

to have spent perhaps one or two years before becoming a member of the Society for Humanitarian Medicine, such as *Dr. George Young* the author of *Synthetic Insulin* and *Dr. Young* himself. I have recently found himself only just about to be arrested of these projects in the State of Illinois as he was by *Dr. William A. Rabin* and

are always *Soyuzgiz* (the first one to be found for El Bahar of Khartoum in the early 1960s). The English himself was an occasional course director for him and Raju Sir M. Mathew (1973). The line of books, kept in one of the Yale boxes, but though small in size, described a process of that deep stream, whereas He Higilines took deep plunges every probably many times a day and extended and pushed his intellectual body. In many of the books of those times still in the Central Library are signs of this intense and constant association with books on the part of

Number of States with Law	Percentage of States
10	20%
15	30%
20	40%
25	20%

# VOLUME 1

## THE LIBRARY MOVEMENT

### CHAPTER I.

#### EARLY HISTORY.

Library Department of Bar  
Laxmi Vilas Palace Library  
Srijon Gachowd. This Pa  
med for the personal use o  
the early seventies and e  
self was studiously under

# ISSUE

into the principal Public Library of the Baroda State. This was a very momentous step taken quite at the beginning of the great work, a step which mightily pushed forward the cause of the library movement in Baroda. This was due to the great generosity of H. H. the Maharaja of Baroda.



one of the most important branches of the Central American branch of the Central American branch, who, just as the other branch, H. H.

ed in course of time (4) a children's section, (5) a Reference Section, and (6) a Reference Section.

into the principal Public Library of the State. This was a very momentous step towards the beginning of the great work, a step which pushed forward the cause of the library movement in Baroda. This was only possible because of the great generosity and enthusiasm on the part of H. H. the Maharaja Sahib for the cause he had made his own. It gave in the first instance a splendid collection of nearly twenty thousand volumes to form the nucleus of a great Central Library of the State, and it enabled Mr. Borden to lay out his future plans on a large and comprehensive scale. Mr. Borden then got permission to form a Department of Libraries for the State, called the Central Library Department, and to form rules and regulations for opening free public libraries throughout the State. He accordingly planned to establish three smaller central libraries, one each for the other three Provinces or Divisions of the State, the

Central Library at Baroda serving also as a Central Library for the Baroda Prant. He further planned to open one library of a fair size in each of the other 38 towns in the State, besides smaller libraries in most of the larger villages. The smaller villages were also to be provided with reading rooms in the first instance and small libraries wherever possible, but with travelling libraries at least in almost all cases. All these libraries were to be interconnected with one another and to be centrally directed from above, as a whole.

In this way the who-  
to be covered over with a thick  
libraries.

સિન ઓ મેમ્બર, મોન્ટેગુમોર, ટ્રાન્સિલ્વેનિયા, યુ.એસ.એ.  
બેન્જામિન આલ્ફ્રાન્ડ સુન્ટ મેમ્બરિન  
જાન્યુઆરી ૧૯૫૬-૬૭

અને ટ્રાન્સિલ્વેનિયામાં  
સેપ્ટેમ્બર ૧૯૫૬-૬૭

**HERITAGE**

Sampatras Gachwal, another of 630 Sanskrit books from the same Library, and a third of over 3,000 Sanskrit printed books and Manuscripts which hitherto had formed the Vithal Mandir Library of the State. These two latter collections went to form the Sanskrit Branch of the Central

increase in the library budget. The Palace has an annual budget of Rs. 3,000. This year is considerably increased and the work is performed and the various services are performed and the model library is being established in the State. The newspaper is being established in the State.



I.  
 BY  
 the  
 Library of H.  
 Palace Library  
 of the present  
 facilities, when  
 integrating an edu-  
 cation  
 F. A. H. Elliot  
 then a small sec-

...to Guckvad, and ...  
... Library ...  
...nted book ...  
...Vive ...  
...lev ...  
...one ...  
...h ...  
...Mahas ...  
...I named it ...  
...ter's noble work of p ...  
...open to the public of the ...  
...ons he was shown that some of ...  
...uld have a wider public utility in ...  
...new unattended facilities were given ...  
...readily transferred His Vemavah and Sankant ...  
...to the newly founded Central Library. The ...  
...ase Library, being His Highness' private Library ...  
...ned from time to time according to the special require ...  
...ts of His Highness' study, consisted of a very limited

of vernacular books. Shrinant Sengupta's collection of his vernacular books was therefore very welcome and enabled the Central Library to start its Vernacular section forthwith. Similarly his collection of Sanskrit texts formed a valuable addition to the Sandakoti Branch.

At the commencement of this work of reconstruction, H. H. Maharaja Sahab was also graciously pleased to reserve the Library budget. The Palace Library had annual book budget of Rs. 3,000. This was now raised to Rs. 12,000 per year in consideration of the were being formed and with a view

I. Library a model library for the  
II. Library had to Reading Room for  
III. A separate grant of

the Association's address is  
SHRIHARI THE MAHARAJA SAHEB  
MUMBAI-29  
of modern literature  
expert to any

# newsletter

of a variety of plants, shrubs and trees, and a wide range of ornamental plants, including many native species. The garden is a beautiful example of a well-planned and maintained garden, and is a great place to visit for anyone interested in horticulture.

[illegible][illegible]

100 90 80 70 60 50 40 30 20 10 0	10 20 30 40 50 60 70 80 90 100
--	---

## Dharohar | a quarterly newsletter



# VOLUME 8

## ISSUE 1

of time (4) Children's Section,  
and (5) a Reference Section.

### Library Training Class.

*In formation.*

of reorganization it was obvious  
of librarians and assistants was  
his staff should receive a scientific  
manship on the most modern lines.  
wherefore, Mr. Jordan received name

THE  
LIBRARY MOVEMENT.

CHAPTER I.  
EARLY HISTORY.

rary Department of Baroda had its  
Laxmi Vilas Palace Library of H. H.  
Ajina Gaekwad. This Palace Library  
meed for the personal use of the present  
the early-seventies and eighties, when  
self was studiously undergoing an edu-

# SUE 1

to the prime of Public Library of the State. This was a very momentous step towards the beginning of the great work, a step which was pushed forward the cause of the library movement in Baroda. This was only possible because of the great generosity and enthusiasm on the part of H. H. the Maharaja Sahib for the cause he had made his own. It gave in the first instance a splendid collection of nearly twenty thousand volumes to form the nucleus of a great Central Library of the State, and it enabled Mr. Borden to lay out his future plans on a large and comprehensive scale. Mr. Borden then got permission to form a Department of Libraries for the State, called the Central Library Department, and to form rules and regulations for opening free public libraries throughout the State. He accordingly planned to establish three smaller central libraries, one each for the other three Prants or Divisions of the State, the Central Library at Baroda serving also as a Central Library for the Baroda Prant. He further planned to open one library of a fair size in each of the other 38 towns in the State, besides smaller libraries in most of the larger villages. The smaller villages were also to be provided with reading rooms in the first instance and small libraries wherever possible, but with travelling libraries at least in almost all cases. All these libraries were to be interconnected with one another and to be centrally directed from above, and so as to be covered over with a thickly

[illegible]

...reorganisation it was obvious that librarians and assistants was that this staff should receive a scientific education on the most modern lines. Therefore, Mr. Borden received sanction from the Government to open a class for librarians, and to admit therein six graduates of the University or men with higher educational attainments, and six undergraduates, on a monthly salary of \$25 for one year and with a promise of a one year's successful training, men with attainments to the higher grade of librarians of the University and men with lower qualifications to the lower grade, \$30 to 50. Although this library class was intended to train up a staff of





# ધરોહર



## Core Committee

Sameer Khera  
Sameer Gaikwad  
Arati Desai  
Rati Desai  
Jaideep Verma  
Sandhya Gajjar

## Editorial Team

Avi Sabavala  
Sandhya Gajjar  
Arati Desai  
Alka Smart

## Design and Layout

Pranjali Ambekar

## Write to us at

623, GIDC Industrial  
Estate, Makarpura,  
Vadodara, Gujarat, India,  
390010

[heritagetrustvadodara@  
gmail.com](mailto:heritagetrustvadodara@gmail.com)

## FROM THE EDITOR'S DESK

### Straddling two worlds

Our country was fortunate to have many princely states that acceded with the Indian Union after we attained independence. The role of royal families who once ruled over their kingdoms changed from governance to participating proactively in promoting democracy in our young country. Royal families across India have embraced modernity but are also actively engaged in promoting the rich heritage and culture of our diverse regions and population. Read more about it in the article by our Patron, HH Maharani Radhikaraje Gaekwad titled "The Royal Ignore."

Our core committee member, Sandhya Gajjar's Substack has regaled our readers with informative details into various aspects of heritage. This issue carries the article "Like sugar in milk".

We also bring you news about the initiatives and events organized by Heritage Trust during this quarter and hope you enjoy the read along with the rains coupled with a hot cup of tea and Bhajias by your side!

Happy reading!

Avi Sabavala

# The Royal Ignore

One would imagine the royals of India, a community abundantly chronicled, photographed, biographed, and today well positioned in a range of arenas from politics, hospitality, to magazine covers, would have a better chance of surviving an on screen portrayal such as the one in The Royals. Alas, that was not to be and such is our fate, since 1947...

What began as a post-Independence, politically motivated propaganda of stereotypical Rajas soaked in whiskey and profligacy and Ranis in chiffons and pearls, continues to define us.

In truth India's independence saw the dissolution of centuries old, Internationally recognised Indian monarchy. Sardar Patel correctly referred to it as a 'Bloodless Revolution'. 565 princely states controlling over 40 per cent of pre-Independence India handed over their homes, lands and identities for the creation of a united, democratic country. Apart from a handful that resisted and disappointedly left.

It was an era of uncertainty for families that had lived for centuries with privileges. They had for most parts administered their princely states, many the size of smaller European countries - and often more prosperous too- with benevolence and acumen.

And history is proof of this.

Undoubtedly there were a few bad royal apples and I make no excuse for them, yet while monarchs rose and fell in China and younger empires such as France, Russia and Austria, India has the unique distinction of being one of the only countries where royals reigned for centuries without any known instances of revolt or assassination. And when the time came they relinquished their kingdoms with dignity.

However the relinquishing did not end there and a few decades later in 1971 Indian royals faced another upheaval when Privy Purses- an allowance in return for giving up their sovereignty, were abolished.

Unlike anywhere else in the world, India not only has the highest concentration of royalty in any given country, but also one that doesn't represent any particular region, caste or religion. Indian royalty consists of Brahmins, Rajputs, Marathas, Sikhs and Muslims, truly representative of its diversity.

India has also seen some of their finest statesmen, diplomats, wildlife conservationists, bureaucrats, army officers, educationists, sportsmen, hoteliers and entrepreneurs emerge from royalty and today our palaces, forts and museums are perhaps the last few sentinels of India's undiluted, apolitical patronage and cultural history, all maintained in our personal capacity. Yet after all these decades our own country continues to view us- all 565 families and a few thousand nobility, with an odd mixture of awe, ignorance and distaste.

The real 'Royals' in the meanwhile have rolled up their sleeves and are running India's best known music festivals, museums, hotels, even constituencies and states - an impressive number being the ladies of the house- Gwalior, Jajpur, Bikaner and Kotah to name a few.

Ouch to purdah and patriarchy!

They proudly sustain age old traditions and festivals like the Dussehra of Mysore and the Holi of Jaipur and Udaipur that the world flocks to see, keep from crumbling old forts that represent unique schools of art and architecture like Kishangarh, Jaisalmer and Jodhpur. They keep alive royal patronage of cuisines like Sailana and Rampur and dance and music Gharanas whilst also running charitable hospitals, schools and colleges set up by their forefathers like we do in Baroda.

Most of us have no official role in society today, no privileges or official titles, yet we remain relevant and respected in our homeland, included in festivities and affectionately referred to as a family elder-Bapji, Bapu, Daata or Ma Saheb. For the locals, political representatives have come and gone, only the Mahal and the families that reside within have remained constant, their unchallenged guardians.

Even today royal funerals bring old and young alike from far away villages, their lips parched and eyes moist, praying for a last glimpse of their departed elder, nostalgic of a bygone era.

The young royals too are returning to their roots armed with degrees from universities around the world. They proudly straddle the two worlds, speak their mother tongue, wear their turbans but work to make their heritage sustainable, relatable, accessible.

For they know if not them, no one else can.

Radhikaraje Gaekwad  
Lukshmi Vilas Palace, Vadodara

## Like **Sugar** in Milk...

One of the few delights of my small town is the right number of Parsi families who have made it their home... not too many, not very few (though I would not mind having many, many more of them, ever!) Some of my most valued, long-lasting and delightful friendships are with Parsis. I love their sense of humour, ability to laugh uproariously at themselves, and we all take great joy in reading, literature and theatre. And, of course, their fabulous food!

So a few weeks back, at the IGNCA Raja Ravi Varma Studio, we were treated to a scrumptious high tea of Parsi *bhakra*, *patrel*, *dar ni pori* ordered fresh from Afrin the well-known home chef from Surat, accompanied by butter and assorted biscuits and Nankhatai from the more-than-a-century old Dotiwala Bakery, topped with Chai. The event was the Parsi Artistry Salon, presented and tastefully arranged by textile designer Mala Sinha of Bodhi, Baroda, who hosted the very articulate Mumbai-based journalist-historian-researcher Tinaz Nooshian, speaking on *Khambhat to Canton: Celebrating the Gujarat-China Maritime Trade Influence of Zoroastrian Artisanry and Gastronomy*.

Nooshian did not want to do a slide show of the fabulous and invaluable pieces of embroidery, textiles and other samples of artisanship, but had brought her collection along and it was exhibited, with an assistant from Bodhi who, on cue, took them close to the audience so that they could actually see and experience the real thing.



It truly made such a difference! The compactness of the Ravi Varma Studio and the intimacy it thus offered for such an event was ideal. It is another story that Raja Ravi Varma was commissioned by several wealthy Parsi families, largely philanthropists, to make portraits of the men and women in their families.

When the Zorastrians were in their original homeland where the kingdom was powerful, they practiced their religion with pride and traded across Asia, earning wealth and honour. They knew the sea routes to India and so when the tide turned and they were persecuted in their own land, they left with their holy Fire, sailing to Diu where they spent some time (none of us non-Parsis were aware of that!) before they again set sail and landed on the shores of Sanjan in what is today's southern Gujarat. Then, as the popular legend goes, they blended with the local populace as 'sugar in milk', adopting, to some extent, the local language, the clothes, the food, settling in and around the nearby towns of Navsari, Billimora, Surat, Bharuch, of which the last two were bustling ports of Gujarat.

While Khambhat (Cambay) was really the more ancient port supporting trade between west Asia and the south-east Asia and China, by the time the Europeans landed on Indian shores, that port had degenerated due to excessive silting. Surat was developed by the Moghuls as an alternative and when the Europeans discovered the sea route to India around the South African Cape of Good Hope, ports along the western coast were their landing points. Compared to the Bay of Bengal in the east which births cyclones and rough weather, the Arabian Sea in the west is much calmer and therefore more ports developed along the western coast.

As the tiny immigrant Parsi community grew in numbers, families fanned out in the nearby towns and villages, and over the centuries they became farmers, bankers, brokers, lawyers, auditors, engineers, ship builders, and later, bakers (taking over the Dutch and Portuguese bakeries). And of course, entrepreneurs! Many of them were employed in the administration of the Moghuls, and later with the East India Co. They also became what was known as 'Company agents', earning good commissions. Most of the men in the community were also educated and spoke more than two languages. So they often worked as interpreters between local merchants and traders from foreign lands (hence the popular Parsi surname Dubhashi – someone who can speak more than one language; Dalal, Desai, Davar, Contractor, Modi and so on were other surnames that indicated the professions they practiced).

So Surat became the golden city, prospering by the day, becoming the throbbing hub of the spice and the textile trade. The Parsi women were adept at weaving and complex embroidery and most homes housed a loom. Active trade relations with China strengthened the inter-change of patterns of silk textiles and embroidery styles between those preferred by Parsi women and Chinese workmanship and skills. For instance, the complicated Peking knot stitch was much favoured. As was the Canton style of silk embroidery, and portrayal of exotic birds like the phoenix, peacocks, parrots especially in gaara embroidery that was considered extremely auspicious by the Parsis. Over a period of time, theme-based embroidery became popular, often covering entire saris.



*Tinaz Nooshian making her presentation*



*Mala Sinha of Bodhi*

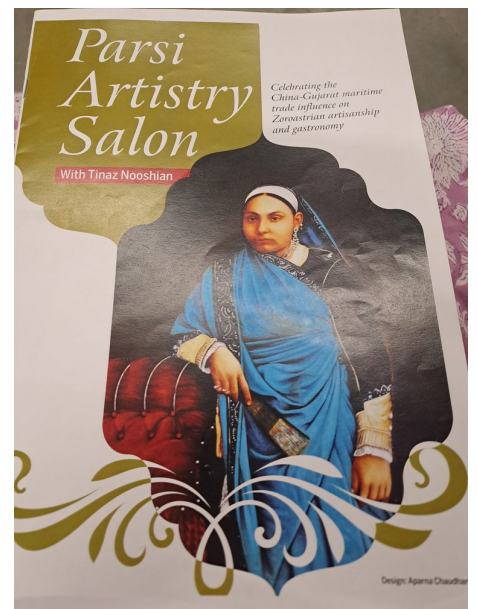
These themes included Cheena-chini gaaro depicting a Chinese couple and everyday Chinese life, karoliya no gaaro featuring the spin-wheel motif, landscapes featuring wetlands, rivers and mountains. Such images were rarely seen in India and so these gaaras were highly valued and much in demand. These saris came in wooden lacquer cases, indicating how precious they were. Rich silks with woven same colour motifs were highlighted by embroidered thin and thick kors (borders) and called kor ni sari and kor palav ni sari. Kors were sometimes embroidered with silken and gold/silver jari or metallic threads, and these were produced in Surat. These were popular with Muslims leaving for the Haj pilgrimage from Surat.

But Surat's wealth also attracted the wrong kind of admirers – it was often attacked and looted – and its residents began to feel unsafe. This caused large-scale migration to other parts of the country, especially to Bombay, the nearest large port.

In 1640, Dorabji Nanabhai and his family was the first to leave. Bombay was the bastion of the East India Co. and several Parsi families explored ship-building as a viable and profitable business. It was the Parsis who shaped Bombay as the maritime capital of India in the coming centuries. It changed their lifestyle, catapulting them from being farmers and petty middlemen to entrepreneurs and later, nation builders. Hirjee Jiwanjee was the first to sail from Bombay to Canton (present day Guangzhou), a vast port and trading hub in southern China. It took six months, and gave him the name, Chinoy!

The British-Chinese trade was mainly for the Brits to access Chinese tea and cotton, in exchange of opium, grown in the Indian sub-continent and smuggled illegally into China. But when China faced drought, they began to grow food crops instead of cotton. So the Brits turned to Gujarat for cotton. They also found that the Assamese hills offered the right climate for growing tea. So India soon became the source for these. A number of Parsi families were at the helm of most large conglomerates involved in the opium, cotton and tea trading with China. They brushed shoulders with powerful British officials and soon became quite Anglicised. The tradition of high tea practiced by many elite Parsi families is quite English! They began to value Chinese porcelain and stored it as ballast at the bottom of their ships. When these ships touched Indian ports, the porcelain products fetched a very good price. (Several years back, the Urja Art Gallery had hosted Surat-based Rohit Vakil's collection of ceramic pots of various shapes and sizes that he had sourced from old Surat families. I had bought a few then.)

Tinaz Nooshian's excellent presentation was one of the best things that could have happened to my small town ... even without Pallonji's Raspberry Soda that predates Coca Cola!



*Some of the priceless embroidered kors*



*Embroidered panel of parrots made with colourful beads ...*



*An embroidered piece with a bat / butterfly at the centre and long-plumed phoenixes in flight around it ...*





*An embroidered blouse with Chinese everyday landscape ...*



*A ceramic pot I have, sold as a pickle jar. With what appears like Chinese landscape painted on the surface ...*



*Exotic birds and flowers embroidered with such precision ...*

Sandhya Gajjar

## Varsaani Vaato

The 8th edition of Varsaani Vaato was held on the 19th of April 2025 at Sanskriti Conference Hall, Alembic Heritage City. In this first Gujarati Varsaani Vaato, Professor Minal Dave spoke on the city of Bharuch's economic significance in the 19th century, exploring its trade, commerce and impact. Professor Dave enticed the audience with stories of the city and its traders and how relevant the city was to the economy of the state during the time. The event was organized to celebrate World Heritage Day on April 18.

Heritage Trust screened a few of its documentaries on the Central Library, the Heritage Walk around Sur Sagar and the Heritage Walk of the Sayaji Baug Zoo after the talk.



*Alka Smart presenting Prof. Minal Dave with a memento on behalf of the Trust.*



*The much appreciated Vaarsani Vaato at Sanskriti Hall.*

# The Abode of Spirituality

## Dilaram Bungalow - Abode of Tranquil Spirituality

Swami Vivekanand came to Vadodara in April, 1892 and stayed at the Dilaram Bungalow as a guest of Shri Manibhai Jasbhai, the then Diwan of Vadodara. He discussed with him about the educational system of the state. Swamiji visited the Library and saw the paintings by Ravi Varma in the Laxmi Vilas Palace. Of all the ruling Princes Swamiji had met, he was most impressed with the capacity, patriotism, energy and foresight of H.H. the Gaekwad of Baroda.

Before leaving for USA to participate in the Chicago Parliament of Religions, Swami Vivekananda spent over 3 years traveling throughout India. He spent a significant time visiting many spiritual places and princely states in Gujarat. In April 2005 the Govt of Gujarat handed over the historic Dilaram Bungalow to the Ramakrishna Math and ever since, the official branch of Ramakrishna Math & Ramakrishna Mission started functioning in Vadodara.

Heritage Trust and its members were cordially invited by the Mission on 26 April 2025 and given a tour of the Bungalow followed by a talk on the Mission's philanthropic activities and their future service plans by the head of Vadodara Mission Swami Isht Mayananda Maharaj. This was followed by a meditation session and the members later explored the library.

At the Ramakrishna Mission Vivekananda Memorial, Vadodara, many educational, medical and welfare activities are undertaken, keeping in view the message of Swami Vivekananda of worshipping the divine in human beings.

The magnificent bungalow was restored to its former glory with the highlight being the meditation room located on the first floor. One gets overawed not only the ornate wooden panels and ceiling but also the picture gallery that highlights the life and times of Swami Paramhansa and Maa Saradadevi. Visitors are permitted to visit for meditation and use the library.

The Dilaram Bungalow and its compound is located on RC Dutt road opposite the Circuit House. It houses:

- A Prayer hall
- Vivekananda Book World
- Exhibitions
- Medical Centre
- Vivekananda Lecture Hall
- Library
- Office

For more details about the visiting hours and services of the mission, the reader can visit their website [rkmvadodara.org](http://rkmvadodara.org)

Sameer Gaikwad



*Dilaram Bungalow*



*Swami Isht Mayananda Maharaj addressing the visitors at Dilaram bungalow*



# Remembering Rahul

Birthdays are a day when we are reminded that we are one year older. It's also a good reason for families and friends to gather and celebrate. For heritage lovers and photo enthusiasts, it was a time to remember and celebrate the birthday of our friend, philosopher and guide who introduced many to the fine art of appreciating and clicking the beautiful moments around us.

June 26th, 2025 was a joyous occasion as we all assembled in the evening to remember and celebrate the life and times of Rahul Gajjar. While Rahul is no longer with us in body, he was certainly present in spirit that evening and we could feel his vibes as we viewed his collection of beautiful photographs especially in monochrome, watched his pictures at the many walks that he led and heard Sandhya and friends share reminiscences about the happy times they had with him.

Rahul was a connoisseur of all things beautiful and good, So art along with enjoying happy moments with family and friends and of course with good food and more included was part of his life. We could feel his ringing laughter at seeing so many of his dear friends stream into the Eclipse Centre at SEE Linkages to partake of the joyous moments. Of course this had to end with a sumptuous high tea hosted courtesy President Sameer Khera.

The exhibition was kept open for two days for members of the public to view the photographs. Rise in Peace dear Rahul! You continue to be with us through your beautiful photographs as well as the many people you inspired to take on the intricate art of photography!!!

Avi Sabavala



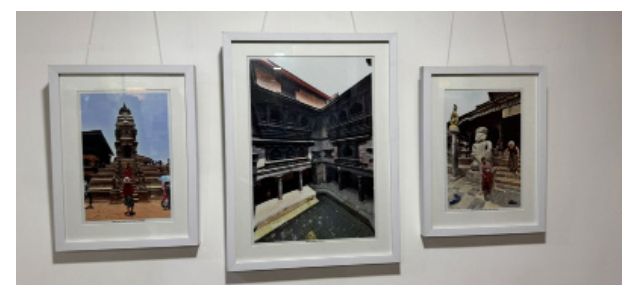
*The attentive audience*



*Sandhya Gajjar remembers Rahul*



*Sonal Maheswari*



*Rahul Gajjar's photographs on display*

# Happenings

Heritage Trust team visited the Mandvi Gate to assess firsthand the damage to the Pavilion, apparently as a result of extreme water logging in the last monsoon that is believed to have affected the land on which it is situated. The structural experts with the team explained the problem, and potential causes of the issue, which include rise of ground water level, the change in hydrology, the drainage near the structure, and the potential damage caused due to high decibel sound (DJ, firecrackers) and other local causes. Nimish Makadia, professional in structural reinforcement and a member of Heritage Trust has agreed to prepare a note which will be submitted to the VMC to supplement the efforts towards a comprehensive solution to the conservation of the structure.

Thereafter, Heritage Trust was invited today to be a part of a consultative meeting convened by the VMC. City MP, MLA, Mayor, Chairman (Standing Committee), Police Commissioner, Municipal Commissioner, ASI, INTACH amongst others were present. The Meeting was chaired by the Mayor. The body was briefed on the immediate steps taken by the VMC to address the Mandvi Gate issue by Chairman (SC) and the next steps to be taken. Suggestions were invited from those present.



*Restoration at Mandvi*



# Signages project

4 new signages were installed recently.



Installation in progress at the Circuit House



Signage at Khandoba Mandir



Signage at Jubilee Baug



Signage installed at Vithal Mandir