



## Contribution of Gujarati literature and art to the formation a Bania society

**Dr. Shrihari Ramchandra Thorwat**

Assistant Professor, HoD, Department of History, Dr. Vijay Bidkar College, Abhone, Tal. Kalwan, Nashik, Maharashtra, India

**Corresponding Author:** Dr. Shrihari Ramchandra Thorwat

### Abstract

Evidence of human habitation has been found everywhere in Gujarat since prehistoric times. Three main divisions of Gujarat namely Kutch, Saurashtra (Kathewad) and Gujarat. Some small and large divisions of Gujarat got names like Anart, Lat, Shurparak, Anup and Aparant. Desalpur, Dholvira, Surkotada, Lothal, Rangpur and Rozdi are the ancient Harappan civilization sites found in Gujarat. In some of these places, ancient human remains, remains of elephants, remains of docks have been found. Greek and Roman coins found in various parts of this kingdom testify to this foreign trade. In the middle ages, Muslim invasions took place here. Gujarat bore the brunt of it. During the period of Maratha and British rule, Gujarati society began to be presented in mercantile terms. Outward attacks on this attitude, relations with many communities became necessary.

The architecture, literary production, Jain culture etc. that emerged here during the various dynasties contributed to the trade here. The name Gujarat first came into prominence in the 10<sup>th</sup> century. Inscriptions of emperors Ashoka and Rudradman are found at places like Girnar, Junagadh etc. From these three clauses it is understood that these rulers have influence on this land. The Sakas came to Gujarat during the Gurjara period in the fifth century A.D. Also known as the Gurjar (Gujarat) people group, they came to Punjab along with the Huns. Based on linguistics, the name of this region evolved as Gurjarratra, Gujarrat and Gurjar. Arab travelers of the 8<sup>th</sup> century A.D. pronounced it as Zar, Gujra. The linguistic and community terms using the name of Gujarat. It is because of this that the pronunciation Gujarat, Gujarat became customary in the 10<sup>th</sup> century AD. The seaport also helped the region to develop a trading community.

**Keywords:** Political identity of Gujarat, Social structure of Gujarati people, Gujarati Language and Literature, Gujarat Art and Architecture, Gujarati commercial heritage

### Introduction

Evidence of human habitation from prehistoric times has been found everywhere in Gujarat. These remains were found in excavations at Lothal near Dhandhuka in Ahmedabad district and Rozdi in Saurashtra. Greek and Roman coins found in various parts of the state testify to this foreign trade here. The name Gujarat is derived from the Prakrit word Gujjartha or the Sanskrit word *Gurjar Rashtra* <sup>[1]</sup>. Gurjars are believed to have settled around Mount Abu <sup>[2]</sup>. Gujarat was ruled by satraps for the first four centuries. The third inscription on the same stele is of *Skanda Gupta* <sup>[3]</sup>, one of the Gupta emperors who became lords of Gujarat after the satraps. By the end of the 5<sup>th</sup> century AD., the Gupta power had weakened. One of his generals, *Maitrak* <sup>[4]</sup>, established an independent state in Saurashtra and made Vallabhipur his capital. *Chawda* <sup>[5]</sup> kings came to prominence during Rajput rise. Vanaraja's

capital was Patan i.e. Anhilwara. Then the rule of Chaulukya or Solanki <sup>[6]</sup> became dominant in Gujarat. During this period, many important changes took place in various fields. *Mulraja* <sup>[7]</sup> was adopted by Samantsinha, the last ruler of the Chavda dynasty. From here onwards *Chalukya rule* <sup>[8]</sup> started in Gujarat. These dynasties kept *Anhilwara* as their capital <sup>[9]</sup>. Siddha Raj Jaisingh and *Kumarpala* <sup>[10]</sup> were the best kings of this dynasty. Prabhastirtha Somnath was the progenitor deity of Kumarapala. He was rebuilt Somnath temple. The medieval history of Gujarat is a witness to the advent of Muslim power in India. Muhammad of Ghazni was the first of the Muslim invaders to conquer Gujarat. Muhammad Ghazni destroyed the Somnath temple. He invaded during the reign of Bhima I <sup>[11]</sup>. A.D. Before the Muslim conquest of India in 1298, there were ongoing Muslim incursions into Gujarat. They are mainly seen dominating the Gujarat coast. They

had two small Muslim settlements at Cambay (Gulf of Khambait) and Bhadoch <sup>[12]</sup>. Raikaran Vaghela <sup>[13]</sup>, the last Rajput king, was overthrown by Alauddin Khalji, ending Hindu rule over Gujarat. This Muslim power in it existed till 1758 A.D. Muslim rule <sup>[14]</sup> finally came to an end after the defeat of that Mughal viceroy Momin Khan by the Marathas.

The Marathas <sup>[15]</sup> established their supremacy by capturing Ahmedabad from the Mughals in the same year. Zafar Shah established Muslim rule in Gujarat as the Viceroy of Delhi. He completely overthrew the existing weak rulers of Delhi and declared his independence. He became the first Sultan of Gujarat. Zafar Shah later assumed the title of Muzaffar Shah. His successor Ahmad Shah developed the city of Ahmedabad on the banks of the Sabarmati River, naming the city after himself. Ahmad Shah was succeeded by Mahmud Shah. He proved to be an able administrator. He successfully repulsed the Portuguese naval invasion. Naval bases were established at Daman and Diu near the Saurashtra coast. Mahmud Shah was an efficient administrator and a great state builder. He also played an important role in subduing the Rajput chieftains.

Majority of Gujarati peopoles is 62% *Hindus*. Among them are Vaishnavs of sects such as Madhva, Ramanuji, Vallabhachari, Swami Narayan and the rest belong to sects such as Smarta, Shaiva, Pashupat sect, worshipers of Mataji and sun worshippers. 11.6 includes Scheduled Tribes and 6.7 Scheduled Castes <sup>[16]</sup>, among Muslims <sup>[17]</sup> there are sects like Sunni, Shia, Ismaili, Memon, and Bohri <sup>[18]</sup>. Gujarat has become a veritable religious land of Jains <sup>[19]</sup> with a population of over four lakhs. Jains have played an important role in politics, culture and life here. Ranchodji of Dakor, Ambamataji of Girnar and Mahadev of Narmadattaki are places of worship for Jains. There are also ruins on Shatrunjaya hill and Girnar Mountain. Majority of Muslims in Gujarat also consider Gujarati as their language and scriptures of some sects are also in Gujarati script. Especially in rural areas, notions of superiority and inferiority can be based on economic status rather than birth. Gujarati is a language in the Indo-Aryan language family. The closest language to Gujarati is Marwari <sup>[20]</sup>. Ancient Western Rajasthani is considered to be the mother of both Gujarati and Marwari languages. In the sixteenth century these two languages separated from each other and started growing independently. If we trace the origin of Gujarati back to the pre-old Rajasthani period, it has to be assumed to be some form of Western corruption of Shauraseni. It is believed that the Gurjars came from the north and settled in Gujarat in the sixth century. Their language (of the Dardic group?) may also have influenced the structure of Gujarati, which developed from Western Shauraseni corruption. It is difficult to imagine this earlier state of Gujarat with certainty. The earliest linguistic evidence found in Gujarat is Ashoka's inscriptions at Girnar. But since the linguistic features found in these inscriptions are different from Gujarati. So many dialects<sup>21</sup> in use various community in Gujarat. They has use as communicate the people heritory. This dialects known as identity of communities as diversion of society.

Scholars believe that it developed from Shauraseni in the 9<sup>th</sup> to 10<sup>th</sup> centuries AD. *Tarangola*-like structures were formed. *Bharateshwar Bahubali Ras* is the oldest of the

Jainras. *Phagukavya* or seasonal songs like *Siristhulibhadrafagu* and *Barmasi*, a form of seasonal songs, were handled by Jain poets and later by postmodern poets. The historical or biographical narratives of the Northern period were called treatises. *Kanhadde Prabandh* is famous in it. During Bhakti Yuga many poets like Meera, Akho, Bhagat, Premanand, Shamal, Dayaram, Bhalan, and Bhima of progressive thinking composed poems. The Early Modern period began in 1850. The names of biographer Dalpatram, learned writer Narasimha Rao Divetia, love poet *Kalapi*, *Kant*, author of epoch-making novel *Saraswatichandra*, Govardhanram Tripathi, poet Nanalal, Novelist Kanhaiyalal Munshi are notable. Determined to write the *Subodh Gujarati language*, he implemented it for social enlightenment. The writings of Kishorelal Mashruwala, Mahadevbhai Desai, Ramnarayan Pathak and Dhumketu enriched the Gujarati language <sup>[21, 22]</sup> till the Second World War. Chunilal Madia, Acharya Gunwantrai, Pannalal Patel story writer Gulabdas Broker, Ishwar Petlikar playwright Chandravadan Mehta humorist Jyotindra Dave critic Vijayarai Vaidya, Vishnuprasad Trivedi Saurashtra writer Zaverchand Meghani, literary sevaks like Umashankar Joshi, Rajendra Shah, Niranjan Bhagat have added value to Gujarati language literature.

Narsi Mehta (1416-80) *Vaishnav Jan to tene kahiye je peed parai jaane re*, his poem Mahatma Gandhi became world famous. His best poems are on knowledge and devotion. He was able by the two things that is Vedanta knowledge and poetry. He spent his whole life singing the praises of Krishna. They didn't accept small differences, touchiness. He first used the word *Harijan* for the untouchables. He composed *hymns* like devotional songs. This is the whole *Krishna Leela*. Lord Krishna will fulfil all the things. The story of marriage of Narsi Mehtancha's Son Shamalsha. He wrote *Shamalshano marriage* is beautifully sung. *Harmala* have delicate affair it's that happen, thus Narsi Mehta explain it. There is no relief without realizing his inner feeling. Such devoted poets write poems like *Danleela*, *Rasleela* and *Suratsangram*. Padmanabha (1456) *Kanhadde Prabandha* or the famous epic poetry of Gujarati poetry is an extension of experience. The King of Jhalor Akheraj's court poet in Marwar would have been a royal poet. Meerabai (1499) was the Maharani of Gujarat, a poetess of Mewar. She's husband gave her a cup of poison, while she remembers Giridhar Gopal's beloved cup. Krishna is the only person to be worshiped in *Vajra*. Akho (1591) or during the Sultanate would have been completed. The Mughal power would have been stable. At this time, protection of religion and protection of caste would have seemed inconceivable. He would have been able to see more.

Premanand (1636-1734) did not write such poetry on Bhakti, Vairagya or Vedanta. He kept his region alive through stories and legends. Most of the stories are taken from mythology and Narsi Mehta's life. Today's entire Gujarati literature is known as the best poet. Originally from Baroda, but at the time of famine, was left in Khndeh. Tarun Vyatach Tyala Ram Charan Ha Effective Guru Labhala. The shades of knowledge acquired from him are often seen in his literature. Even when the drought took a terrible form, he continued to do poetry. His poetry is called *Rishyashringakhyan*. So, being a talented poet, he would

have had great imagination and extraordinary powers of observation. The medium of his poetry was story. He has neatly drawn his poetry in the colourful and diverse forms of contemporary Gujarati men and women. His personality is ancient. E.g., Shri Krishna, Nal, Damayanti, Sudama, Usha, Aniruddha etc. But the entire personality line has become special Gujarati due to the touch of Premanand's talent, it is his fame. Vishwanath Janine Narsee has written beautiful poems about Mehta. Premananda's poems on the life of Narsi Mehta, *Mameru* etc. are unique. His narrative should be as good as his narrative. His poems *Sudamcharitra* and *Okhaharan* are even today in to singing in some towns. Shamal (1700) He took the traditional worldly stories spread in the entire Gujarati society through Sanskrit, Prakrit, Apabhraṁsh and Old Gujarati, and added amazing flavor to them. He has written poems like *Angadvishti*, *Ravana Mandodari dialogues*. *Chappa-Kavya* and story poems depicting worldly life are his special creation. His stories are based on stories from Eastern Jain and other literature.

Modern period, Barnes Saheb established the Bombay Education Society in 1820. Schools were established under his patronage at Mumbai, Surat and Bharuch. Later in 1827 the Mumbai Elphinstone Institution was established. Their objective would have been to teach English language and European art, science and literature. During this period, Mumbai also became an important centre of Gujarati business, education and literature, important changes took place in Gujarati life. Europe and especially England's life, ideas, English society and its love for freedom attracted the youth here. Narmadashankar Lalshankar Dave (Narmad 1833-86) was born in Surat in a Nagar Brahmin clan.

At the Elphinstone Institution in Mumbai, he learned poetry under the tutelage of an English teacher. Seventeen-year-old *Juvan Mansoni Budhdhikarta Sabha*, established in Mumbai. His speech on *Mandali Malvathi Yata Labh* (1851) is considered as the first prose writing in modern Gujarati language. One person prepared a dictionary of Gujarati language called Narmkosh. He wrote books like *Pingal Praveshika*, *Alankar Praveshika*, *Ras Praveshika*. He was the first Gujarati poet to write nature poetry and reformative poetry. Poems describing forest, describing seasons etc. There is evidence of the poetry that Hindus read. He harshly attacked the evil behaviour of society, traditional slavery etc. His poems like *Jai Jai Garvi Gujarat*, Gujarat Stotra are today called Avadhya Gujarati Samaj regional songs.

Dalpatram (Dalpatram Dahyabhai, 1820-98) He was born in Wadhwan city in Saurashtra. The values of devotion to God and sattvikta were imparted to him through the company of a saint named Devanand of *Swaminarayan* Sect. He got the knowledge of Sanskrit and *Braj* language and the teachings of verses, ornaments etc. Dalpatram did not know English but due to the friendship of Alexander Kinlock Forbes, he acquired western values. He started writing poetry in the style of Shamalbhatta from a young age. He wrote an allegorical long poem about industry and arts and crafts, *Hunnarkhanni Chadhai* (1850), filled with patriotism. In 1848, Mr. Forbes was related to the work of the Gujarat Vernacular Society established at Ahmedabad.

According the field of Art and architecture in Gujarat The Chalukya kings were great patrons of art in Gujarat. Hence this art was termed as Chalukya (Solanki) style of sculpture.

Magnificent buildings were built during his reign. This was possible due to their active support. The grandeur of this sculpture testifies to the economic prosperity of the time. Vastupal and Tejapala, ministers of King Bhima II, competed to promote the arts. The whole province was full of monuments with unique design and magnificent execution. The four temples at Sunak, Kanoda, Delmal and Kesara are the oldest structures. All these are within fifteen miles of Anhilpatan.

Another prominent temple is the Sun Temple at Modhera near Baroda. A good example of Solanki's art is the Jain temple of Vimala at Mount Abu in Rajputana. Adalaj Stepwell (Bav Sculpture) is one of the famous structures in Gujarat. That was also known as Rudabai Stepwell. It is located in Adalaj village, 19 km north of Ahmadabad. *Rani-Ki-Baav*, this big step well was built by Rani Udayamati. She was dedicated this Stepwell to King Bhimdev I. This glorious and most admired stepwell of Gujarat is located in Patan. This place is also known for Patola sarees.

Rani-Ki-Bav is a UNESCO World Heritage Site. The Sun Temple of Modhera is a Hindu temple dedicated to the sun god Surya located in the village of Modhera in the Mehasana district of Gujarat, India. It is situated on the bank of *Pushpavati* River. It was built after 1026-27 A.D. during the reign of Bhima I of the Annilwada. Lakshmi Vilas Palace in Vadodara is the residence of the royal family of Vadodara. This palace was built in 1890 A.D. by Maharaja Sayajirao Gaikwad III.

The history of Gujarat is very ancient. In Harappa period Lothal, one of the most trading centre their found a dockyard. Thus evidence of a proved that Gujarat was a trading centre in ancient time. During the rise of the Magadha Empire, the region was full of trade waterways. Berigaza i.e. Bharuch was a port famous for trading. The Periplus, in that writing describes a business opportunity proved. This contemporaneous trade also took place with the kingdom of Magadha. The physical evidence of that has been found in the coins of Gujarat. Punch-marked coins, Greco-Roman coins have also been found in it. The coins of western Kshatrapas, Sultans of Gujarat, Mughals and Princely State (Indian Coinage, CSM Museum, Mumbai) In addition, inscriptions of emperors Ashoka, Rudradaman and Skandagupta have been found at Girnar.

Bhakti and Sufi thought flourished in the region from Gujarati literary evidence. This literature was also influenced by Jain literature. Valabhi University was the centre of knowledge of Jain scholars. Jain texts were written in Prakrit, and were eventually completed in 6<sup>th</sup> Century AD. at Valabhi, also biographies of some merchants of Gujarat were written in 12<sup>th</sup> and 13<sup>th</sup> Century AD. Kathiyawad the less rainy Peninsula of several harbours. Therefore Gujarat has been famous for its costal and foreign trade and its people have proved to be enterprising traders.

The Jain tradition made the Gujarati folk amiable, tolerant, compassionate. These qualities have greatly benefited the business growth. Jains became dominant in Western India. The patrons of this religion were traders. He gained prestige under Chalukya patronage. Utilization of profits from trade was the aspect that gave them stability. Although their number is small, they stand out because of their wealth. He was patron of education and culture. He was skilled in financial investment. He was also skilled in management.

So he got high positions in the royal court. He followed the religion of non-violence. They kept themselves away from agriculture, fearing the destruction of soil insects. Trade was close to him.

The Buddhist *Jatak Kathas*, one of story *to it is easy to go abroad and make money* (Boasting abroad - Karhatak Jataka) Tell us the nature of merchant has been kind hearted and compassionate. That reforms in texts like as Jain, Buddhist and Hindu (Vaishnavite) and emerging the architectural forms to protect and help in trade consciousness. In Gujarat a new emerging class of merchants are glorious due to ancient Vanik (Vaishya) Society. This merchant group supported the Brahmins and Kshatriyas in the social life here. The framework of the caste system in Gujarat became an open source of freedom for the Vaishyas. Some social groups were active in breaking the caste system, and abandoning the agricultural system and adopting a commercial life.

Also secondary language call by them Table and languages like Patani, Zalawadi, Gohilwadi, Sorathi, Halari and Kachchi use in Gujarat. The dialect of educated people of Baroda-Ahmedabad is considered to be standard Gujarati. The Parsi and Bohri people of Gujarat can also be two dialects. The dialect called *Saurashtra* of the weavers who migrated to Tamil Nadu several centuries ago has to be considered as a separate dialect of Gujarati.

Mountains languages speak in Gujarat. They has a large number of tribals. Their dialect is known as *Bhili*. Since these people abandoned their native language and adopted Gujarati, *Bhili* must also be considered a dialect of Gujarati. The number of speakers is Fifty three lakhs. These tribals are mainly found in Sabarkantha and Banaskantha districts and are also found in Barode and Surat districts. Garasia, Chodhri, Ghodia, Mer, Barraiya, Nayak etc. also belong to Bhili. That are mentioned by G.A. Grierson, 22 speaking different languages.

## References

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2. Also see. Divetia, N. B., *Gujrati Language and Literature*, Forbs Gujarati Sabha, 2 Vol., Bombay, 1924.  
The Ancient literature of Gujarati in *Gaurjari Apabhramsha*, a Prakrit. This language develop on *Shaurseni*, According Narsinhrao Divetia, call that language *Antim Apabhramsha*.
3. Smith, V.A. *The Gurjars of Rajputana and Kannauj*, JRAS- Great Britain and Ireland, 1909, pp. 60-61.  
Smith says, In relation to the Huns and Gurjars, the evidence based on coins is very strong. Both the Huns and the Gurjars of Bhinmal issued coins in the *Sasanian* style.  
<https://edurev.in/t/238850/The-Huna-Invasion-for-Uttar-Pradesh> Date, 27-08-2023.  
In 458 AD., Hunas under the leadership of Toramana in India kept on invading India until the Gupta ruler Skandagupta suffered a crushing defeat by Skandagupta.
4. Zavheri, oppsit, PP. 5.  
In the context of known history, the rule of the Maitrakas remained very influential after the Gupta rule. Their capital *Valabhi* was the center of learning. Maitraka and Moukhari remained the two main enemies of this dynasty during the Vardhana period. Both these dynasties were *mandaliks* of Gupta kings. Maitrak influence remained over the region for many years. Thirty temples were built in Saurashtra during his reign. It was the heyday of Indian architecture. Maitrakas were sun worshippers. Sun temples were built at that time. *Rannade* (Randel), the consort of the sun, is still worshiped in Gujarat.
5. The last Chavda king, and founded an independent kingdom with his capital in *Anahilapataka* in 940-941 AD.
6. The Solankis of Gujarat administered portions of what is presently Gujarat and Kathiawar, India. They are also known as the Chalukyias of Gujarat. The Solankis controlled regions of what is presently Gujarat and Kathiawar in India between 950-1300 AD.
7. Mularaja (941-996 AD.) was the founder of the Chaulukya dynasty of India. Also known as the Chalukyias of Gujarat or Solanki, this dynasty ruled parts of present-day Gujarat.  
Mularaja fled to Marwar after being humiliated by the Paramara Munja. He had only recently reclaimed his kingdom when the Kalachuri Lakshmana defeated him. His kingdom reached up to Jodhpur in the north and Narmada in the south. Mularaja was a devout Shaiva who constructed two temples in Anahilapataka.
8. The Chaulukya dynasty, also Solanki dynasty, was a dynasty that ruled parts of what are now Gujarat and Rajasthan in north-western India, between 940 AD. and 1244 AD.
9. Their capital was located at *Anahilavada* (modern Patan). Let us know more about them. Share.
10. Kumarapala was born in a *Shaivite* family, but started patronizing Jainism at some point in life. The later Jain accounts portray him as the last great royal patron of Jainism, and as a righteous Jain king. During his reign, Jainism became prominent in Gujarat.
11. Bhima I The invasion of Sultan Mahmud of Ghazni jolted his kingdom.  
Bhima fled to Kutch when Sultan Mahmud approached. The reign of Bhima I was significant in the history of Indian architecture.  
During his reign, the famous Dilwara temple in Abu was built. He handed over the throne to his son Karna.
12. [https://www.indianetzone.com/55/medieval\\_history\\_gujarat.htm](https://www.indianetzone.com/55/medieval_history_gujarat.htm) Accessed Date, 24-08-2023.
13. <https://www.indianrajputs.com/history/vaghela.php#> Date, 27-08-2023.  
Maitrak's paternal Rashtrakuta, Pratihara, Chalukya, Vaghela dynasties came to Gujarat. The last ruler of Vaghela Dynasty was Karandev (1297-1304 AD.) Karandev was the last Vaghela king and also the last Hindu ruler of Gujarat, who died in the 1304 conquest of Gujarat by Ala-ud-din Khilji, Sultan of Delhi.  
Alauddin Khilji defeated Raikaran Vaghela by military force. After that Gujarat went under Muslim rule for 400 years.
14. Gujarat flourished to a great extent under Mahmud Shah's patronage. Gujarat flourished during this period. Patan was an ancient seat of Hindu learning. Islamic

sciences started to be propagated in Patan. Mahmood Shah took advantage of the infrastructure available here. Sikandar Shah's assassination led to the decline of the Sultanate.

Gujarat fell to the Mughal army during the reign of Mughal Emperor Akbar. Bahadur Shah II was the last Sultan to be defeated. This marked the beginning of the Mughal rule which lasted for about 185 years.

15. Maratha rulers ended Muslim rule in medieval Gujarat. The power of the Maratha ruler who conquered Gujarat with his military skills was established here. Later their power was ended by the European colonial powers. The Portuguese were the first European power to enter medieval Gujarat. Later British conquered India. It became one of the powerful European colonial countries. Ahmedabad became the capital of successive regimes in Gujarat until the reform of the state of Gujarat in 1960.
16. <https://vishwakosh.marathi.gov.in/22328/> Date, 27-08-2023.  
Area 195,985 square km. and Pop. (1971) 26,397,475. The state assumed its present form in 1960. When the former Bombay state (Presidency) was divided between Maharashtra and Gujarat on the basis of language. Area 196,024 square km. and Pop. (2011) 60,383,628. (<https://www.britannica.com/place/Gujarat> Date, 27-08-2023.)
17. Ibid, Muslim Pop. (1971) 17.5 Lakh.
18. Abdullah, a missionary in Egypt, established the Bohra community among the native Muslims during the medieval period. He established himself as a businessman.
19. <https://vishwakosh.marathi.gov.in/22328/> Date, 27-08-2023.  
Since leaving Magadha in the fifth century, Gujarat has a population of over four lakhs. (1971) and currently Pop. (2011) Jains with a population of 580,000 have become a veritable homeland. The *Shwetambara* sect originated and spread in this land and Jains have played an important role in the history, politics, culture and life of Gujarat.  
The *Mahajan* class dominates the society as the merchant class is more numerous here than in any other state. In this *Vaishya* dominated culture, as non-productive learning and non-commercial prowess are not important, the Brahmin Kshatriyas have a secondary position.
20. <https://vishwakosh.marathi.gov.in/22336/> Date, 27-08-2023.
21. Zavheri, oppsit, PP. 2. The Umashankar Joshi to belonging *Maru-Gurjar* language use in palce of *Maru* (Togather places, call by the Gujarat and Marwad)
22. Four major dialects of Gujarat are generally considered to be Kathiawadi, North Gujarati, Charotari (central region) and Surti (southern region).

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