

# THE HISTORY OF LEUVA PATIDARS



# THE GEOGRAPHY OF SOUTH ASIA



India is home to the mighty Himalayan mountain range in the north and east, with over 100 peaks exceeding 23,600 feet. To the west of the Himalayas lie the Karakoram and Hindu Kush mountain ranges. In northeaster Pakistan are the fertile plains of Punjab, accessible via the historic Khyber Pass along the Afghanistan-Pakistan border. Throughout history, many migrants entered India through this pass and eventually settled in the region.

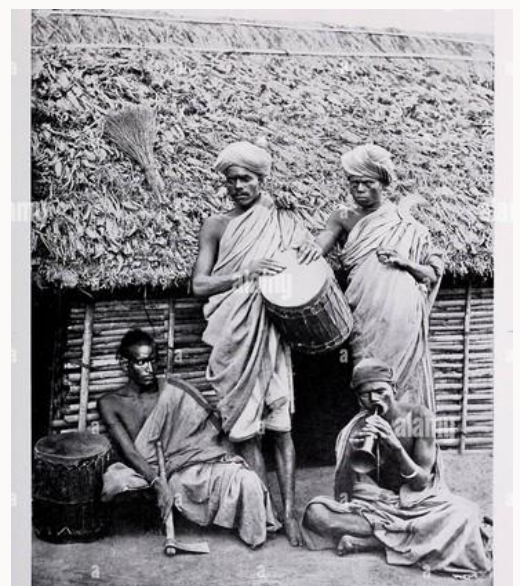
3000–1500BC

# ORIGINS OF DRAVIDIANS AND CULTURE



The first humans arrived in India from Africa around 50,000 years ago. The Dravidians, who also originated in Africa and had dark skin, migrated to north-western India (now Pakistan) around 3000 BC. They settled along the banks of the **Sindhu (Indus) River**, where their culture flourished.

The Dravidians established cities that were highly advanced compared to contemporary cultures. They constructed multi-story buildings using bricks, developed public baths, individual homes with toilets, drainage systems, and organized roads. They worshipped Shiva and Shakti (the Goddess), cultivated crops along riverbanks, and stored grains in granaries. Their culture was largely peaceful, and while they had domesticated some cattle, they did not domesticate horses. Their script remains deciphered to this day.



# ORIGIN OF ARYANS & JOURNEY OF THEIR MIGRATION TO INDIA

Most historians agree that the Aryans originated near the Black and Caspian Seas. Their initial migration took them to Central Asia, along the banks of the Amu Darya River in the Pamir Mountains (north of Afghanistan). From there, one group of Aryans travelled towards Europe, while a second group went to Iran. A final group moved to the banks of the Sindhu (Indus) River in India, specifically the Punjab region, around 1500 BC. In Punjab, they initially inhabited an area where seven rivers flow: the Sindhu, the Jhelum, the Chenab, the Ravi, the Beas, the Sutlej, and the ancient Sarasvati. From this region, they gradually moved eastward to the fertile lands of the Ganges and Yamuna and later to Bihar and Bengal.



It is believed that the modern-day Gujarati Patidar community descended from these original Aryan settlers who migrated from Punjab to Gujarat. The Patidars are thought to be descendants of this group of Aryans, who, at that time, were not known as Hindus but simply as Aryans. They worshipped the sky and storm god, Indra, along with life-sustaining elements like the sun, wind, fire, air, and rain. Their religion was called Aryan Dharma, Sanatan Dharma, or Vedic Dharma—not Hindu Dharma. Although the Aryans conquered the Dravidians, they integrated with them, creating a combined culture known as the Indus Valley Civilization. While in the Sindhu (Indus) Valley, they established trade links with Mesopotamia and Iran. People in these regions could not pronounce the "S" sound, instead saying "H" and thus began referring to the people of the Sindhu Valley as "Hindus." This is how the Aryans came to be known as Hindus.



During this period (1500 BC – 500 BC), the earliest Hindu texts, such as the Vedas and Upanishads, were written, marking the birth of 'Sanatan Dharma' (the Hindu religion). The Aryans used the 'Swastika' as a symbol of well-being. The Aryans spoke a highly developed language known as Proto-Indo-European (PIE), which is the root of Sanskrit, Latin, and most European languages. Sanskrit, the language of many Hindu scriptures, is also the basis for most North Indian languages, including Hindi, Gujarati, Marathi, and Punjabi.



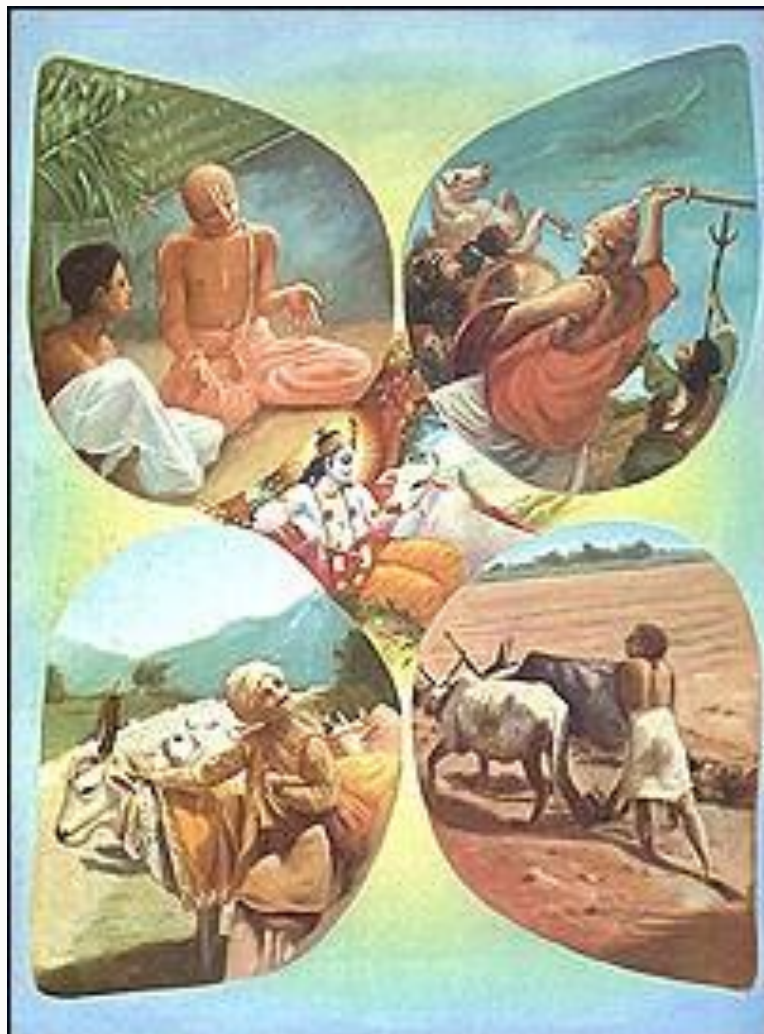
# CAST DIVISION / THE VARNAS

The Aryans introduced the concept of 'Varna,' which, contrary to popular belief, is not 'caste' but rather signifies a categorisation based on temperamental traits, represented by colours. There are four Varnas. According to the Rigveda and the Bhagavad Gita, a person's Varna was originally determined by 'karma' (deeds) rather than by birth (caste), allowing individuals to choose their Varna freely. However, over time, vested interests made this system rigid. Society became divided into four groups or castes: (1) Brahmin, (2) Kshatriya, (3) Vaishya, and (4) Shudra.

Before these caste distinctions solidified, all Patidars were considered Aryans.

**Brahmins:**  
Provided  
education and  
religious  
services

**Vaishya:**  
Conducted  
businesses and  
commerce



**Kshatriya:**  
Protected  
society  
(especially in  
wars) and held  
ruling  
responsibilities

**Shudra:**  
Did manual  
work and  
served the  
other three  
groups

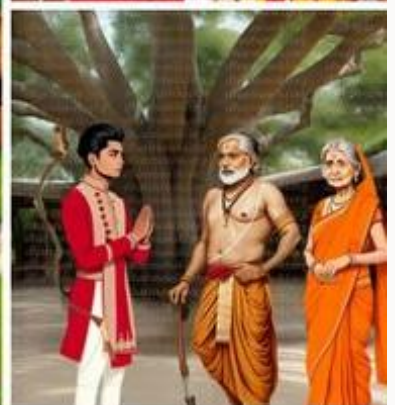
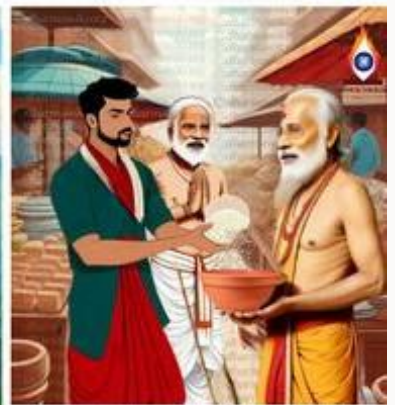
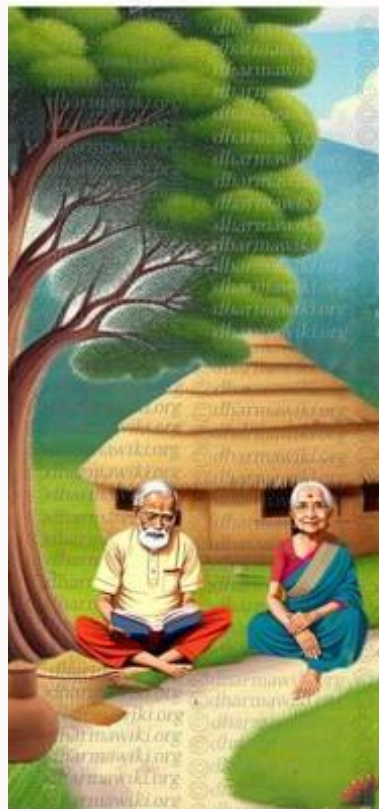
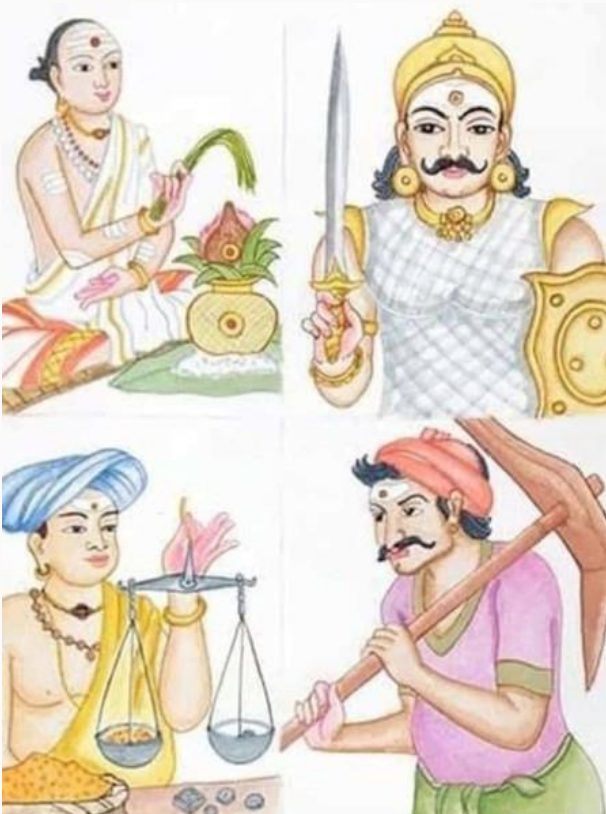
# DETAILS OF CAST DIVISION

**If a person possesses qualities of purity, love, faith, and detachment; seeks true knowledge; and has a spiritual temperament, they are represented by the colour white and are known as Brahmins.**

**If a person embodies qualities of action, willpower, and assertiveness; seeks honour, power, and status; and has a martial and political temperament, they are represented by the colour red and are known as Kshatriyas.**

**If a person has a natural affinity for trade and business; seeks communication and exchange; and possesses a commercial temperament, they are represented by the colour yellow and are known as Vaishyas.**

**If a person loves nature and farming or has an artistic temperament, they are represented by the colour black and are known as Shudras.**



Over time, the Kshatriya class divided into three sub-classes:



**Rajan Kshatriya:** Kings and leaders.

**Kshatriya:** Warriors

### **Kurmi Kshatriya:**

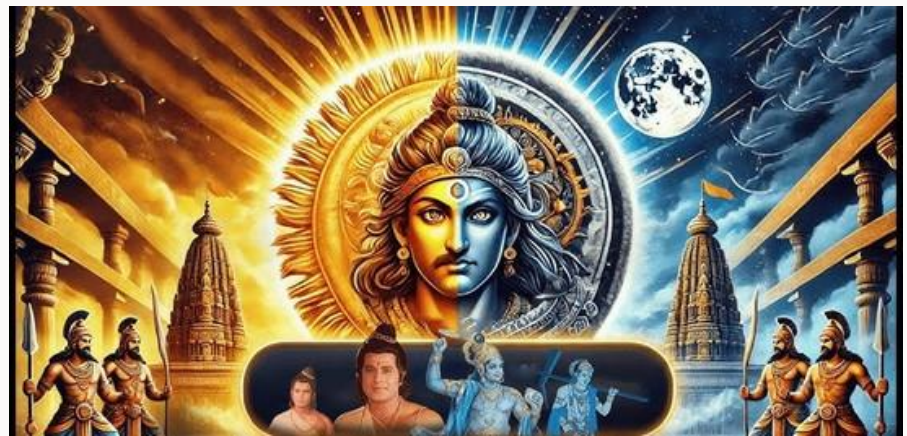
Known as those who could “do” and derived from the Sanskrit words “Kuru” (to do) and “mi” (I), Kurmi Kshatriyas were involved in farming during peacetime and served as army support during wartime. Over time, they became known simply as Kurmis, primarily working in agriculture—growing food and raising cattle for the benefit of society.

The Kurmis held ownership of land over many generations and became known as Kunbi and, later, Kanbi. The Kanbi caste eventually split into two groups: Lauva Kanbi (migrants from the Lya district of Punjab) and Kadva Kanbi (migrants from the Karad district). Therefore, the Gujarati Patidar community can be thought of as comprising two main groups: (1) Lauva Kanbi and (2) Kadva Kanbi.

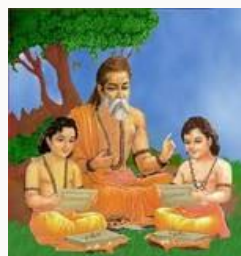


# ORIGIN OF LEUVA AND KADVA PATEL

The two most prominent Kshatriya dynasties in India were the Suryavanshi (Sun Dynasty) and the Chandravanshi (Moon Dynasty). These dynasties ruled over Indian kingdoms throughout much of its history. Shri Ram was the 67th king of the Suryavanshi dynasty, while Shri Krishna was the 64th king of the Chandravanshi dynasty. The Leuvas and Kadvas trace their lineage to the Suryavanshi and Chandravanshi dynasties, respectively.

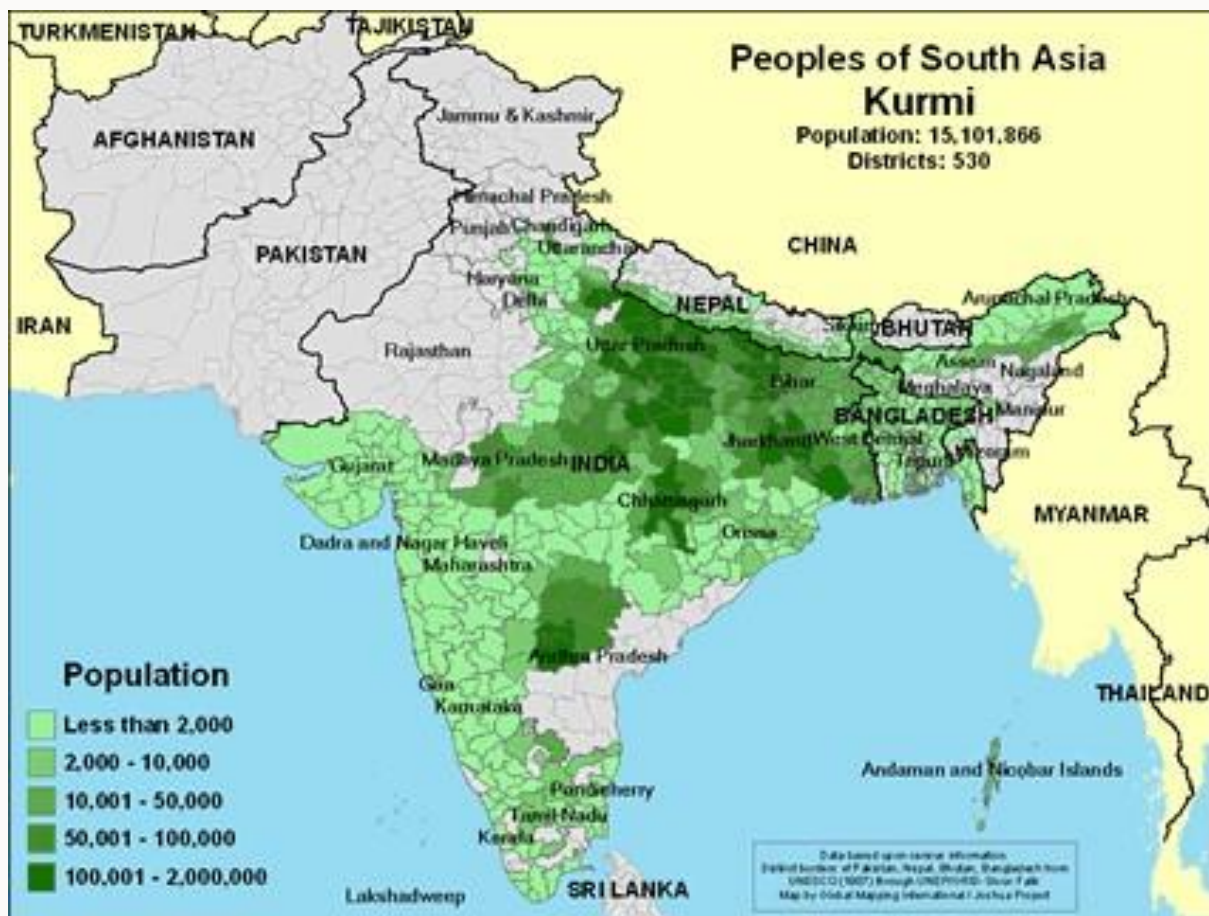


Rama's twin sons, Lava (Luv) and Kush, defeated King Janamejaya of Vishalavati and established their kingdoms in what is now Lahore (historically known as Leya) and Kasur (historically Karad) in Punjab, Pakistan. The Leuvas and Kadvas are believed to have originated from Lahore and Kasur, respectively.



# KURMIS MIGRATION

Beginning around 1000 BC, foreign invaders from the West (regions such as Turkey, Iran, and Iraq) began attacking the people settled in the Punjab area. These invasions brought robbery, torture, killing, and widespread destruction to houses, farms, and temples, forcing the Kurmis and others to flee Punjab and migrate to eastern and southern parts of India. Some Kurmi groups settled in North Gujarat (near the Unza area) and continued their farming traditions. To preserve a connection to their ancestral origins, they adopted surnames based on the names of their towns in Punjab prior to migration.



In Punjab, those Kurmis who lived in the Karad area (in the Gujranwala district, now in Pakistan) were known as Karad Kurmi, while those who lived in the Leu area were called Leu Kurmi. Over time and with migration southward, the name "Karad" evolved into "Kadva," and "Kurmi" became "Kanabi." Thus, Karad Kurmi became Kadva Kanabi, and Leu Kurmi became Leuva Kanabi.

1010BC – 1055BC

# KURMIS RELOCATION



The Kurmis initially settled along the banks of the Ganga and Yamuna rivers. When King Bhoja I came to power in Malwa (1010–1055 AD), they moved into his kingdom. King Bhoja, a celebrated scholar and formidable warrior, famously pursued Mahmud of Ghazni, ultimately driving him to retreat through the desert. During his reign, King Bhoja built a dam, created water wells, constructed temples, and founded the city of Bhojpur (present-day Bhopal). However, upon arriving in Malwa, the Kurmis found themselves in a difficult situation, as all the land suitable for farming had already been claimed. Today, Kurmis in the Jharkhand and Bihar regions still preserve their heritage by speaking their ancient language, Kurmali.

# KURMIS MIGRATION TO GUJARAT

Solanki King Siddharaj JaYsinh (1093–1143 AD) conquered Malwa (today's historical Malwa region includes districts of western Madhya Pradesh and parts of south-eastern Rajasthan) and invited the Kanbis (Kurmis) to settle in his kingdom of Anhilwara (northern Gujarat). It is said that Ramjibhai brought 600 Kanbi families and settled them in Adalaj. They were granted forest land to develop in exchange for paying taxes. The Kanbis worked diligently and quickly prospered, adopting the language of the Gujjars, which became known as Gujarati. Outside Gujarat, they speak the respective languages of the states where they reside.

In Madhya Pradesh, Patidars speak Hindi and use the surname "Patidar." In Rajasthan, they speak Rajasthani and primarily use the surnames "Patel" and "Lewa." In Maharashtra, they speak Marathi and predominantly use the surname "Patil."



# ORIGINS OF THE WORD ‘PATEL’

The surname Patel is one of the most widely used names today. Originally, the Kurmis from Punjab, after settling in Gujarat around 1400 AD, were allocated uncultivated land in Petlad Taluka by the Solanki rulers of Gujarat. The Solanki ruler granted each family land equivalent to one village for cultivation. The Kanbi families, highly motivated and hardworking, cultivated the land successfully and prospered. An agreement was made between the King and the Kanbis, appointing a headman in each village to maintain records (likh) of crops grown on designated portions of land (pat). These headmen became known as “Pat-likh,” which eventually shortened to “Patel” (or “Patil” in Maharashtra). Over time, nearly all Kanbis adopted the surname “Patel.”

Before the introduction of the surname Patel in Gujarat, they were known as Kanbis. Patel is not a caste, but a surname adopted by most of the original Kanbis.



The surname Patel was first used in Gujarat during the period of the Muslim Sultans (1412 AD–1573 AD). The village headmen, appointed by the Sultans, were known as Mukhis, a term derived from the Arabic word Mukta. Over time, these headmen came to be called Patel (derived from Patlik, Akshpatlik, or Akshpatal). Eventually, even relatives and friends of Mukhis began to adopt the surname Patel. The name was also used by certain other groups, including Brahmins, Vaniyas, Muslims, Harijans, tailors, and cobblers. However, its use within these groups has declined in recent times.

Today, the surname Patel is used almost exclusively by Kanbis, making it their recognised surname rather than a caste identifier. In Maharashtra, Patels are known as Patils.

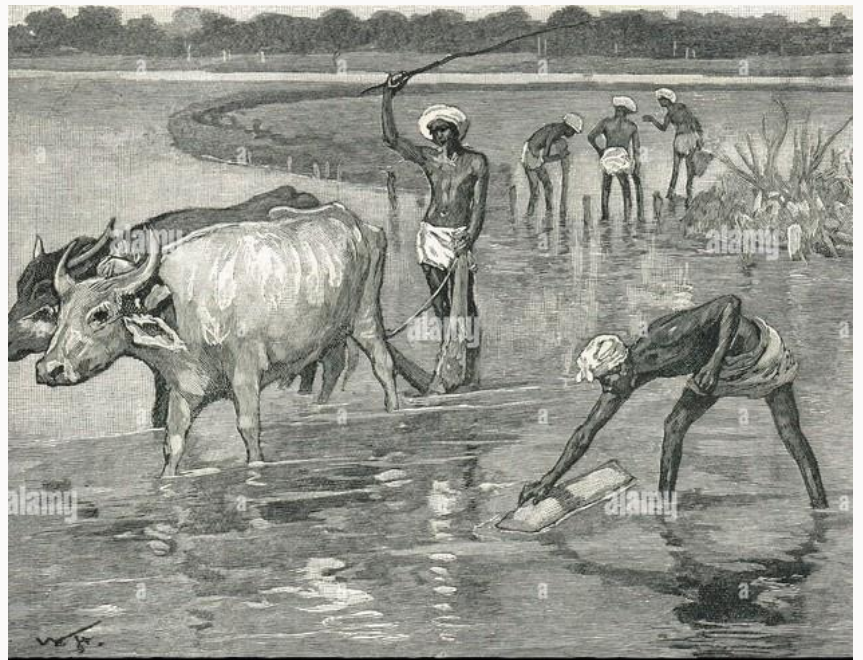


# ORIGINS OF THE WORD ‘PATIDAR’, ‘AMIN’ & ‘DESAI’

The term “Patidar” means landowner, derived from Pati (land) and Dar (owner).

Around 1700 AD, Mohammed Begda, the ruler of Gujarat, selected the best farmer from each village and granted them land for cultivation. In return, the Patidar would pay the ruler a fixed income for a certain period, after which they would acquire ownership of the land. The Patidars would hire a knowledgeable and diligent workforce to cultivate the land and, over time, would become the land’s rightful owners. From that point onwards, these individuals were known as Patel Patidars.

Mohammed Begda



Nagar Brahmins



During this period, Nagar Brahmins held exclusive authority to collect land taxes and often held undue power over the Patidars, sometimes exploiting them and confiscating their lands without just cause. Vir Vasandas from the village of Piplav (in Kheda) was offered the role of collecting land revenues in the Dholka, Matar, and Petlad areas. Vasandas, a courageous man with significant influence over the Mughal emperor Aurangzeb, met with Kanbis in Piplav in 1703 AD. At this meeting, he invited Bahadur Shah (son of Aurangzeb) and requested permission to use the title “Patidar” instead of “Kanbi.” Vasandas also used his influence with Mughal administrators to transfer the tax-collecting authority to the Patidars.

As a result, Patidar tax collectors were given the titles Amin and Desai. Thus, the Patidar caste began to include three primary surnames:

- (1) Patel
- (2) Amin
- (3) Desai

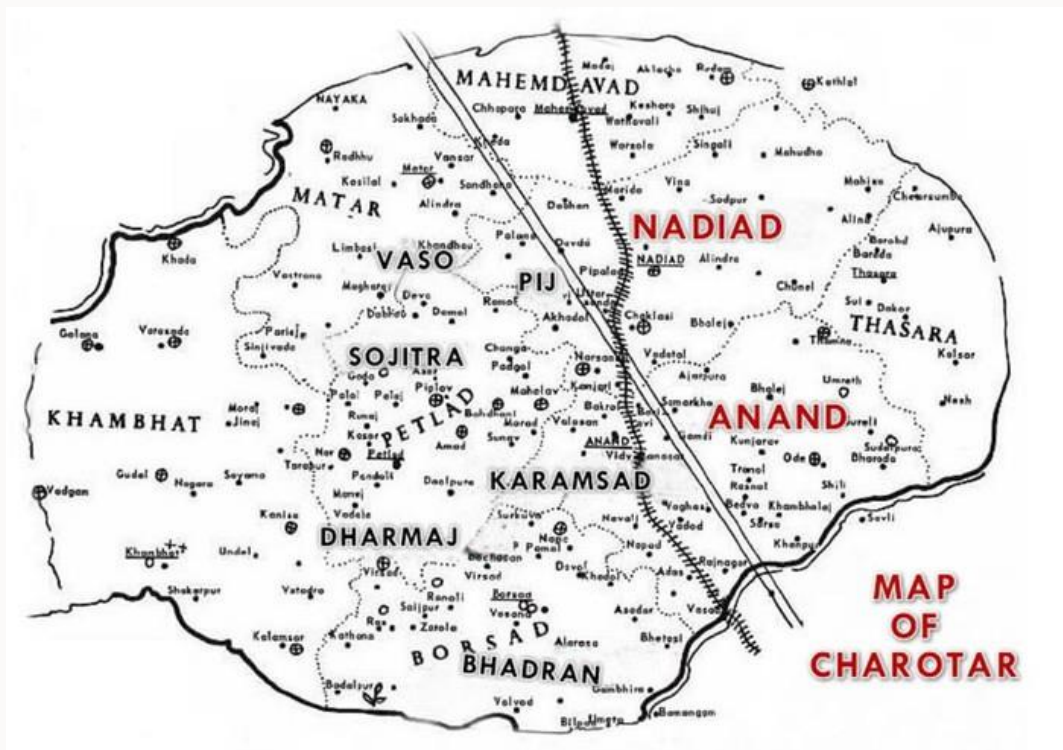
The term “Amin” is Persian, meaning “faithful.” Vasandas became the first Gujarati Amin, tasked with collecting taxes in the Dholka, Matar, and Petlad areas. The title Desai was given by the early Gaekwad kings of Baroda (from around 1761 to 1850 AD) to those appointed to collect revenues from specific regions (Paragna), for which they received a 10% commission. Desais are found in Gujarat, Maharashtra, and Goa, and were primarily selected from the Patidar, Brahmin, and Bania castes.

Sayajirao Gaekwad III



# THE HISTORY OF THE LEUVA PATEL/ PATIDAR OF GUJARAT

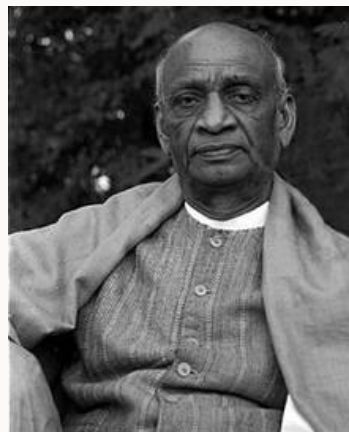
The Leuva Patels, also known as Leva Patidars, are a sub-caste of Patidars primarily located in the Charotar region of Gujarat. As their population grew, some Leuvas moved from Adalaj to Kheda and Anand. With changing rulers in this region, tax rates fluctuated—either increasing (Chad) or decreasing (Utar)—which is believed to have given the area its name, “Charotar.” The Leuvas played a significant role in establishing the Amul Milk cooperative and primarily cultivate millet, cotton, tobacco, and other crops. Sardar Vallabhbhai Patel is their most notable descendant.



Historically, Leuva Patels have been known for their wealth and influence in commerce, education, and producer cooperatives. They trace their origins to the Katha Vistar Taluka Bhachau district in Kutch-Bhuj, Gujarat, and the Kheda district of Gujarat, with an origin in the Shudra class. Various legends surround their ancestry: some suggest they were migrants from Punjab fleeing the Kushans, others claim they descended from the Hunas and Gurjars, while the most popular legend traces them back to Lava, the son of the deity Rama in the Hindu epic Ramayana.



**Amul**  
Milk



The Leuva Patels are often associated with specific Gaams (communities or village clusters) within the Leuva Patidar community. Some of these include:

- Moti Satyavis Gaam
- Nani Satyavis Gaam
- Paanch Gaam
- Chh Gaam
- Bavis Gaam

Each of these Gaams represents different villages or regions and often maintains distinct cultural practices and traditions.

In the 1830s, some Leuvas migrated from Charotar to South Gujarat, where they cleared forests and established villages. Here, they grow rice, bananas, sugarcane, mangoes, and other crops, and have set up several farming cooperatives. The patron goddess of all Leuvas is Annapurna Devi. Remarkably, this region has never experienced a drought in its history.





## LEUVA PATIDAR MIGRATE TO VARIOUS WESTERN AND EUROPEAN COUNTRIES, (UK, USA, CANADA, AUSTRALIA, NEWZEALAND, EUROPE)

The Patidars began migrating to the UK in the 1950s. Later, many who had relocated from African countries during those nations' independence movements also joined them. For most, this was their first experience living in snowy conditions. Initially, due to language barriers, they worked in various labour jobs in factories. Over time, they transitioned to owning small corner shops. Today, the current generation in the UK primarily holds white-collar jobs.

Many Patidars also migrated to the USA, particularly after US immigration laws were relaxed in the 1970s, leading to a significant wave of immigration from India, the UK, and African nations. Many arrived on student visas and later acquired legal status. They started with small independent motels and gradually expanded to franchised hotels. Some also purchased convenience stores, donut shops, and restaurant franchises. The first generation of immigrants worked in offices, shops, and factories, eventually establishing their own businesses—primarily the corner shops still common today. They worked extremely hard, putting in long hours and encouraging their children to aspire to educational success. The second generation of these Gujarati Patels excelled in higher education, with many graduating in fields such as pharmacy, engineering, and medicine—professions their parents had once only dreamed of.

Today, many Gujaratis/Patels, both young and old, lead comfortable lives in various sectors of British society, whether in professional, industrial, commercial, or political roles. Patels are also thriving as entrepreneurs in trade and are found in towns and cities across India and virtually all over the world.