

## Origin and History

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The term **Yadav** (or sometimes **Yadava**) has been interpreted to mean a *descendant of Yadu*, who is a mythological king.

Using "very broad generalisations", **Jayant Gadkari** says that it is "almost certain" from analysis of the *Puranas* that **Andhaka**, **Vrishni**, **Satvata** and **Abhira** were collectively known as **Yadavas** and worshipped **Krishna**. Gadkari further notes of these ancient works that "It is beyond dispute that each of the *Puranas* consists of legends and myths ... but what is important is that, within that framework certain value system is propounded".

**Lucia Michelutti** notes that

**“At the core of the Yadav community lies a specific folk theory of descent, according to which all Indian pastoral castes are said to descend from the Yadu dynasty (hence the label Yadav) to which Krishna (a cowherder, and supposedly a Kshatriya) belonged. ... [there is] a strong belief amongst them that all Yadavs belong to Krishna's line of descent, the Yadav subdivisions of today being the outcome of a fission of an original and undifferentiated group.”**

**Yādav** refers to a grouping of traditionally non-elite, pastoral communities, or castes, in India and Nepal that since the nineteenth and twentieth centuries has claimed descent from the mythological King Yadu as a part of a movement of social and political resurgence.

The term '**Yadav**' now covers many traditional pastoral castes such as **Ahirs** of the Hindi belt, the **Gavli** of Maharashtra, the **Goala** of Andhra and the **Konar** of Tamil Nadu. In the Hindi belt, "**Ahir**," "**Gwala**," and "**Yadav**" are often used synonymously. The **Yadav** are included in the category Other Backward Classes (OBCs) in many Indian states.

Traditionally, **Yadav** groups were linked to cattle raising and, as such, were outside the formal caste system. Since the late nineteenth and early twentieth centuries, the **Yadav** movement has worked to improve the social standing of its constituents, through Sanskritisation, active participation in the Indian and British armed forces, expansion of economic opportunities to include other, more prestigious business fields, and active participation in politics. **Yadav** leaders and intellectuals have often focused on their claimed descent from **Yadu**, and from Lord **Krishna**, which they argue confers kshatriya status upon them, and effort has been invested in recasting the group narrative to emphasize *kshatriya*-like valor, however, the overall tenor of their movement has not been overtly egalitarian in the context of the larger Indian caste system.

Yadav which has the history even before "Krishna Avtar" in Dwapar has got first position from the point of view of populatin. More than 60% people of my village belong to this caste. The tradition occupation of this caste as I have seen in my village is selling of milk and therefore this caste is also known as "Milk Man."

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At present, this caste is progressing sky-rocketingly in all fields. Some known political leaders who belong to this caste have carried international fame and have changed the map of belonged country. The best known leader of India **Mr. Laloo Prasad Yadav**, the ex. CM of Bihar, can be taken as the best example for it. The first president of Nepal, **Dr. Ram Baran Yadav** can be compared with the first president of India **Mrs. Pratiba Patil** in some sense. The leader of Madhesi Janadhikar Forum **Upendra Yadav** brought a kind of earth-quake in the political phenomenon of Nepal. Therefore I dont like to put this caste in the section of backward, but in the section of forward.

According to **Mr. Beniram Yadav** and **Mr. Ram Pukar Yadav**, there are four categories in this caste:

**a. Kisnaut**

**b. Majhraut**

**c. Ghosin**

**d. Ban Goaar**

Among these categories which one is in superior is in confusion even though the superiority lies from the top to the buttom.

Talking about chakwa, it has only one category which is known as "**Majhraut**". All together, there are sixteen families in chakwa. From these sixteen families, we have now twenty-three families. These 23 families are the part of 16 families, but how they are related and when they got seperated are unknown. About some families we know, but we dont know about all families. But it is true that all 23 families are the part of 16 major families.

Now, I am going to show the line of these 23 families separately, but I will explain thesefamilies putting into major 16 groups or families.

## FAMILY-1

"Fmily-1" has four families. The family's of **1. Jal Dhari** **2. Darik** **3. Jewnon** and **4. Raghunanon** . These four families belong to the same line. **Darik** and **Jewnon** were the brothers and they are nearer to **Raghunnonan** than to **Jal Dhari**. I dont get any proof before **Jal Dhari** and it is believed that the families of **Raghunonan** and **Darik** might have got separated even before **Jal dhari Adhikari** and now the problem is no one knows anything before **Jal Dhari** as I was told by **Mr. Ram chandra Adhikari**, which is now not Adhikari, but Yadav.

Now, I am going to show the line of these four families naming them as "**Family-1**", "**Family-2**", "**Family-3**" and "**Family-4**".

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## Family - 1





