

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

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

I ONLY SEE ONE BEAUTIFULL NAAGAR COMMUNITY.

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

I ONLY SEE ONE BEAUTIFULL NAAGAR COMMUNITY.

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

I ONLY SEE ONE BEAUTIFUL NAAGAR COMMUNITY.

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

I SEE ONLY ONE BEAUTIFIL NAAGAR COMMUNITY.

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

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

NAAGAR WOMEN

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

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

LEARNING AND POETRY. AND OF LOVE TOO THEY HAVE NO LESSER LOVE AND EXPERIENCE THAN THOSE LADIES WHO, FITTINGLY ACQUIESSCENT IN THEIR SEX, GLADDENED AND MADE ILLUSTRIOUS THE COURTS OF MANTAA AND FERRARA.

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

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

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

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

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

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

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

DEWAAN BHAHADUR----- DEEWAAN BHAHADUR THAAKOR-RAAM KAPILRAAM [1921]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FIRST CLASS MAGISTRATE---- PRIYASUKHRAAM SHIVSUKHRAAM

DAFTARDAAR ---MUGATRAI MANEERAI

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ASST. POLITICAL AGENT REVAAKANTHAA –DEEWAAN OF KUTCH

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

IN BARODAA ---PROF. DR. JYOTEENDRA MAARKANDRAO- CHIEF EDUCATION OFFICER -1941
KAANTENDRALAAL JAIMUKHLAAL
PUSHKAR-RAAM VAAMANRAAM-CHIEF IN LAW DEPT.
HARSUKHRAAM TRYMBAKRAAM JAANEE
PINAAKEEPRASAAD MAHADEVPRASAAD [VADODRAA AND BIKAANER]
SUMANTLAAL NAANAALAAL DESAI
KOSHIKRAAM VIDANHAR-RAAM -BHAAVNAGAR
JEHAR-RAI KAPILRAI -VADODRAA
MANHAR-RAAM HAREEHAR-RAAM CHIEF TRANSLATOR IN BOMBAY HIGH COURT
MANJULAA MEHTAA - RAJKOT
PREMLILAA MEHTAA - RAJKOT

**BHAANUSUKHRAAM MEHTAA- RAJKOT, VADODRAA, DEVGHADH BAARIA –NILA’S
GRANDFATHER**

BHARATRAAM MEHTAA – VADODRAA, AANTARSUBAA – NILA’S UNCLE NO.1
HARSUTRAAM AMBREESHRAAM MEHTAA- VADODRAA
NAVEENENDRA
KAATENDRA

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

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

ATTORNY AT LAW-----RANJEET CHHGANRAI 1936

HIGH COURT LAWYER -----NAND-KRUSHNALAAL RATANLAAL MAJMUDAAR
MOTAABHAI MOTEELAAL DESAI
CHHANMUKHRAAM KRUSHNAMUKHRAAM

DIST. COURT LAWYER-----UMEDRAAM SUKHDEVRAAM
CHANDRMUKHRAAM MAHOBATRAAM
HARPATRAAM HARMUKHRAAM
MADANRAI MUGATRAI
BALRAAM MOTEERAAM
VAAMANRAAM KAPILRAAM

GRADUATES -----
HEMENDRA BALSUKHRAAM DEEWAANJI M.A. B.S.C.
HASVADANRAAM KARPUR-RAAM M.A. B.S.C.

DHANVEENRAAM KARPUR-RAAM MEHTAA M.AB.SC.
PRABHAAKAR HARSHADRAAM M.A. M.L.B.
RAVEENDRA HARSHADRAAM B.S.C.L.L.B.
PURENDRALAAL NANDKRUSHNALAAL MAJMUDAAR M.A.T.D.B.T.
KAANTEECHANDRA JAIMUKHLAAL MAJMUDAAR B.T.
BHUPENDRA M. MAJMUDAAR B.T.
FLORAA DRUPATRAAM MEHTAA B.T.
SAROJ NAANAK MEHTAA M.A.M.L.B.O.
MOHANRAI DOLATRAI MUNSHEE 1885
MAARKANDRAO NANDSHANKER 1891
RAMANBHAI MAHEEPATRAAM NEELKANTH 1892
MANMUKHRAAM KRUSHNAMUKHRAAM 1893
THAAKOR-RAAM KAPILRAAM 1893
NANDVADANRAAM KARPPUR-RAAM
BALSUKHRAAM KAUSTUBHRAAM DEEWANJJI
NEELVADANRAAM HAREEVADANRAAM
HARSHADRAAM KARPUR-RAAM
MAHAARUDRAPRASAAD VEERPRASAAD
VINODRAO MAARKANDRAO
PRIYASUKHRAAM SHIVASUKHRAAM
LALEETCHANDRA CHHOTUBHAI
MANANTRAAM KRUSHNAMUKHRAAM
RAAMRAI MOHANRAI
SATVASUKHRAAM VEERSUKHRAAM VHORAA
KULEENRAAM MUGALRAAM MEHTAA
NRUPENDRARAAM NANDKRUSHNARAAM MAJMUDAAR
JAIVADANRAAM HAREEVADANRAAM
SANATKUMAAR MANMUKHRAAM
RAJNEEKAANT DHANSUKHRAAM VHORAA
SHREEKAANT MUKUNDRAM
KUNNJVIHAAREE BHAANUSUKHRAAM – NILA'S UNCLE NO.3
RANDHEER PRASANNAVADAN DESAI
HITENDRA KANYAALAAL DESAI
ASWIN CHHOTUBHAI
SHUSHRUT RAMANBHAI NEELKANTH
ASHOK SUMANT MEHTAA M.A.

B.A.O.-----VAIKUNTHRAAM MANMATHRAAM
NANDKRUSHNLAAL RATANLAAL
MUKUNDRAM NEETYAARAAM
KAUSHIRAM VIGHNAHAR-RAAM
CHANDRVADANRAAM RAMANEERKRAAM
MAHAABALPRASAAD VEERPRASAAD DESAI
VIDYAAGAVREE RAMANBHAI NEELKANTH
SHAARDAAGAUREE SUMANT MEHTAA
VINAAYAK NANDSHANKER MEHTAA
SUMAHTRAAM NAANAALAAL DESAI
JOGEE DEENSUKHRAAM VHORAA
TRIGUNRAAM CHANDRAMUKHRAAM
NAISHDHRAI MAGANRAI RAIJI
JAISHREE NAISHDHRAI RAIJI
PAREEKSHITRAI MAGANRAI RAIJI
HANSAA JEEVRAJ MEHTAA
PANNA BAALKRUSHNA DAFTAREE
VISHAAKHAA PARSOTAM DIXIT
NIVEDEETAA R. DESAI
JYOTSNA VINODRAO MEHTAA
SAUDAAMEENEE GAGANVEEHAAREE MEHTAA
VINODINEE M. PAREEKH
TARULATAA SANATKUMAAR MEHTAA
HARBAALAA MADHUKAR MEHTAA
URMEELAA BHAASKAR MEHTAA
VIDYATLATAA A. DESAI NILA' AUNT NO.2
NARESHRAAM DHANSUKHRAAM
DHANSUKHRAAM HARVACHRAAM VHORAA
BAABULCHAND BATUKRAAM VHORAA
PRASANNKUMAAR JAYAASHANKER DESAI
MRUGENDRA NANDKRUSHNLAAL B.T.
SUSMITAA MRUGENDRA
KASHYAP KRUSHNAARAAM

BHEESHMAKUMAAR CHHGANPRASAAD DEEWANJI

JAGDEESHPRASAAD CHHGANPRASAAD DEEWANJI
HEMANTKUMAAR BHAANUSUKHRAAM – NILA'S UNCLE NO.2
VINODPRASAAD BALSUKHRAAM DEEWANJI
ASHOKRAAM SUDANRAAM
KARSUKHRAAM NARSEENHRAAM
MAKRAND NANDSUKHRAAM B.T. S.T.C.
SHARADRAAM GAMANRAAM
BEERENDRA DHANSUKHRAAM VHORAA
LATAA MANTRAAM
SUSHEEL BATUKRAAM MUNSHEE
ANANG DRUPATRAAM
JAIKAANT DRUPATRAAM
ANILAA BHIMBHAI DESAI
MRUDUKAANT NEELVADAN MEHTAA
NAVEENCHANDRA JAIMUKHLAAL MAJMUDAAR
ARVIND MAHAARUDRAPRASAAD DESAI
SHREEBAALAA MAHAABALPRASAAD DESAI
SHISHIR MANTUBHAI MEHTAA
SUVAAS SHASHIKAANT NEELKANTH
TARLAA MAHESH MEHTAA
JYOTI SHISHIR MEHTAA
SAMYUKTAA DHANVINRAAM MEHTAA
RUDRAKAANT DEENKAR-RAO DESAI
DEVENDRA NARENDRA MEHTAA
AJIT SUDANRAAM MEHTAA
SUBHAAKAR SUKHRAAM VHORAA

B.SC. –TECH.-----

SIDHAARTH SUMANT MEHTAA B.SC. [TECH]
ARUNPRASAAD MAHAABALPRASAAD B.S. C. [TECH.]

B.SC. -----

RAMESH DEENSUKH VHORAA B. SC.
PREMLATAA KANTEECHANDRA MEHTAA
INDIRA UPENDRA BHATT
MAHESH HARSHAD MEHTAA
PADMAAKAR NALMUKHRAAM MEHTAA
PREMLILAA MEHTAA
PUSHPAA RAMESH MEHTAA
MADHUKAR HARSUTRAAM MEHTAA

PAGE NO. 99 OF THE BOOK

B. COM.----- JAIMAL DEENSUKHRAAM VHORAA
HARKAANT DEENKAR-RAO DESAI
VASANT NAISHDHRAI RAIJI
NALEEN MANANTRAI
KASHYAPRAAM KRUSHNARAAM
PADMAVADAN NEELVADANRAAM MEHTAA

HARWARD UNIVERSITY DEGREE---- NAANAAKRAAM BATUKRAAM MEHTAA PH.D.

OXFORD-----DR. JYOTINDRA MAARKANDRAO M.A. PH.D.[LONDON]
CAMBRIDGE---KAANTICHANDRA MANUBHAI MEHTAA M.A. [CAMB]
CHANDRAHAAS MANUBHAI MEHTAA B..A. [CAMB]
TARANGEENEE M.A. [AMERICA]
VINODEENEE M.A. [AMERICA]
RASENDRA PEENAAKEEPRASAAD DESAI B.S.C. [MANCHESTER]

LONDON UNIVERSITY DEGREE---- KUMAAREEL VINAAYARAO B.Sc.
JYOTINDRA MAARKANDRAO MEHTAA PH.D.
NAANAK BATUKRAAM MEHTAA PH.D.

SCHOOL OF ECONOMICS DIPLOMA -LONDON----PURNEEMAA CHANDMAL-JOURNALISM
PREMLATAA MANHAR JAIKAR - JOURNALISM

BANAARAS UNIVERSITY ----MADHUKAR HARSUTRAAM B.S.C.
SHIREESH BHAANUSUKHRAAM - NILA'S UNCLE NO. 4

KARVE UNIVERSITY FELLOW---SHAARDAAGAUREE SUMANTRAAM
HANSAA JEEVRAAJ MEHTAA
LADY VIDYAAGAVREE NEELKANTH
JAISHREE RAIJI
PREMLILAA MEHTAA
SARLAA MEHTAA
INDUMATI MEHTAA
URMILAA MEHTAA

KARVE WOMEN'S UNIVERSITY VICE CHANCELOR---- SHARDA SUMANT MEHTAA

KARVE WOMEN'S UNIVERSITY - SYNDICATE MEMBERS----- LADY VIDYAABEN NEELKANTH
HANSAA JIVRAAJ MEHTAA
URMILAA BHAASKER MEHTAA
JAISHREE NAISHADH RAIJI

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

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

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

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

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

MANUBHAI NANDSHANKER—ASH BURNER PRIZE “AKBAR” 1887

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

HANSAA JIVRAAJ MEHTAA----CHETFIELD PRIZE, NAARAAAYAN PARMAANAND PRIZE, GANGABAI BHATT SCHOLARSHIP
PREMLILAA MEHTAA ----CHETFIELD PRIZE
SAROJINEE MEHTAA----GANGAABAI BHATT SCHOLARSHIP

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

M.B .M.S.-KARSUKHRAAM VEERSUKHRAAM VHORAA
DUPATRAAM HARPATRAAM
PRIYAMUKHRAAM KRUSHNAMUKHRAAM
CHANDRAKAANT CHHGANPRASAAD

M.B.B.S.—YOGENDRA DRUVJI DIWAANJI
SHAILBAALAA HEMENDRA DIWAANJI
PRITMEELAA RAMANLAAL DESAI- DELHI, EDEN, DUBLIN, MANCHESTER
SUMANTRAAM BATUKRAAM

L.C.E.B.E. –HAREEVADANRAAM MANEERAAM
DEELEEPRAI MAGANRAI RAIJI
RAMESH SUMANT MEHTAA

L.C.P.S.—MANANTRAI MADANRAI RAIJI
KUMAAR BALSUKHRAAM DEEWAANJI
**ASHWIN BHAANUSUKHRAAM—NILA’S FATHER- SEE HIS PICTURE OF ACHIEVEMENT PUBLICATIONS WITH HIS
WIFE’S PICTURE OF GRADUATION IN THE FRAME.**

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

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

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

When Maraathaas came to know that Padshah AURRANGZEB had died, they under the leadership of Baalaaji Vishvanaath rushed to Gujraat. But Subaa-[governing person] Ibraahimkhan gave 201,000 Rupees to them, so they left. But in 1725, Antaaji Bhaaskar came to Vadnagar via Eeder. The Naagar Brahaamins of the city asked help from Mubaariz-ul- Mulka but as he did not help, they gave 400,000 Rs. to Antaaji. [see Mumbai gazett vol.1 page 307] But when Kantaaji and Pilaaji came to know this, they came to Vadnagar through different routes. But Naagars could not fulfill their demands, so they left Vadnagar. Kantaaji burned Vadnagar and Umreth which were supposed to be -Gold Cage-. In 1735, Kantaaji was defeated by Raghaji who was in the service of Pilaaji Gayakwaad, near AANAND- MOGREE, so he was able to collect one fourth revenue from North of Gujraat. At that time, Kantaaji who was in the service of Baajirao Peshwaa and Maadhavrao Holkar ransacked DAANTAA city via EEDER. [see Mumbai gazett vol. 1 page 317]. At that time some Naagars were escaping towards mountains were robbed of their possessions. In 1738, Momeenkhan came to power in Ahmedaabaad. During his reign, there was lot of disturbance. In 1740, Baajirao Peshwaa died, in 1741, Maraathaas lost the fight near Dholkaa and finally in 1743, Momeenkhan died. Fidaudinkhan came to power during which Maraathaas had lost the territory. But in 1744 Daamaaji Gayakwaad with the help of Khendrao Gayakwaad, Juwaanmardkhaan was defeated and was captured. He was released and was appointed to look after the territory. During 1748, Mohamdshah Padshah died and was followed by Ahmedshah, when Peshwaa captured Daamaajirao and forced him to pay up the half of the revenue to him. He asked him to help his brother Raghunaathrao. Daamaji and Ragnath with a huge army crossed the river NARMADAA and at the same time Kossaaji left NADIAAD and went to Ahmedaabaad. Juwaanmardkhaan tried to defend the territory, but Ahmedaabaad was given to Maraathaas and he kept Vadnagar, Visnagar etc. In 1754, Ahmed Paadshah was successfully removed

and Aalamgir II became Paadshah. At that time Mominkhan II obtained the territory of Ahmedaabaad. During his reign "Koli's of Vaalanda"[a community] tried to get the wealth from him by unjust means. A Naagar Braahmin called Shanbhuraam stopped this happening. When Peace negotiations were going on, it was decided that Shanbhuraam will take orders from Maraathaas. Maraathaas were very successfully obtaining territories in Gujraat, but they were defeated very badly in Paanipat. They also obtained Vadnagar at that time.[seeMumbai gazett vol. 1, part 1 and page no.345]

Since 1762, Vadnagar was not taking any major part in making history of Gujraat. With the help of Peshwaa and Gaykawaad army they were collecting revnue and at times were trying to get help from the East India Co. and the governer of Mumbai. Since then there were different governing bodies of Maraathaas. Finally in 1819, British rule took over the whole region. The Maraathaa rule would not have survived without the help of British. They were there just to extract the wealth from Gujraat to help finance the projects of Deccan. In 1572, Vadnagar' s revnue was 850,000 "TAAKANCH". One Rupee was equal to hundred "TAAKANCH".[see MEERAAT AHMEDI page no. 117] There is no information available about Vadnagar when it was under the rule of Gaykwaad. But Major Briggs came to Vadodra in 1848 who has written a record of cities of Gujaraat, in which he has mentioned that Vadnagar's area was 6-7 "kshetrfaal", revnue 7000 and population of 40,000. In 1883, there was a publication of Vadodraa gazett vol 7- in which is mentioned that in 1881, the population of Vadnagar was 15424 and it is on the east side of Visnagar. [see Mumbai gazett vol.7 page 624] When Veeshaldev founded Visnagar, he did a YAGNA- a religious ceremony- in which he had invited many Brahaamins. Vadnagar Brahaamins refused to take any alms from him, but those Brahaamins who took the alms, were put out of the caste and broke the relations with them. In 226A.D. there were Brahaamins belonging to different Gotras were settled in Vadnagar. Abul Faazal has described this city as very beautiful and has mentioned that there were 300 temples. Narsinh Mehtaa from Junaaghad came and settled in Vadnagar 600 years ago. There is a lake called Sharmisth which has got steps counting upto 340 to360. There ia a spot near by lake which is very popular, because a "PATHAAN" was absconding his beloved-a Nagar Brahaamin- girl on a horse, fell there and died. They have built a small monument for him. There is a wall built around the city by Kumaarpaal in 1152 which is inscribed on a plaque. The pillars of the wall are very strong and are beautifully carved. [seeimperial gazett vol.24 pages 292-293]

BRHUTUYAGNA laid down rules about vedic ceremonies to be performed, and for not taking alms. But for that the date is not available.Uvvatbhat, a Naagar brahaamin of Aanadpur has written commentries which were published in A.D. 1018-1085 with financial help of Bhoj Raajaa. Buddhivedee has written a book called " Neetimanjree" . [see pages 50,77,79,80 of thevol 3 of Treemaasik] UVVAT has written "Mantra Bhaasya" on Yajurved Samheetaa. Malldev, Laskshmeedhar, Maadhavbhat, Veenaayakbhat and Anatdev have written books on literature and astronomy. Chandu Pandit has written a commentry on "NaishdhKaavya" and Rigved.Vinaayak Bhat had written a commentry on "Shaamkhaayanaa Brahaamin". In 15th century, Narsinh Mehtaa has written many popular poems as well as books like "Dharnedhare" and " Paanisikshaa". Anant has written a book called "Kaamshaastra", Shreekanth wrote "Yoga Sidhi". Dev Yaagnik wrote commentry called " Kaatyaayan Kalpasutra". Achal Dwivedee has written a book called "MahaaRudravidhaan " and in 1519, he completed a book called "Nirnyadeepak". In the beginning of the book, he has described the foundation of the old city , and Naagar community which was well behaved like saints, who performed their duties very well-worldly and spiritually- and treated and welcomed an "atithi"-a traveller-, at the same time did their part of Yagna. Also he mentions that they are very clever, shrewd and very intelligent people. They are respected by courtsean, by religious people like saints and learned Gurus, and Devrushee. They are very

hospitable and charitable people.[Nirnyadeepak was first translated in Gujraatee in 1897 by Pandya Sadaashanker Hiraashanker-Nadiad Pages 2 and 251 and Gujaraatee page no 8]

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

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

Shivdaas was a native of Khambhaat who also published his work on poems. Vishvanaath was a native of Paatan who also published his poems. Shivnaath, Deveedaas, Hareebhat, Kaaleedaas, and Treekamdaas, they all published their work in Gujraatee which is the same standard as Sanskrit literature. Shivanand was native of Surat, while Manharswaamee was from Sauraastra. Ranchodji Deewaanji has written a history book in Persian language, called “Taarih- e- Sorat”. Dayaaraam has written poems in Bridge language in 18th century. Aaditraam and Shobhaaraam wrote adventures of Nabhuraam in Bridge language, so he became very popular at the time. Keerpaaraam was a minister if Nabob and he had good command of Persian language. At the same time, Gulaabrai Munshee came to the popularity. He knew Persian language. Shreedaas has written a book in Persian language called “Farhaa Aalamegeeree”. He was also a Naagar Brahaamin from Gujraat. Abdul Vahvaab had witnessed all these. [see Meerat Ahmedee page no. 89] This book was written at the end of 18th century.

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

We have seen that Vadnagar was known by different names at different times, but in Dwaaparyug-a certain Hindu time period-it was known as Aanadpur. In this age, it was founded in A.D. 144-145. Between 45 and 225, they had not established there. So we are forced to see further down which brings us to 455 to 606 A.D. This was the end period of Shewethun’ s rule. During this period people of that city had prosper and the city was very well known. But there is no mention of any ruler, so it seems that they must have had democracy. During the time of Harsha, there were two big conferences for the

religious discussions for which learned people had come from all over India to ALLHAABAAD-PRAYAAG- and KANOJ. They must have taken part too, though there is no mention of that anywhere.[see History of India by V.A. Smith]

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

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

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

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

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

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

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

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

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

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

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

It is believed that Naagar script was invented by Naagars. In fourth or fifth century, the learned literary people put this idea in circulation which is supported by Dr. Greerson and Dr. Hudlmstone. [I am not sure of the spelling as I am translating from Gujraatee] [see Dr. Greerson's Livingstic survey of India vol.9- part 2 – pages 327 and 378, also E.A. 1874 page 230] They believed that Naagars who came to

Dhaarwaad, Maysor etc. they keeping their religious work in this language, while day to day work, they were keeping in Karnaatkee language. Dr. Devdatt Bhandarker tried to prove that there is foreign blood in Naagars. By only similar surnames it is not easy to prove that.

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

BIBLIOGRAPHY

1-GUJRAATEE MEERAAT-E-SIKANDER BY MOHMED ALIAS SIKANDER SON OF MANZU – TRANSLATED IN ENGLISH BY FAZLULLAH LATFULLA A.D. 1899.

2- MEERAT AHMEDI BY ALIMOHMEDKHAAN IN PERSIAN – TRANSLATION OF GUJRAAT’S POLITICAL AND FINACIAL HISTORY IN ENGLISH BY JAMES BIRDE IN 1835.

3-HISTORY OF INDIA BY SIR S. M. ELIOT – MUSLIM PERIOD-COLLECTION OF PROF. JOHN DAAUS –1867 VOL.1-2.

4-“SANSKRUT SAAHITYA” BY A. A. MCDONLD.

5-THE MORNING OF OLD HISTORY OF INDIA BY V.A. SMITH.

6- “TREEMAASIK” – PUBLICATION –FIRST, SECOND, FOURTH, AND FIFTH-FIRST PUB.- SECOND DIVISION-PG- 42, THIRD DIV.-PG-55, FOURTH DIV.-PG.-76-80, SECOND PUB.- FIRST DIV.-PG-23, SECOND DIV.-PG-40, FOURTH PUB-FIRST DIV- PG-14, SECOND-PG-43 AND THIRD DIV-PG-84-87 AND 107, FIFTH PUB- FIRST DIV- PG-7 AND SECOND DIV AND ‘PARISISTH’.

7-INSRIPTION ON STONES-

A-VISHNU MANDIR OF GWAALIAR-A.D.873 AND 875 ABOUT VAAEEL BHATT.

B-NAGARKHAND

C-MANDIR OF PRABHAAS PAATAN-A.D.-1272, ALSO MANDIR OF SARSVATEE- NAANAAK D-KODEENAAR-A.D.-1417.

E-CAVE OF NAASAK-USHAADAAT.

F-HAATHBH OF NEELKANTH MAHADEV IN MANDIR.

G-MOTAA TALAAV OF UNAA.

H-A.D.1094-1101 AND 1112- CHAALUKYA PROJENY-VIKRAMAADITYA – 6 –

NAAGESHVER MAHADEV AND KEDAARESHVER MAHADEV-TEMPLES OF NAGARKHAND SAPTATI PARGANAA –BALI AND ABU –INSRIPTION ON COPPER PLAQUES.

I-A.D. 1222-INSRIPTION OF SURAJDEVI OF BRHAMESHVER MAHADEV MANDIR- ANATDEV SHAASTRI OF ASTRONOMY’S –OF DEVGIRI’S YADURAAJAA,SANGHAL-AT BAAALGAAM OF CHAALISGAAM OF KHAANDESH AND OF PAATAN.

8-PEOPLES OF INDIA BY SIR ROBERT REEZLLI..

9-“HISTORY OF AJMER” BY DEEWAAN BAHADUR HAR-VEELAAS -SHARDAKRUT-

10-“SHAAMALDAAS NO VIVAHA” BY POET VALLABH- ALSO POEMS ON SHAMBHURAAM AND NABHURAAM.

11- INSCRIPTION ON COPPER PLATES-

a-GUPTASEN- 165 OF DHAARSEN I

b- GUPTASEN- 196 OF DHAARSEN II - GUPTASEN –BY ADDING 319, YOU WILL GET A.D.

c- GUPTASEN -214 OF DHAARSEN III

d-A.D. 231 OF DHAARSEN IV OF KHEDAAJILAA

e-A.D. 281 OF –BARGUHA II

f-SAMVAT-.296 OF SHILAADITYA II

g- SAMVAT-. 541 OF SKAND AND GHUA RECEIVING SHAMBER CITY AS GIFT FROM
D DHAARSEN

h-A.D. 572 OF EESTY CITY OF TRYAMBAK GIVEN BY DHAARSEN II

i-A.D.573-GHOSH SHERMAA

j-A.D. 590-DHAARSEN II GAVE ANKLEEPLEEKAA CITY TO VISHNUMITRA AS CHARITY

k- A.D. 607-SHILAADEETYA -I GAVE LAND TO THE SON OF BHATTAARAK

l-A.D.650-NAARAAYANMITRA, SON OF KESHVAMITRA RECEIVING DESARKSHITIJ CITY
FROM DHAARSEN IV AND IN 657 RECEIVING PAANGULVALAA CITY.FROM
AARAAGRAHA KING

m-A.D.672-SHILAADITYA III GAVE LUSAAGAAM TO MAGOPADATT IN CHARITY AND
ALSO MAHEELAAVALEE CITY OF KHEDAA JILLAA

n-NAAGARKHAND SAPTATEE PARGANAA-KEDAARESHWER MAHADEV OF BALEE
CITY.

o-NAAGESHWER MAHADEV TEMPLE OF AABU CITY OF BURZAAR AREA.

p-CHAALEES CITY OF BALAAL AREA OF KHANDESH PROVINCE

q-A.D. 1272-IN KODEENAAR , HAATKESHWER MAHADEV-IN THE INSCRIPTION
“NAAGAR” WORD USED

r-A.D.1282-VANSTHALEE

s-A.D.1286-ACHALESHWER MAHADEV IN AABU.

t- A.D. 1290- ON PAALIA INSCRIPTION OF RAATHOD HARPAAL WENT TO BHUMLEE FOR
GOVT. WORK AND HOW HE WAS KILLED

u-A.D. 1294 -MAADHAV-VAAV OF VADHVAAN

v- A.D. 1294 GAUMUKH ENTERANCE OF CHEETOD

w- A.D. 1384 DAAMLEJ UNDER JUNAAGHD

x- A.D. 1384 BADULAA UNDER JUNAAGHD

y-A.D. 1436 UNAA CITY

z- A.D. 1440 VAAV OF UNAA

12- KUMAARPAAL’S PRASHSTEE VERSES 19-20

13-KEERTEEKAUMUDEE BY SOMDEV

14-5TH VERSE OF RASIK PRIYAA – A COMMENTRY ON GEET GOVIND BY KUMBHAA-

RAANAA-PUBLISHED BY NEERNAYA SAAGAR PRESS 1937

15-IMPERIAL GAZETTE OF INDIA VOL.1, CHAPTER 6, PAGES 285-288-291-293-297-305-347
18,PAGE-297
22-PAGE-281 AND 264
24- PAGE-292-293

16-MUMBAI GAZETTE VOL1-PART ONE-HISTORY OF GUJRAAT-PAGES-6-13-14-56-140-124-
289-300-340-341-345
VOL 1-PART-2HISTORY OF DECCAN-PAGES 292-438
VOL-2- SURAT AND BHARUCH
VOL-3 - KHEDAA JILLA AND PANCHMAHAAL- PAGES 29--216
VOL-4- AHMEDAABAAD- PAGES 34-344
VOL-5- KUTCH, PAALANPUR, MAHEEKANTHAA, PAGES-29-45-216
VOL-7- VADODRAA -PAGES 53-54-624
VOL-8 - KAATHIAAWAAD-[SAURAASHTRA]- PAGE 144-293-297-
298-300-475-480
VOL-9- HINDU POPULATION 13-15-55
VOL-12-KHAANDESH- PAGES-241-242
VOL-17- AHMEDNAGAR-PAGES 55-57
VOL-22-DHAARWAAD-PAGES-394 TO 399-406
NAAGAR SPTATEE PARGANAA -PAGES-722-725

17-A.D.1845 PRINSEP-CENSUS REPORT-KAATHIAAWAAD[SAURAASHTRA] PAGE 29

18-CENSUS REPORT-VADODRAA-VOL-9-PART 1-PAGES53-410, VOL-19-PART-1[1931]
PAGES-72-434

19-CENSUS REPORT-PUNJAAB-1881 BY E.BETSON

20-CENSUS REPORT-JODHPUR-1891-PAGES-482-48

21-NOTES FROM BERJESS VISITS OF CITIES OF GUJRAAT-1869-PAGES-60-61-293

22-AABU GUIDE BY MUNEEHSHREE JAYANTVIJAYA-PAGE-229

23-EPIGRAPHIA INDIKA VOL-1-PAGE-154-163
VOL-2-PAGE-11-12
VOL-3—PART-1-PAGE-133
VOL-5- PAGE-213-221

24-GENERAL BENGAL ROYAL ASIATIC SOCIETY[1896] VOL-8-11 APPENDIX1 A.PAGES
78-85

25-INDIAN ANTICOVERY-1876-PAGES-40-43, 204-205
VOL-7-1879-PAGE -71-75-79

VOL-11, 16-PAGES-347-348
VOL-1911 -PAGES-30-40
VOL-1932- PAGES-41-55

- 26-HISTRICAL QUARTERLY-1930 AND 1932-PAGES-41-72-60-AFTER
- 27-BIBLIOTHICA SANSKETIKA NO-25- PAGE-82
- 28-‘TARIKH-E-DORATH’-AMARJI DEEWAAN
- 29-ARCHEOLOGICAL SARVEY OF WESTERN INDIA
- 30-BOMBAY ARCHEOLOGICAL SURVEY NO.-1038-SELECTIONS[OLD SERIES]
- 31-FORBES-‘RAASMAALAA’- VOL-1, PAGE-25, 234-278; VOL.-2PAGE-188-223-233-234
- 32-ANALYSIS OF RAAJSTHAAN BY TODD :1894-PUBLISHED BY LAHAREE AND CO. IN
CULCATT, VOL.115-18-78, 221-484
- 33-TODD’S JOURNEY IN WESTERN INDIA
- 34-HISTORY OF MARAATHAAS BY GRANT DUFF-PAGES-409-415-419-CHAPTER13 AND 14,
PAGE-436-1922, PUBLISHED BY CAMBREY AND CO. –APPENDIX-
- 35-CENTRAL INDIA BY SIR JOHN MALCALM-VOL-1-PAGES-64-68-69-70-71
- 36-WOMEN OF INDIA BY OTTO ROTHFIELD-PAGE-101
- 37-CREEDS AND CASTES OF MUMBAI PROVINCE BY R.E. ANTHOVAN-VOL-1-PAGE-234
- 38-CASTES BY DR.J.WILSON-VOL-2-PAGES-64-96—99
- 39-RULES OF CASTES BY KAVI DALPAATRAAM DAAHYAABHAI-A.D.-1851
- 40-SKANDPURAAN –NAAGARKHAND
- 41-NAAGAR AND NAAGAR LIPI BY M.N. BAASU
- 42- NAAGAR APBHRANSH AND NAAGARLIPI-1933-BY RAA.B. PRAHLAAJI C.
DEEWAANJI
- 43-LATTER MOGULS BY IRWIN-A.D. 1707-1803
- 44-FAMILY TREES OF KAASHEE NIVAASEE SIPAAI NAAGAR FAMILIES- RAA. BALDEV-
DAAS VYAAS , PUBLISHED BY NAAGAR UNION- PAGES- 38-46-47

- 45-POPULATION OF SURAT'S VEDIC VADNAGRAA NAAGAR BRAHAAMIN BY RAA.MAN-
GLES J. PAATHKAJI AND RAA. CHOTUBHAI PRAANSHANKER DAVE
A.D.-1935
- 46-BOOK OF BOMBAY BY DOUGLASS-1905 –PAGE-473
- 47-LETTER TO BOMBAY GAZETTE-EDITOR, BY EX. ZAVEREELAAL UMIASHANKER
YAGNIK:FIRST SHROFF OF 'THE EAST INDIA CO.':TRAVAADEE SHREEKRUSHNA
ARJUNJI NAATHJI-SURATWAALAA-
- 48-KAAMRUP BY BHASKERVERMAA
- 49-MAHAABHAARAT SABHAAPARVA
- 50-KAAMSUTRA BY VAATSAAYAN
- 51-PRAAKRUT PRAKAASH BY SHESHKRUSHNA
- 52-NANDEE SUTRA
- 53-ARTHSHASTRA BY KAUTILYA
- 54-COMMENTRY ON SIDHAANTA TATVA BY HEMAACHAARYA
- 55-NAAGAR PUSHPAANJALEE-DIVISION-3
- 56-NAAGROTPATI BY GANGAASHANKER PANCHOLEE
- 57-NAAGAR SAMKEERTAN BY VRUJLAAL SHAASTREE
- 58-NAAGROTPATI BY EX. MAANSHANKER PEETAAMBARDAAS
- 59- GEELEETO OF MEVAADAA BY EX. MAANSHANKER PEETAAMBARDAAS
- 60-GUJRAATEE SAAHITYA PARISHAD AT AHMEDAABAAD IN 1922 BY EX.
MANEESHANKER PEETAAMBARDAAS
- 61-NAAGARKHAND BY SHAARDAADHAR
- 62-NAAGAR PRASAADI BY CHHOTUM
- 63-KALPADRUM- KOSH
- 64- BRUHAD ABHIDHAAN BY VAAJASPATI- KOSH- PAGE115
- 65-JYOTISH-SHAASTRA BY VARAAHMEEHEER

66- HISTORY OF OLD TIME INDIA BY GOVINDBHAI HAATHEEBHAI DESAI-PAGE-117

67-BUDDHI PRAKAASH VOL.-14-PAGE-62

68-VISHISHT-TVA AND SHRESHTVA-LECTURE BY RAA. AMBAALAAL BULAAKHEERAAM
AT BOMBAY NAAGAR MANDAL 17TH SAMELAN, DATE-23-08-1925

69-NAAGREEK – CHOPAANIYU-HIRAALAAL M. MAANKAD

70-DR. DHURAMDHAR RAAMKRUSHNA BHAANDAARKAR'S ESSAYS

71-GRANTDAF –VOL-1-APPENDIX BY B.A. GUPTA

72-MANUSMRUTI-CHAPTER 10, VERSE-23 –PAGE 401[NEERNYA SAAGAR PRESS
9TH EDITION] 1933

*****THE END*****