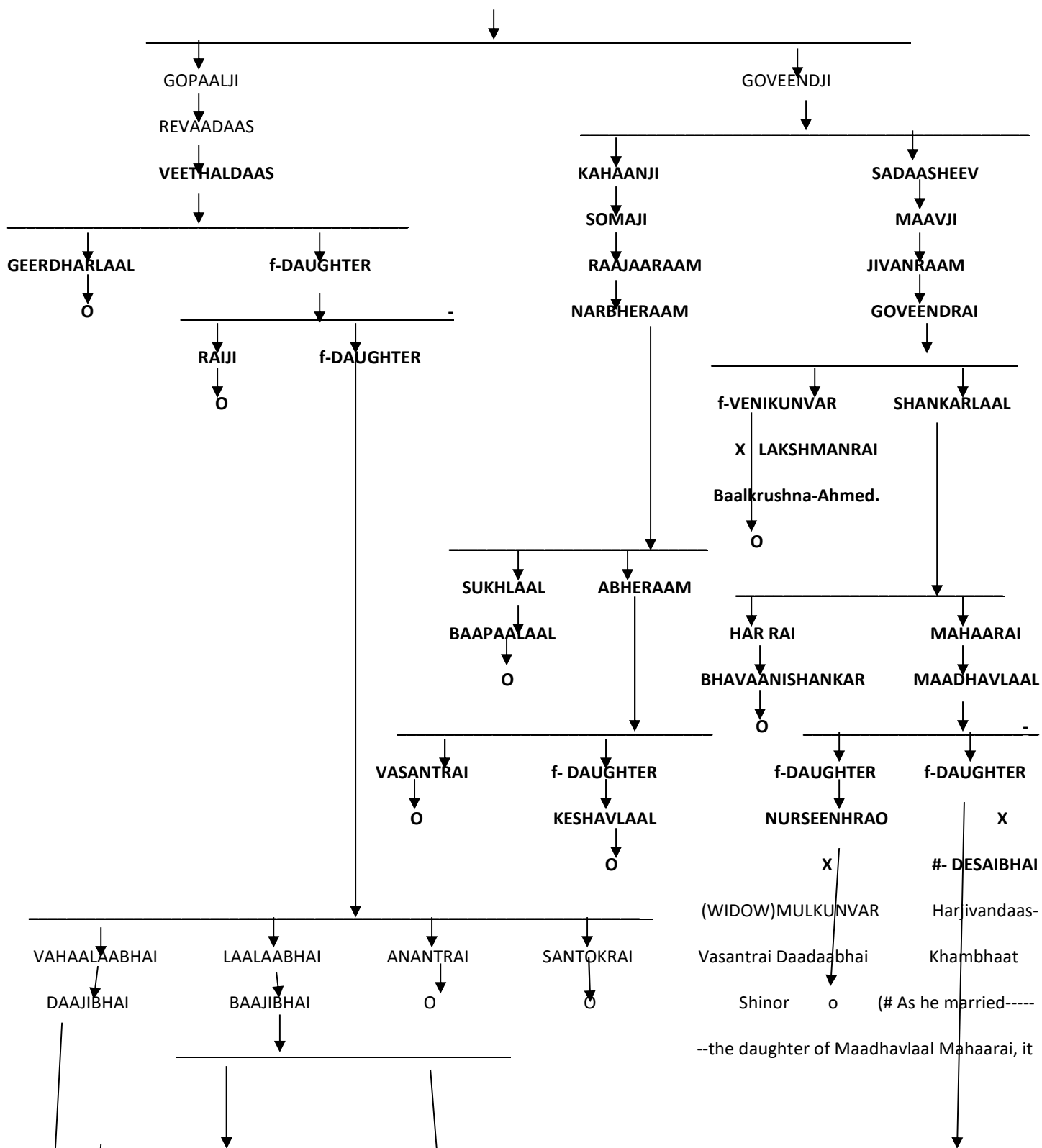
VAALMJI- VASANJI MEGHJI DESAI-?

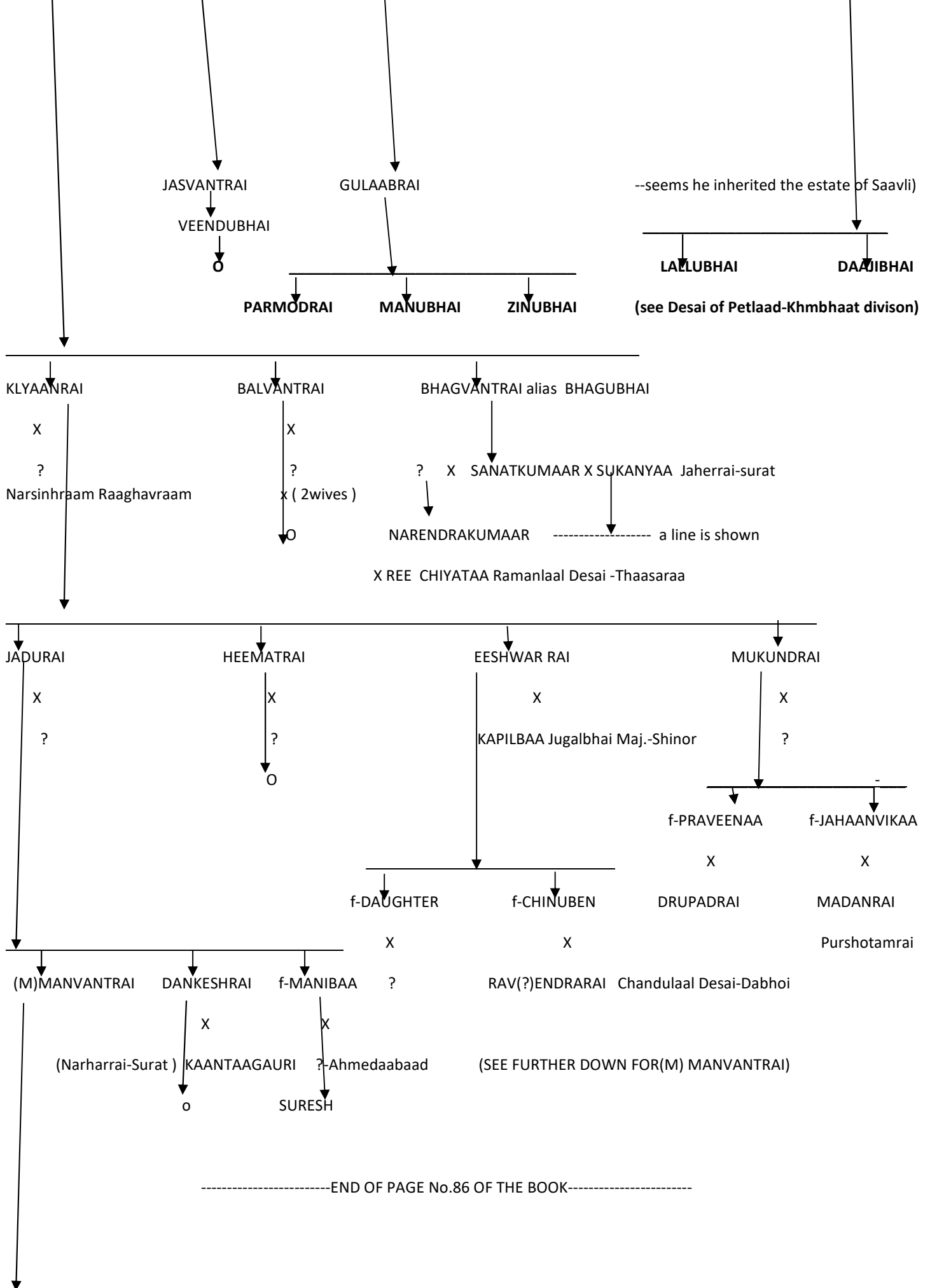




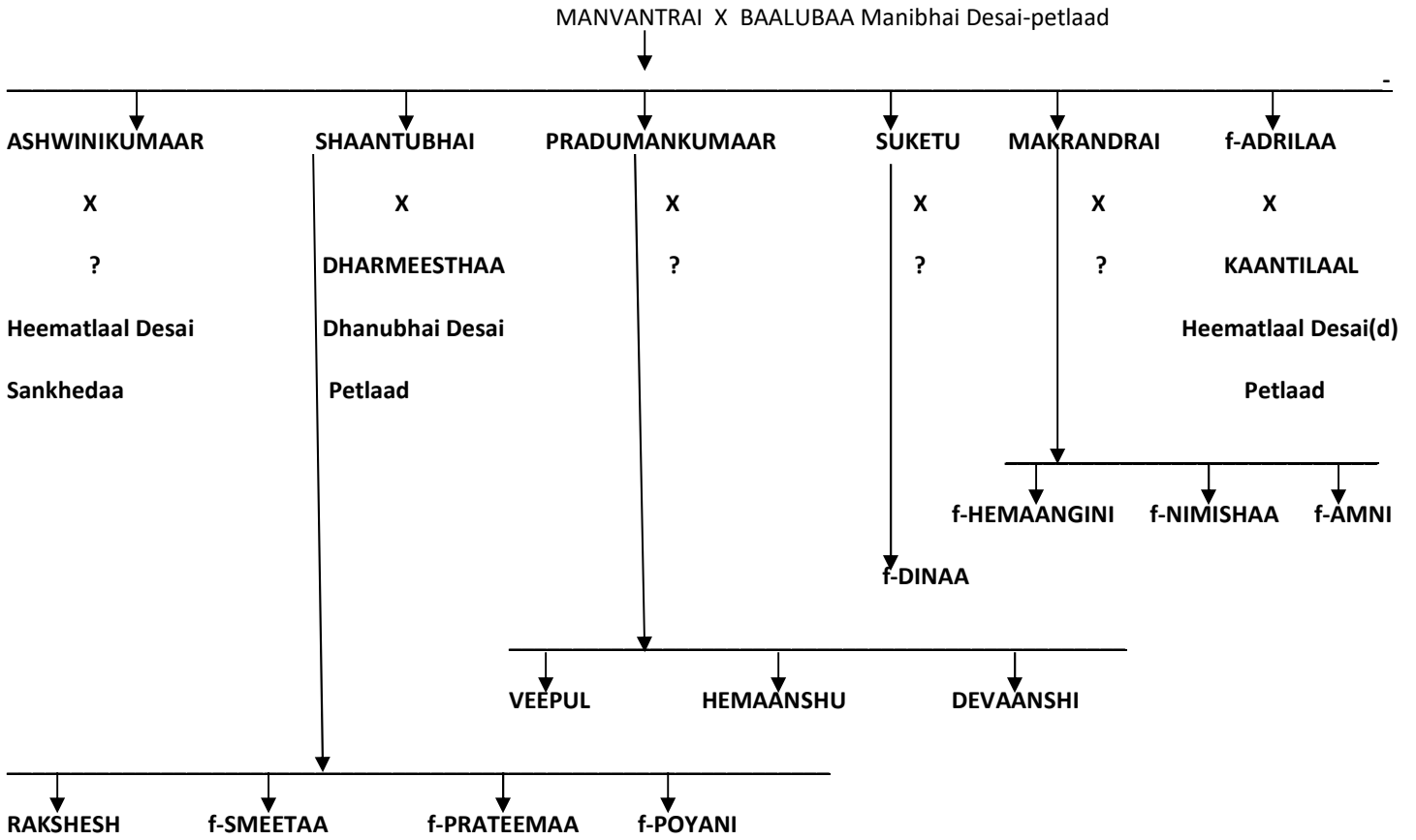
(J) JAGDISHKUMAAR SHEEVRAI DESAI-----





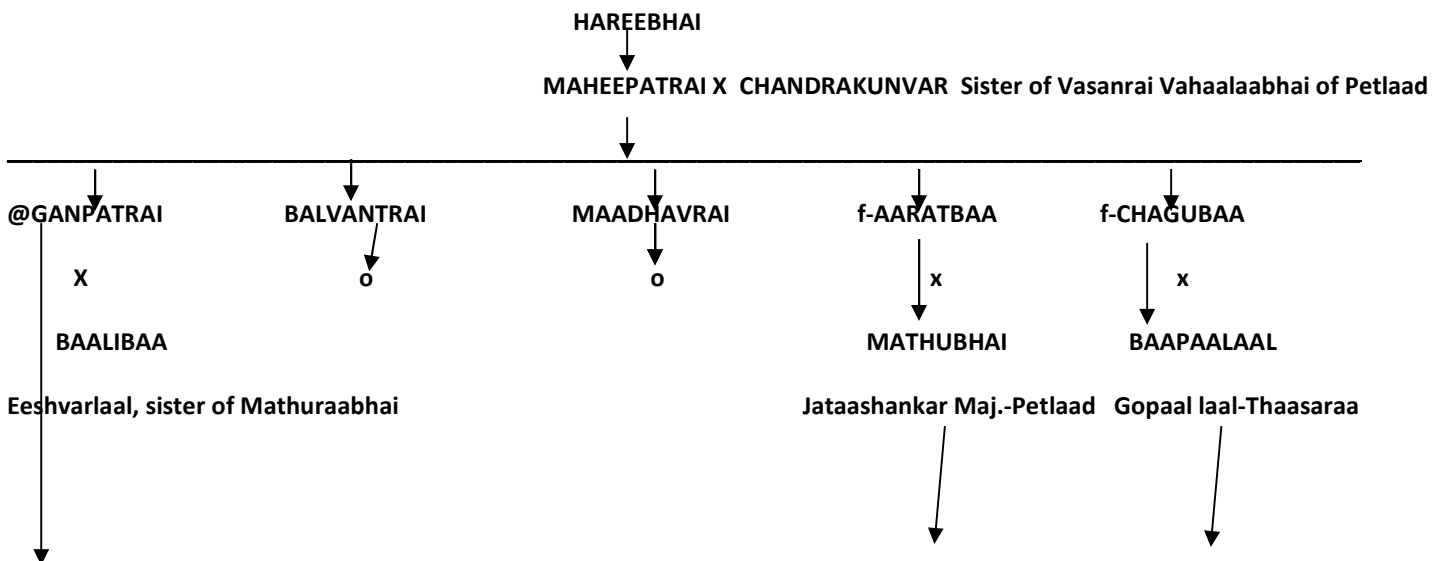


(M) MANVANTRAI JADURAI DESAI-----



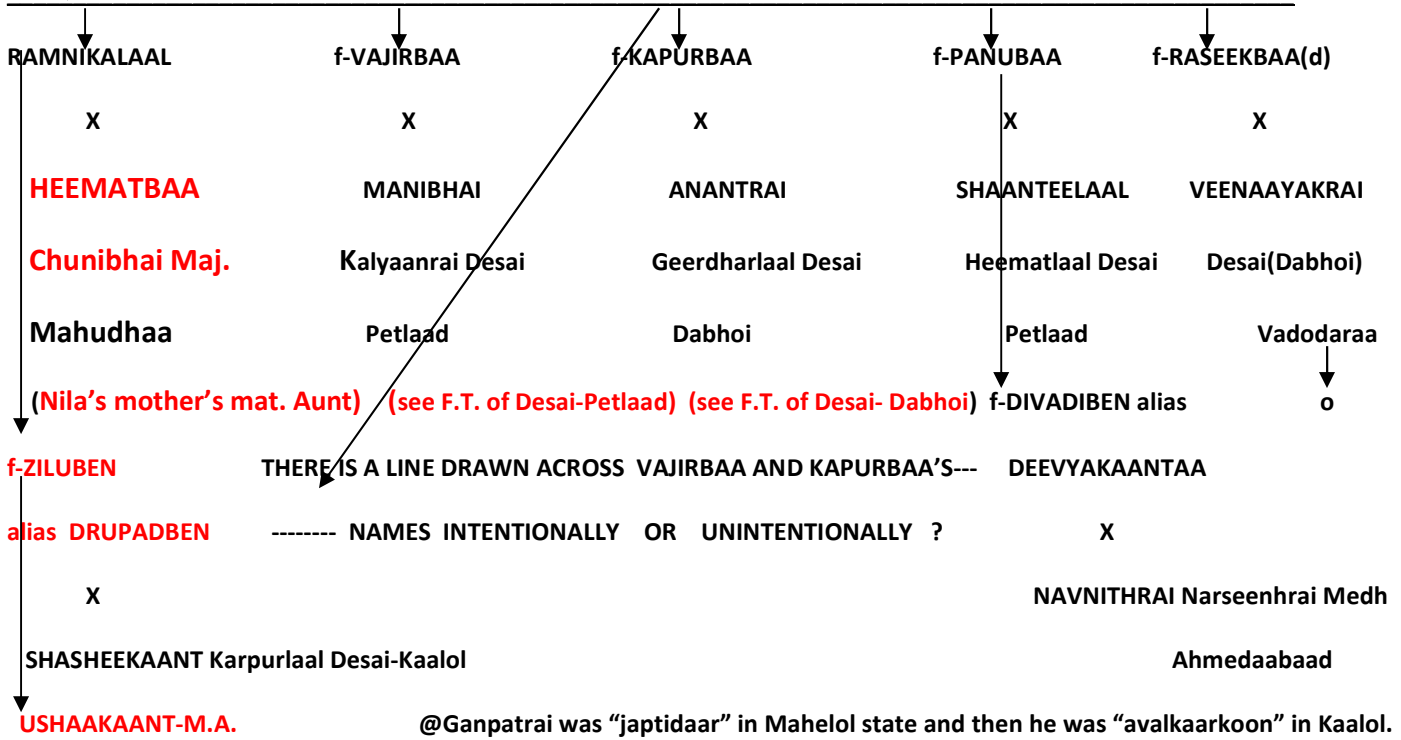
FROM PAGE NO 87 OF THE BOOK-----THIS IS HOW IT APPEARS IN THE BOOK-----

(H) HAREEBHAI HARJIVANDAAS MEHTAA-----

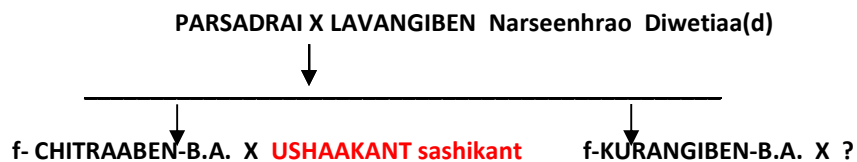


(see Majmudaar F.T. of Petlaad) (see F.T. of Desai of Thaasaraa

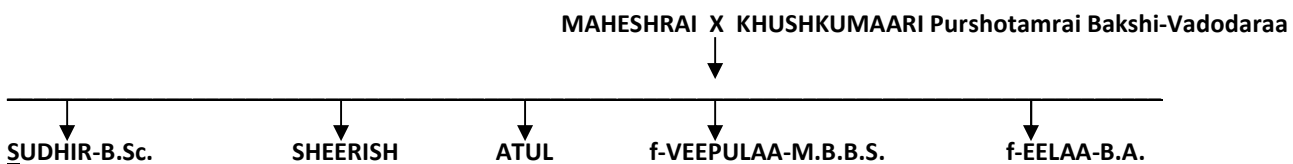
(She paased away at the age of 96 in 2oo9(?))



(P) PARSADRAI NATVAR RAI MEHTAA –B.Sc.



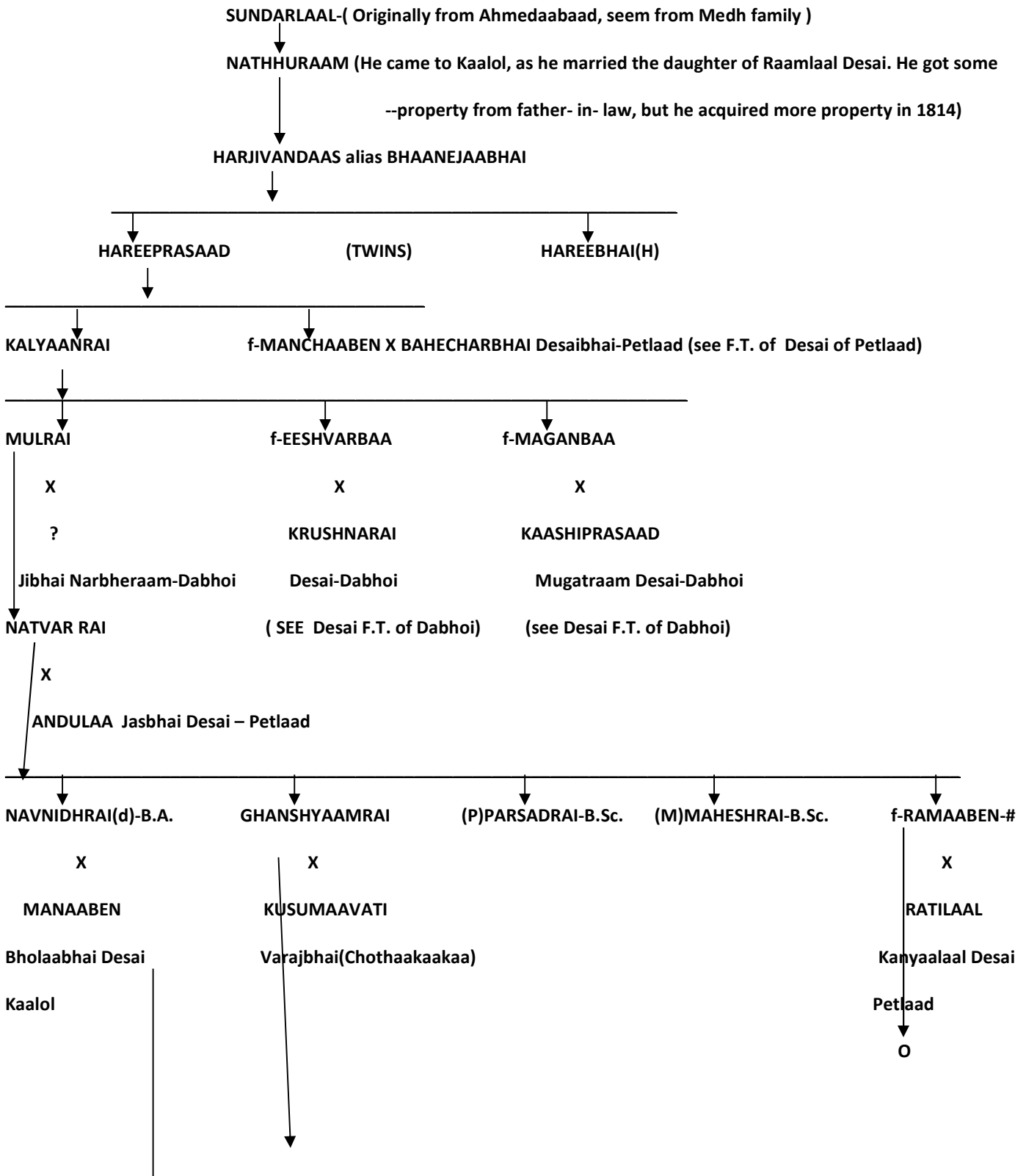
(M) MAHESHRAI NATVAR RAI MEHTAA-----

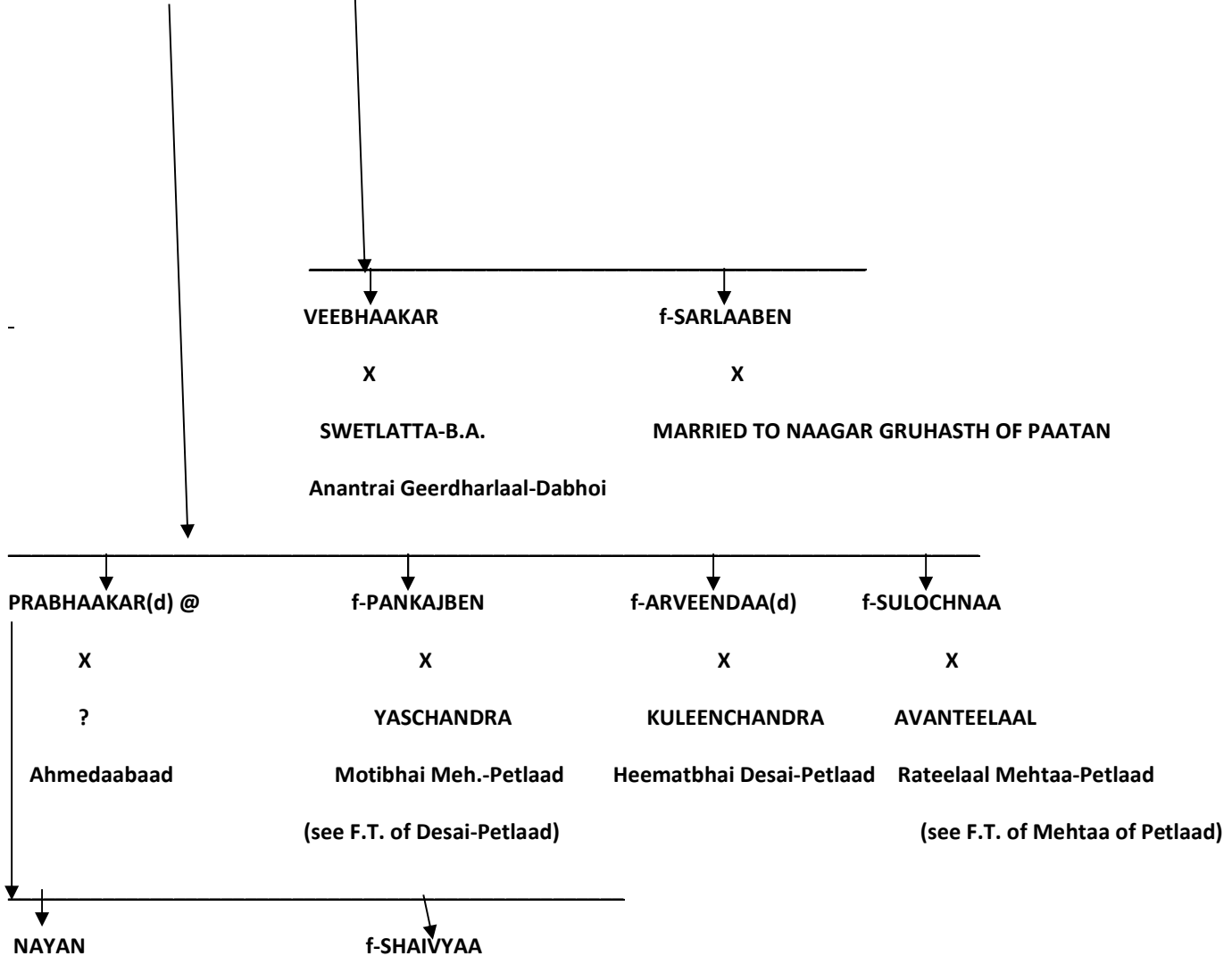


-----END OF PAGE NO 86 A OF THE BOOK-----

? MEHTAA FAMILY TREE-----

KAUNDINYAS GOTRA, SAAMVED, KAUTHMI SHAAKHAA, TREEPRAVAR, ISHTDEV SHREE HAATKESHVAR, DEVI SHREE AMBAAJI, KHOKHLAA GANPATI.





@In 1952, Prabhaakar had gone to Kaanpur to Maheshrai, while taking bath in river Ganges, he drowned.

#- Ramaaben had gone with “Naagar Sangh” to Pandharpur, where she died of cholera at the river bank of Chandrabhaagaa. Maganbhai Jagubhai Desai was with her.

SEE PAGE 86 A OF THE BOOK FOR (P) PARSADRAI, (M) MAHESHRAI, (H) HAREEBHAI

-----END OF PAGE NO 87 OF THE BOOK-----

*****END OF THE BOOK*****

-----END OF THE BOOK-----