

## ORIGIN OF CHEETAH, MEHRAT, KATHAT COMMUNITY GROUP

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### ABSTRACT

*In the Indian Society there are many groups living in the country whose proven historical evidence is not available regarding their origin and their social and economic life. Cheetah, Barad, Mehrat, Kathat, are one of the important community group living in the particular area of Ajmer Merwara division. In Veer Vinod the Cheetah Barad dynasty is said to have been originated from Prithviraj Chauhan II. According to colonel Todd this community group leader Duda Mer was converted into Muslim in 15<sup>th</sup> century and named him Dawood Khan. According to "Veer Vinod" the origin of this caste is from Prithviraj Chauhan who abducted Aswari Meena caste girl named Sahde while worshiping on Teej mistaking as Rajput princess during attack on Bundi. The historical information that we got from various sources about the existence of Cheetah, Mehrat And Kathat group is certainly interesting. It is said that Prithviraj Chauhan handed the Meena girl to his son Jodha Lakhan. From Jodha Lakhan she had two sons 'Anhal' and 'Anoop'. When Jodha Lakhan came to know about the matter he left the lady out of his house than the lady came to Chang which was Gurjur community dominated area. Here both the brother learn the method of warfare. They became the father of this group. Anhal gave birth to Cheetah group and younger brother Anoop was the father of Barad Group.*

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**Keywords:** Cheetah, Barad, Kathat, Ajmer Merwara. Veer Vinod, Duda Mer, Aswari Meena, Jodha Lakhan, Anhal and Anoop.

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### Introduction

#### Origin of Cheetah, Mehrat, Kathat, Community

In the Indian society, there are many groups living in the country whose proven historical evidence is not available regarding their origin and their social and economic life. Due to this, many difficulties and problems arise due to lack of authentic historical sources regarding the whereabouts of many groups.

The story of early humans in India is very vague and dark. In such a situation, it is a difficult task to trace the historical sources of origin of some groups which lagged behind in development. Before the arrival of the British in India, according to the brief description available related to the origin of Gair and Cheetah, their religion and history, the origin of Mero is said to be from Prithviraj Chauhan (II) His son Jodha Lakhan had married a woman of Meena caste of Bundi state and his descendants were called Mer(1). Over time, due to mixed marriages and relationships, Mer is still divided into many sub-groups like Cheetah, Barad, Mehrat Kathat etc.(2) As far as the words Cheetah, Mehrat, Kathat are concerned, these words have not been defined in the context of this group in any contemporary historical source. It seems that this particular group got its name on the basis of some legends or incidents and then it became famous by this name. According to Colonel Todd, most of them had accepted Islam in the 15th century. The then ruler of Ajmer converted Duda Mer into a Muslim and named him Dawood Khan. Their people have expressed the opinion that the Cheetah Bar dynasty originated from Prithviraj Chauhan, Mer, Cheetah Mehrat and Kathat castes consider themselves descendants of Prithviraj.(3)

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In Veer Vinod, the Cheetah Barad dynasty is said to have originated from Prithviraj Chauhan Colonel Todd, while describing the Cheetah group, has accepted them to be the descendants of Prithviraj (4). Some other historical books also include Cheetah, Mehrat.

The Kathat group has been described as the descendants of Prithviraj (5). Therefore, it is necessary to analyze it in detail to know the relationship of Cheetah, Mehrat, Kathat group with Prithviraj Chauhan.

Prithviraj Chauhan II was a great ruler of the Chauhan dynasty. Historians and writers who have accepted Dhita Mero to be a descendant of Prithviraj. He has prominently mentioned about Jodha Lakhan, a son of Prithviraj Chauhan III, who is the main architect of the establishment of this dynasty, but many historical documents confirm the fact that Prithviraj Chauhan had no son named Jodha Lakhan. was not.

After the defeat and death of Prithviraj in the second battle of Tarain in 1192 AD, his son Govindraj ascended the throne of Ajmer. Under a special political strategy of the Turkish ruler Qutubuddin Aibak, the state of Ajmer was given to Govindraj, but the real reins remained under the Turkish rulers. Prithviraj's younger brother Hariraj (6) and other Chauhan feudal lords were dissatisfied with Govindraj and they did not like to live under the Turkish rulers. These Chauhan chieftains revolted under the leadership of Hariraj and took control of Ajmer by driving out Govindraj from Ajmer. After receiving this information, Qutubuddin had to come to Ajmer. He defeated the rebels and once again installed Govindraj on the throne of Ajmer, but the rebels could not be completely crushed. As soon as they got the opportunity, the Chauhans under the leadership of Hariraj drove out Govindraj from Ajmer and again Qutubuddin had to come to Ajmer with his army.

The Rajputs took refuge in the strong fort of Ajmer Qutubuddin Aibak's army surrounded the fort from all sides. Hariraj and his army fought for a few days but then seeing themselves surrounded, they committed suicide in the fort(7).

It is clear from the above discussion that Prithviraj Chauhan (III) did not have any son named Jodha Lakhan. His brother Hariraj has died Ranthambore state had become the center of activities of his son Govindraj, but in a book published on the history of Rawat Rajputs, new facts have been given regarding the establishment of the dynasty of Cheetah-Barad Mero(8)

According to this book, Prithviraj Chauhan had three sons, Tarasi, Surajsi and Chandrasi respectively. It is further mentioned that "Hariraj's son Vijayraj was adopted by Prithviraj Chauhan and this Vijayraj's son was Jodha Lakhan who had sixteen queens and twenty-four sons."(9)

According to "Veer Vinod", I trace my origin to Prithviraj Chauhan on the basis that once Prithviraj attacked Bundi and abducted a girl of Asawari Meena caste named Sahde while worshipping on Teej, mistaking her for a Rajput princess. Went and handed over to his son Jodha Lakhan. From Jodha Lakhan he had two sons named Anhal and Anoop(10). Many years later, when he became suspicious of his nobility, he asked Sahde about the reality of his caste. Sahde accepted his caste as Asawari Meena. Jodha Lakhan was astonished and filled with guilt and threw him out of the house along with his sons(11).

This abandoned Meena girl along with her two sons took shelter in a village named Chang This village named Chang was Gurjar dominated. The initial upbringing of Anhal and Anoop took place here, with time both of them grew young and it was here that they learned the skills of warfare, horse riding etc. in the company of feudal lords and soldiers. These two brothers are called the fathers of Cheetah Barad groups. Elder brother Anhal gave birth to the Cheetah group and younger brother Anoop was the father of the Barad group.

The historical information that we get from various sources about the coming into existence of Cheetah, Mehrat and Kathat groups is certainly interesting.

Shyamaldas, the author of Veer Vinod, writes that 'Till the 13th or 16th generation, this community faced great problems in marriages, because no one was ready to give them their daughters. To solve this problem, discussions were held for seven days under the supervision of Pancho and sages under the influence of Mahadev's incense and it was decided that brothers would solve this problem by marrying their children among themselves. Take. Coincidentally, at that time, some part of the banyan tree broke, causing the sound of 'cha-ra-ra' and 'ba-ra-ra', considering it to be a Devyoga, one brother was called Cheetah and the other was called Barad, i.e. Anhal Cheetah and Anoop Barad Duda ji of the Cheetah group, born from Anhal, son of Jodha Lakhan, accepted Islam after the arrival of the Muslim Empire, Dudaji's son Harraj got the title of Kathat and was called Kathat(12). Because he had a very

good physique and was a brave and courageous warrior and knew how to wield the stick very well, hence he was given the title of Kathat. Since the second son Gajraj was a very horseman, he was given the title of Ghodaat good.

### **Hypothesis**

Cheetah, Barad, Kathat community is found in Ajmer district only in the country. This community is well known fighter during Mughal period and British period. They brings laurels to the nation military history. Survey work was conducted in three villages and questionnaire of 50 question was prepared. Than conclusion was drawn with certain Methodology.

### **Importance**

The importance of this article can be assessed from the cheetah, Mehrat and Kathat community is offspring of Hindu and Muslim. This community is following both the Islamic and Hindu tradition in the present times.

Best example of communal harmony can be seen in this community. Therefore, it is the duty of every scholar to highlight the history and the quality practices of this community

### **Conclusion**

Thus, the Cheetah group included followers of both Hindu and Muslim religions. The children of Harraj who accepted Muslim religion remained steadfast in the religion of Islam.

Their main villages are- Narwar Rajoshi, Somalpur Ajesar Nauser Ratidang, Chaurasiyawas, Handudi. Later in this group, Mehra ji was born due to whom it came to be known as Mehrat. In Cheetah and Mehrato, where people are Hindu, there are also converted Muslim followers. People of the Muslim Mehrat group started writing their gotra Kathat, which was earlier called Cheetah.

Thus, on the basis of these legends and incidents, this group came to be called Cheetah-Barad. Later, they became famous by the names of Cheetah, Mehrat and Kathat groups Barad people started being called Rawat.

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