

**VADNAGARAA NAAGARS
HISTORY OF NAAGARS
and
FAMILY TREES
of
GRUASTH-VADNAGARAA-NAAGARS OF SURAT
by
DEEWAAN BAHAADUR THAAKOR-RAAM KAPILRAAM MEHTAA
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Sanghaadiawaad, Jagguvallabhni Pole, Kapilgruha, Surat

Publisher

KaranRaam Thaakor Raam Mehtaa

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From the publisher: My father had arranged to compile the information for this book , but unfortunately he passed away before it was published. I have now fulfilled my obligation.

Karan Raam Thaakor Raam Mehtaa.

SumanHouse. Mumbai.
24 February 1943

PREFACE

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

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

Legend:

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

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

f- Female

x –married to

b- birth date (English calender)

d- death date (English calender)

0-no children

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

Some short forms used in the family trees:

A. ME.-Abheraam Mehtaa family

Au- Aurangaabaad family

Kee. Meh- Kirpaaraam Mehtaa family(Diwaanji)

Ke. Meh.- Keshavraam Mehtaa family

Ch.- Chklaawaalaa family

Ch.Mu.- Chklaawaalaa’s Munshee family

Di. – Deewaanji-(Diwaanji) family

De.- Desai family

N.- Navsaarigaraa family

N. Kaan. – Navsaarigaraa Kaantaawaalaa family

N.Haan.- Navsaarigaraa Haasontee family

Maa.- Maaster family

Mu.- Munshee family

Mu. Raa. – Raaiji's Munshee family

Raa.- Raaiji family or Raiji or Raajji or Raaiji

Va.- Vajeraam family

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

LIFE HISTORY OF DEEWAAN BAHAADUR THAAKOR- RAAM

By

BHAANUSUKHRAAM NIRGUNRAAM MEHTAA

Surat's Vadnagraa Naagars three main important families: Navsaarigaraa Kaantaawaalaa; Chaklaawaalaa and Desai. In addition to this there was a small family of Raayji. There were two well known brothers namely NAANAABHAI AMBAARAAM and GANESHRAAM AMBAARAAM in Navsaarigaraa Kaantaawaalaa family. NAANAABHAI had done renovation of one of the temple of ASHWINEEKUMAAR; which is inscribed on the wall plaque. He was Deewaan (Next position after the ruler) of VAASANDAA territory. At his home there was always an elephant belonging to VAASANDAA kingdom. This story is told by our ancestors to us. This means that a Deewaan 's mode of travel was an elephant. This was the prevailing system in kingdoms. I have witnessed such a procedure in modern times. MANIBHAI JASBHAI and MANUBHAI NANDSHANKER MEHTAA were instated as Deewaan of Vadoraa kingdom. After the ritual ceremony of dressing them as Deewaan, they rode their elephants to go home in a procession. GANESHRAAM was the Deputy minister of NAWAAB (ruler) of Surat. Both brothers had very good position and were wealthy. NAANAABHAI had no children. They had a very big and majestic home in JAGGUVALLBHANI POLE, in Sanghaadiaawaad . Their niece, GIRIJAAGAUREE who was a widow and her son DOLATRAI SAMPATRAI were also residing with them. THAAKOR-RAAM was born in this family. GANESHRAAM had three sons, RATANRAAM, MOTEERAAM and AADEET-RAAM. RATANRAAM had three sons, one was KAPILRAAM who had a son called THAAKOR-RAAM. So GANESHRAAM was great- grand father of THAAKOR-RAAM. The prosperity of the family was diminishing but the virtues of the family were still embedded in THAAKOR-RAAM. He was very athletic and courageous person. His home in Jagguvallbhani pole

got burnt in fire, at that time he had saved a cow from house fire. RATANRAAM and MOTEERAAM built another house on the same spot. So this home was our ancestral home. KAPILRAAM was married to AMRUTLAKSHMEE, the daughter of OCCHAVALAAL DESAI. They had three sons , out of which THAAKOR-RAAM was the youngest. He was born in April of 1868. His mother passed away in 1872. He was only four years old, but he was raised by his aunt called OCCHAVALAKSHMEE who was married to VIDYAARAAM who was cousin to his father. There is a proverb that let the mother die , but aunt should remain alive. JAYAAGAUREE, one of the daughter of VIDYAARAAM was married to DEEWAAN of Bhavnagar, namely VITTHALBHAI. He died in 1873. VIDYAARAAM was appointed as chief justice in Bhaavnagar after he left the job in Surat KAPILRAAM had gone with his another brother in law namely JAYAASHANKER RAAVAL to Sauraashtra . But VIDYAARAAM and KAPILRAAM were cousins as well as brother in law, as the saying goes in Gujraati “Sagpanma saaddhu and laaddu in your food.” which means in English that if you have a brother in law , it is like having sweet in your mouth or dinner. So finally he got a job in Bhavnagar and settled there until he retired. He came back to Surat to spend his retired life. He passed away in 1894, so he did not see THAAKOR-RAAM’s prosperity.

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

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

In 1888, he was almost twenty years old, so his father got him married to RATANGAVRI who was the daughter of KESHAVRAI AMRUATRAI RAAJI, who was the personal secretary of ARDESHER KOTWAALAA who was well known person at that time in Surat. RATANGAVRI was born in 1876. She had studied in Raichand Deepchand school for girls. She had completed Gujarati education. When THAAKOR-RAAM got married , he was still in the college. But when he was in the final year of B.A. in 1889, he was advised by the doctors to go to Punee-a hilly station. He stayed with his cousin MUKUANDRAAM. His health improved because of medicine and regular exercise. So he finished his B.A, in 1890. He settled in Surat.

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

So now, THAAKOR-RAAM started his business of advocate under well known lawyer namely, MOTAABHAI MOTEELAAL At that time a murder case came to him, which he studied very carefully . He borrowed a book on Physiology from me to study so he can argue with the Doctor. With his ability, he won the case. He steadily worked with skill and cleverness and full knowledge of

all laws. In 1895, a Naagar lawyer MADANRAI MUGATRAI was sick ,so all his clients were given to THAAKOR-RAAM, for which he did his job excellently. So he became very popular in Surat . So sometimes he had to travel and he will have to go to Vadodraa. In Vadodraa state, MANUBHAI had drafted a law about witness which he helped to shape it correctly. In between 1894 to 1904 he had become wealthy. In that year his eldest son died so he was devastated. He diverted his energy in doing social work and finally entered politics.

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

He was brought up in Sauraashtra where there was a limitation of freedom of speech. In Mumbai , MAHAADEVAGOVIND RAANDE, DAADAABHAI NAVROJEE, FEEROZSHAAH MEHTAA, DINSHAAH VAACHAA etc. all of them were working for the welfare of the public. So THAAKOR-RAAM was influenced by their books , works and speeches. In 1885, first meeting of Congress had taken place at Mumbai in which DAADAABHAI and others had come out with flying banners. He joined the Congress and attended yearly meeting at Allahaabaad. The branch of Congress for Surat was called Surat District Association which will have their meetings at BALVANTRAI advocate's place. THAAKOR-RAAM was the secretary and president of that Association. In 1905, 1906-1907 as a Surat's Provincial Congress leader he worked very hard. TRIBHOVANDAAS MAALVI who was in the reception committee of congress was pleased with the work of THAAKOR-RAAM. Congress was split into two factions, one was called Vinit and other was called Udyam. THAAKOR-RAAM was the follower of Vinit branch. From Mumbai, BAALGANGAADHER TILAK , from Bengal, BIPEENCHANDRA PAAL and from Punjab, LAALAA LAJPATRAI were heading the other branch of Congress. They were called Baal,Paal,Laal group. THAAKOR-RAAM in public speeches, critisised these three leaders . So public had gone against them and eventually the Congress did not meet in Surat. At that time the congress leaders FEEROZSHAAH MEHTAA, GOKHLE etc. had a convention in which THAAKOR-RAAM was appointed as a member. He realized the emotional turbulence of the public and their misconduct towards their leaders. Because of the split of the congress and behavior of the leaders , he was becoming aloof from them. He still attended the meeting at Laahore as a representative from Surat. When MOHANDAAS KARAMCHAND GHAANDHEE arrived from South Africa and visited Surat, he had taken a leading role and had

given a dinner party at his place. After this he was not very active in the Congress. For the independence of the country, general public was going against British Raaj. He was firm believer in discipline. He had always taken a leading role in politics. He had read the lecture of ANNE B. SAINT, the president of Colcutta Congress to the members of Congress of Surat in 1917. In 1921, he was appointed as a government lawyer, so people thought he was a government person. In 1921, when Congress had a movement of “asahkaar”, he was insulted on the Congress platform. He was threatened for his life. But he was very courageous and never worried about those threats. In 1818, LAALAA of Punjab was sent out of the country by the government for which there was a meeting in Surat of which he was the president and he criticized the government.

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

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

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

addition to all these, he was a leader of Boy's scout from 1923 and he was appointed as a commissioner in 1925. He used to have good discipline amongst the Scouts with sincere efforts to improve the quality of children. He was awarded a Medal of Merit.

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

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

THAAKOR-RAAM was trustee of the SURAT'S VADNAGRAA NAAGAR'S DAAHYAABHAI MANCHHAARAAM HAATKESHVER's fund. He published the history and the account in a book

which became very popular with all, as it gave all correct information. He also acquired all the necessary information for VADNAGRAA NAAGARS family tree, their origin , their branches etc. and also included the history of NAAGARS. PRASANNVADAN MOTAABHAI DESAI took the trouble of writing the history of origins of NAAGARS from old books called “PURAANS”. He was not too pleased with the information from “PURAANS”, so he took the trouble to go more in details and try to find out from various information like wall plaques, copper plaques, books , magazines, etc.

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

He had a vast circle of friends at Mumbai and in Surat. His nature was very jovial and friendly. He used to have tea parties as well as dinner parties at his residence. When government used to raise funds for certain projects, his name will appear at the top of the list with a grand donation. He was very generous and caring person. The activities outside the house was taking away all the time, so personal life was affected. His wife had to carry the burden of house hold work. She used to make fun and say that the municipality work was number one wife and she was second wife to her husband. His wife was elected as a member, because he believed in freedom of women. She used to have tea parties for the women and children of the members of the municipality. Their daughter EERAAVATEE who was married to VEENAAYAKRAO, the son of NANDSHANKER MASTER, lost her husband and so parents were very upset.

THAAKOR-RAAM was very proud of his ancestry. Even he had a cottage to go to and spend time there, but, he will prefer to stay at his ancestral home in Surat. In his last days, he was taken to Mumbai for treatment, but, he preferred to come back to Surat and die there. He had bought land from his brother’s children and his cousins and had built a mansion which he named after his father , called

“KAPILGRUH”. He died on 8th November 1941. They had a public memorial service when he was very much praised for the service which he rendered as well as for all the good qualities of his nature. Also he was very much praised by the press. They are thinking of raising a memorial for him. He was very much praised which is as good as memorial. He was my uncle and so to write this was a privilege and honor for me.

*****END*****

PREFACE

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

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

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

It was important to get correct VEDAS, SHAAKHAS, GOTRAS, and PRAVARS for each family, because I believe everyone should know their origin. The present generation does not know the traditions of the community and families, which is a sad state of affair. It seems that with the passage of the time, it might totally get wiped off from mind's of new generation. According to the old

traditions, everyman of the family was supposed to recite the names of seven generations during ceremonies like wedding, birth, death etc. I have also included the origins of NAAGARS from "PURAANAS" which are supposed to be very old documents, with the bibliography.

SAMVANT 1996 ASHAAD VAD 2{HINDU CALANDER}
SANGHAADIAAWAAD, KAPILGRUH

21 July 1940 SURAT.

THAAKOR-RAAM KAPILRAAM MEHTAA

***** END *****

NOTE-----I, NILA MEHTA PATELWOULD LIKE TO ADD, THAT PURANAS -- OLD SACRED BOOKS -- WERE WRITTEN IN SUCH A WAY THAT THE REAL MEANINGS WERE VERY MUCH OBSCURED AND AT THE SAME TIME THE HISTORY WAS INTERWINED WITH RELIGION. SO TO ME , IT SEEMS THAT THE ARYANS WHO INVADED INDIA , WERE CONSTANTLLY AT WAR WITH THE NATIVE PEOPLE -(THEY MAY BE HARRAPANS , WHO ARE POTRAYED AS DASYAS). BECAUSE THEIR POPULATION HAD INCREASED, THEY WERE TRYING TO ESTABLISH IN DIFFERENT PARTS OF INDIA. ALSO WITH THE PASSAGE OF TIME, AS RELIGION IS LIVING OR TO SAY ORGANIC, WAS ALWAYS CHANGING. SO THERE WAS A CHANGE IN WORSHIPPING DIFFERENT GODS. SO WITH THAT UNDERSTANDING, IT BECOMES PALATABLE TO READ THE ORIGINS OF NAAGARS.

THE ORIGINS OF NAAGARS
by
MR. PRASANNAVADAN MOTAABHAI DESAI

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

SHAUNAK asked SUTJI to relate the story. LORD SIVA used to reside at AANARAT- DESH, which is presently called DWAARKAA. One time, Lord SIVA got separated from his consort

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

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

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

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

In CHAMATKAARPUR there was a Brahaamin named KATHNAAM who killed a young boy of NAAGAS. The mother of this boy went to “ANNANT-SHESHNAAGA” and complained with grief about what had happened. So “SHESHNAAGA” ordered all NAAGAS to go to the place of

HAATKESHVER and destroy the city of CHAMATKAR. As the NAAGAS started destroying the city, all the Brahaamins started leaving the city. TREEJAAT came to know about the condition of the city, so he started preying to LORD SIVA. Lord SIVA was pleased with him, so HE asked him for what he would like. TREEJAAT said, please kill all NAAGAS. LORD SIVA said that it is not fair to kill all of them, but I will give you a “mantra” by which the poison of the snakes will be destroyed. Nagar is not poison.

‘NAGARAM NAGARAM CHAIT-TRUCHAVAA AI PANNAGAADHAMAA

TATRA STHAAYANTI TE VADHYA BHAVISHANTI YATHA SUTAHA’

{SANSKRIT}

All the Brahaamins entered the city, chanting that “mantra”. From that the city of CHAMATKAAR was renamed as “VRUDHANAGAR” or “VADNAGAR”. TREEJAAT was considered as a chief Brahaamin. Brahaamins of UUPMANYU, KRAUNCH and KASUARYA, GOTRAS were killed by NAAGAS. Their ancestors were belonging to “SHUNKADI – GOTRA”. The Brahmins who came with TREEJAAT are mentioned in the “ CHAKRA”. The “CHAKRA “ from the book is not printed here. There are 48 sanskaars – may be division, of “KAUSHKAADI-GOTRA”. TREEJAAT was renamed by BRAHMAAJI as BHARTUYAGNA. The Brahaamins who lived in the city, became very popular. They are ten divisions and sixty four GOTRAS. TREEJAAT brought 1500 more Brahmins, but they did not have the same authority as the other sixty eight gotras Brahmins. Later many more Brahmins came and settled there. In this area, there are “TIRTH” like SHANKTIRTH, BRAHAMDEV MANDIR, BAALMANDAN TIRTH, MRUG TIRTH, SAPTAERSHI TIRTH, SIDDESHVER, CHETESHVERPITH etc. One time, DURVAASAA rishi visited this place and requested for some land to build a temple. No body responded, so the rishi gave a curse that all the families will be separated. So a Brahaamin called SUSHIL asked DURVAASAA RISHI to build a temple. When all other Brahaamins came to know, they renamed SUSHIL{good character} to DUSHIL{bad character} and asked him to go and stay out of the city. His progeny was called, BAHYANAAGARS or BAARADNAAGARS. Here there are places like PRASHNOTRI PUSHKER, SARASVAT VATESHVER, NARAADITYA, SOMESVER, NEELTIRTH, etc. where if one takes bath and worship the god, one’s wishes are fulfilled. But HAATKESHVER is the main temple. The Brahaamins of GART-TIRTH asked the king namely SATYASANGH who was returning from BRHAMLOK to build a city for them. But the king said that I have given up

everything for now and I am doing TAPASYAA or penance. So go to CHAMATKAARPUR and service the Brahaamins there. So those Brahaamins went there and prospered. NAAGAR VANIA and CHITOD NAAGAR VANIA are the Brahmans of GART-TIRTH.

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

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

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

Amongst Naagars, the “ASTHKULI” are supreme. One time Lord INDRA asked LORD VISHNU which is the best place to do “SHRAADHA”- a ceremony after dead person-. Lord VISHNU said that if it is done on 14th or 15th of KANYAASANKRAATEE- a day before new-moon or on new-moon of

KANYAASANKRAATEE - at HAATKESHVER by “ASTHKULEE” Brahaamin is best. The Brahaamins who left that place because of the king of AANARTDESH are presently residing in HIMAALYAS. So INDRA went to HIMAALYA and the Brahaamins to go with him and do the “SHRAADHA”. So KASHYAP, KAUNDNIYA, AUUKSHNAS, SHAARKAN, DWEEVAYAN, BAIJVAAP, KAPISTHA, and USHIKA gotra Brahmins went with INDRA and did the “SHRAADHA”. The ancestors whose souls had become “PRET”- who had no peace – got released. INDRA was pleased and so he built a Lord SIVA’s temple near “BAALMANDAN-TIRTH” and gave a city called “AAGHAAT” to the people. He said to the Brahaamins that you look after this temple and I will give you 12 cities. The brahaamins refused the offer. One Brahaamin namely, DEVSHARMAA accepted the offer, but he asked INDRA to give him a son. INDRA said, you will have a son and he will be very popular. The 12 cities which I have given for doing “POOJAA” of “CHATURISHVER”, if the brahaamins reside there and do “NAANDISHRAADHA” there will be no calamity. But the other seven Brahaamins, even if they get money, they will not become rich, that is my curse.

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

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

VEESHALDEV was a king in GUJRAAT in “SAMVANT 936”-a Hindu calendar date. He established a city after his name, called “VEESHALNAGAR”. He purified the city by doing special “POOJA”, for which the Brahaamins of VADNAGAR had come. The king wrote the name of the city on the leaf of a “TAAMBUL”- {the leaf which is used in making “PAAN” which we eat} and gave away in the charity. So some relatives of Brahaamins of VADNAGAR were sent here to settle. This city is roughly 12 “gaaua”-an old way of measuring the distance- on the south side of “SEEDHPUR” and 5 “gaaua” on the north side of VADNAGAR. Since that day, they are called “VEESHALNAGAR-BRAHAAMINS”. There are divisions amongst them, one is called “VEESHALNAGARAA” and second one is called “AHMEDAAVAADEE”. The king gave “SAATODA”, “KRUSHNOR” and “SAAGOR” cities to the Brahaamins, so they were known as “SAATODARAA”, “KRUSHNORAA”

and “SAGORAA” Brahaamins. Though these names are not very well known. Originally all of them were VADNAGRAA, but then they were divided into different groups.

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

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

“SHREEMADAANANDPUR MAHAASTHAN-NIYA PANCHDASH-SHAT GOTRANAAM SAMVANT 293 SAMYE PURVA TISHTHMAADWASAPT-TI GOTRANAAM SAMAAN PRAVARSAYA NIBANDH.”

According to the old traditions, the sects which are divided, will have social relations of eating and getting married in the same sects. At present, the sects are mingling a little freely and have relations either eating and getting married with other sect

***** END *****

Note:-- If anybody wishes to check the above information, may refer to Gujraatee translation of SKANDPURAAN by Bhanushnker, chapters 10, 11, 16, 31, 69 to70, 106 to 109, 110 to 111, 112, 113, 114, 153, 154, 174, 178, 198, 199, 202, 203. I have not included pages numbers with the refrence to each story. There is a list of Gotras on page 98 in a book called "JAATIBHAASKER". The 68 gotras which came back out of which were 3-BHAARDWAAJ, 60-LOKAS, and AUKSHAN were five are found in SURAT's Vadnaagara Naagars. In JAATIBHASKER on page 98, there is mentioned of KASYAP and SHAARKRAASH . It is likely that there was a mistake made by the author while translating, otherwise there is evidence from other sources that 1-SHRANRAIYAGNA 2-DAKSHA 3-SHAAKHAAYAN 4-PRAATKOCHAN 5-GANGYAANAS 6-BAIJVAAP out of which BAIJVAAP Gotra is found amongst Surat's Vadnaagar Grustha Naagars. They are Desais, Neelkanth, Vajeraam and Vorhaa, which belong to Baijvaap Gotra.

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

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

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

***** END *****

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

PRESENT HISTORY OF NAAGARS

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

There are 20 Puraanas, out of which Vaayu, Matsya, Vishnu, Brahmaanand, and Bhaagavat have family trees of the kings. But some Puraanas were written at a later stage, so they are less authentic. But Puraanas like Vaayu, Matsya, and Vishnu are old Puraanas. Vishnu Puraana was probably written in 5th century, but other two are more authentic. There is definite rules and regulations about Puraanas which must have five prescribed subjects.

The meaning of word “NAAGAR” is given in books called, “SHABDAKALPADRUVA” and “BRUAHDABHIDHAN” by “VAACHSPATI”, that those who lived in and around VADNAGAR were called NAAGARS. In “SUNTHVAACHAK”, the meaning is mentioned that there used to be good crop of ginger –the dry powder is called “SUNTH”- and so let there be “NAAGR-AAKHAYA-DESHE BHAVAM NAAGRAM”. Also, it is said that they have to know nine things: “GOTRA, AVANTAK, SHAAKHAA, PRAVAR, VEDA, SHERMANI, SHIVA, SHAKTI, and GANESH”. Though, in the book of SEEPAI NAAGARS of KAASHI is not mentioned like that, and so the tradition in Gujraat is to remember only Veda, Shaaka , Gotra and Pravar. At the wedding ceremony, the priests

of bride and bridegroom will recite Veda, Gotra, Parver, Shaakha and seven generations names. Some think that the word Naagar is not complete, but the actual word is NAAGRAA. Those are the inhabitants of mountain regions: NAG means mountain, NAAG means people of mountains, RAA is the grammer part, so the word becomes NAAGRAA. “ NAAG ” name is found in “SAKA” community or tribe. In First century, there was a place called “PAATAAL” in “SINDH” region. “SAKA” community was living there, who were driven out from there. They were worshipping “SUN GOD” and very bright looking. They arrived in SAURAASHTRA and destroyed VALLBHIPUR. In SAMVANT 404 - Hindu calendar- they did a YAGNA and wore the sacred threads { YAGNOPOAVIT or JANOEET } to become BRAHAAMINS. SANKRAACHARYA VIDYASHANKER BHARTI was around in sixth century. This is mentioned as “RAAJTARAGNI” in the history of ‘KASHMIR’. According to this book, it is not probable.-Look at the note by Nila to decide for yourself whether it is possible or not.

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

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

NOTE: I, Nila Mehtaa Patel hold a point of view which should be mentioned here. The Soan culture of Palaeolithic was replaced by the Neolithic culture and their blood may be still flowing in the modern Indians. There were settled cultures like the Kulli culture of Makraan, Naal culture of Braahui Hills, and Zhob culture of north

Quetta who were using phallic emblems. This culture is known as Harappaa culture. It extended from Punjaab to Rangpur in Saurastra. Horse riding invaders had entered Raanaa Ghundaai in Baluchistaan before 3000 B.C., but they soon disappeared. Then, in 2000 B.C. other invaders replaced the Harappan people. They used fireplaces, which shows that they came from a cold country. They called themselves AARAYS whose priests composed “RIG-VEDA”. They were from the steppe land which stretches from Poland to Central Asia. They came in bands around 2nd millennium with their Sky Gods, horses and chariots. They conquered the local populations and intermarried with them to form a ruling class. These tribes, chief of which was that of the BHARATS , settled in east Punjab which was known as BRAHMAAVARTA. The tribes conquered each other and due to fusion they became peoples and nations. There was “AHICCHATRAA” in Sarsvati valley. {page58 in a book called “The wonder that was India” by Basham. Also there was a city called NAGAS, {on page 64 in the same book}. The ‘SCYTHS’ , whom INDIA was to know as “SAKAS”, were driven from North and East to attack BACTERIA-BAHLIKA-, which they occupied, but soon to be followed by YUEH-CHIH. The SAKAS moved on to attack Greeks in India. By the middle of 1st century B.C. they reached MATHURAA. SAKAS spoke Iranian language. A clan called ‘KSAHARAATA’ of SAKAS, had reached MAALAWAA. Another SAKA dynasty ruled RAAJASTHAN and SIND. There was mentioned of PAATAL city in SIND whose occupants were SAKAYS who were driven out of that place. So to me, it seems we might have got some SAKA blood ?- research is needed. RUDRADAAMAN was a SAKA king who has left inscription in Sanskrit that he had reconstructed an artificial lake at GIRNAAR in KAATHIAAWAR. The capitol was UJJAYINI-modern UJJAIN. They were defeated by CANDRA GUPTA II in

c.376-415. The SAKA Era – A.D. 78 – was founded by a SAKA king who occupied UJJAYINI and is still in use. This information is taken from a book called “The wonder that was India” by BASHAM-I.S.B.N. O 283 35457 7.

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

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

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

After the rein of KSHTRAP, GUPTAS came in power. During that time two or three times, VADNAGAR was attacked and so NAAGARS went to BHEENMAAL, SAURAASHTRA, and NANDOD. KSHTRAP ruled A.D. upto398. PRUTHURAAJ of AJMER and MAHIRBHOJ won KANOJ. At the end of CHAAVADAA dynasty, SOMNAATH was lost, so NAAGARS started settling permanently at JUNAAGADH, SIHOR, etc. Bholaa BHIMDEV ruled from A. D. 1179 to 1242 and VAAGHELAA ruled from A.D. 1219 to 1304. During that period, LAVANPRASAAD, VISHALDEV became very famous. During SOMESHVER’s time a book called KIRTIKAUMUDI was published. Form the script of a rock in PRABHAAS PAATAN, during the rein of VAAGHELAA KING, namely VISHALDEV in A.D.1272, RAAJKAVI (poet in service of the king) NAANAAK was a NAAGAR of BAIJVAAP gotra from AANADPUR.

The traveler from Chinaa, namely HOU-SE-EN has mentioned in the travel description that AANADPUR was 200 lee in size, one mile is equal to six lee according to archeological report by General Cunningham in 1864-65. The capitol was 20 lee in circumference. The weather, the crop of farms, and the books were very similar to that of MALWAA. The place was very much populated and there were buildings for the people who followed Buddisht religion. But the main population was Brahmanic followers and there were temples all around. There was no king or a ruler at that time. It is believed that the description befits properly. But it is mentioned that this place is 700 lee , NorthWest of Vallabhi. But Vallabhi is 1000 lee, North of KUTCH which puts a little doubt in mind whether AANADPUR was VADNAGAR. Secondly, the culture of AANADPUR is mentioned as similar to MAALWA , but Vallabhi is in Saurashtra and the culture is not very similar. However, BAAPAA RAAVAL of SISODIYA clan obtained the territory of CHTTOD in 8th century and gave importance to VADNAGAR. He was a Brahaamin of BAIJVAAP gotra which is found only in Vadnagr Brahaamin community. During the time of KSHTRAP and GUPTA rule,

Vadnagar had gone into obscurity. VALLABHI kingdom was established in the beginning of 6th century. During that time, many people left AANRT DESH is mentioned on rock inscriptions. So people were living in Vadnagar and were forced to leave the place. In third century, the temple of HAATKESVER was built in VADNAGAR but, may be in 5th century they might have left the place to settle in VALLABHI. Second time, in 588 A.D. the place was ram sacked and Naagars left the place and settle in NAANDOD. RAASTRAKUT clan reined during 8, 9, and 10 th century, but they were dependent on RAASTRAKUT kings from west. At that time, Naagars divided into six groups, VADNAGRAA, VISNAGRAA, SAATHODRAA, CHITRODAA, KRUSHNORAA, and PRASHNORAA. Refer to Mumbai gazette volume 5, page 15. Visnagraa was named because they took charity, but the reason for other names is not mentioned. In Saurastra, there are Vadnagaraa and Prashnoraa Naagars. In Nadiaadad and Ahmedabaad, there are Saathoraa Naagars. Chitrodaa Naagars are not found in Gujrat or in Saurastra. BAARDO are near Vadnagar.

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

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

Just as one group of Naagars went to KUTCH, there must have been another group which migrated to GUJRAAT. Naagars of AHMEDAABAAD, GODHRAA, KAALOL, NADIAADAD, and VADODRAA settling time is not known, but the Naagars of SURAT arrived in late 15th century or early 16th century according to the records obtained from family trees. The old clan of DESAI family of

Surat's Vadnagar Naagars had gone to ORPAAD as they obtained land there, but there is no written record available. But there is corporation of SURJEE and SHIVAJI who were the oldest family members of their clans which tells us roughly the time span of 300 years. Similarly, the oldest members ACHIAA or BHOJAA of NAVSAARIGARAA gives us the time span of 400 years. This calculation is done on the generations as each generation is considered to be of roughly of 30 years. With the same token, VOHRAA, RAIJEE, and CHAKLAAWAALAA families are there for 350 to 400 years. The migration to Kutch and Gujraat must have taken place at the same time. There are no Naagars in Navsaari, but the community in GANDEVI has abolished. The group which went to DHAARWAAD, must have split and some went to MYSORE and KARNAATAKA. Refer to Mumbai gazette volume 1division 2 page no.23. Also one group went to North and settled in places like KOOTAA, JODHPUR and KAASHI. According to the poet VALLABH, it seems that Vadnagar was ram sacked in 1196 by KUTUB-BIN. RAANAA SANGHRAJ of Udaipur ram sacked VISNAGAR in 1520, but not VADNAGAR. It is not likely that muslim kings gave the name " VADNAGAR" though their rule was established in GUJRAAT by the end of 13th century. **NOTE: There is detailed description of political changes within the muslin kings which I am ommiting now, but if it becomes possible, I will add as footnote at the end of this book.**

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

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

HISTORY OF NAAGARS

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

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

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

This list is not a fiction, but has a foundation in fact. For no less than three of these SHARMANS have been traced in the copperplate grants of the VALABHI kings who ruled over KAATHIAAWAR-SAURAASHTRA and North Gujaraat from A.D. 509 to 766. They are MITRA, TRAT, and DATTA, and are found appended to the names of Brahaaman grantees. That these Brahaamans were Nagars is clearly proved by the fact that they are said to have originally belonged to AANANDPUR or AANARTPUR, which are both old names of VADNAGAR. Again, the Gotras mentioned of these Brahaaman grantees exactly agree with those assigned in the Pravaradhyay to the three SHARMANS just referred to. There cannot, therefore, be even the shadow of doubt as to these Brahaamans being Naagars. And this shows that the Naagars make their appearance in KAATHIAAWAAR and Gujaraat for the first time with the Vallabhi kings in the sixth century A.D. Now these Sharmans cannot possibly be mere name endings. For, in the first place they themselves always follow the name suffixes. Even now at the time of performing religious ceremonies, it is customary to say, e. g. Bhagwaanlaal Trat and Manishanlar Guptaa instead of mere Bhagwaanlaal and Manishankar. The Sharmans Trat and Guptaa here follow the name suffixes Laal and Shanker. Secondly while name suffixes like Laal and Shanker

pertain merely to individuals, each sharman was and is the peculiar property of a certain separate group of individuals. There can, therefore, be no doubt that these sharmans are clan indicators. Further, it is worthy of note that out of the thirteen sharmans of Naagars no less than ten are found as family names among the KAYASTHS of Bengal also among Vadnagaras Naagars of Surat. These are: DATAA, GUPTAA, NAND, GOSH, SHARMAA, DAS, BHUT, MITRAA and DEV. This points to a racial identity or affinity between both these castes. The Kayasths of Bengal are according to traditions, supposed to have come from Kanauj in the time of ADISHUR. And there can be no doubt that the Naagar Brahaamans also come from the north. The facts that Naagars are found in numbers among the Gurjars of Bulandshahr and that Naagars appear as Naagars among Jats seem to show that both the Naagar Brahaamanas and Vaaniaas were not indigenous to Gujrat but came from the North. Again, it is obvious that both these Brahaamans and Vaaniaas are called Naagar obviously because they originally belonged to Nagar, just as the Shrumaali Brahaamans and Vaaniaas were so called because their original habitat was Shrimal or Bhinmal. Though, from the Vadnagar inscription of the Solanki sovereign KUMAARPAAL [1143-74] A. D., this place appears to be called Nagar, that was not really its old name, which was Aanadpur or Anartpur as attested by the earlier inscriptions. It was when the Naagars were settled in this town that they seem to have given Aanadpur the name Nagar. And when Vishnagar was founded and some of the Naagars found settled there, the old place came to be called not simply Nagar, but Badaa-Nagar, as well as Vat-Nagar. There seems to be no reason for Aanandpur being called Nagar, except the fact that the place from which the Naagars of Gujrat originally emigrated was itself called Nagar. There is abundant evidence to show the names of the places and countries which they originally inhabited. So the question is whether there was any town in north India of the name Nagar in olden times. Doubtless there was a town of this name, and it has been mentioned, e. g. by the author of the KASHIKA who flourished in the seventh century. Further, it deserves to be noticed that the PRASHNORAA, a sub-division of the Nagar Brahmins, called themselves AHICHHATRAS or AHICHHATRAINATIYAS. This shows that Nagar was either another name of, or in the close neighbourhood of Ahichatra. For, if this had not been so, the Prashnoras and the other Naagar Brahmins would not have belonged to the same stock, and consequently the former, when they emigrated from Ahichhatra and came into Gujrat, would not have been admitted to the claim of being called Naagar. Ahichhatra has been correctly indentified by Cunningham with RAAMNAGAR in BAREILLY district, United Provinces. [This is shown in the beginning in the book, called The wonder that was India, by Bhasam, map with old names] It thus appears that Nagar, which was either Ahichhatra itself or in Jat Naagars of BALANDSHAHR, Jat Naagars, and in all likelihood also of the Bengal Kayasths. From Ahichhatra the latter probably migrated to Kanauj which is to its south and not far off, before they repaired to Bengal and spread themselves there.

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

and hold an important position among Brahaamans. They are handsome, intelligent and pushing and have played an important part in the politics of Kaathiaawaar-Sauraashtra

***** END *****

VAIDEEK VADNAGARAA NAGAR BRAHAAMINS OF SURAT

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

The division of Kukani is available in Dr. J. Wilson's book called "Casts".

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

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

*****END*****

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

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

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

Two family's of Saamvedi's Gotra is Al Travaadi. But it is not like that in Surat. But there is only one family in Surat whose surname is Travaadi, but they belong to Rigved – Saakhaanyaani branch. Those families from Kaashi whose Al is Travaadi, their branches are different. One belongs to Maadhyamdini and the other belongs to Saakhanyani. Only there is one Kashi Sipahi Naagar family who belongs to Saamved and their branch is Kauthumi. Gaangyas Gotra's two families are Rigvedi and their branch is Saakhaanyaani. There is no mention of Pravar. But it can be found from "GotraPravar Nibandhakadmba", A.D. 1917, Laxmivenkatshwer chaapkhana[publishing]-Mumbai : published by Gangaavishnu shree Krushnadaas, Pandit Shividulaariji complied it; also from "PravarManjri" by Persottam Pandit; and also from "PravarDarpan" by Kamlaashanker; and lastly from "GotraPravar Neernaya" by Abhinav Maadhvaacharya. Also refer to Pravar Gotra Gan or PravarDarpankaar by Pattaabhi Raamsaashtri Garg Bhardwajkul "Vivaaha Vichar" and "Vivaaha Padhatti" about Maadhyamdini branch : Professor of religious knowledge, Hindu university of Kaashi, Karmakand division,

first chapter, page no. 182-190 and also under the same heading "Upnayan Padhatti", second publication page no. 167-175. Also refer to "Neernay Sindhu" and "NeernyaSaagar volume of 1926, page no. 208-216.

NO.	GOTRA	VED	BRANCH	NO. OF PR A-VA R	PRAVAR	SHERMA	GRU	VE. KU .	V E . A .	KAASHEE
1	AATREYA	RIG	SHAAM.	3	AA., A., and PAU.	DEV			1	
2	AUKSHNA	RIG	SHAAM.	3	V.SH.PA.	SHERMA	3	2	1	
3	KAUDINYA	SAM.	KAU.	3	KAU., MI., VA.	GU. DATTA	1	1	1	
4	KAPILSHTH	RIG	SHAAM.	1	VA.	NAAG- DATTA		2	1	1
5	KAASHYAP	YAJ.	MAA.	3	CAA., BAI., AU.	DATTA	3		1	
6	GAANGYAN	RIG.	SHAAM.	3	CAA. AA., SHAM.	MITRA				1
7	GOPAAL	RIG.	SHAAM.	3	VA.SA. PA.	DAAS		2		
8	GAUTAM	YAJ.	MAA.	3	GAU. AA., AU.	NAND		2	1	2
9	DARBH	RIG.	SHAAM.	3	AA. A. AU.	GOSH	1			
10	BAIJVAAP	RIG.	SHAM.	3	AA. GA. PU.	DAAS	4	1		2
11	BHAARDW AJ	RIG.	SHAM.	3	AA.YAA.- VAA	TRAAT	4	1		1

12	LOK	RIG.	SHAAM.	3	VA. BHAA.	E.		1- TRA- VAA DEE			
13	SHARK- RAASH	RIG.	SHAAM.	5	BHA. CHYA. AA.,AU.,JAA .	MITRA	3				
14	SHARKVAS	RIG.	SHAAM.	5	BHA.,CHYA. AA., AU., JAA.	MITRA		1		1	
15	SHANDIVA	RIG.	SHAAM.	3	SHAAM. A., DEVRAAT	SHERMA		1			
16	SAANRK- VATSA	SAM.	KAU.	3	SAAM., GAU.,AA.	DATTA		1			

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

1-Datta Shermaa-ninteen Gotras-one Kaashyap, 2 to 7 Shaandilya and 8 to 18 Krutya.

2-Gupta Shermaa-2, one Kaundinya .

3-Nand Sherma -one, Gopaal-one .

4-Gosh Sherma-one, one Derbh.

5-Sherma Sherma-2, one Aukshan.

6-Daas Sherma-4, 1 to 3 Baijvaap.

7-Verma Sherma.

8- NaagDatta Sherma- one, one Kapilstha.

9-Traat Sherma-two, one Bhaardwaj, 2-Aatreya.

10-Bhut Sherma-one.

11-Mitra Sherma-two,one Saarkraash, 2-Gangyan.

12-Dev Sherma-three, one and two Wrudhatrey.

13-Bhav Sherma-one, one Shaakarva.

Refer to three monthly 3-4, vol. 4, pages 14,43,84,87,107 by Aachaarya Vallabhaji Haridatt' article.

*****END*****

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