Chapter: 2
The Gaekwads
It is popularly known that Shivaji Maharaj established an autonomous Maharashtra to liberate Hindus from the suppression of Moghul tyrants and create a leader of the tribe from cattle rearing Brahmins. The task of nation building was not an easy one. The Maharashtra region, garlanded by the Sahyadri mountain range was non-arable and therefore Shivaji Maharaj always faced economic crisis in the state. This is why he is notoriously famous for plundering Surat City. After the death of Shivaji, his commander in chief Moro Trambak Pingle annexed Salher Fort. Hambirrao Mohite extended his territory beyond Narmada to reach Bharuch. Maratha commander in chief Dabhade frequently visited Gujarat. But over the course of time he lost his wits and joined the Nizam. To match the powers of the now traitor Dabhade, Shahu Maharaj sent Bajirao Peshwa I to Gujarat. Peshwa ordered Gaekwads to handle the situation in Gujarat. Thus the Gaekwads came to Baroda.\[1\]

The evolution of the Gaekwads is one of the most remarkable episodes in Indian history. In the 17th century, they were farmers. By the mid 18th century, they had become the rulers of the Baroda state, and by the

\[1\] Book: Maharaja Sayajirao Gaekwad: The Visionary/Smita Bhagwat,avinash kaptan/ Publish by: Matrubhumi seva Trust/ 1st edition /Jan 2005/ Page no:
early 20th century they assumed the status of the eighth richest family on earth.

The Gaekwads trace their origins to Pune – to a Maratha Kshatriya clan by the name of Matre, meaning minister. Legend has it that in the 17th century, a prosperous farmer called Nadaji had become a militant protector of cow, gaining the nickname ‘GaeKaiwari’ (one who protects cows). This label stuck to the family, but was simplified to ‘Gaekwad’. The family later served the Peshwas. Damajirao Gaekwad I, one of the descendants of the Gaekwad family, had distinguished himself as a soldier and was given the title of Shamsher Bahadur (master swordsman).[1]

He was loyal to Peshwa Dabhade and seized Gujarat from Mughal governor Haider Kuli Khan in 1720. The following year, Damajirao I died and was succeeded by his nephew Pilajirao who continued in his uncle’s footsteps, seizing the fort of Songadh and occupying Khandesh. Pilajirao was given the task of collecting tax revenues from his Gujarat fief.

It was Pilajirao and another Maratha officer Kantaji Bande who first occupied Baroda in 1728. Abhy Singh, the king of Marwar and subedar of Gujarat, got Pilajirao murdered in 1732 at Dakor. His supporters evacuated Baroda which was then occupied by Abhay Singh’s army. Pilajirao’s son Damajirao Gaekwad II wrested Baroda back in 1734 and remained with the Gaekwads till Independence.

Damajirao II fought along with Sadashivrao Bhau, Srimant Vishwasrao, Malharrao Holker, Jayappa and Mahadji Shinde in the

Third War of Panipat in 1765. He then conquered other territories in Gujarat, bringing a major part of the region under his control. But it was only after 1770, during the rule of Sayajirao Gaekwad I, that Baroda became the seat of power and the residence of the Gaekwad rulers. The capital of the Gaekwads was initially Songadh till 1765 and then Patan during the regime of Damajirao II before it shifted to Baroda.

The Gaikwads rule of Baroda began when the Maratha general Pilaji Rao Gaekwad conquered the city from the Mughal Empire in 1721. The Gaikwads were granted the city as a fief by the Peshwa, the de facto leader of the Maratha empire. The leader Damaji rao Gaikwad fought along with Sadashivrao Bhau, Srimat Vishwas Rao, Malhar Rao Holker, Jayappa & Mahadji Shinde in the Third War of Panipat. After the central rule of the Peshwas was weakened following the defeat at the hands of the Afghans at the Third Battle of Panipat in 1761, the Gaikwads, along with several powerful Maratha clans, established themselves as virtually independent rulers of the further regions of the empire, while recognizing the nominal authority of the Peshwas and suzerainty of the Bhonsle Maharaja of Satara.[1]

The Family name of the Gaekwad’s was originally believed to be “Matre”. They belonged to the Maratha clan who are ranked among the Kshatriyas, the warrior class. Amidst several versions of how the name ‘Gaekwad’ came about, the most persuasive explanation happened to be that Nandaji, a fairly prosperous farmer holding the headship of more than one village was an avid cow protectionist. It was he who came to be known as ‘gaekaiwari’ meaning ‘one who is ready to fight for the cause of cow protection.’ The label later became simplified into Gaekwad.

Pilaji Rao Gaekwad (1721–1732)
Damaji Rao Gaekwad (1732–1768)
Govind Rao Gaekwad (1768–1771)
Sayaji Rao Gaekwad I (1771–1789)
Manaji Rao Gaekwad (1789–1793)
Govind Rao Gaekwad (restored) (1793–1800)
Anand Rao Gaekwad (1800–1818)
Sayaji Rao II Gaekwad (1818–1847)
Ganpat Rao Gaekwad (1847–1856)
Khande Rao Gaekwad (1856–1870)
Malhar Rao Gaekwad (1870–1875)
Maharaja Sayyaji Rao III (1875–1939)
Pratap Singh Gaekwad (1939–1951)
Fatehsinghrao Gaekwad (1951–1988)
Samarjitsinh gaekwad (2012: till today)[1]

Raj chinha of Baroda State

Flag of Baroda State
H.H. Sir Sayajirao Gaekwad III

(Born Shrimant Gopalrao Gaekwad, 11 March 1863 – 6 February 1939) was the Maharaja of Baroda State from 1875 to 1939, and is notably remembered for reforming much of his state during his rule.\[1\]

2:2:1 The Reformist and A Visionary

Gopalrao was born in Kavlane village of Maharashtra in March 1863. He was adopted and rechristened Sayajirao Gaekwad III. His noteworthy contribution towards abolishing untouchability and child marriage – way before Mahatma Gandhi began his social crusades – is still being cited by historians as turning points in the modern Indian history.

Sayajirao became a key player in the freedom struggle from 1914, when he joined hands with Lokmanya Tilak to destabilize the British Empire. He allowed Baroda to be used as a laboratory where several

social reforms were implemented as an experiment to determine whether they would work for the entire nation.

In 1891 the maharaja took the first step towards the foundation of the system of state aided education. He ordered that in every village there are 16 children ready for elementary instruction, a school should be opened In two years, 632 new primary school should opened. By 1939 English schools increased from 13 to 128, the number of vernacular schools increased from 204 to 2,414 while the number of libraries increased from one to 1,504.

Sayajirao also laid the seeds for co operatives. He was one of the first to introduce 2,104 gram panchayat bodies and 41 nagarpalika bodies. He also passed a stringent law punishing parents or guardians who married off their children earlier than stipulated ages.

The state maintained an agricultural college and an experimental farm to ensure that students of the collage became good farmers. “He has made foreign travel the means of his own higher education”, author Philip W Sergeant wrote in his book ‘The Ruler of Baroda’. In the Seventh All India Oriental Conference was held in Baroda which passed a resolution urging the establishment of a department for archaeology, particularly in Baroda.[1]

The Rulers' Reign

Pilajirao 1721–1732 → Damajirao II 1732–1768 → Govindrao 1768–1771 → Sayajirao I 1771–1789 → Manajirao 1789–1793


The rulers Reign[1]

2:2:2 Early life

Young Sayajirao Gaekwad III

Sayajirao was born at Kavlana on the 11 March 1863 as Shrimant Gopalrao Gaekwad, second son of Meherban Shrimant Kashirao Bhikajirao [Dada Sahib] Gaekwad (1832–1877) and Shrimant Akhand Soubhagyavati Ummabai Sahib. His branch of the Gaekwad dynasty was

[1] Baroda- Know your roots/Times of India/Published by-times of India/1st edition/2012/page no.23
a cadet branch descended from a morganatic marriage of the first Raja of Baroda and so was not expected to succeed to the throne.[1]

2:2:3 Development of a Native Ruler in a British Mould

The British considered the State of Baroda, spanning 8164 sq. miles and a population of 24,43,007, to be of prime importance. They even didn’t face any struggle to acquire the state. Therefore they treated it as a friendly state, albeit superficially. It was considered heinous to exploit a friend’s state. The government had to suffer a lot of tension in the case of Malharrao. They could not bear more stress and wished to take relaxing breath. They thus took the shelter of friendship. It was also a blessing in disguise that the public did not want the institution to be dissolved.

If the ruler is major then a procedure had to be followed. Though the Government wished to limit their ruling powers, they had to waste time and effort to educate to fight the anarchy in the Malharrao Era. Analyzing the situation in depth, the authorities argued, “If the king’s view isn’t considered, it would prevent a lot of time wastage and controversies. But now is it possible? This cannot work if the King is aware. But it is possible if he is a minor. It is possible to mould a young mind in any mould one wishes”. Therefore the authority’s decision to appraise the public by not dissolving the State and shape the young Prince in their pre-decided mould.[2]


May 2011/page no.15,16
The British thought that a young, weak and financially poor person who came to power would automatically affirm to the British decisions. They had a clear intention to create a “yes mam of a King. All the relatives of Maharaja Khanderao were old mature and proficient with the law. Malharrao had no relatives, which is why the British had a soft corner for Malharrao. As Jamnabai was not from Baroda her relatives were considered to be “outsiders”. They felt that she would appreciate if someone from outside would be invited to the throne. Jamnabai supported their belief by rejecting local descendents.

Kavlaine was a small village with 200 huts. The village had one school, 2 temples, 1 river and one Banyan Tree in the Chowk where Gaekwad and poor children would play. No one felt the need to study. Their life consisted of eating, drinking and doing whatever work ordered by the elders. The children would be in their homes during meal time or night time. The rest of the day, their parents didn’t come where they were. Upon hearing the news of Jamnabai coming to village to see Prataprao’s children, a wave of happiness spread in the miserable town. People thought that there was a hope where by their poverty days would soon end. Kashirao baba was no expectations. He had three sons Anandrao the eldest, Gopalrao the younger one and Sampatrao, the youngest. The eldest was just entering pubescence and would soon be considered an adult. Gopalrao was smart but was naughty brat! The young Sampatrao was extremely shy!

“All three were interviewed by the Regency committee. They were questioned as to why they had come here. Someone remained silent while someone innocently confessed the love of sweets. Here too Gopalrao stood out of the crowd. He said, “I have come here to be a King”. Jamnabai could spot the air of royalty in his reply. She developed
as inner feeling of acceptance for Gopalrao. She immediately recommended his name to the Government. Sir Mead and Madhavrao too supported her choice. But, there was a clause added to Gopalrao’s approval. It was noted that “Gopalrao is 12 years old. Though he is not an adult, he is lacking intelligence. He might find it hard till immediately accept his new relatives as his dear ones. He shall accept them slowly. Chances are his original parents might become an obstacle to this process. Therefore, he shall not be allowed to meet his original parents after the adoption ceremony. He shall be considered only if both his parents agree to this condition. Though the father son loved each other, their poverty overweighed their love. Frustrated with poverty, Kashiraobaba accepted this unfavorable condition. He had, in a way, anticipated such a situation. To seek a consensus from respected committee of Sardars, the adoption and religious rites were conducted on 27th May 1875. Sir Richard Mead placed Gopalrao in the lap of Jamnabai. Then he renamed the naughty village brat Gopalrao into Sayajirao: III

Gopalrao, born to Kashrao and Umabai on 11th March, 1863, spent 12 years in Kavlane before ascending the throne of Baroda as Maharaja Sayajirao. He did not limit himself to being just a puppet and dancing to the whims of Britishers. He proved to be sparking diamond excavated from a dark coal mine. Destiny transported this poor villager from a simple hut to a grand palace. The moment he stepped inside the palace, Maharaja Sayajirao emerged from Gopalrao like a butterfly from its cocoon. This was not a miracle but a result of the Maharaja’s relentless hard work, open mind, meticulousness, smart working style

and honest and humane character. His glittering personality gave the subjects many unforgettable and the Britishers surprising and often experiences.

No sooner did the adoption procedure end; Gopalrao’s life underwent a sea of change. There was an end of his lifestyle. The entire day was devoted to turning a crass child into a cultured and well mannered King. Though they shared no blood relation, the Queen Mother observed all the development processes carefully. So much that one forgot that she was a stranger to Gopalrao.

The Gaekwad children had never attended the school in Kalvane. Gopalrao was to receive his royal powers after attaining majority in 6 years. Even if one wished to make him a yes-man, there was a need to bring massive changes in his personality. But the government found it easy to train the King in their desired mould. The training process was actually a challenge for both Sayajirao and the British authorities. It was difficult, an unbearable punishment even, for a boy who had been wondering aimlessly for 12 years of his life to suddenly engage himself to take disciplined training round the clock. The government prepared a 6 year curriculum for Sayajirao’s training. He had to learn 4 languages: English, Gujarati, Marathi and Urdu. All languages had a different writing style. English was totally new and not related. History, Geography and Primary mathematics were the mandatory subjects. He also had to study good governance, lifestyle, local laws, etc. which was not a cakewalk. Though the teachers were disciplined, imparting education to a young, vivacious mind seemed impossible. Even if both pursued their roles endlessly, it was not likely that he would be fully literate by 18 years. In young princes accepted the academic
importance and displayed a passion to learn and become an excellent student and an excellent King.

The Government entrusted the training process under ICS officer F.A.H. Elliot. Later on he wrote Rulers of Baroda, in which he commented on Sayajirao’s education.

A report on the progress of the training was regularly sent to the British. The syllabus was updated and additions were made. But Sayajirao Progressed rapidly owing to his ability to handle pressure with self-confidence. His handwriting was poor. The schedule didn’t allow anytime improving these skills, which he always had remorse for.

Shortly, he began giving small speeches in English and practiced hard to improve his lectures. He continued this even after he became a king.[1]

2:2:4 Matters of succession

On assuming the reins of government, some of his first tasks included education of his subjects, uplifting of the downtrodden, and judicial, agricultural and social reforms. He played a key role in the development of Baroda's textile industry, and his educational and social reforms included among others, a ban on child marriage, legislation of divorce, removal of untouchability, spread of education, development of Sanskrit, ideological studies and religious education as well as the encouragement of the fine arts. His economic development initiatives included the establishment of a railroad (see below) and the founding in 1908 of the Bank of Baroda, which still exists and is one of India's

leading banks, with numerous operations abroad in support of the Gujarati Diaspora. Fully aware of the fact that he was a Maratha ruler of Gujarat, he identified himself with the people and shaped their cosmopolitan attitude and progressive, reformist zeal. His rich library became the nucleus of today's Central Library of Baroda with a network of libraries in all the towns and villages in his state. He was the first Indian ruler to introduce, in 1906, compulsory and free primary education in his state, placing his territory far in advance of contemporary British India.

2:2:5 Heritage and views

Though a prince of a native state, an admirer of the English people and in many respects of the English rule in India, he jealously guarded his rights and status even at the cost of annoyance to the British Indian Government. Sayajirao was often in conflict with the British on matters of principle and governance, having continuous and longstanding verbal and written disputes with the British Residents as well as with the Viceroy and officials in the Government of India. He was granted the title of Farzand I Khas I Daulat I Inglishia on 29 December 1876. He attended the Delhi Durbars of 1877, 1903 and 1911; it was at the 1911 Delhi Durbar that an incident occurred that proved to have far reaching ramifications for Sayajirao's relations with the Raj.¹

2:2:6 A demonstration of independence

At the grand and historic 1911 Delhi Durbar, attended by George V: therefore the first time that a reigning British monarch had travelled to India, each Indian ruler or "native prince" was expected to perform proper obeisance to the King Emperor by bowing three times before him, then backing away without turning.

As the third most prestigious Indian ruler, Sayajirao was third in line to approach the King Emperor; already, he had caused consternation among the British officials by refusing to wear his full regalia of jewels

and honors (to lend a touch of exoticism, it was expected that the rulers on formal occasions would present themselves in jewels). While some accounts state that he refused to bow, Sayajirao actually did bow, albeit perfunctorily and only once before turning his back on the King Emperor. According to his granddaughter Gayatri Devi, she states in her autobiography that due to some reason he had been unable to attend the rehearsals and didn't know how to greet The King Emperor. Other eyewitness reports state he walked away "laughing". For several years already, Sayajirao had angered the British by his open support for the Indian National Congress and its leaders; the incident before the King Emperor proved to be the last straw. The British never fully trusted Sayajirao again, although he was openly forgiven when he was awarded a GCIE in 1919.

2:2:7 Public works

2:2:7:1 Railways and waterworks

During his reign a large narrow gauge railway network was set up in Baroda State with Dabhoi at its focal point, a network that still is the largest narrow gauge railway network in the world.

Sayajirao envisioned a water supply scheme for Baroda in 1892 at Aiwa that would use gravity to supply drinking water to the people of Baroda. To this day a large portion of Baroda City gets its drinking water from this source.^[1]  

2:2:7:2 Parks

The large public park originally called Kamati Baug and now called Sayaji Baug was his gift to the City of Baroda.

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2:2:7:3 Education and University

For the first time in India, the Maharaja proposed to start free and compulsory primary education in Amreli district and later included more and more regions under the project to cover the entire state by 1907.\[1\]

On the occasion of the Diamond Jubilee of his accession to the throne, he set apart large funds out of his personal as well as of the state funds for setting up a University in Baroda for the benefit of students from the rural areas of his state...... a task which was ultimately completed by his grandson Sir Pratapsinghrao Gaekwad, who founded the Maharaja Sayajirao University and settled the trust as desired by his grandfather. This trust known as the Sir Sayajirao Diamond Jubilee and Memorial Trust exists today also and caters to the educational and other needs of the people of the former state of Baroda.\[2\]

2:2:7:4 First Cinema House

Shivaji Chitra Bhuvan a cinema house was constructed along Sursagar Lake overlooking the Music College in 1929. Over the years it came to be known as Prince talkies and boasted of the first talkies in Baroda to have a cinemascope screen. The cinema house had a fame that matched its appropriate name. In 1969, Prince Talkies was gutted down during the communal riots but was reconstructed.\[3\]

\[1\] http://en.wikipedia.org/wiki/Sayajirao_Gaekwad_III
\[3\] Book: Maharaja Sayajirao Gaekwad: The Visionary/Smita Bhagwat,avinash kaptan/ Publish by: Matrubhumi seva Trust/ 1st edition /Jan 2005/ Page no:100
The Baroda Museum

The Baroda museum is famous the world over for its splendid architectural design. The building is given its mesmerizing beauty by Indo-Carcenic architectural touch. There is a unique blend of Moghul, European and Maratha style architecture. There are 27 different exhibit sections, each providing a nostalgic glimpse of cultures around the world.

The Maharaja laid the foundation stone of this building in 1887 and the museum was opened for public in 1894. The Maharaja added a picture gallery to it in 1921. Original works of art belonging not only to the royal family but collectors from all around the world adorn its walls. The Maharaja didn’t bat an eyelid to spend a fortune from his personal account in generating his collection for this purpose. In reference to museum, the Maharaja opined “If one wishes to evaluate the cultural heritage of any nation, he has to turn to its performing arts, Music, Painting, Sculpture, Architecture etc. because they are the measuring rod for culture that act as a medium and give a glimpse of the nation.”

The museum has over 63,000 samples of sculpture, architecture, painting, costumes etc. The European picture gallery is unique in itself in India. The Maharaja has facilitated original works of art of many a noted painters to be displayed in the gallery.

There are over 500 ornaments collected from Lothal and Rojdi on display noticing, which one can get an insight into the lifestyle of fun loving Gujaratis in the era.\[1\]

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Many palaces were built by Gaekwads, the Laxmi Vilas Palace was built by Maharaja Sayajirao Gaekwad III in 1890. [1]

[1] Photo taken in Laxmi Vilas Palace
Patronages

He recognized talent from among his people. He supported education and training of persons who in his opinion would shine in life. Those persons whom he patronized included Dr. Babasaheb Alies Bhimrao mji Ambedkar, the architect of Indian Constitution; Dadabhai Naoroji, who started his public life as the Dewan (Minister) to the Maharaja in 1874 and thereafter went on to become the first Asian Member of the British House of Commons where he made no secret of the fact that he would also be representing 250 million of his fellow subjects in India. He also sent his Agriculture Commissioner Chintaman Vishnu Sane to The United States of America for research in that field.

Sayajirao used to visit England every year to select outstanding young people to join his service and in one of such visits he met 20 year Sri Aurobindo whom he immediately offered a job at Baroda College. Sri Aurobindo returned to India in 1893 to join the Baroda service.

The Maharaja supported and witnessed the successful flying of an unmanned aircraft constructed by Dr. Talpade in 1895, which happened eight years before the Wright brothers took to the skies. This is as per right wing RSS literature. No proof exists of this flight and neither does that aircraft in any condition. [1]

Sayajirao Gaekwad III played a significant role in the making of Bharat Ratna Dr B. R. Ambedkar or Babasaheb. Being the chairman of our country’s constitution drafting committee, Ambedkar became one of the first dalits to obtain college education in India. There was a time when Ambedkar, born in the British-founded town of Mhow in 1891, was prevented from learning Sanskrit as a child.

This very lad eventually earned law degrees and multiple doctorates for his study and research in law, economics and political science from the Columbia University and the London School of Economics. He was jurist, political leader, philosopher, anthropologist, historian, orator, economist and editor.

Sayajirao, a strong campaigner against untouchability, wanted Ambedkar to be a towering example for society. Ambedkar had joined the Elphinstone Collage in Bombay in 1908. It was in 1910 that one of his mentors, Krishnaji Keluskar, met Sayajirao and the maharaja granted a monthly scholarship of Rs 25 to Ambedkar for his studies.

Ambedkar finished college in 1912 and took up a job in January 1913 in the Baroda state service as a lieutenant. But as fate would have it, his father took seriously ill and he had to leave for Bombay within days of taking up the job. His father passed away in February and in the same year, Sayajirao announced a scholarship for those wanting to study at the Columbia University.

Ambedkar was granted a scholarship of 11.5 pounds per month in June. He obtained an MA with economics as the principal subject from
the Columbia University in 1915. In 1916, Ambedkar left for further studies at the LSE. Even before his scholarship expired, he was appointed the military secretary to the maharaja with a view to groom him as the finance minister. Ambedkar returned to the city in September 1917 as his scholarship tenure ended and he joined the maharaja’s service. But after a brief stay in the city, till November 1917, he left for Bombay to campaign on a larger platform.\[1\]

2:2:9 Cultural and material interests
The Maharaja Sayajirao iii was a noted patron of the arts. During his reign, Baroda became a hub for artists and scholars. The celebrated painter, *Raja Ravi Varma*, was among those who spent substantial periods of time at his court.

2:2:10 Jewelry
Sayajirao had a splendid collection of jewels and jewelry. This included the 262 carat (52.4 g) "Star of the South" diamond, the "Akbar Shah" diamond and the "Princess Eugenie" diamond.

2:2:11 Classical music

H.H. Sayajirao III mentioned about his closeness with classical music in one of his lectures.

"Music elevates our thought. The most effective way of checking immorality is to introduce music in our homes. It plays great and important part in the life of a nation and in building up its character. The question of public amusement and recreation is an important one and it is occupying my attention."

Ut. Moula Bax first principal of gayan shala.

Sayajirao iii was a patron of Indian classical music. Ustad Moula Bux founded the Academy of Indian Music under his patronage. This Academy later became the Music College and is now the Faculty of Performing Arts of the Maharaja Sayajirao University of Baroda. Apart from Ustad Moula Bux, Sayajirao’s court boasted great artistes like Ustad Inayat Khan and Ustad Faiyaz Khan. In 1914, the first All India Music Conference was held in Baroda. [1]

Two sister’s famous dancers Nanba and Bichaba perform in Darbar Hall[1]

The Maharaja Sayajirao University of Baroda, started the first dance programme in India in 1950. Over the centuries there had been many alliances and marriages between Baroda’s kings and princesses. Dancers were often part of the dowry as dancers, poets and musicians were status symbols for the royal courts and maharajas had as many artists as they could afford. In 1880 the Maharani Laksmi Bai (Chimnabai I) of Tanjore was married to Baroda’s Maharaja Sayajirao III Gopalrao Gaekwad, an enlightened prince who after ascending the throne established the Baroda College as one of his first public acts. It was later absorbed into the university that bears his name.

Chimnabai was knowledgeable in Bharatanatyam and Carnatic music, and brought a troupe with her comprising two dancers, two nattuvanars (leaders of Bharatanatyam concerts) and two teachers (Khandwani 2002). Others followed later, including Nattuvanar Appaswamy and his dancer wife Kantimati, who had studied with Kannusamy and Vadively, two members of the Tanjore Quartet. After the death of Appaswamy in 1939, Kantimati and their son, Guru Shri Kubernath Tanjorkar, left Baroda to teach in Lucknow, and then worked in the film industry in South India until Sayajirao’s successor, Pratapsinhrao Gaekwad recalled the family to Baroda in 1949 to teach

in the Music Department in the Kalavan Palace, later absorbed into the Maharaja Sayajirao University (Gaston 1996: 158:160). Later Guruvarya Shri Kubernath Tanjorkar established his own Institute namely Tanjore Dance Music & Art Research Centre at Baroda with his Son Guru Shri Ramesh Tanjorkar and Guru Smt. Leela R. Tanjorkar (Kubernath Tanjorkar's Family is devoted to Bharatnatyam dance now including their grandsons Rajesh and Ashish). So what we have here is a tradition of very distinguished Bharatanatyam dancers and teachers, members of a family considered an offshoot of the Tanjore Quartet bani (stylistic schools; Gaston 1996: 159), already established in Gujarat by the time Mrinalini sets up her own academy. Yet there is a sense that what she did was not new.\[1\]

2:2:13 Drama

Maharaja Sayajirao Gaekwad was very much interested in Marathi drama. He was very great fan of Bal gandharwa, he also financed Bal Gandharva Natak Mandali.

Gandharva Natak Mandali would always acknowledge the royal patronage with deep gratitude at every performance: be it in Baroda or away. Every advertisement announcing a new production by the company would carry the name of shri Sayajirao Gaekwad, ruler of Baroda and chief patron of Gandharva Natak Mandli in bold letters.\[2\]

\[1\] http://en.wikipedia.org/wiki/Sayajirao_Gaekwad_III
\[2\] Book: Maharaja Sayajirao Gaekwad: The Visionary/Smita Bhagwat, avinash kaptan/ Publish by: Matrubhumi seva Trust/ 1st edition /Jan 2005/pageno.31
Ticket Of Swayamwar Natak[1]
2:2:14 Family of Maharaja Sayajirao

Maharaja Sayajirao initially married Chimnabai of Tanjore (Chimnabai I) (1864–1884) on 6 January 1880, by whom he had a son and two daughters:

• 1. Shrimant Maharajkumari Bajubai Gaekwad (1881–1883)
• 2. Shrimant Maharajkumari Putlabai Gaekwad (1882–1885)
• 3. Lieutenant Colonel Shrimant Yuvaraia Fatehsinhrao Gaekwad, Yuvaraj Sahib of Baroda (3 August 1883:14 September 1908). He died young, having had a son and two daughters, including

• Pratap Singh Gaekwar, who succeeded to the throne in 1939 as Maharaja of Baroda.

His first wife died young from tuberculosis, and Sayajirao married on 28 December 1885 another Maratha lady from Dewas, Shrimant Lakshmibai Mohite (1871–1958), who became Chimnabai II upon her wedding. A strong proponent of rights for Indian women, she proved every bit as willful and capable as her husband for the 53 years of their marriage, becoming equally well known throughout India. They had several sons and one daughter:

• 1) Shrimant Maharajkumar Jaisinghrao Gaekwad (12 May 1888:27 August 1923); no children
• 2) Shrimant Maharajkumar Shivajirao Gaekwad (31 July 1890:24 November 1919); had two sons and one daughter.
• 3) Maharani Indira Devi, Maharani and Maharani Regent of Cooch Behar (Indiraraje) (19 February 1892 6 September 1968). Married Jitendra Narayan of Cooch Bihar in 1911; had issue. Her descendants include the models Riya Sen and Raima Sen. She became a Maharani Regent of Cooch Behar and the mother of Gayatri Devi of Jaipur.
• 4) Lieutenant: Colonel Shrimant Maharajkumar Dhairyashilrao Gaekwad (31 August 1893 5 April 1940); had three sons and two daughters.

Other descendants of Sayajirao would wed the rulers of Kolhapur, Sawantwadi, Akalkot, Jath, Dewas Jr., Kota, Dear, Jasdan, Sandur and Gwalior.^[1]

2:2:15  Death of Maharaja Sayajirao
After a long and eventful reign of 63 years, Sayajirao Gaekwad III died on 6 February 1939, one month shy of 76. His grandson and heir, Pratap Singh Gaekwar, became the next Maharaja of Baroda.

2:2:16  Titles and Honors of Maharaja Sayajirao

2:2:16:1  Titles of Maharaja Sayajirao

- 1863:1875: Shrimant Gopalrao Gaekwad
- 1875:1876: His Highness Shrimant Maharaja Sayajirao III Gaekwad, Sena Khas Khel Shamsher Bahadur, Maharaja of Baroda
- 1876:1877: His Highness Farzand i Khas i Daulat i Inglishia, Shrimant Maharaja Sayajirao III Gaekwad, Sena Khas Khel Shamsher Bahadur, Maharaja of Baroda
- 1877:1887: His Highness Farzand i Khas i Daulat i Inglishia, Shrimant Maharaja Sayajirao III Gaekwad, Sena Khas Khel Shamsher Bahadur, Maharaja of Baroda, KIH
- 1887:1919: His Highness Farzand i Khas i Daulat i Inglishia, Shrimant Maharaja Sir Sayajirao III Gaekwad, Sena Khas Khel Shamsher Bahadur, Maharaja of Baroda, GCSI, KIH
1919:1939: His Highness Farzand i Khas i Daulat i Inglishia, Shrimant Maharaja Sir Sayajirao III Gaekwad, Sena Khas Khel Shamsher Bahadur, Maharaja of Baroda, GCSI, GCIE, KIH

2: 2:16:2 Honors

- Prince of Wales's Gold Medal:1875
- Kaiser i Hind Gold Medal (KIH):1877
- Knight Grand Commander of the Order of the Star of India (GCSI):1887
- Delhi Durbar Gold Medal:1903
- Delhi Durbar Gold Medal:1911
- Knight Grand Commander of the Order of the Indian Empire (GCIE):1919
- Hon. LLD (Benares Hindu University):1924
- Bailiff Grand Cross of the Order of St John (Gist):1932
- King George V Silver Jubilee Medal:1935
- King George VI Coronation Medal:1937

Vintage car of Maharaj Sayajirao Gaekwad III

Post Ticket of Sir. Sayajirao Gaekwad.
Shades of Maharaja Sayajirao’s life

1. The Maharaja was in great pain when he saw the pathetic condition of the subjects (praja). So, he decided to do something meaningful for their upliftment. He called Diwan Shahbuddin and said; ‘Till today I have personally visited so many places in the state (province) and spoken to many people about their problems, but what has disturbed me the most is the problems faced by the Adivasis (Nomads). We have to bring them out of the jungles and give them an opportunity to mingle with the (urban) common people. To do this the first thing is to wipe out the fear from their minds. The only way out to do this is to educate them about the other surroundings. That’s the only solution. Slowly and steadily the education will bring out the required progress in them.[1]

2. Before going to sleep H.H. Sayajirao was writing diary. He noted ‘The carving work of venis Temple is different. The full-fledged, artistic but minute carving work reminds about art of Hindustan (India). The carvings at Yerul, Ajanta, and Khajuraho and at Abu Temple are better than this. So according to me, India is the pioneer of delicate carving work. It is pure, simple but elegant compared to the other works of the world. Here the golden carving and marble stone is really attractive. The major colors used on the paintings over here are violet, Lavender and reddish brown. The light is enough that makes it little brighter. This

temple art is related to our daily life at the same time different from the Western world (work).[1]

Sometimes Maharaja (visits) the Jummadada Vyayam Mandir and gives important instructions. Days before yesterday, he said; ‘Manekrao we know very well that you don’t train ‘Pahelwans’ in the Akhada. Today we need youngsters who are full of zest and patriots, as well as ready to sacrifice their life for motherland. These youngsters should be trained not only at Dandpatta but also for the proper use of armory. These patriots are our future. Manekrao followed what H.H. Sayajirao has said.

“The back bone of our aim is love for nation and commitment towards our motherland. To speed up this work systematically one more associate will be joining us next week”. [2]

3. ‘Whom are we talking about?’ asked Dr. Athawale. ‘The most famous Bengali freedom fighter Arvind Ghosh is joining Baroda provincea’s khasherao informed. Though he has passed ICS exams he will not serve the British Government. He is the star who will guide the Indian students in London for Hindustan’s freedom fight. Let us start preparation for his welcome’.


After the end of this meeting Manekrao took oath from young members. "We pledge to serve our Motherland (Nation). We promise to serve with full strength for the province and for the nation."[1]

4. For a long time the chancellors of Muslim collages invited H.H. Sayajirao. He was praised for his work and for his achievements. They also acknowledgement him for his work. To this H.H. Maharaja said "I salute you and I am proud of you all for what you have done for the Muslim at Aligarh. If we want to free India from today’s condition educating the youngsters is the only way out."[2]

2:2:18 In Reference to The Maharaja’s Speeches

Sayajirao loved to visit Europe. But there are enough evidences that his love was not blind. Upon his visit to Europe, he understood the importance of exercise and gymnastics in life and therefore established the Sayaji Vihar club for the Baroda public. While sharing his thoughts with the members, he once said, ‘It would be foolish to neglect the body discipline. One can avoid only those things that are not necessary to nourish life. In India, since there has been no attempt to understand the club culture, it cannot develop properly and on the contrary all effort backfire and we misuse the club. I want Baroda to be an exception to this fact and to people who say that we are not ready for club culture yet.’[3]


The Maharaja had a deep understanding about the value of the hidden ancient Indian teaching system. He therefore didn’t give much significance to bookish knowledge in the newly prepared teaching system. He professed good learning habits to acquire informative knowledge. He believed that human could never get wise in the true sense. He was not interested in those who acquired bookish knowledge and displayed their literary foolishness.\(^{[1]}\)

The Maharaja didn’t like the public feeling of admiring the lifestyle in the olden days and cribbing about the corrupt contemporary scenario. Once in his speech, he expressed his feelings by saying, ‘the laziness surrounding the human mind can have dangerous effects. If we consider the human strength, it can never match up to that of other animals. But at times, the ruthlessness of human strength can put that of a lion’s to shame. If it were not true, then Athens, the cradle of freedom wouldn’t have produced able men’.

He would be careful in expressing his views on religious issues. When he got a chance to address the core religious bodies at the intellectual filled city of Pune, he discussed the differences between the true meaning of religion, religiousness and the attitude of religious men. Upon exposing the genial differences among the topics, many noted saints were filled with astonishment at the Maharaja’s knowledge.

When the Second World Religious Conference was held in Chicago, he chose the opportunity to remark about Swami Vivekanand, who had won hearts in the first chapter of the conference. Insisting on Vivekanand’s idea of a secular democracy, he praised India as a

\(^{[1]}\) Book: Maharaja Sayajirao Gaekwad: The Visionary/Smita Bhagwat,avinash kaptan/ Publish by: Matrubhumi seva Trust/ 1st edition /Jan 2005/page:82
pioneering example by adding, ‘I salute Vivekananda, who was two months younger to me and in such a small age had scaled the heights of labor and earned his place in history. I reverently wish that his dream of democracy should one day be achieved.[1]

The Maharaja was invited to represent India at the Round Table Conference held in regard to framing of the Indian constitution. Taking advantage of the situation he boldly announced, ‘The British administration has undoubtedly done a remarkable job in some aspect in India, which I cannot ignore. But after acknowledge this I wish to say that there is definitely a scope for improvement. It is not that we are in a situation that the British have no left any scope for improvement. One shouldn’t be in an illusion that had the British not intervened, we would still be wandering in the darkness of ignorance. Societies experience change sooner or later we would have changed on our own.

While inaugurating the Historic Council of Baroda, the Maharaja said, ‘it is important for every conscious citizen to have an in-depth knowledge about the history of his homeland. To know it form a total perspective, he should understand the history of the Asian continent. Only then will he understand the intricacies of historical research. By reading about the history of other nations, one can pinpoint to the origin of culture and tradition. Due to the migration of people from east to west and vice versa, certain issues were lost. Due to lack of learned people, many misconceptions were born and the seeds of culture conflict were sowed. It is important to understand history find solution

to these conflicting questions. Superficial extrapolations can never be permanent solution and one needs well reasoned solutions for long term conflict resolution.\[1\]

2:2:19  Photo History of Sayajirao Gaekwad

Going to England

With Grandson Pratapsinh Gaekwad

| **Description** | Group portrait of Sir Sayaji Rao, the young Gaekwar of Baroda (seated, front centre), Sir Richard Temple, Governor of Bombay and officials. Also in the portrait Sir Madhav T Rao, British appointed administrator of Baroda and Phillip S. Melville, Agent to the Governor General. The state of Baroda (Baroda) in Gujarat, western India. |
| **Date** | Circa 1880 |
| **Source** | From the 'Album of portraits and views in Baroda' taken by an unknown photographer in c.1880. Transferred from en.wikipedia; transferred to Commons by User: Rcbutcher using Commons Helper. Original uploaded was Indian Cow at en.wikipedia 9 February 2006 (original upload date) |
| **Author** | unknown |
Photo of procession 1872

Photo: Opening ceremony: Logo of Sir Sayajirao Gaekwad iii 150 years celebration.
Royal Family with Logo Of sayajirao 150 years celebration in Darbar hall, laxmivilas palace, Baroda.

Logo of Sayajirao 150 years celebration
H.H. Sir Sayajirao Gaekwad in 1910

Gujrati Hand writing of Sir Sayajirao Gaekwad

A specimen of Maharaja Sayajirao's handwriting.

English Hand Writing of Sir Sayajirao Gaekwad[1]

Sayajirao Gaekwad III had four sons and two daughters. But a series of tragedies, including the premature death of three of his sons, led him to pass on the throne to Pratapsinhrao, his grandson.

If Maharaja Sayajirao Gaekwad III came up with the idea of establishing a world-class university in the erstwhile Baroda state, his grandson Pratapsinhrao Gaekwad took it upon himself to fulfill his grandfather's dream. Pratapsinhrao, who ruled from 1939 to 1949, established the Maharaja Sayajirao University (MSU) and the Baroda Cricket Association (BCA) within his short reign. Pratapsinhrao's son, Fatehsinhrao Gaekwad, started playing cricket at the age of six and later went on to represent Baroda in Ranji matches. Fatehsinhrao became the president of the Baroda of Control for Cricket in India, holding the office in two stints – 1963-64 and the subsequent year.

During his rule, he initiated many reforms. He formed a committee with K M Munshi as the chairman. The committee framed the
constitution of the university and conceptualized the university after which the MSU Act, 1949, was passed to establish the institution. An ardent fan of sports, Pratapsinhrao also set up a sprawling golf course—Gujarat’s first—in the Laxmi Vilas Palace compound way back in 1941. In fact, the first golf open championship in western India was organized by Pratapsinhrao in 1942.[1]

However, Baroda’s last ruler was also known to be a spendthrift. The Indian government had apparently conducted a survey of Baroda’s treasury after reports emerged that Pratapsinhrao had spent millions of dollars during his visit to the US in 1948 with his second wife Sita Devi. He also broke the monogamy law laid down by Sayajirao and had two wives. Pratapsinhrao rubbed the Indian government the wrong way when he hesitated to merge the Baroda state into the Indian union after Independence. He had given a teary-eyed speech to his subjects from Nyay Mandir before signing the merger agreement with the government. He spent the last years of his life in exile in London.[2]
Fatehsinghrao Gaekwad was born to Pratap Singh Gaekwad, the last ruling Maharaja of Baroda and his first wife, Akhand Soubhagyavati Maharani Shantadevi Sahib Gaekwad (1914–2002). He succeeded as titular Maharaja of Baroda in 1951 when his father was deposed by the Government of India.

He served in public office as a Member of Parliament, Parliamentary Secretary of the Defense Ministry, MLA in Gujarat, Minister of Health, Fisheries and Jails, Chancellor of the Maharaja Sayajirao University in Baroda, and Chairman of the Board of Governors, National Institute of Sports in 1962-63. He was also the author of the book *The Palaces of India* (1980).
As a cricketer, Gaekwad represented Baroda in the Ranji Trophy between 1946 and 1958 and had a highest score of 99 in his first season. He was an attacking right-handed batsman. He played against the touring teams on various occasions between 1948 and 1954. He was an expert cricket commentator in radio and was made an honorary life member by the MCC. He was closely associated with Mr. M.C.Sane the son of the Agricultural Commissioner of Baroda State, Mr. Chintaman Vishnu Sane. He often sent Mr. M.C.Sane letters after both stopped playing in the Ranji Trophy.

Gaekwad was the President of the Board of Control for Cricket in India from 1963 to 1966, after serving as Vice-President from 1959 to 1960 and again in 1962-63. He was the manager of the Baroda Cricket Association from 1960. Known in England as "Jackie Baroda", he managed the Indian tour of England in 1959 and of Pakistan in 1978-79 and 1982-83. He was only twenty-nine years old when he managed the 1959 team.

He died in the Breach Candy Hospital in Bombay on 1 September 1988 at the age of fifty-eight, to be succeeded as titular Maharaja of Baroda by his younger brother, Ranjitsinhrao Gaekwad.

Maharaja Fatehsinh Gaekwad, was also a music lover, even though he was not directly connected with the performance of music. He had also arranged many private programmes at Laxmi Vilas Palace, in his own special music room. He had preserved many valuable, music recordings, programmes from the collection of Great Sir Sayajirao and Maharaja Pratapsinhrao.

He was connected with several organizations, conducting the programmes on classical music, and art. He was liberal enough to pay donation to such organizations. Indirectly he had helped to grow and...
progress the arts like music, paintings, sculptures etc., in the cultural city like Baroda.

Titals of Maharaja Fatehsinghrao Gaekwad

Lieutenant-Colonel Farzand-i-Khas-i-Daulat-i-Inglishia, Shrimant Maharaja Fatehsinghrao Prataprao Gaekwad, Sena Khas Khel Shamsher Bahadur, Maharaja of Baroda (2 April 1930, Baroda – 1 February 1988, Bombay) was an Indian politician, cricketer, and titular Maharaja of Baroda. [1]

One has to deeds good in seven previous births to be born in a Royal Family. Those who were born in Royal Family are very lucky ones. Since last four generation this king has done so much hard work for the state, subjects, for the happiness and comfort of people that it is truly said ‘Swadeshe Pujayate Raja!’ why will not the people respect such a king? Today 70 years have passed till people of this state remember his every moment.

To take the Royal Family’s tradition and fame forward, on 8th May 1938 H.H. Ranjitsinh was born. He was born after four daughters. So his childhood was very comfortable. Elder brother Shri Fatehsinh, Shrimant Mrunalinidevi, Shrimant Pramilaraje, Shrimant Saralaraje, Shrimant Vasundhararaje and then Shrimant Ranjitsinh was born. He was a beloved to his father. His father loved his so much that on his third birthday his father gifted him a real train with steam engine, (Till date this train is kept in glass showcase in the Fatehsinh Museum. He took
his basic education in his childhood at Motibaug School at Laxmi Vilas Palace.

In the year 1956, he passed out his Board Metric exam from Bombay University. He has keen interest in arts drawing since his childhood. He then took admission in his great grandfather’s University. He graduated at Faculty of Fine Arts in Painting from Maharaja Sayajirao University of Baroda. Before this degree he had done a diploma in Fine Arts from Royal Academy of Arts, London (U.K). In 1964, he did M.A. from Faculty of Fine Arts, at M.S. University of Baroda.

In 1965, he started an offset printing press, called ‘Printaj’ or ‘Printaz’ at Bagikhana. At that time that kind of a concept was a modern and new. That system of press was very expensive and printing was very costly. At that time there were only 3 to 4 machines of offset printing machines in Baroda. But Ranjitsinh’s boldness and risk in business of printing gave him such a success that he had become very famous, as a commercial artist and in commercial production field his name was on top.

Shrimant Ranjitsinh had received many certificates and awards from many famous institutes and organizations. Their names are - David Meury scholarship Royal Academy. In 1962 All India Arts and Crafts Society of India. In 1965, he got a second prize from this organization, Gujarat, Lalit Kala Academy, Bombay Society, Bombay 1993. 2004 he got an award from (Maharashtra) Pune’s Lookmanyla Tilak Trust’s Late Barrister V.V. Karia Award.

Along with drawing and painting, he had a keen interest in sculpture. He had done many ‘One Man Show’ in the above field. His shows took place at Jahangir Art Gallary, Bombay in 1962; Shri Dharani Gallary,
Bombay, Taj Art Gallery, Bombay, Chitrakala Parishad, Bengaluru, Majis Gallery, Dubai, Lalit Kala Academy, New Delhi, Nehru Centre, London and so on. He participated in one of the exhibitions at London in 2008, where he had given a title ‘The Goat’. He had made a sculpture on that subject. In 2010 at London Botanic Garden and Durham H.H. Ranjitsinh was asked to exhibit a sculpture on ‘The Water’.\footnote{Visrati Virasato/chandrakant Nashikkar/Publish by-Meera Chandrakant Nashikkar/Page no-74,75}

Long year ago classical music was one of the subjects in primary education. To pass out that subject was compulsory. Special trained teachers were appointed to teach music. Shrimant Ranjitsinh got his basic education of classical music at school level. At that time a well known music teacher Late Rangnath Nigoskar was appointed to teach music. He started taking Classical Music (Vocal) lessons right from primary school. His first Guru was Pt. Raghunathbua Potdar. In the recent years he took good training from his Guru Pt. Maniprasad.

Previously this princely state used to appoint ‘Darbari Gayaks’, ‘Raj Gayaks’ in their kingdom for their love of music. But people of Baroda are proud about Shrimant Ranjitsinhji as a classical singer from a Royal Family. Shrimant Ranjitsinh has not only performed in Gujarat but he did his programmes in big cities of India. He also did vocal programmes at ITC, Sangeet Academy, and Calcutta Sammelan etc. He had also performed at Nehru Centre at London. But this multi-talented king Of Baroda was never had proud about so many achievements.

Other than classical music he had done playback singing along with Smt. Anuradha Paudwal, Alka Yagnik in Gujarati as well as few Hindi
films. ‘Chandani’ is one of such cassette of his Gujarati and Hindi Bhajans accompanied by Shri Purushottam Upadhyay.\textsuperscript{[1]}

He had performed many times in India and abroad. Many years he performed on Akashwani, too. He had a unique personality than a normal being. He was associated with many organizations and in politics, too. He was never shown pride about his achievements at the same time never let anyone feel small.\textsuperscript{[2]}

\textsuperscript{[1]} Visrati Virasato/chandrakant Nashikkar/Publish by-Meera Chandrakant Nashikkar/Page no-76,77
\textsuperscript{[2]} Excerpts taken from interview Maharaj Ranjitsinh Gaekwad/ 25-2-1998